

EMBRACING

# THE BOOK

## The Apocalypse of John

In this study on The Book of Revelation, we will be walking through the scripture together as a church body. Maybe you have read through this book some but have questions about it, or maybe you have yet to read it at all. No matter your understand or views on this book or the end times, studying this book will bless you!

*Blessed is he who reads and those who hear the words of this prophecy...*

*Revelation 1:3*



# A LETTER FROM PASTOR GENE

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Dear Gathering Family,

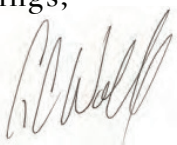
Thank you for joining us for our new teaching on the book of Revelation, we will be walking through the Scripture together as a church body. Maybe you have read this book and have questions about it, or maybe you have not read it at all. No matter your depth of understanding or views on this book, a blessing awaits you as we study!

I do not ask anyone to accept my views of what the Scripture teaches on the end times unless they can clearly see them with their own eyes in their own Bible. I value learning from other ministries. I embrace a view that differs from the popular view that the Church may be raptured at any time and, thus, will miss the great revival and the pressures that will occur during the Great Tribulation. I honor the godliness and biblical scholarship of many who hold this view, but I see it as a mistake that will leave generations of God's people spiritually unprepared when negative events escalate all around us. As your Pastor, I want to shepherd you well and equip each of you to live victoriously at all times. *Here are a few reasons why we are choosing to study this book and make it foundational to our lives.*

- There will be unique dynamics in the end times generations.
- We must know the biblical narrative to differentiate between it and the cultural narrative.
- We must know the prophetic information The Bible gives about the end times.
- The Bible promises that there will be new understanding for the last generations.
- To each be able to lead, shepherd those around us through the fear and deception the enemy will try to throw at them.

You will not want to miss a single week of this teaching. We will have resources for you each week to continue your studying at your own pace. I am praying for our understanding to increase, our revelation of Jesus to increase, and our lives to bear great fruit as we embrace the book of Revelation together in this season.

Blessings,



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**THE BOOK**

# HANDOUT TOPICS

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**THE BOOK**

# 150 Chapters on the End Times

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In this document, we have identified 150 chapters in the Bible in which the End Times is the main subject. We have selected only the chapters in which the majority of the text (51 percent or more) is focused on some aspect of the End Times. The eighty-nine chapters of the four Gospels give us a record of Jesus' heart and power at His first coming when He came to pay the price for our redemption. The 150 chapters give us a record of Jesus' heart and power at His Second Coming when He comes to take over the earth. These 150 chapters reveal the same Jesus operating in the same Holy Spirit as recorded in the same Bible. Almost twice as many chapters of Scripture describe Jesus' Second Coming than His first coming.

We must not be illiterate regarding these glorious 150 chapters in the Bible about the Jesus we love. The generation in which the Lord returns is clearly the generation the Bible describes the most. Jesus spoke more about that generation than the one in which He was born. He did this to prepare His Bride to be victorious in love during the most dramatic time in world history.

This document includes a very brief description of the key aspect of the End Times that is described in each of these 150 chapters. Incidentally, there are over 150 chapters, but it could be debated whether some of these chapters have the End Times as their primary reference. We have rounded the number of chapters down to 150 for the sake of clarity. Some end-time prophecies have a dual fulfillment. This is called the law of the double reference. It means that a partial fulfillment of what was prophesied occurred in the past, while the complete fulfillment of the prophecy is yet in the future.

Most often the future fullness of a negative prophecy will be fulfilled in the Great Tribulation and the fullness of the positive prophecies will mostly be seen in the Millennial Kingdom. For instance, in Luke 4:18 Jesus references Isaiah 61:1-3 as related to His first coming. However, it is clear that all of the details of Isaiah 61 did not take place at Jesus' first coming. They will be fulfilled after He returns and establishes the fullness of His reign on the earth in the Millennial Kingdom.



Many of the Old Testament prophecies have a partial fulfillment at some point in the past, with a complete fulfillment in the generation in which the Lord returns. Sometimes, the partial fulfillment can also serve as a prophetic picture of what the fullness will look like at the end of the age. Therefore, our description includes a brief reference to the partial fulfillments of that prophecy in history, whenever it is applicable. It is important to also note, that these prophecies have spiritual applications at any time in history for all believers, before their complete fulfillment at the end of the age.

## NEW TESTAMENT

Matthew 13: Jesus first refers to the partial judgments on Israel described in Isaiah 6. Next, He describes the characteristics of the nature of the kingdom through a series of parables. One underlying theme in these parables is that the full manifestation of the kingdom will happen after the Second Coming.

Matthew 24; Mark 13; Luke 17; Luke 21: Jesus' main emphasis in these four parallel chapters is to describe the Great Tribulation just before His Second Coming. He predicted the siege of Jerusalem and the destruction of its temple (Mt. 24:2) by the Roman armies in 70 AD. This tragedy foreshadows the siege of Jerusalem at the end of the age (Joel 3:2, 12; Zeph. 3:8; Zech. 12:2-3; 14:2; Rev. 16:14). Many details in these four chapters make it clear, that Jesus' words go far beyond the events of 70 AD to describe the events at the end of the age. For example, Jesus describes the time of the Great Tribulation as the worst time in history (Mt. 24:21). God shortens this time frame to three and a half years in order to keep the entire human race from being physically killed (Mt. 24:22). Jesus said this hour would come as a snare upon the entire earth, not only Israel (Lk. 21:35). The Great Tribulation will surpass all other crises in history, including the one million people who died in 70 AD and the fifty million who died in World War II. Neither 70 AD nor World War II threatened the existence of the human race. Jesus said this time of tribulation would not happen until after we see the abomination of desolation (Mt. 24:15), which includes a worldwide Antichrist worship system centered upon the image of the Antichrist, and the mark of the beast (Rev. 13:13-18). None of these details were fulfilled in the Jewish revolt against Rome (66-70 AD).

Matthew 25: This chapter continues with the theme of Matthew 24. The events at the end of the age are addressed through the description of how the end-time Church will prepare for

that hour (Mt. 25:1-30). It then gives a description of Jesus judging the nations immediately following the Second Coming (Mt. 25:31-46).

1 Corinthians 15: This is the most informative passage in Scripture on the resurrection. In verses 24-28, Paul describes Jesus' reign in the Millennial Kingdom. In verses 35-49, he reveals the glory in the resurrected body. Finally, in verses 50-55, Paul speaks of the mystery pertaining to the generation of believers that will not die, but instead, will be conveyed from mortality to immortality, instantaneously at the return of Christ.

2 Corinthians 5: Paul teaches on the resurrected body and the judgment seat of Christ.

1 Thessalonians 4-5: Paul describes the rapture of the church and the resurrection of the dead at the Second Coming (1 Thes. 4:15-18). Next, Paul encourages believers to watch (1 Thes. 5:1-10). He concludes with a prayer to be sanctified and to stand blameless at Jesus' coming (1 Thes. 5:23).

2 Thessalonians 1: The glorious day in which Jesus will come with His mighty angels and take vengeance on the enemies of the gospel (Isa. 66:15) is depicted.

2 Thessalonians 2: The Second Coming will be preceded by a falling away from the faith and the rise of the "man of sin, the son of perdition" who is the Antichrist. A falling away of Christians in the future will be so widespread, that it is one of Paul's primary signs of the nearness Jesus' Second Coming.

2 Timothy 3: Paul describes the perilous times in the last days, in terms of the moral decay within society as it is filled with sin and deception.

2 Timothy 4: Many people will not endure sound doctrine in the End Times. Instead, they will heap up false teachers who will endorse lifestyles of lust, in the context of false doctrines of grace. Many will turn aside from the truth. The coming of Christ is referenced by Paul three times in this short chapter (vv. 1, 8, 18).

2 Peter 3: Peter describes the final stages of the Day of the Lord and the cleansing of the earth with fire.

Revelation 5: The Father's plan is to exalt Jesus as a human king over all the earth. Jesus takes the scroll from the Father's hand. The scroll represents the title deed of the earth and the action plan to cleanse it.

Revelation 6: The judgments of God against the kingdom of darkness is unveiled.

Revelation 7: God promises to protect His people from the judgments and compromise.

Revelation 8-9: The trumpet judgments are released against the Antichrist's empire.

Revelation 10: God promises to release prophetic messages to bring understanding in order to help people avoid deception. Joel prophesied of a dynamic prophetic outpouring of the Spirit in the End Times.

Revelation 11: The two witnesses will be prophets with unprecedented power.

Revelation 12: John describes the war that breaks out in heaven causing Satan to be cast to the earth during the Tribulation.

Revelation 13: John describes the activities of the Antichrist and the false prophet.

Revelation 14: God will raise up 144,000 Jewish believers. In Revelation 14:6-13, four key prophetic proclamations are pointed out. God promises to judge the followers of the Antichrist.

Revelation 15-16: The seven bowls of wrath are poured out. The bowls of wrath recall the plagues in Egypt released by Moses against Pharaoh (Ex. 7-12).

Revelation 17-18: God promises to destroy Babylon, the evil worldwide economic and religious network that seduces many to follow evil and persecute the saints.

Revelation 19: Jesus marches into Jerusalem as the Warrior-King to end the Armageddon campaign by defeating the Antichrist.

Revelation 20: Satan will be cast into prison as Jesus establishes the Millennial Kingdom. After the Millennial Kingdom comes the great white throne judgment for unbelievers

Revelation 21-22: The New Jerusalem as the eternal dwelling place of believers is described.

## **PENTATEUCH: FIRST FIVE BOOKS OF THE OLD TESTAMENT**

Genesis: The end-time applications of Genesis are listed under Abraham's covenant later in this document.

Leviticus 26: This chapter contains the promises of blessings on Israel's obedience and warnings for her disobedience. There has been a partial fulfillment of this chapter throughout history, most notably in the Babylonian captivity (586 BC), and the destruction of Jerusalem (70 AD). Leviticus 26:14-39 contains the promises of sevenfold punishment on Israel's rebellion in order to "break the pride of her power" (v.19). The military invasions and assaults against Israel have not been fulfilled in any one historical event. They will come to fullness in the End Times until Israel confesses her iniquity (Lev. 26:40; Hos. 5:15).

Numbers 23-24: These chapters contain four prophetic oracles from Balaam to Balak, the king of Moab. Some of these prophetic oracles were partially fulfilled, as King David and other Israelite kings defeated Israel's enemies. The fullness of these oracles will be fulfilled in the Millennial Kingdom with the final destruction of some nations. Jesus is described as the star that would arise out of Jacob and the scepter that would come out of Israel to crush hostile nations.

Deuteronomy 28-30: Promises of blessings on Israel's obedience as well as the warnings on her disobedience are given. Some of the curses in Deuteronomy 28:15-68 were seen in the invasions of Babylon (586 BC) and Rome (67-70 AD), when Jerusalem was besieged and destroyed. The details or the full measure of those curses will occur during the Great Tribulation. The fullness of the blessings will occur during the Millennial Kingdom.

Deuteronomy 32: The Song of Moses is sung on the sea of glass in Revelation 15:3. It is a song that describes the leadership of the Lord related to Israel's unfaithfulness, and His plan to redeem Israel and bless the whole earth. God will provoke Israel to jealousy (vv. 16-21) by the Gentiles who are a foolish people, (v. 21). Then, the Lord that kills and wounds will make alive and heal as He brings ultimate deliverance to Israel from her enemies (vv. 39-42). This will join the Gentiles to the Israelites in rejoicing (v. 43).

## PSALMS

Psalm 2: David prophesies of the rage of the nations against Jesus that will fully manifest during the Great Tribulation in the Armageddon campaign. The rage of the nations in this psalm was partially fulfilled when they persecuted the saints in the early Church (Acts 4:28-31).

Psalm 14: The psalmist prophesies about the fullness of sin that will be expressed by those who will be given over to abominable sin. This will occur in a time of a great falling away and oppression of God's people.

Psalm 24: Jesus ascends to the holy place as He makes His triumphal entry into Jerusalem, at the time of His Second Coming, after defeating the kings of the earth. This is partially fulfilled in Jesus' ascension, into the courts of heaven, after he defeated the powers of darkness on the cross of Calvary, as well as by godly saints throughout history who ascend into God's presence.

Psalm 45: This song of love describes Jesus at the Armageddon campaign warring against His enemies to establish truth, meekness, and righteousness in the whole earth for the Millennial Kingdom.

Psalm 46: This psalm describes the assurance we can have in the midst of the Great Tribulation. The psalm calls us to meditate during the terrifying end-time events. The immediate context of this song was related to King David's victory over his enemies, and the corresponding peace that followed related to the kingdom of Israel. Jesus will ultimately bring a total end to war as stated in verses 8-9. The millennial river seen Ezekiel 47 is pictured in Psalm 46:4.

Psalm 47: Verse 3 of this psalm depicts Jesus during the Millennial Kingdom. Some see this passage as describing the time the ark of the covenant was brought into Jerusalem with much celebration (2 Sam. 6).

Psalm 48: During the Millennium, human kings are filled with awe as they gather outside of millennial Jerusalem. These kings are in a panic and they flee (48:5) before the terrifying majesty of Jesus' throne of glory.

Psalm 50: Millennial Jerusalem is described as shining forth. God's judgment of the wicked is also revealed.

Psalm 53: David again prophesies about the fullness of sin that will be expressed by those who are given over to abominable sin. He is singing of a time in which there is a great falling away and oppression of God's people.

Psalm 58: Jesus' end-time judgments against wickedness and the rewards of the righteous are described.

Psalm 67: Jesus will show forth His power to save and lead every nation on earth.

Psalm 68: David describes Jesus' march through the wilderness scattering His enemies and freeing captives during His Second Coming procession. David uses the imagery of the exodus and Sinai (vv. 4, 11-19) to foreshadow the great end-time deliverance of God's people (vv. 24-35).

Psalm 72: This is a prayer describing the fullness of Jesus' reign over the earth that provides abundant provision for all and fills the nations with His glory. This is also an actual prayer for Solomon as king of Israel, the successor to the throne, during David's last days. The scope and fullness of this will only be expressed during the reign of Jesus as the greater David.

Psalm 75: The full cup of God's wrath on the nations, as seen in Revelation 14, is proclaimed in this psalm.

Psalm 79: Israel's prayer for deliverance in the Great Tribulation (Rev. 11:1-2) is set forth in this psalm. Some of these events were fulfilled in part in Israel's Babylonian captivity in 586 BC as well as in the atrocities of Antiochus Epiphanes in the fourth century.

Psalm 80: Israel's distress in the Great Tribulation and her intercession for the Lord to deliver them is the theme of this. There is no agreement among scholars regarding the certainty of a partial fulfillment.

Psalm 83: During the Great Tribulation, Israel prays for deliverance from a ten-nation confederation. This lament has applications in the anti-Semitism that has occurred throughout Israel's history. It has partial fulfillment in the events of the Babylonian exile, Assyrian exile, and the destruction of Jerusalem in 70 AD, etc.

Psalm 85: This is a prophetic prayer for Israel's return to the land at the end of the age, when the Lord takes away "all" His wrath. There was a partial fulfillment in the Assyrian invasion and in the Babylonian captivity.

Psalm 87: The fullness of this passage speaks of the glory of Jerusalem and the Jewish people, who are physically and spiritually (born again) in Zion, during the Millennial Kingdom. This register is described in Hebrews 12:23, pointing to the born-again Jewish people registered in the heavenly Jerusalem (Heb. 12:23).

Psalm 93: Jesus is seen as Yahweh who has clothed Himself with strength and is celebrated as a victorious Warrior-King. Jesus' end-time victory is portrayed here, resulting in the earth standing firmly established.

Psalm 96: At Jesus' Second Coming all the earth will worship Jesus with trembling. Singing a new song is referenced nine times in Scripture (Ps. 33; 40; 96; 98; 144 149; Isa. 42; Rev. 5; 14). In each reference, with the possible exception of Ps. 40, the scope of the song is global. It includes humanity and creation in context to Jesus coming as Judge of the earth. The new song (Isa. 42:10, Rev. 5:8-14) declares the new things (Isa. 42:9) before they come to pass, namely, the universal recognition of Jesus as Yahweh resulting in saints ruling with Him on the earth.

Psalm 98: All nations will be worshipping Jesus as He reigns in the Millennium.

Psalm 102: Israel's despair and her future restoration in the Millennial Kingdom are indicated.

Psalm 110: The fullness of the passage describes Jesus' reign in the Millennium and His end-time judgment of the nations. This psalm is partially fulfilled by Jesus' ministry through the church after His resurrection. Psalm 110 is the Old Testament passage that is the most quoted in the New Testament. It is directly quoted six times (Mt. 22:44; Mk 12:36; Lk 20:42; Acts 2:34; Heb. 1:13; 10:13) and has a total of twenty-five direct or indirect allusions to it. The two main themes in Psalm 110 are Jesus' eternal, kingly and priestly ministry. In Psalm 110, the Father speaks two oracles to Jesus. First, the Father invites Jesus to sit with Him as a King forever (v. 1). Then, He gives Jesus spiritual responsibilities as a priest forever (v. 4).

Psalm 118: The fullness of this occurs when Jesus delivers Israel at the time of His Second Coming. The psalm was partially fulfilled at Jesus' triumphal entry into Jerusalem just before His death on the cross (vv. 22, 25-26). Jesus referred to this psalm in Matthew 23:39, stating that He would not enter Jerusalem until the leaders declare, "Blessed is He who comes in the name of the Lord". (Ps. 118:26, Mt. 23:39).

Psalm 147: Jesus will rebuild Jerusalem and gather His people from the nations after His return.

Psalm 149: Israel will partner with Jesus in executing judgments on the nations of the earth.

## **OLD TESTAMENT MAJOR PROPHETS**

Isaiah 2: Jesus will rule all the nations from Jerusalem in the Millennial Kingdom.

Isaiah 4: The Millennial Kingdom is under Jesus as the Branch of the Lord (Jer. 23:5; 33:15; Zech. 3:8; 6:12).

Isaiah 5: God's judgment and salvation for Israel is at the end of the age. This was partially fulfilled when God disciplined Israel through the Assyrian invasion in 721 BC.

Isaiah 9: During Jesus' return, He will defeat the Antichrist, who is invading Israel. This passage was partially fulfilled by the invasion of the Assyrian king, Sennacherib, in Isaiah's generation. However, the details of this passage were not completely fulfilled at that time. There



was not a time of “multiplication and great joy” in the “dividing of the spoil” by which the garments and instruments of the slain army were “burned as fuel for the fire” (9:3-4). Neither was the promised Child established in His government on the throne of David, and over His kingdom with justice and righteousness across the earth (9:7). The Throne of David speaks of the earthly dimension of the Messiah’s reign.

Isaiah 11: Jesus is reigning in the Millennial Kingdom and judges the wicked nations.

Isaiah 12: This prophetic song is sung by Israel after Jesus delivers her from the oppression of the Antichrist and begins the Millennial Kingdom as described in Isaiah 11. Chapters 11-12 illustrate the glorious picture of God’s rule of the earth going forth from Zion after Jesus gathers and restores Israel.

Isaiah 13: Isaiah describes the fall of Babylon at the end of the age. The Babylonian oppression of Judah (605- 539 BC) was stopped when they were defeated by the Persians in 539 BC. Babylon will be rebuilt and established in Iraq (50 miles south of Baghdad). It will be restored and used as one of the headquarters for the Antichrist. Babylon will function as the center of the worldwide demonic, religious and economic networks (Isa. 13-14; Jer. 50-51; Rev. 17-18). The judgments prophesied against Babylon in Jeremiah 50-51, describe her sudden and permanent destruction. These have not yet occurred in fullness.

Isaiah 14: The ultimate defeat of Satan and the Antichrist occurs at the end of the age. Only the Antichrist and his fate as described in Revelation 19:20, fit the description of a Babylonian king without a tomb or a grave (vv.18-20). He will be cast alive into the Lake of Fire. This prophecy was partially fulfilled in the judgment against Babylon in 539 BC by Persia.

Isaiah 18: God promises to move on behalf of Ethiopia against the Antichrist when his armies are defeated by Jesus at Armageddon (Isa. 18:4-6) In Daniel 11:42-43, the Antichrist will invade Ethiopia and Egypt. The Lord will deliver Egypt (Isa. 19) and Ethiopia (Isa. 18) during the time of Jesus’ Second Coming. Verse 7 describes “in that time” as being the end of the age. Ethiopia and Assyria will bring their gifts of worship to Jesus.

Isaiah 19: There will be a national revival in Egypt at the time of Jesus' Second Coming (19:18-22). The details of Egypt and Assyria serving one another, having economic and political harmony (the highway), Egypt becoming God's people, Assyria being the work of His hands, and Israel as Jesus' inheritance, have not yet been fulfilled in history, but will be after the Second Coming.

Isaiah 21: The final fall of Babylon occurs at the end of the age and signifies the fullness of this prophecy. This passage was partially fulfilled during the fall of Babylon in 529 BC and was a cause for rejoicing because it resulted in the release of the Jewish exiles. The exiles were free to return to the land and rebuild the temple.

Isaiah 24: This describes a universal judgment during the Great Tribulation and Millennial Kingdom. Verse 21 speaks of judgment on the kings of the earth.

Isaiah 25: Isaiah describes the Millennial Kingdom. This includes Jesus' great feast with His people, God's deliverance of Israel, and the permanent removal of death by the resurrection of the dead.

Isaiah 26-27: The song of Judah is about God's faithfulness and includes a reference to the resurrection (26:19). Isaiah 27:12 speaks of an ingathering of the Israelites from Assyria and Egypt at the end of the age.

Isaiah 28: The fullness of this prophecy will take place when Israel enters into an alliance with the Antichrist, called the covenant of death. The Antichrist will break this covenant, three and a half years before Jesus' Second Coming, and then Jerusalem will be trampled (v. 18). This may have been partially fulfilled when Israel made a covenant with Egypt in the face of Assyria's military aggression in the days of Isaiah. Jesus will deliver Israel at His return as seen in Isaiah 28:16-17 (Mt. 21:42; Mk. 12:10; Lk. 20:17; Acts 4:11 Rom. 9:33).

Isaiah 29: Isaiah prophesies of the judgment and restoration of Israel at the end of the age (vv. 14, 17-24). God will lay siege against Jerusalem causing nations to invade her (Isa. 29:1-7; Joel 3:2; Zeph. 3:8; Zech. 12:2-3; 14:2). This passage was partially fulfilled when Sennacherib's army was defeated supernaturally (Isa. 39).

Isaiah 30: Israel's full rebellion and judgment (v. 6) will be ultimately fulfilled in the End Times just before the Lord restores her (v. 14-26), and judges the Antichrist, who is called the Assyrian (v. 27-33).

Isaiah 31: Israel's end-time national repentance and deliverance from the Antichrist are depicted. The national repentance of verse 7 did not happen in Isaiah's day. A partial fulfillment of this occurred in the reforms that Hezekiah established.

Isaiah 32-33: The defeat of the Assyrian army prophetically describes the period of the Great Tribulation, in which Jesus comes as the King of Israel. Many Jewish cities were burned in the campaign of 701 BC.

Isaiah 34: God's end-time judgments against the nations and the destruction of Edom at Jesus' Second Coming are foretold.

Isaiah 35: Isaiah describes the healing of the land and the people of Israel in the Millennial Kingdom. While this was partially fulfilled in the return of the exiles from Babylon, the permanence of everlasting joy, and the complete elimination of sorrow envisaged in verse 10 indicates a greater fulfillment. The physiological restoration of verses 5-6 began to be fulfilled in the ministry of Jesus and the apostolic church. Israel will see a full ecological restoration (vv. 1, 2, 7) and deliverance (v. 4) during the time of Jesus' Second Coming.

Isaiah 40: All flesh will see the global unveiling of God's glory and the Second Coming of Jesus. Prophetic messengers will be raised up to prepare the nations for the coming eschatological glory to the earth. This prophecy was partially fulfilled in the forerunner ministry of John the Baptist at Jesus' first coming. It is clear however, that John was but a partial fulfillment, because in his ministry "all" flesh did not see the glory of the Lord together (v. 5).

Isaiah 41: Israel will be fully healed and restored at the end of the age. God affirms His election of Israel and assures her that all the nations who oppressed her will be defeated. It is at this time that Jesus will be exalted as God of the whole earth.

Isaiah 42: God's justice will fill all the earth at Jesus' Second Coming in the context of a worldwide worship movement (v. 10-12). This passage was partially fulfilled at Jesus' first coming (Mt. 12:18-20).

Isaiah 43: Jesus will fully redeem Israel from among the nations and bring her people back to the land at the end of the age.

Isaiah 44: The Lord will pour out His Spirit upon Israel at the end of the age. This results in a national revival as Israel is restored spiritually, socially, and environmentally. Jesus will be acknowledged globally as the redeemer of Israel and the King of the whole earth.

Isaiah 47: This prophecy against Babylon was fulfilled in 529 BC (Dan. 5). However, it serves as a prophetic picture of the end-time destruction of Babylon as depicted in Isaiah 13, Jeremiah 50-51 and Revelation 17-18.

Isaiah 48: The Great Tribulation is the context for refining and testing Israel (v. 10) and Jesus will have His inheritance (His glory) at the end of the age. God will restrain His anger so that Israel is not utterly destroyed.

Isaiah 49: Isaiah describes Jesus' worldwide leadership in the Millennial Kingdom after He releases the end-time Jewish prisoners to return to Israel. This passage has an initial fulfillment at Jesus' first coming (2 Cor. 6:2). It will ultimately be fulfilled when God's salvation reaches the ends of the earth (v. 6).

Isaiah 53: At the end of the age, Israel will make this national confession. Part of this prophecy was fulfilled in the suffering of Christ on the cross (Acts 8:32-37) and in Jesus' healing ministry (Mt. 8:14-17).

Isaiah 56: The house of prayer in Jerusalem is depicted after the Second Coming. This prophecy was partially fulfilled by the apostolic ministry, seen in the Book of Acts, as many Gentiles came into salvation.

Isaiah 59: Isaiah describes Israel's rebellion and injustices (vv. 14-15) during history as well as at the end of the age when God's judgments are fully released (v. 18). At that time, Jesus will war against His enemies when He returns to deliver Zion (vv.17-20) from her sin and her oppressors (Antichrist). God as a Man is the great intercessor who will establish justice among the nations.

Isaiah 60: God's blessing is on Israel in the Millennial Kingdom as many nations bring wealth to her.

Isaiah 61: Jesus restores the nations in the Millennium. Isaiah 61:1 was partially fulfilled at Jesus' first coming.

Isaiah 62: God will cause Jerusalem to be the spiritual and political capital of the earth. God promises to set intercessors (watchman) in place in the End Times, who will cry out for the fullness of Jerusalem.

Isaiah 63: Jesus will wage war against the kings of the earth at the time of His Second Coming. Jesus will march up through Edom (modern day Jordan) on His way to Jerusalem. John makes reference to this passage in Revelation 19:11-21 by prophesying of Jesus going to war against the kings of the earth.

Isaiah 64: is a prayer for the Second Coming of Jesus as Isaiah sees Jesus coming out of Edom in Isaiah 63. This prayer describes Jesus returning in the sky. This includes the visible opening of the heavenly realm, fire from heaven, and earthquakes. God's wrath upon His enemies and his tenderness to His covenant people are highlighted in this passage.

Isaiah 65-66: In the Millennial Kingdom and beyond, God's people have profound joy.

Jeremiah 30: Jeremiah describes Israel in the Great Tribulation (v. 3-8) and in "the latter days" (v. 24). The latter half of the chapter speaks of a time when Israel will be completely protected from all her enemies and worshipping in peace in the land after her return from captivity. This has a partial fulfillment in Israel's return from Babylonian captivity in 536 BC, and when the state of Israel was re-established in 1948. The promises listed here will find their complete fulfillment in the Millennial Kingdom.

Jeremiah 31: Israel's end-time salvation and restoration that began in Jeremiah 30 are described. Of particular importance is God's reference to the restoration after the chastisement of "Ephraim". This speaks of the ten northern tribes that had been lost and separated from Israel for over 100 years by the time of Jeremiah's ministry. God will save the remnant of Israel, have mercy on the tribes that were scattered, and bring great blessing and prosperity to

all of Israel when her people are re-unified. This happens when all Israel receives the “new covenant” (vv. 31-34) that was established through the death and resurrection of Jesus.

Jeremiah 33: The fullness of God’s covenant promises will be manifest in the Millennial Kingdom when Israel and Judah are honored before all nations.

Jeremiah 50-51: The fall of Babylon will have its ultimate fulfillment during the time of the Second Coming. The fall of Babylon in 539 BC, at the hands of the Persian army, was a partial fulfillment in Jeremiah 50. However, many of the specific details of this prophecy were not fulfilled at that time. John quoted Jeremiah 51, three times in Revelation 18 in reference to the future judgment of Babylon. Thus, in both passages, there are many elements of the prophetic proclamation that point to a future scenario in which Babylon is violently opposed and harshly judged by the Lord.

Ezekiel 5: The greatest famine in history (Ezek. 9; Dan. 12:1; Mt. 24:21) is depicted as occurring at the end of the age. This prophecy was partially fulfilled in 586 BC. This important verse makes the entire chapter applicable to the final destruction of Jerusalem at the end of the age.

Ezekiel 11: Israel’s restoration at the end of the age is when all of ethnic Israel is gathered to the Messiah and to the land (vv. 14-20). This was partially fulfilled after the Babylonian captivity as well as in 1948.

Ezekiel 20: Ezekiel describes the gathering of Israel after the great scattering (Deut. 28-30; Ezek. 20:33-44). When the Lord gathers Israel, He will purge, cleanse, and restore her.

Ezekiel 34: After the Second Coming, Jesus shepherds and gathers ethnic Jews from the nations back to the promised land, and then prospers them (Deut. 30:1-10; Ezek. 34:11-31). The blessings described recall the Garden of Eden (Isa. 11:6-9).

Ezekiel 36: The fullness of this prophecy will be seen in the Millennial Kingdom.

Ezekiel 37: Israel is symbolized by a valley of dry bones that are suddenly infused with God's life. After the time when all hope is lost, then God's covenant blessings will be manifested in a restored and unified Israel. This will happen in context to Jesus' Second Coming.

Ezekiel 38-39: The destruction of the Antichrist and his armies in the Armageddon Campaign (Rev. 19:17-21) are described. Gog is a prophetic name of the Antichrist. The triumph and restoration of Israel described here will occur at the time of Jesus' Second Coming.

Ezekiel 40-48: the millennial temple will be built in Jerusalem. Ezekiel summarizes the sacrifices and offerings after Jesus' return to the earth. Some confuse these sacrifices with the sacrifices for sin. However, there is no need of another blood sacrifice for sin since all such sacrifices were abolished by the death of Jesus (Heb. 8:5, 13; 9:9, 24, 10:1). The sacrifices are not substitutionary as they were before Jesus' death, but rather they will be commemorative. They will look back in remembrance to the cross like we do when taking communion. Ezekiel was commissioned to observe the architectural details and measurements of the future temple to encourage his people with the certainty of its coming.

Daniel 2: Daniel's interpretation of Nebuchadnezzar's dream is about a great image representing four successive, ancient empires that would stand against Israel. The fourth world empire was represented both by ancient Rome and a still-future "revived" Roman empire ruled by the Antichrist. The stone cut out without human hands represents Jesus' Second Coming and the establishing of His Messianic reign.

Daniel 7: This is Daniel's vision of four beasts representing four successive, ancient empires (Babylon, Medo-Persia, Greece, and Rome) plus the Antichrist's empire emerging at the end of the age. Daniel sees a heavenly courtroom where the Father as the Ancient of Days gives Jesus power over all the nations and decrees judgment on the Antichrist to be fulfilled at the time of Jesus' Second Coming. Ancient Rome was a "near" fulfillment of the fourth beast in Daniel 7. The "far" fulfillment will occur as a revived Roman empire comprised of ten nations that come under the authority of the Antichrist.

Daniel 8: The fullness of what Daniel prophesied here will occur in the final years of natural history (v. 17, 26) as we know it. This vision starts by describing the rise of Medo-Persia and Greece (Alexander the Great). Daniel 8:9-14 describes Antiochus Epiphanes' attack on Jerusalem (v. 9). Daniel's prophecies of the Antichrist in verses 23-25 were partially fulfilled by Antiochus Epiphanes.

Daniel 9: Daniel records his prayer for the deliverance of the Jewish people from foreign captivity. This prayer will be used again by the remnant of Israel in the End Times. The angel Gabriel responded to Daniel's prayer by reassuring him that the Jews would soon be released from Babylonian captivity. He then gives the prophetic message about seventy years that will complete God's purposes for the Jewish people. In this prophecy, the word "week" refers to a period of seven years (rather than seven days). Thus, seventy weeks equals 490 years. After the initial sixty-nine weeks or 483 years, a "pause" was put on God's calendar when Jesus the Messiah was to be "cut off". In the seventieth week or the final seven years of natural history as we know it, the Antichrist or "the prince who is to come" will make a peace treaty with Israel and many nations (v. 27). The first sixty-nine weeks (483 years) was possibly fulfilled from 445 BC to 32 AD.

Daniel 11: This is the most detailed chapter of prophecy in the Bible. It describes the ascent of Alexander the Great and the four subsequent kingdoms that emerge from his empire. Beginning in verse 21, Daniel describes Antiochus Epiphanes IV, who is a type of the end-time Antichrist. There are many parallels between Antiochus Epiphanes and his attack on Israel, and the Antichrist. Daniel 11:36-45 describes the Antichrist in a very precise and direct way without comparing him to Antiochus Epiphanes.

Daniel 12: This describes Israel's greatest trouble in history. This trouble will last for three and a half years (a time, times, and half a time).

## **OLD TESTAMENT MINOR PROPHETS**

Hosea 1: Israel's restoration comes at the end of the age after enduring God's judgments.

Hosea 2: Israel knows the Lord as her Bridegroom to begin the Millennial Kingdom (v. 16).



Hosea 3: Israel will fear the Lord in the latter days. The word “afterwards” (v. 5) provides the timeline. The events here will occur just before the time of Israel’s grand restoration at the end of the age.

Hosea 5:15-6:3: The Lord will stay “in His place” until the Jewish people acknowledge their guilt and seek God’s face in a time of great distress; then the Lord will revive and heal Israel.

Hosea 14: At the end of the age, Israel will return to the Lord and receive healing from her apostasy.

Joel 2: The Antichrist will lead a military invasion against Israel in the Great Tribulation (v. 2). This crisis will happen in the context of the greatest outpouring of the Spirit the world has ever seen. Two phrases demand an end-time interpretation. First, in verse 2, the invading army is the most terrible army in all of human history (the Antichrist’s army). Then, in verse 28, “afterwards” signifies that this army will immediately precede God’s restoration at the end of the age. Joel 2:1-11 was partially fulfilled in three Babylonian invasions in 605, 597 and 586 BC.

Joel 3: All nations will be gathered to Israel in a military conflict for the Armageddon campaign, and a siege of Jerusalem. Israel will experience God’s deliverance and salvation, physically and spiritually.

Amos 8: This judgment on Israel was partially fulfilled in 721 BC when the Assyrians conquered the ten northern tribes and deported them. Sennacherib’s invasion in 701 BC and the three waves of attack by Babylon (606, 597 and 586 BC), were also partial fulfillments. Israel suffered partial fulfillment of this judgment again, by Rome in 70 AD, when the temple was destroyed and in 135 AD when Jerusalem was destroyed. However, the fullness of the judgment in this chapter will not be complete, until the sun goes down at noon and the earth is darkened in broad daylight (v. 9) as described by the fifth bowl judgment (Rev. 16:10).

Amos 9: The Lord will rebuild the tabernacle of David and bring back all the remnant of Israel that have been scattered throughout the nations. They will never leave the land again.

Obadiah 1: The Lord shall pour out His wrath on the nations and bring His salvation to Israel.

Micah 2: Israel will be restored by the One who will break through on her behalf, as the Lord's answer to the wicked leaders who are over her. The wickedness in Micah's day mirrors the "perilous times" of the latter days (2 Tim. 3). This passage gives a prophetic warning that applies to the wicked in any generation while pointing to a time when justice will fully come to Israel and the nations.

Micah 4: Micah describes a time when the Messiah will rule in peace from Jerusalem over all the nations. This happens after God "threshes" the nations that oppose Him at the end of the age. Micah is speaking to Israel in his day and predicting the people's response to the horrific events that will lead to their ultimate deliverance from captivity and Babylon (v. 9-10). However, the "pain of their labor" related to what God wants to birth, is a description of deliverance that is far greater than the return from Babylon in 536 BC.

Micah 5: Messiah will reign and shepherd His people after the Antichrist has been defeated. The ruler who comes out of Bethlehem is Jesus (v. 2). Jesus' deliverance of Israel is also described. There was a partial application of this defeat in Micah's day (vv. 5-6), when the Assyrian king Sennacherib was defeated by the angel of the Lord at Jerusalem (Isa. 37:36). However, the "cutting off" of Israel's enemies, wherever the Jews are scattered in the nations, will occur at the end of the age (vv. 7-9).

Micah 7: Micah's prayer for revival and deliverance will be answered in fullness at the end of the age. This passage speaks of Israel being re-gathered at the end of the Great Tribulation, when Jesus will shepherd His people with signs like Moses did when coming out of Egypt (v. 15). As a result, the nations shall be ashamed of their military might and shall come trembling to the Lord in fear (vv. 16-17).

Nahum 1: The Lord will show the fullness of His fierce anger, when He makes an end of the Antichrist (the wicked counselor) and his coalition of wicked nations (Rev. 14:10; 15:1). This prophecy was partially fulfilled when Nineveh, the capital of Assyria, was defeated by the Babylonians and Medes in 612 BC. The Assyrian king Sennacherib (the wicked counselor), was killed in the house of his gods (2 Kings 19:36-37). This prophecy will only be completely fulfilled at the end of the age when wicked ones no longer pass through Israel (v. 15). Israel has been invaded many times since 612 BC. Only after Jesus defeats the Antichrist and establishes the Millennial Kingdom, will Israel have permanent security.

Habakkuk 2: The wicked and proud are described as being like “death, which cannot be satisfied” (v. 5). This will be fulfilled most in the Antichrist, who will gather all the nations against the Lord’s anointed. A partial fulfillment of this occurred when Babylon plundered the nations, and then was plundered in 539 BC by the Persians. The complete fulfillment of this prophecy requires that the wicked one gathers all nations to himself (v. 5). Babylon was a prophetic picture of this, but did not fulfill all the details of this prophecy. Babylon did not gather all the nations, but only a small portion of them. The Antichrist will gather and oppress every nation to some degree (Ps. 2:1-3; Rev. 13:14-17, 16:13-14, 17:12-14).

Habakkuk 3: Habakkuk sees a vision of Jesus’ Second Coming procession, both in the sky and on land as He executes judgment upon the Antichrist and his armies. A prophetic foreshadowing of this occurred when God, through Moses and Joshua, marched into the promise land destroying the enemy nations along the way. God’s brightness was like the light in the pillar of fire, and He “walked through the sea” when he parted the Red Sea. God led Israel through on dry ground and the sun stood still for Joshua. However, this passage will only be fulfilled when Jesus returns and the “plague goes before Him” (v. 5) as depicted in the seventh bowl (Ezek; 38:22; Zech. 14:12-18; Rev. 16:21). A plague did not go before the armies of Israel as they entered Canaan. Jesus will also trample the nations in anger at the time of the Second Coming (Hab. 3:12; Rev. 19:15). The phrase in verse 8, “You rode on Your horses” will be fulfilled in Revelation 19:11-14 when Jesus returns on a white horse with the armies of heaven on horses. The Israelites did not have chariots when they entered Canaan, but the armies of heaven will (2 Kings 6:17).

Zephaniah 1: Judgment that destroys mankind, beast, birds and fish (v. 3) is described. This was partially fulfilled when Babylon destroyed Jerusalem but will not be entirely fulfilled until the Great Tribulation and Second Coming when Jesus judges the rebellious nations.

Zephaniah 2: Judgment on Jerusalem occurs at the end of the age, when the God of Israel is exalted above all the gods of the earth. All the geographic regions mentioned have suffered judgment in varying degrees. For example, Nineveh and the Assyrian empire were destroyed in 612 BC. Yet, it was not as severe as having no inhabitant (v. 5) and being left as a perpetual desolation (v. 9). The finality and severity of these judgments on the regions surrounding Israel will be fulfilled in the End Times.

Zephaniah 3: God will destroy all the wicked nations and restore Israel in the Millennial Kingdom (vv. 8-20). This prophecy was partially fulfilled in 721 BC when the Assyrians conquered the northern ten tribes and deported them. Judah partially received this judgment at the hands of Assyria and Babylon in 701 BC, when the Assyrian King Sennacherib invaded Judah, and in the three times that Babylon invaded Judah (606, 597 and 586 BC). There was a partial fulfillment when Israel returned to the land under Nehemiah (445 BC) to rebuild the temple. The whole world being consumed and being God's fire (v. 8), and never again being proud as a nation (v. 11), as well as never again fearing harm (v. 15), have not yet occurred. They will be fulfilled in context to Jesus' Second Coming.

Zechariah 1: God will destroy all Israel's enemies, restore her prosperity, and rebuild Jerusalem. This was partially fulfilled when Israel returned to the land from Babylonian captivity under Zerubbabel (536 BC), and Nehemiah (444 BC). However, the prosperity and peace envisioned in verse 17 did not come at that time. Until the second dispersion in 70 A.D, Israel was subject to oppression by foreign powers. The majority of promises concerning Israel's restoration in the land are dependent on a national repentance (Zech. 12:10-14). Neither the return to the land in 536 BC, nor the re-establishing of the State of Israel in 1948 fulfills this requirement.

Zechariah 2: The Lord will bring unprecedented population growth and economic prosperity to Jerusalem in the Millennium. He will come in His manifest presence to dwell in Jerusalem. The Lord will deal severely with the nations that have oppressed Israel. A partial fulfillment of this passage may have been seen in the limited prosperity Israel experienced in the days of Herod the Great, and again since 1948. However, the prosperity and population expansion enjoyed in these periods is much more limited than what is envisioned here. Furthermore, the population in Israel has always had to deal with the fear of her enemies.

Zechariah 3: God's mercy is greater than the depth of Israel's sin. Israel's authority as a kingdom of priests will be fully restored as the Lord completely cleanses the entire nation through the work of the Messiah and restores her priestly authority to minister before Him. In the days of Zerubbabel and Joshua (516 BC), God restored the temple and priestly ministry to Israel, despite the gravity of her previous sin. Israel's national salvation is dependent upon her national acceptance of the atoning work of Jesus (Zech. 3:9; 12:10 cf. Rom.10:12; 11:26).

Zechariah 4: God will restore Israel's ministry as a witness of His glory to the nations as a burning and shining lamp in the End Times, especially in the ministry of the two witnesses (Rev. 11:3-6). Israel's ministry as a kingdom of priests was partially restored in the days of Zerubbabel when the temple was rebuilt, and the priestly ministry restored. However, God's manifest presence did not return to that rebuilt temple.

Zechariah 5: God will purify Israel in the End Times by judging and removing all wickedness in the land. In contrast, wickedness will come to fullness in the land of Shinar (Babylon). Israel was cleansed of overt idol worship after the return to the land in 536 BC. However, Israel's sin has never been completely dealt with in the manner envisioned here. This prophecy was spoken in the waning days of ancient Babylon (519 BC), yet it envisioned a future resurgence of that city as the dwelling place of wickedness (Rev. 17-18).

Zechariah 6: The Lord will judge all of Israel's enemies and will establish Jesus as King over the earth. Jesus will rebuild the Jerusalem temple and govern the earth from it.

Zechariah 8: God will fully restore Israel in every dimension: spiritually, agriculturally, physically and financially along with providing for her safety as Jerusalem becomes the global worship center of the earth. Relative prosperity returned to Jerusalem after the days of Nehemiah (444 BC) until the dispersion in 70 AD.

Zechariah 9: As Prince of Peace, Jesus will deliver Israel from all future wars as He establishes worldwide peace and prosperity under His leadership from Jerusalem. This prophecy may have had a partial fulfillment in the conquests of Alexander the Great (332 BC), and in Jerusalem's deliverance in the days of Antiochus Epiphanes IV (167-165 BC), who pre-figures the Antichrist. The ultimate fulfillment of this passage will result in Israel never again suffering at the hands of an oppressor (v. 8).

Zechariah 10: This describes the destruction of all of Israel's enemies under Jesus' leadership. There will be massive population growth as Jesus saves the entire nation and brings many back to the land. This has been partially fulfilled since 1948.

Zechariah 12: There will be an unsuccessful end-time siege against Jerusalem by all the nations of the earth, which will result in her destruction. Jesus will defend Israel at the battle of Jerusalem as she returns wholeheartedly to the Lord in a national day of repentance, in which she acknowledges Jesus as her Messiah.

Zechariah 13: A great cleansing will come to Israel after the Great Tribulation in which two-thirds of the Jewish people will be killed and one-third will be saved.

Zechariah 14: As the nations will gather against Jerusalem. Jesus will return to the earth to fight on behalf of Israel. Living waters will flow from a restored Jerusalem bringing life to the land. Jerusalem will be established as a global worship center that is holy to the Lord.

Malachi 3: The Lord will raise up forerunner ministries to prepare His people and the nations for Jesus' Second Coming. This prophecy was partially fulfilled in John the Baptist as a forerunner who prepared the way of Jesus' first coming (Mt. 11:10, Mk 1:2, Lk. 7:27). John's ministry did not result in the ultimate judgment or purification of Israel that Malachi describes in this chapter.

Malachi 4: Malachi describes the coming of Elijah as the ultimate forerunner ministry to turn the hearts of the fathers to the children before Jesus' Second Coming. There was a partial fulfillment of this in the ministry of John the Baptist who came in the spirit and power of Elijah (Lk. 1:17).

## **THE ABRAHAMIC COVENANT**

God's covenant with Abraham and Israel is seen primarily in five passages: Genesis 12:1-3; 13:14-17; 15:4-21; 17:1-21; 22:15-18). The covenant was also confirmed between God and Jacob (Gen. 26:1-4; 28:10-14; 35:9-12; 48:3-4). God promised Abraham that He would make Abraham a great nation (Gen. 12:2; 13:16; 15:4-5; 17:6) and that His physical descendants, the people of Israel, would possess the land of Canaan forever (Gen. 12:7; 13:14-15, 17; 15:7; 17:8). This results in great blessing upon the whole earth (Gen. 12:3; 22:18; 28:14). The fact that God promised Abraham's physical descendants (ethnic Israel) the land of Canaan forever as an everlasting covenant means that Israel will never perish as a people. Should Israel ever perish as a nation, then it could not possess the land forever, and the Abrahamic Covenant could not be everlasting.

Parts of the Abrahamic Covenant have been fulfilled already. For example, God blessed Abraham with great wealth and other blessings in his lifetime (Gen. 24:1, 35), He has made his name great among the nations, and He has given him a multitude of physical descendants. After 400 years of slavery, God gave the land of Canaan to Abraham's descendants and they have never perished as a distinct, ethnic, people group. Through the death of Jesus, a descendant of Abraham, great blessing has been made available to the nations of the earth through His death and resurrection. God gave the land of Canaan for an everlasting possession to Abraham's physical descendants (Gen. 17:8).

## **DAVIDIC COVENANT**

The Davidic Covenant is recorded in 2 Samuel 7:11-16 and in 1 Chronicles 17:10-15. There are several other passages that refer to God's covenant with David (2 Sam. 23:5; 2 Chr. 7:18; 21:7; Ps. 89:3-4, 28-29, 34-37; Jer. 33:19-26). God promised David an everlasting lineage, and an eternal throne and kingdom. Jesus will sit on the throne of David forever in Jerusalem. David's realm was the physical land and people of Israel. While it is clear that Jesus is already exercising His kingly rule and authority as He sits at the right hand of the Father in heaven, the Bible indicates that Jesus will also fulfill God's promises to David by reigning over a natural kingdom on this present earth in the future.

## **IMPORTANT DATES IN ISRAEL'S PROPHETIC HISTORY**

721 BC: The ten tribes of Israel were deported from Israel by Assyria under Sargon (2 Kgs. 17). They never returned to the land. Assyrian leaders mentioned in the Old Testament are Tiglath-Pileser (2 Kgs. 15-16), Shalmaneser (2 Kgs. 17-18), Sennacherib (2 Kgs. 18-19; 2 Chr. 32; Isa. 36-37), and Sargon (Isa. 20).

701 BC: Assyria under Sennacherib invades Judah (southern kingdom) during Hezekiah's reign, but fails to take Jerusalem (2 Kings 18-19; 2 Chr. 32:1-23; Isa. 9:1).

612 BC: Assyria is overthrown and its capital city Nineveh falls as prophesied by Nahum. Babylon becomes the new prominent empire in the Middle East.

606 BC: Babylon's King Nebuchadnezzar invades Jerusalem and takes many Jews captive.

597 BC: Nebuchadnezzar pillages Jerusalem and the temple and takes about 10,000 Israelis as prisoners to Babylon.

586 BC: Jerusalem is invaded again by Nebuchadnezzar and the temple is destroyed He takes even more captives to Babylon. The Diaspora, or the scattering of God's people, begins (Deut. 28:41, 49, 64; Jer. 25:9, 12; 22:7; 27:6; 43:10; Hab. 1:5-7).

539 BC: The Babylonian empire is overthrown by the Persians under King Cyrus.

536 BC: Jews return to Jerusalem by the permission of King Cyrus. Zerubbabel leads 50,000 Jews from Babylon back to Jerusalem to build a new temple (2 Chr. 36:22; Isa. 44:24-45:4).

520 516 BC: The temple was completed under the prophetic ministry of Haggai and Zechariah.

175-165 BC: The Syrian leader Antiochus Epiphanes gains control over Jerusalem. The Jews gain independence from his oppressive rule in 167 AD, culminating in being recognized as a kingdom by the Roman senate in 139 AD. Israel remains independent for 100 years until coming directly under Roman rule in 37 BC.

70 AD: Rome burned Jerusalem and the temple as Jesus prophesied (Mt. 24; Mk. 13; Lk. 21).

135 AD: Jerusalem was utterly destroyed by Rome under Hadrian. 580,000 Jews were killed and they were banned from returning to the city.

1940s: 6 million Jews are killed by the Nazis.

1948: Israel is re-established as a nation.

1967: Jerusalem is recaptured by Israel during the Six-Day War.



## **THE EVENTS OF 70 AD DO NOT FULFILL THE PROPHECIES ABOUT THE END TIMES**

The events of 70 AD do not fulfill the prophecies about the End Times. Jesus prophesied that the Great Tribulation will be the most severe time in world history. It will surpass all other times of crisis. Some seek to minimize this prophecy by reducing it to symbolism or by seeing it as being totally fulfilled in 70 AD. The Great Tribulation will be so severe that God shortens it to three and a half years to keep the entire human race from being physically killed (Mt. 24:21-22). One million people died in 70 AD and in World War II, 50 million died. Neither 70 AD nor World War II came close to threatening the existence of the human race as the Great Tribulation will, and neither of them was the worst time in history. The events of 70 AD were clearly a prophetic foreshadowing of the Great Tribulation. However, they did not fulfill most of the details given about the Great Tribulation in Scripture. For example, Jesus said the Great Tribulation would not happen until after we see the abomination of desolation that results in an unprecedented number of deaths (Rev. 6:8; 9:15). The details concerning the abomination of desolation in Revelation 13:11-18 include a talking image, the mark of the beast, a healed head wound, mandatory worship of the Antichrist that is worldwide, and a false prophet. None of these details were fulfilled in the Jewish revolt against Rome (66-70 AD). In that crisis, Jerusalem and the second temple were destroyed in 70 AD (Masada fell in 73 AD). Then in the Bar Kochba rebellion against Rome (132-135 AD), the Jews revolted against Rome again, resulting in 500,000 Jews being killed and 1,000 villages being destroyed. Israel was driven into exile (the Diaspora) and Jerusalem was rebuilt and renamed as Aelia Capitolina.

# Glossary of End-Time Terms & Symbolism

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**Abomination of Desolation** – The Antichrist will demand worship worldwide (Rev. 13). This will be the abomination that leads to great desolation. God’s judgments will bring desolation, or destruction, to all who participate in this terrible abomination (Dan. 9:27; Mt. 24:15; Mk. 13:14; 2 Thes. 2:3-4). This worship system is based on the Antichrist (called the Beast) setting up an image (statue or idol) of himself in the Jerusalem temple. This image will be demonically empowered to breathe and speak (Rev. 13:14-15). The Antichrist will claim to be God when he sets up this idol in the Jerusalem temple. No one will be able to buy or sell without worshiping the Antichrist before this image (Rev. 13:16-18). All who refuse will be sought out as criminals of the state under a threat of martyrdom. This is one of the most significant prophetic signs in the end times. John emphasized this image ten times (Rev. 13:14, 15 [3x]; 14:9, 11; 15:2; 16:2; 19:20; 20:4). The abomination is mentioned or described nine times (Dan. 8:13; 9:26, 27; 11:31; 12:11; Mt. 24:15; Mk 13:14; 2 Thes. 2:3-4; Rev. 13:12-18). The image of the Beast and the mark of the Beast will be two components of the abomination of desolation system that will mobilize and finance the Antichrist’s global worship movement (Rev. 13:13- 18). The image of the Beast will mobilize Antichrist’s worshipers and penalize those who resist. The mark of the Beast will provide economic support for the Antichrist’s worship movement and will penalize those who resist.

**Advent** – Derived from the Latin word *adventus*, which means “arrival,” “coming,” or “presence.” It is used to speak of both Jesus’ first and second coming as the first and the second advent.

**Antichrist** – Anti means “against” or “in place of.” The Antichrist is a demonized man who will be against Christ and seek to be worshiped by the nations in place of Jesus. He will give leadership to the most powerful and most wicked worldwide empire in history. The Antichrist will be given authority to continue against Israel and the Church for 42 months. (Rev. 13:5). Gentiles, under the Antichrist’s leadership, will oppress Jerusalem for 42 months (Rev. 11:2). The two witnesses prophesy in Jerusalem for 1,260 days (Rev. 11:3). The remnant of Israel will

hidden from the Antichrist in the wilderness for 1,260 days (Rev. 12:6), also described as time, times, and half a time (Rev. 12:14). The Antichrist will be given authority to continue against the saints for time, times, and half a time, or three and a half years (Dan. 7:25). Israel's strength will be completely shattered after three and a half years, or time, times, and half a time (Dan. 12:7). The term time refers to one year, times refers to two years, and half a time speaks of half a year. (2 Thes. 2:3-12; 1 Jn. 2:18, 22; Rev. 13:1-18).

**Another Beast** – A name for the False Prophet in Rev.13:11.

**Apocalypse** – Means “unveiling or revealing” and is translated as “revelation.” It is another name for the book of Revelation because it unveils or reveals the glory of Jesus and His end-time battle plan to drive evil off the planet.

**Apostasy** – A falling away, or departure from the Christian faith (Mt. 24:9-13; 2 Thes. 2:3; 1 Tim. 4:1-2; 2 Tim. 3:1-7; 4:3-4; 2 Pet. 2:1-3). An apostate is one who has “fallen away” from the Christian faith.

**Armageddon Campaign** – A great military campaign that will last for the final three and a half years before Jesus returns. The conflict will end with the Battle of Jerusalem (Zech. 12:3; 14:1-2), as the nations of the earth gather together to make war against Jesus (Rev. 16:13-16). The military staging area for this campaign will be around the hill of Megiddo in the north of Israel. Armageddon is also referred to as Harmagedon, which means “the hill of Megiddo.” Megiddo is an ancient city in the valley of Jezreel, or Esdraelon.

**Babylon** – Babylon was the chief city of the Babylonian Empire, which was in the lower valley of the Tigris and Euphrates Rivers, in what is modern-day Iraq. This refers to the literal city of Babylon in Iraq (fifty miles south of Baghdad), which will be rebuilt and used as one of the headquarters for the Antichrist. It will function as the center of worldwide, demonic religious and economic networks (Rev. 17-18). As Jerusalem suddenly came out of the ashes and was rebuilt, so Babylon (in Iraq) will be suddenly rebuilt. Many of the specific details about Babylon's sudden and permanent destruction in the judgments prophesied in Jeremiah 50-51 and Isaiah 13-14:21 have not yet fully happened. They were only partially fulfilled in history.

**Beast** – Term used 36 times to refer to the Antichrist (Rev. 13; 14:9-11; 17:3-17; 19:19-21; 20:4, 10).

**Daniel's seventieth week** – The final seven-year period before Jesus' second coming is referred to as Daniel's seventieth week. Daniel prophesied of seventy weeks (Dan. 9:24-27). Each week was a period of seven days, representing seven years. Therefore, these seventy weeks of seven years each totaled 490 years. This prophecy concerns God's prophetic time calendar in dealing with the salvation of the nation of Israel. The seventy weeks (each week is seven years) concern God's plan for Israel from the days of Daniel to Jesus' second coming. The first sixty-nine weeks (483 years) are from 458 BC to the time of Christ's triumphal entry into Jerusalem (AD 26/27). The last week is a seven-year period that will not be fulfilled until Jesus' second coming. It will begin when Israel signs a peace treaty with the Antichrist, called "the prince who will come," who arises from the ten-nation confederation (Dan. 9:26-27).

**Dragon** – Symbolic of Satan in the book of Revelation (Rev. 12:3, 4, 7, 9, 13, 16, 17; 13:2, 4; 16:13; 20:2).

**Eschatology** – A term that speaks of the study of the end times from a biblical perspective. The word eschatology is made up of two different Greek words: eschaton, meaning "end," and -ology, meaning a "study of something." The most important events predicted in the "end of the age," the eschaton, are the Great Tribulation, Jesus' second coming, and the millennial kingdom. More than one-fourth of the Scriptures (27%) relate to these prophetic events foretold by the prophets.

**False Prophet** – The Antichrist's minister of propaganda, who will work miracles (Rev. 16:13; 19:20; 20:10). He is called "another beast" in Revelation 13:11.

**Great White Throne Judgment** – The time, at the end of the millennial reign, when all unbelievers will be judged by God and then thrown into the lake of fire (Rev. 20:11-15).

**Harlot Babylon** – The worldwide, demonically-inspired religious and economic system based in the rebuilt city of Babylon in Iraq (Rev. 17-18; Jer. 50-51). It will be established in the literal city of Babylon (fifty miles south of Baghdad) that will be restored and used as one of the

headquarters for the Antichrist. It will function as the center of worldwide demonic religious and economic networks (Isa. 13-14:21; Jer. 50-51; Rev. 17-18). As Jerusalem suddenly came out of the ashes and was rebuilt, so Babylon will be suddenly rebuilt. The judgments prophesied in Jeremiah 50-51 that will suddenly destroy Babylon forever have not yet happened.

**Image of the Beast** – A statue (image or idol) commanded by the Antichrist that will be set up in the Jerusalem temple. This image will be demonically empowered so that it will seem to think, talk, breathe, and make laws (Rev. 13:14-16). The main idol will be set up in the Jerusalem temple and will be connected to a global network of idols. The image will be a significant prophetic sign in the end times. John emphasized this image ten times (Rev. 13:14, 15 [3x]; 14:9, 11; 15:2; 16:2; 19:20; 20:4).

**Jesus' End-Time Battle Plan** – The seal, trumpet, and bowl judgments described in Rev. 6-22 that will destroy all the evil governments of the earth. They will be released by the praying Church.

**Judgment Seat of Christ** – The time when Jesus evaluates the life of all true believers, resulting in some receiving rewards and others suffering loss of rewards (2 Cor. 5:10; Rom. 14:10-12). This evaluation occurs immediately after the Church has been raptured at the seventh trumpet (Rev. 11:15-18). It is also referred to as the Bema judgment, which comes from the Greek word bema, which means “throne.”

**Lake of Fire** – The final place of judgment for the Antichrist, False Prophet, Satan, demons, and all unbelievers (Rev. 20:15). Unbelievers will take part in the resurrection of condemnation (Jn. 5:29), enduring eternal torment of body and soul.

**Little Horn** – A term used by Daniel to refer to the Antichrist (Dan. 7:7-8; 19, 25).

**Mark of the Beast** – Will most likely be a form of technology like the microchip implant (Rev. 13:16-18), which the Antichrist will require everyone to have in order to buy or sell during the last three and a half years of the Tribulation.

**Marriage Supper of the Lamb** – A time after the rapture, when Jesus celebrates His wedding

to the redeemed as His bride (Rev. 19:7-10). Some believe that it will last the entire 1,000 years of the millennial kingdom.

**Messiah** – Comes from the Hebrew word meshiach, meaning “anointed one.” It is translated as the Greek word Christos and the English word Christ. In the Old Testament, the Messiah was the coming “Anointed One,” who was to be king of Israel and lead the Jewish people to freedom from Gentile oppression.

**Millennium** – The Millennium is a literal 1,000- year period in which Jesus will rule the whole world from Jerusalem in righteousness and peace. The kingdom of God will be openly manifest worldwide, affecting every sphere of life (political, social, agricultural, economic, spiritual, educational, law enforcement, family, media, arts, environment, social institutions, etc.).

**New Jerusalem** –The heavenly city where all the saints will live forever in God’s immediate presence (Heb. 11:10, 16; 12:22-24). The New Jerusalem will descend to the earth in two stages: first, at the time of Jesus’ second coming (Rev. 21:10), and then completely after the millennial kingdom (Rev. 21:2).

**New Heavens and Earth** – Are used in the context of both the Millennium and the eternal state (Isa. 65:17-25; 66:22-24; 2 Pet. 3:13; Rev. 21:1-2). The earth will continue forever (1 Chr. 23:25; 28:8; Ps. 37:29; 78:69; 104:5; 105:10-11; 125:1-2; Isa. 60:21; Ezek. 37:25; Joel 3:20).

**Olivet Discourse** – Jesus’ famous prophecy on the end times found in Mt. 24, Mk. 13, and Lk. 21. **Parousia** – A Greek word that means “presence” or “coming” of an important person. This word is used of Jesus’ second coming (Mt. 24:3, 27, 37, 39; 1 Thes. 3:13; 4:15; 5:23; 2 Thes. 2:1, 8; Jas. 5:7-8).

**Post-tribulation Rapture (“posttrib”)** – The biblical teaching that the rapture and the second coming occur at the end of the Great Tribulation period. In other words, the Church will be on earth, walking in victory through the Great Tribulation. This will be the Church’s finest hour, when the power of God will be experienced in great measure, surpassing any other time in history.

**Pre-tribulation Rapture** (“**pretrib**”) – The unbiblical teaching that says that the rapture occurs before the Great Tribulation. This popular teaching claims that Christians will not go through the Tribulation to escape God’s wrath. It is based on a fundamentally wrong view of the Great Tribulation as a time when God’s judgments would come on the saints if they were on earth.

**Rapture** - The “catching away” of God’s people in the air when Jesus returns. It comes from the Latin word *raptus* which means “catching away” (1 Thes. 4:13-18). The rapture occurs at the time of the seventh trumpet, which is the last trumpet (1 Cor. 15:50-52; Rev. 11:15). In this glorious event, Christians who have died will be resurrected and rise from their graves to meet Jesus in the sky. Then, Christians alive on earth will ascend to meet Jesus in the sky.

**Replacement Theology** – An unbiblical teaching stating that the Jews have been rejected by God and thus replaced by the church as the “true Israel” which now inherits the national promises that God gave to the nation of Israel (Rom. 9-11).

**Restrainer** – The forces that restrain the Antichrist will be taken out of the way to allow him to come to a place of international political power. One view is to see this restraining force as referring to a combination of two forces referred to by Paul as “someone” and “something” that now restrains the Antichrist (2 Thes. 2:6-8). He described the restrainer of the Antichrist as a “what” (neuter in v. 6) and as a “He” (masculine in v. 7). Thus, the restraining force is a “what” and a “He” working together. Paul taught that the power of the state is appointed by God to restrain evil (Rom. 13:1-4). The “what” that restrains the Antichrist is the power of the state, and the “He” is God and His sovereign decree. Some wrongly teach that the Holy Spirit is the restrainer that is removed when the Church is raptured before the Great Tribulation. If that were true, then no one could be saved in the Great Tribulation because it takes the work of the Holy Spirit moving on an unbeliever’s heart for them to be saved.

**Second Coming of Christ** – The time when Jesus will come back physically to rule permanently on the earth. He will travel across the earth in the sky so that every eye clearly sees Him in every nation (Rev. 1:7). At this time, the bodies of believers will be instantly transformed as they meet Jesus in the air. This will happen at the seventh trumpet, the last trumpet (Isa. 27:13; Zech. 9:14; Mt. 24:31; 1 Cor. 15:52; 1 Thes. 4:16; Rev. 10:7; 11:15).

**Second-Coming Procession** – The three-stage process of the return of Jesus traveling first across the sky so that every eye sees Him (Rev.1:7), then through the land of Edom, which is modern-day Jordan (Isa. 63:1-6; Hab. 3:3-16), as He marches up to Jerusalem to the Mount of Olives (Ps. 24:7-10; Zech. 14:4 ; Rev. 19:17-21).

**Seven Heads** – From Dan. 2:41-42; 7:7; Rev. 12:3; 13:1; 17:3-6. Seven world empires throughout history that persecuted Israel. They are Egypt, Assyria, Babylon, Persia, Greece, Rome, and the ten-nation confederation.

**Ten Horns** – Speaks of a future ten-nation confederation of ten kings who rule simultaneously over their own nation. They come into an enthusiastic agreement or partnership together under the Antichrist's authority (Dan. 2:41-42; 7:7, 20, 24; 11:36-45; Rev. 12:3; 13:1; 17:3, 7, 12, 16).

**Throne of Glory** - Jesus will establish His throne of glory on earth in the Jerusalem temple (Mt. 25:31-32; Jer. 3:17). It will be connected to the Holy of Holies in the millennial temple (Ezek. 43:4- 7; Zech. 6:12-13). Jesus' throne will connect heaven and earth, as His one throne is also located in the New Jerusalem, which descends to the earth above earthly Jerusalem during the millennial kingdom (Rev. 22:3; Ps. 48:1-6).



# 100 Most Frequently Asked Questions about the End Times

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## **1. Why is it important that we study the Book of Revelation?**

Studying what the Bible has to say about the future empowers us to be victorious in love and power during the most glorious and difficult time in history. It prepares us to actively participate under Jesus in the end-time events and to rightly interpret Jesus' leadership in the coming global crisis, instead of being offended by Him (Mt. 11:6). Studying the end times awakens urgency in us for intercession, knowing that our prayers may minimize evil and increase victory. Understanding end-time scriptures strengthens our confidence in God's sovereignty by knowing that He is in control and is never surprised (Joel 2:13-14; Zeph. 2:3; Mt. 11:6; 24:4; Phil. 1:10; Rev. 12:11).

## **2. How much does the Scripture say about the end times?**

Most of the prophets spoke about the future "Day of the Lord" which relates to the events of Jesus' coming. See our article entitled 150 Chapters on the End Times.

## **3. How do we know the end-time Scriptures were not fulfilled in 70 AD?**

The events of 70 AD do not fulfill most of the details of many scriptures about the Great Tribulation. For example, Revelation 13 requires a talking image, the mark of the Beast, a healed head-wound, mandatory worldwide worship of the Antichrist, and a False Prophet. Jesus said the Great Tribulation would not happen until after we see the abomination of desolation standing in the holy place for exactly 1,290 days, which would result in the threat of every human being killed (Dan. 12:11). Nothing close to this scenario happened in the first Jewish revolt against Rome (66-73 AD), when Jerusalem and the second temple were destroyed in 70 AD, ending at Masada (73 AD). In the second Jewish revolt against Rome 500,000 Jews were killed, in addition to the destruction of 1,000 villages (132-135 AD). The fifty million babies aborted worldwide each year overshadows the loss of life in both 70 AD and WWII.

## **4. What is the Great Tribulation and how long is it?**

It is the time period just prior to Jesus' return to earth (Dan. 12:1; Mt. 24:21-22; Mk. 13:19-27). In this time frame, God will release unprecedented judgments on the Antichrist's kingdom as

seen in Revelation 6; 8-9; 16. It is three and a half years in duration (Dan. 7:25; 12:7; Rev. 11:2-3; 12:6, 14; 13:5).

### **5. Will the Church be on earth during the Great Tribulation?**

The Church will absolutely be on the earth during the Great Tribulation. Jesus' Bride will partner with Him in this very important time of history at the very climax of this age.

### **6. What is the Church's role in the Great Tribulation?**

The Church will participate in the release of God's judgments under Jesus' leadership through the unified global prayers of faith (Ps. 149:6-9; Mt. 18:18-19; Jn. 14:12; Rev. 8:4; 22:17). The end times is the Church's finest hour, when miracles will occur and supernatural prophetic direction will be released. The miracles of Acts and Exodus will be multiplied and combined on a global level (Mic. 7:15).

### **7. How do I prepare for these events?**

The key to preparing is to consistently and prayerfully study what the scriptures say about the end times. Jesus called this "watching." Daniel received revelation of God's prophetic purposes for this generation by diligently studying what God's Word said about it (Jer. 29:10-14). He embraced a lifestyle of Bible study with prayer and fasting (Dan. 9:2-4) to receive "skill to understand" (Dan. 9:22).

### **8. How can we know when Jesus is coming if He says in Matthew 24:36 that "no one knows the day or the hour"?**

Jesus did not say we could not know the season or the conditions surrounding His coming. Neither did Jesus say that the Church would not know the day and hour in the generation the Lord returns. We must seek the Father's Word as to when this begins, because only the Father knows. God did not want to make the day and hour known in the early church, but Daniel and the Apostle John made it clear that the Messiah would come exactly 1,260 days after the abomination of desolation (Dan. 7:25; 12:7; Rev. 11:2-3; 12:6, 14; 13:5).

### **9. Why will believers reject Jesus during the end-time "falling away"?**

Paul says in 2 Thessalonians 2:11-12 that people are condemned because (1) they do not love the truth; and (2) they take pleasure in unrighteousness. Paul explains to Timothy that those who

depart from the faith will do so after “giving heed to deceiving spirits and doctrines of demons” (1 Tim. 4:1). A few years later, Paul adds that, “they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables” (2 Tim. 4:3). Paul describes this type of believer (and unbeliever) in 2 Timothy 3:1-5. The central issue is that they are lovers of themselves. The victorious believer in Revelation 12:11 will overcome Satan by the blood of the Lamb, the word of their testimony, and the fact that they did not love their lives to the death.

#### **10. Why is the Book of Revelation important?**

This book gives us more information on the end times than any other book in Scripture. It has a special purpose in equipping God’s people to participate with Jesus’ end-time plan and to overcome with victory in the Great Tribulation. It is the “prayer manual” for the end-time church.

#### **11. How can we tell if a passage in Revelation is symbolic or if it should be taken literally?**

The general rule is that Revelation means what it says and says what it means (common sense reading), unless an angel explains it otherwise. We interpret a passage symbolically when it is clearly indicated by the text. For example, in Revelation 1:20, the angel tells John the seven lampstands are symbolic of seven churches.

#### **12. Do other commentaries refer to the parenthetical sections as interrupting the chronological story line?**

Yes, many throughout history have understood the structure of Revelation in this way.

#### **13. What is the special significance of the letters to the seven churches in Revelation 2-3 for us today?**

Jesus identified the issues that would most challenge the end-time church, and then addressed them by strategically selecting seven churches in the first century that were challenged in those very same ways.

#### **14. Are we able to know the signs of the times?**

Yes, Jesus commanded the people who lived in the generation of His return to know the signs (Mt. 24:32-44). Jesus rebuked those who did not heed the prophetic signs that pointed to His coming (Mt. 16:1-4; Lk. 19:41-44). Prophetic signs serve the Church in the same way that a

weather station signals coming trouble so that people can prepare and save lives.

**15. Can the signs of the times be understood?**

Yes. The scriptures on the end times and the signs of the times were written to be understood by all, since the majority of people throughout history have been uneducated peasants. The Scripture was written for them. Jesus and Paul emphasized the know-ability of the prophetic signs of the end times (Mt. 24:32-34; Lk. 21:25-29; 1 Thes. 5:1-6; 2 Thes. 2:1-11). The lie is that we are not to know the times and seasons of His return (Acts 1:7-8).

**16. How much information does the Bible provide on the signs of the times?**

There is more prophetic evidence about Jesus' second coming than any other prophetic event in the Bible. The end times is the most written-about subject in all of Scripture. There are over 150 chapters in the Bible in which the majority of the chapter is about the end times.

**17. Is it true that every generation believed they were living in the generation the Lord returns?**

It is a common misperception that most generations believed they were in the end times. It is true that a very small group (less than 1 percent) of every generation might have thought they were at the end. Only once has there been a universal sense that was sustained over decades that it was the time of the end, and that was during the generation of the first apostles.

**18. How long is a biblical generation?**

A generation in Scripture ranges from forty to 100 years (Gen. 15:13-16; Num. 32:13; Ps. 90:10; Mt. 1:17; Acts 7:6). Moses spoke of Israel's captivity in Egypt as lasting 400 years or four generations (Gen. 15:13). Thus, a generation could refer to 100 years. There were fourteen generations from Abraham to David covering nearly 1,000 years (Mt. 1:17). These fourteen generations averaged about seventy years.

**19. How can we be confident that we are living in the generation the Lord returns?**

There are many biblical trends that reveal "the season or generation" of His coming (Mt. 24:4-8). They include the emergence of global prayer (Isa. 56:7), the increase of knowledge (Dan. 12:4), the revelation of the bridal paradigm (Rev. 22:17), the great harvest from all nations (Mt. 24:14; Rev. 7:9), and the increase of wickedness (Dan. 8:23; Rev. 14:9).

## **20. What is Daniel's seventy weeks (Daniel 9:24-27)?**

The angel Gabriel revealed to Daniel that God's purpose for Israel involved a prophetic period of seventy weeks. In the modern world a week speaks of a period of seven days. However, in the ancient world a week represented a period of seven years. Gabriel spoke to Daniel about a prophetic period in which God would deal with Israel's salvation over seventy weeks, or 490 years (70 x 7 years = 490 years). However, after the initial sixty-nine weeks (69 x 7 years = 483 years), a "pause" was put on the prophetic calendar when Jesus the Messiah was "cut off," or crucified. There is one week, i.e., seven years, left in God's prophetic calendar and plan in bringing Israel to salvation. The first sixty-nine weeks of the "seventy weeks" prophecy of Daniel 9:24-26 were fulfilled, beginning at Nehemiah's command to rebuild the city of Jerusalem in 445 BC (Neh. 2:1) to the time of Jesus' first triumphal entry into Jerusalem to be crucified (Dan. 9:25).

## **21. What is the beginning of the birth pangs?**

The birth pangs occur in a significant prophetic period in which Jesus predicted that there would be twelve worldwide trends all occurring in the same generation (Mt. 24:4-8; Mk. 13:5-8, Lk. 21:7-18). Matthew gives seven major trends: false christs, wars, ethnic conflict, economic warfare, famines, pestilences, and earthquakes. Luke describes five more: commotions, fearful sights, great signs from heaven, distress in the nations and roaring waves. The Greek word birth pangs is translated as sorrows in the NKJV. It is to be compared with the increasing trauma a woman experiences during childbirth.

## **22. How do we know when the final seven years of this age start?**

It begins with a covenant made between the Antichrist and the nations, bringing peace and safety as Paul prophesied in 1 Thessalonians 5:3 (Isa. 28:14-18; Ezek. 38:8-12, 14; 39:26; Dan. 8:24-25; 9:27; 11:21, 45; Zech. 11:16; Jn. 5:43; Lk. 19:11-28).

## **23. How will we know that the Antichrist is coming into power?**

The main sign is the abomination of desolation, when the Antichrist stands in the temple of Jerusalem proclaiming himself as God (Mt. 24:15, 2 Thes. 2:4).

## **24. Is there a mathematical calculation that people need to figure out regarding 666 (Rev 13:18)?**

The exhortation to understand the mark of the Beast will become increasingly relevant as the end times approach. It will be obvious who the Antichrist is after he takes his seat in the temple

claiming to be God (2 Thes. 2:4). We will not be able to “calculate” it before that time. Some believe that calculating the number will involve the ancient practice of gematria, used to hide messages in numbers by substituting numbers for letters of the alphabet in order to give a numerical value to the letters, for example, “a” stands for 1; “b” for 2; “j” for 10; and so on.

### **25. What does the “number of man” signify?**

Seven is the number of perfection. Six is the number of man, that falls short of perfection. Three is the number of God, and three sixes speak of the satanic “trinity” (Satan, Antichrist, and False Prophet).

### **26. When does the final three and a half years start?**

It is marked by the abomination of desolation (Mt. 24:15; Mk. 13:14; 2 Thes. 2:3-4; Rev. 13:12-18).

### **27. What is the abomination of desolation?**

This occurs when the Antichrist stands in the Jerusalem temple and declares himself to be God by setting up an idol in the temple and then seeking to force all who are on earth to worship him (Dan. 11:31-32; Mt. 24:15; 2 Thes. 2:4; Rev. 13:14-17). The Antichrist’s statue or image will be the greatest abomination to God in history, because the Antichrist will demand to be worshiped as God and many will fully respond to this demand.

### **28. When is the abomination of desolation set up?**

It will start the final three and a half years of natural history. It will occur after the Antichrist puts a stop to the sacrifices in the temple. The desolation will occur in two different ways. First, the Antichrist will seek to desolate or destroy any who refuse to worship him. Second, God will desolate or destroy in judgment all those who yield to the pressure to worship the Antichrist. The abomination of desolation is referred to seven times in Scripture, five times by Daniel (Dan. 8:13; 9:26, 27; 11:31; 12:11) and twice by Jesus (Mt. 24:15; Mk. 13:14).

### **29. Will the abomination of desolation in the temple be alive?**

The False Prophet will command all to make an image (statue) related to worshipping the Antichrist (Rev. 13:14, 15; 14:9, 11; 15:2; 16:2; 19:20; 20:4). He will cause the image to speak and breathe.

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### **30. Who is the restrainer in 1 Thessalonians 2:6-7?**

The restrainer is a combination of two forces that currently restrain the Antichrist, referred to as something and someone by Paul in 2 Thessalonians 2:6-8. These forces will be removed to allow the Antichrist to come to a place of international political power. Paul describes the restrainer of the Antichrist as a what (neuter in v. 6) and as a He (masculine in v. 7). Thus, the restraining force is a what and a He working together. Paul taught that the power of the state is appointed by God to restrain evil (Rom. 13:1-4). The power of the state is what and the He is God and His sovereign decree. Some wrongly teach that the Holy Spirit is the restrainer who is removed when the Church is raptured before the Great Tribulation. If that is true, then nobody could be saved in the Great Tribulation, because it takes the work of the Holy Spirit moving on an unbeliever's heart in order for salvation to occur.

### **31. How do you know the horseman of the first seal judgment is the Antichrist?**

The rider of the white horse has a crown (political prominence, Rev. 13:1-2, 7), a bow (military authority), and he is a successful conqueror. The nations have been enjoying a counterfeit worldwide peace (1 Thes. 5:3). This will end after the opening of the first seal, the fall of Babylon, and the abomination of desolation. The color white symbolizes righteousness, because his reign initially appears righteous. He is the counterfeit to Jesus who rides a white horse with truth (Rev. 19:11). It would be out of place to say the rider of this white horse is Jesus when the other three horses have negative judgment events that involve sinful actions of men. Jesus is gloriously pictured in Revelation in splendor in three places (Rev. 1:12-18; 14:14-16; 19:11-16). There are significant differences between the white horse riders in Revelation 6:2 and Revelation 19:11-16.

### **32. Do the first four seals describe the result of the Antichrist's activity?**

Yes. Each seal leads to the unfolding of the next seal. For example, the rise of the Antichrist in the first seal (Rev. 6:2) leads us to a world war in the second seal, which in turn causes famine

and economic crisis in the third seal and calamity in the fourth seal. Jesus releases the seal judgments against the harlot and the nations that align with her.

**33. Who are the two witnesses?**

The two witnesses are prophets who will preach with great power and release God's judgments against the Antichrist's empire in the Great Tribulation.

**34. Who is the "prince who is to come" of Daniel 9:26?**

He is the Antichrist who makes a covenant with many nations, including Israel (Dan. 9:27).

**35. Who is the Beast in Revelation 13:1-8?**

He is the Antichrist.

**36. Why is the Antichrist called the Beast?**

His character is like a wild animal. He will be unreasonable, ferocious, cruel, and without reason or mercy. The term beast is used thirty-six times to describe the Antichrist (Rev. 11:7; 13:1, 2, 3, 4, 11, 12, 14, 15, 17, 18; 14:9, 11; 15:2; 16:2, 10, 13; 17:3, 7, 8, 11, 12, 13, 17; 19:19, 20; 20:4, 10).

**37. What do the four beasts in Daniel 7 represent?**

Most scholars agree that the vision of Daniel 7 predicts four successive ancient empires (Babylon, Medo-Persia, Greece, and Rome), described as four beasts. These empires played a key role in Israel's history between 605 BC when Israel went into Babylonian captivity and the destruction of Jerusalem in 70 AD.

**38. What are the seven heads?**

The heads refers to seven empires from world history.

**39. What are the ten horns?**

The horns speak of a future ten-nation confederation that will work closely with the Antichrist in the end times (Rev. 17:11-13, 17).

**40. Who is the "other beast" in Revelation 13:11?**

He is the False Prophet.



**41. What are the “two horns like a lamb” on the second beast symbolic of? Why is the False Prophet displayed as he is (Rev. 13:11)?**

These two horns represent the False Prophet’s demonic power, probably displayed in religion and in economics. He will use his power behind the facade of being like a mild and gentle lamb.

**42. Who are the 144,000 of Revelation 7 and 14?**

The 144,000 are ethnic Jews that are sealed to be protected from God’s judgments in the book of Revelation.

**43. What is the third woe?**

There are three “woes” that happen in chronological order; they are the fifth, sixth, and seventh trumpets (Rev. 8:13). The third woe is the seventh trumpet, which involves the release of the seven bowl judgments.

**44. What is the “little book” in Revelation 10?**

It is a book that contains key prophetic information for the end times. This may be the same book with the same prophetic information that Daniel received in Daniel 12. Daniel sealed up comparable prophetic information with an angel of similar glory and a corresponding oath related to the final three and a half years (Dan. 12:4-10). The little book is not the same book taken from the Father by Jesus (Rev. 5:7).

**45. What are the seven thunders of Revelation 10?**

They are seven prophetic messages that the Lord will strategically reveal to the end-time church. They have been sealed up until the end times like some of Daniel’s prophetic words (Dan. 12:9).

**46. What is the bottomless pit?**

It is a temporary prison from which the Antichrist ascends during the tribulation (Rev. 11:7, 17:8). The demonic locusts seen in the fifth trumpet come from this pit (Rev. 9:1-2, 11). It is also the place where Satan will be bound for 1,000 years (Rev. 20:1-3).

**47. When will Jesus rapture the Church?**

The rapture will occur in association with the last trumpet (Isa. 27:13; 1 Cor. 15:50-52; 1 Thes. 4:16-17; Rev. 10:7; 11:15-17). The last trumpet is the last in a series of seven trumpets as seen in Revelation 8-9.

#### **48. What is dispensationalism?**

It is the belief that world history is divided into seven different “times,” or dispensations. It includes an understanding of the end times that was developed by John Darby starting in 1830 and made popular by the Scofield Reference Bible. It teaches about a “secret rapture” of God’s people before the tribulation, thus teaching that the Church does not go through the tribulation. The theological idea of dispensationalism is less than 200 years old.

#### **49. What does it mean to believe in the pretribulation rapture?**

Pre means before, so to be pre-trib (believing in the pretribulation rapture) means one believes that Christians will be raptured before the Great Tribulation begins.

#### **50. Who are the ones taken from the field, and who are those left behind in Matthew 24:38-42?**

The context of this passage describes those taken in judgment in a sudden and unexpected manner. These will be “swept away” in death by God’s judgment coming on the earth. Many people in Noah’s day were surprised by the flood of judgment that killed them. In the same manner, many will ignore the signs that Jesus described in Matthew 24:3-35. Jesus told them clearly that those taken were taken by death to the place the eagle or vultures will eat them.

*34 “I tell you, in that night there will be two men in one bed: the one will be taken and the other will be left. 35 Two women will be grinding together: the one will be taken and the other left. 36 Two men will be in the field: the one will be taken and the other left.” 37 And they answered and said to Him, “Where, Lord?” So He said to them, “Wherever the body [dead carcass] is, there the eagles [vultures] will be gathered together.” (Lk. 17:34-37)*

#### **51. What does it mean to believe in the post-tribulation rapture?**

Since post means after, to believe in the post-tribulation rapture means you believe Christians will be raptured at the end of the Great Tribulation at the second coming of Jesus. The Bible explicitly teaches this. After describing the Great Tribulation in Matthew 24:15-26, Jesus states when believers will be raptured (Mt. 24:29-31).

*29 “Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. 30 Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they*

*will see the Son of Man coming on the clouds of heaven with power and great glory. 31He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.” (Mt. 24:29-31)*

## **52. When does Jesus’ second coming happen?**

Jesus returns at the seventh trumpet or the last trumpet (1 Cor. 15:52; Rev. 10:7; 11:15-19). The second coming procession involves a three-stage process including many events occurring during thirty-day period (compare Rev. 11:2-3; 12:6, 14; 13:5; Dan. 7:25; 12:7 with Dan. 12:11). In His procession, Jesus first travels across the sky to rapture the saints, and He is seen by every eye (Rev. 1:7). He will march through the land of Edom (modern-day Jordan; Isa. 63:1-6) and then He will march into Jerusalem to be officially received by the leaders in the nation of Israel (Mt. 23:37-39) on to the Mount of Olives (Zech. 14:4).

## **53. How do we know that the second coming procession will take thirty days?**

The tribulation will be three and a half years, which is 1,260 days (Rev. 11:3; 12:6), or forty-two months (Rev. 11:2; 13:5). Daniel 12:11 tells us, however, that though the tribulation lasts 1,260 days, the abomination of desolation is set up for 1,290 days. In other words, the tribulation of the saints lasts thirty days less than the time the Antichrist is on the earth. The question then is, “why the extra thirty days?” According to 1 Corinthians 15:52, Jesus will come at the last trumpet, which is the seventh trumpet of Revelation 11:15. The seven bowls of wrath will follow while the believers are with Jesus during those extra thirty days.

## **54. Where will Jesus and the saints be during these thirty days?**

During the thirty days, several things will be happening with the believers, as seen in Matthew 24:31; 1 Thessalonians 4:17 and Revelation 11:15-18. The saints will be gathered together in the sky to receive their resurrected bodies, be evaluated and rewarded by Jesus, and then organized and mobilized for the battle of Jerusalem which results in the hostile takeover of the governments of all the nations on earth. This is when Jesus marches up from Edom (Jordan; Isa. 63:1-6) to Israel, as the “greater Moses,” releasing the bowl judgments on the Antichrist as the “end-time pharaoh.” He marches into Jerusalem to liberate Israel and kill the Antichrist and his armies, thus ending the abomination of desolation (Rev. 19:11-21). The saints will be involved in this. These dramatic events will take thirty days from the rapture of the Church to Jesus’ triumphal entry into Jerusalem to be received as the King of kings.

### **55. How do we know that Jesus is not returning first to the Mount of Olives?**

Some people assume that Jesus will come to the Mount of Olives first upon His return. There is nothing in Zechariah 14:4 stating that Jesus will come to the Mount of Olives first; it just says that he does come there. When he does come there, He will split the mountain and provide an escape route for Jews trapped in Jerusalem by the armies surrounding them. Isaiah 19:1 tells us that ...the Lord rides on a swift cloud into Egypt first. Isaiah 63:1-6 tells us that Jesus will march through Bozrah en route to deliver the Jews at the Mount of Olives.

### **56. Will every eye see Jesus at the same time in the sky?**

Do we all see the sky split at the same time? No, every eye will not see Jesus at the same time when He descends from heaven at the second coming. In order for every eye to see him, Jesus would have to be a 500-foot man and the earth would have to go completely flat. Jesus is returning as a real man traveling in real time and space.

### **57. Who is the woman in Revelation 12?**

She is the faithful remnant of Israel throughout history.

### **58. Will there be an actual war in the heavens (Rev. 12)?**

Yes, war will break out between Satan and Michael the archangel. The result is that Satan will be cast to the earth. The war will happen at the beginning of the Great Tribulation. Satan now operates in the heavenly places (Eph. 6:12).

### **59. What is the mark of the Beast?**

The False Prophet causes all to receive a public mark on the right hand or forehead (Rev. 13:8; 14:9-12; 15:2; 16:2; 17:8; 19:20; 20:4). No one may buy or sell (basic necessities of life such as food, electricity, etc.) except one who has the mark. Economic survival will be the issue. To refuse the mark is to be refused all benefits of the social institutions. The mark being on the right hand or forehead makes those who have refused to take it obvious to all. The mark will be required and will have severe penalties socially and economically. This will result in relational and economic conflict and pressure on a daily basis. However, to take this mark is to become demonized and reprobate, ending in eternal judgment (Rev. 14:9-11). The mark is a mark of loyalty and worship.

**60. What if I took the mark of the Beast to feed my family? Will God have mercy on me?**

No! Revelation 14:9-11 says clearly that those who receive the mark of the Beast will suffer eternal damnation! Taking the mark is an act of satanic worship; Paul warns us in 2 Thessalonians 2:3-4 of a falling away that will occur in the end times.

**61. Are the people represented by the “grapes” in Revelation 14:18-20 the same people who are killed by the bowls of wrath in Revelation 16? Yes.**

**62. How does Christ tread the winepress?**

This is an eschatological winepress (Isa. 63:1-4; Rev. 14:17-20; 19:13) in which Jesus gathers the evil leaders of the earth to Jerusalem to kill them. The “wine” that will flow from this winepress is their blood. The blood on His robe during this treading of the winepress denotes His intimate involvement in the judgment process. It also makes a public statement that He fully believes in the judgments He is releasing whereby so many people are killed.

**63. How can a God who doesn’t lie send “strong delusion” to unbelievers?**

God doesn’t send the “delusion” upon innocent people, but on unbelievers who refuse to receive the love of the truth (Rom. 9:20-23; 2 Thes. 2:10; 1 Tim. 4:1-2).

**64. Is it human blood that flows in Revelation 14:20?**

Yes. It is going to be a mixture of both human blood and animal blood in the context of a great rain storm (Ezek. 38:22), causing a river of blood to run nearly 200 miles (the distance from Megiddo in the north to Bozrah in the south).

*19The angel...gathered the vine of the earth, and threw it into the great winepress of the wrath of God. 20The winepress was trampled...and blood came out of the winepress, up to the horses’ bridles, for 1,600 furlongs [200 miles]. (Rev. 14:19-20)*

**65. How do we see the mercy of God in the midst of such severe judgments?**

It is an expression of great mercy that Jesus will take action to drive evil and oppression off the planet. The principle of judgment is that God will use the least severe means to reach the greatest number at the deepest level of love without violating anyone’s free will.

## **66. What is the harlot Babylon?**

It is an evil system that will function as the center of worldwide demonic religious and economic networks, preparing the earth to receive the Antichrist (Isa. 13-14; 21; Jer. 50-51; Rev. 17-18).

## **67. Where is Babylon the city going to be?**

It will likely be the rebuilt city of Babylon in the land of Shinar (modern-day Iraq, fifty miles south of Baghdad) along the Euphrates River (Zech. 5:11).

## **68. Why do the ten kings hate the harlot in Rev. 17:15?**

The Harlot establishes a unified, powerful, worldwide religion with great influence and wealth that will provoke the ten kings to jealousy.

## **69. Will the temple be rebuilt in Jerusalem?**

The Bible describes two temples being rebuilt in Jerusalem. The first one will be functional some time before the Great Tribulation and is often referred to as the “tribulation temple.” This temple will be desecrated by the Antichrist when he brings an end to all Jewish sacrifices and sets up the abomination of desolation, and proclaims himself to be God (Mt. 24:15; Mk.13:14, cf. Dan. 9:27; 2 Thes. 2:3-4). After Jesus returns He will build another temple, described by Ezekiel (Ezek. 40-48), which will become the seat of His earthly government during the millennial kingdom (Zech. 6:12-13). This temple is sometimes called the “millennial temple.”

## **70. What is the time of Jacob’s trouble (Jer. 30:7)?**

This refers to the Great Tribulation immediately preceding Israel’s national salvation. Both Daniel and Jesus refer to this time as the greatest time of trouble that Israel will ever know (Dan. 12:1; Mt. 24:21-22).

## **71. The forty-two months is three and a half years, but how does 1,260 days equal three and a half years?**

The Jewish calendar is different from today’s 365-day Gregorian calendar. There are 360 days in a Jewish year. We can compare the following passages to see the different terminology used to describe the Antichrist’s oppression of the Church and Israel for three and a half years. For example, the Antichrist will be given authority to continue against Israel and the Church for forty-two months. (Rev. 13:5). The Gentiles under the Antichrist’s leadership will oppress

Jerusalem for forty-two months (Rev. 11:2). The two witnesses prophesy in Jerusalem for 1,260 days (Rev. 11:3). The remnant of Israel will be hidden from the Antichrist in the wilderness for 1,260 days (Rev. 12:6), which is also described as time, times and half a time (Rev. 12:14). The Antichrist will be given authority to continue against the saints for time, times, and half a time, i.e., three and a half years (Dan. 7:25). Israel's strength will be completely shattered after three and a half years (time, times, and half a time) (Dan. 12:7). The term time refers to one year, times refers to two years, and half a time speaks of half of a year.

## **72. Are there cities of refuge in the end times?**

Cities of refuge in the Old Testament referred to towns in Israel where those who unintentionally killed someone could claim the right of asylum. This idea of a city of protection is used by some today yet with a different application. In Zephaniah 2:3, the prophet tells the people to “seek righteousness and humility because God may hide us in the day of His judgments.” Believers are not appointed to suffer God's wrath (1 Thes. 5:9-10). Believers partner with God in releasing His judgments. Goshen is an example of a geographic area that was protected from God's wrath during the plagues on Egypt in the days of Moses (Ex. 9:26, 10:23).

## **73. In Daniel 12:7 it says “as soon as they finish shattering the power of the holy people, all of these events will be completed,” so are the “holy people” referenced here Jews or Christians and is the power referenced here spiritual or natural power?**

Daniel is told in Daniel 12:1 that there is a time of trouble coming unlike any other time in history and that in that time “your people” will be delivered. It is clear from the context that “your people” means Daniel's people, Israel. At the end of the great trouble, the “holy people,” Israel, will have their power “completely shattered.” The angel is talking about their natural power in the sense of their national power to build, establish, and protect the nation. God's plan is to give Israel an exalted place in ruling the nations (Deut. 28). God will prepare Israel to handle this authority by training them in great meekness. They must be stripped of all pride before they are entrusted with this authority. Thus, the Lord will allow their power to be “completely shattered” that they might become completely dependent on God.

## **74. How is the salvation of Israel related to the fullness of the Gentiles?**

The Gentiles, operating in the fullness of power, will be God's means to provoke Israel to their salvation (Rom. 11:11). As the Gentiles operate in the fullness of the Spirit, Israel will become

jealous of the anointing of grace and power in their lives.

**75. When and how will all of Israel be saved?**

Jewish people will come to fullness and receive Jesus as their Messiah after the fullness of the Gentiles comes in (Rom. 11:25-26) at the end of the Great Tribulation.

**76. Does Romans 11:26 mean that every Jewish person alive when Jesus returns will get saved?**

At the time of Jesus' coming, Israel's national salvation will include universal repentance and salvation (Zech. 12:10-14; 13:1; 3:9; Joel 2:32). All Israel in Romans 11:26 means every living Jewish person on earth at the time of Jesus' second coming.

**77. Who are the resisters?**

Many people will be resisting the activities of the Antichrist as well as resisting salvation and will not join the Church or enter into salvation during that time. The Bible frequently refers to them as "those that are left" and "those who remain" in the nations after God's judgments are complete. These will have an opportunity to be converted after Jesus returns and then populate the millennial earth. (Isa. 4:3; 10:20; 11:11; 49:6; 65:8; 66:19; Jer. 31:2; Ezek. 20:38-42; 36:36; Dan. 12:1; Joel 2:32; Amos 9:9-10; Zech. 12:14; 13:8; 14:16).

**78. When will the resurrection take place?**

The Bible describes two resurrections at the end of the age. Believers will rise at the time of Jesus' coming, at the seventh trumpet (Lk. 14:14; 1 Cor. 15:52; 1 Thes. 4:5-18; Rev. 11:15; 20:4-5). These resurrected saints will rule with Jesus for 1,000 years as He restores all things (Rev. 2:26-27; 20:4-6). The "rest of the dead" will rise at the end of the millennial kingdom for judgment (Rev. 20:5).

**79. When are the saints judged?**

They are judged at the time of the seventh trumpet (Rev. 11:18) at the judgment seat of Christ (1 Cor. 3:11-15). The Greek word for judgment seat of Christ is bema seat, the place to receive a reward (2 Cor. 5:10).

**80. Are hell and the lake of fire the same place?**

No. Hell is the temporary place where unbelievers go until the final judgment takes place after



the millennial kingdom in Revelation 20:15. The lake of fire is the final place of judgment for the Antichrist, False Prophet, Satan, demons and all unbelievers (Rev. 20:15). Unbelievers will take part in the resurrection of condemnation (Jn. 5:29), enduring eternal torment of body and soul.

### **81. When does the marriage supper of the Lamb take place?**

It may occur after the rapture when Jesus celebrates His wedding to the redeemed as His Bride (Rev. 19:7-10). Some believe that it will last the entire 1,000 years of the millennial kingdom. However, the Bible is not clear as to when this event takes place, possibly because it is an event that may take place over time, not in one moment.

### **82. Who rules and reigns in the millennial kingdom?**

Jesus, as King of Kings, will personally govern a worldwide Kingdom from Jerusalem in partnership with resurrected saints, establishing a biblically-based social order (Mt. 19:28; 20:21-23; 25:23; Lk. 19:17-19; 22:29-30; Rom. 8:17; 1 Cor. 6:2-3; 2 Tim. 2:12; Rev. 2:26-27; 3:21; 5:10; 20:4-6; 22:5). The saints' roles in the Millennium are as priests (intercessory worship) and kings (ruling). In Revelation, the saints are called kings who reign on the earth (Rev. 1:6; 5:10; 22:5) and priests (Isa. 61:6; Rev. 1:6; 5:10; 20:6). Priests will worship, intercede, and mediate the knowledge of God to others (non-resurrected people on the millennial earth, to saints and angels in the New Jerusalem, etc.). As kings, the saints will rule with a rod of iron and will conduct war tribunals, judge, and administrate punishments on sinners. The rod of severity against sin will be used by Jesus with His saints (Ps. 2:9; Isa. 11:4; 24:23, 32:1; Jer. 30:21; Ezek. 45:8-9; Mt. 19:28; Rev. 2:27; 19:15; 12:5).

### **83. What is the purpose of Christ ruling the earth for 1,000 years?**

The purpose is to prepare the earth to become an eternal dwelling place for the Father and the New Jerusalem (Rev. 21:3).

### **84. Will all the wicked people of the Antichrist's empire be killed by the time the saints begin to rule the nations at the start of the Millennium?**

They will be killed, but we are not sure how long it will take to gather all the nations before Him and then separate them from one another (Mt. 25:32). Judging the nations implies several stages of activity, which includes capturing, trying, sentencing, and executing them.

### **85. Will the martyrs from the tribulation be the only ones who reign in the Millennium?**

In Revelation 20:4, John saw thrones and a group of people sitting on them, and judgment was committed to them. This large group is comprised of the saints from all of history (Dan. 7:22, 25-27; Mt. 19:28; 20:21-23; 25:23; Lk. 19:17-19; 22:29-30; Rom. 8:17-18; 1 Cor. 6:2-3; 2 Tim. 2:12; Rev. 2:26-27; 3:21; 5:10; 20:4-6; 22:5). Then John highlighted a smaller group within the large group. These beheaded martyrs are especially emphasized, but are only a part of the larger group that will be given authority to rule the nations.

### **86. What are the main expressions of God's glory in the Millennium?**

Jesus will bring together the supernatural, physical, political and relational dimensions of the Kingdom so that we eventually experience the fullness of the Father's plan on earth forever. These aspects converge together in the millennial kingdom. The New Jerusalem coming to earth will bring the supernatural, eternal dimension. When the New Jerusalem comes to the millennial earth, then heaven is literally on earth. The garden of Eden will bring a physical paradise aspect, including restoring the environment (agriculture, animals, atmosphere, etc.) along with physical pleasures. The kingdom of David will bring a political and social dimension of life (government, economy, education, family, arts, music, technology, travel, communication, etc.). The house of prayer in the millennial temple will be the center of the worldwide worship and prayer movement. This brings an intimate relational aspect.

### **87. Where will the saints live?**

The saints' residence will be in the New Jerusalem, yet they will rule with governmental responsibilities on earth (like senators who live in their home state with a governmental office in Washington D.C.). Paul said our citizenship is in heaven, which is the New Jerusalem (Phil. 3:20-21).

### **88. How will those with resurrected bodies and natural bodies relate to one another in the millennial kingdom?**

Resurrected saints will relate to but not fully co-mingle with those in natural bodies. Inhabitants on the millennial earth (with non-resurrected bodies) will work closely with saints with resurrected bodies. Marriage will continue among those in non-resurrected bodies. Those with resurrected bodies who live in the New Jerusalem will not be given to marriage. Jesus spoke with His disciples for forty days in His resurrected body (Acts 1:3). Even now, sometimes spirit beings (demons and angels) appear in the natural realm to interact with people in natural

bodies. Inhabitants on the millennial earth (with non-resurrected bodies) will work closely with saints with resurrected bodies. Marriage will continue among those in non-resurrected bodies. Those with resurrected bodies who live in the New Jerusalem will not be given to marriage. Jesus spoke with His disciples for forty days in His resurrected body (Acts 1:3). Even now, sometimes spirit beings (demons and angels) appear in the natural realm to interact with people in natural bodies.

**89. Do people keep becoming Christians in the millennial reign?**

Yes, people will keep becoming Christians in the millennial reign. Unsaved people who resist the Antichrist and survive the events of the Great Tribulation will still need to be converted and discipled in the ways of Jesus. This will be true for those born during the Millennium as well. Jerusalem will be the spiritual center of the millennial earth, where both saved and unsaved people will go to learn the ways of Jesus (Isa. 2:3).

**90. Will there be death in the millennial kingdom?**

Yes. Isaiah reveals that although lifespans will be lengthened considerably, humans will still die and must await the final resurrection of the dead (Isa. 65:17-25; Rev. 20:5-6, 11-15).

**91. Will there be marriage in the millennial kingdom?**

Yes, among those with natural bodies. The resurrected saints will not marry (Mt. 22:30); however, those who remain with natural bodies will still be able to marry and have children (Isa. 65:20).

**92. In the millennial reign, will sin be given every opportunity to be manifest?**

Scripture depicts Jesus ruling the nations with a rod of iron (Ps. 2:9; Rev. 19:15). He rules them with kindness, mercy, righteousness, justice, and great affection, but also with a firm hand in dealing with sin and rebellion among the nations (Zech. 14:16-21). There is not very much sin in society at this time, because Satan is bound during the 1,000 years (Rev. 20:1-3) and the earth is being progressively discipled and “Christianized” into the righteousness of Christ in obedience and meekness. God’s law will go forth to all nations from Jerusalem (Isa. 2:2-4).

**93. Why is God going to release Satan after the 1,000 years (at the end of the Millennium, Rev. 20:7-9)?**

Satan will once again be free to deceive the nations. Jesus allows the “snake” back in the

garden to reveal man's heart and God's justice in judgment. God demonstrates the justice of His eternal judgments by showing that rehabilitation will not occur and that men rebel even in an ideal environment because they love sin. Men will not be able to blame their sin on their difficult circumstances. God will openly manifest the truth about the depth of human sin (called the mystery of lawlessness in 2 Thes. 2:7) and about Satan as being incurably evil. Satan deceives the nations, revealing that he was not rehabilitated or changed.

#### **94. Where will the New Jerusalem descend in the Millennium?**

It will descend to a place above millennial Jerusalem on Mount Zion, creating a vast governmental complex joined by a corridor of glory. This governmental center of heaven and earth is referred to as Jesus' throne of glory (Mt. 19:28; 25:31). It is not clearly revealed as such, but is understood by implication when taking into account all the specific details of the prophetic scriptures. It will be a vast, high city that connects with the earth. The New Jerusalem will descend to the millennial Jerusalem, connecting the two Jerusalems. Jesus rules in heaven as the Son of God (heavenly Jerusalem) and on the earth as the Son of David (earthly Jerusalem). The New Jerusalem descending to earth will create a new situation in which the spiritual and natural realms will operate together dynamically. This will cause an open heaven over the earth as the veil is lifted. A tidal wave of glory will spread to all nations from millennial Jerusalem; this is the time in which all the earth will be filled the glory of the Lord (Hab. 2:14).

#### **95. When will Jesus establish His throne?**

At the second coming, Jesus will establish His throne of Glory on the earth in Jerusalem (Jer. 3:17; Mt. 25:31-32). It will be connected to the Holy of Holies in the millennial temple (Ezek. 43:4-7).

#### **96. Does Jesus have one throne or two?**

Is it on the millennial earth or in the New Jerusalem? His throne of glory is both on earth and in heaven. It is one throne with two expressions. I suggest that Jesus' throne of glory is a vast governmental complex with the far upper end extending into the New Jerusalem and its far lower end based in the millennial temple in Jerusalem, in what I refer to as a corridor of glory between the two Jerusalems (Rev. 22:3).

#### **97. When does the New Jerusalem come down from heaven?**

The New Jerusalem descends from heaven to earth in two stages. The first is at the end of the

Great Tribulation at the start of the millennial earth (Rev. 21:10). The second stage is when the New Jerusalem descends fully to the new earth (Rev. 21:2) after the millennial kingdom.

### **98. How do we know that the New Jerusalem will descend to the earth during the millennial kingdom?**

There are four reasons the New Jerusalem is close to millennial Jerusalem, yet not on the earth. First, millennial Jerusalem is about ten square miles, or 4,500 rods times 4,500 rods (a rod is approximately 10.5 feet; Ezek. 45:6; 48:15-19, 30-35). The New Jerusalem is 1,380 miles (Rev. 21:16); thus it is too large for the ten-mile area of millennial Jerusalem. Most believe the unit of measure is rods (10.5 feet) not cubits. The NKJV adds the word cubits in italics to designate it is not in the original text. Second, the kings of the millennial earth come into the New Jerusalem (Rev. 21:24-26). Third, the leaves in the New Jerusalem are for the healing of the millennial nations. Therefore, people on the millennial earth have access to these healing leaves (Rev. 22:2). Fourth, angels guard the entry to the city to keep sinners out (Rev. 21:12, 27; 22:14-15), as angels guarded the entrance to the garden of Eden after Adam sinned Gen. 3:22-24).

### **99. What is the new earth?**

Will there be a literal new earth after the Millennium? Will the old earth disappear? The new earth is the permanent resting place of the New Jerusalem and will not disappear. A new earth speaks of this earth that God made at creation; the earth He called good. It will be the eternal home of the New Jerusalem and God the Father, the heavenly realm.

### **100. Are heaven and earth completely destroyed?**

When is the earth purged with fire? Theologians debate whether this present earth will be renovated (renewed) or annihilated after the Millennium. Heaven and earth will be purged with fire at the end of the millennial kingdom to cleanse them with fire from the effects of sin. This present earth will continue forever (1 Chr. 23:25; Ps. 37:29; 78:69; 104:5; 105:10-11; 125:1-2; 28:8; Isa. 60:21; Ezek. 37:25; Joel 3:20).

# 5 Reasons to Value Studying the End Times

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## **1. There Will Be Unique Dynamics**

The generation of Jesus' return will have very unique dynamics—there is only one generation that will see both the greatest revival and the greatest pressure in all history occurring on earth at the same time. These two great extremes will come together in one timeframe. Yes, the dynamics on the earth will be totally unique due to an unprecedented increase of good and evil—nobody has ever walked that path before. No other generation has had to navigate these two extremes. This will create a situation in which many will be afraid and confused, searching for answers. That is one reason why the Lord put more information in the Bible about that one generation.

## **2. There Are Biblical Reasons—Seen in 150 Chapters with an End-Time Focus**

By far the most described generation in Scripture is the generation that will be alive when Jesus returns. In fact, the events occurring in the generation in which Jesus returns are the main focus in over 150 chapters in the Bible. (Find the complete list on Google or YouTube: The 150 Chapters of the Bible on the End Times). To get a perspective on how important these 150+ chapters are, consider that there are 89 chapters in the four Gospels that focus on Jesus' first coming to accomplish salvation. In contrast to these 89 chapters, almost twice as many chapters (150) in the Bible focus on events or trends that will occur in the generation that Jesus returns to rule the earth openly. The end time message is the fullness of the Gospel of The Kingdom of God that Jesus came to tell about. It will be preached throughout the earth.

God's people easily receive the good news about a coming great revival. The challenge lies in interpreting the unprecedented pressures that will occur at that time without being afraid or offended by the many negative things happening. Therefore, God's people must understand the biblical narrative related to the coming pressures, or they will be left, by default, to embrace a secular narrative. Ideas have consequences. The problem with the secular narrative of the end times is that it is based on many wrong ideas leading to many wrong conclusions. Some present ideas about the end times that are overly optimistic; they refuse to acknowledge what the Bible says about the coming negative events and pressures. Others go to the other extreme and present views that are overly pessimistic. Only by embracing the biblical narrative of the end times will God's people be able to process the pressures in a way that will help them to grow in love and peace with steadfast faith in Jesus' excellent leadership.

Far too many in the Body of Christ in the nations are almost totally unaware of the biblical narrative contained in these 150 Bible chapters. Understanding the biblical narrative includes more than knowing a few general ideas about the end times, such as the Antichrist, the Great Tribulation, and the rapture. The Scripture has much more to say about what will happen in that generation and why. People will respond according to the narrative they embrace. Those who don't understand the biblical narrative or storyline of unfolding events will be much more vulnerable to be overcome with fear and even to being offended at God. As pressures increase, many will be greatly perplexed about where things are going if they are unaware of the biblical narrative of the end times. To them it will seem like the "train of history" is veering off the tracks, and it will feel as though no one really knows where things are going or why.

There is power in knowledge. I have good news! Since the Lord can accurately foretell the details of His end-time plan, we know that He has power over them and is able to use them redemptively for the good of His people. He can overrule the negative events causing them to work for the good of His people (Romans 8:28). Since Jesus has total control and deeply loves His people, we are in His good hands. We can stand in faith, filled with peace and thriving in love. Only those who interpret what is happening from God's point of view will be equipped to respond with such faith and confidence.

### **3. There Are Prophetic Reasons—Seen in the Biblical Signs of the Times**

The Lord was gracious to give His people prophetic information about the generation of His appearing referred to as “signs of the times.” The biblical signs of the times include events and trends that are predicted by Jesus, the apostles, or the Old Testament prophets—these signs will alert God’s people (who are alive in the generation of Jesus’ return) of His soon return.

In Matthew 24, Mark 13, and Luke 21, Jesus identified 22 signs of that time. Now, for the first time in history, most of these signs are increasing and making global headline news. When all the signs accelerate at the same time, then God’s people are “to know” they are living in the generation of Christ’s return. In fact, Jesus actually commanded one generation to know that His return was near. This command was for the generation living when all 22 signs prophesied in Matthew 24 and Luke 21 occur.

So you also, when you see all these things, know that it [Jesus’ return] is near—at the doors! . . . This generation will by no means pass away till all these things take place. (Matthew 24:33–34)

The first mention of “all these things” (Matthew 24:33) refers to the signs of the times before and during the Great Tribulation (Matthew 24:5–28). The second mention of “all these things” (Matthew 24:34) refers to what occurs after the Great Tribulation, at the time of Jesus’ return in the sky (Matthew 24:29–31). It is possible that there are people alive on the earth today who will see His return. No one knows how long that final generation will be, but the Lord indicated that a generation may last up to 100 years (Genesis 15:13–16).

### **4. Scripture Promises Increased Understanding in the End-Time Church**

Jeremiah prophesied that the Lord would give His people “perfect,” or mature, understanding of His end-time judgments against the Antichrist’s empire. In other words, He will raise up people who will gain mature understanding of His end-time plans as set forth in the Scripture.

The anger of the Lord [His end-time judgments] will not turn back until He has executed and performed the thoughts of His heart. In the latter days you will understand it perfectly. (Jeremiah 23:20; emphasis added)



We can only have a mature understanding as we honor, relate to, and learn from one another across the different streams in the Body of Christ. No one group will have it all. But together, the Body of Christ can gain a mature understanding. I believe that only in the collective wisdom of the Body of Christ across the nations can we have a full understanding of the end times. We need each other to grow in understanding.

Daniel prophesied a promise of the Lord to raise up “people of understanding” who will help many others to understand the biblical narrative related to the end times. This promise is available to all believers. He emphasized that “many” will be hungry for answers from God’s Word.

And those of the people who understand [end-time messengers] shall instruct many; yet for many days they shall fall [be martyred] by sword and flame, by captivity, . . . to refine them, purify them . . . until the time of the end. (Daniel 11:33–35; emphasis added)

This passage had a partial fulfillment in the days of Antiochus IV Epiphanes (175–163 BC), but the complete fulfillment will come in the end times. The promise to be “one of the people of understanding” is available to any believer in Jesus who will search out what He says in the Scriptures. Notice that Daniel prophesied that “many,” or multitudes, will be hungry for answers from God’s Word about the end times from “the people of understanding.” In other words, the Lord’s messengers will make the biblical narrative known in diverse ways to many in the Body of Christ and to the uninstructed millions of unbelievers who will be desperate to gain understanding.

This information is to be used evangelistically in a way that may surprise us. Unbelievers are interested in knowing what the Bible says about the end times. By growing in understanding, we can be a part of the solution instead of adding to the confusion of those who embrace the secular narrative and are overcome with fear, offense, lust, or deception. We don’t have to be confused. By having a robust biblical picture of the unique dynamics of the end times, God’s people will be equipped to have the right expectations and interpretations of various negative events. By understanding the biblical narrative, God’s people will have the tools to process escalating pressures in a way that will help them thrive spiritually and grow in love.

## **5. There Are Four Pastoral Challenges That Will Escalate in the End-Time Church**

There are also pastoral reasons we should pay attention to these 150 chapters of the Bible. I identify four negative responses Jesus warned the end-time church to be prepared to overcome. Again, I emphasize that people must understand the biblical narrative of what will happen, or they will be left, by default, to embrace a secular narrative of the increasing pressures, making them more vulnerable to be overcome by fear, offense, lust, and deception. Jesus highlighted four issues that will challenge many in the end times.

I use the acronym FOLD to help me to remember these four pastoral challenges: fear, offense, lust, and deception.

**Fear:** Jesus warned that men's hearts will be overcome with fear in the end times if they are not properly equipped in the Word and walking in the Spirit. This warning applies to both believers and unbelievers. People who are overcome with fear are far more vulnerable to make terrible decisions. Jesus prophesied that people will be overcome with fear.

Men's hearts failing them from fear and the expectation of those things. (Luke 21:26)

**Offense:** Many will be offended at God and one another in context to the escalating pressures in the end times. Some will be offended at Jesus' leadership because they grew up being taught that things were mostly going to get better or that Jesus would rapture them before the trouble increased too much. Thus, many will be offended at God, even questioning Jesus' leadership and whether the Bible is true. People who are offended at the Lord cannot respond to Him with wholehearted love and strong faith.

And then many will be offended, will betray one another, and will hate one another. (Matthew 24:10)

Lust: Jesus warned His people not to allow their hearts to be weighed down with carousing and drunkenness. The word for “carousing” speaks of self-indulgence, with the main idea being immorality. Often people who are overwhelmed by fear, anxiety, depression, or offense seek to find temporary relief from their stress in drunkenness, drugs, and immorality. In other words, they “self-medicate” with lust in seeking some relief from their fear and pain. The explosion of immorality in our culture will intensify even more as new cutting-edge technology provides multitudes with intense new ways to engage in internet pornography. Imagine how intense the pornified culture will be in the next few decades with holograms, virtual reality, augmented reality, and state-of-the-art robotics with “skin” that feels human.

But take heed to yourselves, lest your hearts be weighed down with carousing [lust, immorality, etc.], drunkenness [lust], . . . and that Day [Jesus’ return] come on you unexpectedly. (Luke 21: 34)

Deception: Jesus prophesied the enemy will use many false prophets for his deceptive purposes. Do not think of false prophets only as cult leaders and crazy eccentric people with bizarre religious ideas. There will surely be some people like that who will deceive others. But I believe some of the most dangerous false prophets will be popular social commentators and media personalities who are dignified, good-looking, cool, caring, intelligent, and well-spoken. They will use dynamic and creative social media platforms to communicate to multitudes. They will promote a false narrative regarding what is happening—a deceptive narrative that will oppose the biblical narrative of what is unfolding across the nations.

The social commentators will be very persuasive in their call for new values and perspectives on social, sexual, and financial issues—issues currently escalating quickly in the social conversation of many nations and identified as key topics in the cultural wars. They will come across as logical and loving to many who listen to them. They will seek to “rescue” people from old-fashioned biblical values and perspectives. The enemy is raising up even more popular new voices to spearhead counterfeit justice and mercy movements. They will use the biblical terms—justice, unity, and love—but not in the same way that the Bible defines them. These false voices will lead many people away from Jesus, the God of the Bible.

Many false prophets will rise up and deceive many. (Matthew 24:11)

The combination of escalating fear, offense, lust, and deception will result in some believers falling away. Scripture prophesies that some will fall away from their faith in the end times (1 Timothy 4:1-2; 2 Timothy 3:1-7; 4:3-5; Hebrews 6:4-6; 10:26-31, 39; 2 Peter 2:1-3, 20-22; 3:17). The end-time falling away will be one of the most tragic realities in history. People who become fearful or offended are more vulnerable to drift away from their faith because they are not able to make sense of the increasing troubles in the world.

Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons. (1 Timothy 4:1; emphasis added)

Paul presented the end-time falling away to be as obvious and significant as the appearing of the Antichrist (the man of sin) as a prominent political leader on the world stage.

Let no one deceive you by any means; for that Day [Jesus' return] will not come unless the falling away comes first, and the man of sin [Antichrist] is revealed [on the world stage]. (2 Thessalonians 2:3; emphasis added)

The Lord has graciously given His people a significant amount of biblical information as part of His zeal to prepare them to walk in love and victory even amid the greatest pressures in all history, which will occur in the generation that Jesus returns. With love and confidence, we cry, "Maranatha! Come, Lord Jesus."

# Overview of the Signs of the Times

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## Three Main Categories of the Signs of the Times—Sign Events, Sign Trends, and Cosmic Signs.

**1. Sign Events:** These are actual events predicted in Scripture that alert us to the timing of Jesus' return. They include political, spiritual, economic, and religious events, such as the rebirth of the state of Israel, the future 10-nation confederation, the abomination of desolation, the rebuilding of the temple in Jerusalem, etc. Sign events are the most faith-building.

**2. Sign Trends:** Both positive and negative sign trends signal the generation of Jesus' return. Examples of positive trends are the gospel being preached in all nations, the global prayer movement, and the Church walking in power, purity, and unity, and standing with Israel even in persecution. Negative trends include an increase of escalating violence, famines, and persecution of the saints, and the falling away. Trends are not as overt or faith-building as sign events, because the way they occur is not as clearly defined as a dramatic event.

**3. Cosmic Signs:** There will be dramatic signs in the heavens that will cause many to fear.

11“There will be fearful sights and great signs from heaven.” (Lk. 21:11)

ADD JOEL SCRIPTURES - MOON & SKIES

## JESUS IDENTIFIED 12 NEGATIVE SIGN TRENDS

A. Jesus gave 12 negative sign trends that will bring distress to the nations and indicate the generation of His return (Mt. 24:4-14; Lk. 21:11, 25). Matthew described nine; Luke added three more.

These trends include deception by false christs/prophets (Mt. 24:4-5, 11, 24), ethnic conflict (Mt. 24:7), economic warfare (Mt. 24:7), famines, pestilences, and earthquakes (Mt. 24:8), hatred of believers (Mt. 24:9), relational breakdown in society (Mt. 24:10), lawlessness, or an increase in sin and rebellion (Mt. 24:12), fearful sights (Lk. 21:11), great signs in the sky (affecting the sun, moon, and stars) and disturbances in the sea (Lk. 21:11, 25).

<sup>5</sup>“Many will come...saying, ‘I am the Christ,’ and will deceive many...<sup>7</sup> For nation will rise against nation [Gk. ethnos, or ethnic conflict], and kingdom against kingdom [economic warfare]. And there will be famines, pestilences, and earthquakes in various places...<sup>9</sup> and you will be hated by all nations for My name’s sake. <sup>10</sup>And then many will...hate one another...<sup>12</sup> And because lawlessness will abound, the love of many will grow cold.” (Mt. 24:4-12)

<sup>11</sup> “There will be fearful sights and great signs from heaven...<sup>25</sup> in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, the sea and the waves roaring...”

(Luke 21:11, 25)

B. Some of these trends have always existed, but in the end times they will have a distinct intensity that will make global headline news; they will constitute a prophetic sign with a message from the Lord that can be discerned by the Body of Christ worldwide. Now, for the first time, most of these trends and the developments leading to all the sign events are happening on a global basis.

## **NEGATIVE SIGN TRENDS - GLOBAL**

A. Harlot Babylon worldwide religion (Rev. 17:2-6): The harlot Babylon religion of tolerance will be characterized by moral relativity without absolutes and religious pluralism with syncretism.

B. Lawlessness abounds: Sin will reach its fullest expression (Mt. 24:12; Rev. 14:18; cf. Dan. 8:23).

1. Violence (days of Noah): There are 50 million abortions worldwide each year (over 100,000 per day). The abortion pill will cause this number to increase greatly. There are 35 million slaves (human trafficking), and the number is growing by 5 million per year (Rev. 18:13).

2. Immorality (days of Lot): Immorality will increase greatly in the end times (Rev. 9:21; 14:8; 17:1-4; 18:2-4, 9-10; 19:2). Over \$100 billion is spent each year on pornography worldwide, with nearly 5 million pornographic websites that consist of over 500 million pages. Holograms and virtual reality will enable people to experience even more sexual perversion. Paul prophesied that marriage would be forbidden, or outlawed, in some places (1 Tim. 4:3).

<sup>1</sup>The Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits...<sup>3</sup>forbidding to marry. (1 Tim. 4:1-3)

## **POSITIVE SIGN TRENDS**

A. Gospel of The Kingdom preached to all nations: Jesus connected the timing of His return to the preaching of the gospel of The Kingdom of God to all nations (12,000 people groups). Leading mission leaders project that the gospel will be preached to every people group by 2020. The greatest harvest of souls in history is occurring now. The Bible has been translated into 2,000+ languages (used by 98% of the world's population).

<sup>14</sup> “This gospel...will be preached...to all the nations [ethnos] and then the end will come.”  
(Mt. 24:14)

B. Bridal identity: John connected Jesus' return to the Church understanding her bridal identity. This is occurring in a global way for the first time in history (Rev. 22:17; cf. Mt. 25:1-13).

<sup>17</sup> The Spirit and the Bride say, “Come!” (Rev. 22:17)

C. Global prayer and worship movement: The Spirit is raising up a prayer and worship movement (Rev. 22:17; 8:4; cf. Lk. 18:7-8; Isa. 62:6-7; 24:14-16; 25:9; 26:8-9; 27:2-5, 13; 30:18-19; 42:10-13; 51:11; 52:8; Joel 2:12-17, 32; Mic. 5:3-4; Zeph. 2:1-3; Ps. 102:17-20; 122:6; Zech. 12:10). Isaiah prophesied 24/7 prayer ministries continuing until Jesus returns (Isa. 62:6-7). Only one generation will see the fulfillment of God's promise to “set” watchmen (intercessors) in place to cry out 24/7 until Jerusalem becomes a praise in the earth (which will occur when Jesus returns).

<sup>6</sup> I have set watchmen on your walls, O Jerusalem; they shall never hold their peace [be silent, NASB] day or night. You who make mention of the LORD, do not keep silent, <sup>7</sup>and give Him no rest till He...makes Jerusalem a praise in the earth [at the second coming]. (Isa. 62:6-7)

D. Outpouring of the Spirit: The Lord promised to pour out His Spirit on all believers (Acts 2:17-21). The increase of the number of believers with “charismatic” theology and experience has grown from one million (1920) to 60 million (1970) to over 600 million today—this is a sign of the times.

## **SIGN TRENDS RELATED TO THE NATIONS**

A. Global government: A Middle East/European superstate (revived Roman Empire) will emerge, with a 10-nation confederation under the Antichrist (Dan. 2:41-42; 7:7, 20, 24; Rev. 12:3; 13:1; 17:3, 7, 12-13, 16). The most challenging issues facing the nations are international in nature, including the global war on terror and the global financial crisis. The tension in the financial crisis is that we have global financial markets without global rule of law. The crisis will create an atmosphere in which “global governance” will be a more attractive option for finding solutions.

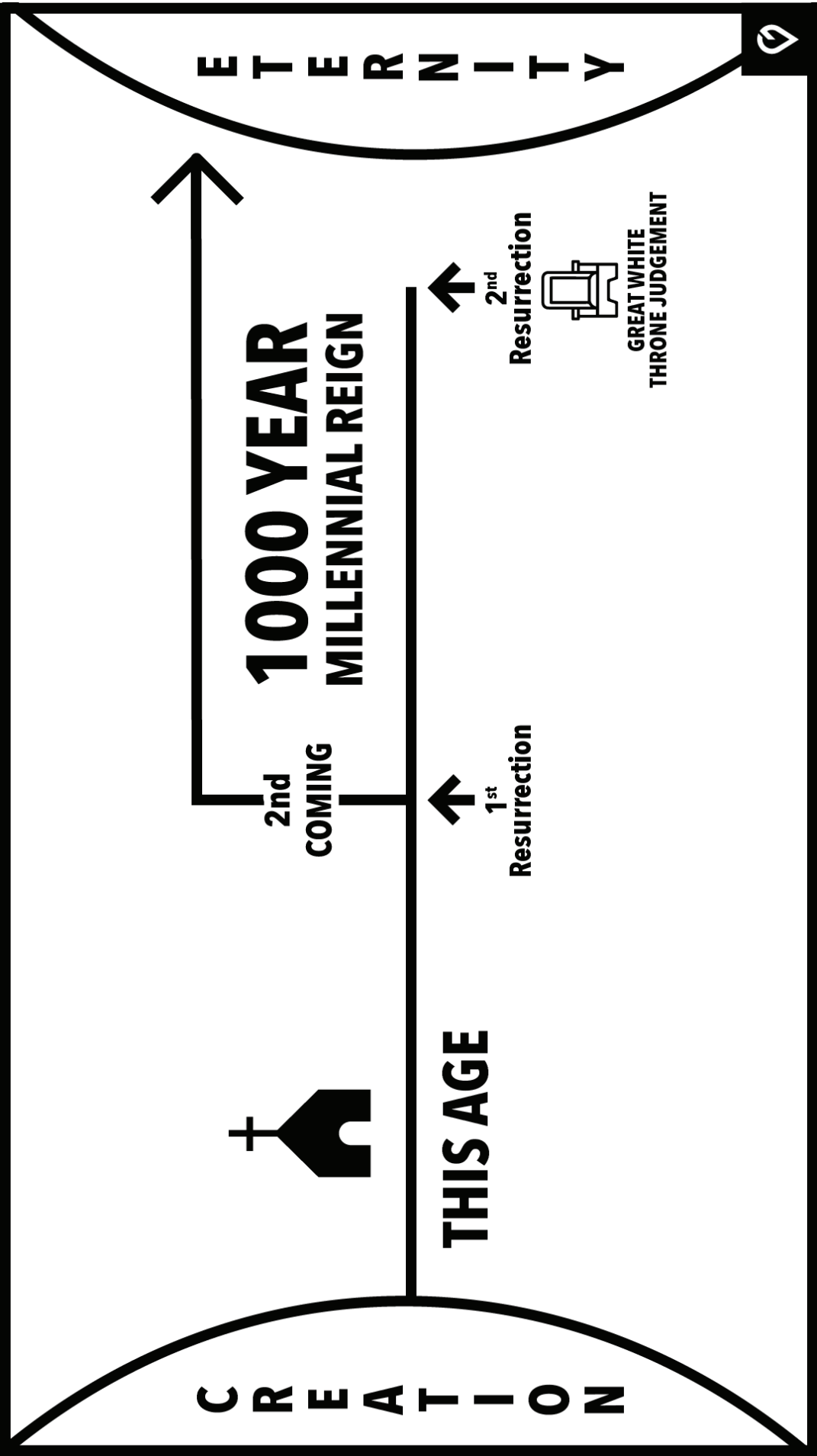
B. Globalization: Financial institutions, commerce, communication, and geopolitics are shifting from being nation based to a globally unified expression (Rev. 17-18). There will be one-world political cooperation, technology, economics, etc. Government, commerce, and religions will pool resources.

C. Knowledge and travel: Daniel prophesied a great increase of knowledge (communication) and travel (transportation) as many “run to and fro.” It is estimated that global tourism will generate \$5 trillion annually by 2020. Currently, the total knowledge possessed by humans doubles annually. “Seal the book until the time of the end; many shall run to and fro [unprecedented travel], and knowledge shall increase [information age].” (Dan. 12:4)

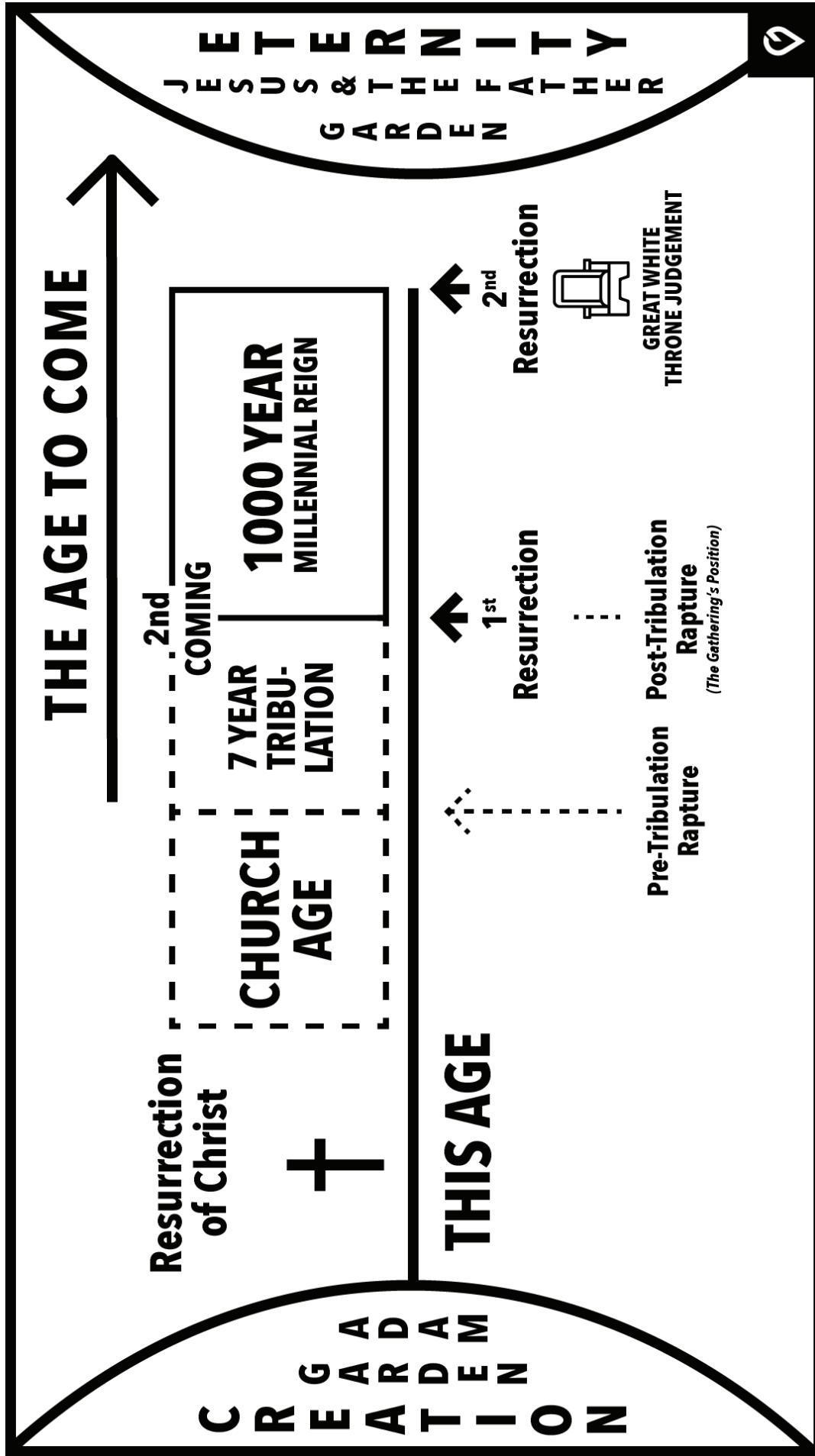
D. Internet technology has allowed knowledge to greatly increase. The ability of the Anti-christ’s government to enforce the mark of the Beast system worldwide (Rev. 13:16-18) implies the existence of modern technology, a cashless society, and a one-world economic system. 16He causes all...to receive a mark on their right hand or on their foreheads, 17and that no one may buy or sell except one who has the mark or the name of the beast. (Rev. 13:16-17)



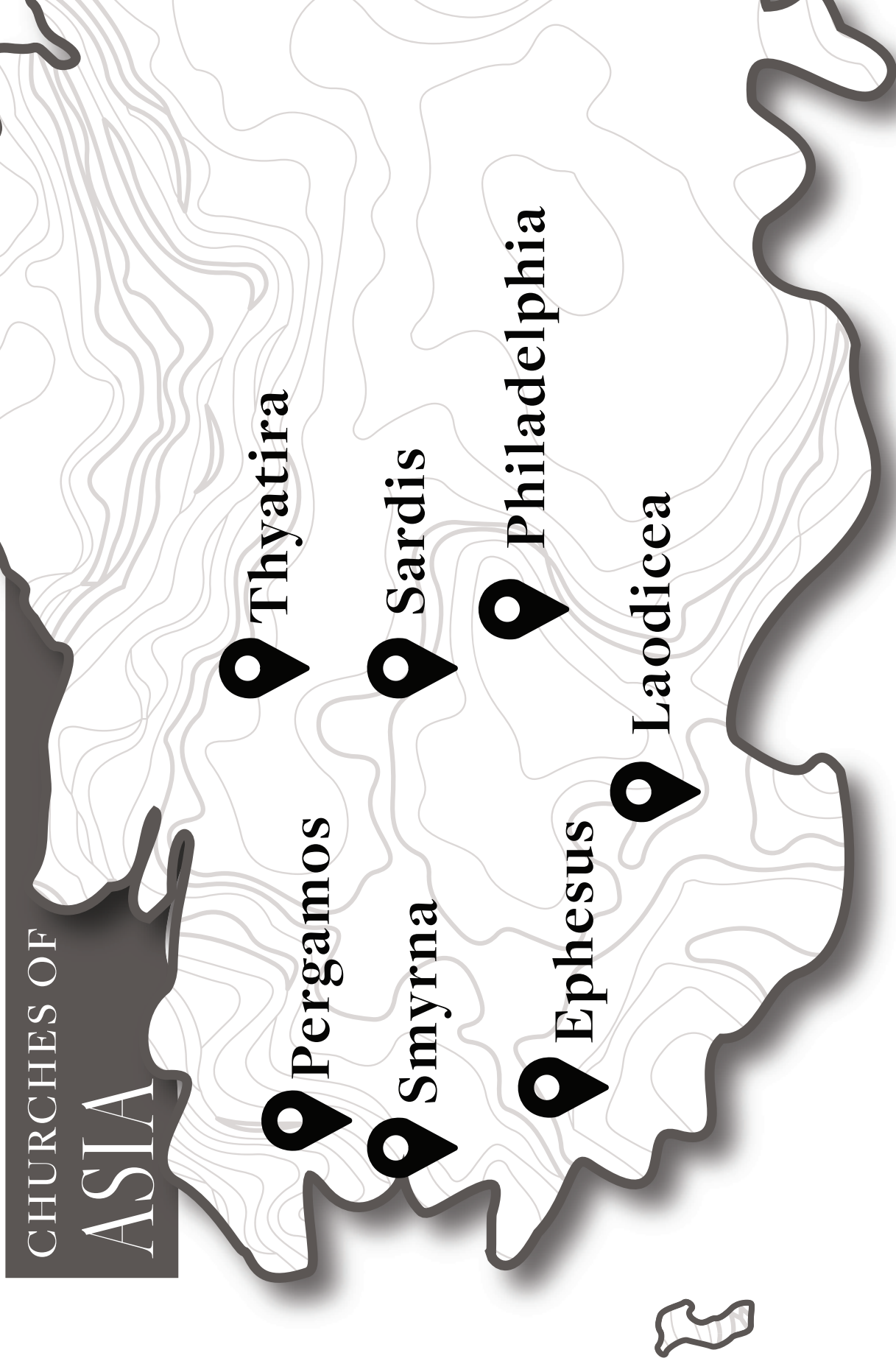
# The Book of Revelation: Chart 1



The Book of Revelation: Chart 2



# THE SEVEN CHURCHES OF REVELATION



Modern Day Turkey

# What is a Forerunner?

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## ISAIAH 40

Isaiah prophesied of forerunners who would prepare the way for the Lord in the End-Times or at the time of Jesus' Second Coming when all flesh (all nations) shall see Jesus' glory together.

*The voice of one crying in the wilderness: "Prepare the way of the LORD; make straight in the desert a highway for our God... The glory of the LORD shall be revealed, and all flesh (all nations) shall see it together (at Jesus' Second Coming). (Isa. 40:3-5)*

Undoubtedly, John knew from his youth he was a forerunner to be prepared in the wilderness as declared in the Scripture. He prepared for about 20 years for only 2 years of public ministry.

*Who are you...? What do you say about yourself? He said: "I am the voice of one crying in the wilderness: make straight the way of the Lord, as the prophet Isaiah said." (Jn. 1:22-23)*

I am the voice – John prepared the people to respond to God in the unique dynamics related to Jesus' first coming. The forerunner's voice speaks of the things that are yet to come with clarity, power and boldness.

**One crying in the wilderness** – John understood his identity in ministry as "a voice" that was to be prepared in the wilderness of fasting and prayer. A forerunner voice is always prepared and released in context to the wilderness.

**Make straight the way of the LORD** – we are to make clear without any compromise what God is saying and doing. God is establishing a 'prophetic information highway'.

John the Baptist was a down payment of this prophecy by being only a partial fulfillment of it.

*I am the voice of one crying in the wilderness...as the prophet Isaiah said. (Jn. 1:23)*

Forerunners prepare the way for the Lord by preparing people to respond rightly to Jesus in the End-Times by making known His plans. God raises up forerunners as a “mercy ministry” to the multitudes before the intensity of the Lord’s End-Time activities begin in both positive (revival) and negative (judgment) ways. These activities express God’s love and wisdom.

As intense events begin to happen, many tend to lose their perspective and objectivity in seeing God’s love and wisdom. Those who see what God is doing as biblical and as expressing His love and wisdom are able to set their heart to be resolved to participate with the Lord in His purposes instead of resisting or neglecting them in fear, confusion and offense.

The highway God travels on is the voluntary agreement of His people as they partner with Him. Forerunners make sense of what is to happen (revival, judgment, etc.) before the Spirit releases it in a worldwide way. They are messengers who proclaim “now” what the Spirit is “soon” to emphasize in a universal way. They are one short step ahead of what the Spirit is soon to openly release. Forerunners bring new understanding or paradigms of God and His End-Time activities.

*If you have run with the footmen, and they have wearied you, then how can you contend with horses?  
If in the land of peace...they wearied you, then how will you do in the floodplain of the Jordan? (Jer. 12:5)*

The forerunner ministry does not make sense to the multitudes until the intense activities begin. The wisdom of Noah’s ark was not apparent until it began to rain.

## **ONE GENERATION WILL KEEP THE PROPHECY**

*Blessed is he who reads and those who hear the words of this prophecy,  
and keep those things which are written in it; for the time is near. (Rev. 1:3)*

*I am coming quickly! Blessed is he who keeps the words of the prophecy of this book...  
I (angel) am your fellow servant...and of those who keep the words of this book. (Rev. 22:7-9)*

The 2-fold “keeping” of this Book is by engaging in the battle plan and preserving it in obedience even unto death. There is one generation will have the mandate to hasten the Day of the Lord by engaging in the uniqueness of the eschatological battle plan as faithful witnesses. There is one generation of believers who will keep the Book of Revelation. It is the generation that intentionally prepares as His Bride to make herself ready.

*Shall God not avenge His own elect who cry out day and night... Nevertheless, when the Son of Man comes, will He really find faith (agreement) on the earth? (Lk. 18:7-8)*

There is only one generation that is prepared to follow through on keeping the Book by having the character, skillful insight and anointing in prayer to release its contents. Only one generation rises up to challenge to keep the Book. They fast food in order to eat the scroll (Rev. 10).

### **FORERUNNERS PREPARE THEMSELVES IN THE WORD**

- Forerunners prepare themselves by going deep in God through studying the Word in the context of prayer with fasting, ministering to people, and learning to operate in the gifts of the Spirit. “EAT THE SCROLL” was the instruction to Ezekiel and John by angels regarding the End-Times Message. Daniel received end-time revelation after fasting.
- Forerunners must grow in their understanding of the Scripture. There are over 150 chapters in the Bible that focus on Jesus’ second coming and the events associated with it. In comparison, the four gospels that give us a record of Jesus’ ministry at His first coming total 89 chapters. The gospels focus on Jesus’ ministry that redeemed us from our sins. The 150 chapters on the end times focus on His ministry when He will fully manifest His rule over all the nations.
- Many of God’s people neglect these 150 chapters without considering that they come from the same Bible, reveal the same Jesus, and manifest the same power of the Spirit as the gospels. Forerunners will take time to gain understanding of what the Scriptures say about the end times so that they may declare it to others

*(Isa. 62:10-12; Jer. 23:20; 30:24; Dan. 11:33-35; 12:9-10; Joel 2:28-29; Mal. 4:5-6; Mt. 17:11; Acts 2:17-21; Rev. 11:3-6; 13:18).*

Jeremiah prophesied that in the last days God would give His people a supernatural understanding to perceive His loving purposes in sending His judgments.

*The anger of the LORD will not turn back until He has executed and performed the thoughts of His heart. In the latter days you will understand it perfectly. (Jer. 23:20)*

Jeremiah went on to prophesy that God's messengers (forerunners) would consider, or search out, the Word to gain understanding of God's heart behind His end-time judgments (Jer. 30:24).

*The anger of the LORD will not return until He has done it, and until He has performed the intents of His heart. In the latter days you will consider [search out] it. (Jer. 30:24)*

### **God is raising up forerunners who will be a voice and not merely an echo.**

There are 4 distinct applications of being in the wilderness in Scripture.

*The people...found grace in the wilderness– Israel, when I went to give him rest. (Jer. 31:2)*

*I will allure her, will bring her into the wilderness, and speak comfort to her...She shall sing there...*

*It shall be, in that day...that you will call Me “My Husband”... (Hos. 2:14-16)*

1. Posture of heart – the fasted lifestyle that seeks to encounter God in the wilderness  
John lived a “wilderness lifestyle” (reading the Word with prayer and fasting).
2. Spiritual condition – dryness before the breakthrough of the Holy Spirit. Nations, cities, churches and ministries speak of experiencing the “wilderness years” before revival.
3. Difficult circumstances – an unusual season of pain before the release of God's promises
4. Geographic location – John lived in an actual wilderness, the desert of Judea.

# Characteristics of End Time Praying Church

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Jesus is not coming back to a prayerless Church, but to one that is operating in close partnership with Him in intercession for the end-time harvest (Revelation 22:17). The Holy Spirit is on the move, raising up a worldwide prayer and worship movement throughout the whole Body of Christ. The outcome will include the gospel being preached to all nations in the power of the Holy Spirit (Matthew 24:14; Revelation 7:9, 14).

The end-time prayer and worship movement is rapidly growing in the nations as the Holy Spirit works to establish a culture of prayer in the Body of Christ before Jesus returns. Throughout the world He is raising up people with what I refer to as the “Anna calling” (Luke 2:37). The end-time Annas are radical believers who function as what I call “intercessory missionaries,” engaging in the work of intercession with worship as their full-time occupation. King David, in the Psalms, and the prophet Isaiah gave us the most information about the end-time prayer and worship movement in terms of its earthly dimension, and the apostle John described it from a heavenly perspective in the book of Revelation. Here are just seven of them, though there are many more.

The end-time prayer and worship movement will be God-centered, relational, continual, musical, global, missional, and intergenerational. I believe that the end-time prayer movement will express worship “on earth as it is in heaven” (Matthew 6:10) in a greater way than the worship-intercession model David established with the Levites in his generation.

## **1. The End-Time Prayer Movement Will be... *God-Centered.***

The premier distinction of the end-time prayer and worship movement will be the understanding of the supremacy of Jesus, particularly His majestic beauty as Bridegroom, King, and Judge. End-time worship songs will emphasize the majesty of the Lord.



Prophesying about the end-time prayer and worship movement, Isaiah said:

*They shall sing; for the majesty of the LORD they shall cry aloud . . .*

*From the ends of the earth we have heard songs: “Glory to the righteous!” (Isaiah 24:14, 16)*

The songs will focus on the Lord’s majesty and bring “glory to the Lord, as the Righteous One.” Some translations clarify Isaiah 24:16 by translating the phrase “the righteous” as “the Righteous One”. Through these songs worshipers will magnify the majesty of God.

We see the worship around God’s throne in heaven, He is the focus.

*And the four living creatures, each of them with six wings, are full of eyes all around and within, and day and night they never cease to say,*

*“Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!”*

*And whenever the living creatures give glory and honor and thanks to him who is seated on the throne, who lives forever and ever, the twenty-four elders fall down before him who is seated on the throne and worship him who lives forever and ever. They cast their crowns before the throne, saying,*

*“Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created. (Revelation 4:8-11)*

Around the earth, people of all ages are catching a glimpse of the beauty, worth, and supremacy of Jesus and are responding in genuine love as they worship and adore Him, giving a witness on the earth to His indescribable value.

This musical worship is represented with a harp. Those around God’s throne are singing in worship as they behold Him. He is the object of their worship. The throne room is also receiving the prayers of the saints, represented in the bowls. The saints are you, The Church, the global Church throughout history. As worship continues the angels and elders offer up our prayers before the throne of God. Our prayers are referred to as incense, a wonderful aroma before God. This worship and prayer around the throne is sometimes referred to as “**harp and bowl**”. This simply refers to the model of worship around God’s throne.

*And when He (Jesus) had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, which are the prayers of the saints.*

*And they sang a new song, saying...(Revelation 5:8-9)*

The truth of Jesus' worth and greatness must be declared in song and in prophetic proclamation, because it is the ultimate truth on which the whole created universe exists. The end-time prayer movement on earth will join the worship symphony in heaven, crying out, "Worthy is the Lamb!" (Revelation 5:12)

## **2. The End-Time Prayer Movement Will be... *Relational*.**

The end-time prayer and worship movement will have a relational focus, which will be reflected in our singing of the wonders of God's love for us and our response of love for Him. God is love, and He wants relationship with us—not because He is needy, but because He wants to share His love and to rule the earth in a deep partnership with His people. Love finds pleasure in relating to others and working closely with others.

Jesus desires to make us feel loved; He celebrates our dignity and value and wants us to do so too. He delights in us, in sharing His heart with us, and in relating to us. He wants to partner with us in the work that His Father has entrusted to Him. He is pleased when we love, honor, and magnify Him.

As King David did, we will sing songs about God's love for us. We will also sing new songs about our destiny as kings and priests ruling the earth with Jesus forever. We will sing of our love for Jesus, thanking Him for mercy and asking Him for help in times when our love is weak. We will sing of His kindness and of the marvel that He takes pleasure in weak people and imparts His very own beauty to us (Isaiah 61:3; cf. Psalm 90:17; 149:4). To proclaim the acceptable year of the LORD . . . to give them beauty for ashes. (Isaiah 61:2-3). And let the beauty of the Lord our God be upon us. (Psalm 90:17)

In tandem with the revelation of the Father's heart of God is the understanding of Jesus as our Bridegroom-King and of the Body of Christ as His cherished Bride (Ephesians 5:29-32). Thus we will sing of the Father's relating to us with tender mercy and of Jesus expressing His desire for His people as their Bridegroom (Isaiah 54:5; 62:5; Revelation 22:17).

Before the Lord returns, the Church will see themselves as a Bride crying out to her Bridegroom-King to come to her (Revelation 22:17, 20). Even now the Holy Spirit is emphasizing the Church's identity as His cherished Bride.

Isaiah connected the revelation of Jesus as the Bridegroom with the end-time prayer movement that will continue night and day until the Lord returns to make Jerusalem a praise in the earth:

*You shall be called Hephzibah . . . the LORD delights in you . . . as the bridegroom rejoices over the bride, so shall your God rejoice over you. I have set watchmen [intercessors] on your walls, O Jerusalem; they shall never hold their peace day or night. . . . till He makes Jerusalem a praise in the earth. (Isaiah 62:4-7)*

He prophesied that in the end times God's people would be called "Hephzibah," which in Hebrew carries the meaning of the Lord's delighting in His people. The story of creation is leading to a wedding. It's a story of love that the earth is longing to know.

*"Hallelujah! For the Lord our God the Almighty reigns. Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready; it was granted her to clothe herself with fine linen, bright and pure"—for the fine linen is the righteous deeds of the saints. And the angel said to me, "Write this: Blessed are those who are invited to the marriage supper of the Lamb." (Revelation 19:6-9)*

The God who delights in us is the very One who will set intercessors in place to worship and pray 24/7 until Jesus returns (Isaiah 62:6-7). His Holy Spirit is moving right now to raise up a multitude of men and women—singers, preachers, evangelists, writers, marketplace leaders, intercessors, and so on—all over the world, who will proclaim that God delights in His people.

People are best motivated to sustain night-and-day intercession when they understand that God delights in them as a bridegroom delights in his bride (Isaiah 62:4-5) In fact, one reason people burn out in intercession and ministry to others is that they lack the intimacy with God that comes from encountering Jesus as their Bridegroom-God who delights in His relationship with them. In other words, the revelation of the Church as Jesus' cherished Bride is essential to keeping our hearts alive through the years as we diligently do the work of the kingdom.

### **3. The End-Time Prayer Movement (worship element) Will be... *Continual***

**(Isaiah 62:6-7; Luke 18:7-8).**

As the worship order around God's throne in heaven is continual, so worship on earth will be continual in many nations before Jesus returns. Isaiah prophesied of a time just before the Lord returns when He would set intercessors in place who would never be silent, day or night. Isaiah referred to them as watchmen "who remind the Lord."

*On your walls, O Jerusalem, I have appointed watchmen [intercessors]; all day and all night they will never keep silent. You who remind the LORD, take no rest for yourselves; and give Him no rest until He establishes and makes Jerusalem a praise in the earth. (Isaiah 62:6-7, NASB)*

Isaiah described prayer ministries that would continue 24/7 until the time when Jerusalem becomes a praise in the earth—that is, when Jesus returns to reign from Jerusalem.

Jeremiah prophesied the Lord's reign in Jerusalem when he decreed, "At that time Jerusalem shall be called The Throne of the LORD" (Jeremiah 3:17). And Jesus spoke of Jerusalem as "the city of the great King" (Matthew 5:35), anticipating the day when He would dwell there among His people, ruling the nations in partnership with them after He returned to earth.

Only one generation will see the fulfillment of God's promise to appoint watchmen—intercessors to pray "all day and all night" on Jerusalem's walls. God will sovereignly appoint and place intercessors in prayer ministries who will not stop praying for Jerusalem until Jesus returns. In ministries in Jerusalem and around the world believers are taking hold of this prophetic promise and standing on the wall of intercession to cry out for the salvation of Jerusalem and the nations. For the first time in history, there are almost 30,000 night and day worship ministries and many more who incorporate this kind of prayer & worship into their weekly schedules.

Jesus made reference to the prophecy given by Isaiah when He spoke of those who would pray day and night and whose prayers would result in the release of justice (Luke 18:1-8). Jesus connected the call to continual prayer to the timing of His second coming (vs. 7-8). Also notice that in Luke 18:1, Jesus started His parable with "then," tying it back to what He had just taught about the end times in Luke 17:22-36.

Then He spoke a parable to them, that men always ought to pray and not lose heart.

*“Shall God not avenge His own elect who cry out day and night to Him . . .? I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes [second coming], will He really find faith on the earth?”(Luke 18:1, 7–8)*

In place of the word *avenge* in verses 7 and 8, many Bible translations use the phrase “bring about justice.” Jesus connected night-and-day prayer to God’s releasing justice on earth, especially in the generation in which the Son of Man comes back. In verse 8, Jesus posed an important question about finding faith on earth. He was not asking if there would be believers on earth who had faith to become born again. He was asking if there would be people with the faith to agree with Him in bringing about justice through night-and-day prayer. The Spirit is raising up many leaders in the Body of Christ who have faith (agreement with God) to work for justice in a way that flows from praying night and day for it.

# Seven Seals, Seven Trumpets, & Seven Bowls

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## **CHRONOLOGICAL SECTION : SEVEN SEAL JUDGMENTS (REV. 6:1-17)**

A. The seven seals are released by Jesus, the Lamb of God (Rev. 5:5; 6:1, 3, 5, 7, 9, 12; 8:1).

*I saw when the Lamb opened one of the seals... (Rev. 6:1)*

B. The seal judgments target the kingdom of darkness (Harlot Babylon, etc). God lifts His restraining hand off evil men so that they attack one another with great hatred and destroy one another's resources. The restraints of man's sin are lifted so that the truth of his wickedness and lawlessness is seen. The events include the Antichrist conquering evil nations that aligned themselves with the Harlot Babylon (Rev. 17:16-17), world wars, economic crisis, famine and disease, etc. The fifth and sixth seals open the heavens to release God's power (Rev. 6:9-17).

C. God's judgments against the wicked in the first four seals are a result of God taking His restraining hand off evil men, thus allowing them to sin in an unrestrained way against one another. The Antichrist acts against the Harlot, and yet the devastation reaches back to his worldwide empire. The fifth, sixth and seventh seals involve heavenly activity. The trumpet judgments display the Antichrist's power as inferior to Jesus' power. They are supernatural acts of God through nature (first four trumpets) and demons (fifth and sixth trumpets).

D. THE SEVEN SEALS (Rev. 6:1-17; 8:1)

First seal (White Horse): Antichrist's political aggression (Rev. 6:1-2)

Second seal (Red Horse): bloodshed and world war (Rev. 6:3-4)

Third seal (Black Horse): famine and economic crisis (Rev. 6:5-6)

Fourth seal (Pale Horse): disease and death affecting one-fourth of the earth (Rev. 6:7-8)

Fifth seal (Prayer Movement): prayer movement strengthened by the martyrs (Rev. 6:9-11)

Sixth seal (Cosmic Disturbances): cosmic crisis (Rev. 6:12-17)

Seventh seal (Anointed Prayer): prayer movement strengthened to release judgments of Rev. 8-9

**ANGELIC EXPLANATION (pause in the storyline) : WHO CAN STAND? (REV. 7:1-17)**

*17 For the great day of His wrath has come, and who is able to stand? (Rev. 6:17)*

A. This angelic explanation answers the question: who can stand in the midst of so much pressure? John sees a divine sealing on people that gives them physical and spiritual protection (Rev. 7:1-17). There will be 144,000 Jewish believers who will stand in victory (Rev. 7:1-8). The saints will not receive God's judgments. We need not fear that we will compromise under pressure of persecution. Gentile believers (7:9-17) from every different background and from every nation are seen as standing without wavering under persecution. Many saints will also be physically protected in the End Times (Rev. 9:4; Zeph. 2:3; Mic. 7:14-19; Isa. 11:15-16).

*3 Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads." 4 I heard the number of those who were sealed: 144,000 of all the tribes of...Israel were sealed...9 Behold, a great multitude...of all nations...before the throne ...clothed with white robes...10 saying, "Salvation belongs to our God... (Rev. 7:3-10)*

B. God puts a protective seal on His people from all the tribes of Israel before He strikes the earth (Rev. 7:3). Other believers (Gentiles) will be sealed by God (Rev 9:4). At the time of the exodus from Egypt, Israel received a protective mark on their doors that saved their firstborn from death (Ex. 11:4-12:30). Israel was also protected from other plagues that affected the Egyptians (Ex. 8:22-23; 9:4, 6, 26; 10:22-23). This is often referred to as the "Goshen principle".

**CHRONOLOGICAL SECTION : TRUMPET JUDGMENTS (REV. 8:2-9:21)**

The trumpet judgments are supernatural acts of God to destroy the Antichrist's resources.

First trumpet (Food supply): burning 1/3 of the earth's vegetation (Rev. 8:7)

Second trumpet (Food supply): destroying 1/3 of the sea (Rev. 8:8-9)

Third trumpet (Water Supply): poisoning 1/3 of the earth's fresh water (Rev. 8:10-11)

Fourth trumpet (Light, energy): darkening 1/3 of the earth's light (Rev. 8:12)

Fifth trumpet (Torment): releasing demonic locusts that torment for 5 months (Rev. 9:1-12)

Sixth trumpet (Death): releasing demonic horsemen that kill 1/3 of the earth (Rev. 9:13-21)

B. The trumpet judgments display the Antichrist's power as inferior to Jesus' power. They are supernatural acts of God through nature (first four trumpets) and demons (fifth and sixth trumpets). The ten plagues of Egypt (Ex. 7-12) are prophetic types foreshadowing end-time plagues seen in the trumpets and bowls of wrath, escalated to the whole world instead of just Egypt. In other words, judgment in Revelation is an eschatological application of the Egyptian plagues to prepare the saints for a final exodus from this present evil age to the new kingdom order. God warned Israel that He would judge their rebellion with the Egyptian plagues (Deut. 28:27-60).

C. The first five trumpets parallel five of the plagues of Egypt. The first trumpet (8:7) parallels the seventh plague of fire mingled with blood (Ex. 9:22-26). The second and third trumpets (8:8-11) parallel the first plague of the Nile turning to blood (Ex. 7:19-25). The fourth trumpet (8:12) parallels the ninth plague of darkness (Ex. 10:21-23). The fifth trumpet (9:1-11) parallels the eighth plague of locust torment (Exod. 10:12-20).

### **ANGELIC EXPLANATION #2: PROPHETIC DIRECTION (REV. 10:1-11:13)**

A. Rev. 10:1-11:13 is an angelic explanation after the crisis of the six trumpet judgments. This section is focused on the welfare of the saints; God promises to provide prophetic direction and power by releasing an unprecedented outpouring of the Holy Spirit (Acts 2:17-21).

B. God has concealed key prophetic information that will be vital in the End Times. He will reveal it to the Church (Rev. 10:4). He will raise up the two witnesses (prophets) who will help God's people with great power during the last 3 1/2 years of the tribulation. Jesus will also raise up prophetic messengers who will carry the "seven thunders prophetic messages". Those with the forerunner spirit will carry these prophetic revelations.

### **CHRONOLOGICAL SECTION #3: SECOND COMING AND RAPTURE (REV. 11:14-19)**

*15 The seventh angel sounded...voices...saying, "The kingdoms of this world have become the kingdoms of our Lord..." 17 You have taken Your power and reigned. (Rev. 11:15-17)*

*51 We shall not all sleep, but we shall all be changed-- 52 in a moment...at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible... (1 Cor. 15:51-52)*



The Second Coming procession begins with the rapture at the time of the last (7th) trumpet (Rev. 11:15; 1 Cor. 15:52). The last trumpet signals the time when Jesus raptures the Church.

B. The rapture is the first event in the three stages of the Second Coming procession. First, Jesus comes across the earth in the sky (Rev. 1:7) to rapture the saints. Second, He comes across the land (Isa. 63:1-6; Hab. 3:3-16). Third, Jesus enters Jerusalem (Mt. 23:39) using the seven bowls of wrath to destroy the Antichrist's armies that are gathered around Jerusalem (Zech. 12:1-3; 14:1-5). He will replace all the evil governments on earth.

C. The Second Coming procession occurs over a thirty-day period which can be seen by comparing the 1,260 day (3 1/2 year) time frame in Rev. 11:2-3; 12:6, 14; 13:5; Dan. 7:25; 9:27; 12:7 with the 1,290 days of Dan. 12:11.

D. The Antichrist will operate his worldwide worship system called the abomination of desolation for 1,290 days or 43 months. However, the saints will prophesy, be supernaturally provided for and be persecuted for 1,260 days or 42 months; in other words, until the time they are raptured (Rev. 11:3; 12:6; 13:5-7).

*11 From the time that the...abomination of desolation is set up, there shall be 1,290 days. (Dan. 12:11)*

*3 I will give power to my two witnesses, and they will prophesy 1,260 days... (Rev. 11:3)*

*6 Then the woman fled into the wilderness... here 1,260 days. (Rev. 12:6)*

*6 And he was given authority to continue for 42 months...7 It was granted to him to make war with the saints and to overcome them. Authority was given him over every tribe...and nation. (Rev. 13:6-7)*

E. John highlights five things in his description of the seventh trumpet. First, the kingdoms (empires) of the earth come under Jesus' manifest leadership. Second, the nations become enraged at Jesus' leadership. Third, the unrighteous dead will be judged (evaluated and pronounced guilty) then spend 1,000 years in Hades (their temporary prison) until they are thrown in the lake of fire (Rev. 20:11-15). Fourth, the saints will be rewarded. Fifth, the rebellious still on earth will be destroyed by the seven bowls of wrath (Rev. 16).

**ANGELIC EXPLANATION #3: VIOLENT CONFRONTATION (REV. 12:1–14:20)**

A. This angelic explanation occurs after the seventh trumpet and the rapture (Rev. 11:15). It gives us insight into the magnitude of Satan’s attack against the Church and explains why God’s wrath is so severe. Namely, Satan makes war through his two evil vessels—the Antichrist and the false prophet. The Antichrist violently confronts God’s purpose and His people.

B. This angelic explanation occurs just after the announcement about Jesus replacing all the governments on earth (Rev. 11:15) and gives insight into why God’s wrath is so severe as to require that all the governments of earth be replaced. The reason is that the Antichrist and those in agreement with his leadership violently confront all that is dear to God on earth.

C. In Revelation 13:1–10, the Antichrist will wage war against God and His people with a political, military and economic alliance of a ten-nation confederation. The false prophet will be devoted to causing all nations to worship Satan and the Antichrist (Rev. 13:4, 8).

**CHRONOLOGICAL SECTION #4: SEVEN BOWL JUDGMENTS (REV. 15:1–16:21)**

A. The seven bowls of wrath are the third and final numbered series of judgments (Rev. 16). They will destroy evil infrastructures in society. Jesus will release the seven bowls in a way that parallels Moses releasing the ten plagues of Egypt against Pharaoh (Ex. 12).

B. Jesus will destroy the infrastructure of the Antichrist’s empire.

*8 I (Father) will give You (Jesus) the nations for Your inheritance...9 You shall break them with a rod of iron; You shall dash them to pieces like a potter’s vessel. (Ps. 2:8–9)*

C. All the bowls will be poured out over a thirty-day period as Jesus marches up through Jordan to fight the final battle of the Armageddon campaign in Jerusalem, and to rescue the unsaved remnant of Israel (Zech. 12:1–9; 14:1–5; Isa. 63:1–6; Hab. 3:3–16).

D. The seven bowls of wrath (third judgment series) recall the ten plagues of Egypt (Ex. 7-12).

First bowl (Sores): painful sores on those who worship the Antichrist (Rev.16:1-2)

Second bowl (Food supply): destroying the sea with blood and killing all in it (Rev. 16:3)

Third bowl (Water supply): poisoning the earth's fresh water with blood (Rev. 16:4-7)

Fourth bowl (Torment): scorching heat and fire from the sun (Rev. 16:8-9)

Fifth bowl (Destruction): darkness on the Antichrist's global empire (Rev. 16:10-11)

Sixth bowl (Global guilt): deceiving the nations to come to Armageddon (Rev. 16:12-16)

Seventh Bowl (Annihilation): shaking by earthquakes and hail stones (Rev. 16:17-21)