

The Rapture, the Tribulation,
and the
Second Coming of Christ

by

James Thomas Lee, Jr.

06/27/15

08/27/21

02/09/22

Copyrighted 2015 by James Thomas Lee, Jr.
ISBN 978-1514398272, 1514398273 (paper)
Imprint: Independently published

Table of Contents

Chapter	Page Number
<u>INTRODUCTION</u>	<u>9</u>
<u>CHAPTER 1 – FOUR WAYS TO INTERPRET FUTURE PROPHECY</u>	<u>11</u>
A. THE PRETERIST VIEW	11
B. THE HISTORICAL VIEW	12
C. THE ALLEGORICAL OR THE IDEALISTIC VIEW	13
D. THE FUTURIST VIEW	14
E. THE VIEW THAT WILL BE USED IN THIS TEXT	14
<u>CHAPTER 2 – BIBLICAL SUPPORT FOR THE LITERAL RAPTURE</u>	<u>17</u>
A. REVELATION 19:11-16 AND I THESSALONIANS 4:13-18 GIVE SUPPORT	17
B. I CORINTHIANS 15:52-54 AND REVELATION 20:11-15 GIVE SUPPORT	20
C. JEREMIAH 30:7-9 SHOWS THE PEOPLE OF THE LITERAL RAPTURE.....	21
D. I THESSALONIANS 1:9-10 SHOWS THE PERSON OF THE LITERAL RAPTURE.....	22
E. DANIEL 9:24-27 LAYS OUT THE TIMING FOR THE LITERAL RAPTURE	24
1. Interpreting the Value of Seventy Weeks	25
2. Three Important Facts about the Seventy Weeks	26
3. How Does That Conclusion Fit the Data?	31
<u>CHAPTER 3 – DETAILS ABOUT THE LITERAL RAPTURE</u>	<u>33</u>
A. WHEN WILL THE RAPTURE OF THE CHURCH OCCUR?	33
B. THE JUDGMENT SEAT OF CHRIST	36
1. Some Believers will receive some of the following Crowns.....	39
2. All Believers will receive clean, white fine Linen	46
C. BUT THOSE LEFT BEHIND ON EARTH WILL BE IN A LOT OF TROUBLE	47
<u>CHAPTER 4– THE SEVEN SEAL JUDGMENTS</u>	<u>51</u>
A. IMMEDIATELY AFTER THE RAPTURE OF THE CHURCH	54
B. SEAL 1 – BEHOLD A WHITE HORSE.....	56
C. SEAL 2 – BEHOLD A RED HORSE	58
D. SEAL 3 – BEHOLD A BLACK HORSE	58
E. SEAL 4 – BEHOLD A PALE HORSE.....	61
F. SEAL 5 – THE SOULS OF THE MARTYRS.....	63
G. SEAL 6 – A GREAT DESTRUCTIVE EARTHQUAKE.....	65
H. THE SEALING OF THE ONE HUNDRED AND FORTY-FOUR THOUSAND	68
I. SEAL 7 – SILENCE IN HEAVEN FOR THIRTY MINUTES	70
<u>CHAPTER 5 – THE SEVEN TRUMPET JUDGMENTS</u>	<u>73</u>

Table of Contents

Chapter	Page Number
A. TRUMPET 1 – HAIL AND FIRE MINGLED WITH BLOOD	76
B. TRUMPET 2 – ONE-THIRD PART OF THE SEA WILL BECOME BLOOD	79
C. TRUMPET 3 – THE STAR "WORMWOOD" FELL FROM HEAVEN	82
D. TRUMPET 4 – ONE-THIRD OF THE SUN, MOON, AND STARS WERE DARKENED....	83
E. TRUMPET 5 – WOE NUMBER 1: LOCUSTS TERRORIZE THE PEOPLE	87
1. God is in Complete Control of Everything.....	88
2. The Beast is and the Fallen Angels may be in the Bottomless Pit	90
3. An Eternity without Christ will be Intense Suffering.....	92
4. Satan is not anyone's Friend	92
F. TRUMPET 6 – WOE NUMBER 2: THE FOUR ANGELS IN THE EUPHRATES RIVER ...	95
1. The Demonic Army will be Killers	96
2. John was not Allowed to write Everything	97
3. The Third Temple and Half of the Seven Years.....	98
4. The Great Tribulation will be Divided into Two Equal Periods	101
G. TRUMPET 7 – WOE NUMBER 3: BEGINNING TO WRAP THINGS UP.....	102
<u>CHAPTER 6 – CONCURRENT WITH THE TRUMPET JUDGMENTS.....</u>	105
A. THE ANTICHRIST HATES THE NATION OF ISRAEL	106
1. The Reason that the Antichrist hates the Nation of Israel	107
2. Satan has a Bad History with the Nation of Israel.....	109
B. THE ANTICHRIST WILL MAKE KNOWN HIS PRESENCE.....	111
1. The Beast will rise out of the Sea	112
2. The Earth Dwellers will worship the Beast.....	114
3. The Earth Dwellers will receive the Mark of the Beast	116
C. THE JEWISH MESSENGERS AND THREE ANGELS WITH IMPORTANT MESSAGES.119	
1. The First Angel will preach the everlasting Gospel	120
2. The Second Angel will declare that Babylon is Fallen	121
3. The Third Angel will declare both Judgment and Blessing	122
D. THE SEVENTH TRUMPET WILL PRODUCE THE SEVEN VIAL JUDGMENTS	124
<u>CHAPTER 7 – THE SEVEN VIAL JUDGMENTS</u>	127
A. VIAL 1 – GRIEVOUS SORES FOR THOSE THAT GET THE MARK	130
B. VIALS 2 AND 3 – THE SEAS, RIVERS, AND FOUNTAINS WILL BECOME BLOOD...132	
C. VIAL 4 – MEN WILL BE SCORCHED WITH FIRE AND WILL BLASPHEME GOD.....	134
D. VIAL 5 – SATAN'S KINGDOM WILL BE FULL OF DARKNESS	135
E. VIAL 6 – THE EUPHRATES RIVER WILL BE DRIED UP.....	136
1. The Significance of the Euphrates River.....	137
2. The Identity of the Satanic Trinity	139

Table of Contents

<u>Chapter</u>	<u>Page Number</u>
3. The Battle of that Great Day of God Almighty	141
F. VIAL 7 – A GREAT EARTHQUAKE AND HAIL WILL COME FROM HEAVEN	142
<u>CHAPTER 8 – CONCURRENT WITH THE VIAL JUDGMENTS.....</u>	<u>145</u>
A. THE GREAT WHORE THAT SITS UPON MANY WATERS.....	145
B. THE FALL OF SPIRITUAL BABYLON	148
C. CELEBRATION IN HEAVEN OVER THE FALL OF BABYLON	151
D. SUPPORT FOR THE JUDGMENT SEAT AND FOR THE MARRIAGE SUPPER	152
E. THE SECOND COMING OF CHRIST.....	157
F. WILL THE SECOND COMING OF CHRIST BE LITERAL?.....	161
1. The Promises to Abraham had been Literal	162
2. The Babylonian Captivity of Israel had been Literal	164
3. The First Coming of Jesus had been Literal	165
4. The Second Coming will also be Literal	167
<u>CHAPTER 9 – ARMAGEDDON, MILLENNIUM, AND WHITE THRONE..</u>	<u>171</u>
A. FEW PEOPLE WILL BE SAVED AFTER THE RAPTURE OF THE CHURCH.....	174
B. THE MOST IMPORTANT THING TO GET RIGHT IN THIS LIFE.....	178
<u>APPENDIX A.....</u>	<u>185</u>
<u>APPENDIX A – AN EXPLANATION OF TRUE BIBLICAL SALVATION..</u>	<u>187</u>
A. CHOOSING TO BE SAVED IS AN INDIVIDUAL CHOICE	188
B. SALVATION IS COMING BY FAITH TO THE "CREATOR OF EVERYTHING"	190
C. LOOKING PAST THE DECEPTIONS AND THE DISTRACTIONS OF LIFE	193
D. THE ONLY CONCLUSION THAT MAKES SENSE	194
<u>ENDNOTES</u>	<u>195</u>
<u>INDEX</u>	<u>203</u>
<u>ABOUT THE AUTHOR</u>	<u>219</u>

To Linda Lou

She is my main squeeze, the love of my life,
my best friend, and the best person that I have ever known
on this side of the grave.

The Rapture, the Tribulation, and the Second Coming of Christ

Introduction

This book will attempt to discuss and to defend perhaps the most difficult and the most challenging parts of the scriptures by looking at the rapture of the church, at the Great Tribulation, and at the second coming of Christ. Those are items of interest to almost every person alive. But there are also probably just as many viewpoints about those events as there are people alive. Thus, this book will begin at the beginning by suggesting that the literal approach for interpreting those future events is probably superior to trying to interpret them figuratively. The position of this text is that they will literally happen at some point in the future. Therefore, everything about them in this text will be presented based upon that standpoint.

So after the first chapter which will present the rationale for interpreting the end-time events literally, chapter two will express five arguments and provide multiple scriptural passages that seem to support a literal rapture of the church. In fact, it will even be shown during the discussion of Revelation 19:11-16 and I Thessalonians 4:13-18 that a literal rapture is consistent with Jewish culture and with the seven-day marriage feast for newlyweds. In that chapter, it will also be shown from the seventy-week prophecy in Daniel 9:24-27 why the expected duration of the Great Tribulation will probably be seven years. Then in chapter three, some of the details of the rapture will be discussed. For one thing, that is probably when the saints of God will stand before the judgment seat of Christ and receive their rewards.

In chapter four while the events of chapter three will be happening, it will be presented that the Great Tribulation will also probably be beginning in the

earth. Then during the next five chapters of this text, the major events of the Great Tribulation will be discussed by looking at the seven seal judgments, the seven trumpet judgments, the events that will be concurrent with the trumpet judgments, the seven vial judgments, and the events what will be concurrent with the vial judgments. As will be seen throughout those chapters, many things will be happening in the earth during that presumed seven-year period. The Antichrist will be revealed. Several seemingly natural disasters will occur. Some demonic creatures will be unleashed upon those human beings that will be trying to live and to survive through the Great Tribulation. The one hundred and forty-four thousand Jewish messengers will be revealed and will have their ministry. The two witnesses will have their ministry. Then halfway through, the Antichrist will suddenly change and force people either to get the mark of the beast or probably to starve to death.

In the final chapter, the Lord will come to the earth for a second time. On that occasion, He will overthrow the devil once and for all. But it will not be a difficult task. Because He is omnipotent, He will easily get Satan out of the way so that He can begin His literal, earthly one thousand year reign. After that will be the white throne judgment to deal with the satanic trinity, with the demons of Satan's army, and with all of those people that will not have come to the Lord by faith in the right spirit and with the right attitude in this life. Thus, the goal of this book is not simply to guess about what the future might hold about this existence. The first real goal is to tell every person about the importance of coming to Christ by faith to be saved while that window of opportunity is still open. The second goal is to exalt the Lord and to give honor and glory to Him.

Chapter 1 – Four Ways to Interpret Future Prophecy

II Timothy 3:16-17 says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works."

Many people have studied the book of Revelation as well as the other prophecies about the future and have tried to determine whether those prophecies will be literal or whether they are only figurative. For example, not everyone believes that the church will someday be carried out of this existence by a literal rapture. Of those that do believe in a literal rapture, not everyone agrees on when it will occur. Not everyone believes that there will be a literal time of tribulation in the earth in which a literal person will pretend to be the Christ and will also oppose Him while at the same time trying to rule the world. Finally, not everyone believes in a millennial or in a literal one thousand year reign by Jesus after He has literally returned to the earth. So because of the obvious mystery that exists among those various prophecies, biblical scholars, commentators, and theologians have developed a number of approaches through the years for trying to interpret future prophecies. Four of the more common approaches will be discussed below. They are the preterist view, the historical view, the allegorical or the idealist view, and the futurist view.

a. The Preterist View

The preterist view is considered to be non-literal because it maintains that everything in the book of Revelation had already happened by the time of its writing. It also suggests that the Apostle John had only been giving a type of summary report about those events or that he had just been telling a story. The people that subscribe to that view believe that he had been writing about the time period around 70AD when the Romans had destroyed the city of Jerusalem [1]. They also believe that the rapture had figuratively occurred at that time and that it will not literally occur at any other time in the future. Many of the first century saints of God had been martyred during that very difficult period. The temple had also been burned to the ground [2]. Therefore, one could have easily associated the Roman emperors of those early days with the beasts in the book of Revelation. They could also have somewhat less easily correlated the destruction of Jerusalem and of the temple in 70AD to the seven seals, to the seven trumpets, and to the seven vials in the book of Revelation. However, more will be said about that later in this chapter.

b. The Historical View

The historical view is also considered to be non-literal because it suggests that ALL of the church's history has been included in the book of Revelation. It also maintains that most of that history had been fulfilled during John's lifetime. But to make some of the written account match the actual account, some of the recorded judgments in the book of Revelation have had to be spiritualized rather than be interpreted literally. In addition, specific references to time in the book of Revelation do not line up very well with actual church history either. Another

factor to consider is that all of the church's history had not been completed by the time of John's writing. Nor has it yet been completed. So right from the start, this view is very problematic. In fact, it has become even more of a problem in recent years because many latter day events in the world also do not match up very well with the account by John. Finally, the historical view is weak too because it does not offer any kind of explanation about the rapture. It does not try to say that it has happened. It does not try to say that it will happen. It does not even say that it is or that it was only figurative.

c. The Allegorical or the Idealistic View

The allegorical or the idealistic view maintains the belief that a general battle between good and evil is being waged in the world. However, it never suggests that the events of that conflict are literal. Therefore, a reader cannot make any kind of legitimate connection between what has been written about the end-time events, and what has happened or what will happen. According to this view, the rapture is not a literal event either. It is only a figurative gathering of the Lord with His saints in the clouds. The view also maintains the belief that the book of Revelation is only an allegory, too. For that reason, some proponents of the view have suggested that the beasts in the book of Revelation are such things as the state, the political powers, injustice, materialism, wealth, or other similarly negative entities [3]. Most people that hold to this view think that the beasts in that book are simply those things in the world that are most despised. However, in the end, the allegorical view always indicates that God and the ultimate good prevail.

d. The Futurist View

The futurist view maintains the belief that the rapture and that most of the book of Revelation are talking about events that had not yet happened at the time of John's writings. In fact, with this view, most of those events still have not yet happened. However, one should note that the view is considered to be literal even though many of the judgments in the book of Revelation do not seem to be. For example, Revelation 8:7 says, "The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up." So while the rapture and the events in the book of Revelation are approached in literal fashion, judgments like the one in the above verse do not seem to be so intended. That means that one should not actually expect to see "hail and fire mingled with blood" coming down from heaven.

e. The View that will be used in this Text

As far as a comparison among the four views, the futurist view seems to be the closest to truth. With the preterist view, one could easily understand that the destruction of Jerusalem and that the burning of the temple had been terrible. But that destruction does not correspond to the judgments that are described in the book of Revelation. Jerusalem had been destroyed by the Roman Empire. The temple had been burned by the Romans. However, the judgments in the book of Revelation had either been orchestrated from above or they will be orchestrated

from above. In the earlier passage from Revelation 8:7, "hail and fire mingled with blood" had been or will be cast upon the earth. Therefore, the inference is that they had or that they will be allowed from heaven rather than caused by those people that live on the earth. In like manner, Revelation 8:10 says, "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters." Once again the inference is that that judgment had been allowed or that it will be allowed from above.

Using similar logic, the historical view also does not seem to be close to the truth. Proponents of that view have had to force actual events into the structure of the recorded judgments in the book of Revelation. But in having done so, there have frequently been wide disagreement in matching the actual events to their biblical counterparts. Thus, those disagreements tend to refute the whole view. In addition, the reasons that were just stated above for rejecting the preterist view also apply to the historical view. The judgments in the book of Revelation will be orchestrated or allowed from above rather than by those people that are living in the earth. In fact, those judgments will be against the people on the earth rather than being caused by them.

If the allegorical or the idealist view is true, then the book of Revelation is somewhat anticlimactic. To say that John had written the book just to show a general battle between good and evil does not make much sense because everyone already knows about their individual struggle with good and evil. Furthermore, it would be heretical to even suggest that an all-powerful God is ever in a struggle with the devil where the outcome might be in doubt.

Finally, the futurist view seems closest to the truth because nothing in history closely matches the judgments that were recorded in the book of Revelation. Therefore, the likely conclusion is that they have not yet happened. Also the biblical teachings of the future rapture, the Great Tribulation, and the millennial reign of Christ fit very well with what John had written. In Mark 13:24-32, the disciples had asked Jesus about the coming of the Great Tribulation. Those verses say, "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory...But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." At that time as one that had given up the free use to exercise His omniscience, Jesus had told His disciples that He did not know the day or the hour that those things would come to pass. Thus, that having been the case, He later came to John who had been His best earthly friend after He had learned the answers to their questions.

Finally, the futurist view seems closest to the truth because nothing in history clearly matches the judgments that were recorded in the book of Revelation.

Chapter 2 – Biblical Support for the Literal Rapture

Therefore, the futurist approach for interpreting the end-time prophecies seems to be closer to the truth than the other three approaches that were just mentioned in the previous chapter of this text. As follow-on to that earlier discussion, the next five sections of this chapter will discuss seven Scriptural passages that support the idea of a literal rapture. They are Revelation 19:11-16, I Thessalonians 4:13-18, I Corinthians 15:52-54, Revelation 20:11-15, Jeremiah 30:7-9, I Thessalonians 1:9-10, and Daniel 9:24-27. Following that, the next chapter of this text will discuss when the rapture will occur relative to other end-time events, what will happen to the saints after they have been taken up, and the extremely high risk of not coming to the Lord while He may be found. Isaiah 55:6-7 says, "Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon."

a. Revelation 19:11-16 and I Thessalonians 4:13-18 give Support

Revelation 19:11-16 says, "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The

Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

The above passage supports a literal rapture of the church from what is called an argument of silence. That means that the above verses suggest that something like the rapture has occurred. But they do not actually say that it had occurred. The Apostle Paul had earlier written about the church being taken out of the world by the rapture in I Thessalonians 4:13-18. Those verses say, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." So in that passage, Paul had written that all of the saints of God would be taken out.

However, the Apostle John did not mention anything about the saints of God having been taken out of the earth in the above passage from the book of Revelation. That passage describes the Lord's second coming. It says that He

will come with His armies from heaven. But if there had not been an earlier rapture of the church or an earlier resurrection of the saints, then what soldiers will be in that army? Furthermore, how and when would they have gotten into heaven? So because John under the inspiration of the Holy Spirit had left out those very important details, the indication is that the saints of God would have already been gathered in heaven at an earlier time. Since I Thessalonians 4:13-18 says that the Lord will come down into the clouds and bring up the church to Himself, the combination of that passage along with Revelation 19:11-16 implies that there had to have already been a rapture of the church. Those verses further imply that the church will not remain in the clouds but that the saints in the church will return to heaven to be forever with the Lord. So the conclusion based upon Revelation 19:11-16 is that the rapture will be a literal event if the second coming is a literal event, and the likelihood of that possibility will be discussed in chapter eight of this text.

Another interesting point also comes from the above implication about I Thessalonians 4:13-18 and Revelation 19:11-16 where the saints will not remain in the clouds. Within the Jewish culture, a groom would normally prepare a place for his bride in his father's house. He would then come for her and take her back to that house. Thus, that part of their culture is exactly what Jesus had told His disciples during one of their final conversations in this existence. John 14:1-3 says, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." So when He had spoken those words, He had been identifying Himself as the groom

and His disciples which would have been His church at that time as His bride. Next within that culture, the Jewish man and the Jewish woman would have been married. Then, their wedding guests and they would have had a seven-day marriage supper to celebrate. So the seven-day marriage supper of the Lamb which will also be discussed in chapter eight of this text exactly matches the idea of a seven-year Great Tribulation upon the earth. The reason for saying that the Great Tribulation will be seven years will be discussed below in Daniel 9:24-27 with the seventy-week prophecy.

b. I Corinthians 15:52-54 and Revelation 20:11-15 Give Support

Next, I Corinthians 15:52-54 also supports a literal rapture of the church by indicating that there will be a separate resurrection for the saints. Those verses say, "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." So Paul had been writing to the church at Corinth about the time when the dead in Christ, which he had called "we," shall rise. One can know that for sure because the unsaved dead will not be raised incorruptible. Paul also would not have referred to the unsaved dead as "we." So the logical time for that resurrection of the saints to occur will be in I Thessalonians 4:13-18, which was just discussed in the previous section. Those verses had spoken directly about the resurrection of the dead in Christ and also

about the rapture of the church. One might also note that a trumpet will sound in I Corinthians 15:52-54 as well as in I Thessalonians 4:13-18. Therefore, those two passages are almost certainly referring to the same trumpet call.

As further evidence that the saints of God will be raised by the rapture in I Corinthians 15:52-54, John later wrote about when the unsaved dead will be raised. Revelation 20:11-15 says, "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Thus, being raised incorruptible will differ greatly from being cast into the lake of fire. The saints of God will experience victory over death. But those people that have not come to the Lord by faith will experience the second death.

c. Jeremiah 30:7-9 shows the People of the Literal Rapture

Jeremiah 30:7-9 says, "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve

themselves of him: But they shall serve the LORD their God, and David their king, whom I will raise up unto them."

Many years before Jesus was incarnated, the Prophet Jeremiah had indirectly identified the people of the rapture by identifying the people of the Great Tribulation. According to him and also consistent with the above passage, the people of the Great Tribulation will be the people that have NOT come to Christ by faith. In the above verses, the Great Tribulation was referred to as Jacob's trouble. Thus, that by default means that the people of the rapture will be those people that have come to Christ by faith. However, one should note that Jeremiah's words had actually formed a dual prophecy. They had first applied to the current captivity of the Jewish people in physical Babylon because the Babylonians would eventually be overthrown by the Medes and the Persians. But his words will also apply to the future captivity of those people not in Christ during the Great Tribulation to spiritual Babylon. Revelation 18:2 says, "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." The reference to David being raised up in Jeremiah 30:7-9 is actually referring to Jesus reigning over His people during His millennial reign. One can know that for sure because King David had already been dead for several hundred years by the time of Jeremiah.

d. I Thessalonians 1:9-10 shows the PERSON of the Literal Rapture

I Thessalonians 1:9-10 says, "For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to

serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." The key words in that passage are "to wait for his Son from heaven." It clearly shows that people in Christ from those days within the church at Thessalonica to the current days were and are, respectively, WAITING for the Lord to come back for them from heaven as opposed to going to be with Him. The latter part of that passage also indicates that He will come back for His people to deliver them "from the wrath to come." Presbyterian Pastor and Theologian Albert Barnes wrote with regard to that that Jesus delivers from the wrath to come by taking the place of His saints [4]. So that suggests deliverance from the negative aspects of the final judgment. But it also suggests that those people in Him will be delivered from the Great Tribulation.

The Greek word that the Apostle Paul had used for "wrath" in the above passage was *orge*. It was used thirty-six times in the New Testament. Six of them were in the book of Revelation. It means violent passion, punishment, anger, or indignation. However, he could have used a different Greek word that also means "wrath." It is *thumos*. It was used eighteen times in the New Testament. Ten of them were in the book of Revelation. That word for "wrath" means to have a hot passion or to have the kind of anger that quickly boils up and then subsides again. An example of that word can be found in Acts 19:28, which says "And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians." Preacher and educator W. E. Vine wrote that *thumos* shows greater agitation and is more inward while *orge* is more active and is more lasting in nature [5]. Another example of *orge* is Revelation 6:16-17, which says, "And said to the mountains and rocks, Fall on us, and hide

us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?" In those verses, the Apostle John had associated the wrath of the Lamb with *orge*. But Paul had written to the church in Thessalonica that Jesus will deliver His people from that *orge* to come.

Therefore, the two biblical themes of being received in the rapture and of also being delivered from the Lord's wrath to come upon the non-repentant both can be observed in I Thessalonians 1:9-10. Presbyterian Pastor Matthew Henry wrote that Jesus had come the first time to purchase salvation for those that will come to Him by faith. He added that the Lord will come the second time to bring that salvation with Him [6].

e. Daniel 9:24-27 lays out the Timing for the Literal Rapture

Another passage that supports a literal rapture of the church was written by the Prophet Daniel. That passage also implies the relative timing for when the rapture will most likely occur. Daniel 9:24-27, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off...."

To understand the above references to seventy weeks, to

seven weeks, and to threescore and two weeks, one must be aware of one of the ways that the word "week" can be interpreted in the scriptures.

In the rules for biblical interpretation, a word can sometimes be better understood based upon how it was used in its first Scripture reference. In the case of the word "week," the first reference was given in the following verses. Genesis 29:27-30 says, "Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also. And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years." In that passage, the Old Testament patriarch Jacob had been very much in love with a woman named Rachel. Her father Laban had told him to fulfill her "week" and then he could marry her. Later in that passage, a clear association was made between the word "week" and the words "seven other years." Therefore, Jacob had worked for Rachel's father for seven years or for one "week" so that he could have Rachel for his wife. That association of one "week" to seven years does not always hold up in biblical interpretation. But when it does, one "week" means seven years. Furthermore, it does seem to hold up in the above passage from Daniel 9:24-27.

1. Interpreting the Value of Seventy Weeks

Therefore, given that apparent association, seventy weeks would have been seventy times seven years or four hundred and ninety years. Similarly, seven weeks would have been forty-nine years. Threescore and two weeks, which

is sixty-two weeks, would have been four hundred and thirty-four years. Finally, seven weeks plus threescore and two weeks is sixty-nine weeks and would have computed to four hundred and eighty-three years. Thus, the angel Gabriel, who was identified in Daniel 9:21, had given Daniel the following prophecy. After forty-nine years, the streets of Jerusalem and the wall around Jerusalem would be rebuilt even in troublesome times. Four hundred and thirty-four years after that, the messiah would be cut off but not for Himself. Then, four hundred and ninety years from the very beginning of the fulfillment of the prophecy, an end would be made of sin, the vision would be sealed, everlasting righteousness would be brought in, and the most Holy One would be anointed. According to Methodist Theologian Dr. Adam Clarke, each of those events was or will be satisfied by the Lord Jesus. That means that the whole prophecy to Daniel had been specifically about Christ [7]. So, theologians, commentators, and biblical scholars have labored through the years to better understand that very specific and very time-oriented prophecy. Some of their conclusions will be shown below.

2. Three Important Facts about the Seventy Weeks

The first important fact about which one should be aware concerns the number of days in a year in the Jewish calendar. At the time that Gabriel had given the prophecy in Daniel 9:24-27 to Daniel, one year had not been three hundred and sixty-five days with an extra day added every four years as it is now for leap year. It had been twelve months of thirty days each. Therefore, it had been only three hundred and sixty days. That means that one year in the Jewish calendar is equal to 0.98563 or 98.563% of the standard year in the Gregorian

calendar. It also means that the seventy weeks in the Jewish calendar would have been slightly less than four hundred and eighty-three years rather than four hundred and ninety years. The sixty-nine weeks would have been slightly more than four hundred and seventy-six years rather than four hundred and eighty-three years. The sixty-two weeks would have been a little less than four hundred and twenty-eight years rather than four hundred and thirty-four years. The seven weeks would have been a little more than forty-eight years rather than forty-nine years.

The second fact that is critically important to understanding the meaning of Daniel 9:24-27 is that Gabriel had said "...from the going forth of the commandment to restore and to build Jerusalem...." Most conservative biblical scholars, theologians, and commentators have put that year at 445 BC based upon the following two verses. First, Nehemiah 2:5 says, "And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it." Second, Nehemiah 2:1 says, "And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence." The first verse shows the command to rebuild Jerusalem being set up. The second verse pinpoints the specific time in history.

Dr. Clark wrote in his commentary that the twenty-first year of Artaxerxes was 444 BC [8]. Therefore, simple arithmetic makes his twentieth year 445 BC. Reverend A. R. Faucett added that Ezra had returned to Jerusalem thirteen years before the commandment to rebuild had been given. So, that would have placed him there in 457 BC [9]. But if the actual commandment had been given in 445

BC, then the rebuilding of the streets of Jerusalem and the wall around Jerusalem would have been completed under Ezra and Nehemiah by about 397 BC. Then, a little less than four hundred and twenty-eight years after that would have been around 31 AD. That would have been very close to the time when Jesus had been crucified and also to when the prophecy had said that the messiah would be cut off but not for Himself. In fact, a few biblical scholars have actually calculated that Daniel's prophecy had foretold the crucifixion to the exact day. That means that the prophecy of "seven weeks, and threescore and two weeks" had almost exactly showed the crucifixion of Christ. But the whole seventy weeks prophecy had also showed one more very important fact.

That means that the prophecy of "seven weeks, and threescore and two weeks" had almost exactly showed the crucifixion of Christ.

That third very important fact about Daniel 9:24-27 is that the prophecies for the seventieth week have not yet completely happened. Everything indicated for the first sixty-nine weeks has happened. But an end has not been made of sin, everlasting righteousness has not been brought in, the vision has not been sealed, and the most Holy One has not been anointed. So, there are a couple of ways to handle such a thing.

The first way which many people might take is to simply say that Daniel had been wrong and that the prophecy had only been partially correct. However, that is not the better way to handle such complicated prophecies in the scriptures. In fact, because Jesus had not fulfilled ALL of the Old Testament prophecies concerning Him when He was incarnated, some people had incorrectly concluded that He was not and is not the messiah. For example, the Prophet Isaiah had written in Isaiah 9:6-7, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this." That prophecy had not been totally fulfilled during the Incarnation because the government had not been upon the Lord's shoulders and it definitely had not increased. But it would have been a big mistake to think that He was not and is not the messiah because of that.

The second way to handle complicated prophecies like Daniel 9:24-27 and Isaiah 9:6-7 is to begin by recognizing the scriptures as being without any errors in doctrine. Paul wrote in Timothy 3:16-17, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." Thus, because God had overseen and had inspired the writing of the scriptures, a person can read them with complete confidence knowing that He did not and does not make any mistakes. Therefore, after recognizing that the scriptures are totally correct, the next step is to look for some of the less obvious

possible meanings of some of the more complicated prophecies. In the matter of Isaiah 9:6-7, the simple and biblically correct answer is that Jesus must be coming back again so that He can fulfill ALL of Isaiah's prophecy. That means that just as there had once been a first coming of the Lord, someday there will also be a second coming. In the matter of the seventieth week of Daniel 9:24-27, the less obvious possible meaning is that nothing about Daniel's prophecy indicates that the seventy weeks had to be consecutive.

In fact, when one realizes that, the solution immediately works. The first sixty-nine weeks had begun in 445 BC and had ended when Jesus had died on the cross. The seventieth week will then occur at some time in the future. When one considers that suggestion as a possible option, a very clear solution immediately emerges. All of the seventy-week prophecy pertains to the nation of Israel which makes it entirely relevant to the Jewish people. If the sixty-ninth week had ended when Jesus had died on the cross and the seventieth week will also pertain to the Jewish people, then those last two weeks of the prophecy must be interrupted by some kind of non-Jewish or Gentile activity. That means that those two weeks are being separated from each other by the church Age. One might recall from Jeremiah 30:7-9, which has already been discussed in this chapter, that the nation of Israel will be the principle people of the Great Tribulation. That means that the seventieth week of Daniel's prophecy has a very likely probability of actually being fulfilled during and by the Great Tribulation. If that is true, then it also supports a literal rapture of the church and the fact that the church will not be around for the Great Tribulation.

3. How Does That Conclusion Fit the Data?

How does that conclusion fit the data with respect to the other futuristic prophecies? The answer is that it fits perfectly. Revelation 11:1-3 says, "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth." Revelation 12:6 says, "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." Finally, Revelation 13:5 says, "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." Those references to "forty and two months" being equal to "a thousand and threescore days" are exactly forty-two months of thirty days each. So by reverting to a Jewish calendar, the book of Revelation confirms that the Great Tribulation is a Jewish event. It also confirms that it is almost certainly Daniel's seventieth week.

However, before concluding this section, a simple disclaimer must be expressed. While the scriptures seem to very clearly support the idea that the rapture of the church will occur before the beginning of the Great Tribulation, no one can say exactly when any of the future prophecies will occur. But all saints can rest in two truths with respect to themselves and the future. First, all of the prophecies will occur just as the scriptures say even if they do not occur just as all

of the saints have understood. Second, the Lord is always good all of the time. Therefore, no one that is fully committed to Him and fully trusting in Him needs to ever be fearful of the future.

***Therefore, no one that is fully committed to
Him and fully trusting in Him needs to
ever be fearful of the future.***

Chapter 3 – Details about the Literal Rapture

The conclusion is that the seven passages just discussed in the previous chapter of this text strongly support a belief in a literal rapture of the church out of this world. Revelation 19:11-16 and I Thessalonians 4:13-18 support the literal rapture of the church because of the army that will come back to the earth with the Lord at the end of the Great Tribulation. I Corinthians 15:52-54 and Revelation 20:11-15 support the literal rapture of the church because those passages make a distinction between those that will be raised incorruptible and those that will be raised for final condemnation. Jeremiah 30:7-9 supports the literal rapture of the church because it prophesies that the focus of the Great Tribulation will be upon those Jewish people and others that have not come to the Lord by faith in the right spirit and with the right attitude. I Thessalonians 1:9-10 supports the rapture of the church because the saints have been and still are waiting for the Lord to come back for them from heaven. Daniel 9:24-27 supports the literal rapture of the church because it accurately lays out the Lord's dealing with the nation of Israel from 445 BC until the end of the Age. Therefore, those things being the case, when the rapture will occur and what will happen to those that will be taken out are the next matters of interest.

a. When will the Rapture of the Church Occur?

I Thessalonians 5:1-2 says, "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of

the Lord so cometh as a thief in the night." Thus, as has already been indicated, all of the best evidence suggests that the rapture will be a literal event. But the above passage shows that no one knows exactly when the Lord will return for His saints. While in incarnated form, He had often encouraged His listeners to always be ready because no one knows exactly when He will come back. That means that those people that presently have no eternal hope in Him should come to Him right away while there is still time. It also means that those people that have already come to Him by faith need to live for Him each and every day so that He can accomplish His perfect will through and in their lives. Thus, much more than just being eternally saved, the Christian life is very much about performing faithful service for the Lord. That theme is repeated over and over throughout the scriptures. For example, Matthew 20:25-28 says, "But Jesus...said...whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant...." Galatians 2:20 says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Romans 12:1 says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

So no one knows exactly when the Lord will return in the clouds for His church. But one can have a fair amount of certainty concerning when He will return relative to certain events. Revelation 4:1-3 says, "After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter...." In looking at the words "Come up

hither," those verses suggest a possible time for when the rapture of the church might occur. In the preceding three chapters of the book of Revelation, John had written about being on the isle of Patmos. He had also mentioned having written seven letters to seven churches as ordered by the Lord. The Greek word that had been used for "church" in those opening chapters was *ekklesia*. The same Greek word was used nineteen times throughout the entire book of Revelation but only once after Revelation 4:1-3. Revelation 22:16 says, "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." Thus, the absence of that word in so many consecutive chapters in the book of Revelation would suggest that the church had not had any part in the Great Tribulation because it had already been taken out of the earth.

So when will the rapture of the church actually occur? The simple answer is that the Lord will come back for His church at sometime after He had instructed John to write the seven letters to the seven churches in Proconsular Asia but sometime before the beginning of the Great Tribulation. That very broad and very vague answer basically means that He can come back for His church at any time. But that answer is also consistent with Daniel 9:24-27 which was discussed at the end of the previous chapter in this book. In fact, that very great event is actually the next thing on the Lord's list of things to do. Despite that, though, some biblical scholars have sited the following passage and have concluded that the rapture of the church will occur at some time after the Great Tribulation has already begun. Revelation 14:14-16 says, "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the

temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." But there are several reasons for rejecting that latter time for the rapture of the church. The main reason is because of the timing of the marriage supper of the Lamb which will be discussed in chapter eight of this text.

b. The Judgment Seat of Christ

Next, Romans 14:10 says, "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." II Corinthians 5:10 says, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." The Greek word that was used in the above verses for "judgment seat" was *bema*. It literally means a raised place mounted by steps. It was a raised seat that was used for observing or for overseeing. Herod had built that kind of raised platform in Caesarea for viewing games and for making speeches to his people. Acts 12:21 says, "And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them." The *bema* seat had also represented the official seat of a judge. During Paul's ministry in Corinth, he had once appeared before the *bema* judgment of that city. Acts 18:12-13 says, "And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, Saying, This fellow persuadeth men to worship God contrary to the law." However, the deputy of Achaia whose name was Gallio would not have

any part in the case that had been brought against him. Concerning the judgment seat of Christ, Paul had written in Romans 14:10 that all Christians will stand in judgment before the Lord. He had written in II Corinthians 5:10 that they will receive rewards based upon what they have done for Christ in this life.

Pastor and Assistant Superintendant of Moody Bible College William R. Newell wrote that the *bema* judgment will occur immediately after the rapture [10]. Theologian and Moody Church Pastor Dr. Harry A. Ironside also agreed [11]. So, based upon the analyses in the preceding chapter, that means that it will be happening at least some of the time that the Great Tribulation is taking place on earth. Furthermore, the following passage also says that Jesus will be the judge. I Corinthians 4:4-5 says, "For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." In addition, three other passages also show that the *bema* judgment will be taking place while part of the Great Tribulation is happening and that individual rewards will be involved.

First, Luke 14:12-14 says, "Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Based upon that passage, Pastor Barnes wrote that the saints of God will be rewarded during the *bema* judgment for the good that they have done for the poor and for the needy [12].

However, while that is true, it is still very important to always do things for the right reason. No one should ever do good things for the poor or for the needy just to gain a reward. That would be very self-serving rather than with the heart of Christ. Jesus never did anything for anyone based upon what He had thought that He might get out of it. Instead, He had always done everything for others in a spirit of love because He had genuinely cared about those people that He was helping. In the same way, the saints of God should also always do things for the right reasons.

Second, Revelation 19:7-9 says, "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." The above verses present the ideas of the *bema* judgment and of rewards being given right after the rapture but from a less obvious perspective. They do not say anything about a judgment or about the giving of rewards. But they do show that the bride of the Lamb which is the universal church had already received her reward. John wrote, "to her was granted that she should be arrayed in fine linen...for the fine linen is the righteousness of saints."

Third, II Timothy 4:8 says, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." The crown of righteousness and the other four crowns will be discussed in the next section. But the above verse like I Corinthians 4:4-5 also shows that Jesus will be the judge at

the *bema* judgment and that individual rewards will be involved. Dr. Clarke wrote that that judgment will take place on the morning of the resurrection from the dead [13]. He also wrote that it will involve those saints that have come to the Lord by faith in the right spirit and with the right attitude that have been faithful to the grace that the Lord has bestowed upon them. I Corinthians 3:8-15 says, "Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, ye are God's building...If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." Therefore, the *bema* judgment will be about the rewarding of Christ's servants for faithful service.

*Therefore, the bema judgment will be
about the rewarding of Christ's servants
for faithful service.*

1. Some Believers will receive some of the following Crowns

So the above passage from I Corinthians 3:8-15 shows that the *bema* judgment seat of Christ will be when the saints of God are rewarded based upon their faithful service to the Lord. It will not be a negative event. To the contrary,

it will actually be a very positive event. However, while not everyone will receive a reward in the form of a crown, no one at that judgment will lose the salvation by grace that he or she has already received from the Lord. Paul wrote that "he himself shall be saved; yet so as by fire." That being the case, the scriptures do not really support the view that every saint's life will be shown in exhaustive detail on a panoramic screen for all of the other saints to see. If that were to happen, it would be inconsistent with the Lord's nature. Psalm 103:10-12 says, "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us." Nevertheless, it is still good and proper for every saint of God to put sin out of his or her life.

The first crown spoken about in the scriptures is the incorruptible crown. I Corinthians 9:24-25 says, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." In those verses, Paul had likened the pursuit of the incorruptible crown as a competition between runners. Everyone in the race participates. Everyone in the race has trained for the event. Everyone in the race does his or her very best to win. But only one person actually wins the race. So Paul had encouraged the Corinthians to do their very best in the Lord's work so that they as individuals could receive an incorruptible crown. He had emphasized the superiority of the incorruptible crown by calling the crown that is earned by the winner of the athletic competition a corruptible crown. He had also indicated that the incorruptible crown given by the Lord represents a far greater personal

achievement than merely receiving any kind of crown that mortal human beings might give. But to receive the incorruptible crown, the saint of God must be "temperate in all things." The Greek word that was used for "temperate" in the above passage was *egkrateuomai*. It means to be self-controlled, to abstain from unwholesome activities, and to avoid poor behavior.

The second crown spoken about in the scriptures is the crown of rejoicing. I Thessalonians 2:19-20 says, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." When Paul had written about the crown of rejoicing to the saints in the church at Thessalonica, he had indirectly implied that it should probably be among the most important rewards to every child of God. He had told the saints in that church that his crown of rejoicing would be in someday seeing them in heaven. That was because he had led many of them to the Lord. They had been like his spiritual children. So, just as most parents feel a sense of real pride and satisfaction in their physical children, Paul had been able to rejoice because many of the saints in the church at Thessalonica would be in heaven someday because of his ministry. Thus, it is entirely accurate and even appropriate to understand the crown of rejoicing to be a reward for soul-winners. But the rejoicing will be for the souls that have been won to Christ much more so than for the reward itself.

Thus, it is entirely accurate and even appropriate to understand the crown of rejoicing to be a reward for soul-winners.

The third crown spoken about in the scriptures is the crown of righteousness. II Timothy 4:8 says, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." That verse was mentioned in the previous section of this text to show that the Lord will be the righteous judge at the *bema* judgment seat of Christ. However, from a rewards point of view, it is interesting to note that a crown of righteousness will be given to those saints that look forward to seeing the Lord. The obvious correlation between the crown of righteousness and between loving the Lord's appearing is that the saint of God will almost have to be living for the Lord so as not to be dreading his appearing. In other words, if the saint were involved in some kind of unwholesome activity, then he or she may not be so anxious to see the Lord. Similarly, if the saint were overly involved in worldly activities and not living a godly life, then he or she may again not be so anxious to see the Lord. So when understood from those two perspectives, the crown of righteousness is very consistent with loving the Lord's appearing.

The fourth crown spoken about in the scriptures is the crown of life. James 1:12 says, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." In considering those words by James, it is noteworthy that he had

associated the crown of life with those saints that love the Lord and that Paul had associated the crown of righteousness with those saints that love the Lord's appearing. Because those two expressions of love are so similar, Pastor Barnes wrote that James had possibly been inspired in his writing about a love for the Lord by Paul's second letter to Timothy [14]. But that point is only speculative because the exact date of the writing of the epistle of James is not known. Past research by this author suggests that Paul had written his final letter to Timothy at sometime between 64 and 67 AD but that James had been martyred in 63 AD. So if those dates are correct, then James had definitely been inspired in his writing by the Holy Spirit but not by Paul.

Dr. Clarke pointed out based upon Jewish sentiment that James had probably been considering two completely different types of temptation that are usually experienced by people in this life. He also wrote that both types of temptation require a genuine love for the Lord so that the individual can endure them [15]. First, the wealthy are tempted concerning how they will spend their money. Will they use their financial resources to help the poor and the needy? Will they spend their money in other ways that honor and glorify the Lord? Or will they spend their money to satisfy their own selfish desires? The point of that type of temptation is that the wealthy in this life are often much more inclined to use their wealth to gain more wealth or more glory for themselves. But they often do not care so much about the less fortunate. Second, the poor are often tempted by their lack of financial resources. Will they graciously accept their financial status in life without complaint? Or will they be grumblers and complainers because their desires often go unmet? Too many times, they will be more prone

to criticize the Lord for what He has not done in their lives rather than to praise Him for what He has done.

So those two types of temptations are very real for those two respective types of people. Obviously, the crown of life will go to those wealthy people that use their resources in godly ways and to those poor people that still genuinely love the Lord in spite of their financial struggles in life. Thus, it is as Dr. Clarke had indicated. The wealthy and the poor can only truly endure their temptations in this life when they truly love the Lord. John also wrote about the crown of life in the following verse and that same observation about loving the Lord is apparent with them, too. Revelation 2:10 says, "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." One can only be faithful unto death during persecution if his or her love for the thing over which the persecution exists is genuine. That is why so many godly people through the centuries have been willing to suffer persecution and even death for the Lord. A true love for Him will cause one to resist temptation, to live right, to do right, to not be wrongly drawn to the things of this world, and to even be willing to die for Him. Therefore, such people will receive a crown of life.

The fifth crown spoken about in the scriptures is the crown of glory. I Peter 5:1-4 says, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to

the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." In those verses, the Apostle Peter wrote about the importance of faithfully serving as the under shepherd of the flock of God. In other words, he was encouraging those individuals that are called into the ministry to be faithful to their calling. More importantly, though, he was also encouraging them to have the right attitude of a true under shepherd.

They were to assume their responsibilities willingly rather than out of a sense of obligation. They were NOT to be wrongly motivated by money which Peter had referred to as "filthy lucre." They were NOT to be power hungry. But according to Peter, they were to ALWAYS supremely love the flock of God. They were also to ALWAYS try to reach others for Christ. Unfortunately, many under shepherds or pastors through the centuries have been more motivated by the above negative things than by the results of their ministry. While incarnated, Jesus had always put the welfare of others ahead of His own. He had never done anything based upon what He had thought that He might get out of it. So can those servants that truly love the Lord truly be any different? The belief being presented by this text is no. According to the scriptures, the ministry was never meant to be a pathway to riches. It was never meant to be a pathway to power and prestige. Therefore, those under shepherds that responsibly approach and undertake their positions will receive a crown of glory from the Lord. But those under shepherds that are in the ministry only for the power and for the money will not.

*According to the scriptures, the ministry
was never meant to be a pathway to riches.
It was never meant to be a pathway to
power and prestige.*

2. All Believers will receive clean, white fine Linen

The scriptures explicitly teach about the above five crowns that faithful servants of the Lord can receive. They also teach somewhat less explicitly about another reward that ALL followers of Christ will receive at the *bema* judgment seat of Christ. That sixth reward will be the "fine linen, clean and white" which is the righteousness of the saints. John wrote in Revelation 19:7-9, "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." Those verses were quoted earlier in this chapter to show that the *bema* judgment will be taking place while the Great Tribulation is happening. But they also show that the bride of Christ which is the universal church will have already received the fine apparel that will be associated with the righteousness of the saints. Therefore, they provide very strong evidence for the timings of the rapture and of the *bema* judgment.

c. But those left behind on Earth will be in a Lot of Trouble

I Thessalonians 4:13-18 says, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

In the above passage, five important truths are presented. The first is that the Lord does not want His people to be ignorant about future events. The second is that those people that have NOT come to Him by faith in the right spirit and with the right attitude do NOT have any eternal hope. The third truth is that those saints that have already passed away to this life will be included when the Lord returns into the clouds. In fact, the above passage says that they will be the first to be called into the clouds to be forever with Him. One should note from that, however, that they will not remain forever in the clouds. They will just remain forever with Him. The fourth truth is that the Lord will call the saints to Himself with the sound of a trumpet. Whether this trumpet call will be literal or not, though, is debatable. But a literal trumpet call is consistent with how the nation of Israel had been moved from one place to another during their forty years of

wandering in the wilderness. Numbers 10:1-3 says, "And the LORD spake unto Moses, saying, Make thee two trumpets of silver...that thou mayest use them for the calling of the assembly, and for the journeying of the camps. And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation." The fifth truth is that those saints of God that will still be alive when Jesus returns for His church will also be caught up to be with Him and to be with the departed saints that will already be in the clouds.

One should note that the second truth from the above passage is that those people that have NOT come to the Lord by faith in the right spirit and with the right attitude do NOT have any eternal hope. The reality of that statement is very important for people to understand. When the rapture occurs, those people not in Christ will be left behind to experience the world and all of its effects once the Antichrist has come to power. But even worse than that is that once that time has come very few if any of those people will turn to the Lord for salvation. That means that they will almost certainly die lost and be forever separated from God their Creator. The reason that so few people will turn to Him after the rapture has occurred is that they will be deceived. II Thessalonians 2:7-12 says, "For the mystery of iniquity doth already work...And then shall that Wicked be revealed...whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

For that reason, the scriptures ALWAYS teach that today is the day of salvation. Nowhere do they ever say or even imply that the days after the rapture and during the Great Tribulation will be days of salvation. But being saved is an individual choice. John 5:39-40 says, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life." Thus, these current days before the rapture has occurred are days of opportunity for those people in Christ as well as for those not in Him. Those people that have NOT committed themselves to Him should do so now while there is still time. Those people that have come to Him by faith should use these days of opportunity to try to reach others for Him. That opportunity will not always exist. But it does currently exist. Jesus said in John 9:4, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work."

***Nowhere do they ever say or even imply
that the days after the rapture and during
the Great Tribulation will be days of
salvation.***

Chapter 4– The Seven Seal Judgments

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things?" [II Thessalonians 2:3-5]

The Apostle Paul wrote two letters to the congregation at the church in Thessalonica. In the first letter which has already been shared in chapters two and three of this text, he had written about the rapture of the church when the Lord would come into the clouds and take the universal church out of this world. But while those words had been meant to encourage the saints at that church, Paul had actually learned about a completely different reaction by them. Instead of their continuing with their normal lives in hopeful anticipation and expectation of the Lord's return, they had stopped working. Rather than doing what they would normally have been doing, the saints in that church had stopped doing everything so that they could just wait upon the Lord's return. Therefore, Paul wrote a second letter to them to apprise them of some additional details about what will precede the rapture of the church. In that letter, he did not reverse anything that he had earlier written in the first letter. The Lord will still come back to take His church out of this world. However, he wrote that there would first be a falling away and then that the man of sin would be revealed. So over time, the simple

words of that prophecy have sparked a lot of attention and have brought about a great deal of controversy.

For one thing, ever since those latter words were penned, the saints of God have looked for evidence of that falling away and also for the appearing of the man of sin. However, on that first point, many of them may have been looking for the wrong thing. What exactly did Paul mean when he wrote about a falling away? First of all, he probably had not been talking about a falling away among truly born again saved people. The Greek word that he had used for "falling away" was *apostasia*. It means to fall away or to defect. Dr. Clarke wrote that the falling away could possibly be a total abandonment from Christianity. He also indicated that it could possibly be a corrupting of Christian doctrine to the point that true biblical salvation would become nearly impossible [16]. Dr. Ironside wrote that the apostasy of Christendom and Judaism would be complete after the rapture of the church has occurred. He further indicated that the unconverted, professing people in the church at that time would totally abandon their pretended faith in Christ and make a way for the Antichrist who will be the man of sin [17]. So, both men had argued against the idea that the falling away will be done by truly born again Christians. They believed that the falling away would instead be by those UNSAVED people within the church that are no longer pretending to profess a faith in Christ.

That view is also totally consistent with what Paul had written since he had not explicitly indicated that the falling away would be among the Christian saints. He had only said that there would be a falling away. In fact, while these words are not meant to say that the rapture is about to occur, one does not have to look very far in the world today to see that that falling away has already begun. II

Timothy 3:1-5 says, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away." Perilous, dangerous times already seem to be everywhere in the world today. Every generation seems to have become more selfish and greater lovers of themselves than every preceding generation. In much of the world today, people already seem to be lovers of pleasures more than lovers of God. Understandably, though, it is very difficult and even impossible to say that the time of the Lord's return for His church is either here or even near. However, if one examines the heart and the mindset of the average person in the world today, it would seem that His return is clearly getting closer.

Furthermore, II Peter 3:3-4 also supports the Lord's approaching return. Those verses say, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Thus, there may be many scoffers like those described by Peter in those verses. But on that day when the Lord actually does come back for His church, those scoffers will be very surprised. Unfortunately, they will also be very much without hope for their future on earth and for their future in eternity. Luke 16:23-25 says, "And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his

finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." Therefore, a person would be quite wise to not take all of the latter day prophecies too casually. They are real. They predict great calamity in the earth, and someday they will happen.

Therefore, a person would be quite wise to not take all of the latter day prophecies too casually.

a. Immediately after the Rapture of the Church

So in response to the general falling away among non-believers and the revealing of the man of sin, the church will be taken out of this world. By way of review, that event seems to be well expressed by Revelation 4:1-3 which says, "After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter..." In chapter three of this text, an argument for the rapture of the church occurring before the Great Tribulation based upon the use of the Greek word *ekklesia* was presented. At that time, the above verses were presented as the likely time for the rapture to occur.

However, another argument for the above verses to be representing the rapture of the church is the fact that the universal church is the bride of Christ. Therefore, for the Lord to subject His bride to the troubles of the Great Tribulation after it has come to Him by faith in the right spirit and with the right attitude would be inconsistent with the scriptures and also with the love of a groom for His bride. Remnants of the church have suffered for the cause of Christ throughout history. But never has the WHOLE universal church suffered for the cause of Christ as it would in the Great Tribulation.

So after the church is gone and after the Great Tribulation has begun, a series of various torments will begin to occur in the earth. They will be in the form of seven seal judgments, seven trumpet judgments, and seven vial judgments. An important note concerning those judgments is that they will be orchestrated or will be allowed from above which is another reason that the Lord will remove His bride from the world before those things begin to happen. Another thing to note is that the twenty-one judgments are consecutive and that they will last for the entire seven years. That means that the seven seal judgments will occur first. They will be immediately followed by the trumpet judgments which will then be immediately followed by the vial judgments. It also means that many of the other events of the Great Tribulation will be occurring at the same time as the twenty-one consecutive judgments. Accordingly, the first four seal judgments will pertain to a white horse, a red horse, a black horse, and a pale horse, respectively. After that the final three seal judgments will pertain to those saints that have been martyred for the cause of Christ and to some cataclysmic events on the earth. Accordingly, each of those seven seal judgments will be discussed below.

b. Seal 1 – Behold a White Horse

Revelation 6:1-2 says, "And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Many biblical scholars, theologians, and commentators believe that the white horse represents either the gospel of Christ, Christ Himself, or an angel by which the gospel message will be or has been spread throughout the world. But that view does not seem consistent with the Great Tribulation or with the other twenty judgments that will follow the first. Therefore, the white horse most likely represents the Antichrist. The color white implies purity and peace. But of course, it will be false purity and false peace if the horse really does represent the Antichrist. His bow represents power. His crown represents authority. One of the reasons for believing that the white horse represents the Antichrist, though, is the below words spoken by Jesus to His disciples.

Matthew 24:21-24 says, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Thus, according to Jesus, two of the key traits of the Antichrist are that he will try to pass himself off as being the true

Christ and that he will also be opposed to Christ. However, he will actually be a false Christ.

Also consistent with the symbolism of the white horse, he will come onto the scene as a messenger of peace. In the above passage, Jesus had told His disciples that even the very elect who are the nation of Israel would be deceived by the "great signs and wonders" of the Antichrist. According to the Prophet Daniel, he will enter into an agreement with Israel for the first half of the seven years. But the agreement will not last because he will not honor the terms of the agreement. Daniel 9:24-27 says, "...And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease...." Thus, one should not lose sight of the facts that he will have a bow in his hand and that he will go forth conquering and to conquer. Those symbols actually suggest that all of his gestures of purity and peace will be superficial and phony. Dr. Ironside wrote that the white horse will be the "devil's cunning scheme for bringing in a mock millennium" but without including the Lord [18]. After identifying twenty similarities in the scriptures between Jesus and the Antichrist, English Christian Evangelist and Pastor Arthur Walkington Pink added that God has given the Antichrist an incredible amount of freedom for imitating Christ [19].

***Thus, one should not lose sight of the facts
that he will have a bow in his hand and
that he will go forth conquering and to
conquer.***

c. Seal 2 – Behold a Red Horse

Revelation 6:3-4 says, "And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." Once again, many biblical scholars, commentators, and theologians believe that the red horse might represent past wars that have occurred throughout history. However, as with the above statement about the white horse, that view does not seem consistent with the Great Tribulation or with the other judgments that will follow. Concerning the red horse and what it likely means, Pastor Henry wrote that people that should love one another and that should try to help one another will actually be set upon killing each other [20]. Dr. Ironside wrote that the universal world peace that had been brought into the world without Christ, as had been symbolized by the white horse, will end in universal world warfare and massive bloodshed [21]. Pastor Pink indicated that the red horse suggests that the true identity of the Antichrist will be known by that time. Therefore, he will turn from being an ambassador of peace to being a messenger of war. His intent will be to rid the earth of all things that bear any resemblance to God. That means that he will be going after the new saints and the Jewish people [22].

d. Seal 3 – Behold a Black Horse

After the red horse of the Antichrist has brought much bloodshed into the world by his assault against all the things of God, the Lord will open the next seal to reveal a black horse. Revelation 6:5-6 says, "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." In commenting about that third seal, Dr. Ironside pointed out two very interesting truths concerning the latter part of the above passage [23]. He first indicated that worldwide war is usually followed by worldwide famine which of course is suggested by the black horse and also by a "measure of wheat for a penny, and three measures of barley for a penny." The Greek word that had been used for "measure" in those verses was *choenix*. It means an amount of wheat that would only feed one person of moderate appetite for one day. For barley, the ratio is only a little better. But either way, those low amounts of wheat and barley imply not enough food for the entire family.

At the same time, the Greek word that had been used for "penny" in the above passage was *denarion*. So to show the seriousness of the famine, Reverend A. R. Faucett wrote that one *denarion* would ordinarily have bought sixteen-to-twenty *choenix* [24]. But during the black horse famine of the Great Tribulation, it will only be one *choenix* of one OR the other. Then to make matters even worse, Matthew 20:9-10 indicates that one penny or that one *denarion* would have only been the wages for one day of labor. Those verses say, "And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received

more; and they likewise received every man a penny." So John had been describing a very desperate time for all of the people still in the earth after the rapture of the saints of God. However, while that famine will be quite severe, its actual occurrence is not the most noteworthy truth that was brought out by Dr. Ironside.

He also wrote that people in modern times have had their food sold to them by measure and that they have also experienced the high cost of living. Thus, his comment implies that that had not been the case at the time that the Apostle John had so clearly written about the worldwide famine. They had had many famines. But they had probably never experienced the radical changes in the cost of living as in more modern times. So the only possible way that he could have known so much about the overall effects of such an event is that the Holy Spirit had revealed it to him. To those people that have already come to the Lord by faith, such a statement might not seem so earth-shattering. But for those people who have not come to Him by faith, that simple truth is additional evidence that the human authors of the scriptures had been inspired by the Holy Spirit. The Holy Spirit who is also the third person of the Trinity has many times through the centuries given the authors of scriptures the ability to clearly speak about things of which they had not had any previous knowledge. For that reason and also consistent with that idea, II Timothy 3:16-17 says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works."

But for those people who have not come to Him by faith, that simple truth is additional evidence that the human authors of the scriptures had been inspired by the Holy Spirit.

e. Seal 4 – Behold a Pale Horse

With the opening of the fourth seal, a pale horse will be released upon the earth. The rider of that horse will be called Death. Following closely behind it will be *hades*. Revelation 6:7-8 says, "And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." So according to those verses, power will be given to Death and to *hades* to kill many people by the sword and by hunger. In addition, many people will also die as a result of pestilence, disease, and wild animals. The above passage says that one-fourth of ALL of humanity will be affected. Therefore, the total destructive work of the four horsemen upon the people of the earth will be extremely catastrophic. With the white horse, the Antichrist will initially try to peacefully take over the world. With the red horse, he will use force whenever and wherever his peaceful techniques do not work. With the black horse, his warlike strategies will lead to

warlike results in the forms of much death, much destruction, and much physical hardship for the people of the world. With the pale horse, many people will die either directly at the Antichrist's hands or indirectly by the very severe conditions that he will cause.

However, the truly tragic part of the whole thing is that most of those people that will die during those days will also DIE LOST. More will be said about that in the next section with the fifth seal. But the Holy Spirit had inspired John to write that "Hell followed with him" rather than that "Paradise followed with him." Thus, one should understand that the souls of those people that have come to the Lord by faith in the right spirit and with the right attitude while in this life will immediately go to be with Him upon breathing their last breath. Luke 23:42-43 says, "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise." But those people that have NOT come to Him by faith while in this life will go to *hades* upon taking their last breath and they will suffer never ending torment forever and ever. Luke 16:23 says, "And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." So Revelation 6:7-8 makes it very clear that those left behind during the rapture of the saints out of this world will almost always die lost. The scriptures do not provide any definitive examples of people actually exercising the wisdom and the intelligence to come to the Lord by faith during the Great Tribulation once they have already rejected Him before the Great Tribulation. So that means that the time to act is NOW.

f. Seal 5 – The Souls of the Martyrs

Following the first four seals of the four different horses of white, red, black, and pale colors is the fifth seal which represents the saints of God that have been martyred for the cause of Christ. Revelation 6:9-11 says, "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled." Thus, four important truths are apparent from those verses. The first is that the killers of those martyrs will still "dwell on the earth." Use of the present tense for the verb "to dwell" means that the fifth seal is specifically talking about those saints that will be killed during one of the first four seals. It has already been stated numerous times in this text that people who have heard but have rejected the truth of the gospel prior to the rapture will NOT be saved after the rapture. The scriptures say that they will be deceived. But the second truth which is based upon the first truth is that some people will be saved AFTER the rapture.

The simple explanation for that is that they will NOT have heard the truth about the Lord as Savior BEFORE the rapture. But they will have somehow heard and have accepted the truth about Him AFTER the rapture. So it will not be a matter of some people getting a second chance to come to the Lord. It will instead be a situation of some people getting a first chance because they had not

gotten a first chance before the rapture. However, three points need to be made about that. First, no one should delay coming to Christ at any time in hopes of getting either a first chance or a second chance to come to Him. In fact, if one knows enough to decide to delay, then that is his or her first chance. Second, those very few people that get saved during the Great Tribulation will almost certainly be Jewish. One of the Lord's primary purposes during that time of intense worldwide trouble will be to open His people's eyes to His true identity. So as they begin to see Him as their true messiah, some of them and maybe even many of them will come to Him to be saved. But third, anyone that does come to Him during those days will immediately become the enemy and a probable victim of the Antichrist.

The third truth from the above passage is that those martyred saints will receive white robes and will rest for awhile. Fine white linen was just discussed in the previous chapter of this text as being a reward that will be given to all of the saints of God at the judgment seat of Christ. So the fact that the above martyrs will be given white robes is added evidence that they will have been martyred for their faith in Christ. As the above passage clearly indicates, they will be martyred for their testimony and for the word of God. The fact that they will rest for awhile indicates that they will be comforted rather than being comatose. The scriptures do not teach that the souls of the departed saints will sleep until the end of time. The fourth truth seen in the above passage is that even more people will somehow be saved during the Great Tribulation but that many or most of them will also be martyred for the cause of Christ. Therefore, two observations must be made about that. First, people getting saved during the Great Tribulation will be very, very rare. The simple mindset of most people will be to simply go along with the

current regime and to try to survive. But second, those very few people that do come to the Lord during the Great Tribulation as was just stated above will most likely be required to confirm their faith by their blood.

But second, those very few people that do come to the Lord during the Great Tribulation as was just stated above will most likely be required to confirm their faith by their blood.

g. Seal 6 – A Great Destructive Earthquake

In addition to what has already been indicated in this text, the sixth seal further shows that the saints of God will be taken out of this world BEFORE the beginning of the Great Tribulation. Revelation 6:12-17 says, "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the

dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?" One may recall from chapter one of this text that the preterist view for interpreting the book of Revelation was rejected because the early troubles for the church had come from the Roman Empire rather than from the Lord. The above passage along with the first five seals clearly shows that the Lord is either causing or allowing everything to happen. He is the one that is opening the seals. In the above passage, it is He from whom everyone is hiding. In addition, it is described as His great day of wrath.

Therefore, those obvious truths strongly suggest that the events that are described beyond chapter three in the book of Revelation have not yet happened. But they will happen at some time in the future. They also strongly suggest that the church will not be in the world at that time because Jesus would never bring so much hurt and destruction to His bride. Ephesians 5:25-27 says, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." That passage says that He gave Himself for His church. Therefore, He would NEVER subject it to all of the things that have been recorded about the Great Tribulation. A very important distinction that must be made between the Jewish people and the saints in the universal church is that they not the church have rejected Him. Thus, if anyone is going to hide from Him, it will be all of those people that have rejected

Him instead of all of those people that have gladly and even eagerly come to Him by faith.

So those things having been said, the sixth seal declares that the Lord will cause a great earthquake upon the earth. In fact, the above description indicates that it will not be any small deal. All of the world will be affected. The sun will become black. The moon will become as blood. The stars will fall to the earth. Every mountain and every island will be moved out of its place. So while the descriptions of those actions might only be symbolic, they will still be extreme enough that all of the people in the earth will be hiding "in the dens and in the rocks of the mountains." The kings of the earth will be hiding. The great people will be hiding. The rich people will be hiding. The chief captains will be hiding. The mighty people will be hiding. Every bond person will be hiding. Every free person will be hiding. But in saying those things, it is important to understand that people normally only hide when they are afraid. That means that all of those different classes of people will be afraid to see the Lord coming and they will be even more afraid to experience His wrath. It is also important to understand that having the power of a king will not be enough to overcome the fear of the Lord's wrath. Having the wealth of a rich person or even the authority of a chief captain will not be enough. No one on earth will be able to escape or find safety from the wrath of the Lamb.

***No one on earth will be able to escape or
find safety from the wrath of the Lamb.***

h. The Sealing of the One Hundred and Forty-Four Thousand

One may recall from earlier in this chapter that the seven seal judgments, the seven trumpet judgments, and the seven vial judgments will run consecutively throughout the entire period of the seven-year Great Tribulation. That being the case, the other events of the Great Tribulation will actually be happening at the same time as those judgments. In Revelation 7:1-8, John mentioned the sealing of one hundred and forty-four thousand Jewish servants from eleven of the twelve tribes of Israel. Those verses say, "...and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Neptholim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand." However, a careful examination of those verses will show that Manasseh was added and that Dan was eliminated.

The reason that Manasseh was added is because Joseph had been given a double portion according to the Jewish rule for a birthright. I Chronicles 5:1 says, "Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but,

forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright." The reason that Dan was probably taken out is because of an indiscretion that had occurred within his family in the days of the judges during Israel's early history. Judges 18:30-31 says, "And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land. And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh."

However, the adding of Manasseh and the elimination of Dan are not the critical points about the above passage from Revelation 7:1-8. The point that is much more important is that the sealing of those one hundred and forty-four thousand Jewish servants will probably occur at some time either before or during the opening of the first six seals. In other words, John wrote about the first six seals. He then wrote about the sealing of the one hundred and forty-four thousand. But that does not automatically mean that those events will happen in that exact order. In fact, biblical scholar and Theologian Dr. Ethelbert William Bullinger wrote that the Jewish servants will probably be sealed before the opening of any of the seals [25]. Since sealing them will be a type of divine protection, his rationale is that God will not risk letting anything happen to any of them during one of the first six seals. However, another possibility is that they might be sealed between the vision of the white horse and the vision of the red horse. Then they will be the messengers of the gospel by which many Jewish people that have never before heard the gospel will hear and be saved. The one hundred and forty-four thousand Jewish messengers will be protected from the

dangers of the other seals. But many of the newly born again saints that will get saved through their ministry will be martyred in time to be mentioned with the opening of the fifth seal.

That view is also consistent with Revelation 7:13-17 which says, "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." That passage shows that the martyrs from the fifth seal will be with the Lord and no longer suffering.

i. Seal 7 – Silence in Heaven for Thirty Minutes

Next, Revelation 8:1-6 says, "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the

angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound." At the beginning of the passage, there is a time of silence that lasts for thirty minutes.

That amount of time could logically mean a literal half-hour of silence. But since one week equates to seven years based upon Daniel's seventy-week prophecy in Daniel 9:24-27, a half-hour could also be fifteen days based upon the Jewish three hundred and sixty-day calendar. Dr. Ironside described it as the calm before the worst storm to "ever break over this poor world" [26]. However, the actual literal understanding of that amount of time is not critical to one's understanding of the passage. What is important is that a person can know for certain that the seven seal judgments, the seven trumpets judgments, and the seven vial judgments will run consecutively. The thing to note is that the seventh seal leads directly to the seven trumpet judgments. That means that the specific judgment produced by the seventh seal will be the seven trumpet judgments. Also as will be seen in the next chapter of this text, the seventh trumpet judgment will actually produce the seven vial judgments. Therefore, the order of the judgments in the book of Revelation is the six seal judgments, the seventh seal judgment which produces the seven trumpet judgments, the six trumpet judgments, the seventh trumpet judgment which produces the seven vial judgments, and finally the seven vial judgments. All of those judgments, as has already been indicated, will run consecutively and each one will become progressively worse than the one before.

All of those judgments, as has already been indicated, will run consecutively and each one will become progressively worse than the one before.

Chapter 5 – The Seven Trumpet Judgments

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets...And the seven angels which had the seven trumpets prepared themselves to sound." [Revelation 8:1-6]

With the opening of the second seal, the third seal, the fourth seal, and the sixth seal, many lives will have already been lost and much damage will have already been done. Many of the lost lives will have been the result of the ministry of the one hundred and forty-four thousand Jewish messengers that will have been sharing the gospel of Christ with others. The reason for those lost lives will be because the Antichrist will have sought to kill anyone that comes to the Lord to be saved. However, there will probably also have been many lost lives as a result of the earthquake that will have affected the whole world. With the sixth seal, many people will have tried to hide or to get away from the imminent danger caused by the earthquake. But it will have been utterly impossible for everyone to find safety during such extreme conditions. Another issue during those days will be the damage that will have been caused by the earthquake to power plants, food supplies, water supplies, sanitary conditions, and other similar types of facilities. Because the earthquake will have been bad enough to have moved mountains and islands, it will surely have been bad enough to have completely disrupted normal life.

Many or maybe even most of the people that will have survived the opening of those six seals will probably be without electrical power because of the earthquake. Another factor is that the worldwide financial problems as were represented by the black horse of the third seal will have maybe caused the Antichrist to implement some kind of worldwide rationing or other economic measures to limit individual consumption. One of those types of rationing will be one of the topics discussed in the next chapter of this text with the mark of the beast. Revelation 13:1-18 says, "...And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name...." Thus, while many people might believe that the mark of the beast will be put into place as a punitive measure against the Antichrist's enemies, maybe its real purpose will be to control the distribution of the limited resources that have resulted from all of the damage to the food and water supplies. In addition, after the opening of the six seals, individuals maybe will not have suitable sanitary conditions to ward off further sickness and serious disease. Nevertheless, with all that will have already happened by the opening of the six seals, the judgments will just be beginning, and things will be getting much, much worse.

But the truly sad thing about all that will have been happening on earth during the Great Tribulation is that no human being has to actually suffer such terrible torment. Jesus died on the cross at Calvary so that lost sinners can come to Him by faith in the right spirit and with the right attitude to be saved. John 3:16 says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The key

word in that verse is "believeth." It comes from the Greek word *pisteuo* which means to commit to and to trust in the object of one's belief. Therefore, true biblical salvation is simply coming to the Lord by faith, committing to Him, trusting in Him, and then entering into a personal relationship with Him. To not do those things is to invite for oneself an eternity of suffering, condemnation, and torment. That is clearly a horrible way to leave this existence and to enter into eternity.

Therefore, true biblical salvation is simply coming to the Lord by faith, committing to Him, trusting in Him, and then entering into a personal relationship with Him.

Finally, as was noted in the previous chapter of this text with the opening of the seventh seal and also as was showed above in Revelation 8:1-6, seven angels will be given seven trumpets. With the blowing of each trumpet, more worldwide disasters will occur to even further disrupt normal life. The first four trumpets will cause more disasters upon the physical earth. In fact, if the food and water supplies will not have already been contaminated with the opening of the six seals, then they will surely be with the first four trumpet judgments. After those trumpets, the judgments will then take an even more personal turn because they will be directly inflicted upon the people that are still alive. After that, the

seventh trumpet will lead to seven different angels who will then pour out their seven vial judgments upon the earth. But before getting to those seven vile judgments, each of the seven trumpet judgments will be discussed in the below sections.

a. Trumpet 1 – Hail and Fire mingled with Blood

Revelation 8:7 says, "The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up." That verse which speaks about the first trumpet judgment of the Great Tribulation will closely match the seventh plague of hail and fire in Egypt with Moses. In fact, in the below passage which describes that plague in Egypt, only the nation of Israel had been spared from the troubles that had befallen the land of Egypt. Exodus 9:23-26 says, "And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail." So like the divine protection that had been given to the nation of Israel from that plague, only the saints of God since they will have already been taken out of the world by the rapture will be spared from the first trumpet judgment of the Great Tribulation.

Concerning that judgment, Pastor Barnes wrote that hail in the scriptures is usually a symbol of God's vengeance [27]. Dr. Ironside added that grass often represents human beings in their weakness and that trees sometimes represent them in their uplifted pride against God and their independence of Him [28]. His rationale for suggesting those two metaphors comes from Isaiah 40:6-7 and Daniel 4:10-16, respectively. Isaiah 40:6-7 says, "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass." For the second passage, King Nebuchadnezzar had compared himself to a tree. Daniel 4:10-16 says, "Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth...Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it...." So because of those two passages about grass and trees, Dr. Ironside's conclusion was that the first trumpet judgment will bring down the high and the mighty as well as the lowly and the insignificant.

So because of those two passages about grass and trees, Dr. Ironside's conclusion was that the first trumpet judgment will bring down the high and the mighty as well as the lowly and the insignificant.

However, not everyone would agree with Dr. Ironside's use of those two metaphors for the grass and for the trees. Reverend Faucett wrote that the first trumpet will affect natural objects or the accessories of life [29]. Pastor Henry described the first trumpet as a terrible storm [30]. Consistent with both of those, Dr. Bullinger also settled on a more literal interpretation for the grass and for the trees [31]. But Dr. Clarke seemed to go along with both the literal and the symbolic interpretations. He first wrote that the land will be wasted which is the literal interpretation. But he then wrote that the chiefs of the nations will be destroyed and that the common people will either be killed or carried into captivity which is the symbolic interpretation [32]. Thus, he emphasized both the literal and the symbolic understandings for Revelation 8:7. One reason for his going with the symbolic interpretation is that the Greek word used for "grass" was *chortos*. It means the place where grass grows and where animals graze. But it also means chief or chiefly. Therefore, with a little effort, one can almost infer that the grass and the trees in Revelation 8:7 really are talking about some of the people that will still be in this life.

But given that information along with the two interpretation alternatives, the better answer still seems to be to go with the literal interpretation. While the symbolic rendering is reasonable and even makes a fair amount of sense, the focus of the sixth seal and of the second, third, and fourth trumpets are more on objects of nature than on human beings. At the same time, the focus on hurting or of bringing down human beings will not occur until the fifth and sixth trumpets. So the focus of the first trumpet judgment clearly seems to be on affecting nature

rather than people. Besides that, many of the later trumpet and vial judgments will already negatively affect human beings. Therefore, the conclusion is that one-third of the trees will literally be burned up and that one-third of the grass will literally be burned up because of the first trumpet judgment. However, when one considers those two very severe outcomes, it should be quite obvious that that judgment will be bad enough to still negatively affect ALL people.

b. Trumpet 2 – One-third part of the Sea will become Blood

For the second trumpet judgment, the earth will once again undergo a major event. On this occasion, something as if it were a great mountain and a third part of the seas will be affected. Revelation 8:8-9 says, "And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed." Many commentators point out that the words "as it were" in the above verses show that the Apostle John had not seen a literal mountain burning with fire cast into the sea. At the same time, Dr. Ironside once again made an interesting comment about the word "mountain." He wrote that every symbol in the book of Revelation can be explained by the same symbol elsewhere in the Bible [33]. For a burning mountain cast into the sea, one can look at the words of the Prophet Jeremiah.

Jeremiah 51:24-25 says, "And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD. Behold, I am against thee, O destroying mountain, saith the LORD,

which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain." In those verses, Jeremiah had prophesied that the Lord would destroy the nation of Babylon because of its evil against God's people. He had called that nation a destroying mountain and had indicated that it would become a burnt mountain. Therefore, Dr. Ironside wrote that the Old Testament symbol had represented literal Babylon and that the book of Revelation symbol will represent spiritual Babylon. If he is correct, then the second trumpet judgment will symbolize the fall of the false church.

However, whether he is correct or not, one is still left with trying to explain what the death of one-third of the creatures in the sea and what the destruction of one-third of the ships in the sea means. Pastor Barton W. Johnson wrote that a great volcanic power will be cast upon the sea and that it will lead to "awful warfare and destruction" [34]. Thus, in contrast to Dr. Ironside, he seemed to favor either a literal volcano or something that symbolically will have the ability to destroy and to devastate like a volcano. He further indicated that the first trumpet judgment had affected one-third of the earth. So the second trumpet will affect one-third of the sea. Dr. Bullinger commented about one-third of the sea literally becoming blood. His challenge was in asking why the sea cannot be blood [35]. The first plague in Egypt had turned the waters of Egypt into blood. Exodus 7:19-21 says, "And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood...And the fish that was in the river died; and the river stank,

and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt."

So the conclusion is that many creatures in the sea will die because the seas will literally become blood. While the burning mountain might symbolize the destruction of the false church, that occurring with the second trumpet seems too soon. Dr. Ironside is correct in saying that the false church will be destroyed. But that does not seem to be a likely outcome for the second trumpet judgment. If so many people will be killed by the first two trumpet judgments, then it does not seem like there will be anyone left to suffer and die in the remaining judgments. One should note that there will still be five more trumpet judgments and seven vial judgments after this one. Therefore, there is still very much doom and destruction to come. Because the nine judgments so far are fewer than half of the total twenty-one judgments, the Great Tribulation may not even be half over. So there is still much to come.

One should note that there will still be five more trumpet judgments and seven vial judgments after this one. Therefore, there is still very much doom and destruction to come.

c. Trumpet 3 – The Star "Wormwood" fell from Heaven

After the first trumpet is sounded, one-third of the grass and one-third of the trees will be burned up by the hail and by the fire mingled with blood that will be cast to the earth. After the second trumpet is sounded, one-third of the sea will become blood, one-third of the sea life will die, and one-third of the ships in the sea will be destroyed. However, while symbols like grass, trees, the sea, the lives in the sea, and the ships in the sea with those trumpets might be figuratively referring to certain classes of people, the belief being presented by this text is that they are actually literal rather than symbolic. As was just noted above, the first reason for holding to that view is because the later judgments will include all of the classes of people that some biblical scholars, theologians, and commentators say will be part of the first two trumpet judgments. The second reason is because the similar judgments in Egypt with Moses had also been literal. Therefore, in considering the sounding of the third trumpet, that same reasoning suggests that the water will literally be made bitter so that many people will die when they drink it. Revelation 8:10-11 says, "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter."

So from those verses, the star Wormwood will do more than just cause the water to taste bad. The water will actually become a type of poison because it will cause its drinkers to die. A similar situation had occurred with the nation of Israel in the wilderness once Moses had led them out of Egypt. On that occasion,

the Lord had told Moses to throw a tree into the water. Exodus 15:22-26 says, "So Moses brought Israel from the Red sea...when they came to Marah, they could not drink of the waters of Marah, for they were bitter...the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee." Thus, after Moses had obeyed, the water had been purified and the people could safely drink. However, there will not be any such divine remedy for the poisonous water that will be caused by the star Wormwood during the Great Tribulation. That means that much of the water supply will be contaminated.

d. Trumpet 4 – One-third of the Sun, Moon, and Stars were Darkened

Scottish Theologian Dr. William Milligan noted that the first three trumpet judgments will each rise to ever-increasing levels of significance and anxiety as they approach the fourth trumpet. The first trumpet will only affect inanimate nature. The second trumpet will rise to a higher level of significance and anxiety by affecting the life in the sea. The third trumpet will rise to an even higher level of significance and anxiety with the loss of many human lives [36]. But with the sounding of the fourth trumpet and with its new effect on nature, the fear that results will also lead to a very high level of significance and anxiety. Revelation 8:12-13 says, "And the fourth angel sounded, and the third part of the sun was

smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" So with respect to the first part of that passage, few things in life to people already being stressed will be more frightening than being placed into an environment of increased darkness.

In fact, one needs to only look to Egypt to confirm that truth. As has already been observed a few times in this text, several of the judgments during the Great Tribulation will closely match the plagues that the Lord through Moses had brought upon Egypt. In that regard, the ninth plague in Egypt had been one of total darkness. Exodus 10:21-24 says, "And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings. And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you." Of course, Pharaoh had quickly changed his mind about letting the nation of Israel go once light had been restored to the land. But the point is that total darkness for just a few days had driven him to such an extreme that he had been willing to do almost anything to get the daylight restored. Therefore, one can only imagine how shorter days will emotionally

affect people during the Great Tribulation that are already experiencing so much anxiety.

When considering the above four trumpet judgments, it is also very interesting to see the repeated use of the fraction one-third. One-third of the grass will be burned up. One-third of the trees will be burned up. One-third of the sea will become blood. One-third of the sea life will die. One-third of the ships in the sea will be destroyed. One-third of the water will be poisoned. Then, with the blowing of the fourth trumpet, one-third of the light that is provided by the sun, by the moon, and by the stars will be replaced by darkness so that the hours of daylight will also be reduced by one-third. However, the interesting thing about the fourth trumpet judgment is that it will affect the WHOLE world. The first trumpet will affect only one-third of the grass and trees. The second trumpet will affect only one-third of the seas, sea life, and ships in the sea. The third trumpet will affect only one-third of the water. But the fourth trumpet will affect the WHOLE world. Therefore, maybe the not-so-obvious conclusion about that increased darkness in the WHOLE world is that individuals will probably become much more frightened. The reason is because the dangers of daily living will likely increase because crime and mischief will probably likely increase. That means that individuals will not only have to endure all of the other judgments of the Great Tribulation. But they will also have to endure them in shortened days and in much darkness.

Therefore, maybe the not-so-obvious conclusion about that increased darkness in the WHOLE world is that individuals will probably become much more frightened.

In the second part of Revelation 8:12-13, an angel in heaven will declare woe, woe, woe to the inhabitants of the earth because of the remaining three trumpet judgments that are yet to be sounded. Reverend Faucett wrote that those last three trumpet judgments will probably be in answer to the prayers of the martyrs with the opening of the fifth seal [37]. One may recall that that seal judgment had been earlier discussed in the previous chapter of this text. So the threefold woe, woe, woe will mean that as bad as things will have been up to that point that they will be getting even worse. For one thing, the coming judgments will directly torment human beings rather than just various aspects of their existence. Therefore, it is important to say at this point that any person can still come to the Lord by faith in the right spirit and with the right attitude and not have to experience all of the torment and all of the future suffering of those people that will not come to Him. During His incarnation, Jesus had said that ***hades*** and ***gehenna*** were NOT prepared for human beings. Matthew 25:41-43 says, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels...." They were prepared for the devil and his angels.

So in the exact same sense, the Great Tribulation was not really prepared for human beings either. It will largely be a Jewish event. But NO ONE will

have to endure all of those negative events if he or she will just come to the Lord NOW before it is forever too late. The door that leads to eternal salvation through Christ is NOW open. However, it will not be open forever. John 5:39-40 says, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life." At the same time, Matthew 23:37 says, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Thus, choosing to be saved is an individual choice. But choosing NOT to be saved is also an individual choice.

e. Trumpet 5 – Woe Number 1: Locusts Terrorize the People

Therefore, for those people that will make that latter choice to NOT come to the Lord by faith to be saved, that will happen to still be alive when the church is taken out of this world, and that will also somehow have survived the previous six seal judgments and the first four trumpet judgments, the sounding of the fifth trumpet will lead to pure torture and suffering. More than anything that will have happened up to that time, the sounding of the fifth trumpet will directly inflict those individuals that will have survived everything that will have come before. Revelation 9:1-3 says, "And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them

was given power, as the scorpions of the earth have power." The release of those locust-like creatures will be similar to but different than the eighth plague in Egypt. Exodus 10:12 says, "And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left." The locusts in Egypt had destroyed property. But the demonic locust-like creatures of the fifth trumpet judgment during the Great Tribulation will hurt people. Thus, one can see four important truths in Revelation 9:1-3.

1. God is in Complete Control of Everything

The first important truth is that God is in complete control of everything. He has always been in complete control of everything. Therefore, He will also be in complete control of all of those things that will happen during the Great Tribulation. A clear example of His control can be seen in the account of Job. Satan would have loved to have killed Job. But the Lord had twice put limits on exactly what he could do. Job 1:12 says, "And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD." Job 2:6 says, "And the LORD said unto Satan, Behold, he is in thine hand; but save his life." Thus, those verses should provide encouragement to every person in this life regardless of his or her circumstances. The devil cannot have anymore control in a person's life than what the Lord will allow. Furthermore, some of God's attributes are love, goodness, truth, mercy, long suffering, and kindness. That means that one can seek Him. One can love Him. One can trust Him. One can even enter into a

personal relationship with Him. But He is also all-powerful, all-knowing, and everywhere present at the same time. So while some people might think that God and Satan are somehow locked in a struggle between themselves over good and evil, the above passage clearly shows that there is NOT any struggle. Satan and his demonic locust-type creatures will not be able to do anything to anyone unless or until the Lord allows them.

However, an important caveat must be added to that truth. It is that God does NOT actually cause evil even though He is always in complete control of everything. The above passage also shows the validity of that statement. The locust-type creatures in those verses will not be able to do anything to anyone unless or until the Lord allows it. The passage says that the key will be given to the fallen star. It says that power will be given to the locust-type creatures. Therefore, as with all of the other judgments in the book of Revelation, the Lord will orchestrate or will allow the devil to inflict the torture and the suffering. But it will be just like it was in the case of Job. The Lord did not actually hurt Job. But He did allow the devil to do so because He often lets him do his evil work in this world. James 1:13-17 says, "...God cannot be tempted with evil, neither tempteth he any man...Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Therefore, the intense torture and suffering that will be inflicted upon the people with the fifth trumpet judgment will not be directly from the Lord. They will be allowed by Him. But the actual torture and suffering will be from and by Satan.

2. The Beast is and the Fallen Angels may be in the Bottomless Pit

The second truth is that the Lord has long used the bottomless pit to be a temporary prison or holding place for the beast and possibly for the fallen angels. Revelation 11:7 says, "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." Revelation 17:8 says, "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." That beast which is being empowered by the devil will ascend out of the same bottomless pit as that from which the demonic locusts of the current trumpet judgment will have earlier ascended. In addition, the Lord may also be using that same pit to hold those fallen angels that have already been set aside for the final judgment. Jude 1:6 says, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." However, it must be pointed out that the scriptures do not explicitly say that they are in that bottomless pit. But it only makes sense that all of the demonic forces are or will be held in the same place.

The Lord will also use that bottomless pit again at the end of the Great Tribulation as a temporary prison or holding place for the devil. Revelation 20:1-3 says, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And

cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Thus, from that passage, one should especially note the seal that will be put on the devil while he is in the bottomless pit. That divine seal will restrain those entities that the Lord wants restrained. So in the above passage, the devil will be restrained for one thousand years. It will protect those people that He wants protected. In Revelation 9:4, the one hundred and forty-four thousand messengers of God will be protected. That verse says, "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads." That seal will also give assurance to those saints that have come to the Lord by faith in the right spirit and with the right attitude to be saved. Ephesians 4:30 says, "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." So the expression "once saved always saved" is most definitely biblical.

That seal will also give assurance to those saints that have come to the Lord by faith in the right spirit and with the right attitude to be saved. So the expression "once saved always saved" is most definitely biblical.

3. An Eternity without Christ will be Intense Suffering

The third truth is that the smoke out of the bottomless pit supports the idea of the intense suffering for those people that will leave this life outside of Christ. People sometimes joke about dying lost to be with all of their friends. They often talk about the great party that they will have on the other side of the grave even though they will have been eternally separated from their Creator. But there will not be any parties in *hades* or in *gehenna*. The smoke of the current trumpet judgment confirms that everything in the bottomless pit will be suffering. For that reason, everyone should realize that living this life without being in a personal relationship with the Lord is living a life well below where one can. But dying without Him will be much, much worse than that. The above two Greek words are used in the scriptures to speak about the final places of torment for those people that do not come to the Lord by faith to be saved. The first place which is *hades* will be the place of torment for departed souls of the unsaved. The second place which is *gehenna* will be the final place of torment and suffering for the soul and for the body of the unsaved. Neither place will be the sort of place that rational people would choose for themselves.

4. Satan is not anyone's Friend

The fourth truth is that Satan is not anyone's friend. As was seen above, the demonic locusts which come out of the bottomless pit in Revelation 9:1-3 will be given the power of scorpions. With that power, they will hurt the very people that have embraced the devil by not coming to the Lord. Revelation 9:4-12 says,

"And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them...And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. One woe is past; and, behold, there come two woes more hereafter."

Thus, if dying lost really were a party, then the above passage clearly would be a terrible way to start that party. The host for the eternally doomed is Satan. He will welcome his guests by sending demonic locusts into the world to inflict all of the people with the sting of scorpions. While one might argue that that will not be so bad, the scriptures would heartily disagree. Those stings will be bad enough that the afflicted people will actually want to die so that they can escape the continuous suffering. But they will not be able to so easily get away. Their agony and their suffering will last for five months which is not an insignificant number. Many biblical scholars, theologians, and commentators have noted that the normal lifespan for earthbound locusts is the five months from May to September. So there is a logical connection of sorts between those demonic locusts and the normal earthbound locusts. However, normal locusts usually destroy the grass and other forms of vegetation. But the demonic locusts of the current judgment that will be sent throughout the world to hurt human

beings will not be exactly like those normal locusts. They will not be allowed to destroy the grass and vegetation. They will only be given permission to sting and to hurt people. Their demonic leader will be *Abaddon* which means the minister of death.

So the intense agony and the terrible suffering of the various judgments of the Great Tribulation confirm what many pastors, evangelists, and other biblical scholars have already said. They have collectively indicated that the worst *hades* that any saint of God will ever know will be in this life. However, they have also collectively stated that the best paradise or *paradeisos* that any unsaved person will ever know is also in this life. According to Jesus, most people will choose the path that does NOT lead to Him. But those people in this life that are wise will seek the narrow way because that is the way that leads to eternal life and away from all of the terrible agony and suffering that await the eternally condemned. Matthew 7:13-14 says, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Revelation 9:12 says, "One woe is past; and, behold, there come two woes more hereafter."

***But those people in this life that are wise
will seek the narrow way because that is
the way that leads to eternal life and away
from all of the terrible agony and suffering
that await the eternally condemned.***

f. Trumpet 6 – Woe Number 2: The Four Angels in the Euphrates River

So after the people on earth will have been tortured for five months by the stings of the demonic locusts, the sounding of the sixth trumpet judgment will signal another round of torment and suffering. In fact, that judgment will be even worse than the one before. Revelation 9:13-16 says, "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them." So according to that passage, the four angels will have been bound in the Euphrates River. That means that they will not be godly angels or released to do the Lord's work. The reference to "an hour, and a day, and a month, and a year" does not automatically mean that there is some kind of eternal countdown clock for them to be released. But Dr. Ironside did indicate that the word "an" in that phrase is better translated as "the" [38].

If he is correct, then the Lord's plan will be executed exactly on time. But even if he is not correct, the inclusion of time and the word "prepared" in the above passage still shows that the Lord is in complete control of all of the events. Dr. Ironside also wrote that the odd description of the army implies that it is comprised of demonic rather than human forces. Revelation 9:17-21 says, "And

thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

1. The Demonic Army will be Killers

Thus, two noteworthy points must be made about Revelation 9:17-21. The first is that one-third of the people on earth will be killed by the demonic forces that have been released on the world. Many people will have already been killed by the second and third seals. One-fourth of humanity will have been killed by the pale horse judgment of the fourth seal. Many people will have probably been killed by the earthquake of the sixth seal and by the bitter water caused by the third trumpet judgment. Then with the sounding of the current trumpet judgment, another one-third of the world's population will be killed. That means that well over half of the world's original population will have been killed by the six seal judgments and by the six trumpet judgments. However, one should note that all of those people will suffer violent, hard deaths. They will be slaughtered

by a vicious enemy rather than allowed to peacefully die among family members lovingly present. The second noteworthy point of Revelation 9:17-21 is that none of the survivors of all of those cataclysmic events will repent. It will obviously be too late for many of those people to be saved anyway if they had had a chance before the rapture to be saved. But the point is that most or all of them will still NOT even want to seek the Lord. In fact, with the fourth and fifth vial judgments to be discussed in chapter seven of this text, they will even defiantly blaspheme His name.

***But the point is that most or all of them will
still NOT even want to seek the Lord.***

2. John was not Allowed to write Everything

Next, as John had watched the vision unfold before his eyes, he had been instructed to not write about some of the things that he had seen. Revelation 10:4 says, "And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not." Therefore, no one reading what he had written knows anything about those things that he had seen but not written. After that, Revelation 10:6-7 says, "And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the

things that therein are, and the sea, and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Thus, those verses indicate that the Great Tribulation will be starting to come to an end WHEN the seventh angel begins sounding his trumpet. In fact, the references to "time no longer" and to "the mystery of God should be finished" even suggest that the Great Tribulation will soon be starting to wrap up. It is interesting, though, that the seventh trumpet will only be beginning to sound rather than totally sounding all at one time. That suggests that other things will probably be happening while it is sounding. It is also interesting that the sixth trumpet has not yet been completed. So that implies that the two trumpets will be very closely coordinated with each other. Thus, at the very instance that the sixth trumpet will stop sounding, the seventh trumpet will begin to sound.

3. The Third Temple and Half of the Seven Years

Next, Revelation 11:1-2 says, "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months." In those verses, the temple will be the third temple of God where all three temples will have been built in the same place. The first temple had been Solomon's temple. It had been built around 969 BC. II Chronicles 7:11 says, "Thus Solomon finished the house of the

LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected." But it had been destroyed by the Babylonian King Nebuchadnezzar in 586 BC. The second temple had been built in approximately 516 BC. It had been built under the leadership of Zerubbabel. Ezra 5:2 says, "Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them." However, it had not been as large or as nice as Solomon's temple. So King Herod had beautified it in about 19 BC or 20 BC. But that temple had also been destroyed in about 70 AD by the Romans. Therefore, a third temple will be built during the Great Tribulation.

Revelation 11:3-7 says, "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." Most biblical scholars, theologians, and commentators believe that the two witnesses will be the Prophet Moses and the Prophet Elijah. Their reasoning in that regard is pretty simple. One of the two witnesses will have the power to shut heaven so that it will not rain in the days of their prophecy. Elijah had done something very

similar to that during his earthly ministry. The other witness will be able to turn the waters into blood and to also bring about other plagues at will. Moses had done something very similar to that during his earthly ministry.

However, an even more important truth to see in Revelation 11:3-7 is that the two witnesses will eventually be killed by the beast that ascends out of the bottomless pit. The significance of their deaths, though, is that they will not be killed until AFTER they have finished the work that the Lord will be giving them. The passage says, "And when they shall have finished their testimony." Thus, the obvious conclusion is that no servant of the Lord will ever be prevented from performing his or her ministry for the Lord so long as He wants that person in that ministry. The Antichrist will be very much against those two witnesses. But he will not be able to stop them or even slow them down until he is given permission from above.

Another important point to note in the above passages is the mention of forty-two months in Revelation 11:1-2 and the mention of one thousand two hundred and sixty days in Revelation 11:3-7. In the Jewish calendar system of exactly thirty days per month, forty-two months equals one thousand two hundred and sixty days. So the two amounts of time are equal. But to what will those amounts of time refer? Some biblical scholars, theologians, and commentators have used the one-day-for-one-year relationship that was established in Daniel's seventy weeks prophecy and have then calculated those amounts of time to be one thousand two hundred and sixty years. But the literal approach which is being used in this text indicates that those two amounts of time should be treated at face value. Thus, because seven years is the same as eighty-four months, that means that the forty-two months is the same as three and one-half years. Similarly, one

thousand two hundred and sixty days is also the same as three and one-half years. That means or at least implies that the Great Tribulation will be divided in half where each half will be equal to three and one-half years.

4. The Great Tribulation will be Divided into Two Equal Periods

But one should note that the suggestion of two equal periods within the seven years of the Great Tribulation is consistent with the key prophecy by the Prophet Daniel. Daniel 9:24-27 says, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy...And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Most biblical scholars, theologians, and commentators that interpret the book of Revelation literally believe that the Antichrist will make his first move by initiating a seven-year peace covenant with the nation of Israel. In fact, that is the probable significance of the white horse of the first seal judgment which was discussed in chapter four of this text.

Because of that expected covenant, the Jewish people will in the beginning of the Great Tribulation actually revert back to their Old Testament sacrifices. They will also be like they had been before the church had ever come to be. It will probably even seem like a good time to them except for the earthquakes and

the other natural disasters. But according to Daniel 9:24-27, in the "midst of the week" which will equate to three and one-half years, the Antichrist will break his covenant with them. So if the literal interpretation is correct, then the first half of the Great Tribulation will see the third temple being built as well as the above two witnesses ministering to the people in the world that are still alive. The sealing of the one hundred and forty-four thousand Jewish messengers will also probably occur during that time. All of the aforementioned judgments will still be taking place.

But things with respect to the Antichrist will not become truly bad until after the second half of the Great Tribulation has begun. In fact, Pastor Pink wrote that the first three and one-half years will only be tribulation but that the second three and one-half years will actually be Great Tribulation [39]. It will be during that time that the two witnesses will be killed. The Antichrist will start to go after the nation of Israel. The final trumpet will sound and many other events will also occur that will ultimately lead to the pouring out of the seven vial judgments. One should note, though, that it is neither possible nor feasible to determine which of the consecutive judgments will have already occurred during those first three and one-half years because they and everything else will have been happening in parallel. But it definitely looks like the second woe or the sixth trumpet judgment will be ending right around the middle of the Great Tribulation. So then, the third woe will come.

g. Trumpet 7 – Woe Number 3: Beginning to Wrap Things Up

Revelation 11:14-19 says, "The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." So the sounding of the seventh trumpet will cause lightning, thunder, hail, and an earthquake. In addition, many other key events will also be occurring in parallel. So the next chapter of this text will discuss some of the key events that will be happening at the same time that the trumpet judgments are leading to the seven vial judgments.

So the next chapter of this text will discuss some of the key events that will be happening at the same time that the trumpet judgments are leading to the seven vial judgments.

Chapter 6 – Concurrent with the Trumpet Judgments

In the chapters of the book of Revelation that are between the sounding of the seventh trumpet in Revelation 11:14-19 and the pouring out of the first vial judgment in Revelation 16:2, several significant events will be occurring at the same time as all of the aforementioned judgments. It has already been indicated that an exact timing of those events with respect to the various judgments is not possible. But what is possible is to know that there are two timelines that run concurrently throughout the book. For example, in Revelation 12:1-13 while the judgments will be occurring, some of the past history between the Antichrist and the nation of Israel will be presented along with the relationship that they will have with each other during the Great Tribulation. In Revelation 13:1-18, the Antichrist will enforce a rationing system that will keep some people from participating in the consumer markets. With his system, those people that do not receive the mark of the beast will not be allowed to buy what they need or to sell what they have. In Revelation 14:1-13, the one hundred and forty-four thousand Jewish messengers will have just finished their earthly ministry at the same time that three angels will be issuing stern warnings to every person that worships the beast and his image. In Revelation 15:1-8, John had seen and had written about the seven angels that will be pouring out the seven vial judgments upon the earth. Therefore, each of those topics will be discussed in the next four sections of this chapter.

a. The Antichrist hates the Nation of Israel

Revelation 12:1-13 says, "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days... Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child." That passage begins by showing some of the history between the nation of Israel and Satan. It ends by showing their relationship to each other during the Great Tribulation. But in examining those two respective situations, it is clear that the devil has always been out to get the Lord either directly or indirectly.

But in examining those two respective situations, it is clear that the devil has always been out to get the Lord either directly or indirectly.

1. The Reason that the Antichrist hates the Nation of Israel

The woman that is identified in the above passage symbolizes the nation of Israel. When Adam and Eve had sinned in the Garden of Eden, God had told Satan that He would bruise his head by the seed of the woman. Genesis 3:14-15 says, "And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." That verse is the very first occurrence in the scriptures about the coming of Jesus who is the Christ and the messiah. The problem in the Garden of Eden had been sin. The problem in each person's heart is still sin.

So Jesus had offered Himself to die on the cross at Calvary to make a way for every person to be forgiven for his or her sin. His sacrificial death also makes it possible for a person to be reconciled to Him and to enter into a personal relationship with Him. The red dragon in Revelation 12:1-13 symbolizes the devil. Those verses say that he had stood before the woman so that he could devour her child as soon as He was born. So, that moment in time had been when

he had literally led the human forces of this world to crucify Jesus. The only problem with his plan, though, is that Jesus had actually crushed the devil's head BY His dying on the cross at Calvary. Therefore, even though Satan had gotten exactly what he had thought that he had wanted, he had actually been sealing his own eternal doom.

An interesting side note to Revelation 12:1-13 is that it says that the devil had drawn one-third of the stars of heaven and had cast them to the earth. Those stars refer to angels. However, within that context, they more specifically refer to those angels that had sided with Satan against the Lord. Therefore, they are usually referred to as demons or as fallen angels. They are in the earth TODAY. Their objective is to disrupt this life and to wreck the lives of every human being that has ever been or that will ever be born. Their goal is to always point people away from Christ. So they waive before human beings whatever they think will accomplish that objective. It might be success. It might be failure. It might be wealth. It might even be the lack of wealth. It might be anything. But their primary objective never changes. They do not want people to get saved. So the above passage ends by saying that the devil will have great wrath because he will know that his time is running out. Therefore, when it has finally run out, he and his angels will be cast into an everlasting fire where they will be condemned for all eternity. Matthew 25:41-43 says, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels...." Therefore, rational human beings can probably easily understand why the devil has wanted and even still wants so very much to go after Jesus and also after the nation that had birthed Him into this existence.

2. Satan has a Bad History with the Nation of Israel

But that animosity by Satan for the Lord is nothing new in the history of humanity. Soon after the Lord had told him that the seed of the woman would bear the child that would crush his head, he had immediately begun trying to eliminate the birth path that would lead to that seed. Many people might not know this but the devil had actually moved Cain to kill his brother Abel so that the birth path to Jesus would be ended. I John 3:11-12 says, "For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." Of course, the Lord had simply used Seth to lead to the eventual birth of Jesus. But the devil still had not been so easily deterred from his objective to stop the birth of Jesus. That is why in Genesis 6:1-7 one can read about the sons of God having children with the daughters of men. Those verses had NOT been talking about angelic beings having children with human beings. They had instead been talking about the ungodly line from Cain having children with the godly line from Seth and corrupting the whole bunch.

That passage says, "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years...And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have

created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." That is also why in Matthew 2:16 that the devil had moved King Herod to try to kill Jesus once He had been born. Satan had failed to stop the birth of the seed of the woman. So he had tried to kill Him before He could crush his head. Matthew 2:16 says, "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men." Thus, the animosity by Satan for the Lord is nothing new in the history of humanity.

So Revelation 12:1-13 says that the woman will go into hiding in the wilderness during the Great Tribulation for one thousand two hundred and sixty days. It also says that the Lord will have prepared that place for her and that He will feed her while she is there. One should note that that specific number of days is exactly equal to the same three and one-half years that were discussed in the previous chapter of this text. It also matches the phrase "in the midst of the week" that appears in the earlier quoted passage from Daniel 9:24-27. Therefore, this is what a futurist interpretation of the Great Tribulation says. First, the Antichrist will rise to worldwide power by PRETENDING to be a friend of Israel. One may recall from chapter four of this text that that will be the significance of the white horse with the first seal judgment. But second and halfway through the seven-year Great Tribulation, his true colors will come out and he will no longer pretend to be a friend of Israel. Then, Revelation 12:1-13 says that he will third go after the nation of Israel in great wrath because he will know that his time is running

out. By that time, he will know that he cannot avoid his destiny. But he will go after her for revenge.

First, the Antichrist will rise to worldwide power by PRETENDING to be a friend of Israel.

b. The Antichrist will make known his Presence

Revelation 13:1-18 says, "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy...And they worshipped the dragon which gave power unto the beast: and they worshipped the beast...power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world....And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and

them which dwell therein to worship the first beast...And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six." Thus, the above passage describes three events that will occur at the same time as the earlier mentioned judgments of the Great Tribulation.

1. The Beast will rise out of the Sea

The first event is that the beast will rise up out of the sea. He will be the Antichrist. He will be a creation of Satan and empowered by him. He will also be one of the false Christ's about whom Jesus had warned His disciples. Matthew 24:23-24 says, "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." So by being anti-Christ, he will be opposed to the Lord. He will also be an imitator of Him. He will have seven heads with seven crowns of blasphemy and he will have ten horns with ten crowns. The seven heads will represent seven mountains with seven kings. Revelation 17:9-10 says, "And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings...." The ten horns will represent the allied nations of the Antichrist. So power will be given to him for forty-two months which matches exactly the three and one-half years and the one thousand

two hundred and sixty days that have already been discussed. The reference to that specific amount of time and to the power that the Antichrist will be given suggest that the three events in the current passage will occur during the second half of the Great Tribulation. Moreover, by that time, he will no longer be pretending to be a friend of Israel.

The above verses also say that he will be given permission to war against the saints. That means that he will be able to kill the two witnesses that were earlier discussed in chapter five of this text. Revelation 11:7-8 says, "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them...." It also means that he may be able to kill all or many of the one hundred and forty-four thousand messengers of God either directly by violence or indirectly through the mark of the beast. In fact, those messengers could actually starve to death if they will not be able to buy or sell in the marketplace. Of course, they might also just die of natural causes. But either way, they will be gone by the time of the mentioning of the first vial judgment in Revelation 16:2. Revelation 14:2-3 says, "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." Another possible outcome from warring against the saints is that the Antichrist will kill many of the few new, probably Jewish saints that will get saved during the Great Tribulation.

*The above verses also say that he will be
given permission to war against the saints.*

2. The Earth Dwellers will worship the Beast

The second event in Revelation 13:1-18 is that "all that dwell upon the earth" will worship the beast. That truth is especially important because it also confirms that most people will NOT repent or turn to the Lord during the Great Tribulation. It also reinforces the earlier words by the Apostle Paul to the church at Thessalonica. II Thessalonians 2:8-12 says, "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." Paul did not write that the people of the Great Tribulation will be innocently deceived during those days. He wrote instead that they will have chosen to NOT be with the Lord before or during those days. So because they will have freely chosen to reject Him, He will send them a strong delusion so that they will believe the lies of Satan.

How ironic that anyone would ever choose the devil over the Lord. But many, many people have so done and many, many more will continue to so do. John 14:6 says, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." One would think that anyone would eagerly choose to be properly aligned with one that is "the way, the truth, and the life." But unfortunately, that has not been and is not the case with many human beings. Many people are of the opinion that a life for Christ is the same as throwing one's life away. Many are of the opinion that a life for Him would be very boring and even more restrictive. But those kinds of thoughts are not consistent with reality. Nothing in this life is better or more important than knowing the Lord as one's personal Savior. No amount of money or worldly success provides as much peace and joy as being in a personal relationship with Him. Thus, Romans 14:17-18 says, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men."

Next within the same passage is the reporting of a second beast that will come up out of the earth. Reverend Faucett wrote that the first beast is physical and political. He wrote that the second beast is a spiritual power. In fact, he called the second beast the false prophet [40]. Revelation 13:1-18 says that the first beast will suffer a deadly wound but be healed. It says that the second beast will have the same powers as the first beast. It says that the second beast will do great wonders and even make fire come down from heaven. But the thing to note between the two beasts is the change from choice to NO choice. Revelation 13:4 says, "And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war

with him?" In that verse, the people in the earth will choose to worship the devil which is the dragon. They will also choose to worship the Antichrist which is the first beast. But with the second beast, things change. Revelation 13:12 says, "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." The Greek word that was used for "causeth" in that verse was *poieo*. It means to do or to make. Therefore, the people might choose to worship the first beast in the beginning. But with the onset of the second beast, they will be required to so do or be killed. Revelation 13:15 says, "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

3. The Earth Dwellers will receive the Mark of the Beast

The third event in Revelation 13:1-18 is that all of the people of the earth will be required to receive the mark of the beast if they want to buy or sell within the marketplace. That mark is another program that will have been initiated by the second beast or by the false prophet. According to the passage, receiving it will not really be optional. But that will not matter because most people will just take it anyway with little or no thought about what might be the consequences. One might remember from chapter three of this text and also from the previous section that those people that had rejected the Lord and that had turned from the truth before the rapture will be sent a strong delusion after the rapture so that they will believe the lies of the devil. Therefore, by the time of the mark of the beast,

that will include just about everyone. However, those people that it will not include will be the one hundred and forty-four thousand messengers of God that will have been sharing the gospel with the people of the earth. Of course, as has already been earlier noted in this text, they will be Jewish. So their ministry will primarily be to the Jewish people. But because they are true servants of the Lord, they will NOT receive the mark of the beast and they will probably be martyred either directly or indirectly because of it.

But because they are true servants of the Lord, they will NOT receive the mark of the beast and they will probably be martyred either directly or indirectly because of it.

An interesting thought concerning the mark of the beast, however, is why there will even be a mark of the beast. If the second half of the Great Tribulation will have already begun, then why will there not be a mark of the beast during the first half of the Great Tribulation? There are a couple of reasons why that might be. First maybe not the right answer, but certainly a good answer is that many or most of the earth's resources will have been contaminated or totally destroyed by the time that many or all of the seal and trumpet judgments will have happened. If that is true, then extreme rationing will probably be necessary for the second half of the Great Tribulation. Another possible answer is that the Antichrist will

in a sense seem like a good guy during the first half of the Great Tribulation because he will come in peace. One might recall the white horse of the first seal judgment in chapter four of this text. However, he will change very dramatically "in the midst of the week" and will no longer try to appear as a good guy. After that, he will probably begin to openly behave according to his naturally evil ways. Thus, those are a couple of reasonably good explanations for why the Antichrist might change so dramatically in the handling of the economy after the first half of the Great Tribulation.

Another interesting thought about the mark of the beast is the technology by which it might work. In today's economy, people use cash, credit cards, and debit cards to make most of their purchases. If the mark will be some kind of electronic chip embedded just under the skin, then that technological advance will make it possible to do away with the normal mechanisms for buying and selling that are currently in use. If that could happen, then there would not be any credit card fraud, any stealing of people's identity, any robberies, or many of the other forms of financially-related crimes. So, most of the people that will be around for that part of the Great Tribulation will readily welcome and quickly accept that kind of progress even if they will be naively sealing their fate. Someone reading those words may not think that the mark of the beast could ever invade the current culture so easily. But look at how so many people in this world have welcomed and have accepted the advent of the cell phone. Look at how many people in the current culture rush out and buy the latest and the greatest electronic devices as soon as they come out on the market. That being the case, the mark of the beast will most likely be equally as popular among those people that are already being deluded into believing the lies of the devil. Thus, when that day does come and it

will, getting the mark of the beast will seem like the smartest thing to do for those people that will be in the world at that time.

c. The Jewish Messengers and Three Angels with Important Messages

Next, Revelation 14:1-13 says, "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads...And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth...And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth...And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God...Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." So that passage shows that the one hundred and forty-four thousand messengers will be out of this earth and present with the Lord. It shows three angels that will proclaim three messages. Finally, it also shows that people that die in the Lord will be blessed. Thus, that concluding statement implies that there may still be some souls saved even during that part of the Great Tribulation.

1. The First Angel will preach the everlasting Gospel

In fact, with respect to people still being saved, Dr. Ironside wrote that the "everlasting gospel" that will be preached by the first angel in the above passage will be different than just the gospel of Christ. It will also be different than the gospel of the kingdom that was preached by Jesus. He wrote that the "everlasting gospel" will be the gospel that was proclaimed from the beginning [41]. In that respect, Dr. Bullinger wrote that it is important to understand that the word "gospel" simply means good news [42]. So what the first angel will be preaching during the above part of the Great Tribulation will be the complete gospel or the complete good news of God. His message will contain the gospel of the kingdom. It will contain the gospel of Christ. It will also contain the grace of God, the lordship of Christ, and the sovereignty of God. Thus, Reverend Faucett pointed out that that first angel will be satisfying the earlier prophecy that speaks about the preaching of the gospel throughout the world [43]. Jesus had told His disciples in Matthew 24:14, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." So when the hearers hear the first angel's message, an unspecified number of those people that had not heard the gospel before the rapture will be drawn to the Lord and be saved. Of course, they will probably also be martyred shortly thereafter. But at least they will NOT leave this existence outside of Christ and headed for an eternity of condemnation and doom.

So what the first angel will be preaching during the above part of the Great Tribulation will be the complete gospel or the complete good news of God.

2. The Second Angel will declare that Babylon is Fallen

Following the preaching of the "everlasting gospel" by the first angel will be a declaration by the second angel that Babylon will have fallen. That angel will be speaking about spiritual Babylon, of course, rather than about physical Babylon. But its name will have been taken from the fact that spiritual Babylon will show the same wickedness and the same idolatry that had been present with physical Babylon. Some people may not realize it, but physical Babylon has a history in the scriptures. Abraham had originally been from Ur of the Chaldees which had been physical Babylon. That area had been so ungodly when the patriarch had lived that the Lord had led him to another land. Acts 7:2-4 says, "And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell." So the Lord had not just led Abraham TO a land of promise. He had also led his family and him FROM a land of extreme wickedness and idolatry.

Many years later, though, physical Babylon had still been a land of extreme wickedness and idolatry. Therefore, the Holy Spirit had moved the Prophet Jeremiah to write against that land, against those people, and against their idols. Jeremiah 50:1-2 says, "The word that the LORD spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet. Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces." A short while later when the nation of Israel had been in their Babylonian captivity, three Hebrew boys had been forced to take a stand for the Lord against the Babylonian king and against his golden image. Daniel 3:4-6 says, "Then an herald cried aloud, To you it is commanded, O people, nations, and languages, That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace." However, despite the very obvious and very real threat, Shadrach, Meshach, and Abednego had refused to bow to the king's idol. As a result, he had tried unsuccessfully to kill the three boys because of their disobedience.

3. The Third Angel will declare both Judgment and Blessing

Thus, all of the above means that when the second angel declares that Babylon is fallen it will be a very big deal. But after that, the third angel will declare that those people that will have received the mark of the beast will "drink

of the wine of the wrath of God." With regard to the mark of the beast, it is interesting that most people try to stay in this existence for as long as possible. That is because a common mode of thinking is that death is to be put off or to be avoided for as long as possible. In fact, during the Great Tribulation and even as bad as things will be, most people will in general still be trying to survive and to stay alive for as long as possible. So with that same kind of thinking, the reason that most people will receive the mark of the beast is so that they can stay alive and avoid death for just a little while longer. Besides that, the mark of the beast as has already been stated in this chapter will even seem to make sense. But that will be part of the strong delusion that God will send them. Stay alive for as long as possible. Do whatever it takes to survive. However, by receiving the mark of the beast to extend life and to survive a little longer, they will be bringing the full wrath of God upon themselves.

But please note that the Lord is not evil. The people that will be suffering through so much during the Great Tribulation will have chosen to reject Him and to walk away from the truth. Therefore, once again, it is important to understand that choosing to be saved is an individual choice. But choosing to not be saved is also an individual choice. John 5:39-40 says, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life." Matthew 23:37 says, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" II Corinthians 6:1-10 says, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain...behold, now is the accepted time; behold, now is

the day of salvation..." So it is true that the Great Tribulation will be very bad. But the people that will be suffering through so much during those times will have put themselves there by their own choice. By contrast, those people that choose the Lord during those days will be put to death. However, from an eternal point of view, the third angel said that they will still be greatly blessed.

d. The Seventh Trumpet will produce the Seven Vial Judgments

Next, Revelation 14:14-20 says, "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle...Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe...Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe...And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." Ezekiel 38:18-23 says, "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, that my fury shall come up in my face...And I will call for a sword against him...I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD." Thus, both of those passages are talking about a time when the Lord will judge the people of the earth. Concerning the first passage, Dr. Ironside wrote that it will be the same in nature as the judgment of the nations in Matthew

25:31-46 [44]. So it will literally be either the final harvesting of the enemies of the Lord or like the final harvesting.

***So it will literally be either the final
harvesting of the enemies of the Lord or
like the final harvesting.***

For that reason, some biblical scholars, theologians, and commentators believe that the reaping of the earth in Revelation 14:14-20 by one that is like the Son of Man will be the fulfillment of Ezekiel 38:18-23 which was just quoted above. Such individuals also suggest that those two passages are probably talking about the same Battle of Armageddon that will be at the end of the Great Tribulation. However, whether or not those types of statements are correct is very much debatable. For one thing, the Battle of Armageddon will be the final judgment upon the earth and upon the people of the earth. But over the next few chapters of the book of Revelation, the seven vial judgments will be poured out upon the earth. So if the Battle of Armageddon is truly the reaping of Revelation 14:14-20, then the vial judgments will have to occur in very rapid succession with one being right after the other. For another thing, Armageddon is identified in Revelation 16:16 between the sixth vial judgment and the seventh vial judgment. So if it will be in Revelation 16:16, then it may not be in Revelation 14:14-20 too unless the battle is being developed over multiple chapters within the book of

Revelation. Thus, for those reasons, it might not be possible to confirm the above relationships between Revelation 14:14-20, Ezekiel 38:18-23, and the Battle of Armageddon. But Dr. Bullinger tried to eliminate that confusion by writing that the above passages are a "before announcement" of the sixth vial judgment and the Battle of Armageddon [45].

So after that probable "before announcement" of the sixth vial judgment and the Battle of Armageddon, the seven vial judgments will be quickly poured out upon the earth. Revelation 15:1-8 says, "And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God...And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Therefore, those seven vial judgments which will culminate with the Battle of Armageddon and which will also lead to the end of the Great Tribulation will be discussed in the next chapter of this text.

Chapter 7 – The Seven Vial Judgments

"And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth." [Revelation 16:1]

If it is correct that Revelation 14:14-20 is a "before announcement" of the Battle of Armageddon, then that suggests that the end of the Great Tribulation is very near and that the seven vial judgments will occur very quickly. In addition, Reverend Faucett wrote that the general organization of four general judgments followed by three more particular or more specific judgments that had been used for presenting the seal and the trumpet judgments have also been used to present the seven vial judgments. He then added that some of the details about those vial judgments have been given in the seventeenth through the twentieth chapters of the book of Revelation [46]. So, that idea of presenting a judgment and of then presenting the specific details of that judgment is consistent with Dr. Ironside's comment about the "before announcement" of the Battle of Armageddon. Dr. Bullinger added that the Apostle John's vision of the vial judgments is the most important vision by far of the whole revelation because it leads to the second coming of Christ [47]. Dr. Ironside also indicated that the vial judgments will probably occur very quickly at the end of the Great Tribulation which means that the end of the Age at that point will be very near [48].

Therefore, in the below sections, each of the seven vial judgments will be discussed. It is particularly interesting that some of those judgments seem to very closely match some of the plagues under the Prophet Moses in the land of Egypt

during the Israeli captivity. Pastor Henry pointed out that similar sins bring forth similar punishments [49]. The seven vial judgments also seem to somewhat closely match some of the earlier discussed trumpet judgments with the main exception being that the vial judgments will be more severe. For example, the first vial judgment will afflict people with grievous sores while the fifth trumpet judgment will afflict people with the stinging of demonic locust-type creatures. The second and the third vial judgments will affect the sea and the rivers. That closely compares to the second and the third trumpet judgments. The fourth vial judgment will affect the power and the intensity of the sun whereas the fourth trumpet judgment will also inversely affect the light that is provided by the sun. Finally, while the fifth, the sixth, and the seventh vial judgments do not actually compare to any of the trumpet judgments, they do progress to the Battle of Armageddon, to the end of the Great Tribulation, to the second coming of Christ, and to the end of the Age.

In fact, some biblical scholars, theologians, and commentators because of the above similarities have concluded that the vial judgments are simply expansions of the trumpet judgments. If that were correct, though, then it would be saying that the trumpet and the vial judgments will be occurring concurrently rather than consecutively. However, because of the differences between the trumpet and the vial judgments, that does not seem to be the case. For example, the concurrent view says that the first four judgments of both sets of judgments are operating on the earth, the sea, the rivers, and the sun in that order. But the better comparison is that the first trumpet judgment is burning one-third of all the trees and all the grass and that the first vial judgment is causing sores and intense agony on the people. Those two judgments are clearly different. Similarly, the

second, the third, and the fourth trumpet judgments are affecting only one-third of the sea, the rivers, and the sun, moon, and stars. But the corresponding vial judgments are affecting one hundred percent of those things. Thus, those differences definitely show that the trumpet judgments and the vial judgments are different. They also suggest that the two sets of judgments will be consecutive and that the vial judgments will finish what the trumpet judgments will have started.

So as one reads about all of the different judgments that will be occurring during the Great Tribulation, one very important point is worth noting. It is that the people that will be suffering through all of the various seal, trumpet, and vial judgments will have chosen to place themselves in those predicaments by very stubbornly refusing to come to the Lord by faith in the right spirit and with the right attitude to be saved. Thus, they will also be proving a truth that was earlier mentioned in this text. Choosing to be SAVED is a personal choice. However, choosing to be NOT SAVED is also a personal choice. II Peter 3:9 says, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

It is that the people that will be suffering through all of the various seal, trumpet, and vial judgments will have chosen to place themselves in those predicaments by very stubbornly refusing to come to the

Lord by faith in the right spirit and with the right attitude to be saved.

a. Vial 1 – Grievous Sores for those that get the Mark

For the first vial judgment, Revelation 16:2 says, "And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." The Greek word that was used for "sore" in that verse was *helkos*. It means a sore or a wound that discharges pus. However, as was just stated in the previous section of this text, some of the future vial judgments will be very similar to the plagues in Egypt at the time that the Lord had delivered His people from their Egyptian captivity. Thus, according to Dr. Clarke, the above passage corresponds very closely to the sixth plague of the ten plagues that had been in Egypt [50]. About that sixth plague, Exodus 9:8-9 says, "And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt." The Hebrew word that had been used for "boil" in those verses was *sh@chiyn*. It means a boil, an inflamed spot, an inflammation, or leprosy. Thus, in that regard, Pastor Barnes wrote that the Hebrew translators had used the Greek word *helkos* for "boil" in the above passage when they had translated the Old Testament from Hebrew into

Greek for the Septuagint [51]. That means that the use of the same Greek word for the two passages shows their similarity to each other.

Next, in addition to being very similar to the sixth plague in Egypt, the sores caused by the first vial judgment will be put upon those individuals that will have received the mark of the beast and upon those that will be worshipping the image of the beast. In the above passage from Exodus 9:8-9, the boils had been put upon all of the Egyptians but specifically upon those magicians that had openly opposed Moses as he had stood before Pharaoh. The result was that they had been so discomforted by the boils that they could not continue to openly oppose God's servant. Exodus 9:11 says, "And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians." However, it is important to understand that the children of Israel had NOT received the boils that had been put upon all of the Egyptians. So in like manner, if there are any saints still alive that will have been saved during the Great Tribulation, then the first vial judgment will NOT be put upon them either. The sores will only be put upon those individuals that will have made themselves the enemies of the Lord. However, by that time, that will be just about everyone. An additional observation concerning the first vial is that the constant pain being caused by those sores will probably make everyone be at his or her absolute worst. Thus, much bickering and fighting among the remaining people of the world probably will be very common.

Finally, before concluding this section, a point must be made about whether the vial judgments should be interpreted literally or symbolically. In being consistent with the first and second trumpet judgments in chapter five of this text, Dr. Bullinger wrote that the vial judgments should also be considered

literal rather than symbolic because the ten plagues in Egypt had been literal [52]. In fact, the Egyptians had been LITERALLY plagued by literal boils upon their body. They had also been LITERALLY plagued by all of the other nine plagues that had been inflicted upon them. Thus, there is no reason to believe that the sores caused by the pouring out of the first vial or that the judgments that will be caused by any of the remaining vials will be any different. As a matter of fact, five of those remaining six vial judgments as will be seen in the coming sections of this chapter will be much like what the Lord had through Moses LITERALLY done in Egypt.

b. Vials 2 and 3 – The Seas, Rivers, and Fountains will become Blood

For the pouring out of vials two and three, Revelation 16:3-7 says, "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments." The above effects of those two vial judgments will also compare very closely to the first plague in Egypt. Exodus 7:17-18 says, "Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the

river shall stink; and the Egyptians shall lothe to drink of the water of the river." They will also be very much like a finale to the previously discussed second and third trumpet judgments when one-third of the seas, the rivers, and the fountains will have been affected.

One commentator noted the symbolism by which the Lord sometimes deals with His enemies. For example, the Egyptians during the time of Moses had tried to drown all of the Jewish-born male babies in the Nile River. But in the end, the Egyptian army had been drowned in the Red Sea. During the time of Queen Esther, a man named Haman had tried to annihilate all of the Jewish people. He had even built gallows to personally hang a Jewish enemy named Mordecai. However, in the end, the Jewish people had been spared and Haman had been hanged on his own gallows. King Saul had failed to obey the Lord's instructions to kill ALL of the Amalekites, and in the end he was killed by the Amalekites. Thus, during the time of the second vial judgment, the enemies of God will have killed the saints and the prophets. So the Lord will give them blood to drink by turning the waters into blood. The saints that were referenced in Revelation 16:3-7 will be those people of the fifth seal judgment which were discussed in chapter four of this text plus the many others after that judgment that will have been killed during the Great Tribulation. The prophets will be the two witnesses that will have been killed plus the one hundred and forty-four thousand messengers that might have been killed.

One commentator noted the symbolism by which the Lord sometimes deals with His enemies.

Therefore, another voice from the altar will announce that the Lord's judgments are true and righteous. However, that is nothing new because King David and another psalmist had both already announced that same truth many centuries earlier. Psalm 19:9 says, "The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether." Psalm 119:160 says, "Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever."

c. Vial 4 – Men will be scorched with Fire and will blaspheme God

For the pouring out of the fourth vial judgment upon the earth, Revelation 16:8-9 says, "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory." Thus, with the outpouring of that vial upon the earth, the result will be like the reverse of the sounding of the fourth trumpet when one-third of the sun, the moon, and the stars will have been darkened. So instead of reducing the output of those sources of heat and of light, the new effect will be that their intensity will be greatly increased. That does not mean that the effects of the fourth trumpet will be reduced or overturned. It simply means that

the effects of the two separate judgments will probably both be felt at the same time. However, the more important point to note about the above passage is that the people will actually blaspheme the name of God. The Lord is longsuffering because He does not want anyone to die lost. He gave His only begotten Son to die on the cross at Calvary so that men and women, boys and girls can come to Him by faith in the right spirit and with the right attitude to be saved. However, stubborn, rebellious human beings still in the earth at that time will only have negative things to say and to do with respect to Him. Thus, Pastor Henry wrote that when men sense themselves suffering at the hands of God they will NOT be humbled or repentant [53].

d. Vial 5 – Satan's Kingdom will be full of Darkness

As was earlier discussed in chapter five of this text with the fourth trumpet judgment, darkness upon the earth had been the ninth plague in Egypt. It will also be the pouring out upon the earth of the fifth vial judgment. However, in both cases, one should note that it will be a case of physical darkness to symbolize and to go along with the spiritual darkness. Revelation 16:10-11 says, "And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." So once again, one might notice that the people that will have been afflicted by the fifth vial judgment will have no remorse about their ungodly behavior. In fact, just like Pastor Henry in the previous section, Dr. Ironside also wrote that anguish and darkness do not soften hearts or lead men to repentance [54]. His point is

duly noted in the above verses because the people had not repented. Not only that but they were not repenting and they would not be repenting. So the only thing that one can say is that they will have made their choices. The above passage concluded by indicating that their pain at that point will be very great. But that pain will most likely be the result of the sores from the first vial judgment and of the scorching heat from the fourth vial judgment. However, they still will not turn to the Lord for help even though He would probably quickly receive all of them if they would.

e. Vial 6 – The Euphrates River will be dried Up

At this point, the Great Tribulation will be rapidly winding down. In fact, the sixth vial judgment which is in Revelation 16:12-16 says, "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." So the three points of interest in that passage are that the Euphrates River will be dried up, that the Satanic Trinity will be identified, and that the "battle of that great day of God Almighty" will be set to take place at Armageddon. Thus, the first thing that one should note

is that the battle of Armageddon is actually called the "battle of that great day of God Almighty."

So the three points of interest in that passage are that the Euphrates River will be dried up, that the Satanic Trinity will be identified, and that the "battle of that great day of God Almighty" will be set to take place at Armageddon.

1. The Significance of the Euphrates River

So, one might begin to consider the sixth vial judgment by first examining the significance of the Euphrates River being dried up. That river had been earlier mentioned in connection with the sixth trumpet judgment. But once again, that does not mean that the two judgments will be occurring concurrently. With the sounding of the sixth trumpet, four angels or more appropriately four demons will be released from the Euphrates River. They will empower a demonic army of two hundred million troops that will then kill one-third of the world's population. By contrast, the outpouring of the sixth vial upon the earth will cause the Euphrates River to be dried up. So clearly the sixth trumpet and the sixth vial judgments are two different events. They might complement each other in some ways. But they

are not the same, and there is not any evidence that they will be occurring at the same time. Another factor between the two judgments is that the sixth trumpet judgment will directly cause the death of many people. But the outpouring of the sixth vial will set up for the defeat of the Antichrist and of the kings of the earth that will have followed him. Therefore, with the former judgment, the demonic forces will kill and will destroy. However, with the latter judgment according to Dr. Bullinger, those same forces as well as the forces of the enemies of Israel will be defeated and destroyed [55].

Another point of interest to consider with respect to the Euphrates River is that it separates the nation of Israel from its enemies to the east. It most notably separates physical Israel from physical Babylon. Therefore, the symbolism of drying up the Euphrates River will be that the demonic forces and the human forces against Israel will be able to march across the dry land of the Euphrates River and attack the Jewish people. However, that whole very attractive military engagement will actually be a trap. So the thing that will have looked like an ideal opportunity to attack will actually turn out to be a huge battle where the attackers will become the victims. An interesting parallel connected with the drying up of the Euphrates River is that physical Babylon had many centuries earlier once been overthrown by the Medes and the Persians. In fact, historical accounts even show that that conquest had been accomplished by first drying up the river that had run beneath the wall around the city. That had given the Medes and the Persian troops outside of the wall access to the Babylonians that had been inside of the wall. Thus, the Lord will gain His final victory over the enemies of Israel in a way that will compare to how the Medes and the Persians had so done many centuries ago.

2. The Identity of the Satanic Trinity

An important truth about the Antichrist is that he is the antithesis to everything that is about the Lord. In fact, one does not have to look very far in the scriptures to see that his goals have always been to overthrow the Lord and to also imitate Him. Isaiah 14:12-14 says, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High." Thus, under the inspiration of the Holy Spirit, the Prophet Isaiah wrote that Satan had wanted to be like the most High. That had been his problem in the beginning, and it is still his problem. Similarly, Ezekiel 28:14-17 says, "Thou art the anointed cherub that covereth...Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee...Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness...." Therefore, the scriptures indicate that the devil had in the beginning assembled his forces from among those angels that would follow him to their own doom for his purpose of being like God. But even though he had failed in his quest, he has never stopped trying to have the power and the might of God.

So everything about the devil is phony and counterfeit to everything that is about the Lord. The Lord is love. The devil is hate. The Lord is truth. The devil is a liar and the father of lies. The Lord is part of the holy Trinity. The devil is

part of the satanic trinity. Within the holy Trinity, the triune Godhead is identified in the scriptures as God the Father, God the Son, and God the Holy Spirit. God the Father is the first person of the holy Trinity. God the Son is the second person of the holy Trinity. God the Holy Spirit is the third person of the holy Trinity. Within the words of Revelation 16:12-16, the satanic trinity is defined as the dragon, the beast, and the false prophet. So the dragon or the devil is the first person of the satanic trinity. The beast or the Antichrist is the second person of the satanic trinity. He was earlier mentioned in Revelation 13:1-2 and also discussed in chapter six of this text. The false prophet is the third person of the satanic trinity. One might recall also from chapter six of this text that he was the second beast in Revelation 13:11-15.

Furthermore, just as each person of the holy Trinity has a role, each person of the satanic trinity also has a role. The mention of three "frogs" in Revelation 16:12-16 is similar to the second plague with Moses in Egypt. Exodus 8:2-4 says, "And if thou refuse to let them go, behold, I will smite all thy borders with frogs: And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs: And the frogs shall come up both on thee, and upon thy people, and upon all thy servants." Thus, "frogs" are unclean. They cause havoc wherever they go. The same will be true of the satanic trinity. Pastor Barnes wrote that the word "frogs" in Revelation 16:12-16 symbolize heretics and philosophers. Because "frogs" live in the mud, they are a symbol of sin and of a polluted lifestyle. "Frogs" also symbolize impudence and that of being a drunkard [56]. So there was nothing complementary about comparing the satanic trinity to "frogs." Reverend Faucett

associated them with teachers of lies and with advocating the freedom to pursue one's own lusts [57]. Dr. Ironside wrote that their mission will be to gather the whole world for the battle of that great day of the Lord which will be discussed in the next section [58].

*The mention of three "frogs" in Revelation
16:12-16 is similar to the second plague
with Moses in Egypt.*

3. The Battle of that Great Day of God Almighty

One might recall from chapter six of this text that Dr. Bullinger had likened Revelation 14:14-20 and Ezekiel 38:18-23 to a "before announcement" of the Battle of Armageddon which will more accurately be known as the "battle of that great day of God Almighty." Now with the outpouring of the sixth vial upon the earth, the "before announcement" will be past and the time for the actual battle will have come. That sixth vial will cause the Euphrates River to be dried up. That will pave the way for the satanic trinity to entice the leaders of those nations against Israel to attack their longtime enemy. The only problem for them, though, is that the drying up of the Euphrates River will have created a trap because the Lord will be waiting for them. The statement in Revelation 16:12-16 about Jesus coming as a thief in the night matches what the Apostle Peter had earlier written

to the saints. II Peter 3:10 says, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." It also matches what the Apostle Paul had earlier written. II Thessalonians 5:1-2 says, "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." The further admonition by John then is to keep oneself clean and free from involvement in unwholesome activities. Those verses apply to saints living today. But they will also apply to any saints of the Lord that might somehow still be living at that time.

f. Vial 7 – A Great Earthquake and Hail will come from Heaven

After that, the seventh angel will pour out "into the air" the judgment of the seventh vial. Revelation 16:17-21 says, "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." So in that passage, the Apostle John wrote

about four specific points of interest. Thus, each of those points will be briefly discussed below.

The first point is that he wrote that it is done. That means that the seal, the trumpet, and the vial judgments will have been completed. In addition, Pastor Barnes wrote that the dominion of the beast will be about to end and that the end of that dominion will be so certain at that point as to speak about it as having already happened [59]. Pastor Henry wrote that the downfall of Babylon will have been completed [60]. Reverend Faucett compared those words to when Jesus had declared from the cross that it was finished [61]. So in all of those cases, those three simple words clearly indicate that nothing else will need to be done. The second point about which John wrote is that there will be a great earthquake. Dr. Ironside wrote that every spiritual and religious institution that will have been devised by human beings will have been destroyed [62]. In fact, there will be total, absolute chaos and confusion. Therefore, the earthquake might be literal. But with all of the worldwide calamities, it might also be symbolic. The third point is that John wrote about great hail coming down from heaven that will fall upon the still living inhabitants of the earth. That hail will add injury to insult as if enough will not have already been done. So the fourth point is that John wrote that the rebellious and stubborn human beings that will have survived all of those things will still show forth a blasphemous heart and attitude towards the Lord.

As a final point, however, it is interesting to note that the seventh angel will be pouring out his vial "into the air." The first angel will have poured out his vial upon the earth. The result is that the people will have received grievous sores. The second and third angels will have poured out their vials upon the seas,

the rivers, and the fountains, respectively. The result is that those waters will have become blood. The fourth angel will have poured out his vial upon the sun. The result is that the people will have been scorched by the sun's extreme heat. The fifth angel will have poured out his vial upon the seat of the beast. The result is that the devil's kingdom will have been full of darkness. The sixth angel will have poured out his vial upon the Euphrates River. The result is that that river will have been dried up. So with the pouring out of each vial, something negative will have happened to the entity upon which the vial will have been poured. That suggests that the seventh vial which will be poured out "into the air" might or will have some kind of negative effect upon the air. So with that thought in view, Dr. Clarke wrote that the meaning of "in the air" might be that the air will have been affected in such a way that pestilence and death will be the result [63]. Of course, that possibility of contaminated air will simply be one more thing in addition to everything else.

*That suggests that the seventh vial which
will be poured out "into the air" might or
will have some kind of negative effect upon
the air.*

Chapter 8 – Concurrent with the Vial Judgments

"For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him." [John 5:22-23]

In the previous chapter of this text, it was indicated that Reverend Faucett had said that some of the details of the seven vial judgments have been included in chapters seventeen through twenty in the book of Revelation. At the same time, the Apostle John had written in the above passage that all judgment has been given to the Son. Thus, chapters seventeen through twenty in the book of Revelation pertain to the details of the vial judgments. However, they also pertain to the Lord's judgment of the Antichrist's religious system, His judgment of the Antichrist's political and economic systems, and His judgment of each person of the satanic trinity. Thus, in the first section below, the discussion will show that He will judge the devil's religious system.

a. The Great Whore that sits upon many Waters

Revelation 17:1-6 says, "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication...I saw a woman

sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration."

So in that passage, an angel showed John a very symbolic picture of the Antichrist's religious system. He began by associating that system with a woman and by calling that woman a great whore that sits upon many waters. The reference to a "great whore" shows extreme ungodliness and unfaithfulness. The reference to sitting probably shows influence and control. The reference to the many waters as can be seen in Revelation 17:15 shows worldwide domination. That verse says, "And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." Finally, the reference to the ten horns shows ten kingdoms. So the angel showed John that the devil will have established a worldwide religious system that will be very ungodly and very unfaithful to the one that had died on the cross at Calvary to benefit all of humanity. There is only one true religion in this existence, and it is found in Jesus who is the Christ and the messiah. Everything else is either a copycat or a counterfeit. But of all of the copycats and of all of the counterfeits, the Antichrist will have established the most evil and the most vicious. His system will be full of blasphemy, filthiness, and abomination. It will cause the death of many saints.

It will also create many martyrs on behalf of the Lord. But the Lord will very quickly bring down that whole system.

Revelation 17:16-18 says, "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth." Thus, it is important to realize in Revelation 17:1-6, which was just quoted above, that the ten horns or the ten kingdoms had initially been a part of the Antichrist's religious system. Pastor Barnes even wrote that they had originally been in alliance with that system [64]. But in the above passage from Revelation 17:16-18, those kingdoms will actually hate that system. That means that something terribly bad will have happened between those two passages. However, while the above verses do not fully elaborate on exactly what it will be, they do say that the change in alliances will be in complete accordance with the Lord's will. He will have put that change in attitude into their hearts so that He can use them to accomplish His will with respect to the destruction of the Antichrist's religious system. One might recall from the discussion in chapter five of this text that God is in complete control of everything. Thus, while that does not mean that He makes everything happen that is good or bad, it does mean that nothing in this existence can happen unless He allows it to be.

***That means that something terribly bad
will have happened between those two
passages.***

b. The Fall of Spiritual Babylon

Concerning the Antichrist's political and economic systems, Revelation 18:1-3 says, "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." Thus, those verses might shed some light on why the ten horns or the ten kingdoms in the previous section had begun to hate the religious system of the Antichrist. The above verses say that they had "drunk of the wine of the wrath of her fornication" and that they had committed fornication with her. That means that they had been partakers in the devil's blasphemy, filthiness, and abomination. But it also means that they had been partakers in his judgment. So once they had experienced their own downfall, they had turned against the person and against the system that had caused that downfall. Pastor Henry wrote that the angel with great power that brings light to the earth with His glory will be Jesus [65]. He is the light of the world. He is also as was just indicated above the one to whom all

judgment has been given. However, it should be pointed out that not all biblical scholars, theologians, and commentators agree with that comment.

In addition to that observation, though, Dr. Ironside also provided some additional but different insight into Revelation 18:1-3. First, he wrote that the Antichrist's religious, political, and economic systems will continue right up until the end of the Great Tribulation. Second, he indicated that the Antichrist will have tried to pass himself off as the incarnation of the woman's seed for which the nation of Israel will have long awaited [66]. So with regard to that attempt to pass himself off as the messiah, one may recall from chapters four, six, and seven of this text that imitating Christ and that opposing Him have been and still are two of Satan's main objectives. But he has never completely succeeded with that, and he never will. However, for quite a while during the Great Tribulation, he will have fooled a lot of people about his true identity. But in the end, his whole charade will come crashing down around him, and it will take with it those people and those nations that will have followed him. Therefore, Dr. Ironside wrote that the "Satan-inspired and the demon-directed system" of the Antichrist will come to an end [66].

In Revelation 18:20-24, the great destruction of spiritual Babylon is even further described. In identifying numerous things that will be no more, those verses say, "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more

in thee; and the sound of a millstone shall be heard no more at all in thee; And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." So the first thing to notice about that passage is that the destruction of spiritual Babylon will be both thorough and complete. The second thing to notice is that the Lord will avenge all of those people that will have been hurt or been martyred by the Antichrist.

Finally, in concluding this section, one should understand based upon Reverend Faucett's earlier comment that Revelation 18:1-3 and Revelation 18:20-24 are really only reiterating, reviewing, or in greater detail discussing what had earlier been stated in Revelation 16:19 and in Revelation 17:16. Pastor Johnson also indicated that the actual fall of Babylon will have already taken place and will have already been expressed by those two earlier verses. Thus, everything that one reads in chapter eighteen of the book of Revelation will have already happened during the pouring out of the seven vials upon the earth. So by way of review, Revelation 16:19 says, "And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." Also, Revelation 17:16 says, "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

c. Celebration in Heaven over the fall of Babylon

So the next event occurring at the same time as the outpouring of the vial judgments is that there will be a great celebration in heaven. But one should note that that celebration will actually be happening for four different reasons. The first is that biblical salvation is of the Lord. The second is that His judgments are true and righteous. The third is that the Antichrist's satanic religious, political, and economic systems will have been destroyed. The fourth is that all the people that will have been martyred during Satan's many centuries long reign of terror which will also include the seven-year Great Tribulation will have been avenged. Revelation 19:1-5 says, "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore...and hath avenged the blood of his servants at her hand...And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great." Of course, that celebration will almost certainly be occurring during the last of the vial judgments because things will be wrapping up.

However, an important caveat to that heavenly celebration must be added. Revelation 19:6, "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth." It is that God is omnipotent which means that He is also all-powerful. That in turn means that the outcome of the struggle between the Antichrist and Him had never been in doubt. As was indicated in chapter five of this text, the Lord is in control of everything. If He were not, then

He would not be God. Therefore, no part of anything that the devil has done since the Garden of Eden could have ever been done if the Lord had not allowed it. No part of anything that the devil will do in the future can ever be done if the Lord does not allow it. So does that make the Lord a co-worker with Satan in bringing about evil in the world? The answer is absolutely not. God is not evil. He is not the author of evil. However, He does allow evil because He lets the devil tempt the people of this existence. In the case of Job as was shared in chapter five of this text, the devil having tempted him had let Job see how faithful he would be to the Lord when things got extremely difficult. While the Lord had already known the answer to that question, Job had not. But by the time that that whole matter had ended, Job had learned firsthand about his faithfulness to the Lord and the devil had learned about it, too.

God is not evil. He is not the author of evil.

d. Support for the Judgment Seat and for the Marriage Supper

Next, Revelation 19:7-9 says, "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me,

Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." So after the above celebration over the truth, righteousness, and salvation of the Lord and over the fall of the Antichrist and his satanic system, the above passage mentions the marriage supper of the Lamb. Two points in that passage confirm the timing of two important events. The first point is that the wife will have made herself ready. Thus, as was shared in chapter three of this text, that event shows a very precise relative timing for the judgment seat of Christ. The use of the word "wife" in those verses refers to the bride of Christ where that bride is the church. Ephesians 5:31-32 says, "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church." Thus, the facts in the above passage that she will have ALREADY made herself ready and that she will have ALREADY been dressed in the proper attire for the marriage supper indicate that the judgment seat of Christ will have already happened. That means that all of the crowns will have already been awarded and that all of the saints will have already been judged by the Lord.

The second point in the above passage is that the marriage supper or the marriage feast for the groom and for his wife in ancient Jewish traditions usually lasted for seven days after the wedding. That tradition which was shared in chapter two of this text is further illustrated by Judges 14:2-14 which says, "And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife. Then...Samson made there a feast...And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of

the feast, and find it out, then I will give you thirty sheets and thirty change of garments...." So consistent with the earlier discussion about the duration of the marriage feast, that passage shows that Samson had enjoyed a seven-day marriage feast with his new wife. In addition to that, Dr. Clarke wrote in his commentary on John 2:1 that the marriage feast normally lasted for seven days [67]. Then in his commentary on John 2:3, Pastor Barnes confirmed the length of the marriage feast by writing that it was either seven or eight days [68]. Thus, if one uses the earlier established biblical standard of one day representing one year based upon Genesis 29:27-30, then the marriage supper or the marriage feast will occur soon after the rapture of the church. It will be immediately after the judgment seat of Christ but still during the very beginning of the seven-year Great Tribulation. In fact, it is because of the early timing of the marriage feast that Revelation 14:14-16 which was earlier mentioned in chapter three of this text cannot possibly be the rapture of the church.

Thus, if one uses the earlier established biblical standard of one day representing one year based upon Genesis 29:27-30, then the marriage supper or the marriage feast will occur soon after the rapture of the church.

However, a final point about the marriage supper of the Lamb that should be mentioned before concluding this section pertains to those individuals that are "called" to be a part of that feast. Revelation 19:7-9 says that they will be "blessed." The Greek word that was used for "blessed" in that passage was *makarios*. It means to be blessed or to be happy. So who are those individuals that will be so blessed or so happy to be "called" to the marriage supper of the Lamb? Dr. Ironside answered that question by writing that those people that are in the universal church make up the bride of Christ. He further indicated that those people that are part of the nation of Israel make up the wife of God the Father [69]. That latter statement may seem strange. But his observation is completely consistent with the comparison of God to His people as a husband to His wife in the Old Testament scriptures. Isaiah 54:5-6 says, "For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God."

Of course, that analogy is purely symbolic. But it explains why the devil hates the nation of Israel so much. It also explains why he so often attacks the church. One may recall the following passage which was earlier quoted in chapter six of this text. Revelation 12:1-13 says, "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered...the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of

iron: and her child was caught up unto God, and to his throne...." It was stated in that earlier discussion that the woman in those verses is the nation of Israel. Her child is Jesus. So the scriptures identify Jesus as the Son of God but also as the Son of the nation of Israel. In addition, He is also the seed of the woman from Genesis 3:14-15 that will crush the head of Satan. The dragon in the above verses is Satan. He had tried for centuries to prevent the birth of Jesus. Once Jesus had been born, then he had tried to use human agents to have Him killed. Finally, he did get Jesus on the cross at Calvary. However, as was indicated in that earlier discussion, the Lord's death on the cross had actually been the very action that had spelled the devil's final doom.

So the scriptures use a very human scenario to express the relationship of God the Father to the nation of Israel. In fact, it IS the chosen nation BECAUSE the woman that would birth Jesus into this existence was that nation. Thus, the devil hates the nation of Israel because of the birth of Jesus. But he also hates the church because she is the bride of the seed of the woman. In a real-life human scenario, few people would ever be surprised to see a person's adversary try to hurt or to even kill someone that is loved by that person. So when one can understand those types of human relationships, then it can help him or her better understand all of scriptures when they speak about the relationships of Jesus, Satan, the nation of Israel, and the church. Concerning those individuals that will be "called" to be at the marriage supper of the Lamb, they are the SAVED people of Israel that make up the symbolic wife of God the Father and that are also the symbolic mother of Jesus. Concerning that picture from a human perspective, the marriage feast will be EXACTLY like a mother and a father rejoicing with their son when he takes a wife. Thus, when one can understand that biblical picture of

the marriage supper of the Lamb, then he or she can also better understand why the family unit is so important in the scriptures.

Symbolically speaking, the scriptures teach that God the Father, the nation of Israel, God the Son, and the church are a family unit. Genesis 2:24-25 says, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed." So the conclusion should be obvious. When a whole nation begins to tear away at that biblically defined family structure, it is also beginning to tear away at the very foundation upon which the Lord has ordered this existence. The scriptures clearly teach one man for one woman for one lifetime except in the case of fornication. They also clearly teach children to live for the Lord and to honor their parents. So from a biblical perspective, there is a clearly defined order for the family unit. That means that those individuals that consciously and intentionally CHOOSE to violate that order do so at their own peril. Galatians 6:7-8 says, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

e. The Second Coming of Christ

Thus, up to the current point within the outpouring of the vials upon the earth, the collapse of the Antichrist's religious system will have been completed. The decline of his political and economic systems will have been accomplished. The celebration in heaven for the previously-mentioned variety of reasons will

have been finished. The marriage supper of the Lamb will be entering into its final moments. So the next major event that will also occur at or near the end of the outpouring of the vials upon the earth will be the second coming of Christ. Revelation 19:11-16 says, "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war...And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword...he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Thus, in that passage, there are five important points that need to be discussed.

First, the Lord will symbolically ride from heaven on a white horse. So after His celebratory marriage supper with His bride and with His "called" guests, He will ride to earth to overthrow the devil and to claim His kingdom. In the scriptures, the color "white" is often associated with righteousness and purity. Thus, the saints in Revelation 19:7-9 will be given "fine linen, clean and white" following the *bema* judgment of Christ. Similarly, the saints in the Lord's army in Revelation 19:11-16 which will probably be the same saints as in Revelation 19:7-9 will be "clothed in fine linen, white and clean," too. However, from an entirely different perspective, Pastor Barnes indicated that the white horse in Revelation 19:11-16 will symbolize the Lord's final victory over the beast and over the false prophet [70]. Reverend Faucett went even further by comparing the white horse with Jesus riding a horse and a donkey into Jerusalem during His

triumphal entry. Of course, on that occasion, He had not ridden both animals at the same time. But the horse had symbolized going to battle while the donkey had symbolized coming in peace. Then Reverend Faucett said that Jesus will be the prince of peace once all of His enemies will have been conquered [71]. One should note, though, that there is another white horse that will be revealed during the first seal judgment in Revelation 6:1-2. That white horse was discussed in chapter four of this text. However, it was indicated at that time that the rider of that horse will be a counterfeit of the faithful and true rider that will come from heaven in Revelation 19:11-16.

Second, the first symbolic name that will be given to the rider of the white horse in the above passage is "Faithful and True." That rider is obviously the Lord because He will come from heaven. In addition, those attributes also match His character. The psalmist wrote in Psalm 119:86, "All thy commandments are faithful...." Psalm 119:138 says, "Thy testimonies that thou hast commanded are righteous and very faithful." Psalm 119:142 says, "Thy righteousness is an everlasting righteousness, and thy law is the truth." Psalm 119:151 says, "Thou art near, O LORD; and all thy commandments are truth." John 14:6 says, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." So Jesus is clearly faithful and true. However, by contrast, the white horse rider from Revelation 6:1-2 will NOT come from heaven. He also will NOT be faithful or true. Therefore, he will be earthly and of this world. He will be the Antichrist and he will also be coming to power by pretending to be the Lord.

Third, the rider will be "clothed with a vesture dipped in blood." When Jesus rides the white horse from heaven, He will be wearing a garment that has

been dipped in blood. Dr. Clarke wrote that that vesture dipped in blood is described by Isaiah 63:2-3 [72]. Those verses say, "Wherefore art thou red in thine apparel...their blood shall be sprinkled upon my garments, and I will stain all my raiment." He then indicated that those garments will symbolize someone that has just come from a recent slaughter. However, while he thought that the person in those garments might be someone like Judas Maccabeus, Pastor Henry indicated that the rider on the white horse is Jesus [73]. Judas Maccabeus had been an early Jewish hero that had been part of a battle that would later lead to the annual Jewish celebration of Hanukkah. But by contrast, Jesus is the one that had died on the cross at Calvary to pay the sin debt for those people that will come to Him by faith in the right spirit and with the right attitude. Thus, the position of this text is that Pastor Henry was correct about the rider in those garments being Jesus.

Fourth, the Lord's second symbolic name in Revelation 19:11-16 will be the "Word of God." That name or title closely matches what the Apostle John had earlier written about Jesus in His gospel. John 1:1-3 says, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." Thus, in that passage, Jesus was identified as the word of God. Therefore, it only seems reasonable that that will be one of His titles when He comes to earth for the second time. An additional observation from John 1:1-3 is that the apostle had also identified Jesus as the Creator of all things. That not only places Him at Creation as the Creator, but it also proves that He was and is the Son of God and the second person of the Trinity. John 8:57-58 says, "Then said the Jews unto him, Thou art not yet fifty years old, and hast thou

seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."

Fifth, Jesus will be with His armies which will also come from heaven on white horses with Him. They will be "clothed in fine linen, white and clean." That point has already been discussed twice. It was first discussed in chapter two of this text to show that the rapture of the church will occur before the Great Tribulation. It was later discussed in chapter three of this text to show that the saints in the Lord's army will have already stood before Him at the judgment seat of Christ. Therefore, they will have received their rewards. They will also be wearing their clean, white garments. Then once they are here, they will rule with the Lord during His millennial reign.

f. Will the Second Coming of Christ be Literal?

So the above passage presents a pretty strong picture of an event that will literally be happening. The events of the Great Tribulation that have already been discussed in the preceding pages of this text also present pretty strong pictures of events that will be literally happening. But many commentators, theologians, and biblical scholars would still argue that those events are really symbolic rather than literal. Thus, the question is how can one know for sure that Jesus will literally come again with His army of saved saints to defeat the devil and to set up His millennial kingdom? The answer is that one can have reasonable certainty about those events by examining other prophecies in the scriptures to determine if they had been literally fulfilled. The rationale for that is very simple. If the key past prophecies had literally happened, then there is every reason to believe that those

prophecies about the end times that have not yet happened will also be literal. Similarly, if the key past prophecies had literally happened, there is also no reason to believe that the end time prophecies will not be literal. So in the next three sections of this text, some of the prophecies about Abraham, about the Babylonian captivity, and about the first coming of Christ will be considered. Then, some of the prophecies that imply the literal second coming of Christ will be considered. If those past prophecies had literally come to pass, then the conclusion will be that the future prophecies about the rapture and about the second coming of Christ will also literally come to pass.

If the key past prophecies had literally happened, then there is every reason to believe that those prophecies about the end times that have not yet happened will also be literal.

1. The Promises to Abraham had been Literal

After Abraham had turned to the Lord while still living in Ur of the Chaldees, the first below passage shows that God had told him to leave that area to go to a land that he would be shown. The second below passage shows that the Lord had again reiterated those same promises to him. Genesis 12:1-3 says,

"Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Genesis 13:14-16 says, "And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered."

Thus, contained within those promises was the promise of a very large family. But according to the scriptures, his wife and he had already been well advanced in years. Therefore, they had both been too old to have children. But was that promise literally fulfilled? The answer is yes. Abraham and Sarah brought Isaac into the world and from there their family grew tremendously into what are now the Jewish people. Also contained within those promises was the promise of a very large piece of land. So was that promise literally fulfilled? Again the answer is yes. Today, that piece of property which is in the Middle East is still a hotbed within the world where many peoples are fighting over exactly how God had intended His promise. But among those different peoples, no one in that part of the world questions the existence of Abraham or the validity of those promises.

2. The Babylonian Captivity of Israel had been Literal

The second set of Old Testament prophecies to consider is the prophecies about the Israeli captivity in Babylon. During those early days of human history, the nation of Babylon had been a world powerhouse. They had been at that time the most powerful nation in the world as well as in the history of mankind. So because the nation of Israel had been rebellious against the Lord and because they had worshipped idols, the Lord had told them through the Prophet Isaiah and also through the Prophet Jeremiah that they would be carried as captives to Babylon. First, Isaiah had told King Hezekiah in II Kings 20:17-18, "Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon." Second, Jeremiah 20:4 says, "For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword."

Then, even before those above prophecies had come to pass, the Lord had also told the nation of Israel through Jeremiah that they would remain in Babylon for seventy years. First, Jeremiah 25:11 says, "And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years." Second, Jeremiah 29:10 says, "For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my

good word toward you, in causing you to return to this place." So had those prophecies been literally fulfilled? The answer again is yes. According to the historical accounts, the Jewish captivity in Babylon had begun around 608 BC and had ended around 538 BC. Other accounts say that it had begun around 586 BC and had ended around 516 BC. But either way, both accounts show that the prophesied captivity had been literally fulfilled and that the prophesied duration of the prophesied captivity had also been literally fulfilled [74]. Thus, a summary of secular history shows the approximate timing of the Babylonian captivity to be about 586 BC to 516 BC, the rebuilding of the temple in Jerusalem to be around 521 BC, and the rebuilding of the city and the walls around the city to be around 445 BC [75]. In fact, one may recall that latter date from the earlier discussion of Daniel 9:24-27 in chapter two of this text. So the prophecies concerning Babylon had been literally fulfilled.

3. The First Coming of Jesus had been Literal

The next prophecy to consider is the one by the Prophet Isaiah concerning the incarnation of Jesus. Many other prophecies which will not be listed here had also been given. But Isaiah 9:6-7 says, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this." According to the following passage, that

prophecy was also literally fulfilled. Luke 2:11-16 says, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men...And they came with haste, and found Mary, and Joseph, and the babe lying in a manger."

After Jesus had been incarnated, He satisfied numerous other Old Testament prophecies about Himself. One of the most important was also given by the Prophet Isaiah. Isaiah 53:3-5 says, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." That prophecy clearly explains that Jesus would give His life to purchase an eternal pardon for those sinners that would come to Him by faith. Then, many years later, the Apostle Matthew wrote about the literal fulfillment of that prophecy. Matthew 27:24-31 says, "When Pilate saw that he could prevail nothing...he had scourged Jesus, he delivered him to be crucified...And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him,

and put his own raiment on him, and led him away to crucify him." Thus, those prophecies had also been literally fulfilled.

That prophecy clearly explains that Jesus would give His life to purchase an eternal pardon for those sinners that would come to Him by faith.

4. The Second Coming will also be Literal

Now because of the literal fulfillment of the above passages, the below passages are also expected to be literally fulfilled. It simply does not make sense for the Lord to speak literally about all of the prophetic passages that have already happened and not also speak literally about the prophetic passages that have not yet happened.

So Matthew 16:27-28 says, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." Concerning that passage, Pastor Barnes wrote that Jesus will come again in glory to the earth to judge the world [76]. Concerning the next two passages, Reverend Brown wrote that they also refer to the second coming of Christ [77]. In fact, Jesus had warned

that those days would be similar to the days of Noah. Thus, Matthew 24:36-39 says, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matthew 24:44 says, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

Concerning the below passage, Dr. Clarke wrote that those verses refer to the second coming of Christ [78]. He will be coming again to the earth to judge the people of the earth. But it will be the white throne judgment which will be discussed in the next chapter of this text rather than the judgment seat of Christ. The second and third below passages also prophesy the time when Jesus will come to judge the people of the earth. Thus, Matthew 25:31-33 says, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left." Then Acts 1:11 says, "Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." After that, Colossians 3:4 says, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

In addition to those passages, the following passages also prophesy about the second coming of Christ. One will probably note that most of them are related

to the white throne judgment. Thus, I Thessalonians 5:1-2 says, "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." I Timothy 6:14-16 says, "That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen." II Timothy 4:1-2 says, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

After that, Hebrews 9:27-28 says, "And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Hebrews 10:37 says, "For yet a little while, and he that shall come will come, and will not tarry." James 5:8 says, "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." Jude 1:14-15 says, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Revelation 22:20-21 says, "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen." Thus, all of the above verses

strongly suggest that Jesus is literally coming again. Moreover, the literal aspect of all of those above biblical prophecies also suggests that His second coming like His first coming will be literally fulfilled.

***Thus, all of the above verses strongly
suggest that Jesus is literally coming again.***

Chapter 9 – Armageddon, Millennium, and White Throne

"And he gathered them together into a place called in the Hebrew tongue Armageddon." [Revelation 16:16]

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." [Revelation 19:17-18]

After the second coming of Jesus, the first above passage says that there will be a massive war in a place that in the Hebrew tongue is called Armageddon. That war was first mentioned in chapters six and seven of this text, respectively, as a "before announcement" and also as occurring between the sixth and seventh vial judgments. But as was also indicated in chapters seven and eight of this text, the details of the vial judgments are most likely provided in chapters seventeen through twenty in the book of Revelation. Thus, the second above passage is probably expanding on what has already been mentioned in this text as well as what was mentioned in the earlier chapters of the book of Revelation. So from that second passage, it is obvious that much blood will be shed in the above war. The kings of the nations that oppose the Lord will be killed. The captains of the opposing armies will be killed. The opposing troops will be killed. Their horses will be killed. Basically everyone and everything that opposes the Lord will be killed and destroyed. Then, the beast who is the Antichrist and the false prophet

will be captured and thrown into the lake of fire. Revelation 19:20 says, "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."

So after the Antichrist and the false prophet will have been cast into the lake of fire, the devil will next be thrown into the bottomless pit and will be kept there for one thousand years. During that time in what is normally referred to as the millennial reign of Christ, Jesus will reign upon the earth. At the end of that time, the devil will be set loose for a short season so that he will have one last chance to deceive and to bring others down. Revelation 20:1-6 says, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season...I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power...."

So that passage says that those saints that will have remained faithful to the Lord to the very end will reign with Him during His millennial reign. They

will be those that will have been martyred for Him, that will not have worshipped the Antichrist, and that will not have received the mark of the beast. They will also be those individuals that are part of the first resurrection which above has been described as blessed and holy. So, with regard to the first resurrection, an expression has been popularized which goes like the following. "Born once, die twice. Born twice, die once." In other words, those people in Revelation 20:1-6 that have been found faithful will be part of the first resurrection. They will also reign with the Lord during His millennial reign. Therefore, they will be with Him at that time. They will also be with Him forever and ever. However, more than reigning with Jesus, their real blessing will be that they will be with Him forever and ever. They will have been born twice in that they will have at some point in their life been born again. But because they have been born again or have been born a second time, they will only die once.

The second part of the above popular expression applies to those people that will NOT be part of the first resurrection. They will have been born once. So they will die twice. Revelation 20:11-15 says, "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." So those people that stand before

the great white throne judgment will be those individuals that will have NOT come to the Lord by faith to be saved. They will die lost. They will face an eternity being totally separated from the Christ that loves them and that had died on the cross for them to purchase their eternal pardon. Will they die lost because God hates them? The answer is no because He loves them. Will they die lost because they had failed to measure up to the Lord's very high standards? The answer to that question is also no because everyone has fallen short of the glory of God. So they will actually die lost because they will have turned away from the gift of salvation that is freely given to anyone and to everyone that will come to the Lord by faith in the right spirit and with the right attitude. Because of that, they will die lost and they will also experience the second death. Unfortunately, many people might laugh at or joke about that kind of end to their life while on this side of the grave. But no one that dies without Christ will be laughing on the other side of the grave.

***But no one that dies without Christ will be
laughing on the other side of the grave.***

a. Few People will be saved after the Rapture of the Church

So with the battle at Armageddon, with the one thousand-year millennial reign by Jesus, and with the white throne judgment, the greater part of the events

in the book of Revelation will have been completed. Therefore, the final point to be made in this text rests with the fact that very few people will be saved during the Great Tribulation. That topic was briefly addressed earlier in chapter three of this text. But in the following paragraphs, four of the specific scriptural reasons that very few people will be saved will be discussed.

First, Paul wrote to the church at Thessalonica that those people that have rejected the truth of the Lord prior to the rapture of the church will be sent a strong delusion during the Great Tribulation. That point was discussed earlier in chapters three, six, and nine of this text. So by way of review, II Thessalonians 2:7-12 says, "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." In other words, those people that had not had time for the Lord before the rapture will not have time for Him after the rapture. Based upon all that will be happening around them, they will probably be much more concerned about their immediate survival than about their eternal salvation.

Second, Luke 16:23-26 says, "And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip

the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." The lesson from those verses is that if the rich man could NOT have a second chance once he had learned the truth, then there is no reason to believe that anyone that rejects the truth of God before the rapture of the church will have a second chance either. It is important to realize that Jesus did NOT die on the cross and that God does NOT extend mercy because they are desperate for people to come to them. They have done and still do those things because they love the people of their creation. So it is a blessing to every person that CHOOSES to respond to their love in like kind.

Third, Isaiah 55:6-7 says, "Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon." Those verses are clear when they say that the Lord will NOT always be found or be near. The point is that the scriptures always teach today and now rather than tomorrow and later. Today and right now are the times to come to the Lord by faith to be saved if an individual has not already so done. Something as important as getting right with the Lord is critical enough to every human being that he or she should NEVER put it off for even one moment. II Corinthians 6:1-10 says, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation

have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation)...." Thus, in that passage, Paul wrote that the window of opportunity for getting saved is today. It is right now. However, that window might be closed by this time tomorrow.

Fourth, knowledge is ALWAYS a hindrance to faith because Hebrews 11:1 says, "Now faith is the substance of things hoped for, the evidence of things not seen." Therefore, a person that has seen and that has also experienced the effects of the rapture cannot be saved because that knowledge would be a hindrance to his or her faith. In addition, Hebrews 11:6 says, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." So a person cannot please God apart from faith. However, a person also cannot be saved apart from faith. Thus, the problem in the above example with the rich man in *hades* is that he would NOT have been trying to come to the Lord BY FAITH because he had really wanted to be in a personal relationship with Him. He would have been trying to come to Him to get out of *hades*. So in like manner, the person that has been left behind after the rapture having had an earlier opportunity to come to the Lord by faith cannot be saved for the same reason. He or she will be trying to escape the consequence of having been left behind rather than trying to come to the Lord to be in a personal relationship with Him. Jesus is the second person of the Trinity. He is the Lord. He is the Savior. However, He is not and will not be anyone's doormat. Paul wrote in Ephesians 2:8-9, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

***Jesus is the second person of the Trinity.
He is the Lord. He is the Savior. However,
He is not and will not be anyone's doormat.***

b. The Most Important Thing to get right in this Life

So in concluding this text and in also recognizing the most important thing in this life, the verse that was earlier quoted in chapter eight of this text needs to be quoted again. It is Galatians 6:7-8 which says, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Thus, if one really thinks about it, the whole book of Revelation is really about reaping. Those people that will have come to the Lord by faith in the right spirit and with the right attitude will reap everlasting life in *paradeisos* with the Lord once they are on the other side of the grave. But those people that will NOT have come to Him by faith will reap possible time in the middle of the calamities of the Great Tribulation plus a definite eternal life of doom and of condemnation forever separated from God. Their departed soul will go to *hades* where it will suffer untold agonies. Then, after the white throne judgment, their body and their soul as one will go to *gehenna* where it will suffer even greater agonies forever and ever. Therefore, it has already been stated once in this text. But it needs to be stated again in this closing section. Choosing to be

SAVED is a personal choice. But choosing to be NOT SAVED is also a personal choice.

So very simply, the three below statements explain how people get saved and what their position in the Lord will be once they are saved. Those steps show that true biblical salvation involves changing one's mind about some things. That is what it means to repent. II Peter 3:9 says, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." Next within that context of repenting, true biblical salvation involves seeking the Lord, committing to Him, trusting in Him, and entering into a personal relationship with Him. Therefore, all of those components can be expressed in the following three statements.

1. True biblical salvation ONLY occurs when the unsaved individual has changed his or her mind about SEEKING the "Creator of Everything" with all of his or her HEART. Jeremiah 29:12-13 says, "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart."
2. True biblical salvation ONLY happens when the unsaved person has changed his or her mind about COMMITTING to and TRUSTING in the "Creator of Everything." John 3:16 says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."
3. True biblical salvation ONLY happens when the unsaved person has changed his or her mind about entering into a personal RELATIONSHIP with the "Creator of Everything." I John 1:3 says, "That which we have seen and heard declare we unto you,

that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

With the second point, one should note that the Greek word *pisteuo* which was used for "believeth" in John 3:16 actually means that the person commits to and trusts in the object of his or her belief. Therefore, that literally means that true biblical salvation is COMMITTING oneself to the Lord and also TRUSTING in Him.

But in saying that, one probably also noticed in the above three statements that the label of "Creator of Everything" was substituted for the literal name of Jesus. Why is that? The answer is because a person does not have to actually know the "Creator of Everything" by the name of Jesus to be saved. Jesus is the Lord. He is the "Creator of Everything." He is the one that died on the cross at Calvary so that people can be forgiven for their sins. But an individual does not have to actually know Him by His given name of Jesus to be saved. To show why that is true is pretty simple. First, most people do not know the name of the individual that built their automobile. However, they are still able to enjoy the benefits of automotive transportation. They do not know the name of the individual or of the individuals that built their home. But they are still able to enjoy the benefits of an enclosed shelter. So in the same sense, they also do not have to know the literal incarnation name of Jesus to enjoy the benefits of the salvation that only He can provide.

However, secondly and much more importantly, Paul had even said that Jesus is the "Creator of Everything." Ephesians 3:9 says, "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Also in speaking

about Jesus, Colossians 1:16 says, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." Therefore, he had clearly indicated that Jesus was and is the "Creator of Everything." So if someone is seeking Jesus with all of his or her heart, then he or she is also seeking the "Creator of Everything." Similarly, if someone is seeking the "Creator of Everything" with all of his or her heart, then he or she is also seeking Jesus. They are one and the same. Thus, salvation is and ALWAYS has been a matter of the heart. It has NEVER been a matter of the intellect or of what comes out of one's mouth in some kind of memorized prayer for salvation. Understanding that simple truth explains how people like Moses, Abraham, Job, Joseph, Solomon, David, Elijah, Elisha, Ruth, and all of the other Old Testament saints would have gotten saved.

However, secondly and much more importantly, Paul had even said that Jesus is the "Creator of Everything."

Unfortunately, though, based upon the authority of scriptures, most people will still die lost even though it is very easy to be saved. Jesus said in Matthew 7:13-14, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait

is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." So the real question is why people will still die lost. Why will they choose the broad way that leads to destruction when they could just as easily take the narrow way that leads to life? Perhaps one of the biggest reasons is because the devil does a very good job of deceiving people and of distracting them. How many individuals believe that the way to be saved is to be a very good and a very moral person? Many people probably do. But that is a lie of Satan. Ephesians 2:8-9 says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." How many people think that the primary goals in life are or should be to get a good education, to get a good job, to have a nice house, and to have a lot of money in the bank? Many people probably do. However, that is another lie of Satan. Matthew 16:26 says, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Thus, there are a great many distractions in this existence.

But the simple fact is that nothing in this existence is more important than seeking the Lord with all of one's heart and living for Him. Nothing in this existence is more important than being committed to the Christ, than trusting in Him, and than being in a personal relationship with Him. The Lord will never turn anyone away that comes to Him by faith in the right spirit and with the right attitude. But once again, the problem is that people get too distracted by all of the sideshows in life and never come to Him. So in concluding this text, the hope is that many people will see past all of the deceptions and will see past all of the distractions of this existence and come to the Lord to be saved. John 3:16 says,

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

So in concluding this text, the hope is that many people will see past all of the deceptions and will see past all of the distractions of this existence and come to the Lord to be saved.

Appendix A

Appendix A – An Explanation of True Biblical Salvation

The final truth to be presented in this text is that heaven is a prepared place for prepared people. That final truth was taught by Jesus in Matthew 25:1-13 which is about five virgins who had been prepared for the arriving groom and about five virgins who had not been prepared. The central teaching of His parable is that ALL individuals need to prepare if they have not already done so for that which comes on the other side of the grave. It has sometimes been said that people would behave differently if they knew for sure that heaven really exists. While that may be true, such a statement is theologically flawed. If people knew for an absolute certainty that heaven is real, then they WOULD rush to the Lord to be SAVED rather than just trying to clean up their act to somehow slip into heaven under the wire. Ephesians 2:8-9 says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

Therefore, before concerning oneself with getting into heaven, a person should FIRST be concerned about coming to the Lord by faith to be SAVED. The first step is that a person must CHOOSE to be SAVED. The simple fact is that no one gets SAVED by accident. Another simple but important fact is that no one who goes to be with the Lord in heaven when he or she leaves this existence will be surprised to be there. After choosing to be SAVED, a person must then CHOOSE to come to the "Creator of Everything" to actually be SAVED. To do that, he or she must look past the deceptions and the distractions of this life and make some important decisions. Therefore, each step that leads to being SAVED

will be discussed below. The words that will be presented are SEEK, COMMIT, and TRUST.

a. Choosing to be saved is an individual choice

Concerning consequences, Galatians 6:7-8 says, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." If one thinks about it, the final consequence of a person's life is about reaping. Those people who will have come to the Lord by faith in the right spirit and with the right attitude while in this life will reap everlasting life in *paradeisos* ("paradise") with the Lord and then in *ouranos* ("heaven") with Him. But those people who will NOT have come to Him will reap an eternal life of doom and condemnation forever separated from God. Their departed soul will go to *hades* ("hell") where it will suffer untold agonies. Then, after the white throne judgment, their body and soul as one will go to *gehenna* ("the lake of fire") where it will suffer even greater agonies forever and ever. Therefore, it is very important to understand that choosing to be SAVED is an individual choice. But choosing to not be SAVED is an individual choice, too.

So very simply, the first two below statements explain how people get saved. The third statement explains what their position in the Lord will be once they are saved. Those steps show that true biblical salvation involves changing one's mind about some things. That is what it means to repent. II Peter 3:9 says, "The Lord is not slack concerning his promise, as some men count slackness; but

is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." Next within the context of repenting, true biblical salvation involves SEEKING the Lord, COMMITTING to Him, and TRUSTING in Him. When those things are done, then the person will enter into a relationship with the Lord. Therefore, each of those parts can be expressed through the following three statements.

1. True biblical salvation ONLY occurs when the unsaved individual has changed his or her mind about SEEKING the "Creator of Everything" with all of his or her HEART. Jeremiah 29:12-13 says, "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart."
2. True biblical salvation ONLY happens when the unsaved person has changed his or her mind about COMMITTING to and TRUSTING in the "Creator of Everything." John 3:16 says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."
3. True biblical salvation ONLY happens when the person enters into a personal RELATIONSHIP with the "Creator of Everything." I John 1:3 says, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

With the second point, one needs to understand that the Greek word *pisteuo*, which was used for "believeth" in John 3:16, actually means that the person commits to and trusts in the object of his or her belief. Therefore, that literally

means that true biblical salvation is COMMITTING oneself to the Lord and also TRUSTING in Him.

Therefore, that literally means that true biblical salvation is COMMITTING oneself to the Lord and also TRUSTING in Him.

b. Salvation is coming by faith to the "Creator of Everything"

But in making the above statements, one probably noticed the label "Creator of Everything" was used instead of the literal name of Jesus. Why is that? The answer is because a person does NOT have to actually know the "Creator of Everything" by the name of Jesus to be saved. Jesus is the Lord. He is the "Creator of Everything." He is the one who died on the cross at Calvary so that people can be forgiven for their sins. But an individual does not have to actually know Him by His given incarnation name of Jesus to be saved. To show why that is true is pretty simple. First, most people do not know the name of the individual who built their automobile. But they are still able to enjoy the benefits of automotive transportation. They do not know the name of the individual or of the individuals who built their home. But they are still able to enjoy the benefits of an enclosed shelter. So in the same sense, they also do not have to know the

literal incarnation name of Jesus to enjoy the benefits of the salvation that only He can provide.

However, secondly and much more importantly, Paul had even said that Jesus is the "Creator of Everything." Ephesians 3:9 says, "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Also in speaking about Jesus, Colossians 1:16 says, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." Therefore, he had clearly indicated that Jesus was and is the "Creator of Everything." So if someone is seeking Jesus with all of his or her heart, then he or she is also seeking the "Creator of Everything." Similarly, if someone is seeking the "Creator of Everything" with all of his or her heart, then he or she is also seeking Jesus. They are one and the same. Thus, salvation is and ALWAYS has been a matter of the heart. It has NEVER been a matter of the intellect or of what comes out of one's mouth in some kind of memorized prayer for salvation. Understanding that simple truth explains how people like Moses, Abraham, Job, Joseph, Solomon, David, Elijah, Elisha, Ruth, and all of the other Old Testament saints would have gotten saved.

Unfortunately, though, based upon the authority of scriptures, most people will still die NOT SAVED even though it is very easy to be SAVED. Jesus had said in Matthew 7:13-14, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." So the real question is why people will still die lost.

Why will they choose the broad way that leads to destruction when they could just as easily take the narrow way that leads to life? Perhaps one of the biggest reasons is because the devil does a good job of deceiving and distracting people. How many individuals think that the way to be SAVED is to be a very good and a very moral person? Many people probably do. However, that is a lie of Satan. Ephesians 2:8-9 which was just quoted above says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." How many people believe that the primary goals in this existence are or at least should be to get a good education, to get a good job, to have a nice house, and to have a lot of money in the bank? Many people probably do. However, that is another lie of the devil. Matthew 16:26 says, "For what is a man profited, if he shall gain the whole world, and lose his own soul?" or what shall a man give in exchange for his soul?" Therefore, there are a great many deceptions and a great many distractions in this existence, and many people are being taken in by them.

Therefore, there are a great many deceptions and a great many distractions in this existence, and many people are being taken in by them.

c. Looking past the deceptions and the distractions of life

The simple fact is that nothing in this existence is more important than seeking the Lord with all of one's heart and then living for Him. Nothing in this existence is more important than being committed to the Christ, than trusting in Him, and then being in a personal relationship with Him. In fact, one hundred years from this very moment, those are the only things that will really matter to every single person who is alive today. This may be a simple thought. But it is still very true. If something in this life will not be important on the other side of the grave, then it is not really very important on this side of the grave. Not one person who has already entered eternity cares who won the important sporting events of this year or who won the highest political offices of their former land. The only thing that is important to any of them is what they had done with the Lord while they had been in this life. The Lord will NEVER turn anyone away who comes to Him by faith in the right spirit and with the right attitude. But once again, the problem is that many people get too distracted by all of the sideshows of this life and never come to Him. So the hope is that many people will see past all of the deceptions and all of the distractions of this existence and will come to Him to be saved. John 3:16 says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

*If something in this life will not be
important on the other side of the grave,
then it is not really very important on this
side of the grave.*

d. The ONLY conclusion that makes sense

The final truth to realize is that those people who have died NOT SAVED even in the distant past are still in *hades* at this very moment. They are suffering terribly. Therefore, it is definitely NOT a place to which anyone would ever want to go. But as bad as *hades* is and will be, *gehenna* will be much, much worse. For that reason, the solution is simple. If a person could spend just one day or even one moment in *gehenna*, then he or she would quickly discover just how bad it would be to be there for all eternity. Then, he or she would rush to Jesus to be SAVED. Therefore, coming to the Lord by faith NOW even without having had that moment in *gehenna* is the only conclusion that makes any real sense for people in this existence. The Apostle Paul wrote in I Corinthians 15:31 that he had daily died to self. So in that same sense of giving oneself wholly unto the Lord and of completely trusting in Him, the following prayer is offered as a way by which to live. But the words are not just meant to be words. They are instead meant to be like a daily creed for one's life. **Lord, I give my heart, my life, and my health to You. To the best of my ability, I trust all of these things to You in Jesus' name. Amen.**

Endnotes

1. Wikipedia the Free Encyclopedia, Preterism, <http://en.wikipedia.org/wiki/Preterist> [Public Domain]
2. Alfred Edersheim, "Chapter XI," The Life and Times of Jesus of Nazareth <http://www.ccel.org/ccel/edersheim/lifetimes.vii.xi.html> [Public Domain]
3. Wikipedia the Free Encyclopedia, Idealism (Christian eschatology), http://en.wikipedia.org/wiki/Idealism_%28Christian_eschatology%29 [Public Domain]
4. Albert Barnes, "I Thessalonians 1:10," Barnes' Notes on the New Testament <http://www.ccel.org/ccel/barnes/ntnotes.xvi.i.x.html> [Public Domain]
5. W.E. Vine, "anger," Vine's Complete Expository Dictionary Of Old And New Testament Words, <http://www.studydrive.org/dictionaries/ved/view.cgi?n=118> [Public Domain]
6. Matthew Henry, "I Thessalonians, Chapter 1, Verses 6-10," Matthew Henry's Concise Commentary on the Bible, <http://www.ccel.org/ccel/henry/mhcc.xliv.i.html> [Public Domain]
7. Adam Clarke, "Daniel 9:25," Adam Clarke's Commentary <http://www.studydrive.org/commentaries/acc/view.cgi?bk=26&ch=9> [Public Domain]
8. Clarke, Ibid, "Introduction to the Book of Nehemiah," <http://www.studydrive.org/commentaries/acc/view.cgi?bk=15&ch=0> [Public Domain]
9. A. R. Faucett, "Daniel 9:24," Commentary Critical and Explanatory on the Whole Bible, <http://www.ccel.org/ccel/jamieson/jfb.x.xxvii.x.html> [Public Domain]
10. William R. Newell, "Romans 8:1-2," Romans Verse-by-Verse <http://www.ccel.org/ccel/newell/romans.ix.html> [Public Domain]

11. Harry A. Ironside, "Revelation 11:1-19," Ironside's Notes on Selected Books, <http://www.studylight.org/commentaries/isn/view.cgi?bk=65&ch=11> [Public Domain]
12. Barnes, Ibid, "Luke 14:14," <http://www.ccel.org/ccel/barnes/ntnotes.vi.xiv.xiii.html> [Public Domain]
13. Clarke, Ibid, "II Timothy 4:8," <http://www.studylight.org/commentaries/acc/view.cgi?bk=54&ch=4> [Public Domain]
14. Barnes, Ibid, "James 1:12," <http://www.ccel.org/ccel/barnes/ntnotes.xxiii.i.xii.html> [Public Domain]
15. Clarke, Ibid, "James 1:12," <http://www.studylight.org/commentaries/acc/view.cgi?bk=58&ch=1> [Public Domain]
16. Ibid, "II Thessalonians 2:3" <http://www.studylight.org/commentaries/acc/view.cgi?bk=52&ch=2> [Public Domain]
17. Ironside, Ibid, "Everlasting Consolation; The Rise of the Antichrist," <http://www.studylight.org/commentaries/isn/view.cgi?bk=52&ch=2> [Public Domain]
18. Ibid, "The First Seal (Revelation 6:1-2)," <http://www.studylight.org/commentaries/isn/view.cgi?bk=65&ch=6> [Public Domain]
19. Arthur Walkington Pink, "Comparison between Christ and the Antichrist," The Antichrist, <http://www.ccel.org/ccel/pink/antichrist.chap05.viii.html> [Public Domain]
20. Henry, Ibid, "I Thessalonians, Chapter 1, Verses 1-8," <http://www.ccel.org/ccel/henry/mhcc.xliv.i.html> [Public Domain]

21. Ironside, Ibid, "The Second Seal (Revelation 6:3-4)," <http://www.studylight.org/commentaries/isn/view.cgi?bk=65&ch=6> [Public Domain]
22. Pink, Ibid, "The Career of the Antichrist," <http://www.ccel.org/ccel/pink/antichrist.chap06.html> [Public Domain]
23. Ironside, Ibid, "The Third Seal (Revelation 6:5-6)," <http://www.studylight.org/commentaries/isn/view.cgi?bk=65&ch=6> [Public Domain]
24. Faucett, Ibid, "Revelation 6:6," <http://www.ccel.org/ccel/jamieson/jfb.xi.xxvii.vii.html> [Public Domain]
25. Ethelbert William Bullinger, "The Sealing of the 144,000," Commentary on Revelation, <http://www.ccel.org/ccel/bullinger/apocalypse.vii.html> [Public Domain]
26. Ironside, Ibid, "The Seventh Seal (Revelation 8:1-6)," <http://www.studylight.org/commentaries/isn/view.cgi?bk=65&ch=8> [Public Domain]
27. Barnes, Ibid, "Revelation 8:7" <http://www.ccel.org/ccel/barnes/ntnotes.xxx.viii.vii.html> [Public Domain]
28. Ironside, Ibid, "The Final Storm (Revelation 8:7-13)," <http://www.studylight.org/commentaries/isn/view.cgi?bk=65&ch=8> [Public Domain]
29. Faucett, Ibid, "Revelation 8:7," <http://www.ccel.org/ccel/jamieson/jfb.xi.xxvii.ix.html> [Public Domain]
30. Matthew Henry, "The Sounding of the Four Trumpets (Revelation 8:7-13)," Commentary on the Whole Bible VI (Acts to Revelation), <http://www.ccel.org/ccel/henry/mhc6.Rev.ix.html> [Public Domain]

31. Bullinger, Ibid, "The Seventh Seal,"
<http://www.ccel.org/ccel/bullinger/apocalypse.ix.html> [Public Domain]
32. Clarke, Ibid, "Revelation 8:7,"
<http://www.studylight.org/commentaries/acc/view.cgi?bk=65&ch=8> [Public Domain]
33. Ironside, Ibid, "Chapter Eight The Breaking Of The Seventh Seal,"
<http://www.studylight.org/commentaries/isn/view.cgi?bk=65&ch=8> [Public Domain]
34. Barton W. Johnson, "Verse 8-9," The People's New Testament,
<http://www.studylight.org/com/pnt/view.cgi?bk=65&ch=8> [Public Domain]
35. Bullinger, Ibid, "The Second Trumpet (viii. 8, 9),"
<http://www.ccel.org/ccel/bullinger/apocalypse.ix.html> [Public Domain]
36. William Milligan, "Revelation 8:7," Expositor's Bible: The Book of Revelation, edited by Dr. W. Robertson Nicoll,
<http://www.ccel.org/ccel/milligan/expositorrev.viii.html> [Public Domain]
37. Faucett, Ibid, "Revelation 8:13,"
<http://www.ccel.org/ccel/jamieson/jfb.xi.xxvii.ix.html> [Public Domain]
38. Ironside, Ibid, "The Conflict of the Second Woe (Revelation 9:13-21),"
<http://www.studylight.org/commentaries/isn/view.cgi?bk=65&ch=9> [Public Domain]
39. Pink, "Chapter Nine – The Worldward Results of the Redeemer's Return,"
Redeemer's Return, <http://www.ccel.org/ccel/pink/return.ch9.html> [Public Domain]
40. Faucett, Ibid, "Revelation 13:11,"
<http://www.ccel.org/ccel/jamieson/jfb.xi.xxvii.xiv.html> [Public Domain]

41. Ironside, Ibid, "The Everlasting Gospel (Revelation 14:6-7)," <http://www.studylight.org/commentaries/isn/view.cgi?bk=65&ch=14> [Public Domain]
42. Bullinger, Ibid, "The First Angel (xiv. 6,7)," <http://www.ccel.org/ccel/bullinger/apocalypse.xv.html> [Public Domain]
43. Faucett, Ibid, "Revelation 14:6," <http://www.ccel.org/ccel/jamieson/jfb.xi.xxvii.xv.html> [Public Domain]
44. Ironside, Ibid, "The Solemn Harvest (Revelation 14:14-16)," <http://www.studylight.org/commentaries/isn/view.cgi?bk=65&ch=14> [Public Domain]
45. Bullinger, Ibid, "The Sixth Angel and the Vintage (xiv. 18-20)," <http://www.ccel.org/ccel/bullinger/apocalypse.xv.html> [Public Domain]
46. Faucett, Ibid, "Revelation 16:1," <http://www.ccel.org/ccel/jamieson/jfb.xi.xxvii.xvii.html> [Public Domain]
47. Bullinger, Ibid, "The Sixth Vision 'On Earth'," <http://www.ccel.org/ccel/bullinger/apocalypse.xvii.html> [Public Domain]
48. Ironside, Ibid, "Chapter 16. The Vials of the Wrath of God," <http://www.studylight.org/commentaries/isn/view.cgi?bk=65&ch=16> [Public Domain]
49. Henry, Ibid, "Revelation, Chapter 16. Verses 1-7," <http://www.ccel.org/ccel/henry/mhcc.lviii.xvi.html> [Public Domain]
50. Clarke, Ibid, "Revelation 16:2," <http://www.studylight.org/commentaries/acc/view.cgi?bk=65&ch=16> [Public Domain]
51. Barnes, Ibid, "Revelation 16:2" <http://www.ccel.org/ccel/barnes/ntnotes.xxx.xvi.ii.html> [Public Domain]

52. Bullinger, Ibid, "The First Vial, and its Effects (xvi. 1, 2)," <http://www.ccel.org/ccel/bullinger/apocalypse.xvii.html> [Public Domain]
53. Henry, Ibid, "Revelation, Chapter 16. Verses 8-11," <http://www.ccel.org/ccel/henry/mhcc.lviii.xvi.html> [Public Domain]
54. Ironside, Ibid, "The Fifth Bowl (Revelation 16:10-11)" <http://www.studylight.org/commentaries/isn/view.cgi?bk=65&ch=16> [Public Domain]
55. Bullinger, Ibid, "The Sixth Vial (xvi. 12-16)," <http://www.ccel.org/ccel/bullinger/apocalypse.xvii.html> [Public Domain]
56. Barnes, Ibid, "Revelation 16:13" <http://www.ccel.org/ccel/barnes/ntnotes.xxx.xvi.xiii.html> [Public Domain]
57. Faucett, Ibid, "Revelation 16:13," <http://www.ccel.org/ccel/jamieson/jfb.xi.xxvii.xvii.html> [Public Domain]
58. Ironside, Ibid, "The Sixth Bowl (Revelation 16:12-16)" <http://www.studylight.org/commentaries/isn/view.cgi?bk=65&ch=16> [Public Domain]
59. Barnes, Ibid, "Revelation 16:17" <http://www.ccel.org/ccel/barnes/ntnotes.xxx.xvi.xvii.html> [Public Domain]
60. Henry, Ibid, "Revelation, Chapter 16. Verses 17-21," <http://www.ccel.org/ccel/henry/mhcc.lviii.xvi.html> [Public Domain]
61. Faucett, Ibid, "Revelation 16:17," <http://www.ccel.org/ccel/jamieson/jfb.xi.xxvii.xvii.html> [Public Domain]
62. Ironside, Ibid, "The Seventh Bowl (Revelation 16:17-21)" <http://www.studylight.org/commentaries/isn/view.cgi?bk=65&ch=16> [Public Domain]

63. Clarke, Ibid, "Revelation 16:17,"
<http://www.studylight.org/commentaries/acc/view.cgi?bk=65&ch=16> [Public Domain]
64. Barnes, Ibid, "Revelation 17:16"
<http://www.ccel.org/ccel/barnes/ntnotes.xxx.xvii.xvi.html> [Public Domain]
65. Henry, Ibid, "Revelation, Chapter 18. Verses 1-8,"
<http://www.ccel.org/ccel/henry/mhcc.lviii.xviii.html> [Public Domain]
66. Ironside, Ibid, "The Fall of Babylon (Revelation 18:1-10)"
<http://www.studylight.org/commentaries/isn/view.cgi?bk=65&ch=18> [Public Domain]
67. Clarke, Ibid, "John 2:1,"
<http://www.studylight.org/commentaries/acc/view.cgi?bk=42&ch=2> [Public Domain]
68. Barnes, Ibid, "John 2:3" <http://www.ccel.org/ccel/barnes/ntnotes.vii.ii.iii.html> [Public Domain]
69. Ironside, Ibid, "The Marriage Supper of the Lamb (Revelation 19:6-10)"
<http://www.studylight.org/commentaries/isn/view.cgi?bk=65&ch=19> [Public Domain]
70. Barnes, Ibid, "Revelation 19:11"
<http://www.ccel.org/ccel/barnes/ntnotes.xxx.xix.xi.html> [Public Domain]
71. Faucett, Ibid, "Revelation 19:11,"
<http://www.ccel.org/ccel/jamieson/jfb.xi.xxvii.xx.html> [Public Domain]
72. Clarke, Ibid, "Revelation 19:13,"
<http://www.studylight.org/commentaries/acc/view.cgi?bk=65&ch=19> [Public Domain]
73. Henry, Ibid, "Revelation, Chapter 19. Verses 11-21,"
<http://www.ccel.org/ccel/henry/mhcc.lviii.xix.html> [Public Domain]

74. "Babylonian Exile," Encyclopædia Britannica. Encyclopædia Britannica Online. <http://www.britannica.com/event/Babylonian-Exile>
75. Wikipedia the Free Encyclopedia, Prophecy of Seventy Weeks, "Interpretation," https://en.wikipedia.org/wiki/Prophecy_of_Seventy_Weeks#Interpretation [Public Domain]
76. Barnes, Ibid, "Matthew 16:27" <http://www.ccel.org/ccel/barnes/ntnotes.iv.xvi.xxvii.html> [Public Domain]
77. David Brown, "Matthew 24:1-51," Commentary Critical and Explanatory on the Whole Bible, <http://www.ccel.org/ccel/jamieson/jfb.xi.i.xxvi.html> [Public Domain]
78. Clarke, Ibid, "Matthew 25:31," <http://www.studylight.org/commentaries/acc/view.cgi?bk=39&ch=25> [Public Domain]

Index

Aaron.....	80, 130
Abel.....	109
Abraham.....	5, 53, 62, 121, 161, 162, 163, 175, 181, 191, 219
Abram	163
Adam.....	26, 107, 169, 195
Adam and Eve.....	26, 107, 169, 195
Against Christ or against Christianity (anti-Christ).....	112
Agreement, An.....	57
Anger.....	23, 195
Antichrist, The	4, 10, 48, 52, 56, 57, 58, 59, 61, 64, 73, 74, 100, 101, 102, 105, 106, 107, 110, 111, 112, 113, 116, 117, 138, 139, 140, 145, 146, 147, 148, 149, 150, 151, 153, 157, 159, 171, 172, 173, 196, 197
Apostles.....	12, 18, 23, 45, 51, 60, 79, 114, 127, 141, 142, 145, 160, 166
John.....	12, 18, 24, 60, 79, 127, 142, 145, 160, 221
Matthew	166
Paul	18, 23, 51, 114, 142, 194, 220
Peter.....	45, 141
Appendix A.....	5, 185, 187
Armageddon, The Battle of.....	5, 125, 126, 127, 128, 136, 137, 141, 171, 174
Babylon... ..	4, 5, 22, 79, 119, 121, 122, 138, 142, 143, 148, 149, 150, 151, 164, 201
Literal	80
Barnes, Albert	23, 37, 43, 77, 130, 140, 143, 147, 154, 158, 167, 195, 196, 197, 199, 200, 201, 202
Barnes, Presbyterian Pastor and Theologian Albert ..	23, 37, 43, 77, 130, 140, 143, 147, 154, 158, 167, 195, 196, 197, 199, 200, 201, 202
Battle of Armageddon, The.....	5, 125, 126, 127, 128, 136, 137, 141, 171, 174
Battle of Gog and Magog, The	124
Bible References	
Acts 1:11.....	168
Acts 12:2.....	36
Acts 12:21.....	36
Acts 18:1.....	36
Acts 18:12-13	36

Acts 19:28.....	23
Acts 7:2-4	121
Colossians 1:16.....	181, 191
Colossians 3:4.....	168
Daniel 3:4-6.....	122
Daniel 4:10-16.....	77
Daniel 9:2 ... 9, 17, 20, 24, 25, 26, 27, 28, 29, 33, 35, 57, 71, 101, 102, 110, 165, 195	
Daniel 9:21	26
Daniel 9:24-27 9, 17, 20, 24, 25, 26, 27, 28, 29, 33, 35, 57, 71, 101, 102, 110, 165	
Ephesians 2:8.....	177, 182, 187, 192
Ephesians 2:8-9	177, 182, 187, 192
Ephesians 3:9.....	180, 191
Ephesians 4:30.....	91
Ephesians 5:25.....	66
Ephesians 5:25-27	66
Ephesians 5:31-32	153
Exodus 10:1	88
Exodus 10:12.....	88
Exodus 10:21	84
Exodus 10:21-24.....	84
Exodus 15:22-26.....	83
Exodus 7:1	80, 132
Exodus 7:17-18.....	132
Exodus 7:19-21.....	80
Exodus 8:2-4.....	140
Exodus 9:1	131
Exodus 9:23	76
Exodus 9:23-26.....	76
Exodus 9:8.....	130, 131
Exodus 9:8-9.....	130, 131
Ezekiel 28:14-17.....	139
Ezekiel 38:18-23.....	124, 125, 141
Ezra 5:2.....	99
Galatians 2:20.....	34
Galatians 6:7-8.....	157, 178, 188

Genesis 12:1 162
 Genesis 12:1-3 162
 Genesis 13:1 163
 Genesis 13:14 163
 Genesis 13:14-16 163
 Genesis 2:2 157
 Genesis 2:24 157
 Genesis 2:24-25 157
 Genesis 29:27-30 25, 154
 Genesis 3:1 107, 156
 Genesis 3:14 107, 156
 Genesis 3:14-15 107, 156
 Genesis 6:1-7 109
 Hebrews 10:37 169
 Hebrews 11:1 177
 Hebrews 11:6 177
 Hebrews 9:27 169
 Hebrews 9:27-28 169
 I Chronicles 5:1 68
 I Corinthians 15:3 194
 I Corinthians 15:31 194
 I Corinthians 15:52-54 17, 20, 21, 33
 I Corinthians 3:8 39
 I Corinthians 3:8-15 39
 I Corinthians 4:4-5 37, 38
 I Corinthians 9:24-25 40
 I John 1:3 179, 189
 I John 3:11-12 109
 I Peter 5:1-4 44
 I Thessalonians 1:1 195
 I Thessalonians 1:10 195
 I Thessalonians 1:9-10 17, 22, 24, 33
 I Thessalonians 2:19 41
 I Thessalonians 2:19-20 41
 I Thessalonians 4:1 9, 17, 18, 19, 20, 33, 47
 I Thessalonians 4:13-18 9, 17, 18, 19, 20, 33, 47
 I Thessalonians 5:1-2 33, 169

I Timothy 6:14-16.....	169
II Chronicles 7:11	98
II Corinthians 5:10.....	36
II Corinthians 6:1-10	123, 176
II Kings 20:17-18	164
II Peter 3:10	142
II Peter 3:3-4.....	53
II Peter 3:9	129, 179, 188
II Thessalonians 2:3-5	51
II Thessalonians 2:7.....	48, 175
II Thessalonians 2:7-12	48, 175
II Thessalonians 2:8-12	114
II Timothy 3:1-5	53
II Timothy 3:16.....	11, 60
II Timothy 3:16-17	11, 60
II Timothy 4:1.....	169
II Timothy 4:1-2	169
II Timothy 4:8.....	38, 42, 196
Isaiah 14:12	139
Isaiah 14:12-14	139
Isaiah 40:6-7	77
Isaiah 53:3	166
Isaiah 53:3-5	166
Isaiah 54:5-6	155
Isaiah 55:6	17, 176
Isaiah 55:6-7	17, 176
Isaiah 9:6	29, 165
Isaiah 9:6-7	29, 165
James 1:1	42, 89, 196
James 1:12	42, 196
James 1:13	89
James 1:13-17	89
James 5:8	169
Jeremiah 20:4.....	164
Jeremiah 25:11.....	164
Jeremiah 29:1.....	189
Jeremiah 29:10.....	164

Jeremiah 29:12-13	179, 189
Jeremiah 30:7-9	17, 21, 22, 30, 33
Jeremiah 50:1-2	122
Jeremiah 51:24-25	79
Job 1:12	88
Job 2:6	88
John 1:1	160
John 1:1-3	160
John 14:1-3	19
John 14:6	115, 159
John 2:1	154, 201
John 2:3	154, 201
John 3:16	74, 179, 180, 182, 189, 193, 219
John 5:22	145
John 5:22-23	145
John 5:39-40	49, 87, 123
John 8:57-58	160
John 9:4	49
Jude 1:1	169
Jude 1:14-15	169
Jude 1:6.....	90
Judges 14:2-14.....	153
Judges 18:30-31.....	69
Luke 14:12-14	37
Luke 16:23.....	53, 62, 175
Luke 16:23-25	53
Luke 16:23-26	175
Luke 2:11	166
Luke 2:11-16	166
Luke 23:4.....	62
Luke 23:42-43	62
Mark 13:24-32	16
Matthew 16:26.....	182, 192
Matthew 16:27.....	167, 202
Matthew 16:27-28	167
Matthew 2:16.....	110
Matthew 20:25-28	34

Matthew 20:9-10	59
Matthew 23:37.....	87, 123
Matthew 24:14.....	120
Matthew 24:21	56
Matthew 24:21-24	56
Matthew 24:23-24	112
Matthew 24:36-39	168
Matthew 24:44.....	168
Matthew 25:1-13	187
Matthew 25:31.....	125, 168, 202
Matthew 25:31-33	168
Matthew 25:31-46	125
Matthew 25:41.....	86, 108
Matthew 25:41-43	86, 108
Matthew 27:2.....	166
Matthew 27:24-31	166
Matthew 7:1	191
Matthew 7:13-14	94, 181, 191
Nehemiah 2:1.....	27
Nehemiah 2:5.....	27
Numbers 10:1-3	48
Psalms 103:10	40
Psalms 103:10-12.....	40
Psalms 119:1	134, 159
Psalms 119:138	159
Psalms 119:142	159
Psalms 119:151	159
Psalms 119:160	134
Psalms 119:86	159
Psalms 19:9	134
Revelation 10:4.....	97
Revelation 10:6-7	97
Revelation 11:1-2	98, 100
Revelation 11:1-3	31
Revelation 11:14-19	103, 105
Revelation 11:3.....	99, 100
Revelation 11:3-7	99, 100

Revelation 11:7..... 90, 113
 Revelation 11:7-8 113
 Revelation 12:1-13 105, 106, 107, 108, 110, 155
 Revelation 12:6..... 31
 Revelation 13:11-15 140
 Revelation 13:1-18 74, 105, 111, 114, 115, 116
 Revelation 13:12..... 116
 Revelation 13:1-2 140
 Revelation 13:15..... 116
 Revelation 13:4..... 115
 Revelation 13:5..... 31
 Revelation 14:1-13 105, 119
 Revelation 14:14-16 35, 154, 199
 Revelation 14:14-20 124, 125, 127, 141
 Revelation 14:2-3 113
 Revelation 15:1-8 105, 126
 Revelation 16:1..... 125, 127, 135, 136, 140, 141, 142, 150, 171, 199, 200, 201
 Revelation 16:10-11 135, 200
 Revelation 16:12..... 136, 140, 141, 200
 Revelation 16:12-16 136, 140, 141, 200
 Revelation 16:16..... 125, 171
 Revelation 16:17-21 142, 200
 Revelation 16:19..... 150
 Revelation 16:2..... 105, 113, 130, 199
 Revelation 16:3..... 132, 133
 Revelation 16:3-7 132, 133
 Revelation 16:8-9 134
 Revelation 17:15..... 146
 Revelation 17:16..... 147, 150, 201
 Revelation 17:1-6 145
 Revelation 17:1-6 147
 Revelation 17:16-18 147
 Revelation 17:8..... 90
 Revelation 17:9-10 112
 Revelation 18:1-3 148, 149, 150
 Revelation 18:20-24 149, 150
 Revelation 19:11..... 9, 17, 19, 33, 158, 160, 201

Revelation 19:11-16	9, 17, 19, 33, 158, 160
Revelation 19:1-5	151
Revelation 19:17-18	171
Revelation 19:20.....	172
Revelation 19:6.....	151, 201
Revelation 19:7-9	38, 46, 152, 155, 158
Revelation 2:1	44
Revelation 2:10.....	44
Revelation 20:1.....	17, 20, 21, 33, 90, 172, 173
Revelation 20:11-15	17, 20, 21, 33, 173
Revelation 20:1-3	90
Revelation 20:1-6	172, 173
Revelation 22:16.....	35
Revelation 22:2.....	169
Revelation 22:20-21	169
Revelation 4:1	34, 54
Revelation 4:1-3	34, 54
Revelation 6:1-2	56, 159, 196
Revelation 6:12-17	65
Revelation 6:16.....	23
Revelation 6:16-17	23
Revelation 6:3-4	58, 197
Revelation 6:5-6	59, 197
Revelation 6:7-8	61, 62
Revelation 6:9-11	63
Revelation 7:13-17	70
Revelation 7:1-8	68, 69
Revelation 8:10.....	15, 82
Revelation 8:10-11	82
Revelation 8:12-13	83, 86
Revelation 8:1-6	70, 73, 75, 197
Revelation 8:7.....	14, 15, 76, 78, 197, 198
Revelation 8:8-9	79
Revelation 9:1.....	87, 92, 94, 95, 96, 198
Revelation 9:12.....	94
Revelation 9:1-3	87, 92
Revelation 9:13-16	95

Revelation 9:17-21	95, 96
Revelation 9:4.....	91, 92
Revelation 9:4-12	92
Romans 12:1	34
Romans 14:10.....	36
Romans 14:17-18.....	115
Romans 8:1-2.....	195
Black Horse (3rd seal judgment), A	55, 59, 61, 74
Blind Person, A.....	37
Book of Life.....	21, 90, 111, 173
Bottomless Pit, The.....	87, 90, 92, 99, 100, 113, 172
Brown, Reverend David.....	167, 202
Bullinger, Biblical Scholar and Theologian Dr. Ethelbert William. 69, 78, 80, 120, 126, 127, 131, 138, 141, 197, 198, 199, 200	
Cain.....	109
Calvary	74, 107, 135, 146, 156, 160, 180, 190
Captivity, A Jewish.....	22, 69, 78, 122, 128, 130, 162, 164, 165
Children of Israel	68, 76, 84, 131
Christ 1, 3, 4, 5, 9, 10, 11, 16, 18, 20, 22, 23, 26, 28, 34, 36, 38, 39, 41, 42, 44, 45, 46, 47, 48, 49, 52, 55, 56, 57, 58, 63, 64, 66, 73, 87, 92, 103, 107, 108, 112, 115, 120, 127, 128, 146, 149, 153, 154, 155, 157, 158, 161, 162, 166, 167, 168, 169, 172, 174, 180, 182, 189, 191, 193, 196, 220	
Clarke, Adam . 26, 39, 43, 44, 52, 78, 130, 144, 154, 160, 168, 195, 196, 198, 199, 201, 202	
Clarke, Methodist Theologian Dr. Adam	26, 39, 43, 44, 52, 78, 130, 144, 154, 160, 168, 195, 196, 198, 199, 201, 202
Coming to the Lord by Faith.....	10, 21, 33, 39, 48, 60, 62, 75, 86, 87, 91, 92, 129, 130, 174, 176, 177, 178, 187, 188, 194
Consequences.....	116, 188
Correction	11, 29, 60
Covenant, A	57, 101
Creation.....	160, 219
Creator.....	5, 48, 92, 160, 179, 180, 181, 187, 189, 190, 191
Crucifixion (a form of Roman execution), The	28, 34, 166
Daughters of men, The.....	109
David.....	22, 29, 35, 134, 165, 181, 191, 202
Death	

Second Death.....	21, 172, 173
Demon or Demon Possessed Person, A.....	149
Devil.....	10, 15, 44, 57, 86, 88, 89, 90, 92, 106, 107, 108, 109, 110, 115, 116, 118, 139, 144, 145, 146, 148, 152, 155, 156, 158, 161, 172, 182
Devil, The	10, 15, 44, 57, 86, 88, 89, 90, 92, 106, 107, 108, 109, 110, 115, 116, 118, 139, 144, 145, 146, 148, 152, 155, 156, 158, 161, 172, 182, 192
Disciples, The	16, 19, 56, 57, 112, 120
Earthquake, An	65, 67, 71, 73, 74, 96, 103, 142, 143
Egyptian Plagues with Moses	
Eighth Plague.....	88
First Plague	80, 132
Ninth Plague	84, 135
Second Plague	140, 141
Seventh Plague	76
Sixth Plague.....	130, 131
Elijah.....	99, 181, 191
Elisha.....	181, 191
Entering into a Personal Relationship with the Lord.....	75, 89, 107, 179
Epistle of James	219, 220
Euphrates River.....	4, 95, 136, 137, 138, 141, 144
Eve	107
Father of lies (the devil).....	139
Faucett, Reverend A. R.	27, 59, 78, 86, 115, 120, 127, 140, 143, 145, 150, 158, 195, 197, 198, 199, 200, 201
Fear of the Lord	67
Forgive, Seventy times seven	25
Forty-two months.....	31, 100, 112
Galilee	168
Garden of Eden, The.....	107, 152
Genesis	25, 107, 109, 154, 156, 157, 162, 220
Gentiles, The	30
Godhead, The.....	140
Gog.....	124
Gog and Magog, The Battle of	124
Grace.....	39, 40, 120, 123, 169, 176, 177, 182, 187, 192
Great Depression, The	220
Great White Throne	21, 173

Greek Words

anti (instead of, because of).....	112
apostasia (falling away).....	52
bema (judgment seat).....	36, 37, 38, 39, 42, 46, 158
choenix (measure).....	59
chortos (grass).....	78
denarion (penny).....	59
egkrateuomai (temperate).....	41
ekklesia (church).....	35, 54
gehenna (hell).....	86, 92, 178, 188, 194
hades (hell).....	61, 62, 86, 92, 94, 177, 178, 188, 194
helkos (sore).....	130
makarios (blessed).....	155
orge (wrath).....	23
ouranos (heaven).....	188
paradeisos (paradise).....	94, 178, 188
pisteuo (believed, believeth, believe).....	75, 180, 189
poieo (do, causeth).....	116
thumos (wrath).....	23
Hail and Fire Judgment, A.....	14, 15, 76
Haman.....	133
Hanukkah, Celebration of.....	160
Healing by Jesus, A.....	115, 166
Hebrew Words	
Abaddon (Abaddon).....	93, 94
sh@chiyn (boil).....	130
Henry, Presbyterian Pastor Matthew 24, 58, 78, 128, 135, 143, 148, 160, 195, 196, 197, 199, 200, 201	
Herod, King.....	36, 99, 110
Hezekiah.....	164
Holy Ghost, The.....	115
Holy Spirit, The.....	19, 43, 60, 61, 62, 122, 139, 140
Incarnation, The.....	29
Ironside, Pastor of the Moody Church and Dr. H. A. 37, 52, 57, 58, 59, 60, 71, 77, 78, 79, 80, 81, 95, 120, 124, 127, 135, 141, 143, 149, 155, 196, 197, 198, 199, 200, 201	
Isaac.....	163

Israel...	4, 5, 30, 33, 47, 57, 68, 76, 82, 84, 101, 102, 105, 106, 107, 109, 110, 111, 113, 122, 124, 131, 138, 141, 149, 155, 156, 157, 164, 220, 221
Jacob	21, 22, 25
Jerusalem.....	12, 14, 24, 26, 27, 87, 99, 123, 158, 165
Jesus	5, 11, 16, 18, 19, 22, 23, 24, 26, 28, 29, 30, 34, 35, 37, 38, 41, 45, 47, 48, 49, 56, 57, 62, 66, 74, 86, 94, 107, 108, 109, 110, 112, 115, 120, 141, 143, 146, 148, 156, 158, 159, 160, 161, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 176, 177, 178, 180, 181, 187, 189, 190, 191, 194, 195, 219, 220, 221
Jesus is the Light of the World	148
Jesus is the Way, the Truth, and the Life. 10, 25, 94, 115, 136, 141, 159, 175, 181, 191	
Jewish. 4, 9, 10, 19, 22, 26, 30, 31, 33, 43, 58, 64, 66, 68, 69, 71, 73, 86, 100, 101, 105, 113, 117, 119, 133, 138, 153, 160, 163, 165	
Jonathan	69
Joseph.....	68, 166, 181, 191, 219
Judas.....	160
Judgments	
Fifth Seal Judgment	133
Fifth Trumpet Judgment	88, 89, 128
Fifth Vial Judgment	97, 135
First Seal Judgment	101, 110, 118, 159
First Trumpet Judgment	76, 77, 78, 80, 128
First Vial Judgment	105, 113, 128, 130, 131, 136
Fourth Trumpet Judgment	85, 128, 129, 135
Fourth Vial Judgment	128, 134, 136
Second Trumpet Judgment	79, 80, 81, 131
Second Vial Judgment	133
Seventh Seal Judgment.....	71
Seventh Trumpet Judgment.....	71
Seventh Vial Judgment.....	125, 128, 171
Sixth Trumpet Judgment	95, 102, 137
Sixth Vial Judgment	125, 126, 136, 137
Third Trumpet Judgment.....	96, 128, 133
Third Vial Judgment.....	128
King of Israel	
David	22, 29, 35, 134, 165, 181, 191, 202
Saul	133

Solomon.....	98, 181, 191, 220, 221
King of the southern tribes	
Hezekiah	164
Manasseh	68, 69
Knowledge	60, 177
Lake of Fire.....	21, 172, 173, 188
Lazarus.....	53, 62, 175
Lifetime.....	12, 54, 157, 176
Light of the World, The	148
Locusts and Scorpions (the 5th trumpet judgment)	87, 90, 92, 93, 95
Lucifer.....	139
Man	
A Rich.....	176, 177
Manasseh.....	68, 69
Mark of the Beast, The....	10, 74, 105, 113, 116, 117, 118, 122, 130, 131, 172, 173
Marriage	9, 20, 36, 38, 46, 152, 153, 154, 155, 156, 158, 168
Marriage Supper of the Lamb	9, 20, 36, 38, 46, 153, 154, 155, 156, 158
Martyrs for the Faith	12, 43, 55, 63, 64, 70, 117, 120, 150, 151, 173
Mary	166, 219
Matthew Henry	24, 195, 197
Mercy	17, 40, 53, 88, 175, 176
Messiah	24, 26, 28, 29, 64, 107, 146, 149
Middle East.....	163
Middle of the Tribulation, The.....	31, 100, 102, 110, 112
Mordecai	133
Moses	48, 76, 80, 82, 84, 88, 99, 127, 130, 131, 132, 133, 140, 141, 181, 191
Nazareth	195
Nebuchadnezzar	77, 99, 122
Noah.....	168
Old Testament.....	25, 29, 80, 101, 130, 155, 164, 166, 181, 191, 219
Pale Horse (4th seal judgment), A	55, 61, 96
Passover, Observance of	220
Persecution.....	44
Personal Relationship, A.....	75, 89, 92, 107, 115, 177, 179, 182, 193
Pilate, Pontius	166
Pink, English Christian Evangelist and Pastor Arthur Walkington	57, 58, 102, 196, 197, 198

Pride	41, 77
Prophets, The	
Daniel	24, 57, 101
Elijah.....	99, 181, 191
Elisha.....	181, 191
Isaiah.....	29, 139, 164, 165, 166
Jeremiah.....	22, 79, 122, 164
Moses.....	48, 76, 80, 82, 84, 88, 99, 127, 130, 131, 132, 133, 140, 141, 181, 191
Noah	168
Rapture of the Church, The.....	1, 3, 5, 17, 21, 22, 24, 33, 54, 174, 220
Red Horse (2nd seal judgment), A.....	55, 58, 59, 61, 69
Resurrection of Christ, The.....	19, 20, 37, 39, 172, 173
Resurrection of Jesus was predicted, The	84
Rich Man, A.....	176, 177
Righteous	38, 42, 109, 132, 134, 151, 159
Roman Empire	14, 66
Satan.....	4, 10, 48, 88, 89, 90, 92, 93, 106, 107, 108, 109, 110, 112, 114, 135, 139, 149, 151, 152, 156, 172, 175, 182, 192, 219
Satanic Trinity, The	4, 136, 137, 139
Saul	133
Saul, King	133
Scourging (a form of Roman punishment)	166
Second Coming of Jesus, The.....	1, 5, 157, 161, 167, 220
Second Death	21, 172, 173
Seed of the Woman (Genesis 3 15), The.....	107, 109, 110, 156
Septuagint, The	131
Seth	109
Seven Seal Judgments, The.....	10, 55, 68, 71, 87, 96
Seven Trumpet Judgments, The. 10, 55, 68, 71, 75, 81, 82, 83, 85, 86, 87, 96, 103, 117, 127, 128, 131, 133	
Seven Vial Judgments, The 10, 55, 68, 71, 76, 79, 81, 97, 102, 103, 105, 125, 126, 127, 128, 129, 130, 131, 132, 137, 143, 145, 151, 171	
Solomon	98, 181, 191, 220, 221
Sons of God, The	109
Thessalonica.....	23, 24, 41, 51, 114, 175
Third part of type of judgment, A.....	4, 14, 15, 76, 79, 82, 83, 95, 96, 106

Three and one-half years..... 100, 102, 110, 112
Tongue, Use of the..... 54, 93, 136, 171, 176
True Biblical Salvation 52, 75, 179, 180, 188, 189, 190
Unclean spirit, An 136
Understanding 27, 71, 112
Way, the Truth, and the Life, The..... 10, 25, 94, 115, 136, 141, 159, 175, 181, 191
White Horse, A 17, 55, 56, 57, 58, 61, 69, 101, 110, 118, 158, 159, 161
Wicked 17, 109, 176
Woe, woe, woe..... 86
Wormwood (the 3rd trumpet judgment)..... 4, 82
Wrath.... 18, 23, 24, 66, 67, 103, 106, 108, 110, 119, 123, 126, 127, 142, 148, 150,
158

About the Author

I. Became a Christian on 12/14/67. Married on 1/22/71.

II. Married with 5 adult children, 17 adult grandchildren, 13 great-grandchildren and 1 great-great-grandchild

III. Education

B. A. in Mathematics, Old Dominion University, 1972

M. S. in Mathematics and Computer Science, William and Mary, 1975

M. B. A. in General Business, Liberty University, 1993

M. A. R. in Bible and Pastoral Counseling, Liberty Baptist Theological Seminary, 2001

IV. Other Writings

1. That Ye May Know the Truth (12/1/1995)
2. Finding My Way Home (12/14/1996)
3. The Truth about Right Living (12/25/1996)
4. A Commentary on the Epistle of James, Chapter One (1/31/2016)
5. A Commentary on the Epistle of James, Chapter Two (1/31/2016)
6. A Commentary on the Gospel of Matthew, Chapter Five (3/7/2016)
7. General Topic Daily Devotions for A 366-day Calendar (11/3/2002)
8. Bible Character Daily Devotions for A 366-day Calendar (11/11/2003)
9. The End May Be Much Nearer Than We Think (12/17/2006)
10. God's Works of Creation (5/18/2011)
11. A Bible-based Argument against Calvinism (9/10/2012)
12. Knowing the Name of Jesus Is Not Necessary for Salvation (8/13/2013)
13. God Did Not Speak Out Loud to the Old Testament Saints (8/13/2013)
14. The Judgment of Satan and Sin by the Cross of Jesus (8/27/2013)
15. Seeing Beyond the Basic Truths of John 3:16 (8/30/2013)
16. What It Will Be Like To Die Lost (9/6/2013)
17. God Was in Complete Control of Job's Circumstances (9/9/2013)
18. God Was in Complete Control of Abraham's Circumstances (9/18/2013)
19. God Was in Complete Control of Joseph's Circumstances (9/25/2013)

20. The Seven Statements by Jesus while on the Cross (10/5/2013)
21. A Commentary on the Gospel of John, Chapter Three (11/19/2013)
22. A Guide for Life Is God for Life (11/22/2013)
23. The Ministry of the Apostle Paul (1/19/2014)
24. Understanding How to Truly Be Saved (1/31/2014)
25. A Commentary on the Epistle of Ephesians, Chapter Five (2/24/2014)
26. The Seven Letters to the Seven Churches in Revelation (4/15/2014)
27. From, Before, or Since the Foundation of the World (5/21/2014)
28. And God Said To Be Not Afraid (6/14/2014)
29. Bible Stories about the Heroes of the Faith (7/18/2014)
30. Daily Messages from the Book of Proverbs (10/10/2014)
31. Learning about God from His Attributes and Names (11/28/2014)
32. Understanding each Person of the Trinity (12/19/2014)
33. A Commentary on the Epistle of James, Chapter Three (1/31/2016)
34. A Commentary on the First Epistle to Timothy, Chapter Two (1/19/2015)
35. A Commentary on the Book of Genesis, Chapter Three (2/15/2015)
36. The Eight "I AM" Statements in the Gospel of John (3/28/2015)
37. Easter is a True Christian Love Story (3/27/2015)
38. The Rapture, the Tribulation, and the Second Coming of Christ (6/27/2015)
39. This is NOT the Devil's World (9/25/2015)
40. Nine Different Ways to Praise the Lord (11/28/2015)
41. What Heaven Will Be Like (12/20/2015)
42. A Commentary on the Epistle of James, Chapter Four (12/30/2015)
43. A Commentary on the Epistle of James, Chapter Five (1/15/2016)
44. The Epistle of James (2/5/2016)
45. The Sermon on the Mount (4/19/2016)
46. Four Biblical Ways to Overcome Deep Depression (6/3/2016)
47. How to Survive the Great Depression (8/22/2016)
48. Daily Devotions from the Book of Psalms (10/17/2016)
49. A History of the Kings of Greater Israel (12/14/2016)
50. Seeing Jesus as the Passover Lamb (1/24/2017)
51. Twenty-five Promises from the Lord for TODAY (2/12/2017)
52. How to Serve the Lord with Confidence and Enthusiasm (2/28/2017)
53. How Can I Know What the Lord Wants Me to Do? (4/13/2017)
54. The Wisdom of Solomon (Part I) (9/11/2017)
55. What the Bible REALLY SAYS about Tithing (11/15/2017)
56. Ten Truths about Santa Claus (12/14/2017)

57. Crucifixion and Why Jesus Was Crucified (2/23/2018)
58. The Church Will Not Go through the Tribulation (3/31/2018)
59. Study Guide and Lesson Plans for the Book of Revelation (4/30/2018)
60. Lessons Learned from the Godly Kings of Israel (6/30/2018)
61. My Daily Devotions for Facebook (Volume 1) (8/16/2018)
62. The Wisdom of Solomon (Part II) (11/28/2018)
63. Thirteen Times That the Lord Has Spoken Directly to Me (1/22/2019)
64. Marriage and How to Have a Godly Home (7/15/2019)
65. Becoming a Christian and Living a Blessed Life (6/28/2020)
66. The Proverbs Life Is A Much Better Life (12/14/2020)
67. My 50+ Years with Linda (1/22/2021)
68. How to Find Lasting Joy and Success in This Present World (1/16/2021)
69. Twenty-one Steps to Living One's Best Life (3/15/2021)
70. A Complete Overview of the Book of Proverbs (4/21/2021)
71. A Complete Overview of the Book of Revelation (5/19/2021)
72. The Life of Jesus as Told by the Apostle John (6/28/2021)
73. The Difference between a Liberal Pastor and a Godly Pastor (7/23/2021)
74. The Apostate Church Will Soon Be Here (9/12/2021)
75. The Wisdom of Solomon (Part III) (12/31/2021)
76. My Daily Devotions for Facebook (Volume 2) (8/31/2022)

