

The following text is taken from *Treasures in Heaven*. The numbered prophecies in the Book of Revelation give us the chronology of end times prophecy.

Epilogue

THE CHRONOLOGY OF PROPHECY

Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near.

—The Apostle John (Rev. 1:3)

At the end of the first century, the Son of God descended from Heaven and appeared in His glorified form to John. It was during this appearance that Christ revealed the chronological sequence of end-time events, providing a virtual motion picture of the drama that shall unfold on Earth and what waits in the hereafter. With this divine revelation, John would write the last book of the Bible: Revelation.

Significantly, Revelation is the only book in the Bible that marks end-time prophecies with a numbered sequence. Why else would Christ number the prophecies but to show us the chronological order of end-time events?

Christ's final revelation to John marks the last book of the Bible, but it is the first place we look to understand how all the pieces of the end-time puzzle given by both the prophets and apostles fit together. In essence, Christ's final revelation to us is the key that unlocks the entire Bible regarding Heaven's intervention into earthly affairs during the end times. Every end-time prophecy drops right into the numbered chronology of Revelation, which begins with the first seal.

Revelation

In the opening chapter of Revelation, John prophesied of what shall come to pass for those in the King's kingdom:

John, To the seven churches in the province of Asia: Grace and peace to you from him who is, and who was, and who is to come, and from the seven spirits before his throne, and from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood, and has made us to be a kingdom and priests to serve his God and Father—to him be glory and power for ever and ever! Amen. “Look, he is coming with the clouds,” and “every eye will see him, even those who pierced him”; and all peoples on earth “will mourn because of him.” So shall it be! Amen. (Rev. 1:4–7)

John wrote to all those cleansed by the blood of Christ who entered the King's kingdom. He wrote to the same audience as Peter: those “who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, to be obedient to Jesus Christ and sprinkled with his blood” (1 Peter 1:2). And John wrote to the same audience as Paul: “to those sanctified in Christ Jesus and called to be his holy people, together with all those everywhere who call on the name of our Lord Jesus Christ—their Lord and ours” (1 Cor. 1:2).

John, Peter, and Paul received revelation from Christ and all three apostles were in complete agreement. Each apostle was given unique revelation that fit together, perfectly.

John prophesied of Christ's appearing in the clouds (Rev. 1:7) just as Paul did (1 Thess. 4:13–17), but each provided different details. John prophesied of the sun turning black and

the moon turning blood red (Rev. 6:12) just as Peter did (Acts 2:20), but each provided different details.

Like Paul, John acknowledged the source of his revelation: Christ. John recorded the appearance of the glorified Christ, describing Him as human-like in organization but entirely spiritual in nature. Not only did John see his Lord but he also witnessed firsthand the spiritual body that awaits those who shall live eternally.

On the Lord's Day I [John] was in the Spirit, and I heard behind me a loud voice like a trumpet, which said: "Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea." I turned around to see the voice that was speaking to me. And when I turned I saw someone like a son of man, dressed in a robe reaching down to his feet and with a golden sash around his chest. His head and hair were white like wool, as white as snow, and his eyes were like blazing fire. His feet were like bronze glowing in a furnace, and his voice was like the sound of rushing waters. His face was like the sun shining in all its brilliance. When I saw him, I fell at his feet as though dead. Then he placed his right hand on me and said: "Do not be afraid. I am the First and the Last. I am the Living One; I was dead, and behold I am alive for ever and ever!" (Rev. 1:10-18)

The now-glorified Christ stood before John to impart divine revelation by way of visions. Christ told John: "Write the things which you have seen, and the things which are, and the things which will take place after this" (Rev. 1:19).

This chapter focuses on "the things which will take place after this": prophecy. The presentation began after John stepped through a door in his mind to Heaven.

After this I [John] looked, and there before me was a door standing open in heaven. And the voice I had first heard speaking to me like a trumpet said, “Come up here, and I will show you what must take place after this.” At once I was in the Spirit, and there before me was a throne in heaven with someone sitting on it. And the one who sat there had the appearance of jasper and carnelian [precious stones]. A rainbow, resembling an emerald, encircled the throne. Then I saw in the right hand of him who sat on the throne a scroll with writing on both sides and sealed with seven seals. (Rev. 4:1–3; 5:1)

John saw the throne of God. Imagine.

John then saw in the hand of Him a scroll “sealed with seven seals.” As this scroll opened, so was John’s mind opened to divine intervention. With each seal, John saw moving pictures that reached deeper and deeper into the future.

The futuristic scene began after the first four seals opened, and God released His horsemen. John saw the “Four Horsemen of the Apocalypse” loosed upon Earth to fulfill God’s will.

The Four Horsemen

I [John] watched as the Lamb [Christ] opened the first of the seven seals. Then I heard one of the four living creatures say in a voice like thunder, “Come!” I looked, and there before me was a white horse! Its rider held a bow, and he was given a crown, and he rode out as a conqueror bent on conquest. When the Lamb opened the second seal, I heard the second living creature say, “Come!” Then another horse came out, a fiery red one. Its rider was given power to take peace from the earth and to make men slay each

other. To him was given a large sword. When the Lamb opened the third seal, I heard the third living creature say, "Come!" I looked, and there before me was a black horse! Its rider was holding a pair of scales in his hand. When the Lamb opened the fourth seal, I heard the voice of the fourth living creature say, "Come!" I looked, and there before me was a pale horse! Its rider was named Death, and Hades [the grave] was following close behind him. They were given power over a fourth of the earth to kill by sword, famine and plague, and by the wild beasts of the earth. (Rev. 6:1-5, 7, 8)

Centuries before this prophecy, the prophet Zechariah spoke of the horsemen: "These are the four spirits of heaven, going out from standing in the presence of the Lord of the whole world" (Zech. 6:5).

The four horsemen shall prepare Earth for the most dramatic event modern man has ever witnessed: the appearance of Jesus Christ (which shall occur after the sixth seal opens). (Note: There are no visible heavenly or earthly signs that accompany the four horsemen.)

With the four horsemen upon Earth, only one seal will separate the population from the appearing of Christ: the fifth. It represents the last "invisible" mark on the heavenly clock. It is the final unseen sign.

The Fifth Seal

When he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and the testimony they had maintained. They called out in a loud voice, "How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?" Then each of them was

given a white robe, and they were told to wait a little longer, until the number of their fellow servants and brothers who were to be killed as they had been was completed. (Rev. 6:9–11)

The prayer of the martyred will soon be answered; God's assurance is that the martyrs need only wait "a little longer" for the judgment they seek because justice shall be delivered after the seventh seal opens.

With the martyrs' prayer in Heaven and the four horsemen fulfilling their charge on Earth, the stage is then set for the appearing of God's Son, and, unlike the first five seals, when the sixth seal is loosed, it will shock the population. The sixth seal not only marks the appearing of Christ for His kingdom, but also announces the coming wrath (judgment).

The Sixth Seal

I [John] watched as he opened the sixth seal. There was a great earthquake. The sun turned black like sackcloth made of goat hair, the whole moon turned blood red, and the stars in the sky fell to earth, as figs drop from a fig tree when shaken by a strong wind. The heavens receded like a scroll being rolled up, and every mountain and island was removed from its place. (Rev. 6:12–14)

When darkness surrounds the planet, the moon turns blood red, stars shoot upon the horizon, and every mountain and island shift from a massive earthquake, the deceptive calm upon Earth shall end abruptly. With this colossal presentation, God shall put the nations on notice that a threshold has been reached: Divine intervention shall rescue those who pursued righteousness, and divine judgment shall be upon those who rejected it.

When the sixth seal opens, everyone on the planet will fulfill prophecy.

All on the planet are viewed by God by their belief system. And according to Him, there are three distinct groups of people on Earth: the kingdom of Christ (church of God), the twelve tribes of Israel (i.e., the Jews), and everyone else (referred to as the Gentiles). This is precisely how God refers to His creation: “the Jews, the Gentiles, [and] the church of God” (1 Cor. 10:32).

With the opening of the sixth seal, all three groups will be affected. In John’s opening vision, he first sees the effects of the sixth seal upon the Gentiles.

The Gentiles

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand? (Rev. 6:15–17)

The Gentiles, who rejected “the way, the truth, and the life,” will cry out, “hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.”

John foresaw that the world would be locked in a stare to the heavens beholding the glorified Christ: “He is coming with the clouds, and every eye will see him” (Rev. 1:7). The response from the Gentiles is to hide from God and His Christ, whom they rejected, “for the great day of his wrath is come.”

This “great day” of wrath is not a 24-hour day, but rather is the time of the Lord’s intervention into earthly affairs to judge the world. It is the day of the Lord.²⁶ It will extend for years (as presented in Revelation’s chronology).

The word “day” can mean “a period or point of time.”²⁷ In this case, that is exactly what it means: The “day” of His wrath is the “day” of His intervention, which is a span of time that will take years to fulfill.

John’s prophecy of this coming “day” reflects what was already prophesied in the Old Testament. Isaiah prophesied:

Enter into the rock, and hide in the dust, From the terror of the Lord And the glory of His majesty. The lofty looks of man shall be humbled, The haughtiness of men shall be bowed down, And the Lord alone shall be exalted in that day. For the day of the Lord of hosts Shall come upon everything proud and lofty, Upon everything lifted up—And it shall be brought low. They shall go into the holes of the rocks, And into the caves of the earth, From the terror of the Lord And the glory of His majesty, When He arises to shake the earth mightily. (Isa. 2:10–12, 19)

Isaiah’s prophecy foretold of the day of the Lord; it is then that God will rise “to shake the Earth mightily.” John’s prophecy revealed exactly when this day of the Lord’s judgment will be announced: when the sixth seal opens. When the sixth seal opens, nothing will be the same on Earth, and nothing will be the same in Heaven.

The Twelve Tribes of Israel

Just as the Israelites were spared from death in Egypt during the time of Pharaoh, so shall 144,000 of the twelve tribes be spared from judgment during the time of wrath. For, after the sixth seal opens, 144,000 from the tribes of Israel will

be sealed by the angels: “I [John] heard the number of those who were sealed: 144,000 from all the tribes of Israel” (Rev. 7:4). This revelation was never before revealed, prior to John’s prophecy.

Christ’s Kingdom

There is more revelation about the day of the Lord that was never before revealed (in the Old Testament). Christ revealed to John the mystery: Hidden at the onset of the day of the Lord was the Rapture of the King’s kingdom. In a vision, John saw a picture of future glory, when the kingdom will be harvested from the Earth to Heaven.

After this I looked and a vast host appeared which no one could count, [gathered out] of every nation, from all tribes and peoples and languages. These stood before the throne and before the Lamb; they were attired in white robes, with palm branches in their hands. In loud voice they cried, saying, [Our] salvation is due to our God, Who is seated on the throne, and to the Lamb [to Them we owe our deliverance]! And all the angels were standing round the throne and round the elders [of the heavenly Sanhedrin] and the four living creatures, and they fell prostrate before the throne and worshiped God. Amen! (So be it!) they cried. Blessing and glory *and* majesty *and* splendor and wisdom and thanks and honor and power and might [be ascribed] to our God to the ages and ages (forever and ever, throughout the eternities of the eternities)! Amen! (So be it!) Then, addressing me, one of the elders [of the heavenly Sanhedrin] said, Who are these [people] clothed in the long white robes? And from where have they come? I replied, Sir, you know. And he said

to me, These are they who have come out of the great tribulation (persecution), and have washed their robes and made them white in the blood of the Lamb. For this reason they are [now] before the [very] throne of God and serve Him day and night in His sanctuary (temple); and He Who is sitting upon the throne will protect *and* spread His tabernacle over *and* shelter them with His presence. They shall hunger no more, neither thirst any more; neither shall the sun smite them, nor any scorching heat. For the Lamb Who is in the midst of the throne will be their Shepherd, and He will guide them to the springs of the waters of life; and God will wipe away every tear from their eyes. (Rev. 7:9–17)

This prophecy of Christ's kingdom gathered in Heaven is an expansion of prophecies already delivered by Peter and Paul.

Peter was the first apostle to herald this prophecy of future salvation on the day of the Lord, revealing the same celestial signs as John: the signs of the sun and moon.

On the first day of the church, Pentecost, Peter said:

In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy. I will show wonders in the heavens above and signs on the earth below, blood and fire and billows of smoke. The sun will be turned to darkness and the moon to blood before the coming of the great and glorious day of the Lord. And everyone who calls on the name of the Lord will be saved. (Acts 2:17–21)

Peter quoted Joel because it was the fulfillment of Joel's prophecy. The Spirit was poured out, and it marked the first day of the church. Peter finished his quote by quoting the ultimate fulfillment of Joel's prophecy: Everyone who calls on the name of the Lord will be saved. In other words, those who are filled with the Holy Spirit are those who call on the name of the Lord, and the ultimate fulfillment of Peter's prophecy is that they will be saved on the great and glorious day of the Lord.

By quoting this section of Joel's prophecy, Peter revealed the mystery of the church hidden in the Old Testament. It was not understood until Peter's prophecy on Pentecost that God had hidden the future salvation of the church within the day of the Lord.

All prophecies about the future salvation of the church are founded on Peter's prophecy; and thus, Peter's prophecy is the key that unlocks Revelation. For Peter's prophecy identifies the exact point in time in Revelation's chronology when all who call upon the name of the Lord will be saved: when the sun turns black and the moon turns blood red.

(Incredibly, Peter's prophecy and John's prophecy are not part of the theological discussion contained in the three theories of the Rapture: "pre-tribulation," "mid-tribulation," and "post-tribulation." All three theories fail to factor in Peter's prophecy and John's prophecy into their formulas. Thus, not one of the theories recognizes the sixth seal as the time of the Rapture.)

Everything stated about the sixth seal is literal: the celestial signs and a great earthquake, the response on Earth to flee in fear, the sealing of the 144,000, and Christ's kingdom in Heaven. No symbolism is implied or stated.

Importantly, John's prophecy is in complete agreement with Paul's prophecy of the Rapture. Paul, in his prophecy about the coming day of the Lord, connected the Rapture with

being saved from the wrath to come. Paul prophesied:

For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. Therefore encourage one another with these words. Now, brothers and sisters, about times and dates we do not need to write to you, for you know very well that the day of the Lord will come like a thief in the night. While people are saying, “Peace and safety,” destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape. But you, brothers and sisters, are not in darkness so that this day should surprise you like a thief. You are all children of the light and children of the day. We do not belong to the night or to the darkness. For God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ. (1 Thess. 4:16–18; 5:1–5, 9)

Arriving like “a thief in the night,” the day of the Lord will come upon the world with a sudden surprise. Paul prophesied about “times and dates,” not the lack of signs. The signs of the sixth seal will come upon the world without notice, and will shock the population, but the King’s kingdom won’t be surprised. The children of light await their Lord.

It is critical to note this: Paul’s prophecy began with the Rapture and concluded with being saved from wrath. His prophecy presents a unified picture: The “effect” of being saved from the wrath has an unmistakable “cause,” the Rapture. Thus, it is a pre-wrath Rapture of the kingdom.

This truth of a pre-wrath Rapture is confirmed by John: Those cleansed by the blood of the Lamb are in Heaven prior to God's judgment (which begins with the seventh seal).

John also makes this clear: Not a single Scripture in Revelation shows Christ's kingdom on the Earth, being saved from wrath, during the time of wrath. Without question, when the sixth seal opens, *those in the kingdom will be transformed (1 Cor. 15:51-57) and transported to His throne.*

This is the truth: We "wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the coming wrath" (1 Thess. 1:10).

With the sixth seal, the church (the mystery) is now in Heaven. This is precisely why one of Heaven's elders presents John with a rhetorical question. The elder asks: "Who are these [people] clothed in the long white robes? And from where have they come?"

John said: "Sir, you know." And he said to me, "These are they who have come out of the great tribulation (persecution), and have washed their robes and made them white in the blood of the Lamb." In other words, the mystery of this multitude is made clear for all to understand: They have been raptured out of the great tribulation on the Earth because they were cleansed by the blood of the Lamb.

Once in Heaven, those saved by the blood of the Lamb will declare the source of their salvation: God and His Son, the Lamb. Now, in the presence of God, there shall be no tribulation or condemnation, only glory. Whereas palm branches symbolize great joy and triumph, the shelter is God's righteousness, covering all who are in His presence.

In Heaven, human identities shall be retained. As each individual was known on Earth, so shall they be known in Heaven. As written by Paul, "then I shall know fully, even as I am fully known" (1 Cor. 13:12).

Paul described this coming day of the Rapture as “the day of our Lord Jesus Christ” (1 Cor. 1:8). Additionally, Paul revealed another critical detail about this day; he prophesied the kingdom will be harvested from the Earth with a divine signal: *the sound of “the last trumpet.”*

Listen, I tell you a mystery: We will not all sleep, but we will all be changed—in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. For the perishable must clothe itself with the imperishable, and the mortal with immortality. (1 Cor. 15:51–53)

“The last trumpet” sounds on a holy day, known as the Feast of Trumpets (*Rosh HaShanah*). The Feast of Trumpets begins with a celestial sign: the lunar signal of the seventh new moon on the Hebrew calendar (which typically occurs in September, which is the time of harvest). In ancient times, the temple authorities did not know the day or hour this feast would commence because this could only be decided once the seventh new moon was sighted.

The Feast of Trumpets is also referred to as the “Feast of the New Moon,” for it is the only annual feast of God that commences with a lunar sign. Thus, time is marked on the Hebrew calendar. At the sound of “the last trumpet” on an unknown year during the Feast of Trumpets, our Lord will harvest His kingdom to His throne.²⁸

Without debate, when the sixth seal does open, the course of history will be altered. At this time, Earth will witness divine intervention like it hasn’t seen since the first century A.D. Heaven’s communication to Earth will be unmistakable. For those not in Christ’s kingdom, the signs of the sixth seal represent instantaneous future shock delivered without prior notification.

Paul presented a contrast between those not in Christ's kingdom (who glory in earthly treasures), and the citizens of Heaven (the King's kingdom):

For there are many, of whom I have often told you, and now tell you even with tears, who live as enemies of the cross of Christ [rejecting and opposing His way of salvation], whose fate is destruction, whose god is *their* belly [their worldly appetite, their sensuality, their vanity], and *whose* glory is in their shame—who focus their mind on earthly *and* temporal things. But [we are different, because] our citizenship is in heaven. And from there we eagerly await [the coming of] the Savior, the Lord Jesus Christ; who, by exerting that power which enables Him even to subject everything to Himself, will [not only] transform [but completely refashion] our *earthly* bodies so that they will be like His glorious *resurrected* body. (Phil. 3:18–21)

With the King's kingdom in Heaven, the stage will be set for the second coming of Christ to Israel. As John documented, years will pass between the Rapture and the second coming, but as John also documented, when Christ descends from Heaven to save Israel, He will be accompanied by His kingdom, His faithful followers.

John offered a preview of the second coming of Christ and the battle of Armageddon:

They [the ten kings] will make war against the Lamb, but the Lamb will overcome them because he is Lord of lords and King of kings—and with him will be his called, chosen and faithful followers. (Rev. 17:14)

The King's kingdom will accompany Him from Heaven at the second coming, which is when the battle of Armageddon will come to pass. John specifically called it "the battle of that great day of God Almighty" (Rev. 16:14). It is the culmination of God's great day of wrath.

Whereas the sixth seal announces the coming wrath, the seventh seal initiates it.

The Seventh Seal

When he opened the seventh seal, there was a silence in heaven for about half an hour. And I saw the seven angels who stand before God, and to them were given seven trumpets. Another angel, who had a golden censer, came and stood at the altar. He was given much incense to offer, with the prayers of all the saints, on the golden altar before the throne. The smoke of the incense, together with the prayers of the saints, went up before God from the angel's hand. Then the angel took the censer, filled it with fire from the altar, and hurled it on the earth; and there came peals of thunder, rumblings, flashes of lightning and an earthquake. (Rev. 8:1-5)

The seventh seal sends a sweeping silence throughout the heavenly realm, for like a spiritual curtain, judgment shall now descend on planet Earth. An earthquake will literally shake the remaining population as a firestorm of thunder and lightning rages overhead. With these signs, the seven angels shall sound their trumpets, and one plague after another shall befall the world.

The first angel sounded his trumpet, and there came hail and fire mixed with blood, and it was hurled down upon the earth. A third of the earth was burned up, a third of the trees were burned up, and all the

green grass was burned up. The second angel sounded his trumpet, and something like a huge mountain, all ablaze, was thrown into the sea. A third of the sea turned into blood, a third of the living creatures in the sea died, and a third of the ships were destroyed. The third angel sounded his trumpet, and a great star, blazing like a torch, fell from the sky on a third of the rivers and on the springs of water—the name of the star is Wormwood. A third of the waters turned bitter, and many people died from the waters that had become bitter. The fourth angel sounded his trumpet, and a third of the sun was struck, a third of the moon, and a third of the stars, so that a third of them turned dark. A third of the day was without light, and also a third of the night. As I watched, I heard an eagle that was flying in midair call out in a loud voice: “Woe! Woe! Woe to the inhabitants of the earth, because of the trumpet blasts about to be sounded by the other three angels!” (Rev. 8:7–13)

The plagued Earth shall resemble the days when Moses confronted Pharaoh in Egypt and “blood was everywhere” (Exod. 7:21). As wrath poured down upon Egypt, so it will upon the world as the trumpets sound.

With the fourth angel, time is marked by an eerie darkness that fills the planet; it is the omen that wrath shall grievously intensify. When the angels release their “woes,” the global effects will be unprecedented.

The fifth angel sounded his trumpet, and I saw a star that had fallen from the sky to the earth. The star was given the key to the shaft of the Abyss. When he opened the Abyss, smoke rose from it like the smoke from a gigantic furnace. The sun and sky were darkened by the smoke from the Abyss. And out of

the smoke locusts came down upon the earth and were given power like that of scorpions of the earth. They were told not to harm the grass of the earth or any plant or tree, but only those people who did not have the seal of God on their foreheads. They were not given power to kill them, but only to torture them for five months. And the agony they suffered was like that of the sting of a scorpion when it strikes a man. During those days men will seek death, but will not find it; they will long to die, but death will elude them. The locusts looked like horses prepared for battle. On their heads they wore something like crowns of gold, and their faces resembled human faces. Their hair was like women's hair, and their teeth were like lions' teeth. They had breastplates like breastplates of iron, and the sound of their wings was like the thundering of many horses and chariots rushing into battle. They had tails and stings like scorpions, and in their tails they had power to torment people for five months. They had as king over them the angel of the Abyss, whose name in Hebrew is Abaddon, and in Greek, Apollyon. The first woe is past; two other woes are yet to come. (Rev. 9:1-12)

From out of the bottomless pit, a demonic horde of vicious creatures shall assault the population (sparing only the 144,000 sealed by God). Abaddon shall rise to lead the attack.

When this woe has passed, the sixth trumpet will sound.

The sixth angel sounded his trumpet, and I heard a voice coming from the horns of the golden altar that is before God. It said to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river Euphrates." And the four angels who

had been kept ready for this very hour and day and month and year were released to kill a third of mankind. The number of the mounted troops was two hundred million. I heard their number. The horses and riders I saw in my vision looked like this: Their breastplates were fiery red, dark blue, and yellow as sulfur. The heads of the horses resembled the heads of lions, and out of their mouths came fire, smoke and sulfur. A third of mankind was killed by the three plagues of fire, smoke and sulfur that came out of their mouths. The power of the horses was in their mouths and in their tails; for their tails were like snakes, having heads with which they inflict injury. The rest of mankind that were not killed by these plagues still did not repent of the work of their hands; they did not stop worshiping demons, and idols of gold, silver, bronze, stone and wood—idols that cannot see or hear or walk. Nor did they repent of their murders, their magic arts, their sexual immorality or their thefts. (Rev. 9:13–21)

With one third of the world's population succumbing to this judgment, the nations will be traumatized. From out of this devastation, a leader will rise to power. Eventually revealed to be the Antichrist, he will broker a seven-year peace treaty. This treaty will mark the beginning of the seven-year prophecy given by the prophet Daniel, known as the "seventieth seven."

According to John, during the first three-and-one-half years of this seven-year prophecy, two prophets of God will smite the planet with unrelenting plagues. The Antichrist will rise up, slay the two prophets, and then rule from the Holy Land with the false prophet for the next three-and-one-half years. Hence, together, the prophets of Heaven and hell make up the "seventieth seven" given by Daniel.

(Note: The “sixty-ninth seven” was fulfilled with the first coming of Christ to the Holy Land when He was crucified, or “cut off” (Dan. 9:26).) The “seventieth seven” will be fulfilled with the second coming of Christ to the Holy Land when He destroys the Antichrist and rescues Israel. The gap in time between the first and second coming of Christ was a mystery.

Christ revealed the mystery of this gap in time to Paul. In this gap, the Gospel of grace would go out to all Gentile nations. This time (which time we are in now) is known as the “times of the Gentiles” (Luke 21:24), for the Creator extended His invitation to enter His eternal kingdom to all nations so all bloodlines could become one in the temple of the living God. With the fulfillment of this prophecy (and time), God will remember Israel and save it. This is what Paul prophesied:

For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. And so all Israel will be saved, as it is written: “The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob; For this *is* My covenant with them, When I take away their sins.” (Rom. 11:25–27)

In the first century A.D., the nation of Israel rejected the Messiah and it remains in a state of partial blindness. However, Israel will be delivered with second coming of Christ (who is the Deliverer). (Christ Himself marked this gap in time between His first coming to Israel and His second coming to Israel; Peter did likewise.²⁹) When the fullness of the Gentiles has arrived, God will save Israel and fulfill the prophecy of Daniel’s “seventieth seven.”

Daniel’s “seventieth seven” is in actuality the seven-year countdown to the battle of Armageddon when Christ will

deliver Israel from the Antichrist. Daniel's seven-year prophecy summarizes what will come to pass during this time:

The people of the ruler [the Antichrist] who will come will destroy the city [Jerusalem] and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed. He [the Antichrist] will confirm a covenant with many for one 'seven' [the seventieth]. In the middle of the 'seven' [after three-and-a-half years] he will put an end to sacrifice and offering. And on a wing of the temple he [the Antichrist] will set up an abomination that causes desolation, until the end that is decreed is poured out on him [at Armageddon]." (Dan. 9:26, 27)

The Antichrist will come in the name of peace with war in his soul. Although the Antichrist will confirm a covenant (an agreement) he will break his agreement. Three-and-one-half years into the covenant, he will kill God's prophets and end godly sacrifice and offerings.

The Antichrist will set up a talking idol, and for three-and-one-half years, the Antichrist will rule, establishing his one-world religion. However, his ill-fated attempt to control the planet will end when the Son of God and His armies will pour out destruction at the battle of Armageddon. This prophecy of the "seventieth seven" is expounded upon by John.

According to John, the seven-year prophecy commences with two prophets of God.

"And I [God] will give power to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth." These are the two olive trees and the two lampstands that stand before the Lord of the earth. If anyone tries to harm them, fire comes from their mouths and devours their enemies. This is how

anyone who wants to harm them must die. These men have power to shut up the sky so that it will not rain during the time they are prophesying; and they have power to turn the waters into blood and to strike the earth with every kind of plague as often as they want. Now when they have finished their testimony, the beast that comes up from the Abyss will attack them, and overpower and kill them. Their bodies will lie in the street of the great city, which is figuratively called Sodom and Egypt, where also their Lord was crucified. For three and a half days men from every people, tribe, language and nation will gaze on their bodies and refuse them burial. The inhabitants of the earth will gloat over them and will celebrate by sending each other gifts, because these two prophets had tormented those who live on the earth. But after the three and a half days a breath of life from God entered them, and they stood on their feet, and terror struck those who saw them. Then they heard a loud voice from heaven saying to them, "Come up here." And they went up to heaven in a cloud, while their enemies looked on. At that very hour there was a severe earthquake and a tenth of the city collapsed. Seven thousand people were killed in the earthquake, and the survivors were terrified and gave glory to the God of heaven. The second woe has passed; the third woe is coming soon. (Rev. 11:3-14)

These prophets shall strike the unrepentant survivors with plagues as often as they command. Yet, like Christ, they shall be killed. The Antichrist shall end their lives and their plagues. He will parade their dead bodies through the streets of the dark

city (now called “Sodom and Egypt”), and the evil inhabitants will find their “salvation” in the false savior.

With the death and ascension of the prophets, the globe is now on the cusp of a new order—world domination by the Antichrist. However, before John witnessed the vision of this final woe, he saw the Ark of the Covenant in the temple of God.

Then God’s temple in heaven was opened, and within his temple was seen the ark of his covenant. And there came flashes of lightning, rumblings, peals of thunder, an earthquake and a great hailstorm. (Rev. 11:19)

Upon seeing the source of all righteousness, John then witnessed the signs that mark complete unrighteousness—the third woe, the rise of the Antichrist.

The Antichrist

And I saw a beast [the Antichrist] coming out of the sea. He had ten horns and seven heads, with ten crowns on his horns, and on each head a blasphemous name. The beast I saw resembled a leopard, but had feet like those of a bear and a mouth like that of a lion. The dragon [Satan] gave the beast his power and his throne and great authority. One of the heads of the beast seemed to have had a fatal wound, but the fatal wound had been healed. The whole world was astonished and followed the beast. Men worshiped the dragon because he had given authority to the beast, and they also worshiped the beast and asked, “Who is like the beast? Who can make war against him?” The beast was given a mouth to utter proud words and blasphemies and to exercise his authority for forty-two months. He opened his mouth to blaspheme God, and to slander his name

and his dwelling place and those who live in heaven. He was given power to make war with the saints and to conquer them. And he was given authority over every tribe, people, language and nation. All inhabitants of the earth will worship the beast—all whose names have not been written in the book of life belonging to the Lamb that was slain from the creation of the world. (Rev. 13:1-8)

Through deceit and spiritual power, the false savior shall bring order to the spiritually dark planet. This counterfeit Christ shall unite the deceived population, consolidating all secular and religious power under his hand. The darkest impulses of demonic passion shall be demonstrated without limits by a soul lost to Satan. Infused with spiritual energy, the beast shall recover from a mortal wound and deify himself.

As supreme dictator, the Antichrist will rule from his temple, proclaiming himself to be God.

He [the Antichrist] will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God's temple, proclaiming himself to be God. The coming of the lawless one [the Antichrist] will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders, and in every sort of evil that deceives those who are perishing. They perish because they refused to love the truth and so be saved. (2 Thess. 2:4, 9, 10)

Through the use of "counterfeit miracles," the "lawless one" will successfully deceive the population because they "refused to love the truth."

As disciples of the Antichrist, the subservient population shall also be in subjection to the second beast. Known as the

false prophet, this mouthpiece for Satan will establish and enforce the one-world religion.

The False Prophet

Then I [John] saw another beast, coming out of the earth. He had two horns like a lamb, but he spoke like a dragon. He exercised all the authority of the first beast on his behalf, and made the earth and its inhabitants worship the first beast, whose fatal wound had been healed. And he performed great and miraculous signs, even causing fire to come down from heaven to earth in full view of men. Because of the signs he was given power to do on behalf of the first beast, he deceived the inhabitants of the earth. He ordered them to set up an image in honor of the beast who was wounded by the sword and yet lived. He was given power to give breath to the image of the first beast, so that it could speak and cause all who refused to worship the image to be killed. He also forced everyone, small and great, rich and poor, free and slave, to receive a mark on his right hand or on his forehead, so that no one could buy or sell unless he had the mark, which is the name of the beast or the number of his name. This calls for wisdom. If anyone has insight, let him calculate the number of the beast, for it is man's number. His number is 666. (Rev. 13:11-18)

When the population bends its knee to a talking idol and worships the Antichrist as God, Satan will deceive without restraint.

Allured by illusion, souls on Earth will relinquish their hearts to darkness and their minds to the religious order. Satan's worldwide inquisition shall produce martyrs or abject

servitude. Those who choose to make a covenant with Satan shall be sealed with a permanent seal, branded with the number of the beast's name: "666." Thereby, their fate cannot be altered.

Three Prophetic Visions

At this time in the chronology of Revelation, Christ reveals to John three different groups of people, all of whom are on the Earth at the time of the Antichrist: the 144,000 of the twelve tribes sealed from the wrath, those who will oppose the Antichrist, and those who will worship the Antichrist. Additionally, Christ revealed to John three prophetic visions, revealing the ultimate fates for each of the three groups. Each vision is a harvest, revealing what shall come to pass at the end of the Antichrist's reign. Thus, the harvests are prophetic in nature (concerning the future).

In one "vision," John sees those who worship the beast.

If anyone worships the beast and his image and receives his mark on the forehead or on the hand, he, too, will drink of the wine of God's fury, which has been poured full strength into the cup of his wrath. He will be tormented with burning sulfur in the presence of the holy angels and of the Lamb. And the smoke of their torment rises for ever and ever. There is no rest day or night for those who worship the beast and his image, or for anyone who receives the mark of his name. (Rev. 14:9-11)

In a vision, John saw their ultimate fate: God will send an angel to reap the Earth.

Another angel came out of the temple in heaven, and he too had a sharp sickle. Still another angel, who had charge of the fire, came from the altar and called in a loud voice to him who had the sharp sickle, "Take your sharp sickle and gather the clusters of grapes from the earth's vine, because its grapes are ripe." The angel swung his sickle on the earth, gathered its grapes and threw them into the great winepress of God's wrath. They were trampled in the winepress outside the city, and blood flowed out of the press, rising as high as the horses' bridles for a distance of 1,600 stadia. (Rev. 14:17-20)

This reaping contains obvious symbolism: blood doesn't flow from grapes, but it does flow from unjust and evil mankind at the battle of Armageddon. Christ reveals that this reaping of the Earth is a prophecy (a foregone conclusion). In other words, it is a prophetic vision of what shall be.

This reaping does not happen when the Antichrist rises to power, but will come to pass when he falls from power. For, it is then, at the battle of Armageddon, that the blood will flow "out of the press, rising as high as the horses' bridles for a distance of 1,600 stadia." Sixteen-hundred stadia "is approximately the length of the Holy Land from north to south."³⁰ The "winepress" of God's wrath is the fulfillment of Old Testament prophecy when Christ descends from Heaven with His warriors. Joel foretold of this day:

Bring down your warriors, Lord! "Let the nations be roused; let them advance into the Valley of Jehoshaphat, for there I will sit to judge all the nations on every side. Swing the sickle, for the harvest is ripe. Come, trample the grapes, for the winepress is full and the vats overflow—so great is their wickedness!" Multitudes, multitudes in the

valley of decision! For the day of the Lord is near in the valley of decision. The sun and moon will be darkened, and the stars no longer shine. The Lord will roar from Zion and thunder from Jerusalem; the earth and the heavens will tremble. But the Lord will be a refuge for his people, a stronghold for the people of Israel. (Joel 3:11-16)

This judgment at Armageddon (and deliverance of Israel) will come to pass at the second coming of Christ. In John's prophetic vision, those who worship the Antichrist shall end up in God's winepress, crushed.

In another prophetic vision, John sees those who do not worship the Antichrist, but rather, turn to Christ:

Then I heard a voice from heaven say, "Write this: Blessed are the dead who die in the Lord from now on." "Yes," says the Spirit, "they will rest from their labor, for their deeds will follow them." (Rev. 14:13)

Those who "die in the Lord from now on" refers to those who die from the beginning of the Antichrist's reign to the end of it. These martyrs will be blessed and resurrected. Thus, this group is victorious over the beast. John, in a prophetic vision, sees their ultimate glory:

And I saw what looked like a sea of glass glowing with fire and, standing beside the sea, those who had been victorious over the beast and its image and over the number of its name. They held harps given them by God and sang the song of God's servant Moses and of the Lamb: "Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the nations. Who will not fear you, Lord, and bring glory to your name? For you alone are holy. All

nations will come and worship before you, for your righteous acts have been revealed.” (Rev. 15:2–4)

Those who sing this song are those who “die in the Lord.” The resurrection of the martyrs is a prophetic vision, which shall come to pass after the destruction of the Antichrist (Revelation 20:4).

For the third group—the 144,000—John sees this:

Then I looked, and there before me was the Lamb, standing on Mount Zion, and with him 144,000 who had his name and his Father’s name written on their foreheads. And I heard a sound from heaven like the roar of rushing waters and like a loud peal of thunder. The sound I heard was like that of harpists playing their harps. And they sang a new song before the throne and before the four living creatures and the elders. No one could learn the song except the 144,000 who had been redeemed from the earth. These are those who did not defile themselves with women, for they remained virgins. They follow the Lamb wherever he goes. They were purchased from among mankind and offered as first fruits to God and the Lamb. No lie was found in their mouths; they are blameless. (Rev. 14:1–5)

In the corresponding prophetic vision, John sees this:

I looked, and there before me was a white cloud, and seated on the cloud was one like a son of man with a crown of gold on his head and a sharp sickle in his hand. Then another angel came out of the temple and called in a loud voice to him who was sitting on the cloud, “Take your sickle and reap, because the time to reap has come, for the harvest of the earth is ripe.” So he who was seated on the cloud swung his

**sickle over the earth, and the earth was harvested.
(Rev. 14:14–16)**

The 144,000 are the “first fruits” of Israel, which shall be reaped from the Earth at the same time as the other two harvests: at the fall of the Antichrist.

The harvest of the 144,000 sets the stage for the full resurrection of the twelve tribes of Israel; the timing of this resurrection is unmistakable. It follows the destruction of the Antichrist and will fulfill God’s promise given to Daniel (Dan.11:45; 12:1–3).

Prior to the fulfillment of the three prophetic visions, the seven angels will unleash the final seven plagues.

The Final Seven Plagues

I [John] saw in heaven another great and marvelous sign: seven angels with the seven last plagues—last, because with them God’s wrath is completed. Then I heard a loud voice from the temple saying to the seven angels, “Go, pour out the seven bowls of God’s wrath on the earth.”

The first angel went and poured out his bowl on the land, and ugly and painful sores broke out on the people who had the mark of the beast and worshiped his image.

The second angel poured out his bowl on the sea, and it turned into blood like that of a dead man, and every living thing in the sea died.

The third angel poured out his bowl on the rivers and springs of water, and they became blood. Then I heard the angel in charge of the waters say: “You are just in these judgments, you who are and who were, the Holy One, because you have so judged; for they

have shed the blood of your saints and prophets, and you have given them blood to drink as they deserve.” And I heard the altar respond: “Yes, Lord God Almighty, true and just are your judgments.”

The fourth angel poured out his bowl on the sun, and the sun was given power to scorch people with fire. They were seared by the intense heat and they cursed the name of God, who had control over these plagues, but they refused to repent and glorify him.

The fifth angel poured out his bowl on the throne of the beast, and his kingdom was plunged into darkness. Men gnawed their tongues in agony and cursed the God of heaven because of their pains and their sores, but they refused to repent of what they had done.

The sixth angel poured out his bowl on the great river Euphrates, and its water was dried up to prepare the way for the kings from the East. Then I saw three evil spirits that looked like frogs; they came out of the mouth of the dragon, out of the mouth of the beast and out of the mouth of the false prophet. They are spirits of demons performing miraculous signs, and they go out to the kings of the whole world, to gather them for the battle on the great day of God Almighty. Then they gathered the kings together to the place that in Hebrew is called Armageddon. (Rev. 15:1; 16:1-14, 16)

With the evaporation of the Euphrates River, the kings of the East will sweep into the Middle East to Armageddon.

(“Armageddon is a compound word that means ‘mountain of Megiddo.’ All major traffic through northern Palestine traveled past Megiddo, making it a strategic military stronghold.”³¹)

Like every evil army that has cursed the globe, however, these warriors are nothing more than pawns on the chessboard, wasted souls without hope. Divine prophecy is against them.

Then the Lord will go out and fight against those nations, as he fights on a day of battle. On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south. Then the Lord my God will come, and all the holy ones with him. (Zech. 14:3–5)

When this prophecy comes to pass, the King will descend from Heaven with His holy ones—“his called, chosen and faithful followers” (Rev. 17:14). The King of kings will obliterate ten of Satan’s kings. No armament made in this world will be able to withstand the power that Christ shall bring from Heaven. At the battle of Armageddon, the true Christ shall annihilate the children of darkness, forever separating them from the glory and strength of Almighty God.

[T]he Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. (2 Thess. 1:7–9)

This prophecy marks the culmination of the day of the Lord, when the Lord Jesus Christ will be “revealed” (Greek: *Apokalupso*³²). The “Apocalypse” (derived from *Apokalupso*) is associated with Christ’s second coming to Israel and the battle of Armageddon. (In his prophecy about the Apocalypse, Paul

states the church should not be concerned about this, or “shaken” (2 Thess. 2:2), as the Rapture will occur before the Apocalypse.³³)

When the Son of God prophesied of the Apocalypse, He compared it to the horrific destruction that fell upon Sodom and Gomorrah:

It was the same in the days of Lot. People were eating and drinking, buying and selling, planting and building. But the day Lot left Sodom, fire and sulfur rained down from heaven and destroyed them all. It will be just like this on the day the Son of Man is revealed. (Luke 17:28–30)

Just as the unsuspecting inhabitants of the morally bankrupt cities reaped the consequences of their actions, so shall those in the Antichrist’s kingdom at the Apocalypse.

When Christ prophesied of the Apocalypse, He said: “Behold, I come like a thief!” (Rev. 16:15). This prophecy is in the context of Armageddon, which is “the battle on the great day of God Almighty” (Rev. 16:14).

This prophecy of a “thief” has a precedent. Isaiah prophesied of Israel’s salvation and how that salvation would be instantaneous and dramatic.

But the multitude of your enemies [that assault you] will become like fine dust, And the multitude of the tyrants like the chaff which blows away; And it will happen in an instant, suddenly [that your enemy is destroyed]. You will be punished by the Lord of hosts with thunder and earthquake and great noise, With whirlwind and tempest and the flame of a consuming fire. (Isa. 29:5, 6)

Isaiah spoke of time and marked dramatic signs that shall accompany the second coming of Christ when He returns “like a thief.” Herein, Christ’s reference to a thief speaks not of a quiet return, but of the sudden surprise of His return. Additionally, those who are in spiritual darkness will be overtaken, and those who embrace spiritual light are commanded to “watch” (Rev. 16:15). (This is precisely how Paul used the expression of a “thief” to describe the Rapture (1 Thess. 5:2).)

Christ (and His armies) will descend like a thief after the seventh angel smites the planet with the final plague.

The seventh angel poured out his bowl into the air, and out of the temple came a loud voice from the throne, saying, “It is done!” Then there came flashes of lightning, rumblings, peals of thunder and a severe earthquake. No earthquake like it has ever occurred since man has been on earth, so tremendous was the quake. The great city split into three parts, and the cities of the nations collapsed. God remembered Babylon the Great and gave her the cup filled with the wine of the fury of his wrath. Every island fled away and the mountains could not be found. From the sky huge hailstones of about a hundred pounds each fell upon men. And they cursed God on account of the plague of hail, because the plague was so terrible. (Rev. 16:17–21)

With thunder and lightning saturating the sky, a catastrophic earthquake will send fissures rippling throughout the planet. Every island shall slide into the sea, and mountain ranges shall collapse. With his empire literally crumbling, the Antichrist will witness his capital split in three directions. Earth itself shall tear at the very foundation of his throne.

The inhabitants marked by the beast are trapped in the world they conquered. While they are being bombarded with hail stones, the pitiful survivors will shake their fists at God, blaming Him instead of placing blame where it belongs—on themselves and their wickedness.

This cataclysmic event marks time. The Apocalypse is at the door. Christ will descend out of Heaven and shall be victorious, when the armies of Heaven fight against the armies of Earth.

The Apocalypse

I [John] saw heaven standing open and there before me was a white horse whose rider is called Faithful and True. With justice he judges and makes war. His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but himself. He is dressed in a robe dipped in blood, and his name is the Word of God. The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean. Out of his mouth came a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty. On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS.

And I saw an angel standing in the sun, who cried in a loud voice to all the birds flying in midair, "Come, gather together for the great supper of God, so that you may eat the flesh of kings, generals, and mighty men, of horses and their riders, and the flesh of all people, free and slave, small and great." Then I saw the beast and the kings of the earth and their armies gathered together to make war against the rider on the horse and his army. But the beast was captured,

and with him the false prophet who had performed the miraculous signs on his behalf. With these signs he had deluded those who had received the mark of the beast and worshiped his image. The two of them were thrown alive into the fiery lake of burning sulfur. The rest of them were killed with the sword that came out of the mouth of the rider on the horse, and all the birds gorged themselves on their flesh. (Rev. 19:11–21)

God’s King will overtake Satan’s “king.” As Moses delivered the Israelites from the hand of Pharaoh, so will Christ deliver remnants of the twelve tribes from the grip of the Antichrist (and gather them back to the Holy Land). This is precisely what Jesus prophesied while in the Holy Land:

For then there will be great distress, unequalled from the beginning of the world until now—and never to be equaled again. If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. (Matt. 24:21, 22, 29–31)

When the sun turns dark and the moon is dark (not blood red), the Son of God will descend from the right hand of God to the

Holy Land. With the sound of the great trumpet, the Messiah will gather the “elect.”

Who is the elect? It is defined by the context within which the word is used, because elect can mean the church of God, or it can mean “Israel mine elect” (Isa. 45:4).

Jesus was sent to “the lost sheep of the house of Israel” (Matt. 15:24). His prophecy to gather the elect builds upon prophecies already spoken by the prophets sent to Israel, including Moses and Isaiah.

Moses prophesied:

[T]hen the Lord your God will restore your fortunes and have compassion on you and gather you again from all the nations where he scattered you. Even if you have been banished to the most distant land under the heavens, from there the Lord your God will gather you and bring you back. He will bring you to the land that belonged to your ancestors, and you will take possession of it. He will make you more prosperous and numerous than your ancestors. The Lord your God will circumcise your hearts and the hearts of your descendants, so that you may love him with all your heart and with all your soul, and live. (Deut. 30:3–6)

Isaiah prophesied:

And it shall come to pass in that day, *that* the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, *that* the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt,

and shall worship the Lord in the holy mount at Jerusalem. (Isa. 27:12, 13)

At the sound of “the great trumpet”³⁴ (not “the last trumpet”), the Messiah will deliver and gather Israel. (The great trumpet sounds at the time of the Apocalypse and the last trumpet sounds at the time of the Rapture.)

Israel’s Judgment

These prophecies of the second coming to Israel and the gathering of Israel back to the Holy Land will set the stage for a resurrection and judgment of Israel. It is then that Daniel’s prophecy about Israel’s deliverance, resurrection, and judgment will be fulfilled:

At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people—everyone whose name is found written in the book—will be delivered. Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt. Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever. (*Dan. 12:1–3*)

At this judgment, everyone of Daniel’s people (Israel) whose name is found written in the book will be delivered.

The timing of this judgment is unmistakable. Daniel said there is a unique time on Earth that precedes it: “There will be a time of distress such as has not happened from the beginning of nations until then.” It is the same unique time prophesied by Jeremiah: “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” (Jer. 30:7). This is the time of Jacob’s trouble (not the church’s trouble). Yet, Israel (the elect) will be saved out of it. This is precisely what Jesus prophesied:

For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. And unless those days were shortened, no flesh would be saved; but for the elect’s sake those days will be shortened. (Matt. 24:21, 22)

This time of great tribulation is the unique time of wrath that precedes the Apocalypse, which precedes the judgment of the twelve tribes.

Christ Himself prophesied of this coming judgment of Israel, and how the apostles will judge the twelve tribes:

Jesus said to them, “Truly I tell you, at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.” (Matt. 19:28)

The second coming to Israel is the time judgment, but it is also the time of renewal and cleansing.

Of the many prophecies that refer to the second coming of Christ to the Holy Land, one given by the prophet Ezekiel makes specific reference to the priestly responsibility that takes place on the sixth holy day, the Day of Atonement (*Yom Kippur*). God prophesied of Israel’s gathering and cleansing:

For I will take you out of the nations; I will gather you from all the countries and bring you back into your own land. I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. I will give you a

new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws. Then you will live in the land I gave your ancestors; you will be my people, and I will be your God. (Ezek. 36:24–28)

Today, the Son of God reigns as the great high priest in Heaven. He will return to the Holy Land as Lord, King, and priest to deliver, to gather, to judge, to cleanse, and to make atonement. This will mark the fulfillment of the Day of Atonement. And this time of atonement is the time of renewal. From the ashes of Armageddon, a new thousand-year kingdom shall rise upon the Earth: the millennial kingdom. For one thousand years, the Son of God will reign over the world from Jerusalem.

The Millennial Kingdom

In a vision, John saw those martyred under the beast, who will reign with Christ.

I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years. (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection. Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years. (Rev. 20:4–6)

Following the resurrections, the Creator will “restore the fortunes of Judah and Jerusalem” (Joel 3:1). It is then that the millennial kingdom will commence. The Lord God Himself prophesied of this coming, glorious time:

Then you will know that I, the Lord your God, dwell in Zion, my holy hill. Jerusalem will be holy; never again will foreigners invade her. In that day the mountains will drip new wine, and the hills will flow with milk; all the ravines of Judah will run with water. (Joel 3:17, 18)

Of this magnificent day, God proclaimed:

I will return to Zion, And dwell in the midst of Jerusalem. Jerusalem shall be called the City of Truth, The Mountain of the Lord of hosts, The Holy Mountain. (Zech. 8:3)

And many nations of the Earth will say:

“Come, and let us go up to the mountain of the Lord, To the house of the God of Jacob; He will teach us His ways, And we shall walk in His paths.” For out of Zion the law shall go forth, And the word of the Lord from Jerusalem. He shall judge between many peoples, And rebuke strong nations afar off; They shall beat their swords into plowshares, And their spears into pruning hooks; Nation shall not lift up sword against nation, Neither shall they learn war anymore. But everyone shall sit under his vine and under his fig tree, And no one shall make *them* afraid; For the mouth of the Lord of hosts has spoken. (Micah 4:2-4)

God has spoken and He will fulfill: God's Son will bring Heaven on Earth, reigning in righteousness.

He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end. (Luke 1:32, 33)

Of the greatness of his government and peace there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the Lord Almighty will accomplish this. (Isa. 9:7)

This unprecedented time of peace on Earth will usher in the fulfillment of the seventh and final holy day: the Festival of Tabernacles (*Sukkot*). All nations will celebrate it, annually. As Zechariah prophesied:

Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the Lord Almighty, and to celebrate the Festival of Tabernacles. (Zech. 14:16)

The Festival of Tabernacles calls to memory the time the children of Israel lived in the desert (the wilderness) in temporary dwellings following the Exodus from Egypt. In the desert, God dwelled with them. God told Moses: "have them make a sanctuary for me, and I will dwell among them" (Exod. 25:8). The Festival of Tabernacles, which lasted for seven days, foreshadowed God dwelling with all His people during the millennial kingdom.

During this time of unprecedented peace on Earth, Satan will be imprisoned in the bottomless pit.

And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time. (Rev. 20:1–3)

With the dark angel imprisoned in the pit, the world will experience life without Satan’s deception. Yet, this separation between righteousness and unrighteousness is only temporary, for Satan will be released from his shackles and will pursue one last attempt to destroy God’s people. His final move against God, however, brings checkmate.

The Final Conflict

When the thousand years are over, Satan will be released from his prison and will go out to deceive the nations in the four corners of the earth—Gog and Magog—to gather them for battle. In number they are like the sand on the seashore. They marched across the breadth of the earth and surrounded the camp of God’s people, the city he loves. But fire came down from heaven and devoured them. And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever. (Rev. 20:7–10)

In the lake of fire, Satan shall remember God’s justice forever. The calamity he brought upon creation shall be upon him without end.

His army shall know immediate death. Called “Gog and Magog” because it is the embodiment of ancient evil, the army shall fall to the will of Heaven, the evil it brought shall be forever expunged, and divine prophecy will be fulfilled (Ezek. 38).

Following this threshold in time, another resurrection of the seventh seal will come to pass. All souls not raised during the previous resurrections shall be judged.

The Final Judgment

Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them. And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done. Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. If anyone’s name was not found written in the book of life, he was thrown into the lake of fire. (Rev. 20:11–15)

From the center of the Great White Throne, Christ shall judge. Those souls who are “blotted out of the book of life and not listed with the righteous” (Ps. 69:28), will die a second death. Never shall their souls live again. In contrast, any soul found in the book of life shall live to see paradise.

Christ Himself prophesied of this Day of Judgment:

When the Son of Man comes in his glory, and all the angels with him, he will sit on his glorious throne. All the nations will be gathered before him, and he will

separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left. Then the King will say to those on his right, "Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world." Then he will say to those on his left, "Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels." (Matt. 25:31–34, 41)

This is the end: the permanent separation of light from darkness. Desperation awaits those who are sentenced to the "second death," whereas unlimited love and freedom await the righteous. This prophecy of judgment marks not only the permanent divide between Heaven and hell, but also the transition between this world and the next.

The New Heaven and New Earth

Lift up your eyes to the heavens, look at the earth beneath; the heavens will vanish like smoke, the earth will wear out like a garment. (Isa. 51:6)

[W]e look for new heavens and a new earth according to His promise, in which righteousness (uprightness, freedom from sin, and right standing with God) is to abide. (2 Peter 3:13)

The former things will not be remembered, nor will they come to mind. (Isa. 65:17)

As presented in Chapter 5 of this book, visions of this new creation—the most intriguing scenes ever revealed—were given to John. His opening vision is revisited here:

Then I saw a new sky (heaven) and a new earth, for the former sky and the former earth had passed away (vanished), and there no longer existed any sea. And I saw the holy city, the new Jerusalem, descending out of heaven from God, all arrayed like a bride beautified *and* adorned for her husband; Then I heard a mighty voice from the throne *and* I perceived its distinct words, saying, See! The abode of God is with men, and He will live (encamp, tent) among them; and they shall be His people, and God shall personally be with them and be their God. God will wipe away every tear from their eyes; and death shall be no more, neither shall there be anguish (sorrow and mourning) nor grief nor pain any more, for the old conditions *and* the former order of things have passed away. And He Who is seated on the throne said, See! I make all things new. Also He said, Record this, for these sayings are faithful (accurate, incorruptible, and trustworthy) and true (genuine). And He [further] said to me, It is done! I am the Alpha and the Omega, the Beginning and the End. To the thirsty I [Myself] will give water without price from the fountain (springs) of the water of Life. He who is victorious shall inherit all these things, and I will be God to him and he shall be My son. (Rev. 21:1-7)

In this new world, space and time will be redefined. Time's marking will expand beyond human comprehension. "With the Lord a day is like a thousand years, and a thousand years are like a day" (2 Peter 3:8). No longer will time reflect the placement of the sun, moon, and stars because no sun will exist to light the new Earth; God's glorious majesty will illuminate it.

Eternal souls will continue forward in an elevated state of awareness, in a permanent state of peace. Christ prophesied of this coming age, contrasting it with our current age:

The people of this age marry, and are given in marriage. But those who are considered worthy of taking part in that age and in the resurrection from the dead, will neither marry nor be given in marriage, and they can no longer die; for they are like the angels. They are God's children, since they are children of the resurrection. (Luke 20:34–36)

Now, enjoy Christ's final revelation to John regarding our coming paradise:

Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations. No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him. They will see his face, and his name will be on their foreheads. There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever. The angel said to me, "These words are trustworthy and true. The Lord, the God who inspires the prophets, sent his angel to show his servants the things that must soon take place." "Look, I am coming soon! Blessed is the one who keeps the words of the prophecy written in this scroll." (Rev. 22:1–7)

**The wise shall inherit glory,
But shame shall be the legacy of fools.
(Prov. 3:35)**

REVELATION: TIMELINE

7 Seals (Rev. 5:1–5)

1st, 2nd, 3rd, 4th Seals: The Four Horsemen (Rev. 6:1–8)

5th Seal: The Martyrs (Rev. 6:9–11)

6th Seal: Celestial and Earthly Signs (Rev. 6:12–14)

The Day of the Lord (1 Thess. 5:2)/The Great Day of His Wrath (Rev. 6:17)

a. Gentiles: Hide (Rev. 6:15–17)

b. 12 Tribes (144,000): Sealed (Rev. 7:1–8)

c. Christ's Kingdom: Raptured (Rev. 7:9–17) & Judged (1 Cor. 3:11–15)

7th Seal: Prelude to Wrath (Rev. 8:1–5)

7 Trumpets: Wrath (Rev. 8:6)

1st Trumpet: Vegetation Struck (Rev. 8:7)

2nd Trumpet: Seas Struck (Rev. 8:8, 9)

3rd Trumpet: Waters Struck (Rev. 8:10, 11)

4th Trumpet: Heavens Struck (Rev. 8:12, 13)

5th Trumpet/1st Woe: Locusts (Rev. 9:1–12)

6th Trumpet/2nd Woe: 4 Angels (Rev. 9:13–21)

“Seventieth Seven”: First 3.5 years Fulfilled: God's 2 Witnesses (Rev. 11:3–14)

7th Trumpet/3rd Woe (Rev. 11:14–18)

“Seventieth Seven”: Second 3.5 years Commence: Antichrist & False Prophet (Rev. 13:1–18)

7 Bowls: Wrath (Rev. 16:1)

1st Bowl: Sores upon Mankind (Rev. 16:2)

2nd Bowl: Blood Seas (Rev. 16:3)

3rd Bowl: Blood Waters (Rev. 16:4–7)

4th Bowl: Sun's Scorching Heat (Rev. 16:8, 9)

5th Bowl: Darkness (Rev. 16:10, 11)

6th Bowl: Armageddon Preparation (Rev. 16:12–16)

7th Bowl: Earthquake & Hail (Rev. 16:17–21)

**The Second Coming of Christ (Rev. 19:11–21); Antichrist Defeated
& “Seventieth Seven”**

**Fulfilled (Rev. 19:21); Israel Gathered (Matt. 24:29–31) & Judged
(Dan. 12:1–3)**