

The MYSTERY of God

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HOW OUR GOD TURNED THE TABLES ON SPIRITUAL DARKNESS WITH
A MYSTERY—AND OPENED THE DOORS TO PARADISE

DEDICATION

This book is dedicated to my father and mother.
I couldn't have asked for better parents.

THE SCRIPTURES

The Scriptures in this book are taken from several versions of the Bible, including the *Amplified Bible*, to add greater insight.

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To my mother and father who have passed from this world, leaving an enduring legacy of faithfulness and dedication to God to follow. I am eternally grateful that God blessed me, allowing me to be born into their household. I am forever thankful for my sister and brother for understanding my never-ending agenda to write, and then write some more. Jake Smith and Charles Floyd, both dear Christian friends, provided thoughtful insight—which enabled me to sense how the text speaks. Rita Reali, my editor, turned in yet another stellar performance. Dan Uitti, a gifted webmaster who is a joy to work with, created the finished product, readying the book for production. I am grateful for the followers of Christ who have gone before me, Christians who believed and taught the apostles’ doctrine, and contributed to the body of scriptural knowledge from which I am privileged to draw. Finally, and most important, I’d like to thank God for changing my life twice and making this book possible.

AUTHOR'S NOTE

In any murder mystery novel, the question of “who done it” draws us in, but really, it’s the mystery of “why” that causes intrigue. What is the real hidden motive behind the action?

In the case of God and Lucifer—and human souls—the murder mystery gets flipped upside down. We know “who done it” and we know why.

Jesus Christ is the central figure in human history who was murdered by Crucifixion. The Crucifixion was initiated by the temple authorities, and the Romans carried it out. Lucifer, now known as Satan, was the dark spiritual power behind it all, infiltrating the scene. Satan wanted the Son of God dead. He did not want a Savior for humanity.

The real question is this: What was the mystery behind the Crucifixion that enabled God to defeat Satan—and usher in eternal life?

God—in His foreknowledge—foresaw the end from the beginning.

At one time, this was a mystery hidden in God.

It is mysterious no longer.

The apostle Paul revealed the glorious riches of this mystery: It is “Christ in you, the hope of glory.” This mystery reveals who we are now in Christ, and who we shall be in Christ. And armed with this mystery, Paul said we can arm ourselves with the armor of God.

And this armor, we need.

We live in a fallen world.

Spiritual darkness pulses in the airwaves of life.

This darkness, authored by Satan, is designed to confuse and blind us, spiritually. Ironically, it can prove to be counterproductive for Satan, because, for those who realize the only way out, is up—looking to God through Christ—the divine light breaks. Our spiritual eyes are illuminated. And, as Paul said, the divine light of God’s Gospel of the mystery is the fullness of the Word of God.

This divine light of the mystery is ours to grasp.

God foreordained this mystery for our glory.

Who is this God who had hidden a mystery for our eternal glory?

Paul said:

God, the blessed and only Ruler, the King of kings and Lord of lords, who alone is immortal and who lives in unapproachable light, whom no one has

seen or can see. To him be honor and might forever. Amen. (1 Tim. 6:15, 16)

Honor and might forever to our God!

And the mystery once hidden in God, was revealed by our Lord Jesus Christ.

Now, as you read about the mystery, this is my prayer for you:

May the God of your hope so fill you with all joy and peace in believing [through the experience of your faith] that by the power of the Holy Spirit you may abound *and* be overflowing (bubbling over) with hope. (Rom. 15:13, *Amplified, Classic Edition*)

PROLOGUE

GOD'S MYSTERY

The true Light, which enlightens everyone, was coming into the world. He was in the world, and the world was created through Him, yet the world did not know Him. He came to His own, and His own people did not receive Him. Yet to all who received Him, He gave the power to become sons of God, to those who believed in His name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. The Word became flesh and dwelt among us, and we saw His glory, the glory as the only Son of the Father, full of grace and truth.

—The Apostle John (John 1:9–14)

*T*he *Mystery of God* is about the mystery once hidden in God.

From before the beginning of time, God had hidden a mystery. God concealed His mystery from the eyes and minds of His Old Testament prophets, and from the angelic realm. God concealed His mystery for one glorious reason: man's future glorification with His Son, who is Jesus Christ.

Had *the* fallen angel—Satan—understood the mystery of God, he never would have instigated the Crucifixion. Satan ended up handing mankind the perfect sacrifice for sin, ushering in God's plan for everlasting life for those who embrace the truth: the Light of the world.

In the first century A.D., God's Light radiated through Jesus of Nazareth: the living Word of God, made flesh. God gave mankind a Savior, King, Lord, and High Priest. With the Crucifixion, Resurrection, and Ascension of Christ, mankind would gain access to the inner chamber of knowledge: God's mystery. Christ revealed this mystery (from the right hand of God) to His disciples—especially, Peter, Paul, and John. Christ revealed the treasures of wisdom and knowledge—once hidden.

*T*he *Mystery of God* is about how God had hidden a mystery within His

mind, and within the Law of Moses, and within the prophets' prophecies, and within Christ's prophecies in the Gospels.

These prophecies were about Israel (the Hebrews) and the Gentiles (non-Hebrews), yet there was a mystery within these prophecies: the creation of a brand-new kingdom, the kingdom of Christ (the church of God). This kingdom would be composed of both Hebrews and Gentiles who embrace the Light. This fooled Satan. He didn't see the creation of this coming kingdom.

Satan was also fooled by another key component of God's mystery: This mystery also applied to Israel. No one understood the mystery pertaining to the Hebrews: There would be a first *and* second coming of Christ to Israel. Like the prophets, Satan had expected only one coming of Christ.

Satan knew the Old Testament prophecies about the coming Messiah, the Christ. Satan knew God's plan: a Savior for mankind and redemption for Israel.

Satan could only see one option: kill the Christ and kill God's plan.

By crucifying Jesus Christ, Satan and the rulers of spiritual darkness thought they blotted out the Light sent by Heaven. In reality, they sealed their own fate.

With the Crucifixion, Christ conquered Satan, sin, and death.

With the Resurrection, Christ could reveal the mystery of God.

Firstly, Christ revealed the mystery of the church of God: Through the blood of the Lamb, man could now be cleansed of sin, receive salvation, and have Christ within via the Holy Spirit (Christ in you). Christ opened the door for us to become sons of the living God—born into an eternal, spiritual kingdom: Christ's kingdom. And this spiritual reality prepares the way for our future: glorification with our Lord (our hope of glory).

Secondly, Christ revealed the mystery for Israel: Israel's atonement would be fulfilled as promised—but would wait until the second coming of Christ to the Holy Land, when the remnant of Israel finally recognizes that Jesus is the Messiah, their King. Then, God will fill the repentant Hebrews with the Holy Spirit. And Christ will reign as King from Jerusalem for a thousand years in the Millennial Kingdom.

It's the mystery unfolded—and revealed.

The mystery sets the stage for everlasting glory, alongside Christ's glory, on the new Earth—which is the home of Paradise. And we know this: Eternal Paradise will be preceded by the eternal destruction of Satan, evil, and death.

Thank God.

Thank God for His mystery.

The question to be asked is this: If the rulers of darkness never would have crucified Jesus Christ had they known the mystery, then could God have revealed the mystery prior to the Crucifixion?

Impossible, of course.

Thus, from Genesis to the Gospels there must be another dimension to Scripture: the mystery of God. And the only way to see this mystery is to see what our Lord revealed to us after the Resurrection.

To understand the mystery of God is to glimpse the intelligence of our Creator. Today, we can look back and see the mystery in all its glory. And this book expounds upon what God had in mind.

***T**he Mystery of God* unfolds the mystery of God by following a standard of truth—a precedent—established by Christ in the Gospels.

Christ handed us a powerful, consistent biblical tool by which to interpret the New Testament; it enables us to see the mystery through His eyes. To understand this profound truth, we look back to the first century A.D., to the Son of God.

The precedent set forth by Christ is as follows: Whenever an Old Testament prophet is quoted, that prophet is quoted to demonstrate the fulfillment of prophecy, or the future fulfillment of prophecy.

There are no exceptions.

That is Christ's standard of truth.

The Son of God handed us His standard of truth on the day He returned to the town of Nazareth, where He had been raised as a child. According to Luke, it was there on the Sabbath day He attended the synagogue, as was His custom. When He stood up to read, "the scroll of the prophet Isaiah was handed to him" (Luke 4:17).

Unrolling it, he [Christ] found the place where it was written: "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favor." Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. He began by saying to them, "Today this scripture is fulfilled in your hearing." (Luke 4:17–21)

On that day, Christ, quoting from the prophet Isaiah, proclaimed His mission. After finishing, Christ said, “Today this scripture is fulfilled in your hearing.” Christ’s ministry had commenced.

Christ quoted Isaiah for one reason: to demonstrate the fulfillment of prophecy (in the present tense). Isaiah had prophesied of the Savior, and now, that prophecy would be fulfilled in the very ears of the listeners by the person known to history as Jesus of Nazareth.

Isaiah’s prophecy—given hundreds of years earlier—would now be fulfilled with Christ’s first coming to Israel. Christ proclaimed that year to be “the year of the Lord’s favor.”

And Christ didn’t just quote the prophets to mark the fulfillment of prophecy in the first century A.D. Christ’s standard of truth has another critical element: Christ quoted the Old Testament prophets who prophesied of the end times. Thus, Christ marked the future fulfillment of prophecy.

In the Gospel of Matthew, Christ quoted the prophet Daniel—prophesying of His second coming to Israel.

Christ prophesied:

And this gospel of the kingdom will be preached throughout the world as a testimony to all nations, and then the end will come. So when you see the “abomination of desolation,” spoken of by Daniel the prophet, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains. (Matt. 24:14–16)

This prophecy is directed at those in the Holy Land—those in “Judea”—when “the end will come.” The “abomination of desolation” refers to the time of the Antichrist—which has yet to be fulfilled. Thus, Christ quoted Daniel to speak of the future fulfillment of prophecy. (Of course, Christ’s listeners could not have grasped this concept, as the second coming was a mystery when He issued those prophecies.)

From the Gospel of Matthew to the Gospel of John, Christ quoted the prophets to herald the fulfillment of prophecy—both present tense and future tense.

After Christ rose from the dead, He could reveal the mystery of God—and He did. From the Book of Acts to the Book of Revelation, Christ handed His disciples the mystery. And Christ followed His own precedent: He directed His disciples to quote the prophets. In doing so, Christ revealed the mystery for the church: the present tense fulfillment of prophecy (Christ in you),

and the future tense fulfillment of prophecy (our hope of glory). Christ also revealed the mystery for Israel: the future tense fulfillment of prophecy (atonement for Israel). By directing the disciples to quote the prophets, Christ simultaneously revealed the mystery of God once hidden in the Old Testament.

The premise of this book is as follows: If Christ directed His disciples to quote the prophets to reveal the mystery once hidden in the Old Testament, then the Old Testament prophecies form the common thread to see the mystery of God in the New Testament.

From the right hand of God, this is precisely what Christ did: He revealed the mystery of God. He revealed the mystery once hidden in the Old Testament—and He revealed the mystery once hidden within His own prophecies in the Gospels. Simultaneously, Christ expounded upon those prophecies by giving brand-new, New Testament revelation of the mystery (once hidden in God). Hereby, Christ revealed the fullness of the mystery for His church and Israel.

It is the divine harmony of divine revelation.

The Old and New Testaments fit together, perfectly.

The revelation of the mystery explains the two testaments.

Christ's standard is *the* lens by which to see the mystery once hidden.

And Christ revealed this: It is the command of our eternal God that this mystery be made known to all nations.

Our eternal God inspired Scripture.¹

As God is the author, the mystery once hidden in the Old Testament must be in complete agreement with the mystery revealed in the New Testament.

In the New Testament, John gave us seven seals in Revelation.

In the Old Testament, Moses gave us seven holy days in the Law.

Thus, God gave us a numbered chronology in the Law and in Revelation.

Importantly, the mystery of God reveals the harmony between the Law and Revelation: The mystery, once hidden in the Law of Moses, is fully revealed in the Book of Revelation.

God revealed this harmony between the Law and Revelation in the following way: Regarding the end times, God numbered “The End” (end-time prophecies) in the beginning of the Bible (the Law, through Moses), and God numbered “The End” (end-time prophecies) at the end of the Bible (the Book of Revelation, through John). And these two witnesses agree.

The numbered chronology given by Moses in the Law (with the fall holy days), and the numbered chronology given by John (with the end-time seals), reveal God's mystery for the end times. And this mystery contained the order of

end-time events: the Rapture (to save and glorify Christ's kingdom), the Apocalypse (to redeem Israel), and finally, the timing of the Millennial Kingdom (Christ's reign from Jerusalem as King after His second coming to Israel).

The numbered chronologies of Moses and John align perfectly, forming one unified template. Thus, all end-time prophecies—given by the prophets and disciples—drop right into this divine order.

Christ will fulfill the mystery in the fall holy days and end-time prophecies with His second revelation (appearing) exactly as given.

And God has given us a precedent: Christ already fulfilled the mystery in the four spring holy days with His first coming in the first century A.D.

The Law of Moses, the Book of Revelation, and the revelation of the mystery form a matrix of truth that cannot be broken. The common thread of the mystery extends from the Law to Revelation—and pulls together the entire Bible.

You may have heard it said: The New Testament is hidden in the Old Testament, and the Old Testament is revealed in the New Testament.

It's true.

God has revealed the foundation of our future: the Law of Moses.

And God must follow His own Law.

Finally, our God said this to us:

Remember the former things, those of long ago; I am God, and there is no other; I am God, and there is none like me. I make known the end from the beginning, from ancient times, what is still to come. (Isa. 46:9, 10)

ACT ONE

GOD'S BLUEPRINT: HOLY DAYS

Do not think that I have come to abolish the Law or the Prophets. I have not come to abolish, but to fulfill. For truly I say to you, until heaven and earth pass away, not one dot or one mark will pass from the Law until all be fulfilled.

—Christ (Matt. 5:17, 18)

God made it known by His prophets that there would be a Savior for mankind. Every prophet—from Moses to Malachi—prophesied of the Anointed One: the Son of God. And yet, alongside this crystal-clear declaration of the coming Messiah, God had hidden a mystery. And after Christ rose from the dead, He could reveal the mystery of God—and He did.

Christ: The Law, the Prophets, and the Psalms

Following His Resurrection, Christ issued this prophecy:

He said to them, “These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and in the Prophets and in the Psalms concerning Me.” (Luke 24:44)

The obvious question is as follows: What must be fulfilled, that is “written in the Law of Moses and in the Prophets and in the Psalms” concerning Christ?

From the Book of Acts to the Book of Revelation, Christ directed His disciples to quote prophecies in “the Law of Moses and in the Prophets and in the Psalms.” By doing so, Christ revealed the mystery of God, and the fulfillment of prophecy—both present tense and future tense.

That said, this book addresses the following:

1. Why did God conceal this mystery?
2. Where in Scripture did God conceal this mystery?
3. Where in Scripture did our Lord reveal this mystery?

This text begins with the apostle Paul.

Paul: First Corinthians

To the apostle Paul, Christ revealed why God had hidden a mystery:

[W]e speak the wisdom of God in a mystery, the hidden wisdom, which God ordained before the ages for our glory. None of the rulers of this age knew it. For had they known it, they would not have crucified the Lord of glory. (1 Cor. 2:7, 8)

Here in First Corinthians, Paul revealed the precious nature of the mystery: Had the rulers of spiritual darkness known it, “they would not have crucified the Lord of glory.”

And the question that must be addressed—and frankly should be addressed by every pastor, every priest, and every theologian—is this: What is the mystery of God that Christ revealed to Paul in this letter, First Corinthians?

Fast forward to Chapter 15. Paul wrote:

Lo! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead [in Christ] will be raised imperishable, and we [alive in Christ] shall be changed. For this perishable nature must put on the imperishable, and this mortal nature must put on immortality. (1 Cor. 15:51–53)

“Lo! I tell you a mystery.”

Here, Paul revealed a mystery once hidden in God: At a future time—when the last trumpet sounds—those who died in Christ will be resurrected to receive imperishable bodies, and those who are alive in Christ will be transformed immortal. Christ shall take natural bodies of flesh and blood and transform them into eternal, spiritual, glorified bodies, fashioned in the image of His glorious body. Had the rulers of spiritual darkness known this mystery, “they would not have crucified the Lord of glory.”

God turned the tables on spiritual darkness with a mystery.

God ordained this mystery before the ages for our glory.

“Glory” is our future glorification with Christ.

When Paul issued this prophecy of future glorification, he prophesied that Christ would transform His kingdom at the sound of the last trumpet. By referencing the last trumpet, Paul referenced the foundation of the mystery: the Law of Moses.

How?

Without question, the last trumpet sounds on the fifth holy day in the Law: the Feast of Trumpets.

How do we know unmistakably that Paul's reference to the last trumpet is referring to the Law of Moses and the Feast of Trumpets?

The answer is found in the context of Paul's letter: the holy days.

Paul's letter (First Corinthians) referenced the first four holy days on God's (Hebrew) calendar. Thus, the context of the last trumpet is the next holy day, the fifth holy day: the Feast of Trumpets.

In this letter, Paul revealed that Christ fulfilled the prophecies (the mystery) once hidden in the first four holy days: Christ is our Passover Lamb (that cleanses sin); Christ is our bread of life (divine revelation to transform the mind); Christ is our first fruits from the dead (rescuing us from the power of death); Christ is our baptizer (baptizing us with the Holy Spirit). Paul referenced the first four holy days—the spring holy days—that correspond to our salvation in Christ.

And Paul revealed that Christ will fulfill the next holy day, the fifth holy day—the Feast of Trumpets—with His second appearance. In essence, the Feast of Trumpets foreshadows the coming glorification of Christ's church.

It's the mystery in the Law—revealed.

In his letter, Paul referenced God's blueprint for our salvation and glorification: the first five holy days. And these holy days are seen in the following Scriptures from First Corinthians:

Passover

For Christ, our Passover lamb, has been sacrificed. (1 Cor. 5:7)

The Feast of Unleavened Bread

For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes. (1 Cor. 11:26)

The Feast of First Fruits

But Christ has indeed been raised from the dead, the first fruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive. But each in turn: Christ, the first fruits; then, when he comes, those who belong to him. (1 Cor. 15:20–23)

The Feast of Weeks (Pentecost)

For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. (1 Cor. 12:13)

The Feast of Trumpets

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. (1 Cor. 15:51, 52)

The first five holy days are found in First Corinthians because together they speak of our complete salvation: salvation by the baptism of the Holy Spirit, and glorification at Christ's appearance.

Why else would Paul speak of the holy days and the mystery of God in a letter to the church unless the holy days applied to the mystery of God and the church?

Paul referred to Old Testament holy days in a letter to Christ's church for one reason: to reveal the mystery of the church once hidden in the Law. The mystery of God—once hidden in the holy days—foreshadowed glory: the creation of Christ's kingdom and the future glorification of His kingdom. Had Satan and the rulers of darkness known this mystery, they never would have crucified the Son of God—and we wouldn't have the perfect sacrifice for sin, nor would we have our hope of glory.

The Mystery: The Law

God concealed the salvation and glorification of Christ's kingdom in the shadow of the Law. This unmistakable revelation of the mystery is also seen in the following Scriptures:

Christ was offered once to bear the sins of many, and He will appear a second time, not to bear sin but to save those who eagerly wait for Him. For the law is a shadow of the good things to come. (Heb. 9:28; 10:1)

Firstly, "Christ was offered once to bear the sins of many." God offered His unblemished Lamb as the perfect sacrifice for sin. Our response is to accept that sacrifice for our sins. God's response is to cleanse us, grant His righteousness, and fill us with the Holy Spirit, bringing forth salvation (Christ in you).

Secondly, "He [Christ] will appear a second time, not to bear sin but to save those who eagerly wait for Him." Those who accept Him are those who eagerly wait for Him; they will receive glorification when He appears (our hope of glory). (To be "saved" in the future is to be glorified.)

Finally, salvation and glorification were once hidden in the Law: "For the law is a shadow of the good things to come."

This shadow in the Law has been unveiled for us. In First Corinthians, Paul revealed the mystery in the holy days. And in Colossians, Paul revealed the glorious riches of the mystery. Paul wrote:

I [Paul] have become [the church's] servant by the commission God gave me to present to you the word of God in its fullness—the mystery that has been kept hidden for ages and generations, but is now disclosed to the Lord's people. To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory. (Col. 1:25–27)

Paul continued his letter by connecting the mystery to the shadows in the Law. Paul began by beseeching us to receive God's mystery:

[R]eceive all the riches and assurance of full understanding, and knowledge of the mystery of God, both of the Father and of Christ.... Therefore let no one judge you regarding food, or drink, or in respect of a holy day or new moon or sabbath days. These are shadows of things to come, but the substance belongs to Christ. (Col. 2:2,16, 17)

Paul connected the glorious riches of the mystery to the Law—but first, Paul established an important truth: We are not to be judged by the Law. Why? As Christ fulfilled the Old Covenant and the ceremonial devotions of the Law, we are not to be judged by the Law.

Yet, in the same breath, Paul warned against shredding the Law because contained in the Law “are shadows [prophecies] of things to come.” And as Christ is the “substance” of the “shadows,” He will personally fulfill the prophecies of our coming glorification once hidden in the shadows of the Law.

How?

Paul spoke of the new moon.

Paul also spoke of the holy days.

And there is only one holy day that begins with the appearance of the new moon: the Feast of Trumpets. (For this reason, the Feast of Trumpets is also known as the “Feast of the New Moon.”)

The mystery of God— “the word of God in its fullness”—is ours to grasp.

Through Paul, we know the glorious riches of the mystery, and we know the connection to the shadows in the Law: “Christ in you” means salvation in Christ, because “Christ [the Passover Lamb] was offered once to bear the sins of many,” and our “hope of glory” means future glorification, for, “He will appear a second time, not to bear sin but to save those who eagerly wait for Him.”

And when He does appear, the “perishable nature [the dead in Christ]” will put on “the imperishable,” and the “mortal nature [those alive in Christ]” will put

on “immortality.” And all this was once a mystery, hidden in the blast of “the last trumpet,” and hidden in the “shadow” of the “new moon,” and hidden in the next “holy day”: the Feast of the New Moon. “For the law is a shadow of the good things to come.”

The Hebrew Language and the Holy Days

Looking back in time, we understand that shadows in the holy days projected forward in time. This projection is clearly seen in the Hebrew language.

Firstly, these holy days are known as “feasts of the Lord” (Lev. 23:2), (not feasts of the Jews). Secondly, a “feast” (Hebrew: *Moed*²) means a festival that has an “appointed time.” It also means a festival that is a “signal” for what is appointed beforehand (by God). In other words, these holy days were not only physical celebrations, but they also foreshadowed (signaled) what Christ would accomplish on the actual holy days.

This book expounds upon all seven holy days by addressing the following: Christ fulfilled the first four holy days (the spring holy days) with His first coming to Israel, and He shall fulfill the final three holy days (the fall holy days) with His second revelation (appearing) for the church and Israel.

The Mystery: The Seven Holy Days

Hidden within God was His blueprint to save mankind through the work of His Son. In Revelation, Christ revealed to John the mystery once hidden in God’s mind: Jesus was “the Lamb who was slain from the foundation of the world” (Rev. 13:8). And Paul added this revelation:

This grace was given us in Christ Jesus before the beginning of time, but it has now been revealed through the appearing of our Savior, Christ Jesus, who has destroyed death and has brought life and immortality to light through the gospel. (2 Tim. 1:9, 10)

From the founding of the world, our Creator had a vision: Christ’s sacrifice would bring forth a new kingdom—and immortality. The Law of Moses foreshadowed all of this. The holy days not only provide insight on what shall be for Christ’s kingdom, but also for Israel and the world.

The seven holy days and their corresponding prophecies are as follows:

Spring Holy Days

1. Passover: The Lamb of God crucified on Passover

2. Feast of Unleavened Bread: Christ in the Burial Tomb
3. Feast of First Fruits: Christ Resurrected
4. Feast of Weeks (Pentecost): Holy Spirit sent to the Disciples

Fall Holy Days

5. Feast of Trumpets: The Rapture of Christ's Church
6. Day of Atonement: The Apocalypse and Israel's Atonement
7. Feast of Tabernacles: The Millennial Kingdom

The Spring Holy Days

God's plan began with Christ's first coming: His death, burial, Resurrection, and sending the Holy Spirit. These four events correspond to the first four holy days in the Law. With His first coming, Jesus fulfilled them.

Jesus, the "Lamb of God" (John 1:29), was sacrificed on Passover.

Jesus was in the burial tomb on the Feast of Unleavened Bread.

Jesus was resurrected from the dead on the Feast of First Fruits.

Finally, Christ sent the Holy Spirit to His disciples on the Feast of Weeks (Pentecost), which was fifty days after the Resurrection.

These events occurred as appointed by God.

The plan to rescue mankind (through Christ) has a precedent: God's rescue of the Hebrews from Egypt (through Moses). The parallel to the original Passover is unmistakable: Just as the blood of the Passover lambs saved the Hebrews from (physical) death, so the blood of God's Passover Lamb would save Christ's followers from (eternal) death.

Passover

The historical saga began with the children of Israel being slaves to Pharaoh of Egypt, who, despite nine plagues brought upon him and his people, refused to let the Hebrews leave. Thus, God told Moses:

I will pass through the land of Egypt this night and will smite all the firstborn in the land of Egypt, both man and beast, and against all the gods of Egypt I will execute judgment. I am the LORD. The blood shall be to you for a sign on the houses where you are. And when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you* when I smite the land of Egypt. (Exod. 12:12, 13)

The Hebrews would be spared death if they sprinkled the blood of the sacrificial lambs on the doorposts of their homes. The angel of death would see the blood and pass over their dwellings.

To mark this event for future generations, God gave Moses the first holy day, Passover:

The LORD said to Moses and Aaron in Egypt, “This month is to be for you the first month [*Nisan*], the first month of your year. Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household. Take care of them until the fourteenth day of the month, when all the members of the community of Israel must slaughter them at twilight [Hebrew: 3:00 p.m.].” (Exod. 12:1–3, 6)

According to the Law, the sacrificial lamb had to be slain at “twilight,” which is a reference to the exact midpoint between our 12:00 p.m. and 6:00 p.m.—which is 3:00 p.m.³ This is the precise moment Christ “gave up His Spirit” (Matt. 27:50). Herein, Christ fulfilled the Law and the prophecy contained within it.

If Jesus didn’t fulfill the Law, then He wasn’t the Anointed One. There is no doubt that Jesus would fulfill the Law because He is the Christ, our Messiah. As God’s own Lamb, Jesus had to die at the precise moment in time as originally given by God: at 3:00 p.m. on the fourteenth of the first month, *Nisan*.

God had to follow His own Law when He offered His own Lamb.

In First Corinthians, Paul referenced Passover:

Christ, our Passover lamb, has been sacrificed. (1 Cor. 5:7)

Peter also referenced our perfect sacrifice for sin:

You know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life, but with the precious blood of Christ, a lamb without blemish or defect. He was chosen before the creation of the world, but was revealed in these last times for your sake. (1 Peter 1:18–20)

John also referenced our perfect Lamb:

You [Christ] are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased for God persons from every tribe and language and people and nation. (Rev. 5:9)

Contained in the holy day of Passover, there is history (with the Hebrews) and there is a prophecy (of Christ's kingdom). From Passover, the nation of Israel would spring from the blood of the lambs shed on the doorposts in Egypt. And, hundreds of years later, a new kingdom would spring—Christ's kingdom—by the blood of the Lamb shed on the Cross in Israel.

In the first century, God offered His Son, the "Lamb of God," as the perfect sacrifice for sin. Jesus was the Lamb given by God to cleanse sins, yielding righteousness for everyone who believes.

Righteousness comes by faith in the sufficiency of that sacrifice. "For in the gospel, righteousness from God is revealed, a righteousness that is by faith just as it is written: 'The righteous will live by faith'" (Rom. 1:17).

As Peter declared:

Therefore, my friends, I want you to know that through Jesus the forgiveness of sins is proclaimed to you. Through him everyone who believes is set free from every sin, a justification you were not able to obtain under the law of Moses. (Acts 13:38, 39)

As Paul also declared:

God made Him [Christ] who knew no sin to be sin for us, that we might become the righteousness of God in Him. (2 Cor. 5:21)

As John also declared:

He [Christ] is the atoning sacrifice for our sins, and not for ours only, but also for the sins of the whole world. (1 John 2:2)

As Christ personally fulfilled the prophecy in Passover, He would also fulfill the prophecy once hidden in the next holy day: the Feast of Unleavened Bread.

The Feast of Unleavened Bread

The Feast of Unleavened Bread began the next day, the fifteenth of *Nisan*, which began at sunset. (Hebrew days began at sunset.) This holy day foreshadowed the timing of Christ's burial—at sunset.

Since it was the Day of Preparation [Passover], to prevent bodies from remaining on the cross on the Sabbath day (for that Sabbath day was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. (John 19:31)

The first day of the Feast of Unleavened Bread is a High Sabbath, which is the fifteenth of *Nisan*. (It follows the Day of Preparation, Passover). The Hebrew authorities wanted the bodies removed from the crosses before the High Sabbath, so the Romans took them down. Then, faithful Hebrews transported the body of Jesus on the Day of Preparation, the fourteenth, to His burial place. And, as the day drew to a close, Christ's burial was complete.

Then they took the body of Jesus and wrapped it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where He was crucified there was a garden, and in the garden was a new tomb in which no one had ever been buried. So because of the Jewish Day of Preparation, and since the tomb was nearby, they buried Jesus there. (John 19:40–42)

The timing of this burial reflected what took place hundreds of years earlier in Egypt: At sunset, the Hebrews participated in the first Feast of Unleavened Bread. The Hebrews ate the unleavened bread and Passover lambs. God commanded Moses: "They shall eat the flesh on that night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs" (Exod. 12:8). (Unleavened bread is bread made without yeast; yeast represents sin. And Jesus, who was sinless, was in the burial tomb on this feast.)

This feast is marked at the fifteenth of *Nisan*, for on that day the angel of death struck down the Egyptians at midnight; the Hebrews left Egypt that same day, the fifteenth. And on that very date in history:

Moses said to the people, "Commemorate this day, the day you came out of Egypt, out of the land of slavery, because the LORD brought you out of it with a mighty hand. Eat nothing containing yeast [nothing leavened]." (Exod. 13:3)

The Israelites set out from Rameses on the fifteenth day of the first month, the day after the Passover. They marched out defiantly in full view of all the Egyptians. (Num. 33:3)

God commanded Moses to celebrate this day with a feast:

On the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD. For seven days you must eat unleavened bread. (Lev. 23:6)

This seven-day feast marks the separation from Egyptian life, their gods, and what is sinful (leavened). Today, this holy feast invites the follower of Christ

to separate from the world's ways, feed upon the Word of God, and receive the body of Christ.

Jesus is the “bread of God” (John 6:33).

Jesus is the “bread of life” (John 6:35).

Christ's followers live on His words; that is how we keep the feast today.

Thus, Paul said in First Corinthians:

Therefore purge out the old yeast [sin], that you may be a new batch, since you are unleavened. For even Christ, our Passover, has been sacrificed for us. Therefore let us keep the feast, not with old yeast, nor with the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth. (1 Cor. 5:7, 8)

Today, we keep the feast by purging leaven (sin) and living with sincerity and truth. We are “unleavened” because we are cleansed from sin by our Passover Lamb, born of the perfect Holy Spirit. As Paul said:

[I]f anyone is in Christ [that is, grafted in, joined to Him by faith in Him as Savior], *he is* a new creature [reborn and renewed by the Holy Spirit]; the old things [the previous moral and spiritual condition] have passed away. Behold, new things have come [because spiritual awakening brings a new life]. (2 Cor. 5:17, *Amplified*)

In remembrance of Christ's sacrifice—that gave us new life—we testify that Jesus is the Christ, the Lamb of God. And we remember this by our memorial, reflecting on His broken body and shed blood.

In First Corinthians, Paul referenced the Feast of Unleavened Bread by speaking of our memorial:

For every time you eat this bread and drink this cup, you are representing *and* signifying *and* proclaiming the fact of the Lord's death until He comes [again]. (1 Cor. 11:26, *Amplified, Classic Edition*)

We proclaim the Lord's death because it is His victory over sin. And simultaneously, we declare our hope of glory—when He comes again for His kingdom.

With the Feast of Unleavened Bread fulfilled, God would then raise Jesus from the dead on the next holy day: the Feast of First Fruits.

The Feast of First Fruits

God revealed the third feast, the Feast of First Fruits, to Moses:

The LORD said to Moses, “Speak to the Israelites and say to them: ‘When you enter the land I am going to give you and you reap its harvest, bring to the priest a sheaf of the first grain you harvest. He is to wave the sheaf before the LORD so it will be accepted on your behalf; the priest is to wave it on the day after the Sabbath. You shall offer that day when you wave the sheaf a year-old male lamb without blemish for a burnt offering to the LORD.’” (Lev. 23:9–12)

The Feast of First Fruits commenced on a Sunday—the day after the Sabbath (Saturday). God’s command is in the context of the Feast of Unleavened Bread, and thus, the Sunday referred to by God is the first Sunday during the seven-day Feast of Unleavened Bread.

The Feast of First Fruits is a feast of thanksgiving. For God brought the Hebrews out of Egypt to the promised land, and Israel’s response was to give thanks by bringing the first fruits of the harvest back to God. This is seen in God’s directive:

When you have entered the land the LORD your God is giving you as an inheritance and have taken possession of it and settled in it, take some of the firstfruits of all that you produce from the soil of the land the LORD your God is giving you and put them in a basket. Then go to the place the LORD your God will choose as a dwelling for his Name and say to the priest in office at the time, “I declare today to the LORD your God that I have come to the land the LORD swore to our ancestors to give us.” (Deut. 26:1–3)

On this feast day, the priest would declare to God:

The LORD brought us out of Egypt with a mighty hand and an outstretched arm, with great terror and with signs and wonders. He brought us to this place and gave us this land, a land flowing with milk and honey; and now I bring the firstfruits of the soil that you, LORD, have given me. (Deut. 26:8–10)

God also told Moses, “You shall offer that day when you wave the sheaf a year-old male lamb without blemish for a burnt offering to the LORD” (Lev. 23:12).

The Feast of First Fruits foreshadowed Christ presenting *Himself* to God as the first-fruits sheaf offering. This feast foreshadowed Christ’s Resurrection from the dead, and it foreshadowed the resurrection of all who believe in Christ.

In First Corinthians, Paul referenced this third holy day:

But Christ has indeed been raised from the dead, the first fruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive. But each in turn: Christ, the first fruits; then, when he comes, those who belong to him. (1 Cor. 15:20–23)

God raised Christ from the dead on the Feast of First Fruits. God had every legal right to raise His Son from the dead because Jesus lived a sinless life, and thus, death couldn't keep its hold on Him. As Peter said, "God raised [Christ] up by loosening the pull of death, because it was not possible that He should be held by it" (Acts 2:24).

With His Resurrection on Sunday—on the Feast of First Fruits—Christ would ascend to the Father on that very holy day and present Himself as the sacrificial offering.

On Resurrection Sunday, Jesus prepared for His ascent to God.

On Resurrection Sunday, Jesus said to Mary:

Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. (John 20:17)

Jesus told this to Mary because He had to remain clean when presenting Himself to God as the sheaf offering. Once in the heavenly sanctuary, Christ obtained eternal redemption for us:

[W]hen Christ appeared as a High Priest of the good things to come [that is, true spiritual worship], *He entered* through the greater and more perfect tabernacle, not made with hands, that is to say, not a part of this [material] creation. He went once for all into the Holy Place [the Holy of Holies of heaven, into the presence of God], and not through the blood of goats and calves, but through His own blood, having obtained *and* secured eternal redemption [that is, the salvation of all who personally believe in Him as Savior]. (Heb. 9:11, 12, *Amplified*)

On Resurrection Sunday, Christ ascended to the Father and secured eternal redemption. Herein, Christ personally fulfilled the shadow once hidden in the Feast of First Fruits. Then, days later, Jesus directed Thomas to feel His wounds:

After eight days His disciples were again inside with the doors shut, and Thomas was with them. Jesus came and stood among them, and said, "Peace be with you." Then He said to Thomas, "Put your finger here,

and look at My hands. Put your hand here and place it in My side. Do not be faithless, but believing.” (John 20:26, 27)

Jesus had already presented Himself to God in the heavenly sanctuary, so now He could tell Thomas to feel the physical proof of His Resurrection.

Following His Resurrection, Jesus would walk the Earth for forty days, testifying to the kingdom of God. On the fortieth day, He ascended to Heaven. Ten days later, the Feast of Weeks (Pentecost) arrived.

The Feast of Weeks (Pentecost)

God determined that the Feast of Weeks would occur exactly seven weeks and one day after the Feast of First Fruits. In other words, fifty days after the Feast of First Fruits (Sunday), the Feast of Weeks would commence (on a Sunday). God instructed Moses:

From the day after the Sabbath, the day you brought the sheaf of the wave offering, count off seven full weeks. Count off fifty days up to the day after the seventh Sabbath, and then present an offering of new grain to the LORD. (Lev. 23:15, 16)

Looking back, we see Christ’s fulfillment of the Law: God raised Christ from the dead on a Sunday. Then, exactly fifty days later, Christ baptized His disciples from Heaven with the Holy Spirit on the Feast of Weeks. Today, the Feast of Weeks is known as Pentecost Sunday. (“Pentecost” in the Greek language means “fiftieth.”⁴)

In essence, fifty days after Resurrection Sunday would come Pentecost Sunday. On Pentecost, the baptism of the Holy Spirit marked the unmistakable start of the New Covenant: No longer would there be a separation between Hebrews (Jews) and Gentiles, but rather all who are baptized with the Spirit would be one in Christ—and would enter His kingdom.

In First Corinthians, Paul referenced the baptism of the Holy Spirit, and thus, he referenced the fourth holy day:

For by one [Holy] Spirit we were all baptized into one body, [spiritually transformed—united together] whether Jews or Greeks (Gentiles), slaves or free, and we were all made to drink of one [Holy] Spirit [since the same Holy Spirit fills each life]. (1 Cor. 12:13, *Amplified*)

All in Christ’s kingdom are one—regardless of bloodline—baptized into His kingdom. As Paul told us, “He [God] delivered us from the power of darkness and has transferred us into the kingdom of His dear Son” (Col. 1:13).

When Christ baptized His followers on Pentecost, the mystery of Christ's kingdom—the church—became a reality. Pentecost is known as the “birthday of the church.”

Ten days prior to Pentecost—on the day of His Ascension—Christ prophesied of this coming baptism. Christ said: “For John baptized with water, but in a few days you will be baptized with the Holy Spirit” (Acts 1:5).

From Ascension Day forward, the apostles were continually in the temple, praising God with great expectation. As Luke recorded:

He [Christ] led them out as far as Bethany, and He lifted up His hands and blessed them. While He blessed them, He parted from them and was carried up into heaven. Then they worshipped Him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God. Amen. (Luke 24:50–53)

The apostles praised God in the temple, expecting the fulfillment of Christ's prophecy. And ten days after Christ prophesied of the coming baptism, Christ poured out the Holy Spirit on the Feast of Weeks.

Importantly—and prophetically—the Feast of Weeks was a pilgrimage feast. Thus, thousands of worshippers of God would travel from many countries to Jerusalem to worship at the temple on this holy day. God had commanded Moses:

Three times a year all your males must appear before the LORD your God in the place where He will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles, and they must not appear before the LORD empty. (Deut. 16:16)

In anticipation of the Feast of Weeks, caravans traveled to the temple.

During *the* year in the first century A.D., when Christ would pour out the Holy Spirit, the worshippers had no idea what awaited them on the Feast of Weeks. Now Almighty God would usher in His New Covenant via the Holy Spirit. He would do so on this holy day, during an hour of prayer, at the temple—which is the “house of prayer” (Matt. 21:13).

Here is the record of that initial baptism on Pentecost:

When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of

them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them. (Acts 2:1–4)

The spiritual shock of all ages burst upon the house of prayer during an hour of prayer. As thousands of worshippers gathered in quiet adoration to pray at the temple, heavenly signs shattered the silence. Powerful winds rushed throughout the corridors and flaming tongues of fire burned above the disciples.

At nine o'clock in the morning, Christ—from the right hand of God—baptized His disciples with the Holy Spirit. With the visual sign of “tongues of fire” given, His disciples spoke forth new tongues (languages), inspired by the Holy Spirit they received.

When Christ sent the Holy Spirit on this holy day, He fulfilled the prophecy (the shadow) once hidden in the Feast of Weeks. And, on this pilgrimage holy day, there is only one place His disciples would be during an hour of prayer: the temple. At the temple, thousands of followers of the Old Covenant witnessed God’s supernatural fulfillment of prophecy. The worshippers were stunned and curious—some were skeptical.

To address the puzzlement among the worshippers, Christ directed Peter to quote the prophet Joel. By quoting Joel, Peter marked the fulfillment of prophecy, and simultaneously, Peter revealed the mystery of the church of God once hidden in Joel’s prophecy. Peter declared:

[T]his is what was spoken by the prophet Joel: “In the last days, God says, I will pour out my Spirit on all people.” (Acts 2:16, 17)

On Pentecost, Christ did pour out the Holy Spirit. Now, with the fulfillment of Joel’s prophecy, all bloodlines would have the open invitation to embrace Jesus as the Christ, the Savior—and receive the Holy Spirit.

Christ not only fulfilled Joel’s prophecy (the Spirit being poured out), but Christ also fulfilled Isaiah’s prophecy (speaking in tongues). Isaiah had prophesied: “For with stammering lips and foreign tongue He [God] will speak to this people” (Isa. 28:11).

Years after Pentecost, Christ directed Paul to quote Isaiah’s prophecy. By doing so, Paul marked the fulfillment of Isaiah’s prophecy, and simultaneously, Paul revealed the mystery of the church once hidden in Isaiah’s prophecy. Paul wrote:

[I]t is written [by Isaiah], “With men of other tongues and other lips will I speak unto this people.” (1 Cor. 14:21)

On Pentecost, Christ's disciples did speak on behalf of God. They spoke in languages inspired by the Holy Spirit within.

God got the worshippers' attention.

Supernaturally, the disciples spoke in languages (tongues) that the pilgrims from many countries (at the temple) understood. The result: Three thousand worshippers believed the testimony of God's supernatural witness.

With the Holy Spirit given, God ushered in the New Covenant—fulfilling His promise once given to the prophet Jeremiah:

This is the covenant that I [God] will make with them after those days, says the Lord: I will put My laws into their hearts, and in their minds I will write them. (Heb. 10:16)

On Pentecost, God wrote His Law on the hearts of the disciples by way of the Holy Spirit. The prophecies of Jeremiah, Joel, and Isaiah had come to pass—and Christ revealed the mystery of the church of God.

To demonstrate the fulfillment of prophecy, God provided supernatural evidence: the audible sign of “tongues” and the visual sign of “tongues of fire.” And these “tongues of fire” at the temple on Mount Zion have a precedent: God's descent in fire on Mount Sinai.

During the Exodus, when the Hebrews reached the wilderness, they camped by Mount Sinai and God met with them. His presence was accompanied by smoke and fire:

On the morning of the third day there was thunder and lightning, with a thick cloud over the mountain, and a very loud trumpet blast. Everyone in the camp trembled. Then Moses led the people out of the camp to meet with God, and they stood at the foot of the mountain. Mount Sinai was covered with smoke, because the LORD descended on it in fire. The smoke billowed up from it like smoke from a furnace, and the whole mountain trembled violently. As the sound of the trumpet grew louder and louder, Moses spoke and the voice of God answered him. (Exod. 19:16–19)

When God met with the Hebrews on Mount Sinai, a new mission followed: The Hebrews embraced God via the Old Covenant and the Law. This Mount Sinai experience foreshadowed the Mount Zion experience: embracing God via the New Covenant and the Holy Spirit.

This New Covenant was set in motion by the Lamb of God on Passover. The Crucifixion, Resurrection, Ascension, and Pentecost changed the course of human history.

Satan didn't see any of this coming when Jesus bled on the Cross. Satan didn't see the mystery that was about to be unveiled. Satan had seen the Hebrews celebrate the holy days in the temple, but he was clueless as to their spiritual significance.

Those celebrations foreshadowed Christ's accomplishments on the very holy days. God's enemies failed to grasp that these holy days celebrated by the Hebrews in the physical temple were rehearsals that foreshadowed what the Lamb of God would achieve by His personal presence.

Is it any wonder that Paul revealed the five prophetic holy days and the mystery in the very letter (First Corinthians) that affirms God's enemies were outwitted and defeated?

And in that same letter, Paul asked that we be followers of him. Paul implored us: "Follow my example, as I follow the example of Christ" (1 Cor. 11:1). Without question, to follow Paul's example is to follow his revelation of the mystery.

Ever since Pentecost, the mystery of the church has unfolded. Heaven's floodgates opened. To this day, believers continue to be baptized with the Holy Spirit and continue to speak forth the sign of tongues. Christ continues to write God's Word into our hearts and minds by the Holy Spirit.

This mystery—the work of the Holy Spirit—is also seen in Paul's revelation. Listen to what Paul wrote about the Holy Spirit—and us:

[A]fter hearing the word of truth, the gospel of your salvation, and after believing in Him, [you] were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory. (Eph. 1:13, 14)

The Holy Spirit—born within—guarantees our hope of glory, for, we are sealed by that Spirit until our redemption—which is fulfilled at Christ's appearance for us. In other words, if you have "Christ in you," then you have "the hope of glory." It is the mystery of God for the church—revealed.

The Fall Holy Days

Just as the spring holy days prophetically spoke of God's plan for Christ's first coming, the fall holy days prophetically speak of God's plan for Christ's second revelation (appearing). And just as Christ fulfilled the spring holy days in precise synchrony with the actual days, so shall He fulfill the fall holy days.

End-time prophecies of Christ's second revelation are founded upon the mystery once hidden in the Law. The Law of Moses cast its shadow forward in

time throughout the Word of God, reaching to the end of the Bible: the Book of Revelation. And in Revelation, John expounded upon “shadows” in the Law when he revealed “the mystery of God” (Rev. 10:7).

In the Law, God had hidden a mystery: the order of end-time events in the fall holy days. And when Christ revealed the mystery to John, He gave John the same order: the Rapture, the Apocalypse, and the Millennial Kingdom.

What follows are the fall holy days, their shadows, and the prophets’ prophecies—combined with the revelation of the mystery given to Paul, John, and James.

The Feast of Trumpets (*Yom Teruah*)

The Feast of Trumpets is also known as *Yom Teruah*, which means “the Day (*Yom*) of the Awakening Blast (*Teruah*).” God gave Moses this fifth holy feast:

The LORD spoke to Moses, saying: “Speak to the children of Israel, saying: In the seventh month [*Tishrei*], on the first day of the month, you shall have a sabbath, a memorial with the blowing of trumpets, a holy convocation.” (Lev. 23:23, 24)

In the seventh month, on the first day of the month, you will have a holy assembly. You will do no ordinary work. It is a day of blowing the trumpets for you. (Num. 29:1)

The trumpets that sounded on this holy day were more than just ceremonial expressions: They literally summoned God’s people. When the temple authorities sounded the trumpets, the Hebrews would leave their fields and gather at the temple to worship God. On this feast day, a unique trumpet sounded: the *Tekiah Gedolah*⁵—which is the last trumpet.

The last trumpet in Old Testament times foreshadowed the last trumpet sounding in the end times. On *the* future “Day of the Awakening Blast,” when the last trumpet sounds, God will summon Christ’s church. God concealed this mystery in the Law—and He concealed it in the prophets’ prophecies.

Returning to Paul’s prophecy in First Corinthians 15, Paul wrote:

Lo! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead [in Christ] will be raised imperishable, and we [alive in Christ] shall be changed. For this perishable nature must put on the imperishable, and this mortal nature must put on immortality. When the perishable has been clothed with the imperishable, and the

mortal with immortality, then the saying that is written [by the prophet Isaiah] will come true: “Death has been swallowed up in victory.” [And as the prophet Hosea said] “Where, O death, is your victory? Where, O death, is your sting?” (1 Cor. 15:51–55)

In this prophecy of glorification, Christ directed Paul to quote the prophets’ Isaiah and Hosea. By quoting Isaiah and Hosea, Paul marked the future fulfillment of their prophecies, and simultaneously, Paul revealed the mystery of the church once hidden in their prophecies.

When Isaiah and Hosea issued their prophecies, neither prophet—nor any other prophet—understood how and when the prophecies would be fulfilled. Unknown to the prophets, these two prophecies applied not to Israel’s future, but rather, to the future glorification of a brand-new kingdom: Christ’s kingdom.

Thus, in Paul’s prophecy, he revealed the mystery hidden in the prophets’ prophecies, and Paul revealed the mystery in the Law: Hidden in the blast of the last trumpet was the gathering and future glorification of Christ’s kingdom on the Feast of Trumpets.

The Feast of Trumpets yields yet another element of the mystery: This feast is also known as *Yom HaDin*, “the Day of Judgment.” On this day, God’s judgment begins. This judgment holds unique significance for Christ’s church, for, when the last trumpet sounds on *the* future Day of Judgment, Christ the King will bring forth the result of His righteous judgment: glorification of His church at the time of the Rapture.

This mystery of the Rapture—which Christ revealed—was given to Paul. Paul prophesied:

[T]he Lord Himself will come down from heaven with a shout of command, with the voice of the archangel and with the [blast of the] trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain [on the earth] will *simultaneously* be caught up (raptured) together with them [the resurrected ones] in the clouds to meet the Lord in the air, and so we will always be with the Lord! (1 Thess. 4:16, 17, *Amplified*)

The Rapture marks a critical threshold in God’s mystery: It ushers in our glorification. And, in the Book of Revelation, Christ revealed when our glorification will become a reality: the sixth seal. (This is presented in the next chapter.)

Finally, there is one more component to the Feast of Trumpets to discuss here: This feast is the first “High Holy Day” on God’s calendar; it foreshadowed the salvation and glorification of the church.

This High Holy Day of Trumpets is followed by the next High Holy Day: the Day of Atonement. The Day of Atonement marks God’s final judgment—and it foreshadowed the judgment, salvation, and atonement of Israel.

The Day of Atonement (*Yom Kippur*)

The sixth holy day is also known as *Yom Kippur*, which means the Day (*Yom*) of Atonement (*Kippur*). God gave Moses this sixth holy day:

The LORD spoke to Moses, saying: “Also on the tenth day of this seventh month [*Tishrei*] there shall be the Day of Atonement. It shall be a holy convocation to you, and you shall humble yourselves, and offer a food offering made by fire to the LORD. You shall do no work on that same day, for it is the Day of Atonement to make atonement for you before the LORD your God.” (Lev. 23:26–28)

This shall be a perpetual statute for you so that in the seventh month, on the tenth day of the month, you shall humble yourselves, and do no work of any kind, whether it is the native citizen or the stranger who sojourns among you. For on that day the priest shall make atonement for you to cleanse you, so that you may be clean from all your sins before the LORD. It shall be a sabbath, a solemn rest for you, and you shall humble yourselves. This shall be a perpetual statute for you to make atonement for the children of Israel for all their sins once a year. (Lev. 16:29–31, 34)

On the Day of Atonement, atonement is made for the entire congregation (nation) of Israel. It is the single most solemn day.

This solemn day of Atonement is connected to a crucial time on the Hebrew calendar: the ten “Days of Awe.” These ten days are the most holy days on the calendar; they begin with the High Holy Day of Trumpets (*Tishrei* 1) and conclude with the High Holy Day of Atonement (*Tishrei* 10). During this time, God calls the Hebrews to repentance. And this repentance culminates in final judgment and atonement on the Day of Atonement.

This day foreshadowed Israel’s atonement at the second coming of Christ to the Holy Land. Christ revealed this mystery for Israel to Paul—directing him to quote the prophet Isaiah. Paul wrote:

For I do not want you to be ignorant of this mystery, brothers, for a partial hardening [blindness] has come upon Israel until the fullness of the Gentiles has come in. And so all Israel will be saved, as it is written [by Isaiah]: “The Deliverer [Christ] will come out of Zion, and He will remove ungodliness from Jacob”; “for this is My covenant with them, when I shall

take away their sins.” (Rom. 11:25–27)

In the first century A.D., the nation of Israel rejected their Messiah. Consequently, Israel remains in a state of partial blindness. Israel will remain in that state until “the fullness of the Gentiles has come in.” That’s when Isaiah’s prophecy of the “Deliverer” will come to pass. (The times of the Gentiles fall between the first and second coming of Christ to Israel.) When the times of the Gentiles are fulfilled, God will fulfill the end-time prophecy of atonement for Israel.

Looking back, we understand that Isaiah’s prophecy “to remove ungodliness” would not come to pass with the first coming, but rather, with the second coming. Paul quoted the prophet Isaiah to mark the future fulfillment of prophecy, and simultaneously, Paul revealed the mystery of God for Israel once hidden in Isaiah’s prophecies.

Christ also gave revelation about the mystery for Israel to John in Revelation. For, as John prophesied, “in the days when the seventh angel is about to sound, the mystery of God will be fulfilled” (Rev. 10:7). The fulfillment of the mystery includes Israel’s atonement on the Day of Atonement—which will come to pass after the seventh seal of Revelation opens.

When the seventh seal opens, God’s judgment of the world will begin. This judgment unfolds all the way to the Apocalypse—which is the second coming of Christ to redeem Israel.

In Revelation, John prophesied of the Deliverer, just as Paul did:

I saw heaven opened. And there was a white horse. He who sat on it is called Faithful and True, and in righteousness He judges and wages war. On His robe and on His thigh He has a name written: KING OF KINGS AND LORD OF LORDS. (Rev. 19:11, 16)

When Christ the King makes His triumphant return to the Holy Land, He will conquer the Antichrist and redeem Israel. And Christ—the High Priest—will make atonement on the only day established to make atonement: the Day of Atonement. Then, Christ will fulfill God’s own prophecy given to Isaiah: “I [God] shall take away their sins.”

(Note: The church does not need atonement, Israel does. The church has atonement through Christ. The Law is unmistakable: the Day of Atonement applies to Israel.)

Following the fulfillment of the Day of Atonement, a new era on Earth will commence: Christ’s Millennial Kingdom. He will reign as King for a thousand years from Jerusalem. The seventh holy day—the Feast of Tabernacles—foreshadowed this time.

The Feast of Tabernacles (*Sukkot*)

The Feast of Tabernacles calls to remembrance the Exodus from Egypt when the children of Israel lived in the wilderness in temporary dwellings (tabernacles). There, God dwelled among them. The Feast of Tabernacles is also referred to as *Sukkot*, because it is the Hebrew word for “tabernacle.” God gave Moses this seventh holy feast:

The LORD spoke to Moses, saying: “Speak to the children of Israel, saying: The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days to the LORD.” (Lev. 23:33, 34)

You shall keep it as a feast to the LORD for seven days in the year. It shall be a perpetual statute in your generations. You shall celebrate it in the seventh month. You shall dwell in booths for seven days. All who are native children of Israel shall dwell in booths, that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I am the LORD your God. (Lev. 23:41–43)

This seven-day celebration recalls the deliverance from Egypt, the wilderness experience, and the supernatural presence of God:

They [the Hebrews] took their journey from Sukkoth and camped in Etham, on the edge of the wilderness. The LORD went before them by day in a pillar of cloud to lead them *along* the way, and by night in a pillar of fire, to give them light, so that they might travel by day and by night. He did not remove the pillar of cloud by day or the pillar of fire by night from before the people. (Exod. 13:20–22)

In the desert, the Hebrews saw the hand of God, understood His presence, and knew He had delivered them. And God told Moses, “have them make a sanctuary for me, and I will dwell among them” (Exod. 25:8).

The Feast of Tabernacles—which remembers this time—is also referred to as the “Season of our Joy.” God’s deliverance (and future deliverance) brings rejoicing. This joy is seen in God’s directive to Moses: “You shall take on the first day the branches of majestic trees—branches of palm trees, branches of leafy trees, and willows from a brook, and you shall rejoice before the LORD your God for seven days” (Lev. 23:40).

The Feast of Tabernacles foreshadowed the time when God will again dwell with His people by way of Christ the King during the Millennial Kingdom. As God dwelt with His people in the wilderness, so shall the Son of God dwell with His people and reign in this world. It is the time when God will restore and

renew Israel and the house of David.

Of course, none of the Old Testament prophets knew the mystery of God: The restoration of Israel's kingdom would happen after the second coming of Christ the King to Israel.

In the New Testament, James revealed the mystery for Israel and the Gentiles: Israel's renewal would come to pass—but God would first turn to the nations (the Gentiles). To reveal this, James quoted the prophet Amos:

As it is written [by Amos]: “After this I [God] will return, and I will rebuild the tabernacle of David, which has fallen; I will rebuild its ruins, and I will set it up; that the rest of men may seek the Lord, and all the Gentiles who are called by My name, says the Lord who does all these things.” (Acts 15:16, 17)

Through Christ, God invited all nations (Gentiles) to accept His invitation to enter Christ's kingdom now. And, in the future, all who accepted God's invitation will flourish with Christ when He reigns as King in the Millennial Kingdom (when the tabernacle of David is rebuilt).

Paul also revealed the mystery of Christ's coming kingdom:

For [Christ] must be King *and* reign until He has put all [His] enemies under His feet. (1 Cor. 15:25, *Amplified, Classic Edition*)

And to John, Christ revealed exactly when prophecies of the Millennial Kingdom will come to pass: After the seventh seal of Revelation opens, and after the Apocalypse, Christ will reign. John prophesied: “They came to life and reigned with Christ a thousand years” (Rev. 20:4).

During Christ's reign, the Feast of Tabernacles will be celebrated every year. The prophet Zechariah revealed this truth:

Then it will be that all the nations who have come against Jerusalem and survived will go up each year to worship the King, the LORD of Hosts, and to celebrate the Feast of Tabernacles. (Zech. 14:16)

The Divine Harmony of Divine Revelation

After the Ascension, Christ gave His disciples the mystery—and the disciples are in complete agreement. Thus, we as Christ's church know this:

New Testament writings—from the Book of Acts to the Book of Revelation—are unique pieces of the divine puzzle that fit together

perfectly—and they form a unified picture of the mystery of God for the church and Israel. The mystery of God is the common thread.

In the chapters that follow, this book expounds upon the divine harmony of divine revelation: the Law of Moses, the prophets, the Psalms, the disciples, and Christ Himself regarding the mystery of God. God handed us multiple witnesses who speak with one voice—because God is the author. Peter wrote:

[U]nderstand this first of all, that no prophecy of Scripture is *a matter of or* comes from one's own [personal or special] interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God. (2 Peter 1:20, 21, *Amplified*)

TRUMPETS: THE RAPTURE

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 [raptured] together with them in the clouds to meet the Lord in the air. And so we shall be forever with the Lord.

—The Apostle Paul (1 Thess. 4:16, 17)

Paul revealed that *Christ is the mystery of God*.

Paul wrote:

My goal is that they [those in Christ's church] may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ, in whom are hidden all the treasures of wisdom and knowledge. (Col. 2:2, 3)

Jesus Christ was the living Word of God, made flesh.

The mystery was Him, and within Him.

If Christ is the mystery of God, and in Him the treasures of wisdom and knowledge were hidden, and the mystery of God included the salvation and glorification of His church, then where did Christ Himself prophesy of the mystery— “Christ in you, the hope of glory”—during His earthly ministry?

The Gospel of John.

The Last Supper.

Christ: The Gospel of John and the Mystery

When Christ spoke during The Last Supper, not one of His apostles could have comprehended the mystery—but looking back, we can see it through the eyes of Paul, Peter, and John.

What follows is the puzzling exchange between Christ and His apostles during The Last Supper—with the mystery of God added in italics:

Jesus then said, “Now is the Son of Man glorified, and in Him God is glorified. If God is glorified in Him, God will also glorify Him in Himself and will immediately glorify Him. Little children, yet a little while I am with you. You will seek Me. And as I said to the Jews, so now I tell you, ‘Where I am going [*Heaven*], you cannot come.’” Simon Peter said to Him, “Lord, where are You going?” Jesus answered him, “Where I am going, you cannot follow Me now. But you shall follow Me afterward. ... Let not your heart be troubled. You believe in God. Believe also in Me. In My Father’s house are many dwelling places. If it were not so, I would have told you. I am going to prepare a place for you. And if I go and prepare a place for you [*in Heaven*], I will come again [*in the clouds*] and receive you to Myself [*gathered in the clouds at the Rapture (which is our hope of glory)*], that where I am [*Heaven*], you may be also [*Heaven*]. You know where I am going, and you know the way.” Thomas said to Him, “Lord, we do not know where You are going. How can we know the way?” Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me. I will pray the Father, and He will give you another Counselor [*by the baptism of the Holy Spirit*], that He may be with you forever: the Spirit of truth [*the Holy Spirit*], whom the world cannot receive, for it does not see Him, neither does it know Him. But you know Him, for He lives with you, and will be in you [*and thereby you will be “born again” (John 3:7), (which is Christ in you)*].” (John 13:31–33, 36; 14:1–6, 16, 17)

Just prior to His Crucifixion, Christ issued this prophesy of the mystery for His coming kingdom. Christ’s revelation of the mystery forms the framework by which to see all prophecies of the mystery of the church. The apostles couldn’t begin to comprehend it—but they would. For, after His Ascension, Christ unfolded the glorious riches of the mystery: “Christ in you, the hope of glory.”

Paul: First Corinthians and the Mystery

The apostle Paul addressed First Corinthians to Christ's church. And then Paul prophesied of Christ's future appearing. In essence, Paul opened his letter with, "Christ in you, the hope of glory."

Paul, summoned by the will *and* purpose of God to be an apostle (special messenger) of Christ Jesus, and our brother Sosthenes, To the church (assembly) of God which is in Corinth, to those consecrated *and* purified *and* made holy in Christ Jesus, [who are] selected *and* called to be saints (God's people), together with all those who in any place call upon *and* give honor to the name of our Lord Jesus Christ, both their Lord and ours: Grace (favor and spiritual blessing) be to you and [heart] peace from God our Father and the Lord Jesus Christ. I thank my God at all times. ... while you wait *and* watch [constantly living in hope] for the coming of our Lord Jesus Christ *and* [His] being made visible to all. And He will establish you to the end [keep you steadfast, give you strength, and guarantee your vindication; He will be your warrant against all accusation or indictment so that you will be] guiltless *and* irreproachable in the day of our Lord Jesus Christ (the Messiah). (1 Cor. 1:1–4, 7, 8, *Amplified, Classic Edition*)

In Chapter 1, Paul wrote to us, those "made holy in Christ Jesus [which means Christ in you]." And then Paul prophesied that Christ would appear for us on "the day of our Lord Jesus Christ [which is our hope of glory]."

In Chapter 15, Paul expounded this coming "day" by first comparing the glory of earthly bodies to the glory of heavenly bodies:

There are also heavenly bodies [sun, moon, and stars] and earthly bodies [humans, animals, and plants], but the glory *and* beauty of the heavenly is one kind, and the *glory* of the earthly is another. There is a glory *and* beauty of the sun, another glory of the moon, and yet another [distinctive] glory of the stars; and one star differs from another in glory *and* brilliance. So it is with the resurrection of the dead. The [human] body that is sown is perishable *and* mortal, it is raised imperishable *and* immortal. It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in strength; it is sown a natural body [mortal, suited to earth], it is raised a spiritual body [immortal, suited to heaven]. As surely as there is a physical body, there is also a spiritual *body*. The first man [Adam] is from the earth, earthy [made of dust]; the second Man [Christ, the Lord] is from heaven. As is the earthly man [the man of dust], so are those who are of earth; and as is the heavenly [Man], so are those who are of heaven. Just as we have borne the image of the earthly [the man of dust], we will also bear the image of the

heavenly [the Man of heaven]. Now I say this, believers, that flesh and blood cannot inherit *nor* be part of the kingdom of God; nor does the perishable (mortal) inherit the imperishable (immortal). (1 Cor. 15:40–44, 47–50, *Amplified*)

With this backdrop, Paul then revealed the mystery of God once hidden in the “day of our Lord Jesus Christ”:

Listen very carefully, I tell you a mystery [a secret truth decreed by God and previously hidden, but now revealed]; we will not all sleep [in death], but we will all be [completely] changed [wondrously transformed], in a moment, in the twinkling of an eye, at [the sound of] the last trumpet call. For a trumpet will sound, and the dead [who believed in Christ] will be raised imperishable, and we will be [completely] changed [wondrously transformed]. For this perishable [part of us] must put on the imperishable [nature], and this mortal [part of us that is capable of dying] must put on immortality [which is freedom from death]. And when this perishable puts on the imperishable, and this mortal puts on immortality, then the Scripture will be fulfilled that says, “DEATH IS SWALLOWED UP IN victory (vanquished forever). O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?” (1 Cor. 15:51–55, *Amplified*)

Paul revealed the mystery of God: the resurrection, transformation, and glorification of Christ’s church. At the sound of the last trumpet, God will announce the day of our Lord Jesus Christ—and all in the church will receive glorified bodies suited for eternity.

This was once a mystery, hidden in the mind of God.

This was once a mystery, hidden in the shadows of the Law.

This was once a mystery, hidden in the prophets’ prophecies.

This was once a mystery, hidden in The Last Supper prophecy.

Finally, Paul finished his prophecy with this exhortation:

[T]hanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord. (1 Cor. 15:57, 58)

We as Christ’s church are to see the appearance of our Lord as clearly as we see the present moment. This clarity produces a transforming vision for our own lives now. Our righteous works are not in vain. We revel in the future because God is already there.

Everything will change when the revelation of the mystery becomes a

reality on the “day of our Lord Jesus Christ.” For it is the day of His revelation (appearing) in the sky. And, in First Thessalonians, Paul expounded upon this momentous day.

Paul: First Thessalonians and the Mystery

In Chapter 1, Paul issued a prophecy of our hope of glory:

[Y]ou 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—Jesus, who delivered us from the wrath to come. (1 Thess. 1:9, 10)

This prophecy set the stage for the epic prophecy given in Chapter 4 and Chapter 5. Paul wrote:

Now we do not want you to be uninformed, believers, about those who are asleep [in death], so that you will not grieve [for them] as the others do who have no hope [beyond this present life]. For if we believe that Jesus died and rose again [as in fact He did], even so God [in this same way—by raising them from the dead] will bring with Him those [believers] who have fallen asleep in Jesus. For we say this to you by the Lord’s [own] word, that we who are still alive and remain until the coming of the Lord, will in no way precede [into His presence] those [believers] who have fallen asleep [in death]. For the Lord Himself will come down from heaven with a shout of command, with the voice of the archangel and with the [blast of the] trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain [on the earth] will *simultaneously* be caught up (raptured) together with them [the resurrected ones] in the clouds to meet the Lord in the air, and so we will always be with the Lord! Therefore comfort *and* encourage one another with these words [concerning our reunion with believers who have died]. (1 Thess. 4:13–18, *Amplified*)

“For this we say to you by the Lord’s [own] word”: When “the trumpet call of God” sounds, the dead in Christ will rise from the grave made to be imperishable, and those of us alive in Christ shall be transformed, made to be immortal. This is our coming glorification—receiving glorified bodies (just as Paul prophesied in First Corinthians). All of Christ’s church will be raptured unto Christ in the clouds.

Paul continued:

Now as to the times and dates, brothers and sisters, you have no need for anything to be written to you. For you yourselves know perfectly well that

the day of the [return of the] Lord is coming just as a thief [comes unexpectedly and suddenly] in the night. While they are saying, “Peace and safety [all is well and secure!]” then [in a moment unforeseen] destruction will come upon them suddenly like labor pains on a woman with child, and they will absolutely not escape [for there will be no way to escape the judgment of the Lord]. But you, believers, [all you who believe in Christ as Savior and acknowledge Him as God’s Son] are not in *spiritual* darkness [nor held by its power], that the day [of judgment] would overtake you [by surprise] like a thief; for you are all sons of light and sons of day. We do not belong to the night nor to darkness. For God has not destined us to [incur His] wrath [that is, He did not select us to condemn us], but to obtain salvation through our Lord Jesus Christ, who died [willingly] for us, so that whether we are awake (alive) or asleep (dead) [at Christ’s appearing], we will live together with Him [sharing eternal life]. Therefore encourage *and* comfort one another and build up one another, just as you are doing. (1 Thess. 5:1–5, 9–11, *Amplified*)

The Rapture will happen at the commencement of the “day of the Lord”—and it will arrive like “a thief in the night.” Paul used this figure of speech (“a thief in the night”) to address “times and dates”—not the lack of signs. The day of the Lord will arrive suddenly, and sudden destruction will fall upon those living in spiritual darkness.

(We as Christ’s church must take note of the following: Paul didn’t say *Christ* will arrive like a thief in the night, but rather, the *day of the Lord* will arrive like a thief in the night, meaning, the “times and dates” of the day will arrive seemingly out of nowhere, suddenly. The sudden commencement of this day brings the Rapture. “Rapture” is derived from the Latin verb, *Rapiemur*—which denotes motion; it means to be “taken up.”⁶)

At the Rapture, Paul prophesied that the children of the light and children of the day will be “taken up” in an instant. The day of the Lord will not surprise and overtake Christ’s kingdom. The kingdom is expecting their King.

Finally, Paul revealed a critical component of the Rapture: The church will receive salvation and glorification before God judges the world. Paul began his prophecy in Chapter 4 with the Rapture and ended his prophecy in Chapter 5 by declaring Christ’s church is not appointed to “wrath,” but to “salvation.” Thus, Paul’s prophecy gives a unified picture: The effect of being saved from wrath has an unmistakable cause, the Rapture.

If “God has not appointed us to wrath, but to obtain salvation,” then how can the church go through wrath on the Earth?

It’s impossible.

To obtain salvation is to obtain glorification.

Paul's prophecy of glorification in First Thessalonians is in complete agreement with his prophecy in First Corinthians: Our glorification will occur at the commencement of the "day of the Lord"—which is *the* "day of our Lord Jesus Christ."

This agreement between Paul's two letters is also seen with the trumpet. In First Corinthians, Paul identified the trumpet: the last trumpet. And, in First Thessalonians, Paul identified who sounds the trumpet: God. God is the One sounding the last trumpet from Heaven, because it is "the trumpet call of God."

God will announce the Rapture.

When the trumpet call of God sounds on *the* Feast of Trumpets, it will herald the commencement of the day of the Lord—and His judgment. And Paul revealed the opposing fates: The sons of darkness will witness sudden destruction on the Earth, but the sons of light will be airlifted off the Earth. The Rapture is the justice of God—revealed.

The Law and The Rapture

Regarding the connection between the Rapture, the last trumpet, and the Feast of Trumpets, I came across a website: "Song for Israel." The mission of this site is to illuminate Biblical truths.

I quote the following from their website:

The trumpet was a signal for the field workers to come into the temple. The high priest blew the trumpet so that the faithful would stop harvesting and come to worship. Now, when the trumpet sounds (according to 1 Corinthians 15:51–53), living believers will cease their harvest and rise from the earth. The church will be taken out of the world (in the rapture) prior to the day of judgment. In 1 Corinthians 15:51–52 and 1 Thessalonians 4:16–17, Paul referred to the last trumpet and the trumpet of God. When Paul used these Hebraic expressions, he clearly had in mind the Feast of Trumpets as he described the rapture of the church, making a deliberate connection between the rapture and the Feast of Trumpets.⁷

The Rapture was once a mystery, hidden in the Law, and hidden in the blast of the last trumpet—and the Law can only be fulfilled, never contradicted.

Paul: Romans and the Mystery

In his letter to the Romans, Paul quoted numerous Old Testament prophets.

In the Scriptures that follow, Paul revealed the mystery of the church once hidden in the prophecies of Habakkuk, Hosea, and Isaiah.

Paul wrote:

For I am not ashamed of the gospel of Christ. For it is the power of God for salvation to everyone who believes, to the Jew first, and also to the Greek [Gentiles]. For in it the righteousness of God is revealed from faith to faith. As it is written [by Habakkuk], “The just shall live by faith.” (Rom. 1:16, 17)

As indeed He says in Hosea: “they shall be called ‘sons of the living God.’” (Rom. 9:25, 26)

As it is written [by Isaiah]: “Look! I lay in Zion a stumbling stone and rock of offense, and whoever believes in Him will not be ashamed [dishonored].” (Rom. 9:33)

Paul quoted Hosea, Habakkuk, and Isaiah to mark the fulfillment of prophecy, and simultaneously, Paul revealed the mystery of the church once hidden in their prophecies.

After revealing the mystery once hidden in these prophecies, Paul then revealed the mystery once hidden in the mind of God: the “message of faith.” Paul wrote:

This is the word [message] of faith that we preach: that if you confess with your mouth Jesus is Lord, and believe in your heart that God has raised Him from the dead, you will be saved, for with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. (Rom. 10:8–10)

By revealing the “message of faith,” Paul revealed the key to the mystery of salvation: By confessing and believing the “message of faith” we are saved; we become “sons of the living God”; thereby, the “just shall live by faith,” never to be “ashamed,” for we believe “in Him.”

In other words, the mystery of God explains these Old Testament prophecies. By believing and confessing the message of faith, those prophecies are fulfilled in our individual lives.

It is a threshold we cross.

And Paul didn’t stop there.

Paul quoted Joel: “Everyone who calls on the name of the Lord shall be saved” (Rom. 10:13).

Who are those who call on the name the Lord?

What is the context of Paul’s prophecy?

The “sons of the living God” are those who believe the message of faith; they are the ones who call on the name of the Lord.

When shall the sons of the living God be saved?

What is the context of Joel’s prophecy?

Joel prophesied:

The sun will be turned to darkness and the moon to blood before the coming of the great and dreadful day of the LORD. And everyone who calls on the name of the LORD will be saved. (Joel 2:31, 32)

On the “day of the Lord,” when the sun turns to “darkness” and the moon to “blood,” then “everyone who calls on the name of the LORD will be saved.” This testimony is in complete agreement with First Thessalonians: The Rapture will occur when the “day of the Lord” arrives suddenly, like a thief in the night. By quoting Joel, Paul added two celestial signs that mark our future glorification: the darkened sun and the blood-red moon.

Paul quoted Joel to mark the future fulfillment of prophecy, and simultaneously, he revealed the mystery of the church once hidden in Joel’s prophecy: “Everyone who calls on the name of the LORD will be saved.”

To be saved on the day of the Lord is to be glorified. This is exactly what Paul unfolded in Chapter 14 of Romans: the mystery of our coming glorification. Paul prophesied:

For we shall all stand before the judgment seat of Christ. For it is written [by Isaiah]: “As I live, says the Lord, every knee shall bow to Me, and every tongue shall confess to God.” So then each of us shall give an account of himself to God. (Rom. 14:10–12)

Paul revealed our ultimate destination following the Rapture: the throne of Christ, His judgment seat. Once gathered, Christ will hear of our lives.

There is no condemnation unto eternal death at the judgment seat because everyone in Christ’s church already received “the gift of God [which] is eternal life through Jesus Christ our Lord” (Rom. 6:23).

Our spiritual reality at the judgment seat is founded upon Christ’s own prophecy:

I am the resurrection and the life. He who believes in Me, though he may die, yet shall he live. And whoever lives and believes in Me shall never die. (John 11:25, 26)

Christ is prophesying about eternal life.

How?

Christ is the resurrection.

And Christ is in you.

The resurrection is within you.

At the judgment seat, Christ's judgment will reflect His own prophecy: "My reward is with Me to give to each one according to his work" (Rev. 22:12). And Christ's judgment will also reflect His invitation to us: "store up for yourselves treasures in heaven" (Matt. 6:20). In essence, at the judgment seat, our King will bestow upon His kingdom His divine treasures.

In this prophecy of the judgment seat, Paul quoted Isaiah: "As I live, says the Lord, every knee shall bow to Me, and every tongue shall confess to God." By quoting Isaiah, Paul revealed the future fulfillment of prophecy, and simultaneously, he revealed the mystery of the church once hidden in Isaiah's prophecy.

By revealing the mystery once hidden in Isaiah and Joel, Paul revealed our future glorification with Christ. And, in Romans 5, Paul explained why the church is destined for glory in Heaven (not wrath on the Earth):

God clearly shows *and* proves His own love for us, by the fact that while we were still sinners, Christ died for us. Therefore, since we have now been justified [declared free of the guilt of sin] by His blood, [how much more certain is it that] we will be saved from the wrath *of God* through Him. (Rom. 5:8, 9, *Amplified*)

Paul told us the truth: We are "saved from wrath" because we are "justified by His blood." It is the mystery—revealed.

To summarize, Paul handed us the mystery of our glorification: "Everyone who calls on the name of the Lord shall be saved"— "saved from wrath" on the "day of the Lord" when the "sun" turns to "darkness" and the "moon to blood." Then, the "sons of the living God" will be gathered to "stand before the judgment seat of Christ"—and "every knee shall bow" and "every tongue shall confess to God."

When Joel, Habakkuk, Hosea, and Isaiah issued their prophecies, they had no clue how they would be fulfilled. It wasn't until Christ revealed their prophecies to Paul in the context of New Testament revelation that their prophecies came to light: It is "Christ in you, the hope of glory."

It is the mystery—revealed.

And, in the closing words of Romans, Paul revealed the entire dimension of this Gospel of the mystery. Paul wrote:

Now to him [Christ] who is able to strengthen you according to my gospel [of the mystery] and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret for long ages but is now disclosed and through the prophetic writings is made known to all nations, according to the command of the eternal God, to bring about the obedience of faith—to the only wise God be glory for evermore through Jesus Christ! Amen. (Rom. 16:25–27)

The Gospel of the mystery is composed of the following:

1. The “preaching of Jesus Christ” (which includes the mystery in the Gospels).
2. What is “now disclosed” (which is brand-new, New Testament revelation once hidden in God, given by Christ from the right hand of God).
3. The “prophetic writings” (which are Old Testament prophecies that include the prophecies (shadows) in the Law).

And this mystery has one author: our Lord.

Paul wrote:

For I want you to know, brethren, that the Gospel which was proclaimed and made known by me is not man’s gospel [a human invention, according to or patterned after any human standard]. For indeed I did not receive it from man, nor was I taught it, but [it came to me] through a [direct] revelation [given] by Jesus Christ (the Messiah).” (Gal. 1:11, 12, *Amplified, Classic Edition*)

It is the command of our eternal God that this mystery be made known to all nations. And we know this: The torch lit by the apostles, we carry into our day and time.

Peter: The Book of Acts and the Mystery

On a most significant day in human history—almost two thousand years ago—thousands of worshippers of God descended upon the temple in Jerusalem on a pilgrimage holy day: the Feast of Weeks (Pentecost). On that day, Christ poured out the Holy Spirit, filling His apostles.

Once filled, the Galilean apostles spoke in tongues—speaking languages inspired by the Holy Spirit within. Miraculously, the apostles spoke in languages understood by the pilgrims who traveled from many countries to worship at the temple.

To set the stage for Pentecost, Luke (who wrote the Book of Acts) told us about a new apostle: Matthias. Luke spoke of selecting Matthias—and then, he recorded the outpouring of the Holy Spirit:

[T]hey cast lots, and the lot fell on Matthias. So he was numbered with the eleven apostles. When the day of Pentecost came, they were all together in one place [the temple]. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them. Now dwelling in Jerusalem were Jews, devout men, from every nation under heaven. When this sound occurred, the crowd came together and were confounded, because each man heard them speaking in his own language. They were all amazed and marveled, saying to each other, “Are not all these who are speaking Galileans? [W]e hear them speaking in our own languages the mighty works of God.” They were all amazed and perplexed, saying to each other, “What does this mean?” (Acts 1:26; 2:1–7, 11, 12)

By way of the Spirit, the twelve Galilean apostles spoke the “mighty works of God.” And they spoke in the languages of the pilgrims. “Amazed,” the mystified worshippers asked what this supernatural phenomenon meant.

On Pentecost, the mystery of God could be revealed—and Christ did so through Peter. To address the curious crowd, Peter stood up with the Eleven and quoted the prophet Joel:

Then Peter stood up with the Eleven, raised his voice and addressed the crowd: “Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say. These people are not drunk, as you suppose. It’s only nine in the morning! No, this is what was spoken by the prophet Joel: ‘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 2:14–21)

When Peter quoted Joel on the first day of the church, Peter revealed the mystery of the church: the creation of the church (the Spirit poured out), and the future salvation and glorification of the church (“everyone who calls on the name of the Lord will be saved” on the “day of the Lord”). Thus, Christ directed Peter to quote Joel to mark the fulfillment of Joel’s prophecy: present tense (Christ in you) and future tense (our hope of glory).

God had hidden this mystery in Joel’s prophecy—and Peter was the first apostle to reveal it. Thus, all prophecies of the creation and future glorification of the church agree with Joel and Peter. In fact, years after Pentecost, Paul quoted Joel’s prophecy in Romans: “Everyone who calls on the name of the Lord shall be saved.”

Peter and Paul quoted the identical prophecy for the identical reason: to mark the future fulfillment of prophecy—revealing the mystery of the church once hidden in Joel’s prophecy. Peter and Paul are in complete agreement: The future salvation of the church will occur at the onset of the day of the Lord.

Without question, on the first day of the church, God revealed the mystery of the church. And He did so by supernatural means: “tongues of fire” and “speaking in tongues.” Joel’s prophecy had come to pass in the very eyes and ears of the worshippers.

On Pentecost, Peter’s quote began with, “I will pour out My Spirit on all flesh,” and Peter ended his prophecy with, “everyone who calls on the name of the Lord will be saved.”

Who are those who call upon “the name of the Lord”?

Peter defined it right in the context: those filled with God’s “Spirit.”

Peter’s prophecy and Paul’s prophecy are in complete agreement: Those filled with the “Spirit” are the “sons of the living God”—and they are the ones who will be “saved” according to Joel’s prophecy:

The sun will be turned to darkness and the moon to blood
before the coming of the great and dreadful day of the LORD. And everyone
who calls on the name of the LORD will be saved. (Joel 2:31, 32)

Years after Peter’s prophecy on Pentecost, Christ revealed to Paul *how* the church will be saved: the Rapture. On that day, our King will appear for us in the sky—and God will mark that day with unmistakable signs. (The belief that the Rapture is a “signless” event contradicts the mystery of the church in Joel.)

Peter’s First Letter: The Mystery

In Peter’s first letter, he expounded upon his own Pentecost prophecy:

Peter, an apostle of Jesus Christ, To the ... elect according to the foreknowledge of God the Father, through sanctification by the Spirit, for obedience and sprinkling with the blood of Jesus Christ: Grace to you and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead to an incorruptible and undefiled inheritance that does not fade away, kept in heaven for you, who are protected by the power of God through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ. (1 Peter 1:1–7)

Peter wrote to us, the “elect”: Christ’s church.
We have received “sanctification by the Spirit” and the “new birth.”
Regarding our new birth, Peter revealed this:

[Y]ou have been born again [that is, reborn from above—spiritually transformed, renewed, and set apart for His purpose] not of seed which is perishable but [from that which is] imperishable *and* immortal, *that is*, through the living and everlasting word of God. (1 Peter 1:23, *Amplified*)

Peter expounded upon the mystery: We are born again of an eternal, spiritual seed—which is God’s seed (the Holy Spirit). By God’s seed, we become sons of the living God.

Peter also expounded upon our hope of glory: “a salvation ready to be revealed in the last time.” This future salvation will come to pass “at the revelation [the appearing] of Jesus Christ.” It is the same future salvation Peter declared on Pentecost: “everyone who calls on the name of the Lord will be saved.”

Christ had taught Peter what the Old Testament prophets didn’t understand: the mystery and our salvation contained within it.

This is exactly what Peter explained to us in his letter:

Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of the Messiah and the glories that would follow. (1 Peter 1:10, 11)

Looking forward in time, the Old Testament prophets could not discern their own prophecies. The prophets spoke of “sufferings” and “glories,” but they could not see the mystery that connected these two seemingly diametrically opposed prophecies.

Looking back, we understand the following: The “sufferings of the Messiah” pertain to the first coming of Christ and His Crucifixion (and our salvation now, Christ in you); “the glories that would follow” pertain to His glorification, as well as our future glorification (our hope of glory).

Peter continued his letter by quoting Isaiah and the Psalms:

For also it is contained in the Scripture [in Isaiah], “Look! I lay in Zion a chief cornerstone, elect, precious, and he who believes in Him shall never be put to shame.” Therefore, to you who believe, He is precious. But to those who are disobedient, “The stone that the builders rejected has become the cornerstone” [as stated in the Psalms]. (1 Peter 2:6, 7)

Referencing the Old Testament, Peter quoted Isaiah, saying we shall never be put to “shame.” Peter quoted the same prophecy that Paul did in Romans 10. Thus, Peter and Paul quoted the identical prophecy for the identical reason: to mark the fulfillment of prophecy, and simultaneously, reveal the mystery of God for the church.

Then, Peter quoted Psalm 118: “The stone that the builders rejected has become the cornerstone.” Looking back to the first century, the nation of Israel (the builders) rejected their Messiah. However, Christ is the cornerstone that God placed. And for those who believe, Christ is precious.

Christ had revealed to Peter what Isaiah and the Psalmist could not discern: the mystery of the church of God. This mystery reaches its grand finale in the Book of Revelation—where Christ Himself expounded upon His Last Supper prophecy.

Christ: Revelation and the Mystery

When we look for the mystery of God in the Book of Revelation, we take the mystery out of the Book of Revelation. In essence, the mysterious nature of Revelation is no longer—because the mystery of God explains it.

In the first century A.D., Christ descended from Heaven and appeared in His glorified form to John. And then, Christ Himself issued a prophecy for us, His church:

Because you have guarded *and* kept My word of patient endurance [have held fast the lesson of My patience with the expectant endurance that I

give you], I also will keep you [safe] from the hour of trial (testing) which is coming on the whole world to try those who dwell upon the earth. (Rev. 3:10, *Amplified, Classic Edition*)

In this declaration, our Lord handed us His personal promise: He will keep us safe from the hour of trial.

How?

Firstly, Christ stated that the church in the first century kept His “word of patient endurance [hope].” And Christ wasn’t just speaking to the church of the first century. He spoke to His church throughout the centuries, including our century (just like in Paul’s letters). In essence, the “spiritual bloodline” of “Christ in you” would continue through the generations. (In God’s foreknowledge, He foresaw the faithfulness of Christ’s church.) Secondly, Christ issued a promise: The trial on Earth will not touch His church.

What is the “hour of trial (testing) which is coming on the whole world”?

What will the world receive that the church of God will not receive?

Wrath.

As Paul prophesied, Christ “delivered us from the wrath to come” (1 Thess. 1:10). Christ will deliver us from wrath—and keep us out of the trial on Earth—by fulfilling His own prophecy given during The Last Supper: “I will come again and receive you to Myself that where I am [Heaven], you may be also [Heaven]” (John 14:3).

Christ’s Prophecy: Kept from the Hour of Trial

To enhance Christ’s prophecy in Revelation, the Greek language assists us. What does the Greek language say about *how* Christ will keep His kingdom “from” the “hour of trial”?

The Greek word for “from” is *Ek*, which means, “out of, [by] motion from the interior.”⁸ *Ek* literally means the following: a line in motion moving from the interior of a circle, traveling out past the circumference of the circle into the space beyond the circle. Thus, our Lord will keep us out of the hour of trial by motion—by moving us away.

This revelation is parallel to the revelation Christ gave to Paul about the Rapture. The motion described by Christ and Paul is this: It is the act of moving away/taken up from the circle/Earth.

In other words, we are moving.

We will have a new address: Heaven.

This is our hope of glory.

Without question, the trial on Earth will never touch the church, because Christ will keep us out of that “hour.” “Hour” means “a certain definite space of

time.”⁹ This “hour” is the certain definite space of time of wrath. And during this time, the world will be in a “trial,” which means “put to the test.”¹⁰

The prophets already prophesied of this coming time; it is the time of God’s intervention known as the day of the Lord. As Ezekiel prophesied:

For the day is near, the day of the LORD is near—a day of clouds, a time of doom for the nations. (Ezek. 30:3)

The “day of the Lord” is the “time of doom for the nations”; it is the hour of trial which is coming on the whole world.

In contrast, the day of the Lord means glorification for Christ’s church—because that “day” brings the day of Christ’s intervention. When the day of the Lord commences, the opposing fates shall be made known: The sons of spiritual darkness will enter a trial, and the sons of spiritual light will be kept out of the trial.

This prophecy—given by Christ in Revelation 3—will become a reality in Revelation 7—after the sixth seal opens.

John: Revelation and the Mystery

To John, Christ revealed brand-new revelation regarding “the mystery of God” (Rev. 10:7). Significantly, Christ marked 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 delivered to John a virtual motion picture of the drama that shall unfold.

To paint the picture of this coming drama, John opened the Book of Revelation by laying the foundation of the mystery: salvation through Christ’s blood (Christ in you), and Christ’s appearance (our hope of glory).

And John didn’t stop there.

He issued a prophecy directed at those who reject Christ: they will “mourn” when they see Him in the clouds.

John’s revelation is as follows:

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 us, the “churches” in Christ’s kingdom. John began by writing about our present salvation: “To him [Christ] who loves us and has freed us from our sins by his blood.” Then, John wrote about our future glorification: “Look, he is coming with the clouds,” and “every eye will see him.”

Where in Revelation does Christ appear in the sky for His church?

Paul already gave us the answer: “for you know very well that the day of the Lord will come like a thief in the night” (1 Thess. 5:2).

And Peter already gave us the answer: “The sun shall be turned into darkness, and the moon into blood, before that great and glorious day of the Lord comes” (Acts 2:20).

Christ revealed the same answer to John: The coming salvation and glorification of the church will occur at the commencement of the day of the Lord—which is marked at the sixth seal.

Importantly, Christ also revealed to John another prophecy about the day of the Lord: The tribes of the Earth “will mourn because of him.”

Why?

As the Old Testament prophets prophesied, the day of the Lord is the day of the Lord’s judgment and wrath. As Zephaniah prophesied:

The great day of the LORD is near, near and hastening fast; the sound of the day of the LORD is bitter, the mighty man cries aloud there. A day of wrath is that day. (Zeph. 1:14, 15)

The “great day of the LORD” is a “day of wrath”; it is the trial.

When the day of the Lord commences, the opposing fates shall be made known: The sons of light will be glorified, and the sons of darkness will mourn.

In Revelation, that day unfolds with the opening of the sixth seal.

The Day of the Lord: 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. Then the kings of the earth and the great men and the rich men and the commanding officers and the strong and everyone, slave and free, hid themselves in the caves and in the rocks of the mountains. They

said to the mountains and rocks, “Fall on us, and hide us from the face of Him who sits on the throne, and from the wrath of the Lamb, for the great day of His wrath has come. Who is able to withstand it?” (Rev. 6:12–17)

The signs of the sixth seal represent instantaneous future shock.

It is the time of divine intervention.

It is the great day of His wrath.

It is the day of the Lord.

Who is able to withstand it?

The answer is this: No one on Earth will withstand it.

Only Christ’s church will escape the hour of trial.

It is *the* day of our Lord Jesus Christ.

The Day of the Lord: Our Hope of Glory

In the chronology of end-time events, the sixth seal marks the fulfillment of John’s own prophecy: “Look, he is coming with the clouds,” and “every eye will see him” (Rev. 1:7). “[E]very eye will see him,” when the day of the Lord arrives out of nowhere—like a thief in the night.

However, Christ Himself shall descend from Heaven in the clouds for us with dramatic heavenly and earthly signs. We will be gathered in the clouds—and “we shall be forever with the Lord” (1 Thess. 4:17).

If we are forever with Christ, where do we go after being gathered in the clouds?

Heaven.

Christ will fulfill the mystery in His Last Supper prophecy. And Christ will also fulfill the mystery He revealed to Paul: “As I live, says the Lord, every knee shall bow to Me, and every tongue shall confess to God” (Rom. 14:11). It’s our glorification—in Heaven.

Glorification in Heaven: Revelation 7

To John, Christ fully revealed the mystery of our hope of glory. After the sixth seal opened, Christ gave John a vision of our glorification in Heaven:

Then I [John] looked. And there was a great multitude which no one could count, from all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands. They cried out with a loud voice: “Salvation belongs to our God who sits on the throne, and to the Lamb!” All the angels stood around the throne and the elders and the four living creatures and fell on their faces before the throne and worshipped God, saying:

“Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen.” Then one of the elders asked me, “Who are these clothed in white robes, and where did they come from?” I said to him, “Sir, you know.” He said to me, “These are those who came out of great tribulation and washed their robes and made them white in the blood of the Lamb. Therefore, they are before the throne of God, and serve Him day and night in His temple. And He who sits on the throne will dwell among them. [And Isaiah prophesied] ‘They shall neither hunger any more, nor shall they thirst any more; the sun shall not strike them,’ nor any scorching heat; for the Lamb who is in the midst of the throne will shepherd them and [as Isaiah prophesied] ‘He will lead them to springs of living water.’ ‘And God will wipe away every tear from their eyes.’” (Rev. 7:9–17)

The church of Christ will be gathered before the throne of Christ. And every “tongue” in the kingdom will confess, “Salvation belongs to our God, who sits on the throne, and to the Lamb.” This “salvation” is the same salvation prophesied by Peter, Paul, and Joel:

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 2:20, 21)

We shall be saved. We shall be glorified.

In this prophecy of glorification at the sixth seal, Christ directed John to quote Isaiah. Isaiah had prophesied:

They will neither hunger nor thirst, nor will the desert heat or the sun beat down on them. He who has compassion on them will guide them and lead them beside springs of water. [A]nd the Lord GOD will wipe away tears from all faces. (Isa. 49:10; 25:8b)

John quoted Isaiah for one reason: to mark the future fulfillment of prophecy and reveal the mystery of the church of God—just as Paul did.

In fact, Paul and John quoted the same verse from Isaiah. Isaiah prophesied: “He will swallow up death for all time, and the Lord GOD will wipe away tears from all faces” (Isa. 25:8). Paul quoted: “Death is swallowed up in victory” (1 Cor. 15:54; Isa. 25:8a). John quoted: “God will wipe away every tear from their eyes” (Rev. 7:17; Isa. 25:8b).

John’s prophecy in Revelation 7 and Paul’s prophecy in First Corinthians 15 fit together, perfectly. The common thread is the mystery of God: our hope of

glory. Together, Paul and John revealed the mystery of future glorification of the church once hidden in Isaiah's prophecies:

As I live, says the Lord, every knee shall bow to Me, and every tongue shall confess to God. They shall neither hunger any more, nor shall they thirst any more; the sun shall not strike them. He will lead them to springs of living water. And God will wipe away every tear from their eyes. Death is swallowed up in victory. (Rom. 14:10; Rev. 7:16, 17; 1 Cor. 15:54)

This is *Christ's* narrative.

Our Lord directed us—His church—to look at the mystery in Isaiah.

John and Paul not only revealed the mystery in Isaiah, but they also revealed the mystery of future glorification once hidden in the Law.

If Christ directed John to mark future glorification at the sixth seal, and Christ directed Paul to reveal future glorification in the last trumpet, then future glorification in the Law (with the last trumpet) is connected to future glorification in the Book of Revelation: The Feast of Trumpets will be fulfilled when the sixth seal opens and the last trumpet sounds. Then, Isaiah's prophecies of our glorification will come to pass.

The Day of the Lord: Saved from Wrath

Critical to our understanding is this: Christ will gather His church out of "great tribulation" (Rev. 7:14)—not wrath.

Wrath is not on the Earth prior to the day of the Lord and the Rapture.

Wrath is announced with the sixth seal, but wrath doesn't actually begin until the "seventh seal" opens, and "the seven angels" sound their "trumpets" (Rev. 8:1, 6).

When the seventh seal opens, the church will already be in Heaven, saved.

As Peter and Paul prophesied: "Everyone who calls on the name of the Lord will be saved" (Acts 2:21; Rom. 10:13). To be saved on the day of the Lord is to be glorified and saved from wrath—simultaneously.

The belief that the church of God will be left on the Earth during the trial is man-made dogma. The truth of the mystery dismantles this dogma, and this dogma deserves to be dismantled by it.

The Day of the Lord: The Sons of Darkness

Christ, Paul, and John all issued prophecies of what shall come to pass on the day of the Lord: the opposing fates. The sons of darkness will fulfill a very

different set of prophecies (compared to the church). On the day of the Lord, wrath will afflict the sons of darkness—not the sons of God.

John told us God’s wrath will be announced with dramatic heavenly and earthly signs (at the sixth seal). When these signs break upon the planet, fear will seize those who rejected the Light.

Now, returning to the sixth seal prophecy, John wrote:

The kings of the earth and the great men and the rich men and the commanding officers and the strong and everyone, slave and free, hid themselves in the caves and in the rocks of the mountains. They said to the mountains and rocks, “Fall on us, and hide us from the face of Him who sits on the throne, and from the wrath of the Lamb, for the great day of His wrath has come. Who is able to withstand it?” (Rev. 6:15–17)

Christ’s revelation to John expounded upon what the prophet Isaiah had already prophesied:

For the day of the LORD of Hosts shall be upon everything that is proud and lofty, and upon everything that is lifted up, and it shall be brought low; the LORD alone will be exalted in that day; the idols He shall utterly abolish. They shall go into the holes of the rocks, and into the caves of the earth, from the fear of the LORD, and from the glory of His majesty, when He shall arise to shake the earth mightily. (Isa. 2:12, 17–19)

“[T]he day of the LORD of Hosts” is the “great day of His wrath.”¹¹ Those who rejected Christ will cry “hide us from the face of Him” because they see His face (in the sky). The glory of God will melt the arrogance of men.

Judgment follows:

When they say, “Peace and safety!” then sudden destruction will come upon them as labor upon a woman with child, and they shall not escape. (1 Thess. 5:3)

The Day of the Lord: The Fulfillment of Prophecy

When the sixth seal opens, John revealed that all peoples of the Earth will fulfill prophecy.

How?

God views all those on this Earth by their belief system: “the Jews, the Gentiles, [and] the church of God” (1 Cor. 10:32). And with the opening of the sixth seal, Christ gave John three distinct prophecies for three groups of people:

1. The Gentiles: They will hide “in the caves” (Rev. 6:15).
2. The Jews: God will seal “144,000 from all the tribes of Israel [the Jews]” (Rev. 7:4). (As the Hebrews were spared death in Egypt during the time of Pharaoh, so shall 144,000 of the twelve tribes be spared judgment during the trial—sealed on the Earth.)
3. The church of God: God will summon “the great multitude which no one could count, from all nations and tribes and peoples and tongues” (Rev. 7:9). There is only one group who would stand before the Lamb on the day of the Lord when the last trumpet sounds on the Feast of Trumpets: the raptured church.

The testimony of the apostles is unmistakable: Peter prophesied of our coming salvation; Paul prophesied of our coming salvation and the Rapture; John prophesied of our coming salvation and our glorification in Heaven. It is the mystery of our hope of glory—revealed. The mystery of God is sound doctrine for the church of God.

The Feast of Trumpets (*Rosh Hashanah*)

To provide additional understanding of our hope of glory and the Feast of Trumpets, this text now turns to Hebrew truths. The Feast of Trumpets is also known as *Rosh Hashanah*, which means “Head of the Year.” It is New Year’s Day. Thus, the Feast of Trumpets is New Year’s Day. On the Hebrew calendar, New Year’s Day is *Tishrei* 1.

Tishrei 1 typically falls during the month of September—which is the time of harvest. This harvest coincides with the harvest of Christ’s church from the Earth.

To delve into *Rosh Hashanah* further, it is important to note that the Hebrews had two calendars: the civil calendar and the religious calendar. On the civil calendar, New Year’s Day began with the first month: *Tishrei*. On the religious calendar, *Nisan* is the first month—which is the month of Passover, Unleavened Bread, and First Fruits. On this religious calendar, *Tishrei* is the seventh month. Thus, the Feast of Trumpets began with the sighting of the seventh new moon.

When the temple authorities witnessed the appearance of the seventh new moon, the trumpets sounded from the temple—marking the start of this feast. Interestingly, Hebrew prayers for this feast focus on God and His creation (mankind)—not the Hebrews. Hebrew authorities state the following:

Rosh Ha-Shanah does not commemorate a specific event in Jewish history, and in the prayers the accent is on man, not the Jewish people.

Rosh Ha-Shanah thus bears a universal message, a message of yearning for the establishment of God’s sovereignty over the entire world and for the day “that all works may revere Thee and all creatures prostrate themselves before Thee, that they may all form a single band to Thy will with a perfect heart.”¹²

“Rosh Ha-Shanah does not commemorate a specific event in Jewish history.” The shadow once hidden in this holy day was for “man” (all nations)—which was not revealed until Christ revealed the mystery once hidden in the last trumpet.

When we see the mystery in the Feast of Trumpets, we see this: On *the* day of our Lord Jesus Christ, when *the* seventh new moon turns to blood, and *the* trumpet call of God sounds, God will announce the Rapture, marking the start of the feast—which is New Year’s Day. *A Rapture on New Year’s Day is God’s idea of a Happy New Year!*

Paul and John: The Mystery Revealed

Hundreds of years before Christ, Isaiah prophesied:

For since the beginning of the world men have not heard, nor perceived by ear, neither has the eye seen a God besides You, who acts for the one who waits for Him. (Isa. 64:4)

And Paul quoted Isaiah in First Corinthians:

[W]e speak wisdom among those who are mature, although not the wisdom of this age, nor of the rulers of this age, who are coming to nothing. But we speak the wisdom of God in a mystery, the hidden wisdom, which God ordained before the ages for our glory. None of the rulers of this age knew it. For had they known it, they would not have crucified the Lord of glory. But as it is written [by Isaiah], “Eye has not seen, nor ear heard, nor has it entered into the heart of man the things which God has prepared for those who love Him.” But God has revealed them to us by His Spirit. (1 Cor. 2:6–10)

By quoting Isaiah, Paul marked the fulfillment of prophecy, and simultaneously, he revealed the mystery of the church once hidden in Isaiah’s prophecy.

God has revealed to us the mystery once hidden—by His Spirit.

Our eyes do see.

Our ears do hear.

The mystery of “Christ in you, the hope of glory” is ours.

We will be glorified, receiving spiritual bodies fashioned like Christ.

Thankfully, we have been given a glimpse into what our glorified bodies shall be like, because the glorified Christ appeared to John:

I [John] turned to see the voice that spoke with me. And when I turned, I saw seven golden candlesticks, and in the midst of the seven candlesticks was one like a Son of Man, clothed with a garment down to the feet and with a golden sash wrapped around the chest. The hair on His head was white like wool, as white as snow. His eyes were like a flame of fire. His feet were like fine brass, as if refined in a furnace, and His voice as the sound of many waters. His appearance was like the sun shining brightly. (Rev. 1:12–16)

At the appearing of Christ, we will see Him in His glorified form, and those who ascend to His throne shall be fashioned like Him.

As John prophesied:

Beloved, we are [even here and] now God’s children; it is not yet disclosed (made clear) what we shall be [hereafter], but we know that when He comes *and* is manifested, we shall [as God’s children] resemble *and* be like Him, for we shall see Him just as He [really] is [in all His glory]. And everyone who has this hope [confidently placed] in Him purifies himself, just as He is pure (holy, undefiled, guiltless). (1 John 3:2, 3, *Amplified*)

As Paul prophesied:

I am convinced *and* confident of this very thing, that He who has begun a good work in you will [continue to] perfect *and* complete it until the day of Christ Jesus [the time of His return]. ... [O]ur 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. 1:6; 3:20, 21, *Amplified*)

Those in the kingdom of Christ are citizens of Heaven. As citizens of Heaven our destiny can only be one place: Heaven.

Paul: The Armor of God

Armed with the revelation of the mystery, Paul implored us:

Finally, be strong in the Lord and in the strength of his might. Put on the whole armor of God, that you may be able to stand against the schemes of the devil. For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm. Stand therefore, having fastened on the belt of truth, and having put on the breastplate of righteousness, and, as shoes for your feet, having put on the readiness given by the gospel of peace. In all circumstances take up the shield of faith, with which you can extinguish all the flaming darts of the evil one; and take the helmet of salvation, and the sword of the Spirit, which is the word of God, praying at all times in the Spirit, with all prayer and supplication. (Eph. 6:10–18)

Faith.

Truth.

Salvation.

Righteousness.

The Word of God.

The Gospel of peace.

Praying in the Spirit.

Paul handed us our armor: the Gospel of the mystery.

And “faith comes by hearing, and hearing by the word of God” (Rom. 10:17).

The Mystery of God: Perfection Forever

Finally, the truth of the mystery reveals this: God grants perfection forever to those who embrace His sacrificial Lamb. Our spiritual reality of being perfected forever is the result of atonement, which originates from the purging of sins.

This revelation of the mystery is revealed in the letter traditionally known as “Hebrews”; the author is traditionally held to be Paul. This letter draws upon Hebrew history and Old Testament prophecy, and it speaks of the mystery of God for the church and Israel.

Paul began his letter as follows:

God, who at various times and in diverse ways spoke long ago to the fathers through the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, and through whom He

made the world. He is the brightness of His glory, the express image of Himself, and upholds all things by the word of His power. When He had by Himself purged our sins, He sat down at the right hand of the Majesty on high. (Heb. 1:1–3)

Christ “purged” our sins two thousand years ago on the Cross.
By His death, Jesus broke Satan’s power over death:

[H]e [Jesus] too shared in their humanity so that by his death he might break the power of him who holds the power of death—that is, the devil—and free those who all their lives were held in slavery by their fear of death. (Heb. 2:14, 15)

Satan lost the spiritual war against our God because of Christ.
The Crucifixion led to the Resurrection, which led to the Ascension, which led to the baptism of the Holy Spirit—which led to a brand-new kingdom.
Satan didn’t foresee this chain of events.
Now, listen to Christ speak to us about His Ascension:

I [Christ] tell you the truth: It is expedient for you that I go away [be crucified and later ascend to Heaven]. For if I do not go away [to Heaven], the Counselor will not come to you. But if I go, I will send Him [the Holy Spirit] to you. (John 16:7)

Satan lost on the Cross. We won.
Yet, Satan continues to this day to pour forth lies.
As Paul revealed:

[Satan] has blinded the minds of those who do not believe, lest the light of the glorious gospel of Christ, who is the image of God, should shine on them. (2 Cor. 4:4)

We—who embrace the Light—are no longer held by the fear of death because our eternal reality is the eternal Holy Spirit within.
Paul’s revelation continues:

Christ was offered once to bear the sins of many, and He will appear a second time, not to bear sin but to save those who eagerly wait for Him. For the law is a shadow of the good things to come. (Heb. 9:28; 10:1)

Christ will appear for those who eagerly wait for Him.
Who are those who eagerly wait for Him?

As Paul revealed:

[W]e have been sanctified [made holy] through the offering of the body of Jesus Christ once for all. For by one offering He has forever perfected those who are sanctified. (Heb. 10:10, 14)

Those “who eagerly wait for Him” are those who are “sanctified through the offering of the body of Jesus Christ”— “forever perfected.” *Forever perfected by God means forever perfected by God.*

And then Paul revealed God’s plan for Israel: Our perfection foreshadows Israel’s future perfection.

God provided something better [the New Covenant] for us, so that with us they [the Hebrews] would be made perfect. (Heb. 11:40)

Today, we who follow the New Covenant, already have sanctification and perfection through His blood. Knowing this, Paul wrote:

[S]ince we receive a kingdom which cannot be shaken, let us show gratitude, and offer to God pleasing service *and* acceptable worship with reverence and awe. (Heb. 12:28, *Amplified*)

And Paul said this:

[H]oly brothers, partakers in a heavenly calling, consider the Apostle and High Priest of our profession, Jesus Christ. (Heb. 3:1)¹³

Everyone who is a “holy brother” is sanctified by Christ.

Everyone in the kingdom of Christ has a heavenly calling.

Everyone in the kingdom of Christ is to consider the Apostle and High Priest of our profession, Jesus Christ.

Everyone in the kingdom of Christ is sanctified and perfected forever, for, God provided something better for us: the New Covenant.

The big picture is this: In this letter, Paul handed us the contrast between the Old Covenant and the New Covenant. The New Covenant illuminates the shadows— “sanctification” and “perfection forever”—once hidden in the Old Covenant Law. Sanctification and perfection emanate from the following: the perfect Lamb sacrificed (and embraced) and being filled with the (perfect) Holy Spirit. This is central to the New Covenant.

God Himself had prophesied of this New Covenant through Jeremiah:

“This is the covenant that I [God] will make with them after those days, says the Lord: I will put My laws into their hearts, and in their minds I will

write them,” then He adds, “Their sins and lawless deeds will I remember no more.” (Heb. 10:16, 17)

Christ directed Paul to quote Jeremiah to mark the fulfillment of his prophecy. That’s Christ’s precedent, His standard of truth.

If adhering to Christ’s standard yields sound doctrine, then not adhering to Christ’s standard yields unsound doctrine. By following Christ’s precedent, the revelation of the mystery is made known.

By adhering to Christ’s standard, we know why Jeremiah was quoted: God writes upon the hearts and minds of the sanctified by the Holy Spirit, and God will remember our perfection through Christ—not our sins. That is the New Covenant that God promised. And this is the mystery once hidden within Jeremiah’s prophecy—fulfilled and revealed.

This New Covenant is in force because Christ fulfilled the Old Covenant Law of works and sacrifices; Christ was the ultimate sacrifice. As Paul told us, “Christ is the end of the law unto righteousness for every one who believes” (Rom. 10:4). With the New Covenant, God’s righteousness is granted to us by faith:

And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. (Phil. 3:9)

Unlike the Old Covenant where good works earned righteousness, now, with the New Covenant, our good works spring from righteousness, sanctification, and perfection granted to us by faith through the work of the Lamb of God.

The blood of the sacrificial Lamb changed everything for mankind; so did the baptism of the Holy Spirit. Christ—as our High Priest—continues to baptize with the Holy Spirit.

Now, consider what Paul wrote regarding our High Priest:

He [Christ] is able to save to the uttermost those who come to God through Him, because He at all times lives to make intercession for them. For such a High Priest was fitting for us, for He is holy, innocent, undefiled, separate from sinners, and is higher than the heavens. (Heb. 7:25, 26)

Our High Priest ever lives to make intercession for us. He is our advocate. Paul continued:

[S]ince we have a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled to cleanse them from an evil conscience, and our bodies washed with pure water. Let us firmly hold the profession of our faith without wavering, for He who promised is faithful. [L]et us exhort one another, especially as you see the Day approaching. (Heb. 10:21–23, 25)

Paul’s revelation ends with a prophecy: “the Day approaching.” This prophecy of the “Day” connects back to the prophecy written earlier: “He will appear a second time, not to bear sin but to save those who eagerly wait for Him.” This “Day” is the same “Day” as prophesied by Paul, Peter, and John: It is the day of our Lord Jesus Christ.

Finally, Paul closed with a prayer for his holy brothers—which includes us:

Now may the God of peace, who through the blood of the eternal covenant brought again from the dead our Lord Jesus, the Great Shepherd of the sheep, make you perfect in every good work to do His will, working in you that which is pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen. (Heb. 13:20, 21)

ATONEMENT: THE APOCALYPSE

[T]he Lord Jesus shall be revealed [Greek: *Apokalupsis* (Apocalypse)] 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.

—The Apostle Paul (2 Thess. 1:7–9)

God designated the sixth holy day—the Day of Atonement—as the day He would forgive the sins of the congregation of Israel. And this holy day contained a mystery: It foreshadowed Israel’s atonement in the end times at the time of the Apocalypse. (“Apocalypse” is derived from the Greek word, *Apokalupsis*, which means “the unveiling, appearing.”¹⁴)

The Apocalypse typically refers to the second coming of Christ to the Holy Land when He rescues Israel from the Antichrist at the battle of Armageddon. After this battle, the mystery pertaining to Israel will come to pass: salvation and atonement. Christ revealed this mystery for Israel to Paul.

Returning to Paul’s letter in Romans, he wrote:

For I do not want you to be ignorant of this mystery, brothers, for a partial hardening [blindness] has come upon Israel until the fullness of the Gentiles has come in. And so all Israel will be saved, as it is written [by Isaiah]: “The Deliverer [Christ] will come out of Zion [at the time of the Apocalypse], and He will remove ungodliness from Jacob”; “for this is My covenant with them, when I shall take away their sins [make atonement].” (Rom. 11:25–27)

There is only one place to remove ungodliness from Jacob: the temple.

And there is only one High Priest who will accomplish this: Christ.

This is exactly what the prophet Malachi prophesied:

“And the Lord [the Messiah], whom you seek, will suddenly come to His temple; the Messenger of the covenant, in whom you delight, behold, He is coming,” says the LORD of hosts. But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner’s

fire and like launderer's soap [which removes impurities and uncleanness]. He will sit as a refiner and purifier of silver, and He will purify the sons of Levi [the priests], and refine them like gold and silver, so that they may present to the LORD [grain] offerings in righteousness. Then the offering of Judah and Jerusalem will be pleasing to the LORD as in the days of old and as in ancient years. (Mal. 3:1–4, *Amplified*)

The mystery hidden in this prophecy is that Christ—at His second coming—will cleanse the Hebrews at the third temple in Jerusalem—which has yet to be built. (See The End.) The nation of Israel will receive atonement from God at the second coming of Christ, because the nation of Israel rejected Christ at His first coming. To understand God's plan, this text goes back in time to the first coming of Christ—and the prophecies He issued.

Christ: His Ministry and the Gospels

From the Gospel of Matthew to the Gospel of John, Christ declared His ministry, and in doing so, He quoted the Old Testament prophets. He revealed that He was the fulfillment of the Messianic prophecies, and He revealed His mission to Israel.

Firstly, Christ said He came for “the lost sheep of the house of Israel” (Matt. 15:24). Secondly, He revealed that judgment would fall upon Israel: “O Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you. Look, your house is left to you desolate” (Matt. 23:37, 38).

The nation of Israel—as represented by the temple authorities—rejected the Son of God. These temple authorities would participate in the conspiracy to kill Jesus of Nazareth, for His life (supposedly) threatened their very existence.

The Gospel of John recorded the meeting of these temple authorities:

Then the chief priests and the Pharisees called a meeting of the Sanhedrin [high court]. “What are we accomplishing?” they asked. “Here is this man [Jesus] performing many miraculous signs. If we let him go on like this, everyone will believe in him, and then the Romans will come and take away both our place and our nation.” Then one of them, named Caiaphas, who was high priest that year, spoke up, “You know nothing at all! You do not realize that it is better for you that one man die for the people than that the whole nation perish.” He did not say this on his own, but as high priest that year he prophesied that Jesus would die for the Jewish nation. So from that day on they plotted to take his life. (John 11:47–51, 53)

The temple authorities were concerned about their place in Israel and potentially losing the entire country to the Romans. From their darkened

perspective, Jesus had to die if both were to be saved. Hence, the fulfillment of Satan's purpose (to kill the Christ), would come by way of temple power. This conflict in Jerusalem was the flash point between two spiritual powers. Whereas evil manifested itself through the temple authorities, the divine power of God manifested itself through His Son. In essence, this plot to kill the Messiah set up the ultimate spiritual collision course: Christ against Satan.

In Christ's verbal exchange with the unholy temple authorities, He disclosed their hypocrisy and identified their true nature:

As it is, you are determined to kill me, a man who has told you the truth that I heard from God. You are doing the things your own father does. If God were your Father, you would love me, for I came from God and now am here. I have not come on my own; but he sent me. You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies. (John 8:40–42, 44)

Satan had darkened the minds of those who sat upon the seat of religious authority. Their souls belonged to darkness. Why? What could have caused this? Christ identified it. He said:

“No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money.” The Pharisees, who loved money, heard all this and were sneering at Jesus. (Luke 16:13, 14)

The Pharisees loved money. The love of money blinded them. Their distorted perception of reality demanded the death of our Savior. Therein, the children of darkness would fulfill the will of their father; they would falsely accuse Jesus of blasphemy to carry out their own agenda:

The high priest said to him, “I charge you under oath by the living God: Tell us if you are the Christ, the Son of God.” “Yes, it is as you say,” Jesus replied. “But I say to all of you: In the future you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.” Then the high priest tore his clothes and said, “He has spoken blasphemy! Why do we need any more witnesses? Look, now you have heard the blasphemy. What do you think?” “He is worthy of death,” they answered. (Matt. 26:63–66)

Accused of blasphemy, Jesus would face Crucifixion. Therein, Satan believed that he would thwart God through Jesus' death—blotting out the Light sent by God. In reality, the fallen angel participated in giving mankind the ultimate sacrifice for sin: The rulers of darkness slew God's Lamb.

With the plan set in motion to kill the Christ, this would leave the nation of Israel without their King. The house of Israel would be left desolate. As the Crucifixion neared, Christ issued prophecies of Jerusalem's destruction:

When He [Christ] came near [to Jerusalem], He beheld the city and wept over it, saying, "If you, even you, had known even today what things would bring you peace! But now they are hidden from your eyes. For the days will come upon you when your enemies will build an embankment around you and surround you, and press you in on every side. They will dash you, and your children within you, to the ground. They will not leave one stone upon another within you, because you did not know the time of your visitation." (Luke 19:41–44)

O Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you, how often I would have gathered your children together as a hen gathers her chicks under her wings, but you would not! Look, your house is left to you desolate. For I tell you, you shall not see Me again until you say, "Blessed is He who comes in the name of the Lord." (Matt. 23:37–39)

Christ quoted Psalm 118: "Blessed is He who comes in the name of the Lord." Unknown to the listeners, this prophecy spoke of Christ's second coming; herein, Christ quoted the Psalmist to mark the future fulfillment of prophecy for Israel.

The reign of Christ the King over Israel would be postponed to a future century. At the second coming—when Christ does triumphantly enter Jerusalem—the Hebrews will cry, "Blessed is He who comes in the name of the Lord." And the prophecy will be fulfilled.

Centuries would elapse between Christ's prophecy, and the fulfillment of it. That was a mystery.

It was a mystery hidden in God.

It was a mystery hidden in the Old Testament.

And it was a mystery hidden in Christ's prophecies in the Gospels.

Christ: The Gospel of Matthew and Israel's Future

As recorded in Matthew 23, Christ issued a prophecy directed at Israel: “Look, your house is left to you desolate” (Matt. 23:38). The “house of Israel” is the context of Christ’s prophecy in Matthew 24—where Christ prophesied of Israel’s immediate and ultimate future. He revealed *how* Israel’s house would be left desolate.

Firstly, Christ prophesied of Israel’s immediate future: the temple’s destruction in the first century A.D.

Jesus departed from the temple and was leaving when His disciples came to show Him the temple buildings. Jesus answered them, “Do you not see all these things? Truly I say to you, not one stone shall be left here upon another that shall not be thrown down.” (Matt. 24:1, 2)

Then, Christ moved His prophecy forward in time to a future century, prophesying of the end. He prophesied of the mystery of His second coming to Israel. Christ prophesied:

And this gospel of the kingdom will be preached throughout the world as a testimony to all nations, and then the end will come. So when you see the “abomination of desolation,” spoken of by Daniel the prophet, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains. Let him who is on the housetop not go down to take anything out of his house. Let him who is in the field not return to take his clothes. Woe to those who are with child and to those who nurse in those days! Pray that your escape will not be in the winter or on the Sabbath. For then will be great tribulation, such as has not happened since the beginning of the world until now, no, nor ever shall be. “Unless those days were shortened, no one would be saved. But for the sake of the elect those days will be shortened.” Then if anyone says to you, ‘Look, here is the Christ,’ or ‘There He is,’ do not believe it. For false christs and false prophets will arise and show great signs and wonders to deceive, if possible, even the elect. Listen, I have told you beforehand. “So, if they say to you, ‘Look, He is in the desert,’ do not go there; or, ‘Look, He is in the private chambers,’ do not believe it. For as the lightning comes from the east and flashes to the west, so will be the coming of the Son of Man.” (Matt. 24:14–27)

“For as the lightning comes from the east and flashes to the west, so will be the coming of the Son of Man.” This is the second coming of Christ to the Holy Land—which is why He addressed His words to those in “Judea.”

(Of course, Christ's listeners could not have grasped the concept of the second coming, but the "reader" of this Gospel (written long after the Resurrection) could "understand" the mystery of the second coming.)

In His prophecy of the second coming, Christ said, "false christs and false prophets will arise and show great signs and wonders to deceive." The ultimate false christ is the Antichrist, the "beast" (Rev. 13:1).

As John prophesied:

Children, it is the last hour [the end of this age]; and just as you heard that the antichrist is coming [the one who will oppose Christ and attempt to replace Him]. (1 John 2:18, *Amplified*)

This time of the end will produce the time of unprecedented tribulation. It is the unprecedented tribulation 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, Jacob/Israel will be saved out of it.

(Note: God changed Jacob's name to "Israel": "Your name will no more be called Jacob, but Israel. For you have fought with God and with men, and have prevailed" (Gen. 32:28).)

In Matthew 24, Christ referenced Jacob's trouble when He prophesied of "great tribulation" and "Judea." The great tribulation is unique on the timeline of history: there is none like it; it will befall Israel (and the world) before the Apocalypse.

After this tribulation, Christ prophesied that He shall appear in the clouds:

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 trumpet¹⁵ [the great trumpet], and they shall gather together his elect from the four winds, from one end of heaven to the other. (Matt. 24:29–31)

Christ's prophecy of Israel's future redemption incorporates numerous Old Testament prophecies. When Christ gathers the Hebrews from the "four winds," then Ezekiel's prophecy will be fulfilled:

Thus says the Lord GOD: “Come from the four winds, O breath, and breathe upon these slain [the dead] so that they live.” He said to me, “Son of man, these bones are the whole house of Israel.” (Ezek. 37:9, 11)

When the sun is “darkened,” and the moon will “not give her light,” then Joel’s prophecy will be fulfilled:

The sun and moon darken, and the stars withdraw their radiance. The LORD roars from Zion, and sounds His voice from Jerusalem, and heaven and earth quake. But the LORD is a refuge for His people, and a stronghold for the children of Israel. (Joel 3:15, 16)

When the “great sound of a trumpet” is heard, then Isaiah’s prophecy will be fulfilled:

[Y]ou shall be gathered one by one, O sons of Israel. And in that day the great trumpet shall be blown, and those who were ready to perish in the land of Assyria and the outcasts in the land of Egypt shall worship the LORD in the holy mount at Jerusalem. (Isa. 27:12, 13)

When Christ gathers “Israel mine elect” (Isa. 45:4), then “Israel shall be saved by the LORD with an everlasting salvation” (Isa. 45:17).

When the elect are gathered, then Moses’ prophecy will be fulfilled:

[T]hen the Lord your God will restore your fortunes and have compassion on you and gather you [the Hebrews] 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 [by the Holy Spirit], so that you may love him with all your heart and with all your soul, and live. (Deut. 30:3–6)

The parallel between Israel’s history and future is unmistakable: Just as God delivered and gathered Israel through Moses (following the exile in Egypt), so shall God deliver and gather Israel through Christ (following the exile to the “four winds” of the Earth). As Moses delivered the Hebrews from Pharaoh, so shall Christ deliver the Hebrews from the Antichrist.

Christ: Two Prophecies on Timing

In Matthew 24, Christ continued with His prophecy to Israel by issuing two prophecies that address time. Firstly, He referred to the fig tree (Israel) and its future generation. Secondly, He referred to the High Holy Days on the Hebrew calendar.

Firstly, Christ prophesied of the fig tree and a future generation:

Now learn this lesson from the fig tree: When its branch becomes tender and grows leaves, you know that summer is near. So also, when you shall see all these things, you know that it is near, even at the doors. Truly I say to you, this generation will not pass away until all these things take place. (Matt. 24:32–34)

The “fig tree” is a reference to Israel—which is not surprising, since the entire context of Christ’s prophecy is about the house of Israel and Judea.

The fig tree symbolism comes from the prophet Hosea, where God said: “Like grapes in the wilderness, I found Israel. Like the first fruit on the fig tree in its first season, I saw your fathers” (Hosea 9:10).

Christ used the fig tree symbolism as a point of reference, prophesying of Israel’s fate. In the first century, Israel (the fig tree) was barren (Luke 13:6–9), and therefore, “cursed” (Mark 11:12–21). Yet, in Christ’s prophecy of His second coming, He prophesied that the fig tree would sprout “leaves” (Matt. 24:32). In other words, there would be new hope for Israel during a future century, when the fig tree (Israel) is again ready to bear fruit.

(Note: One interpretation of Christ’s prophecy of the fig tree (growing leaves) is as follows: The fulfillment of end-time prophecies for Israel will come to pass during the generation that flourishes with the replanted fig tree (when it grows leaves). The fig tree—Israel—*was* replanted in the Holy Land. The United Nations recognized Israel’s statehood in 1947, and in 1948, Israel declared its independence. The length of a generation is debated, but one answer is found in the Psalms: “The years of our life are seventy, and if by reason of strength eighty” (Ps. 90:10). Another answer is found in Genesis: “The LORD said, ‘My Spirit will not always strive with man, for he is flesh; yet his days will be a hundred and twenty years’” (Gen. 6:3). Christ prophesied that *the generation* that flourishes with the replanted fig tree will be *the generation* that lives to see the fulfillment of end-time prophecies for Israel. The fig tree is the key: sprouting leaves. This is the first prophecy Christ issued on timing.)

In His second prophecy, Christ prophesied that His return to Israel would coincide with the High Holy Days. Christ prophesied:

Concerning that day and hour no one knows, not even the angels of heaven, but My Father only. As were the days of Noah, so will be the coming of the Son of Man. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark, and did not know until the flood came and took them all away, so will be the coming of the Son of Man. (Matt. 24:36–39)

Christ prophesied, “that day and hour no one knows.”

What did Christ mean by this?

What would this prophecy have meant to a Hebrew listener in the first century A.D.?

The only way to answer this question is to return to the first century and look at Hebrew culture and the Law of Moses.

Firstly, Christ’s prophecy of not knowing the “day and hour” is in the context of Israel’s deliverance, gathering, and atonement. And the only day on the Hebrew calendar for Israel’s atonement is the Day of Atonement (a High Holy Day).

Secondly, there are ten days of reflection and repentance that lead up to the Day of Atonement; they are known as the “Days of Awe.” And the Days of Awe commence on the Feast of Trumpets (a High Holy Day).

Finally, the Hebrews referred to the Feast of Trumpets as *Yom HaKedesh*—which means the “Day of Hiding,” or the “Hidden Day.” (This holy day is referred to as the Hidden Day because the visible crescent of the new moon must be seen; herein, the actual start of this holy day remained hidden from view—until the crescent appeared.)

Christ’s prophecy of not knowing the “day and hour” would have been understood by His Hebrew listeners; it refers to the Hidden Day. This Hidden Day marks the start of the Days of Awe and Israel’s time of repentance. It is the time on the Hebrew calendar referred to as the “Season of Repentance,” known as *Teshuvah*.

Thus, when Christ referred to the Hidden Day, He referred to the start of the High Holy Days—and the start of the Days of Awe. Importantly, it is the start of Hebrew repentance. Thus, in Christ’s prophecy of the “day and hour,” He is calling attention to the Hidden Day—*which marks the start of repentance that leads to atonement on the Day of Atonement*. That is God’s will for Israel: repentance and atonement.

The Hidden Day and the New Moon

In Matthew 24, when Christ issued His prophecy of the Hidden Day, it was in complete alignment with standard practice at the temple. The Hidden Day was

a reference to the Feast of Trumpets—which began with the sighting of the seventh new moon.

Hebrew religious authorities had to wait until the new moon was seen by reliable witnesses to declare the start of a new month. To see this connection between temple practice and Christ’s prophecy, the Universal Jewish Encyclopedia is quoted:

Early in the morning of the 30th of each month, the Sanhedrin came together and, upon the testimony of two reliable witnesses, proclaimed: “The new moon is consecrated.” Thus the 30th day of the month was declared to be the first day of the new month. If the moon’s crescent had not been seen on the 30th day, the new month did not begin until the 31st day.¹⁶

The religious authorities did not know the “day and hour” that a new month would begin. This is because the heavens marked the start of Hebrew months by the appearance of the new moon. Thus, the heavens marked the start of the Feast of Trumpets—which is the only holy day that began with the appearance of the new moon. When it appeared, *Tishrei* 1 began. Without question, the concept of the Hidden Day—and not knowing the “day and hour”—would have been comprehended by Christ’s listeners.

The New Moon

The new moon has long held prophetic significance relative to the redemption of Israel.

What follows is Hebrew liturgy—which is read on the Sabbath that precedes the new moon:

The Reader: “He who wrought miracles for our fathers and redeemed them from slavery unto freedom, may He speedily redeem us and gather our dispersed ones from the four corners of the earth. So let us say, Amen! [Hear ye] All Israel: ... The New Moon shall be on the ... day of the coming week! May it come to us and all Israel for good!” The Congregation: “May the Holy One, blessed be He! Renew unto us and unto all His people the House of Israel for life and peace, for gladness and joy, for salvation and consolation! So let us say, Amen!”¹⁷

First-century Hebrews would have known the prophetic importance of the new moon—and the Hidden Day.

Christ and Hebrew Authorities: The Great Trumpet

First-century Hebrews would have known the prophetic importance of the great trumpet. In Matthew 24, Christ brought together the concepts of repentance, redemption, atonement, and the great trumpet.

Modern-day Hebrew authorities also speak of these same concepts. As stated in the Universal Jewish Encyclopedia:

[T]he future redemption of Israel, which was conceived of in connection with Israel's repentance, was to be announced by means of the Shofar [which is a ram's horn, and is translated as trumpet] (Isa. 27:13).¹⁸

Also, as stated in the prayer book for the Day of Atonement (*Yom Kippur*):

At the conclusion of the “*Neilah*” service for Yom Kippur. A shofar is blown. This shofar is known as the “great shofar”. This shofar is an allusion to the “Great Shofar” that will be blown to gather the exiles of Israel and announce the coming of the Messiah.¹⁹

The Messianic significance of the great trumpet is unmistakable.

The connection between the great trumpet and Israel's redemption extends back to the Old Testament. It is confirmed by Christ. And it is confirmed by modern-day Hebrew authorities.

The Holy Days and the Trumpets

Modern-day Hebrew authorities acknowledge that different trumpets sound on different holy days:

“[T]here are three primary *shofarim* (trumpets) to the Jewish people and these three trumpets are associated with specific days in the year. These three trumpets are:

- (a) ‘The First Trump,’ blown and associated with *Shavuot* (Pentecost);
- (b) ‘The Last Trump,’ blown and associated with *Rosh HaShanah*;
- (c) ‘The Great Trump,’ blown and associated with *Yom Kippur*.

It is on *Yom Kippur* when the Great Trumpet, known in Hebrew as the *Shofar HaGadol* is blown. This is referred to in Isaiah (*Yeshayahu*) 27:13 and Matthew 24:31.²⁰

In the first century, when the Hebrews heard Christ issue His prophecy of the great trumpet and the Hidden Day, they would have understood the importance of the High Holy Days—and the connection to their salvation.

The Holy Days, the Trumpets, and Lunar Signals

Without question, God designated different trumpets, different lunar signals, and different holy days to herald salvation for different groups of people. For Israel's salvation, the great trumpet will sound, and the moon will be dark on the day of the Apocalypse, leading to Israel's atonement on the Day of Atonement; for the church's salvation, the last trumpet will sound, and the moon will turn blood red on the day of the Lord at the time of the Rapture when Christ appears in the clouds on the Feast of Trumpets.

Matthew 24: The Prophet Daniel

Returning to Matthew 24, Christ specifically referenced one prophet, Daniel. Christ prophesied:

So when you see the “abomination of desolation,” spoken of by Daniel the prophet, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains. (Matt. 24:15, 16)

Christ quoted Daniel to mark the future fulfillment of prophecy for Israel, for “those who are in Judea.” The angel Gabriel gave the prophet Daniel a prophecy for Daniel's “people”: Israel. Daniel is of the twelve tribes of Israel.

(Note: Looking back to Daniel's prophecy, we understand Daniel prophesied of the first and second coming of Christ to Israel. Daniel's prophecy of the first coming is presented in the Endnotes.²¹ And Daniel's prophecy of the second coming is presented in The End.)

The focus in this chapter is Daniel's prophecy of end-times atonement for Israel. Gabriel told Daniel:

Seventy “sevens” [490 years] are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Most Holy Place. (Dan. 9:24)

Importantly, Gabriel's decree included “to atone for wickedness” for Daniel's people—which has yet to happen. The parallel between Daniel and Christ is as follows:

1. Daniel prophesied of end times for Israel. As Christ quoted Daniel, Christ also prophesied of end times for Israel.
2. Daniel prophesied of Israel's atonement. As Christ quoted Daniel, Christ also prophesied of Israel's atonement.
3. Daniel prophesied of the "abomination of desolation" (which refers to the time of the Antichrist). As Christ quoted Daniel, *the Christ* prophesied of *the Antichrist*.

The time of the Antichrist sets the stage for the Apocalypse. And in the Book of Revelation, Christ revealed the fullness of the mystery for Israel: judgment and atonement follow the Apocalypse (after the seventh seal opens).

Revelation: The Seventh Seal

After the seventh seal opens, the mystery for Israel will finally unfold.
 And life on Earth will never be the same.
 Christ is the One opening the seals.
 John said:

Look! The Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and to loose its seven seals. (Rev. 5:5)

In His second coming to Israel, Christ is coming as a Lion: the King of kings and Lord of lords. The seventh seal sets this in motion.

When He [Christ] opened the seventh seal, there was silence in heaven for about half an hour. And I saw the seven angels who stand before God, and seven trumpets were given to them. Another angel, having 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 which was before the throne. The smoke of the incense, with the prayers of the saints, ascended before God from the angel's hand. Then the angel took the censer, filled it with fire from the altar, and threw it onto the earth. And there were noises, thundering, lightning, and an earthquake. Then the seven angels who had the seven trumpets prepared themselves to sound them. (Rev. 8:1–6)

Now, the trial on Earth will begin.

Now, the seven angels will sound their trumpets of judgment and wrath.

Importantly, the seventh angel will mark a significant threshold in time: "in the days when the seventh angel is about to sound, the mystery of God will be fulfilled" (Rev. 10:7). This trumpet sets in motion the events that include the

mystery of Israel's atonement. This seventh trumpet is also part of God's judgment of the world—including Israel.

God's judgment begins with the seven trumpets—which bring forth “the wrath of the Lamb” (Rev. 6:16). This wrath is followed by seven vials: “the wrath of God” (Rev. 14:10). Finally, God's wrath is unleashed upon the Antichrist and his satanic legions at Armageddon.

The Apocalypse and Armageddon

In the Book of Revelation, Christ fully unfolded the mystery for Israel once hidden in His own prophecies in the Gospels—including Matthew 24 and Luke 17. In Luke 17, Christ painted a vivid picture: The birds shall feast upon the ungodly dead. Christ compared this coming day to the horrendous 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 [the Apocalypse]. On that day no one who is on the housetop, with possessions inside, should go down to get them. Likewise, no one in the field should go back for anything. Remember Lot's wife!” “Where, Lord?” they asked. He replied, “Where there is a dead body, there the vultures will gather.” (Luke 17:28–32, 37)

Just as the unsuspecting inhabitants of the morally bankrupt cities reaped the consequences of their actions, so shall those in the Antichrist's kingdom reap the consequences at the coming apocalyptic battle.

In Revelation, Christ Himself issued a prophecy of this coming battle:

“Look, I am coming as a thief. Blessed is he who watches and keeps his garments on, lest he walk naked and his shame be exposed.” They gathered them together to the place which in Hebrew is called Armageddon. (Rev. 16:15, 16)

Christ's prophecy is directed at Israel: Christ commanded Israel to “watch” (just as He commanded in the Gospels). And, in this prophecy, Christ said He is coming as a “thief”—which refers to the sudden surprise of His appearing, not stealth.

This prophecy of a thief has a precedent in the Old Testament. Isaiah prophesied of Israel's deliverance and how it would be instantaneous and dramatic:

[T]he multitude of your [enemy] strangers that assail you shall be like small dust, and the multitude of the ruthless *and* terrible ones like chaff that blows away. And in an instant, suddenly, You shall be visited *and* delivered by the Lord of hosts with thunder and earthquake and great noise, with whirlwind and tempest and the flame of a devouring fire. (Isa. 29:5, 6, *Amplified, Classic Edition*)

The figure of speech— “a thief”—refers to the sudden nature of the event. The enemies of Israel—assembled at Armageddon—will be surprised.

(“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.”²²)

Armageddon is in northern Israel.

At the time of the Apocalypse, Christ will descend out of Heaven to the Mount of Olives (which is east of Jerusalem):

[T]he LORD will go out and fight those nations as He fights in the day of war. On that day His feet will stand on the Mount of Olives, which is to the east of Jerusalem. And from east to west the Mount of Olives will be split in two halves by a very great valley so that one half moves to the north and the other to the south. Then the LORD my God will come and all His holy ones with you. (Zech. 14:3–5)

Christ shall bring His holy ones from Heaven—which include those in His kingdom. John wrote:

They [the Antichrist's kings] will make war against the Lamb [Christ], 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 [the King's kingdom]. (Rev. 17:14)

After John gave this prophecy in Revelation 17, He fully disclosed the mystery of Christ's second coming in Revelation 19:

I [John] saw heaven opened. And there was a white horse. He who sat on it is called Faithful and True, and in righteousness He judges and wages war. His eyes are like a flame of fire, and on His head are many crowns. He has a name written, that no one knows but He Himself. He is clothed with

a robe dipped in blood. His name is called The Word of God. The armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. Out of His mouth proceeds a sharp sword, with which He may strike the nations. “He shall rule them with an iron scepter.” He treads the winepress of the fury and wrath of God the Almighty. On His robe and on His thigh He has a name written:

KING OF KINGS AND LORD OF LORDS.

And I saw an angel standing in the sun, and he cried with a loud voice to all the birds flying in the midst of heaven, “Come and gather for the supper of the great God, to eat the flesh of kings, the flesh of commanders, the flesh of strong men, the flesh of horses and their riders, and the flesh of all men, both free and slave, both small and great!” Then I saw the beast and the kings of the earth with their armies gathered to wage war against Him who sat on the horse and against His army. But the beast was captured and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshipped his image. These two were thrown alive into the lake of fire that burns with brimstone. The remnant were slain with the sword which proceeded out of the mouth of Him who sat on the horse. And all the birds gorged themselves with their flesh. (Rev. 19:11–21)

When this prophecy comes to pass, it will be the fulfillment of many ancient prophecies, including the one given by the prophet Enoch:

Enoch in the seventh [generation] from Adam prophesied when he said, Behold, the Lord comes with His myriads of holy ones (ten thousands of His saints) To execute judgment upon all and to convict all the impious (unholy ones) of all their ungodly deeds which they have committed [in such an] ungodly [way], and of all the severe (abusive, jarring) things which ungodly sinners have spoken against Him. (Jude 14, 15, *Amplified, Classic Edition*)

God’s plan is unmistakable: Just as the Apocalypse was prophesied hundreds of years before the time of Christ—and then confirmed by Christ, so Israel’s atonement was prophesied hundreds of years before the time of Christ—and then confirmed by Christ.

Israel: Judgment and Atonement

Prior to atonement, the Hebrews will be judged. In Matthew 19, Christ prophesied of this coming judgment:

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)

In Revelation 20, John also wrote of Israel’s judgment:

And then I saw thrones, and sitting on them were those to whom judgment [that is, the authority to act as judges] was given. (Rev. 20:4, *Amplified*)

This prophecy in Revelation 20 is the mystery for Israel—which reveals the timing of Christ’s own prophecy in Matthew 19: The apostles will sit upon the thrones to judge the twelve tribes of Israel after the second coming (which is the time of renewal). Judgment is part of the order of end-time events for the Hebrews.

In fact, Daniel gave us the chronological order of end-time events for Israel—which includes judgment:

1. Jacob’s Trouble (distress)
2. Israel’s Redemption
3. Hebrews Resurrected
4. Hebrews Judged
5. Israel’s Renewal

Daniel prophesied:

Now at that [end] time Michael, the great [angelic] prince who stands *guard* over the children of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; but at that time your people, everyone who is found written in the Book [of Life], will be rescued. Many of those who sleep in the dust of the ground will awake (resurrect), these to everlasting life, but some to disgrace and everlasting contempt (abhorrence). Those who are [spiritually] wise will shine brightly like the brightness of the expanse of heaven, and those who lead many to righteousness, [will shine] like the stars forever and ever. (Dan. 12:1–3, *Amplified*)

The Mystery for Israel: The Day of Atonement

Of the many prophecies that refer to Israel’s deliverance and atonement,

the one given by Isaiah referenced *Yom Kippur* terminology: The garments of the priest were stained with blood. Isaiah prophesied:

The LORD has proclaimed to the ends of the earth: Say to the daughter of Zion, “See, your salvation comes; see, His reward is with Him, and His recompense before Him.” They shall call them The Holy People, the Redeemed of the LORD; and you shall be called Sought Out, a City Not Forsaken. ... I have trodden the winepress alone; from the nations no one was with me. I trampled them in my anger and trod them down in my wrath; their blood spattered my garments, and I stained all my clothing. It was for me the day of vengeance; the year for me to redeem had come. (Isa. 62:11, 12; 63:3, 4)

This prophetic picture of blood-stained garments is fully revealed in Revelation 19: “He [Christ] is clothed with a robe dipped in blood” (Rev. 19:13). Christ is stained with the blood of His own sacrifice. Then, Christ will make atonement for Israel. As Isaiah prophesied:

The Redeemer [Christ] shall come to Zion and to those who turn from transgression in Jacob, says the LORD. (Isa. 59:20)

In that day the Branch of the LORD will be splendid and glorious, and the fruit of the land will be excellent and lovely to those of Israel who have survived. It will come to pass that he who is left in Zion and remains in Jerusalem will be called holy (set apart for God)—everyone who is recorded for [eternal] life in Jerusalem. When the Lord has washed away the [moral] filth of the daughters of Zion and has cleansed the bloodstains of Jerusalem from her midst, by the spirit of judgment and by the spirit of burning. (Isa. 4:2–4, *Amplified*)

Of the many prophecies that refer to Israel’s future atonement, the one given by the prophet Ezekiel makes specific reference to the priestly responsibility that takes place on the Day of Atonement: the sprinkling of clean water.

God told Ezekiel:

As for you, son of man, prophesy to the mountains of Israel and say: O mountains of Israel, hear the word of the LORD. For I will take you [Israel] 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. 36:1, 24–28)

Then, the Hebrews will be “made perfect” (Heb. 11:40).
Then, Zechariah’s prophecy will be fulfilled:

On that day a fountain will be opened to the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity. (Zech. 13:1)

Christ: The High Priest in the Temple

On *the* future Day of Atonement, Christ will fulfill the prophets’ prophecies, and the priestly responsibility in the Law. Thus, God’s High Priest will fulfill the mystery for Israel—in the temple:

“And the Lord [the Messiah], whom you seek, will suddenly come to His temple; the Messenger of the covenant, in whom you delight, behold, He is coming,” says the LORD of hosts. (Mal. 3:1, *Amplified*)

For on that day the priest [the High Priest, Christ] shall make atonement for you [Israel] to cleanse you, so that you may be clean from all your sins before the LORD. (Lev. 16:30)

TABERNACLES: THE MILLENNIAL KINGDOM

They came to life and reigned with Christ for a thousand years.

—The Apostle John (Rev. 20:4)

Christ issued the following prophecy:

Do not think that I have come to abolish the Law or the Prophets. I have not come to abolish, but to fulfill. For truly I say to you, until heaven and earth pass away, not one dot or one mark will pass from the Law until all be fulfilled. (Matt. 5:17, 18)

And Peter revealed *how* this Heaven and Earth will pass away:

[T]he heavens will vanish with a [mighty and thunderous] roar, and the [material] elements will be destroyed with intense heat, and the earth and the works that are on it will be burned up. (2 Peter 3:10, *Amplified*)

Christ said the Law will continue to be fulfilled “until heaven and earth pass away.” How? To address this mystery, we only need to look to Christ’s own prophecy: “I have not come to abolish, but to fulfill.”

After Christ fulfills the Day of Atonement, there is only one holy day in the Law left to fulfill: the Feast of Tabernacles. This feast foreshadowed God dwelling with His people—which Christ will fulfill by His reign in the Millennial Kingdom. Following His reign, this Heaven and Earth will end—and the mystery in the seventh holy day will be fully fulfilled.

Christ: The Feast of Tabernacles

During His ministry to Israel, Jesus celebrated the Feast of Tabernacles—and He issued a prophecy:

Now the Jews' Feast of Tabernacles was at hand. ... On the last and greatest day of the feast, Jesus stood and cried out, "If anyone is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart shall flow rivers of living water." By this He spoke of the Spirit, whom those who believe in Him would receive. For the Holy Spirit was not yet given, because Jesus was not yet glorified. (John 7:2, 37–39)

Christ's prophecy of water symbolized the cleansing that would come by the Holy Spirit. Christ's prophecy would initially come to pass on the Feast of Weeks (Pentecost) when He poured out the Spirit. Additionally, there will be a second fulfillment of Christ's prophecy: The Spirit will be poured out for the Hebrews—after Christ's second coming—which will usher in the Millennial Kingdom.

Christ's prophecy on the Feast of Tabernacles expounded upon what God Himself had already declared through His prophets:

For I [God] will pour water on him who is thirsty, and floods on the dry ground; I will pour out My Spirit on your descendants, and My blessing on your offspring. (Isa. 44:3)

Thus says the Lord GOD: Pay attention, O My people, I will open your graves and cause you to come up out of your graves and bring you into the land of Israel. Then you shall know that I am the LORD, when I have opened your graves, O My people, and brought you up out of your graves. And I [God] shall put My Spirit in you, and you shall live, and I shall place you in your own land. Then you shall know that I the LORD have spoken and performed it, says the LORD. (Ezek. 37:12–14)

When these prophecies are fulfilled, Christ the King will reign—and the kingdom of Israel will be restored.

Tabernacles: The Feast of Ingathering

The Feast of Tabernacles is also known as the "Feast of Ingathering," because this feast marked the literal gathering of fruit from the field. God said: "You shall observe the Feast of Ingathering at the end of the year, when you have gathered in the fruit of your labors from the field" (Exod. 23:16). This gathering foreshadowed the gathering of Israel's exiles from the field of the world when Christ the King reigns.

Christ: The Kingdom of Israel Restored

Prior to the Crucifixion, Jesus issued a prophecy regarding Israel's renewal:

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)

Weeks later, on the day of the Ascension, the apostles returned to Christ's prophecy about Israel's renewal. And they asked a great question:

“Lord, will You at this time restore the kingdom to Israel?” He said to them, “It is not for you to know the times or the dates, which the Father has fixed by His own authority.” (Acts 1:6, 7)

Israel's restoration would have to wait until the second coming of Christ to the Holy Land—at a time fixed by the Father. Looking back, we know God's calendar for the end-time events: the holy days.

It is only a matter of time before Israel's end-time prophecies are fulfilled.

God has declared His will for Israel through His Son, the prophets, and the disciples.

The Prophets: The Kingdom of Israel Restored

Jeremiah's prophecy provided a progression of end-time events for Israel:

1. Jacob's Trouble
2. Jacob's People Saved
3. The Millennial Kingdom

Jeremiah prophesied:

Alas! for that day is great, so that no one 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, says the LORD of Hosts, that I shall break his yoke from off their neck and tear away their bonds, and strangers shall no longer make them their slaves. But they shall serve the LORD their God and David their king, whom I will raise up for them. Therefore do not fear, O My servant Jacob, says the LORD, nor be dismayed, O Israel; for I will save you from afar, and

your seed from the land of their captivity. And Jacob shall return and shall be in rest and be quiet, and no one shall make him afraid. (Jer. 30:7–10)

This is what the LORD says: “I will restore the fortunes of Jacob’s tents and have compassion on his dwellings; the city will be rebuilt on her ruins, and the palace will stand in its proper place. From them will come songs of thanksgiving and the sound of rejoicing. I will add to their numbers, and they will not be decreased; I will bring them honor, and they will not be disdained. Their children will be as in days of old, and their community will be established before me; I will punish all who oppress them. Their leader will be one of their own; their ruler will arise from among them. I will bring him near and he will come close to me—for who is he who will devote himself to be close to me?” declares the LORD. “So you will be my people, and I will be your God.” (Jer. 30:18–22)

I [God] will bring you to Zion. At that time they will call Jerusalem, the Throne of the LORD, and all the nations will be gathered to it, to Jerusalem, for the name of the LORD; nor will they walk any more after the stubbornness of their evil hearts. In those days the house of Judah will walk with the house of Israel, and they will come together out of the land of the north to the land that I have given to your fathers for an inheritance. (Jer. 3:14, 17, 18)

When they “call Jerusalem, the Throne of the LORD,” the reign of Christ the King will be declared to the world. God gave this revelation of hope to Jeremiah. And God gave this revelation of hope to multiple prophets. By doing so, God provided unique pieces of the kingdom puzzle that fit together, perfectly.

What follows are prophecies of Christ’s Millennial Kingdom given by Hosea, Joel, Zephaniah, Isaiah, Ezekiel, Amos, Micah, and Zechariah:

For the children of Israel will remain many days without a king and without a prince, without a sacrifice. Afterward the children of Israel will return and seek the LORD their God and David their king. They will come in fear to the LORD and to His goodness in the latter days. (Hosea 3:4, 5)

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. A fountain will flow out of the LORD’s house and will water the valley of acacias. (Joel 3:17, 18)

Sing, O daughter of Zion! Shout, O Israel! Be glad and rejoice with all your heart, O daughter of Jerusalem! The LORD has taken away your judgments, He has cast out your enemies. The King of Israel, the LORD, is in your midst; you will see evil no more. On that day it will be said to Jerusalem: Fear not, O Zion; let not your hands be slack. The LORD your God is in your midst, a Mighty One, who will save. He will rejoice over you with gladness, He will renew you with His love, He will rejoice over you with singing. I will gather those who grieve for the appointed festival, which is a reproach and burden on you. At that time I will deal with all who oppress you; I will save the lame and gather the outcast; I will give them praise and fame in every land where they have been put to shame. At that time I will bring you in, at the time when I gather you; for I will make you renowned and praised among all peoples of the earth, when I restore your fortunes before your eyes, says the LORD. (Zeph. 3:14–20)

In the last days, the mountain of the LORD's house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow to it. Many people shall go and say, "Come, and let us go up to the mountain of the LORD, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths." For out of Zion shall go forth the law, and the word of the LORD from Jerusalem. He shall judge among the nations, and shall rebuke many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, nor shall they learn war any more. O house of Jacob, come, and let us walk in the light of the LORD. (Isa. 2:2–5)

[T]he earth shall be full of the knowledge of the LORD, as the waters cover the sea. In that day there shall be a Root of Jesse [Christ], who shall stand as a banner to the peoples. For him shall the nations seek. And his rest shall be glorious. In that day the Lord shall set His hand again the second time to recover the remnant of His people. (Isa. 11:9–11)

“[B]e glad and rejoice forever in what I will create, for I will create Jerusalem to be a delight and its people a joy. I will rejoice over Jerusalem and take delight in my people; the sound of weeping and of crying will be heard in it no more. Never again will there be in it an infant who lives but a few days, or an old man who does not live out his years; the one who dies at a hundred will be thought a mere child; the one who fails to reach a hundred will be considered accursed. They will build houses and dwell in them; they will plant vineyards and eat their fruit. No longer will they

build houses and others live in them, or plant and others eat. For as the days of a tree, so will be the days of my people; my chosen ones will long enjoy the work of their hands. They will not labor in vain, nor will they bear children doomed to misfortune; for they will be a people blessed by the LORD, they and their descendants with them. Before they call I will answer; while they are still speaking I will hear. The wolf and the lamb will feed together, and the lion will eat straw like the ox, and dust will be the serpent's food. They will neither harm nor destroy on all my holy mountain," says the LORD. (Isa. 65:18–25)

This is what the Sovereign LORD says: "I will take the Israelites out of the nations where they have gone. I will gather them from all around and bring them back into their own land. I will make them one nation in the land, on the mountains of Israel. There will be one king over all of them and they will never again be two nations or be divided into two kingdoms. They will no longer defile themselves with their idols and vile images or with any of their offenses, for I will save them from all their sinful backsliding, and I will cleanse them. They will be my people, and I will be their God. My servant David will be king over them, and they will all have one shepherd. They will follow my laws and be careful to keep my decrees. They will live in the land I gave to my servant Jacob, the land where your ancestors lived. They and their children and their children's children will live there forever, and David my servant will be their prince forever. I will make a covenant of peace with them; it will be an everlasting covenant. I will establish them and increase their numbers, and I will put my sanctuary among them forever. My dwelling place will be with them; I will be their God, and they will be my people. Then the nations will know that I the LORD make Israel holy, when my sanctuary is among them forever." (Ezek. 37:21–28)

On that day will I [God] raise up the hut [tabernacle] of David that is fallen; I will close up its breached walls, raise up its ruins, and rebuild it as in the days of old; that they may possess the remnant of Edom, and of all the nations called by My name, says the LORD who will do this. (Amos 9:11,12)

During this time, the 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)

I shall return to Zion and will dwell in the midst of Jerusalem, and Jerusalem shall be called the [faithful] City of Truth, and the mountain of the Lord of hosts, the Holy Mountain. (Zech. 8:3, *Amplified, Classic Edition*)

On that day living water will flow out from Jerusalem, half to the Dead Sea and the other half to the *Mediterranean* Sea. This will happen for the summer as well as the winter. And the LORD will be king over all the earth. In that day it will be— “The LORD is one,” and His name is one. And *people* will live there, and she will never again be devoted for destruction. Jerusalem will reside in security. Then it will be that all the nations who have come against Jerusalem and survived will go up each year to worship the King, the LORD of Hosts, and to celebrate the Feast of Tabernacles. (Zech. 14:8, 9, 11, 16)

The shadow in the Feast of Tabernacles foreshadowed the following: Christ the King reigning for a thousand years with His glorified ones over the restored kingdom of Israel and the nations, celebrating the Feast of Tabernacles annually—and the joy of God again dwelling with His people, filling the Earth with His Word and love.

Christ the King

God has spoken and He will fulfill: His Son will reign over the kingdom prophesied by the prophets, disciples, and the angel Gabriel.

Isaiah prophesied:

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)

The angel Gabriel prophesied:

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)

God told King David:

When your days are complete and you lie down with your fathers, I will raise up after you an offspring from your body, and I will establish his rule. He will build a house for My name, and I will establish his royal throne forever. Your house and dominion will endure before Me forever, and your throne will be established by the LORD forever. (2 Sam. 7:12, 13, 16)

The Scepter of the King

Prophecies of Christ the King extend from Genesis to Revelation. In those prophecies, God revealed He will give His Son the scepter of a king:

The scepter [of royalty] shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh [the Messiah, the Peaceful One] comes, And to Him *shall be* the obedience of the peoples. (Gen. 49:10, *Amplified*)

“I have installed My king on Zion, My holy hill.” I will declare the decree of the LORD: He said to me, “You are My son; this day have I begotten you. Ask of Me, and I will give you the nations for your inheritance, and the ends of the earth for your possession. You will break them with a scepter of iron; you will dash them in pieces like a potter's vessel.” (Ps. 2:6–9)

But to the Son He [God] says: “Your throne, O God, lasts forever and ever; a scepter of righteousness is the scepter of Your kingdom. You have loved righteousness and hated wickedness; therefore God, Your God, has anointed You [Christ] with the oil of gladness more than Your companions.” (Heb. 1:8, 9)

In Revelation 19, John prophesied:

Out of His mouth proceeds a sharp sword, with which He may strike the nations. “He shall rule them with an iron scepter.” (Rev. 19:15)

This prophecy of the scepter is fulfilled in Revelation 20.

Revelation: The Millennial Kingdom

In Revelation 20, John saw the following: the judgment of Israel, the resurrection of the martyrs, and the reign of Christ. John wrote:

And then I saw thrones, and sitting on them were those to whom judgment [that is, the authority to act as judges] was given. And *I saw* the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had refused to worship the beast or his image, and had not accepted his mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years. (Rev. 20:4, *Amplified*)

The martyrs are the ones on the Earth during the trial and turn from the Antichrist to Christ. They kept their faith and works to their last breath.

And they aren't alone.

Across the centuries—since the time of Christ—there are those in Christ's kingdom who kept their faith and works to their last breath. They too will be given authority to reign with Christ. That is exactly what Christ revealed to us:

To the one who is victorious and does my will to the end, I [Christ] will give authority over the nations—that one “will rule them with an iron scepter and will dash them to pieces like pottery”—just as I have received authority from my Father. Whoever has ears, let them hear what the Spirit says to the churches. (Rev. 2:26, 27, 29)

Then, in Revelation, John heard a song in Heaven about those sanctified and glorified by Christ:

You [Christ] are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased for God persons from every tribe and language and people and nation. You have made them to be a kingdom and priests to serve our God, and they will reign on the earth. (Rev. 5:9, 10)

The Prophet Daniel

The prophet Daniel foresaw this day of the coming kingdom:

I [Daniel] kept looking in the night visions, And behold, on the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him. And to Him (the Messiah) was given dominion (supreme authority), glory and a kingdom, That all the

peoples, nations, and *speakers of every* language Should serve *and* worship Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed. (Dan. 7:13, 14, *Amplified*)

The End: This Heaven and Earth

I [John] saw a great white throne and Him who was seated on it. From His face the earth and the heavens fled away, and no place was found for them. (Rev. 20:11)

After God erases this heavens and Earth, He will pronounce final judgment from the great white throne. Death, the grave, and the unrighteous (who were yet to be judged) will join Satan in the “lake of fire” (Rev. 20:10–15). This is the last act: the dramatic closing scene for *this* Earth’s human and spiritual drama.

Amen to that.

Christ’s Coming Reign

I close this chapter with a prayer and a prophecy.

The Psalmist: A Prayer

May God be gracious to us and bless us and make his face shine on us—so that your ways may be known on earth, your salvation among all nations. May the peoples praise you, God; may all the peoples praise you. May the nations be glad and sing for joy, for you rule the peoples with equity and guide the nations of the earth. May the peoples praise you, God; may all the peoples praise you. The land yields its harvest; God, our God, blesses us. May God bless us still, so that all the ends of the earth will fear [reverence] him. (Ps. 67:1–7)

Enoch: A Prophecy

In those days the Lord bade (them) to summon and testify to the children of earth concerning their wisdom: Show (it) unto them; for ye are their guides, and a recompense over the whole earth. For I and My son will be united with them forever in the paths of uprightness in their lives; and ye shall have peace: rejoice, ye children of uprightness. Amen. (1 Enoch 105)²³

ACT TWO

THE NEW HEAVEN AND NEW EARTH

I will create new heavens and a new earth. The former things will not be remembered, nor will they come to mind.

—The Prophet Isaiah (Isa. 65:17)

The apostle Peter prophesied of the new heavens and new Earth.

Peter provided an intriguing perspective—moving back in time and forward in time—leading up to God’s new creation.

Peter said the prophets and apostles spoke with one voice.

Peter prophesied of those who will scoff at God in the end times.

Peter declared the ways of God, His patience, and judgment.

Peter asked us to consider our way of life in light of the future.

Peter spoke of the Earth: past tense, present tense, and future tense.

Peter wrote:

Beloved, I am now writing you this second letter. In this [as in the first one], I am stirring up your untainted mind to remind you, that you should remember the words spoken in the past [about the future] by the holy prophets and the commandment of the Lord and Savior *given* by your apostles [His personally chosen representatives]. First of all, know [without any doubt] that mockers will come in the last days with their mocking, following after their own human desires and saying, “Where is the promise of His coming [what has become of it]? For ever since the fathers fell asleep [in death], all things have continued [exactly] as they did from the beginning of creation.” For they willingly forget [the fact] that the heavens existed long ago by the word of God, and the earth was formed out of water and by water, through which the world at that time was destroyed by being flooded with water. But by His word the present heavens and earth are being reserved for fire, being kept for the day of judgment and destruction of the ungodly people. Nevertheless, do not let this one *fact* escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years is like one day. The Lord does not delay [as though He were unable to act] *and* is not slow about His promise, as some count slowness, but is [extraordinarily] patient toward

you, not wishing for any to perish but for all to come to repentance. But the day of the Lord will come like a thief, and then the heavens will vanish with a [mighty and thunderous] roar, and the [material] elements will be destroyed with intense heat, and the earth and the works that are on it will be burned up. Since all these things are to be destroyed in this way, what kind of people ought you to be [in the meantime] in holy behavior [that is, in a pattern of daily life that sets you apart as a believer] and in godliness [displaying profound reverence toward our awesome God], [while you earnestly] look for and await the coming of the day of God. For on this day the heavens will be destroyed by burning, and the [material] elements will melt with intense heat! But in accordance with His promise we expectantly await new heavens and a new earth, in which righteousness dwells. (2 Peter 3:1–13, *Amplified*)

Revelation: The New Heaven and New Earth

In Revelation, Christ revealed to John the most intriguing scenes ever revealed regarding God's new creation:

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, *Amplified, Classic Edition*)

One of the seven angels who had the seven bowls full of the seven last plagues came to me and said to me, "Come, I will show you the bride, the

wife of the Lamb.” And he carried me away in the Spirit to a great and high mountain, and showed me the Holy City, Jerusalem, descending out of heaven from God, having the glory of God, her light like a most precious jewel, like a jasper, clear as crystal. It had a great, high wall, with twelve gates, and at the gates twelve angels, and on the gates the names of the twelve tribes of the sons of Israel were written: three gates on the east, three gates on the north, three gates on the south, and three gates on the west. The wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb. (Rev. 21:9–14)

He who talked with me had a golden rod to measure the city and its gates and wall. The wall was built of jasper and the city was pure gold, as clear as glass. The foundations of the wall of the city were garnished with all kinds of precious jewels. The twelve gates were twelve pearls, each of the gates made of a single pearl, and the street of the city was pure gold, transparent as glass. (Rev. 21:15, 18, 19, 21)

I saw no temple in the city, for the Lord God Almighty and the Lamb are its temple. The city has no need of sun or moon to shine in it, for the glory of God is its light, and its lamp is the Lamb. And the nations of those who are saved shall walk in its light, and the kings of the earth shall bring their glory and honor into it. Its gates shall never be shut by day, for there shall be no night there. They shall bring into it the glory and the honor of the nations. No unclean thing shall ever enter it, nor shall anyone who commits abomination or falsehood, but only those whose names are written in the Lamb’s Book of Life. (Rev. 21:22–27)

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. (Rev. 22:1–5)

The new Earth is the home of Paradise. Christ said:

He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I [Christ] will give permission to eat of the tree of life, which is in the midst of the Paradise of God. (Rev. 2:7)

Our God has revealed our future: Paradise.

Our coming Paradise has a precedent—which is the original Paradise (the Garden of Eden). There, after Adam and Eve fell, God had to block the path to the “tree of life” (Gen. 3:24). Yet, through Christ, God unblocked it. In essence, through His mystery, God opened the doors to Paradise.

Heavenly Jerusalem

New Jerusalem is also known as “heavenly Jerusalem.” It is where Christ will bring His righteous kingdom. It is part of the New Covenant. And Christ revealed what the New Covenant means to us, ultimately:

[Y]ou have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels [in festive gathering], and to the general assembly and assembly of the firstborn who are registered [as citizens] in heaven, and to God, who is Judge of all, and to the spirits of the righteous (the redeemed in heaven) who have been made perfect [bringing them to their final glory], and to Jesus, the Mediator of a new covenant [uniting God and man], and to the sprinkled blood, which speaks [of mercy]. (Heb. 12:22–24, *Amplified*)

To add understanding to this revelation, Christ gave us insight comparing the coming age to our current age:

The sons of this [world and present] age marry and [the women] are given in marriage; but those who are considered worthy to gain that [other world and that future] age and the resurrection from the dead, neither marry nor are given in marriage; and they cannot die again, because they are [immortal] like the angels (equal to, angel-like). And they are children of God, being participants in the resurrection. (Luke 20:34–36, *Amplified*)

The apostle Paul also provided revelation regarding what the future holds: God will unveil the riches of His grace. Paul’s prophecy began by focusing on the spiritual blessings we have right now:

God, being [so very] rich in mercy, because of His great *and* wonderful love with which He loved us, even when we were [spiritually]

dead *and* separated from Him because of our sins, He made us [spiritually] alive together with Christ (for by His grace—His undeserved favor and mercy—you have been saved from God’s judgment). And He raised us up together with Him [when we believed], and seated us with Him in the heavenly *places*, [because we are] in Christ Jesus, [and He did this] so that in the ages to come He might [clearly] show the immeasurable *and* unsurpassed riches of His grace in [His] kindness toward us in Christ Jesus [by providing for our redemption]. (Eph. 2:4–7, *Amplified*)

Revelation: Closing Words

The angel said to me [John], “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.” I, John, am he who saw and heard these things. When I heard and saw them, I fell down to worship at the feet of the angel who showed me these things. But he said to me, “See that you not do that. For I am your fellow servant, and of your brothers the prophets, and of those who keep the words of this book. Worship God!” (Rev. 22:6–9)

My reward is with Me to give to each one according to his work. I am the Alpha and the Omega, the Beginning and the End, the First and the Last. (Rev. 22:12, 13)

I, Jesus, have sent My angel to you with this testimony for the churches. I am the Root and the Offspring of David, the Bright and Morning Star. (Rev. 22:16)

The grace of our Lord Jesus Christ be with you all. Amen. (Rev. 22:21)

Epilogue

DIVINE INTERVENTION

On the night of February 24, 2000, God intervened in my life.

And He forever changed my life.

From that first night, I experienced one supernatural event after another—for six straight weeks.

On that first night, I was sprawled out on the couch, having just returned from a business trip. At 8:00 p.m., I decided to watch a PBS special on Stonehenge (the circular stone structure in England). Twenty minutes into the show, the narrator posed questions about who built Stonehenge, suggesting possibly the Druids built it around the time of Christ.

I said out loud, “The Druids didn’t build it; that survived the flood [meaning the flood of Noah].” (I was convinced the structure predated the time of Christ—and Noah. And when the waters of Noah’s flood receded, Stonehenge remained.)

As soon as I said, “that survived the flood,” God flooded my entire being with divine energy. Then, pictures of Creation filled my mind. Immediately, I knew this was divine revelation: direct knowledge from God.

In my mind, I saw the Earth: It once was a frozen ball, void of life.

Then I heard God command, “Fire!” Immediately, the ice-encrusted Earth began melting, and then it appeared as it is today.

For two solid hours, pictures of Creation and divine energy poured into me. After this two-hour internal movie came to an end, I saw a phrase in my mind: “generations of old.”

The following night, I opened my *Strong’s Concordance*, to see if “generations of old” appeared in Scripture. It does. It’s in Isaiah 51, verse 9. I opened my *King James Bible*, and this is what I read:

Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? (Isa. 51:9)

The moment I finished reading this verse, God again poured revelation into my mind: I saw a picture of eight white tiles (like kitchen floor tiles). I jumped off the couch, grabbed my head with both hands, and shouted out, “Eight white tiles!” I had no idea what it meant, but I sat back down to continue reading.

I started again with verse 9:

Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people. (Isa. 51:9–16)

Here, I stopped.

I realized God’s vision of “eight white tiles” directed me to read exactly eight verses: verse 9 to verse 16. These eight verses represented one complete train of thought. For, in the next verse (verse 17), the thought completely changed: “Awake, awake, stand up, O Jerusalem” (Isa. 51:17). This prophecy of Jerusalem had nothing to do with me.

The vision of “eight white tiles” not only directed me to read eight verses, but it also directed me to “walk on” these eight verses. In essence, those eight verses would direct my steps in my walk with Christ.

Then, it sunk in: God had just spoken to me through the prophet Isaiah: “Awake, awake, put on strength.”

God had just given me a wakeup call!

Time to put on strength.

Time to put on Scripture and the armor of God.

Time to dive into His Word with His blessing.

Awake.

These first two nights of intervention set the stage for the mind-expanding, divine events that followed. On one night, while sitting cross-legged on the couch, I experienced a stunning phenomenon: In my mind saw my Holy Spirit lift out of

my body. I saw the form of the Spirit; it appeared in the same shape as my physical being.

Then, out of nowhere, I saw a vision of a fireball coming straight down out of Heaven—filling me. I knew the fireball was a Spirit—replacing the Spirit that had just risen from me.

As the fireball descended into my being, I spoke supernaturally.

I spoke out loud a declaration about my relationship with my Lord Christ.

I repeated this declaration three times.

It *floored* me.

When I spoke supernaturally, God transformed my own sense of who I am.

(Perhaps in the future, I'll disclose what Christ gave me to say.)

I could never—nor would I ever—think the same.

How could I?

Finally, on the last day of His intervention, April 6, God gave me a thought: “Go outside at 8:00 p.m., and look up at the sky.” (At this time of the year in Connecticut, it is dusk, nearly dark.)

That evening, a thick blanket of grey clouds covered the sky.

Rain fell.

This drizzling rain continued to fall as I peered outside.

Obviously, the weather made it impossible to see the sky.

At 7:55 p.m. I went out, looked up, and decided to focus my attention on where the moon is positioned in the sky. Soon after my arrival outside, the rain stopped.

Moments later, a supernatural event occurred: A cloud—shaped like a blimp—broke away from the rest of the clouds, opening a hole in the sky, revealing the heavens. I saw the moon and three planets, all in alignment.

My jaw practically hit the pavement as my eyes fixated on this celestial alignment. Then the blimp-shaped cloud floated down to about a hundred feet over my head. I was gripped, watching this cloud while it continued floating; then it floated away. As it did, I turned my attention back to the moon, and the hole in the clouds slowly closed.

Supernaturally, God showed me a celestial alignment.

God revealed His heavens, His Creation to me.

Why?

For many years, I had understood that heavenly bodies are set in motion by God to communicate His Word, His signs, and His timing.

Psalms 19 states:

The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they reveal knowledge. They have no speech, they use no words; no sound is heard

from them. Yet their voice goes out into all the earth, their words to the ends of the world. (Ps. 19:1–4)

God spoke to me by the voice of the heavens.

This celestial alignment was a “hand” on God’s “divine clock.”

I sensed it meant time is of the essence. In other words, the time of the day of the Lord is nearly upon us.

The next day, April 7, I researched celestial alignments. I realized God showed me the beginning of the alignment known as “The Grand Alignment.”²⁴ This alignment would come together in totality on May 5, 2000. On that date, five planets—Mercury, Venus, Mars, Jupiter, and Saturn—would line up with the moon, Earth, and the sun.

That night, April 6, 2000, proved to be God’s grand finale; it was the end of the phenomenal events. God’s intervention had lasted exactly six weeks—almost to the minute—after it started.

By way of this intervention, God had answered a prayer of mine: to be granted the God-given liberty to research His matchless Word.

Amid the intervention, I left the corporate world. Following the intervention, I moved out to a cottage by a lake and began researching and writing.

(Note: As I wrote this book, in June 2022, Mercury, Venus, Mars, Jupiter, and Saturn lined up in the sky—along with Neptune and Uranus.)

Over the past twenty-three years, I have sought to live up to His intervention—and put on strength. This book is evidence of His intervention.

A Supernatural Sign: 1980

God’s initial intervention in my life occurred in 1980.

I believed the message of faith as described in Chapter 2 of this book, and Christ baptized me with the Holy Spirit. Soon after this baptism, Christ granted me a divine sign: I spoke forth a supernatural language by way of the Holy Spirit within. I spoke in “tongues” (1 Cor. 12:10).

Christ gave me a supernatural sign of the indwelling Holy Spirit.

I was born of God.

I knew it absolutely.

It transformed my life.

I was never the same. Thank God.

And I realized this: I had fulfilled a prophecy that Christ Himself issued on the day of His Ascension (Mark 16). I spoke forth the same sign granted to the apostles on Pentecost. Oh, glorious day.

Since that day, I have led others to the baptism of the Holy Spirit and to the sign of tongues. For forty-three years, I have drawn my inspiration from the Word of God—and from God’s direct, divine intervention.

And now, I offer my prayer of everlasting thankfulness:

Oh Lord our God, you have remembered your truth, the fullness of your Word, the mystery, to this generation. Grant us the humility to see your love, grace, and mercy that gave life to the mystery. Enable us to stand fast in the glory of your vision: eternal glorification with your Son, our Lord, our Savior, who is our everlasting King. Amen.

Finally, I close this Epilogue with the day of the Ascension—and the words of our Lord:

“Go into all the world, and preach the gospel to every creature. He who believes and is baptized will be saved. But he who does not believe will be condemned. These signs will accompany those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents²⁵ [wolves in sheep’s clothing]; if they drink any deadly thing, it will not hurt them; they will lay hands on the sick, and they will recover.” After the Lord had spoken to them, He was received up into heaven and sat at the right hand of God. Then they went forth and preached everywhere, the Lord working with them and confirming the word through the accompanying signs. Amen. (Mark 16:15–20)

THE END

THE THIRD TEMPLE IN JERUSALEM

Thus says the LORD: Preserve justice and do righteousness, for My salvation is about to come and My righteousness to be revealed. ... My house shall be called a house of prayer for all people. The Lord GOD who gathers the outcasts of Israel says, Yet I will gather others to them besides those who already are gathered to him.

—The Prophet Isaiah (Isa. 56:1, 7, 8)

Jerusalem.

With over 800 references to this city in the Bible, Jerusalem is not only the centerpiece of biblical history, but it is also the centerpiece of biblical prophecy.

To begin, the prophets and apostles prophesied of an end-times temple in Jerusalem for Israel. When the prophets prophesied of it, it was a mystery for Israel. When the apostles prophesied of it, it was a mystery for Israel—revealed.

In Israel's history, there were two temples: The Babylonians destroyed the first one in 586 B.C., and the Romans destroyed the second one in 70 A.D.

In the first century A.D., Christ gave revelation about the third temple to Paul and John. And this revelation shed light on Old Testament prophecies about end times for Israel.

To summarize prophecies about the third temple in Jerusalem, this text begins with Paul. Paul spoke of the Apocalypse, the Antichrist, and the temple:

For that Day [the Apocalypse] will not come unless a falling away comes first, and the man of sin [the Antichrist] is revealed, the son of destruction, who opposes and exalts himself above all that is called God or is worshipped, so that he sits as God in the temple of God [the third temple], showing himself as God. (2 Thess. 2:3, 4)

Paul prophesied of “the temple of God”—which is where the Antichrist will rule with demonic authority. If Paul's prophecy of the temple is to be fulfilled, there is only one conclusion: A new temple must be built in Jerusalem—the third temple. Without question, this temple must be constructed prior to the Apocalypse because the Antichrist will rule from the temple for forty-two months prior to the Apocalypse.

John's prophecy in Revelation adds more information:

Then there was given to me a measuring rod like a staff; and someone said, "Rise and measure the temple of God and the altar [of incense], and [count] those who worship in it. But leave out the court [of the Gentiles] which is outside the temple and do not measure it, because it has been given to the Gentiles (the nations); and they will trample the holy city for forty-two months (three and one-half years)." (Rev. 11:1, 2, *Amplified*)

The temple is being measured—because it is being built. And John revealed the timing of this temple construction: it is after the "seventh seal" opens and the trumpet of the "sixth angel" sounds (Rev. 8:1; 9:13). Thus, the third temple will be built after the Rapture (the sixth seal) and before the Apocalypse.

This mystery of rebuilding God's house of prayer extends back to the prophets—including the prophet Amos.

God told Amos:

"In that day I shall raise up *and* restore the fallen tabernacle (booth) of David, And wall up its breaches [in the city walls]; I will also raise up *and* restore its ruins And rebuild it as it was in the days of old, That they may possess the remnant of Edom (ancient enemies) And all the nations that are called by My name," Says the LORD who does this. (Amos 9:11, 12, *Amplified*)

The question to be addressed is this: Where did God speak of events that will trigger the construction of the third temple?

The prophet Daniel (who is quoted later in this section) revealed this: The Antichrist will broker an agreement with Israel—and this will allow the third temple to be built. The Antichrist will (eventually) trample on the Holy City (Jerusalem) during his forty-two-month reign from the third temple.

Yet, Christ will displace the Antichrist—and come to the temple.

Christ's second coming to Israel will be sudden, "as lightning" (Matt. 24:27). This is exactly what the prophet Malachi prophesied:

"And the Lord [the Messiah], whom you seek, will suddenly come to His temple; the Messenger of the covenant, in whom you delight, behold, He is coming," says the LORD of hosts. (Mal. 3:1, *Amplified*)

This is the mystery for Israel—revealed. To set the stage for the third temple, this text now turns to our Lord—who gave us foundational truths in the Gospel of Luke regarding the mystery for Israel.

Christ: Luke 4 and the Mystery for Israel

Returning to the day Christ announced His ministry by quoting Isaiah in Luke 4, we see the mystery for Israel: the first and second coming to the Holy Land. Here is Isaiah's prophecy:

The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to proclaim good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the LORD's favor *and the day of vengeance of our God.* (Isa. 61:1, 2)

At the synagogue that day, Jesus never read, "*and the day of vengeance of our God,*" because it pertained to the end times. This is seen in Christ's quote of Isaiah in Luke 4. Jesus said:

"The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favor." Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. He began by saying to them, "Today this scripture is fulfilled in your hearing." (Luke 4:18–21)

In the synagogue that day, Christ stopped after reading "the year of the LORD's favor," because that pertained to His first coming to Israel.

The day of vengeance refers to the day of the Lord, His wrath, and the second coming (the Apocalypse) when Christ will make His triumphant return to Israel.

Herein, Christ marked the gap in time: His first coming to Israel would fulfill the first part of Isaiah's prophecy (Isa. 61:1, 2a), and His second coming to Israel would fulfill the second part, (Isa. 61:2b), "the day of vengeance of our God." It's the mystery for Israel, revealed.

Christ: Luke 21 and the Mystery for Israel

In Luke 21, Christ expounded upon the mystery for Israel by issuing three distinct prophecies—including Israel's redemption at His second coming. Christ prophesied:

They [the Hebrews] will fall by the edge of the sword and will be led away captive to all nations. And Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled. There will be signs in the sun and the moon and the stars; and on the earth distress of nations, with perplexity, the sea and the waves roaring; men fainting from fear and expectation of what is coming on the inhabited earth. For the powers of heaven will be shaken. Then they will see the Son of Man coming in a cloud with power and great glory. When these things begin to happen, look up and lift up your heads, for your redemption is drawing near. (Luke 21:24–28)

Firstly, Christ prophesied the Israelites, “will fall by the edge of the sword and will be led away captive to all nations.” Christ’s prophecy came to pass in 70 A.D. when the Romans besieged Jerusalem to quell the Hebrew rebellion. The Romans destroyed the temple and led the Hebrews away captive, driving them from the Holy Land.

Secondly, Christ prophesied, “Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled.” Throughout the centuries, various Gentile empires have controlled Jerusalem. To this day, the Old City of Jerusalem—where the second temple once stood—is under Gentile control. Jerusalem will remain subject to Gentile influence throughout the end times. John confirmed this reality: “They [the Gentiles] will trample on the Holy City [Jerusalem] for forty-two months” (Rev. 11:2). This prophecy—given in Revelation—is an end-times prophecy for Israel; it will come to pass during the reign of the Antichrist—when he rules from the third temple. Christ’s prophecy (given to John) in Revelation reflects His own prophecy in Luke (about Jerusalem being trampled on by the Gentiles).

Finally, in Luke, Christ prophesied of Israel’s future redemption: “When these things begin to happen, look up and lift up your heads, for your redemption is drawing near.” When the times of the Gentiles are fulfilled, the Hebrews will “see the Son of Man coming in a cloud with power and great glory.” Then, Israel’s redemption and atonement will follow.

No one understood this mystery until Christ revealed it to Paul:

For I [Paul] do not want you to be ignorant of this mystery, brothers, for a partial hardening [blindness] has come upon Israel until the fullness of the Gentiles has come in. And so all Israel will be saved, as it is written [by Isaiah]: “The Deliverer [Christ] will come out of Zion, and He will remove ungodliness from Jacob”; “for this is My covenant with them, when I shall take away their sins.” (Rom. 11:25–27)

When Christ revealed the mystery of Israel to Paul in Romans 11, Christ simultaneously revealed the mystery once hidden in His own prophecy in Luke 21. In each prophecy (Luke 21 and Romans 11), Christ prophesied of the gap in time: the times of the Gentiles. (It is the time God has given to the nations to embrace His Son.) Following this time, the end-time prophecy of Israel's redemption will be fulfilled.

Without question, in Luke 21, Christ prophesied of Israel's redemption—not the church's redemption. "All Israel will be saved" at the second coming of Christ to the Holy Land.

Joel: The Mystery of God

In Joel, God had hidden the mystery of the two appearances of Christ: for His church and Israel. In essence, Joel's revelation contained the mystery of God for both the church and Israel.

Regarding the mystery for Israel, Joel revealed this: The second coming of Christ will result in God again dwelling in Zion (in the temple).

Regarding the church, the mystery in Joel is unique: Christ inspired two apostles—Peter and Paul—to quote Joel to reveal the mystery once hidden in the day of the Lord. And this mystery of the church is hidden alongside the mystery for Israel.

To see God's mysterious plan, this text begins with the church.

In Joel, God had hidden the mystery of the church: the creation of the church (via the Holy Spirit) and the salvation of the church (via the Rapture). Peter was the first apostle to quote the prophecy in Joel that applied exclusively to the church: (Acts 2:17–21). Paul also quoted the prophecy that applied exclusively to the church: (Rom. 10:13). Importantly, when Christ directed Peter and Paul to quote Joel, He directed them to stop at Joel 2:32a: "everyone who calls on the name of the LORD will be saved."

Neither apostle quoted Joel 2:32b.

Why?

Christ directed Peter and Paul to reveal only the revelation of the mystery that applied to the church. Joel 2:32a prophesied of the mystery for the church: future salvation, the Rapture. In contrast, Joel 2:32b prophesied of the mystery for Israel: future salvation, the Apocalypse.

To see the glory of the mystery of the church once hidden in Joel, and to see what applies to Israel, Joel's prophecy is now quoted:

And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will

pour out my Spirit in those days. I will show wonders in the heavens and on the earth, 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 dreadful day of the LORD. And everyone who calls on the name of the LORD will be saved; for on Mount Zion and in Jerusalem there will be deliverance, as the LORD has said, even among the survivors whom the LORD calls. (Joel 2:28–32)

Peter and Paul never quoted, “*for on Mount Zion and in Jerusalem there will be deliverance, as the LORD has said, even among the survivors whom the LORD calls,*” because this part of Joel’s prophecy applied to the mystery for Israel: when the “Lord roars from Zion” (Joel 3:16). Thus, Christ directed Peter and Paul to stop at Joel 2:32a: “everyone who calls on the name of the LORD will be saved.”

Consider the parallel to Christ quoting Isaiah 61: Just as Christ stopped at Isaiah 61:2a (to mark the first coming to Israel) and He did not read Isaiah 61:2b (the mystery of the second coming to Israel), Peter and Paul stopped at Joel 2:32a (the mystery for the church) and did not read Joel 2:32b (the mystery of the second coming to Israel).

When the mystery of the second coming to Israel is fulfilled, God will again dwell in Mount Zion. God Himself issued this prophecy in Joel:

Then you will know that I am the LORD your God, who dwells in Zion, My holy mountain. And Jerusalem will be holy, and invaders will never again pass through her. (Joel 3:17)

Joel’s prophecy for Israel is in complete agreement with Amos, Isaiah, Daniel, Malachi, Paul, and John: God will dwell in Zion—in the third temple. The mystery of God for Israel is the common thread.

The temple is God’s dwelling place—and this is clearly seen with the first temple (Solomon’s temple):

Now it happened that when the priests had come out of the Holy Place, the cloud filled the LORD’s house, so the priests could not stand [in their positions] to minister because of the cloud, for the glory *and* brilliance of the LORD had filled the LORD’s house (temple). (1 Kings 8:10, 11, *Amplified*)

Paul: The Third Temple

In Second Thessalonians, Paul addressed the mystery of God for both the church and Israel (just as he did in Romans).

Firstly, Paul revealed the mystery for Israel: the Apocalypse. Christ will appear after the Antichrist reigns from the third temple.

Secondly, Paul revealed the mystery for the church: the Rapture. We are called to “salvation” and “glory”—which is our “gathering together” unto Christ (2 Thess. 2:1, 13, 14).

Finally, Paul revealed exactly what he revealed in First Thessalonians: the prophecy of the opposing fates. The sons of light will be rescued at the Rapture, and the sons of darkness will be subjected to wrath. Of course, wrath culminates with the Apocalypse.

Paul began his prophecy with the Apocalypse:

It is a righteous matter with God to repay with tribulation those who trouble you, and to give you who are troubled rest with us when the Lord Jesus is revealed [Apocalypse] from heaven with His mighty angels, in flaming fire taking vengeance on those who do not know God and do not obey the gospel of our Lord Jesus Christ. They shall be punished with eternal destruction, isolated from the presence of the Lord and from the glory of His power, when He comes, in that Day [the Apocalypse], to be glorified in His saints and to be marveled at by all those who believe, because our testimony among you was believed. (2 Thess. 1:6–10)

With this prophecy of the Apocalypse given, Paul then referred to First Thessalonians—imploping the followers of Christ to consider the Rapture.

Why?

First Thessalonians gives comfort: Christ’s church is saved from “the wrath to come” (1 Thess. 1:10). Thus, in Second Thessalonians, Paul followed the same logic:

If the church is saved from wrath by the Rapture, and the Apocalypse is part of God’s wrath, then why be in fear of an imminent Apocalypse?

Paul implored the church—considering the mystery of the Rapture—don’t be shaken in mind regarding the Apocalypse.

Paul’s letter continues:

Now, brothers [in Christ], concerning the coming of our Lord Jesus Christ, and concerning our gathering together unto Him [at the Rapture], we ask [beseech and exhort] you not to let your mind be quickly shaken or be troubled, neither in spirit nor by word, nor by letter coming as though

from us, as if the day of Christ [Greek: *Christos*; the Apocalypse] is already here. Do not let anyone deceive you in any way. For that Day [the Apocalypse] will not come unless a falling away comes first, and the man of sin [the Antichrist] is revealed, the son of destruction, who opposes and exalts himself above all that is called God or is worshipped, so that he sits as God in the temple of God [the third temple], showing himself as God. Do you not remember that when I was still with you, I told you these things? Now you know what restrains him that he [the Antichrist] might be revealed in his time. For the mystery of lawlessness is already working. Only He [the Holy Spirit] who is now restraining him [the Antichrist] will do so until He [the Holy Spirit] is taken out of the way [at the time of the Rapture]. Then the lawless one [the Antichrist] will be revealed, whom the Lord [Christ] will consume with the breath of His mouth, and destroy with the brightness of His presence [at the Apocalypse, fulfilling the day of vengeance], even him, whose coming is in accordance with the working of Satan with all power and signs and false wonders, and with all deception of unrighteousness among those who perish, because they did not receive the love for the truth that they might be saved. Therefore God will send them a strong delusion, that they should believe the lie: that they all might be condemned who did not believe the truth but had pleasure in unrighteousness. We are bound to always give thanks to God for you, beloved brothers of the Lord, because God has from the beginning called you to salvation through sanctification by the Spirit and belief of the truth. To this He called you by our gospel, to obtain the glory of our Lord Jesus Christ. (2 Thess. 2:1–14)

Paul ended his prophecy here in Second Thessalonians exactly as he did in First Thessalonians: Christ's church is called to "salvation"—not wrath. And we are called to glory: "the glory of our Lord Jesus Christ"; it is our hope of glory. Therefore, Paul beseeched us to think of the Rapture: "the coming of our Lord Jesus Christ, and ... our gathering together unto Him."

Thus, be comforted.

Paul *had* to reference First Thessalonians because there were some in the church "shaken" by the unfounded fear that the Apocalypse was "already here [upon them]." That is why Paul said this: Even if you have a letter "*as though from us*," give no heed to it, if it states the church is in subjection to the Antichrist, wrath, and the Apocalypse.

Second Thessalonians focused on the Apocalypse.

First Thessalonians focused on the Rapture.

Importantly, in Paul's two letters, he separated the two events—the Rapture and Apocalypse—by using different terminology. In First Thessalonians,

Paul referred to the Rapture and the day of the “*Lord*” [Greek: *Kurios*²⁶]. In Second Thessalonians, Paul referred to the Apocalypse as the day of “*Christ*” [Greek: *Christos*²⁷]. The “day of Christ” in Chapter 2 refers to Paul’s revelation in Chapter 1: The “day of Christ” is *the* day of Christ’s unveiling with His holy ones (2 Thess. 1:7–9). This is the mystery for Israel—just as Paul revealed in Romans 11 (when the Deliverer comes out of Zion).

In fact, the mystery for Israel revealed in Romans, fits perfectly with the mystery for Israel revealed in Second Thessalonians.

In Second Thessalonians, Paul prophesied of the third temple—which is where Christ will fulfill the prophecy given in Romans: “The Deliverer [Christ] will come out of Zion [at the time of the Apocalypse], and He will remove ungodliness from Jacob” and “take away their sins” [at the third temple].”

The mystery for Israel is the common thread.

There is only one way to interpret Second Thessalonians: through the lens of the mystery for the church and Israel that Christ revealed.

Finally, in Second Thessalonians, Paul revealed the following: Until the Rapture, God is restraining the rise of the Antichrist through the Holy Spirit. Paul prophesied: “He [the Holy Spirit] who is now restraining him [the Antichrist] will do so until He [the Holy Spirit] is taken out of the way [at the Rapture].” (“He” is the Holy Spirit. Christ Himself gave us this precedent during The Last Supper.²⁸)

Once God removes the Holy Spirit, darkness rises and so does the Antichrist. That is why Paul said: “Do not let anyone deceive you in any way. For that Day [the Apocalypse] will not come unless a falling away [Greek: *Apostasia*²⁹] comes first, and the man of sin [the Antichrist] is revealed.”

Those who fall away and turn from God have a very different fate: “God will send them a strong delusion.” And, as Paul said in First Thessalonians, “When they say, ‘Peace and safety!’ then sudden destruction will come upon them as labor upon a woman with child, and they shall not escape” (1 Thess. 5:3).

In Matthew 24, Christ Himself prophesied of this “falling away.”

Christ: The Third Temple

The “falling away” is spiritual darkness, manifested. Christ prophesied:

Then many will fall away, and betray one another, and hate one another. And many false prophets will rise and will deceive many. Because

iniquity will abound, the love of many will grow cold. But he who endures to the end shall be saved. And this gospel of the kingdom will be preached throughout the world as a testimony to all nations, and then the end will come. So when you see the “abomination of desolation,” spoken of by Daniel the prophet, standing in the holy place [which is the mystery of the third temple] (let the reader understand). (Matt. 24:10–15)

Christ prophesied of “the end.”

At the time of the end, Israel will experience Jacob’s trouble—which is why Christ warned those in Judea to flee to the mountains when they see “the ‘abomination of desolation’ spoken of by Daniel the prophet.”

It will stand in the “holy place.”

(When Christ issued His prophecy, His listeners could never have known the “holy place” referred to the third temple—not the second temple. That was a mystery—which was also hidden in Daniel.)

Daniel: The Third Temple

The prophet Daniel was exiled to Babylon when the king of Babylon destroyed the first temple. While in Babylon, the angel Gabriel appeared to Daniel and gave him divine revelation. Hidden in Daniel’s revelation was the mystery for Israel. Daniel prophesied of the Antichrist, the abomination, and the third temple. Daniel wrote:

Armed forces of his will arise [in Jerusalem] and defile *and* desecrate the sanctuary, the [spiritual] stronghold, and will do away with the regular sacrifice [that is, the daily burnt offering]; and they will set up [a pagan altar in the sanctuary which is] the abomination of desolation. (Dan. 11:31, *Amplified*)

With military backing, the Antichrist will set up the “abomination of desolation” in the sanctuary (of the temple). “Abomination” refers to what is idolatrous and an “idol.”³⁰ And in the Book of Revelation, Christ revealed the mystery of this “abomination of desolation”: It is an idol. The idol is the image of the Antichrist (the beast):

He [the false prophet] was allowed to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed. (Rev. 13:15)

When this talking idol stands in the sanctuary of the temple, it will mark unprecedented tribulation prophesied by Christ. By quoting Daniel in Matthew

24, Christ prophesied of this abomination and where it will stand: in the third temple—which is “the holy place” (Matt. 24:15).

Looking back to Daniel’s prophecy, we see this: The Antichrist will rise to the world’s stage during the end times, and he will confirm a seven-year covenant (agreement) with Israel. Daniel wrote:

He [the Antichrist] will confirm a covenant [agreement] with many for one “seven” [7 years]. In the middle of the “seven” [3.5 years] he [the Antichrist] will put an end to sacrifice and offering [at the third temple]. And at the [third] temple he [the Antichrist] will set up an abomination that causes desolation [the talking idol], until the end that is decreed is poured out on him [at the Apocalypse]. (Dan. 9:27)

The Antichrist will gain notoriety by brokering a seven-year agreement that involves Israel; we know it involves Israel because the agreement speaks of the temple—and the only location for it is Jerusalem.

Currently, there isn’t a temple in Jerusalem. Thus, for Daniel’s prophecy to be fulfilled, the Hebrews must be in the Holy Land and there must be a temple in place. Looking back to Daniel’s prophecy, the implication of this seven-year agreement is that a temple will be constructed, and temple sacrifices will be reinstated.

The Antichrist’s seven-year agreement involving Israel and the temple is only a ploy to cover his true intention: At the midpoint of the seven-year agreement, the Antichrist will end the temple sacrifices, set up the talking idol, and rule “as God in the temple of God, showing himself as God” (2 Thess. 2:4).

Yet, divine prophecy is in opposition to the Antichrist. As Paul prophesied, “the Lord [Christ] will consume [the Antichrist] with the breath of His mouth, and destroy with the brightness of His presence” (2 Thess. 2:8). As Daniel prophesied, “the end that is decreed” will be “poured out on him”—at the end of the seven-year prophecy.

(Note: Daniel’s final seven-year prophecy is known as the “seventieth seven.” This is because Daniel’s entire 490-year prophecy is divided into seven-year increments, known as “sevens.” There are seventy increments of “sevens” in the 490-year prophecy. Thus, the final increment is the “seventieth seven.” These increments of “sevens” play a major role in understanding the mystery for Israel: After the fulfillment of the “sixty-ninth seven” (the Crucifixion), there would be a gap in time (the times of the Gentiles) before the fulfillment of the “seventieth seven” in the end times.)

John: The Third Temple

In Revelation, Christ fully revealed the mystery of Daniel’s “seventieth

seven.” And Christ revealed how Daniel’s prophecy is connected to the third temple. Christ began this revelation by telling John about the mystery of God:

[I]n the days when the seventh angel is about to sound, the mystery of God will be fulfilled, as He has declared to His servants the prophets. (Rev. 10:7)

Now, the mystery will fully unfold.

Christ revealed brand-new revelation of the mystery: The construction of the third temple will coincide with the rise of God’s prophets (witnesses). John wrote:

I [John] was given a reed like a measuring rod. The angel stood, saying, “Rise and measure the temple of God [the third temple] and the altar, and those who worship in it. But exclude the court which is outside the temple, and do not measure it, for it has been given to the nations. They will trample on the Holy City [Jerusalem] for forty-two months. And I will give power to my two witnesses, and they will prophesy for one thousand two hundred and sixty days [forty-two months], clothed in sackcloth.” These [two witnesses] are the two olive trees and the two candlesticks standing before the God of the earth. If anyone desires to harm them, fire proceeds out of their mouth and devours their enemies. If anyone desires to harm them, he must be killed in this way. They have power to shut heaven, that it may not rain during the days of their prophecy. They have power over waters to turn them into blood and to strike the earth with every plague as often as they desire. When they have finished their testimony, the beast [the Antichrist] that ascends from the bottomless pit will wage war against them and overcome them and kill them. Their dead bodies will lie in the street of the great city [Jerusalem], which spiritually is called Sodom and Egypt, where also our Lord was crucified. (Rev. 11:1–8)

The third temple will be built when God’s two witnesses prophesy for one thousand two hundred and sixty days—which equals forty-two months, because Hebrew months had thirty days. (This is the first half of Daniel’s “seventieth seven.”)

The Antichrist will kill God’s witnesses and then reign from the temple for forty-two months. (This is the second half of Daniel’s “seventieth seven.”) John prophesied:

He [the Antichrist] was given a mouth speaking great things and blasphemies. And he was given authority to wage war for forty-two months. (Rev. 13:5)

In Revelation, Christ not only revealed Daniel's "seventieth seven," but He also fully revealed the mystery of God for the church and Israel. In doing so, Christ unveiled the chronological order of end-time events. All end-time prophecies align with Christ's chronology.

Revelation: The Chronology of End-time Events

When the sixth seal opens (Rev. 6:12), and the last trumpet sounds on the Feast of Trumpets (1 Cor. 15:52), the day of the Lord will commence (Rev. 6:12–14³¹, 17; 1 Thess. 5:2; Acts 2:20). Christ will save and glorify His church at the time of the Rapture (Rev. 7:9–17; Rev. 3:10; 1 Thess. 4:13–18; 2 Thess. 2:1, 13, 14; Rom. 14:10–12; Acts 2:21; John 14:1–3). And the mystery for the church will become a reality (1 Cor. 15:51).

With the opening of the seventh seal (Rev. 8:1), and the sounding of the sixth angel (Rev. 9:13), the two witnesses of God will prophesy for forty-two months (Rev. 11:3). The third temple will be built during the time of God's witnesses (Rev. 11:1–8). With the sounding of the seventh angel (Rev. 11:15), the Antichrist will rise to power during the falling away (2 Thess. 2:3–12; Matt. 24:10–22), and the Antichrist will rule for forty-two months (Rev. 13:1–8) from the temple of God (2 Thess. 2:4)—fulfilling the second half of Daniel's "seventieth seven."

By quoting Daniel in Matthew 24 and revealing the mystery of the "seventieth seven" in Revelation, Christ revealed the following: Daniel's seven-year prophecy is the seven-year countdown to the Apocalypse and Israel's redemption. It is the revelation of the mystery for Israel—not the church.

During the Antichrist's reign, he (along with the false prophet) will set up the image, which is the abomination of desolation (Rev. 13:14, 15; Matt. 24:15; Dan. 9:27). Then, the wrath of God will pour down upon the Antichrist's vile kingdom (Rev. 16:1). And this wrath will pour forth all the way to the Apocalypse and Armageddon (Rev. 19:11–21; 2 Thess. 1:7–9; 2 Thess. 2:8; Jude 1:14, 15; Matt. 24:29–31; Luke 17:26–37; Luke 21:27, 28). And "all Israel will be saved" (Rom. 11:26). On the Day of Atonement, Christ "shall take away their sins" (Rom. 11:27) when He comes suddenly to the "[third] temple" (Mal. 3:1). And the mystery for Israel will become a reality (Rom. 11:25–27), "for on Mount Zion and

in Jerusalem there will be deliverance, as the LORD has said, even among the survivors whom the LORD calls” (Joel 2:32b).

Finally, the Feast of Tabernacles will be celebrated every year with the nations when Christ the King reigns from the third temple (Isa. 56:7, 8; Mal. 3:1; Zech. 14:16)—in the Millennial Kingdom (Rev. 20:4–6).

(Note: God’s mystery determines the timing of prophetic fulfillment of the holy days.³²)

Hebrew Sources: The Third Temple

The third temple is not only in biblical prophecy, but also in Hebrew historical documents and modern-day prayer.

In Hebrew literature, we find this: “According to a story related in the Midrash the scenario of the Holy Temple being rebuilt even before Moshiach’s revelation is entirely possible. ... This conclusion can also be reached from the words of the Jerusalem Talmud, which states that the Jewish exiles will rebuild the Holy Temple, without attributing this act to Moshiach.”³³

(Note: The Midrash is an ancient, rabbinic commentary on Hebrew Scriptures. Moshiach is the Messiah, Christ. The Jewish Talmud is a collection of rabbinic notes.)

Finally, modern-day Jews pray the following prayer:

May it be your will, Oh God, that the Temple be speedily rebuilt in our day, and there we shall reverently worship You, as we did in days of old.³⁴

Proverbs

I close with the wisdom of Solomon:

It is the glory of God to conceal a matter; to search out a matter is the glory of kings. (Prov. 25:2)

REVELATION TIMELINE GRAPHIC

THE PHOTOGRAPHS

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TimeLine International, Inc. logo photo: Spiral Galaxy NGC 4622

<http://heritage.stsci.edu/2002/03/index.html> (p. 21)

ENDNOTES

1. As Paul wrote, “All Scripture is inspired by God and is profitable for teaching, for reproof, for correction, and for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work” (2 Tim. 3:16, 17).

2. James Strong, *Abingdon’s Strong’s Exhaustive Concordance of the Bible, Hebrew and Chaldee Dictionary*, (Nashville, Tenn.: Abingdon, 1981), p. 63.

3. The English word “twilight” (also translated “in the evening”) is derived from the Hebrew concept that means “between the two evenings, or, according to Lightfoot, between the decline of the sun (after noon) and its setting.” (E. W. Bullinger, *The Companion Bible* (Grand Rapids, Mich.: Kregel Publications, 1990), p. 88.) “[B]etween the two evenings” refers to the midpoint between the first hour of the “evening” part of the day (noon) and the last hour of the “evening” (6:00 p.m.)—which is 3:00 p.m.

Regarding the bigger picture of Passover (the Crucifixion) and First Fruits (the Resurrection), the Law of Moses speaks to us regarding God’s timing. Passover is connected to the date of month, the fourteenth of *Nisan*, and therefore, the Crucifixion occurred on the fourteenth of *Nisan* at 3:00 p.m. The Resurrection had to occur on Sunday (since First Fruits always fell on a Sunday). That’s the Law. And then we add Christ’s own prophecy to the Law: “For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth” (Matt. 12:40). Hence, regarding God’s timing, we know this: The date of the Crucifixion had to fall on Thursday the fourteenth and the Resurrection had to fall on Sunday the seventeenth—because three days and three nights had to come between the Crucifixion and Resurrection for Christ’s own prophecy to be fulfilled.

The error in Christian (Good Friday) tradition is this: The Crucifixion didn’t occur the day before the weekly Sabbath (Saturday), but rather, it occurred the day before a *High Sabbath*. As John recorded, “that Sabbath day was a high day” (John 19:31). The High Sabbath of the Feast of Unleavened Bread was

connected to the date of the month, the fifteenth of *Nisan*—which could fall on any day of the week.

During the year of the Crucifixion, God followed His own Law and simultaneously fulfilled Christ’s prophecy: The Crucifixion on Passover fell on Thursday the fourteenth, and the Feast of Unleavened Bread—the High Sabbath—fell on Friday the fifteenth, and the Resurrection on the Feast of First Fruits fell on Sunday the seventeenth.

4. E. W. Bullinger, *A Critical Lexicon and Concordance to the English and Greek New Testament*, (Grand Rapids, Mich.: Zondervan Publishing House, 1981), p. 577.

5. The Last Trumpet (final, single blast): “The last Tekiah, known as *Tekiah Gedolah*, is prolonged as long as the breath of the officiant holds out.” (*The Universal Jewish Encyclopedia*, (New York: The Universal Jewish Encyclopedia, Inc., 1942), p. 515.)

6. “*Rapiemur*.” Available at:

https://vulgate.org/nt/epistle/1thessalonians_4.htm. Retrieval date: March 3, 2022.

7. The text is taken from the “Song of Israel.” Available at:

<https://www.songforisrael.org/news/index.php/2017/9/feast-of-trumpets-rosh-hashanah-begins-tonight>. Retrieval date: February 16, 2022.

8. E. W. Bullinger, *A Critical Lexicon and Concordance to the English and Greek New Testament*, p. 308.

9. *Ibid.*, p. 385.

10. *Ibid.*, p. 824.

11. Old Testament references to the “day of the Lord” are as follows: (Isa. 2:10–21; 13:6, 9; 34:8), (Jer. 46:10), (Ezek. 13:5; 30:3), (Joel 1:15; 2:1–11, 31; 3:14–16), (Amos 5:18–20), (Obadiah 1:15–17), (Zeph. 1:7–18; 2:2, 3), and (Zech. 14:1). The “day of the Lord” and the “day of the Lord’s wrath” were not a mystery. Unknown to the prophets and the powers of darkness, God had hidden a mystery within the “day of the Lord”: the future salvation (the Rapture) of a future kingdom (Christ’s kingdom). This fooled Satan. Satan saw the coming wrath on the day of the Lord; he saw God’s judgment; he saw how the tribes of the Earth would mourn—but he didn’t see the mystery, the Rapture, which would

save Christ's kingdom from wrath at the onset of the day of the Lord. God had hidden the mystery—the creation and future glorification of His Son's kingdom—in Joel's prophecy (Joel 2:28–32a). Thus, Joel's prophecy of the “day of the Lord” is uniquely significant. Peter quoted Joel on Pentecost. Paul quoted Joel in Romans. John referenced Joel's celestial signs in Revelation. It's the mystery of “Christ in you, the hope of glory,” revealed.

12. *The International Jewish Encyclopedia* (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1973), pp. 259, 260.

13. Paul is writing to the “holy brothers” (Heb. 3:1). And since there is no separation between Hebrews and Gentiles in the kingdom we received, Paul's letter speaks to all of us who are holy brothers (sanctified in Christ).

14. E. W. Bullinger, *A Critical Lexicon and Concordance to the English and Greek New Testament*, p. 645.

15. A “great sound of a trumpet” is a figure of speech known as Hendiadys, where “it is not two things, but one.” A trumpet and a great sound equal, “a great sounding trumpet.” (E. W. Bullinger, *The Companion Bible*, p. 1366.)

16. *The Universal Jewish Encyclopedia*, p. 171.

17. *The Jewish Encyclopedia* (New York and London: Funk and Wagnalls Company, 1905), p. 243.

18. *The Universal Jewish Encyclopedia*, p. 514.

19. “Yom Kippur¹: The Themes of Yom Kippur by Eddie Chumney,” “Artscroll Menorah Series, Yom Kippur, p. 765.” Available at: <http://hebroots.com/biblical-festivals/yom-kippur-watch/> (106:41). Retrieval date: January 15, 2022.

20. Available at: <http://www.mayimhayim.org/Festivals/Feast8.htm>. Retrieval date: January 15, 2022.

21. Daniel issued a 490-year prophecy.

Daniel prophesied that Christ would be crucified at the end of the 483rd year. And Daniel prophesied that the Antichrist would be destroyed at the end of the 490th year. Between the two prophecies—the Crucifixion and the time of the Antichrist—there would be a gap in time. That gap was a mystery.

To understand the mystery of God for Israel once hidden in Daniel's prophecy, Gabriel's initial prophecy leading up to the Crucifixion is quoted:

Know and understand this: From the time the word goes out to restore and rebuild Jerusalem until the Anointed One, the ruler [Christ], comes, there will be seven "sevens," [49 years] and sixty-two "sevens [434 years] [49 + 434 = 483]." It [Jerusalem] will be rebuilt with streets and a trench, but in times of trouble. After the sixty-two "sevens," the Anointed One [Christ] will be put to death [crucified] and will have nothing. (Dan. 9:25, 26)

Christ's Crucifixion would occur at the end of the "sixty-ninth seven" (seven "sevens" plus sixty-two "sevens"). The last year of the "sixty-ninth seven" is the 483rd year.

The mystery of God for Israel is this: No one knew that centuries would elapse between the fulfillment of the "sixty-ninth seven" and the fulfillment of the "seventieth seven."

22. *New Illustrated Bible Dictionary*, (Nashville, Tenn.: Thomas Nelson Publishers, 1995), p. 818.

23. Paul C. Schienders, *The Books of Enoch, Complete Edition*, (Las Vegas, Nevada: International Alliance Pro-Publishing, LLC, 2012), p. 114.

24. Available at: <https://nssdc.gsfc.nasa.gov/planetary/alignment.html>.
Retrieval date: June 24, 2022.

25. Taking up serpents has nothing to do with literal snakes, but rather, refers to the precedent set by Christ in the Gospels: The "serpents" are wolves in sheep's clothing (counterfeit religious figures masquerading as God's authorities). In the following Gospel records, Christ revealed this figure of speech:

You serpents! You generation of vipers! How can you escape the judgment of hell? (Matt. 23:33)

The seventy returned with joy, saying, "Lord, even the demons are subject to us through Your name." He said to them, "I saw Satan as lightning fall from heaven. Look, I give you authority to trample on serpents and scorpions, and over all the power of the enemy. And nothing shall by any means hurt you. Nevertheless do not rejoice that the spirits are subject to

you, but rather rejoice that your names are written in heaven.” (Luke 10:17–20)

The disciples were not trampling on literal serpents, but rather, serpents in sheep’s clothing.

26. George Ricker Barry, *The Interlinear Greek-English New Testament*, (Michigan: Zondervan, 1980), p. 533.

27. Ibid., p. 536. The Greek text supports the use of “Christ” in Second Thessalonians, for it is the word, *Christos*. (Note: If your Bible has the word “Lord” in place of “Christ,” it is an incorrect translation.)

28. The precedent is set by Christ. “He” is the Holy Spirit:

I will pray the Father, and He will give you another Counselor, that He [the Holy Spirit] may be with you forever: the Spirit of truth [the Holy Spirit], whom the world cannot receive, for it does not see Him [the Holy Spirit], neither does it know Him [the Holy Spirit]. But you know Him [the Holy Spirit], for He [the Holy Spirit] lives with you, and will be in you. (John 14:16, 17)

An example of the Holy Spirit at work is seen in the Book of Acts:

While they were worshiping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.” (Acts 13:2)

(Note: Regarding the Holy Spirit, a question that should be addressed is as follows: What happens to the Holy Spirit within, if our physical body perishes prior to the Rapture? At the end of our physical life, our spiritual life (the Holy Spirit) goes back to God. We know this from the record of the Crucifixion: “And Jesus cried out with a loud voice, ‘Father, into Your hands I commit My spirit.’ Having said this, He gave up the spirit” (Luke 23:46). At some point in the future, when the last trumpet sounds on the Feast of Trumpets, the entire kingdom of Christ will receive glorified, eternal bodies.)

29. “Falling away,” *Apostasia* (Apostacy). The same Greek word is used in the Book of Acts:

They have been informed that you teach all the Jews who live among the Gentiles to turn away [Greek: *Apostasia*] from Moses, telling them not to circumcise their children or live according to our customs. (Acts 21:21)

Luke, who wrote Acts, handed us this precedent: *Apostasia* means to “turn away” from a belief. In Second Thessalonians, *Apostasia* agrees with Luke: it means to “fall away” from a belief.

(Note: There is another interpretation of *Apostasia* in Christian circles: the belief that *Apostasia* means the Rapture. However, in First Thessalonians, the Greek word *Harpazo* refers to the Rapture, not *Apostasia*. The weight of the evidence on interpreting *Apostasia* is how the word is used previously in Scripture: a “falling away” from a belief.)

30. James Strong, *Abingdon's Strong's Exhaustive Concordance of the Bible, Hebrew and Chaldee Dictionary*, p. 120.

31. Dramatic signs that mark the Day of the Lord (the Feast of Trumpets) have a precedent: the divine signs of Passover.

Looking through the lens of history (the Crucifixion), and the lens of prophecy (the Rapture), we see the hand of God: The extraordinary signs surrounding the Crucifixion on Passover foreshadowed the extraordinary signs to unfold on the Feast of Trumpets.

On the day of the Crucifixion, God delivered a celestial sign, an earthly sign, and a resurrection:

Now from the sixth hour until the ninth hour there was darkness over all the land. And the ground shook, and the rocks split apart. The graves also were opened, and many bodies of the saints who had died were raised, and coming out of the graves after His resurrection, they went into the Holy City and appeared to many. (Matt. 27:45, 51–53)

The divine power manifested on Passover foreshadowed the divine power to be manifested on the Feast of Trumpets:

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. (Rev. 6:12, 13)

The sun will turn dark, an earthquake will rock the Earth, and again, the graves will be opened. Glory on the Cross foreshadowed our hope of glory.

32. Regarding the end times, the mystery of the church foreshadowed the long gap in time between the prophetic fulfillment of the Feast of Weeks and the Feast of Trumpets. The mystery for Israel foreshadowed the gap in time between the fulfillment of the Feast of Trumpets and the Day of Atonement. (This gap includes Daniel’s “seventieth seven.”) Finally, Israel’s atonement—on the tenth of *Nisan*—will open the door for the Feast of Tabernacles to be fulfilled on the fifteenth of *Nisan*, when Christ’s Millennial Kingdom commences.

33. The quotes are taken from Chabad of Central New Jersey. Available at: <http://chabadnj.org/page.asp?pageID=%7B1FEA2E04-4852-4842-AC10-F0D3741BEA39%7D&displayAll=1>. Retrieval date: 12/23/2022.

34. The prayer is taken from The Jerusalem Post. Available at: <https://www.jpost.com/opinion/in-plain-language-talking-temple-497633>. Retrieval date: 12/21/2022.

Back Cover

God had hidden a mystery in the Law of Moses in the seven holy days*, and He fully revealed it in the Book of Revelation with the end-time seals**:

1. Passover*: Lamb of God Sacrificed
2. Feast of Unleavened Bread*: Christ in the Burial Tomb
3. Feast of First Fruits*: Christ Resurrected
4. Feast of Weeks (Pentecost)*: Holy Spirit sent to the Disciples
5. Feast of Trumpets*: The Rapture/Sixth Seal**
6. Day of Atonement*: The Apocalypse/Seventh Seal**
7. Feast of Tabernacles*: The Millennial Kingdom/Seventh Seal**

“The glorious riches of this mystery... is Christ in you, the hope of glory.”
—The Apostle Paul

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