

Prophecy - Section IV

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REQUIREMENTS FOR THIS BLOCK:

1. **Read all the material** for this block.
2. **Look up and read all the verses** in the material as you read through the material.
3. **Fill in the answers** to your **STUDY QUESTIONS** ahead of time so you will be better prepared for the EXAM during the final hour.
4. **T-H-I-N-K** as you read this material. **It will be a blessing to you.**
It will also change your life.

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THE PROPHECIES OF THE TRIBULATION

I. THE DAY OF THE LORD.

A. The Scope of the Day of the Lord.

The term, "Day of the Lord" occurs in the following passages: Isa. 2:12; 13:6,9; Ezek. 13:5; 30:3; Joel 1:15, 2:1,11,31; 3:14; Amos 8:5 (twice), 20, Obadiah 15; Zeph. 1:7,14 (twice), Zech. 14:1; Mal. 4:5; Acts 2:20; 1 Thess. 5:2; 2 Thess. 2:2; 2 Pet. 3:10.

In addition, the phrase **THAT DAY** or **THE DAY** or **THE GREAT DAY** occurs more than 25 times in the Old Testament.

It has been a matter of debate as to just when the Day of the Lord starts and ends. **Scofield says**, "the Day of Jehovah is that lengthened period of time beginning with the return of the Lord in glory, and ending with the purgation of the heavens and the earth by fire preparatory to the new heavens and new earth."

"Thus," according to him, "the day of the Lord begins with the return of Christ to earth and goes through to the new heavens and earth after the millennium." The other major view is that the Day of the Lord begins with the tribulation period and ends with the new heavens and new earth. A study of the above Scriptures show that judgment is paramount, see especially Zephaniah 1:14-18. Thus, we conclude that the Day of the Lord includes the tribulation as well as the second advent and the 1000 year reign.

B. The Events of the Day of the Lord

1. Those events in the Tribulation:

- a. Federation of states into a Roman Empire. Dan. 2:7
- b. Rise of the political ruler. Dan. 9:27
- c. Formation of a false religious system. Rev. 13
- d. Judgments of seals. Rev. 6
- e. The 144,000 witnesses. Rev. 7
- f. Trumpet Judgment. Rev. 8-11

g. The Two Witnesses. Rev. 11 and many others.

2. The events connected with the Second Advent:

- a. Return of the Lord. Matt. 24:29-30
- b. Resurrection of Old Testament and Tribulation saints.
- c. Destruction of the Beast and his armies.
- d. Judgment on nations, and many others.

3. The events of the Millennial age:

- a. The final revolt of Satan.
- b. Great White Throne Judgment.
- c. Purging of the earth.

C. The Day of Christ.

This expression occurs in the following passages: 1 Cor. 1:8; 5:5; 2 Cor. 1:14; Phil 1:6,10; 2:16. The Day of Christ relates to the day of reward or the rapture.

II. THE TRIBULATION PERIOD IN THE SCRIPTURE.

A. The Nature of the Tribulation:

The following passages make plain what the tribulation is like: Duet. 4:30-31; Isa. 2:19; 24:1-3,6, 19-21; Jer. 30:7; Dan 9:27; 12:1; Joel 1:15; 2:1, 2; Amos 5:18-20; Zeph. 1:14-18; Matt. 24:21-2; Luke 21:25,26; 1 Thess. 5:3; Rev. 3:10; 6:15-17. It is a time of wrath, judgment, trial, indignation, trouble, destruction, darkness, overturning, punishment.

B. The Source of the Tribulation:

During the tribulation the devil's wrath is witnessed against saints. Rev. 12:12-17; 13:7. But Scripture abounds in assertions that this period is not the wrath of men, nor of Satan but of God. Isa. 24:1; 26:21; Joel 1:15; Zeph. 1:8; Rev. 11:18 14:7-19; 15:4,7; 16:19; 19:1,2. From these Scriptures it cannot be denied that this period is peculiarly a time of God's judgment and wrath on the earth. It is wrath from God.

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C. The purpose of the Tribulation:

1. To prepare Israel for the Messiah.

The tribulation is primarily Jewish. This fact is born out by the O.T. Scriptures. (Deut. 4:30; Jer. 30:7; Ezek. 20:37; Dan. 12:1). It concerns Daniel's people, the gospel of the kingdom, flight on the sabbath, the city of Jerusalem. God's purpose for Israel in the tribulation is to bring about the conversion of multitudes of Jews.

2. To pour out judgment on unbelieving men and nations. From the scriptures in Rev. 3:10; Jer. 25:32,33; Isa. 26:21; 2 Thess. 2:12 we can see that God is judging the nations of the earth because of their godlessness. The nations have been deceived by the false teachings of the harlot system (Rev. 14:8) and have taken of the wine of her fornication. They have followed the false prophet in the worship of the beast. For this godlessness, they must be punished. The judgment falls on all. Rev. 6:15.

D. The Time of the Tribulation:

To understand the time of the tribulation we must go back to the prophecy of Daniel. Dan. 9:24-27.

1. The importance of Daniel's prophecy of seventy weeks.

- a. It establishes the literal method of Bible interpretation. If the first 69 weeks were literally fulfilled, as most scholars agree, the last week will be also.
- b. It demonstrated the truth of scripture. Only an omniscient God could have foretold over 500 years in advance the very day on which Messiah would ride into Jerusalem and present Himself as the Prince of Israel.
- c. This prophecy gives us the divine chronology of prophecy. **McClain says**, "In the prediction of the seventy weeks, we have the indispensable chronological key to all N.T. prophecy. Our Lord's great prophetic discourse recorded in Matthew and Mark fixes the times of Israel's final and great trouble definitely

within the days of the seventieth week of Daniel's prophecy. (Dan. 9:27; Matt. 24:15-22; Mark 13:14-20). And the greater part of the book of Revelation is simply an expression of Daniel's prophecy within the chronological framework as outlined by the same seventieth week. Which is divided into two equal parts, each extending for 1260 days, or 42 months, or 3 1/2 years. (Rev. 11:2,3; 12:6 14; 13:50. Therefore apart from an understanding of the details of the Seventy Weeks of Daniel all attempts to interpret N.T. prophecy, must fail in a large measure."

2. The Important Factors in Daniel's Prophecy:

- a. The entire prophecy has to do with Daniel's people and Daniel's city. This is the nation of Israel and the city of Jerusalem.
- b. Two different princes are mentioned and should not be confused. The first is Messiah the Prince and the second is described as "the Prince that shall come." v.26.
- c. The entire time period is specified as 70 weeks. v.24. These weeks are then divided into 3 parts: First a period of 7 weeks, then a period of 62 weeks, and finally one week.
- d. The beginning of the whole period of 70 weeks, is definitely fixed at "the going forth of the commandments to restore and to build Jerusalem." v. 25
- e. The end of the seven weeks and the threescore and 2 weeks (69 weeks) shall be marked by the appearance of Messiah as the "Prince" of Israel v.25
- f. After 69 weeks Messiah the Prince shall be cut off and Jerusalem will again be destroyed by the people of another "Prince" who is yet to come. v. 26
- g. After these 2 important events we come to the last or 70th week. The beginning of the 70th week will be marked by the establishment of a firm covenant or treaty

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between the Prince that shall come and the Jewish nation for "one week". v. 27

h. In the midst of the 70th week, the coming prince shall break his covenant with Israel and cause the Jewish sacrifice to cease. He will precipitate upon the Jews a time of wrath and desolation lasting to the end of the week. v. 27

i. After the completion of the 70 weeks, a time of great and unparalleled blessings for Israel will be ushered in. v. 24.

These blessings are:

1. Finish up the transgression.
2. Make an end of sins.
3. Make reconciliation for iniquity.
4. Bring an everlasting righteousness.
5. Seal up the vision and prophecy.
6. Anoint the most holy.

The first 3 have special reference to Messiah's sacrifice and the last 3 have reference to the sovereignty of the Messiah. The "everlasting righteousness" refers to the millennial kingdom.

3. *The Meaning of the Weeks:*

What does Daniel mean by weeks? The Hebrew word for weeks is *shabua* and means "seven." So we could read v. 24, "seventy sevens are determined." What those sevens are, must be determined from the context and other scriptures. The Jews had a "seven" of days or one week. But they had also a "seven" of years. Every 7th year was to be a "Sabbath of rest to the land."

Lev. 25:3,4. After "seven Sabbaths of years" or 49 years, there was to be a jubilee year. Now we know the seventy "sevens" must refer to seven of years for the following reasons:

- a. In Dan. 9:1,2 he had been thinking in a multiple of 7 ($10 \times 7 = 70$). and this was 70 years not days.
- b. Daniel knew the 70 years captivity was based on Jewish violation of the Sabbathic year. They had not kept it for 490 Years.

Therefore, 70 years captivity gave the land its due rest.

c. If the seventy "weeks" were days it would total 490 days. This is not enough time for everything to be accomplished that is mentioned.

4. *The Beginning of the Weeks:*

This 490 years would begin "from the going forth of the commandment to restore and to build Jerusalem." (9:24) Several decrees had to do with the restoration of Israel to Judea. For instance; Cyrus in Ezra 1:1-3; Darius in Ezra 6:3-8; Artaxerxes in Ezra 7:7.

However, nothing was said about building the city in these decrees. But in Neh. 2:1-8, at the decree of Artaxerxes, in his 20th year, permission is granted: rebuild the city of Jerusalem, Dr. Robert Anderson tells us that the date of the decree of Artaxerxes was on March 14, 445 B. C. This then, is when the 70 weeks began.

5: *The Fulfillment of the 69 Weeks:*

If each week was 7 years, then 69 weeks would be 483 years. The prophetic years in the Jewish calendar were always 360 days long or 12 months of 30 days each. So if the 69 weeks began on March 14, 445 B. C., it would end 173,880 days later (483×360).

Dr. Anderson, a scholar who has researched this for years, stated that the Lord Jesus Christ entered Jerusalem exactly 173,880 days after the decree was given to rebuild Jerusalem by Artaxerxes. So the 68 weeks were fulfilled when Jesus entered Jerusalem as the King of the Jews. The Prince of Israel had appeared.

6. *Is there a gap between the 69th and 70th week?*

a. Many believe that the 70th week started immediately after the 69th week and so has been fulfilled. The post-tribulationist and amillennialist believe this. However, Israel as a nation has not received any of the blessings promised to her after the 70th week. These promised blessings must be

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spiritualized if the 70th week is already fulfilled.

b. Opposed to the above view is the one that says there is a gap between the 69th and the 70th week. There are several reasons to support this view:

- 1) Such a gap is seen in other Scriptures, Isa. 61:2; Psa. 22:22,28; 110:1,2.
- 2) The events of Daniel 9:26 require a gap. The cutting off of the Messiah and the destruction of the temple and the city of Jerusalem takes place between the 69th and 70th weeks. The cutting off of Messiah took place shortly after the 69th week terminated. So the 70th week could not have started immediately after the 69th week was over.

7. *The Beginning of the 70th week:*

The 70th week begins with the covenant that is made with many for one week:

Daniel 9:27. This one week would be 7 years. We must face the question of the identity of the one who makes the covenant. Daniel refers to this person in 9:27 as "he". This must refer back to the "prince that shall come" in v. 26. This prince is identical with the little horn of Dan. 8. He is the King of fierce countenance of Dan 8:23, the willful king of Dan. 11:36, and the man of sin of 1 Thess. 2 and the beast out of the sea of Rev. 13:1-10. This could not be the Messiah since He only makes eternal covenants and this one is temporary.

Note on the beginning and ending of the 69 weeks.

We know the 69 weeks of Daniel began with the decree of Artaxerxes to Nehemiah because this one was concerning the city. So we find the date of the decree of Artaxerxes. **Sir Robert Anderson** says, "The Persian edict which restored the autonomy of Judah was issued on the Jewish month of Nison. It may in fact have been issued from the first of Nison. The 70 weeks are therefore to be computed from the first of Nison B. C. 445. There is neither doubt nor difficulty

in fixing within narrow limits the Julian date of 1st Nison in any year whatever. In B. C. 445 the new moon by which the Passover was regulated was on the 13th of March at 7 hours, 9 minutes a.m. Accordingly, the 1st of Nison may be assigned to the 14th of March.

From the going forth of the commandment to restore and to build Jerusalem unto the Messiah, the Prince, shall be seven weeks and three score and two weeks. An era, therefore, of 69 weeks or 483 prophetic years reckoned from the 14th of March 445 B. C. should close with some events to satisfy the words, "unto Messiah, the Prince."

No student of the gospel narrative can fail to see that the Lord's last visit to Jerusalem was not only in fact, but in purpose of it, the crisis of His ministry ... Now the twofold testimony of His Word and His work had been fully rendered, and His entry into the Holy City was to proclaim His Messiahship and to receive His doom. And the date of it can be ascertained, in accordance with Jewish custom the Lord went up to Jerusalem upon the 8th Nison, "Six days before the Passover", John 12. But as the 14th, on which the Paschal supper was eaten, fell that year upon a Thursday, the 8th Nison was the preceding Friday. He must have spent Sabbath therefore, at Bethany; and the evening of the 9th, after the Sabbath had ended. The supper took place in Martha's house. Upon the following day, the 10th Nison, He entered Jerusalem as recorded in the gospels.

The Julian date of the 10th Nison was Sunday, April 6th A. D. 32. What then was the length of the period intervening between the issuing of the decree to rebuild the city and the public advent of Messiah the Prince; between the 14th of March, B. C. 445 and the 6th of April A. D. 32? The interval contained exactly and to the very day 173,880 days or seven times 69 prophetic years of 360 days, the first 69 weeks of Gabriel's prophecy."

Anderson arrives at his figures as follows:

1. The 1st Nison in the 20th year of Artaxerxes (the edict to rebuild Jerusalem) was 14th of March 445 B. C.
2. The 10th Nison in Passion week, when Christ entered Jerusalem was 6th April 32 A. D.
3. The intervening period was therefore, 476 years and 24 days. From 14th March 445 B.C.

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to 14th March 32 A. D. = 476 years. (445+32).
The 24 days would be from 14th March 32
A.D. to 6th April 32 A.D. Add for leap years
116.

4. 476 years x 365 days = 173,740 days. Add 24 days (14 Mar. - 6th April)
5. 483 prophetic years at 360 days each = 173,880 days. It completed 69 weeks.

RELATION OF BELIEVERS TO THE TRIBULATION

Believers will not be in or go through the great tribulation. (1 Thess. 5:9) But their relationship to this period is revealed by the position and activity of the 24 elders who appear in Revelation.

The Book of Revelation is divided into 3 parts.

That which was	Chapter 1
That which is	Chapter 2 - 3:10
That which is to come	Chapter 8:11-22

So what shall be hereafter is revealed in Rev. 3:11- 22. Ch. 4 is a scene in heaven. John is caught up there. He sees the throne of God and the 24 elder, or "throne-sitters" around the throne of God. Rev. 4:4. By identifying these elders we can see the relationship of believers to the tribulation.

I. THE MINISTRY OF THE ELDERS :

Ottman says, "Elders in Israel were not only representatives of the people, but judges of them, and therefore God's representatives in passing judgment upon Israel. They were identified with God in the exercise of judgment. The 24 elders now before us in connection with God's throne are also enthroned, and identified with Him in the judgment about to be executed upon the earth.

"ELDERS as a term occurs 12 times.

Rev. 4:4,10; 5:5,6,8,11,14; 7:11,13; 14:3; 19:4. A study of these passages show their activities to be to worship and give glory to God as each new step of God unfolds in the establishing of His kingdom. Why 24 elders? Because David divided the priesthood into 24 orders. 1 Chron. 24,25. This identifies these elders as priests associated with Christ, the Great High Priest, in the unfolding of the consumption of the age.

II. THE IDENTITY OF THE 24 ELDERS:

There are 3 different views concerning these persons:

A. Angelic Beings.

But they cannot be angels. In 5:11 the angels and elders are distinguished from each other. The elders SING (v.9) and the angels SAY (v. 12). Angels are never numbered, Heb. 12:22, the elders are. Angels are not crowned, the elders are.

B. Old Testament and New Testament Saints.

Dr. Ironside summarizes this view when he says, "The elders in heaven represent the whole heavenly priesthood...that is, all the redeemed, who have died in the past or who shall be living at the Lord's return. The church of the present age and the O.T. saints are included".

First, however, this view assumes that O.T. saints are resurrected at the same time as N.T. saints at the rapture. Certain scriptures indicate that the O.T. saints will not be resurrected until Christ returns at the second advent. Daniel 12;1,2; Isa. 26:19; John 11:24. So O.T. saints could not be translated.

Second, the rapture is the program for N.T. believers. God's program with Israel is entirely different. Israel could not be resurrected and rewarded until the close of her age. Since the 24 elders are resurrected, and rewarded they could not represent O.T. saints.

C. Saints of this Age.

This view says the 24 represent the saints of this age. The reasons are:

1. Their number. (24)

This number represents the entire priesthood, 1 Chron. 24:1-4,19. Israel never entered the priesthood as a nation. The tribulation saints shall be priests during the millennium.

Rev. 20:6. But only N.T. saints could fulfill the function of priests ministering under the High Priest, 1 Pet. 2:5,9.

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2. *Their position.*

In Rev. 4 the elders are seated at thrones surrounding the throne of God, intimately associated with the One seated on His throne. N.T. believers have been promised this very position. Rev. 3:21; Matt. 10:28. Such a position would not be true of angels, who surround the throne but do not sit on thrones, Nor could it be true of O.T. saints who are subject to the authority of the throne and not associated with its authority.

3. *Their white raiment.*

This had been promised to overcomers in Rev. 3:4,5. This white raiment was first seen at the transfiguration of Christ. Mark 9:3. It represents His righteousness.

4. *Their crown.*

They were victor's crowns, (*Stephanos*) which had been won in conflict. They therefore, had been resurrected, for a spirit would not be wearing a crown. They had been judged also for they could not receive a crown apart from judgment. Rev. 4:1 says they cast their crowns before Christ. Resurrection, judgment, reward and worship all picture what N.T. saints will do.

5. *Their worship.*

They worship God because of His creation; Rev. 4:11, redemption, 5:9; judgment, 19:2; and reign, 11:17.

6. *Their knowledge.*

In such passages as Rev. 5:5 and 7:13,14 it is seen that they have been taken into the confidence of God concerning His program as it unfolds. Such intimacy was promised by Christ in John 15:15. So these elders would represent N.T. believers.

7. *Their association with Christ.*

In Rev. 5:8 they are seen as having harps and vials full of odors which are the prayers of the saints. N.T. believers are such a priesthood. In the prayer of Jesus in John 17, He asked the Father that those taken out of the world might know Him, that they might

behold His glory. These elders are characterized by:

- 1) Their nearness to Him.
- 2) Their intimate knowledge of Him.
- 3) The worship they give Him.

So the N.T. believer will be in heaven associated with Christ during the Tribulation.

RELATION OF THE HOLY SPIRIT TO THE TRIBULATION

I. THE IDENTITY OF THE RESTRAINER.

The relation of the Holy Spirit to the tribulation is determined by the interpretation of 2 Thess. 2:7,8. It had been erroneously reported that the Thessalonians were already in the Day of the Lord. To correct this misinterpretation, Paul states that they could not be in the Day of the Lord for that day could not come until the man of sin had been revealed. His manifestation was being prevented by a restraining work of one whose ministry was to restrain. Only after the removal of this Restrainer could the man of sin be revealed and the Day of the Lord begin. **Chafer says:** "The central truth of the passage under discussion is that, though Satan would long ago have consummated his evil program for his cosmos world, and have brought forward its last human ruler, there is a Restrainer who restrains to the end that Satan's program shall be developed and completed only at God's appointed time." John tells us in 1 John 4:3 that the man of sin had already begun to operate in his day, that is, the spirit of anti-christ was present.

A. Who is the Restrainer?

A number of answers have been given:

1. *Some say the Restrainer is the Roman Empire.*

Reese says, "The oldest and best interpretation is that Paul hesitated to set down in words what he meant because he had in mind the Roman Empire. The impersonal influence was the magnificent system of law and justice throughout the Roman world; this then held lawlessness and the man of lawlessness in check".

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2. *Another view is that the Restrainer is human government.*

This included the Babylonian Empire the Persian Empire, the Grecian and the Roman Empires. The laws, under which these states maintained their existence, was intended to act in restraint of lawlessness. It is true that "The powers that be are ordained of God." Rom. 13:1. Yet human powers do not seem enough to restrain lawlessness. Human government, however, continues during the period of the tribulation in which the man of sin is revealed. Back of human government is God who instituted it and controls it. So government in itself could not constrain lawlessness.

3. *A third view is that Satan is the Restrainer.*

One who holds that view says, "why should everyone conclude that this hinderer must be some good thing? May not this restraining power be Satan himself? Has he not a plan for manifesting the Son of Perdition as truly as God had a time appointed for the birth of His Divine Son?"

Jesus said, "If a house be divided against itself, that house cannot stand". Mark 3:25. If Satan were the Restrainer then he would have to be removed so the wicked one could be revealed. But Satan's fury will be unleashed during this time. Satan will not be removed during the Tribulation so he could not be the Restrainer.

4. *A fourth view is that the Restrainer is believers.*

It is true that believers are the salt of the earth and the light of the world. Salt is a preservative and light a dispeller of darkness. But in believers there are blemishes and they are not always above reproach. God can use the believer to restrain sin but it is not, really the believer but the one who empowers the believer, the Holy Spirit. 1 Cor. 6:19.

5. *The fifth interpretation is that the Restrainer is the Holy Spirit.*

We believe this is correct for the following reasons:

- a. By mere elimination the Holy Spirit must be the Restrainer.
- b. The wicked one is a personality and his operations include the realm of the Spiritual, The Restrainer must likewise be a spiritual being and a personality.
- c. To achieve what He does, the Restrainer must be a member of the Godhead. He must be stronger than the man of sin and stronger than Satan. The Restrainer must be eternal to hold back sin in all ages.
- d. The work of the Spirit since His advent is to resist and restrain evil. John 16:7-11; 1 John 4:4.

B. What is the Work of the Holy Spirit to Believers in the Tribulation?

The fact that the Holy Spirit is the Restrainer to be removed from the earth before the tribulation period begins, must not be interpreted to mean that the Holy Spirit is no longer omnipresent, nor operative in that age. The Spirit will work in and through men. Only the particular ministries of the Holy Spirit to the believer in this present age will terminate. These ministries include indwelling, 1 Cor. 6:19, sealing, Eph. 1:13, and filling, Eph. 5:28. On this **Walwood says**, "There is little evidence that believers will be indwelt by the Spirit during the tribulation. The tribulation seems to revert back to the O.T. period in several ways and saints were not permanently indwelt by the Holy Spirit then". If saints in the tribulation are not indwelt they cannot be sealed or filled since these ministries depend on the indwelling.

II. SALVATION IN THE TRIBULATION.

In order to understand salvation in the tribulation we must go back to the O.T. and determine how people were saved there.

A. The nature of Salvation in the Old Testament.

There are two separate and distinct aspects of Salvation in the O.T., individual and national.

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1. Individual Salvation.

Chafer says, "By the presentation of a sacrifice and by the placing of the hand upon the head of the victim, the offender acknowledged his sin before God and entered intelligently into an arrangement in which a substitute died in the sinner's place. Though, as stated in Heb. 10:4. 'It is not possible that the blood of bulls and goats should take away sins...' God did, nevertheless, provide a release for the offender. But with the expectation on His part that a righteous ground for such release would eventually be secured by the one sacrificial death of His son, which death the animal slayings typified. In Rom. 3:25, the Divine objectives in the death of Christ is declared to be 'for the remission of sins that are past, through the forbearance of God.'

"A very clear and comprehensive body of Scripture bears on eternal life as related to Judaism. However, it is contemplated as an inheritance. Isa. 53:3; Dan. 12:2; Matt. 7:13,14. It is evident that the salvation offered in the O.T. was an individual salvation, accepted by faith, based on blood sacrifice, which sacrifices were the foreshadows of the true sacrifice to come. This salvation was presented as an inheritance, to be received at the future time. The individual Jew who believed God was truly saved, but awaited a future experience of the fullness of that salvation."

2. National Salvation.

Chafer writes, "The Scriptures bear testimony to the fact that Israel as a nation is to be saved from her sin and delivered from her enemies by the Messiah when He shall return to the earth. It is obvious that Israel as a nation is not now saved, nor are any of the features of Jehovah's eternal covenant with the people now in evidence. The nation will be saved and that by their Messiah when He comes out of Zion. Isa. 59:20,21; Acts 15:16. Jehovah will take away their sins, Rom. 11:27. It has been

observed, that in the age that is past, Jehovah's dealing with Israel's sins was only a temporary covering of those sins; that Christ in His death bore the judgment of those sins which Jehovah had before passed over. But the final applications of the value of Christ's death in behalf of Israel awaits the moment of her national conversion." It is thus to be observed that while the individual Israelite who believed God was himself saved, that salvation was assured to him, on the basis of a future work which God was going to do for the entire nation at the second advent. A saved individual in Israel might rejoice in his own salvation and at the same time await the national salvation. To confess that his nation had not been yet saved was not to deny his own individual salvation.

The individuals who will be saved in the tribulation will know the experience of salvation, but will yet look forward in anticipation to the completion of the national salvation at the appearance of the Deliverer.

B. Specific O.T. Promises of Salvation.

1. *There are many O.T. passages which promise salvation to Israel.*

It must be remembered that national salvation must be preceded by individual salvation. Thus the promises of salvation in the O.T. must include individual and national. Jer. 30:7; Dan. 12:1; Joel 2:31,32; Zech. 13:1, 8-9. The O.T. specifically promises a salvation for Israel which is associated with, "that day" or "the day of the Lord".

That is yet to come. It will be experienced in the tribulation. Therefore there will be souls saved during the tribulation.

2. *Gentiles will also be saved during the tribulation. Isa. 2:2-4; 60:3-5; 62:2.*

C. The Fulfillment of the Promised Salvation.

Rev. 7 gives us the record of the fulfillment of the promises of salvation.

1. *The promise of individual salvation is fulfilled, vv. 1-8.*

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Here is a description of 144,000 sealed servants of God. Because they have the seal of the living God, we assume they were saved. A seal is a designation of ownership. Salvation is implied because they are called the "servants of our God." This is only said of individuals. Then in Rev. 14 these 144,000 are spoken as "redeemed from among men." This assures us they are saved.

2. *The promises concerning Gentiles are fulfilled, vv. 9-17.*

It specifically states they are washed in the blood of the lamb.

3. *The promise of national salvation is fulfilled.*

Rev. 19:11 - 20:6 pictures the return of Christ when Israel will be converted.

D. The Basis of Salvation in the Tribulation.

1. *It will be on the faith principle.*

Heb. 11 tells us O.T. saints were saved by faith. Without faith it is impossible to please God in any age. Abraham's approach to God was by faith. Rom. 4:2

2. *It will be by the blood of the Lamb.*

Of the individual Jews it is said they were redeemed out of every nation. Their redemption was by blood. Of the tribulation saints is said they washed their robes in the blood of the Lamb. The word "in" should be translated "by" or "through", See Rev. 12:11. They overcome Satan by blood.

3. *It will be by the work of the Holy Spirit.*

Some say the Holy Spirit must cease to operate in the world since He is no longer indwelling believers. This is not so. In the O.T. the Holy Spirit did not indwell every believer. Saints in the O.T. age were saved by the Holy Spirit even though He did not indwell them. It will be so in the tribulation. The work of the Spirit in regeneration and in indwelling is distinct and separate. Jesus told Nicodemus the New Birth was by the Holy Spirit. Indwelling is for the purpose of power and union. So even though the Holy Spirit may not indwell in the tribulation He will

still be operative in salvation. In any age the Holy Spirit applies the work of Christ for regeneration.

E. The Relation of the Gospel of Grace and the Gospel of the Kingdom.

The critics of this position say there can be no preaching of the cross during the tribulation but only the gospel of the kingdom. It is true the tribulation will witness the preaching of the gospel of the kingdom, Matt. 24:14. However, the preaching of the gospel of the kingdom does not exclude the preaching of the cross.

The word "gospel" means "good news". The gospel of the kingdom is the good news that the King is returning. But that did not exclude salvation. It was in fact, the hope of salvation. This is pictured in John the Baptist's preaching. He said, "Repent ye, for the kingdom of heaven is at hand." Matt. 3:2, and "Behold the Lamb of God which taketh away the sins of the world." John 1:29. John's message was in 2 parts. The promise of the king brought conviction of sin which led the individual to seek cleansing. Thus it will be in the tribulation period. The announcement of the coming King will produce conviction. The message of redemption by the blood of the Lamb will be given. The two "gospels" will go together in the Tribulation like in the days of John.

F. The Results of Salvation in the Tribulation:

1. *Personal cleansing. Rev. 7:9,14; 14:4.*

2. *National salvation. Zech. 13:1,8,9.*

3. *Millennial blessings. Rev. 7:15-17, 20:1-6.*

SUMMARY: Jews and Gentiles will be saved in the tribulation in the same way that we are saved. By faith in the shed blood of Christ through the agency of the Holy Spirit. The preaching of the cross and the kingdom go together.

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ISRAEL IN THE TRIBULATION

One of God's purposes to be accomplished during the tribulation is the preparation of Israel to receive the King and the Kingdom.

I. THE OLIVET DISCOURSE.

In Matt. 24:1 - 25:46 we have a detailed account of predicted events in relation to Israel.

A. The setting of the discourse.

This discourse was spoken 2 days before our Lord's death. Matt. 26:1,2. It follows the announcement of war on the Pharisees (Matt. 3:13-36 and the announcement of blindness upon the nation of Israel. Matt. 23:37-39. These last verses refer to Israel's rejection of the Messiah and their desolation as a result.

B. The questions of the disciples.

In chapter 23 Jesus had pronounced judgment on the Pharisees and blindness on the nation. In Matt. 24:1,2 he announces the overthrow of Jerusalem. Later the disciples ask 3 questions:

- 1) *When shall this be?*
- 2) *What is the sign of thy coming?*
- 3) *That is the completion of the age or what will the completion of the Jewish age be like? Matthew does not give the answer to the first question.*

But Luke does in Luke 21:20-24. The other 2 questions were undoubtedly one in the minds of the disciples. Jesus had spoken often of his return. As Jews they fully expected the establishment of the Messianic Kingdom. But they had seen how Christ had been rejected. So now what about the coming kingdom and the end of the Jewish age? Thus the questions. This entire passage as written in answer to the questions. The Lord is giving the course of the age prior to the establishment of the Kingdom as it relates to Israel. We will see that it is given in chronological order.

C. The interpretation of the discourse.

This is very important. There are 3 major methods of interpretation of the passage.

1. That it is fulfilled in the past.

The tribulation is a thing of the past. Christ came again in the destruction of Jerusalem. This is the spiritualizing method, which we reject.

2. To apply the first predictions of the Olivet discourse to this Christian age in which we live.

According to this view the Lord describes the closing of this age in the discourse.

3. The third way of interpretation is to look upon these predictions as still future and applying to the close of God's program with the Jews.

The Lord is describing how the Jewish age will end. This, I believe, is the correct view.

D. The tribulation period.

The first event in Israel's program for the end of the age is the tribulation period. This is described in Matt. 24:4-26. There is a wide difference of opinion as to the chronology of this section. We list these views:

1. One view holds that Matt. 24:4-8 describes events of this present church age which take place prior to the beginning of the 70th week and are called the beginning of sorrows.

Then verses 9-26 describe the tribulation period. This is the view of Chafer.

2. The second view, that of Scofield, holds that vv. 4-14 have a double interpretation, partly applicable to the believers at the close of this age and partly applicable to the tribulation.

3. The third view, that of English, holds that vv. 4-14 refer to the first half of the tribulation period and vv. 15-26 to the second half of the tribulation period.

4. A fourth view says vv. 4-8 outline the first half of the tribulation while vv. 9-26 the second half.

To be consistent it would seem necessary to eliminate any application of this passage to the present church age. The Lord is dealing with Israel here and not believers of this age.

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There seems to be evidence that vv. 4-8 refer to the first half of the tribulation and vv. 9-26 the last half. This is seen by comparing Matt. 24 and Rev. 6.

<p><u>Revelation 6</u> 1st seal - 6:1,2 false Christ 2nd seal - 6:3,4 ... peace taken 3rd seal - 6:5,6 ... famine 4th seal - 6:7,8 ... death</p>	<p>5th seal - 6:9:11.. slain for the Word of God</p> <p><u>Matthew 24</u> v. 4,5 ... false Christ v. 6,7 ... wars and rumors of war</p>
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Verses 9-26 seem to describe the last half of the 70th Week. The first half of the week Israel will experience the chastisements of vv. 4-8 (Rev. 6) although they will be comparatively safe under the false covenant (Dan 9:27). In the middle of the week great persecution will break out (Matt. 24:9; Rev. 12:12-17). This is because of the Desolator (Matt. 24:15; Rev. 13:1-10). He will cause Israel to flee from the land (Matt. 24:16-20; Rev. 13:11-18). They will go into apostasy (v. 12 and 2 Thess. 2:11). Believing Israel will be a witness carrying the good news of the coming King (v. 14).

This period shall be terminated by the coming of the Messiah at his second advent (v. 27).

E. The second advent of the Messiah.

Matt. 24:27-30

Following the description of the tribulation period the Lord carries the chronology of events a step further by describing the second advent.

1. *It will take place immediately after the tribulation. v. 29.*

The event of the tribulation continues until Messiah terminates it by His second advent.

2. *It shall be preceded by a "sign". v. 30. What is this sign?*

It is not revealed. It will be a unique sign and will herald Messiah's coming.

3. *This coming will be sudden. v. 27.*

4. *Israel shall look upon Messiah and mourn, v. 30; Zech. 12:10.*

F. The regathering of Israel. Matt. 24:31.

Israel had been scattered because of the wrath of Satan and the desolation of the beast. (Rev. 12:12; Matt. 24:15). But they are regathered according to promises. (Deut. 20:3,4; Ezek. 27:37,38; 37:1-14). This regathering is through angelic ministry. The elect here refers to Israel. (Dan. 7:18,22,27).

G. The illustrative parables. Matt. 24:32-35.

1. *The parable of the fig tree, vv. 32-35.*

In other passages it is true that the fig tree represents Israel, like Matt. 21:18-20. But there is no need for this meaning to be used here. The fulfillment of the signs that were given in the preceding verses would herald the coming of Messiah as certainly as the new shoots on the fig tree heralded the approach of summer. The word "generation" could either refer to the future generation that will be living at that time or it could mean "race or family" meaning that Israel will be preserved "till things be fulfilled".

2. *The days of Noah. vv. 36-41.*

The evil ways of the people in Noah's day are not in view here but the unexpectedness of the coming of the flood. The second coming will be as sudden. So sudden that some will not be ready. The common rounds of life will so engage them that they will not be prepared.

3. *The stewards. vv. 41-51.*

The appeal to watchfulness is again enjoined. The wise servant must refer to the believing remnant and the evil servant to the unbelieving remnant. The evil servant professed to be looking for the Master but in reality he was not.

H. The judgement on Israel.

The chronology of prophesied events is resumed by the word "then" of Matt. 25:1. .

1. *The ten virgins. 25:1-13.*

In this parable the Lord is indicating that following the regathering of Israel there will be judgment of living Israel to determine who

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will go into the kingdom. There are 3 views of this parable:

a. This parable deals with the close of this age. According to this view the Lord has been dealing only with Israel in Matt. 24:4-44. But from 24:45 through the end of chapter 25 He is dealing with this present age. **Gaebelein says:** "The Lord still speaks to His disciples, but let us understand now while they are viewed in the first part as Jewish disciples and typical of the remnant of Israel at the end of the Jewish age, here the Lord looks upon them as soon to be in connection with something new, that is Christianity. This parable has nothing to do with the Jewish age."

The objections to this view are as follows:

- 1) The time indicated by the word "then", 24:1. It is *tote* and it refers to the time of which the speaker is referring.
 - 2) The virgins are not the bride. If this referred to believers such would be the case. The bridegroom is returning from the wedding. The wedding is over. What is in view here is the marriage feast, not the marriage itself. Luke 12:35-40.
 - 3) The wise and unwise go to meet the bridegroom. Such will not be the case at the rapture. No unsaved person will go to meet the Lord.
 - 4) At the rapture no cry of "the bridegroom cometh" is heard.
- b. The ten virgins represent believing and unbelieving Israel. **English says:** "The ten virgins represent Israel after the church has been taken. The five wise virgins are the believing remnant, the foolish virgins the unbelieving remnant, who only profess to be looking for Messiah's coming in power."
- c. The ten virgins represent believing Israel but some will miss the wedding feast. This is the view of Lang. According to this view the five wise virgins entered into the

marriage feast because they were prepared for the bridegroom. The five foolish did not enter into the feast because they were not prepared.

Notice the ways in which the virgins were all alike:

- They were all virgins-undefiled
- They were all called to wait for the groom.
- They were all carrying lamps.
- They all had oil in their lamps.
- They were all slumbering and sleeping.
- They were different in that the five foolish had no oil in their vessels.

When the Lord comes back to earth believing Israel will be judged. Some will be rewarded for their life and work by being allowed into the marriage supper of the Lamb. Others will not. Remember the marriage feast is not permanent but only temporary.

2. *Parable of the talents. Matt. 25:14-30; Luke 19:11-27.*

- a. The disciples thought that the kingdom might appear soon. So Jesus was instructing them about His going away and return. The historical background is helpful. When Christ was but an infant in Egypt, Herod the Great died. Directly thereafter two of his sons set off to Rome each seeking to induce the Emperor to give him his father's throne. The Jews wished to have no more Herods over them so they sent to the Emperor an ambassador begging that a Roman governor might be appointed. At length the Emperor divided the former dominions and Archelaus received Judea (Matt. 2:22). Upon his return he took fearful vengeance upon those Jews who had supported the appeal against him. The Lord is referring to himself in this parable. He has gone into a far country to receive a kingdom. Some day He will return with that kingdom. Upon His return He will reward or withhold reward for His servants, but He will slay His enemies. What do the pounds

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or talents represent? Not native gifts of mind or body, and not property.

Notice the following about the talents:

- 1) The Lord was the owner of the property.
- 2) He used and held it himself until He left.
- 3) He then entrusted it to His servants.
- 4) Even then it was still His property. They were only stewards.
- 5) The talent kept its value even though it was hidden.
- 6) If put into circulation it would increase.
- 7) When the Lord returns the successful user of it is not deprived of it.
- 8) It can be taken from one servant. and added to another.

To what does this refer? Jude 3 gives the clue. "The faith", the body of truth. It was delivered to the saints. The word delivered means deposited. By making the talents refer to "the faith" it answers to all the eight features above.

- (1&2) It was held, introduced and used by Christ when He was here.
 - 3) Upon His departure it was entrusted to the care and use of His servants.
 - 4) Yet it still remains His property, the servants are only stewards.
 - 5) Truth remains truth even if a servant hides it or neglects it.
 - 6) It will increase by use.
 - 7) When Christ returns the faithful servant will be rewarded.
 - 8) The unfaithful servant will suffer loss of reward.
- b. The King's return. (1) He received the kingdom. (2) He returned in personal literal form. (3) He rewarded the faithful with entrance into the authority in the feast. (4) He rewarded unfaithfulness. vv. 2-29. (5) The enemies were destroyed. (Luke's account) The enemies are the unbelievers.

II. THE JUDGMENT OF GENTILE NATIONS. MATT. 25:31- 46

This judgment will be discussed later. For now simply notice that this judgment is one to determine who among the Gentile peoples will be permitted to "inherit the kingdom prepared for you from the foundation of the world." It is a judgment of the living Gentiles and has no relation with the judgment of the dead at the Great White Throne. Rev. 20:11-15. This judgment of the Gentiles here was preceded by a time in which the gospel of the kingdom had been preached by 144,000 Jewish missionaries. **Kelly writes;** "The judgment is simple and the sole issue, which applies only to that living generation of all nation is: how did you treat the King's messengers when they preached the gospel of the kingdom before the end came?" Those who honored the heralds showed their faith. Those who despised them manifested their unbelief. Those who honored the heralds went into the kingdom and eventually to life eternal. Those who rejected were cast into the lake of fire.

III. THE WOMAN IN REVELATION 12.

We must consider the "woman" in Rev. 12 while studying Israel in the Tribulation. This chapter centers around 3 personages. We will know more about the woman if we consider the other two briefly first.

A. The Great Red Dragon.

Verse 9 tells us this is Satan. Rev. 20:2 confirms it. **Scott says:** "Why is the dragon used as a symbol of Satan? Pharaoh, king of Egypt, in his cruelty to God's people and in proud and haughty independence of God is termed "the great dragon" in Ezek. 29:3,4. Nebuchadnezzar is similarly spoken of in respect to his violence and cruelty. In, Jer. 51:34, the term dragon describes Satan's character, cruel and violent. The color red speaks of his murderous blood-thirsty nature. The dragon has 7 heads with crowns and 10 horns. He gives power to the beast out of the sea in Rev. 13:2."

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B. The Man Child.

Verse 5 is quoted from Psalm 2, which is a Messianic psalm. The child is none other than Jesus Christ. Three statements are made of the child:

1. *Born of the woman - fact of birth.*
2. *Rule all nations with a rod of iron - fact of destiny.*
3. *Caught up to God and to His throne - fact of ascension. This can only be said of Jesus Christ.*

C The Woman Clothed with the Sun.

1. *False interpretations of the identity of this woman.*

- a. Mary - Mary was never persecuted never fled into the wilderness, was never cared for 1,260 days.
- b. The church - To make this the church would mean using allegory, which we reject.
- c. A leader of some particular sect. This is impossible.

2. *The true interpretation.*

The woman represents Israel which the following considerations will prove.

- a. The whole context is dealing with Israel. Ch. 11-14 deal with Israel, Israel's lands and Israel's tribulation.
- b. The sun moon and stars are frequently used in reference to Israel. Gen. 37:9; Jer. 31:35-36; Joshua 10:14; Judges 5:20; Psa. 89:35-37.
- c. Twelve stars on her head represent the 12 tribes of Israel.
- d. The term "woman" is used 8 times in this chapter. This term is used frequently of Israel. Isa. 47:7-9, 54:5 6; Jer. 4:31; Micah 4:9,10, 5:8; Isa. 66:7,8. The church is called the bride or virgin but never a woman.
- e. The use of the term "wilderness", Rev. 12:14. The wilderness had particular reference to Israel in her national history. Israel was taken into "the wilderness of the land of Egypt" Ezek. 20:36. She was

turned back into the wilderness for 40 years due to unbelief.

- f. The man child. Rom. 9:4,5 says directly that Christ came from Israel.
- g. The 1,260 days. This refers to a 3 1/2 year period, the last half of Daniel's 70th week. This time concerns Israel. The woman can be no other than the nation of Israel.

IV. THE REMNANT OF THE TRIBULATION PERIOD.

A. The necessity of a remnant in Israel.

God has made certain covenants with Israel. In order for these covenants to be fulfilled there must be a remnant.

1. *God promised Abraham a land, a seed, and a blessing. Gen. 12:1,2, 13:16,17, 15:4-12.* There has to be a remnant for this covenant to become a reality.
2. *God made a covenant with David and affirmed a king, a kingdom and a throne.* A remnant is necessary to fulfill this covenant. 2 Sam. 7:10-16.
3. *The new covenant promises Israel's restoration as a nation, the forgiveness of sins, cleansing of heart, and implantation of a new heart. Jer. 31:31-34; Ezek. 16:60; Isa. 59:20-21; Hos. 2:14-23. These promises demand a remnant.*

B. The remnant in Israel's history.

God has always dealt with a believing remnant within the nation of Israel.

Caleb and **Joshua** - Numbers 13, 14

Deborah and **Barak** - Judges 4

Gideon - Judges 7

Samson - Judges 13-17

Esther, Mordecai, Daniel, the 3 Hebrews and others

Samuel - 1 Samuel 2

Levites - 2 Chron. 11:14-16

C. The remnant in the New Testament.

We find in the N.T. a believing and expecting nucleus such as Zacharias and Elizabeth (Luke 1:3) John the Baptist (Luke 31) Mary and Joseph (Luke 1), Simeon (Luke 2:25), and

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the disciples. They were a remnant within a remnant, a believing group within a spared nation. Christ presented Himself as King to the nation. They rejected but the remnant believed. Today there is no remnant nationally but one spiritually. Jews saved today take the same spiritual position as Gentiles. Those Jews who are saved are called the remnant according to the election of grace. Rom. 11:5.

D. The remnant in Revelation.

In Romans 11:25 Paul teaches that the blindness of Israel is temporary. Because that nation is blind, God cannot have a remnant within the nation with whom the covenants will be fulfilled. But Romans 11:26,27 teaches that at the second advent Israel will be saved. "All Israel" in Rom. 11:26 must refer to all those believing Jews at the second advent. Revelation shows the development of this believing remnant.

1. The existence of the remnant.

When Satan is cast out of heaven he attacks Israel since those who make up the church are gone. It becomes necessary for Israel, regathered in unbelief back to the land, (Ezek. 37:8) to flee for preservation from Satanic attack (Rev. 12:13-17). Thus we see a remnant does exist. It is this remnant God is preparing for the fulfillment of Israel's promises and covenants.

2. The status of the remnant.

When Israel is brought back to the land after the rapture by the covenant of the anti-christ (Dan. 9:27), Israel will still be in unbelief. But God is preparing her for salvation. The whole 70th week is a period of preparation. The gospel of the kingdom is being preached. This demands repentance. The Word of God is available. The Holy Spirit, while not indwelling believers as in this age, is nevertheless operating and doing a work of convicting and enlightening. Signs will be given Israel which point her to Jehovah. Such signs will be:

- a. Destruction of the king of the north.
Ezek. 29:21-29.

- b. The ministry of the 144,000 sealed of Israel. Rev. 7.
- c. The ministry of the two witnesses.
- d. Outpouring of God's wrath. Rev. 16:9,10.
So Israel, unsaved at the beginning of the tribulation receives a number of Witnesses pointing to Jehovah. Through the period individuals will be saved and finally the nation will be saved at the second advent. In Rev. 12:10,11; the brethren overcome Satan by the blood. This shows many are saved during the tribulation.

3. The means of Salvation.

(a) By faith (b) Through the Holy Spirit (c) Through the blood, Rev. 12:11, 7:14. Remember the gospel of the kingdom includes the gospel message also. John said, "Repent for the kingdom is at hand," and "Behold the Lamb of God that taketh away the sins of the world."

4. The ministry of the remnant.

It is obvious from Rev. 12:11,17 that the believing remnant holds the position of witnesses during the tribulation period. The animosity of Satan is due to the fact that they "have the testimony of Jesus Christ." Rev. 12:17. Israel was unfaithful to her ministry of witnessing in the O.T. God will raise up a faithful witness during the tribulation.

5. The relation of the 144,000 to the remnant.

- It is believed that the 144,000 of Rev. 7 and 14 are a part of the believing remnant of Israel but not all of it.
- a. These 144,000 are literal. They cannot be symbolic of all the Israelite remnant because these 144,000 are sealed during the tribulation and cannot be hurt. However many of the saints in Israel will be slain. Rev. 13:7, 20:4, The 144,000 are a literal part of the remnant of Israel during the tribulation and not a picture of the whole remnant. Through their testimony many will be saved.
 - b. The 144,000 in Rev. 7 and 14, are the same group. In ch. 7 the 144,000 are

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sealed of God, set apart for a special ministry before the tribulation begins. They seem to be sealed at the very outset of the tribulation period. In all probability the multitude of Gentiles, described in Rev. 7:9-17, has come to a knowledge of salvation through the ministry of this group. In ch. 14 the same group is pictured at the end of the tribulation period, when the kingdom is established. The returning king is on Mt. Zion, as predicted of Him. (Zech. 14:4). At His return his faithful witnesses gather unto Him, having been redeemed and having faithfully witnessed in the midst of apostasy, Rev. 14:4-5. They are called "the first-fruits unto God and the Lamb" (Rev. 14:4). That is, they are the first of the harvest of the tribulation period that will come into the millennium to populate the millennial earth. As the judgments are about to be poured out on Babylon (Rev. 14:8), upon the Beast (Rev. 14:9-12), upon the Gentiles (Rev. 14:14-17), and upon the unbelieving Israelites (Rev. 14:18-20), these 144,000 are viewed as being preserved through all that the earth experienced so that they may be the first-fruits of that period.

6. *The destiny of the remnant.*

Those brought to the Lord through the ministry of the 144,000 are described by John in Rev. 7:15-17. They are seen before the throne (Rev. 14:3), that is the throne of David. Thus the destiny of this remnant is the kingdom over which Christ will rule from David's throne. These promises for those saved in the tribulation are not heavenly, but earthly, and will be fulfilled in the millennium.

V. THE REMOVAL OF ISRAEL'S BLINDNESS.

The N.T. teaches that Israel is a blinded nation. This blindness is in several parts:

A. A spiritual blindness which was the experience of Israel as the children of Adam and therefore under the curse of sin.

This is the blindness of every sinner.

B. A judicial blindness because they willfully rejected their Messiah.

Isaiah wrote of this in Isa. 6:9-10. This passage is quoted in the N.T. (Matt. 13:14-15; Mark 4:12; Lk. 8:10; John 12:37-40; Acts 28:25-27). Israel's attitude toward Christ brought about the fulfillment of that prophecy. Paul refers to this blindness in 2 Cor. 3:14-15. He anticipates that this condition will change in v. 16. Rom. 11:17-27 is the longest passage dealing with this subject. Paul shows Israel has been set aside so the Gentiles could be brought into the place of blessing. Notice v. 25 of Rom. 11. We see several important things here:

1. *This blindness is a mystery.*

In Scripture a mystery is something previously hidden but revealed by God. This blindness had not been experienced by Israel before. It was the divine visitation of God on Israel because of their rejection nationally of the Messiah.

2. *This blindness was like a thick covering.*

The Greek word for blindness is "*porosis*" and literally means to cover with a thick skin. It suggests a thick impenetrable covering has come because of rejection, a repeated rejection of Messiah.

3. *This blindness is "in part".*

The blindness is not so universal that no Jew can be saved. Individual Jews can still be saved. It is the nation as a whole that is blinded.

4. *The blindness will be "until".*

The word until anticipates the removal of the blindness.

5. *The blindness will be removed when the fullness of the Gentiles comes in.*

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The fullness of the Gentiles began at Pentecost and will come to an end when their present age of grace ends. Thus the blindness of Israel will be taken away at the rapture. This does not mean that the clear revelation of truth is given to the individual. The individual is still possessed of the spiritual blindness of his sin nature. But it means that God has resumed His program again with Israel. The removal of the judicial blindness permits Israel to hear the good news of the kingdom in order that they might be saved. The removal of the blindness makes possible the sealing of the 144 000 and the calling out of the believing remnant. The spiritual blindness of the individual due to sin will be removed at the second advent for the majority of Israel.

VI. THE TWO WITNESSES.

An important consideration relative to Israel's position in the tribulation is given in Rev. 11:3-12 where the ministry of the two witnesses is described. There is a wide difference of opinion in the interpretation of this passage.

A. The Symbolic Interpretation. This view embraces two different thoughts:

1. *These two witnesses represent the church.*
The church will be raptured in the middle of the week of tribulation, at v. 12.
2. *These two witnesses represent the entire remnant of the tribulation period.*
The two witnesses symbolically represent the 144,000 and all other witnesses during the tribulation. Objections to this view:
 - a. It depends on a non-literal method of interpretation.
 - b. Other numbers in this passage are taken literally as: 42 months (11:2); 1260 days (11:3); 2 1/2 years (11:9,11). So this is literal also.
 - c. The witnesses perish at one point of time. The remnant will not.
 - d. In Zach. two olive trees are mentioned (11:4). These are literal men.

B. The Literal Interpretation.

Literalists are divided into 2 classes. Those who believe these two witnesses are literal men of the past. Then, those who believe they are literal men but they cannot be identified.

1. *Those who believe the witnesses are men of past history.*

Three men are chosen to be one of the witnesses:

a. **ELIJAH** - Their reasons are:

- (1) It is predicted in Mal. 3:13, 4:5-6 that Elijah will return before the second advent.
- (2) Elijah did not experience physical death (2 Kings 2:9-11), he would thus return and die.
- (3) The witnesses have the same sign as was given Elijah (1 Kings 17:1; Rev. 11:6.)
- (4) The period of drought is the same (1 Kings 17:1; Rev. 11:3).
- (5) Elijah was one who appeared at the transfiguration. (Matt. 17:3)

b. **MOSES** - Their reasons are:

- (1) Moses appeared at the transfiguration (Matt. 17:3).
- (2) The ministry of turning water into blood is the same (Ex. 7:19,20).
- (3) Deut. 18:15-19 requires the reappearance of Moses.
- (4) Moses' body was preserved by God to be later restored. (Deut. 34:5,6; Jude 9.)
- (5) The law (Moses) and the prophets (Elijah) would join hands in witness for Christ.

OBJECTIONS TO MOSES:

- (1) In Deut. 18:15 Moses will reappear, but "like unto me".
- (2) The transfiguration is not identified with the tribulation.
- (3) Similarity of miracles does not prove identification.
- (4) Jude 9 cannot be made to mean God is preserving Moses body to return and die.

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c. **ENOCH** - Their reasons are:

- (1) Enoch did not see death (Gen. 5:14).
- (2) Enoch was a prophet of judgment and this corresponds to the ministry of the two witnesses (Jude 14,15; Rev. 11:3).
- (3) The word "standing" suggests they were already there in John's day and Enoch and Elijah were the only one who had been translated.

OBJECTIONS TO ENOCH AND ELIJAH:

- (1) Enoch was translated that he "might not see death." (Heb. 11:5)
- (2) Enoch prophesied to the antediluvian age (before flood) not to Israel.
- (3) Enoch and Elijah have no different position before the Lord than those who experienced death. Means of entrance differed, not position.
- (4) The witnesses have mortal bodies and experience death. It is not likely that immortal bodies would be made mortal again so they could die.

2. *Those who believe the witnesses are literal but cannot be identified.*

English says about this: "These two witnesses cannot be identified but they will simply appear in the spirit and power of Elijah." It would seem best to conclude that the identity of these two men is uncertain. They are probably not men who lived in the past. Their ministry is for 3 1/2 years during the second half of the tribulation. Their witness is recorded just before the blowing of the seventh trumpet which takes us up to the Millennial kingdom.

VII. WILL ELIJAH COME AGAIN?

A question related to the previous discussion is whether Elijah will come again, and whether his coming will be literal or whether someone will come in the "spirit and power of Elijah".

A. Did John the Baptist fulfill the prophecy?

Study Luke 1:17; John 1:21; Matt. 17:11 (also Mal. 3:1-3; 4:5,6). We must conclude that John did not fulfill all the prophecy as he did not "restore all things". If the Jews had been

willing to receive the Kingdom Jesus offered, then John would have fulfilled the prophecy. (Matt. 11:12,14 17:12,13.) However, since the Jews did not receive the kingdom, John was not the fulfillment of Malachi's prophecy.

B. Must Elijah literally come to fulfill the prophecy?

The fact that John could have fulfilled the prophecy even though he was not personally Elijah, seems to indicate that Elijah need not come personally to fulfill the prophecies. During the period preceding the second advent and prior to the out-pouring of judgments upon the earth, there will be a ministry by one in the "spirit and power of Elijah" that will fulfill this prophecy.

THE GENTILES IN THE TRIBULATION

God has a program for the Gentiles in the tribulation as well as for Israel.

I. THE TRIBULATION AND THE "TIMES OF THE GENTILES."

A. The Program with the Gentiles.

God has a program with the Gentile nations, leading to their salvation and blessing in the millennium. The program has been outlined as follows:

1. The First Gentile Prediction.

A far-reaching prophecy was given to Noah with reference to the character that would be exhibited by each of his three sons as progenitors of the race to repeople the earth (Gen. 9:25-27).

2. The Judgments upon Nations Adjacent to Israel:

- (a) Babylon and Chaldea
(Isa. 13:1-22; 14:18-27;
Jer. 50:1 - 51:64).
- (b) Moab (Isa. 15:1-9; 16:1-14;
Jer. 48:1-47).
- (c) Damascus (Isa. 17:1-14; Jer. 49:23-27).
- (d) Egypt (Isa. 19:1-25; Jer. 46: 2-28).
- (e) Philistia and Tyre (Isa. 23:1-18;
Jer. 47:1-7).

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- (f) Edom (Jer. 49:7-22).
- (g) Ammon (Jer. 49:1-6).
- (h) Elam (Jer. 49:34-39).

3 *The Times of the Gentiles.*

This is the time during which Jerusalem will be under the overlordship of Gentiles. This period of time is accomplished except for the seven years of tribulation.

4. *The Succession of Monarchies.*

Four world powers were foreseen by Daniel - Babylon, Medo-persia, Greece and Rome. These were to dominate Gentile times and be terminated by the glorious coming of Christ, when the Messianic Kingdom will supersede all human rule and authority.

5. *The Judgment of Gentile Nations.*

This stupendous event is fully anticipated in the O.T. (Psa. 2:1-10; Isa. 63:1-6; Joel 3:2-16; Zeph. 3:8; Zech. 14:1-5).

6. *Gentile Nations and the Lake of Fire.*

The destruction of opposing Gentile Nations is also anticipated in the O.T. but Christ Himself, their judge, has declared their actual destiny (Matt. 25:41).

7. *Gentile Nations and the Kingdom.*

Prophecy foresees the share Gentiles will have in Israel's kingdom. (Isa. 11:10; 42:1,6; 49:6,22; chapters 60,62,63.) Later revelation (Matt. 25:31-40) asserts the entrance of Gentiles into the kingdom by the authority of the King and predetermined by the Father from the foundation of the world.

B. The Duration of the "Times of the Gentiles."

Scofield defines the time limits thus: "The Times of the Gentiles" is that long period beginning with the Babylonian captivity of Judah, under Nebuchadnezzar, and brought to an end by the destruction of Gentile world power by the "stone cut out without hands" (Dan. 2:32,35,44), i.e. the coming of the Lord in glory (Rev. 19:11,21), until which time Jerusalem is politically subject to Gentile rule (Luke 21:24).

C. The Course of the "Times of the Gentiles." **The fullest description of the period is given to us by the prophet Daniel.**

1. *The first prophetic outline of the course of this period is given in Dan. 2 where through the medium of the great image, the successive empires that would dominate Jerusalem are outlined.*

Five world dominions are seen; four of them represented by parts of the image, and the fifth to arise out of the wreckage of the four when the judgments of God fall. The fifth is set up by the God of heaven and will last forever. (see point 4 under A.)

2. *The second prophetic outline of the course of this period is given in Dan. 7.*

In Dan. 2 the world empire is viewed from man's viewpoint. Here, in Dan. 7 it is viewed from God's viewpoint. Here the empires are seen as four beasts.

3. *The last seven years of "the times of the Gentiles" will also be the last 7 years of "The time and the seasons" appointed for Israel according to Dan. 9:24-27.*

The period of tribulation must, therefore, be the final epoch in the development of the program within the times of the Gentiles. From Dan. 2,7,9 we see the following events will transpire:

- a. A realignment of nations to constitute the final form of the fourth world empire. "Smitten by the stone" it will be made up of 10 parts (Dan. 2:33; 7:7). It will have one head, who had overthrown 3 of the existing heads of state in his ascendancy (7:8).
- b. The head of this empire will be a blasphemer (7:8,25), a persecutor of the saints (7:25), who will continue for 3 1/2 years (7:25) as the special enemy of God and his program for Israel.
- c. This head of the empire will make a covenant with Israel to restore their sovereignty (9:27) which will be broken (9:27).

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- d. Their leader will invade Palestine (11:41) and set up headquarters there (11:45).
- e. He will be judged at the return of the Lord (7:11,26).
- f. The destruction of this leader and his hosts will redeem Jerusalem from Gentile domination (7:18,22,27).
- g. Their deliverance takes place at the second advent of Messiah (7:13; 2:35).

II. THE FINAL FORM OF GENTILE WORLD POWER.

Several important passages of Scripture need to be studied here.

A. Daniel 2

In vv. 40-44 we see that the fourth empire is marked by division, a federation of the weak and the strong, autocracy and democracy. It will be divided into 10 parts - a universal head of empire and separate independent kingdoms besides, each of which will have its own king. But one man will be the emperor over all these kings. Modern Europe represents such a union. Rev. 17:13 suggests the union is brought about by mutual consent. These kings do not come into existence until the time when the "stone" appears (Dan. 2:44,45). Although the Roman Empire came to an end in 476, the ideas of the men of those days, Augustus, Constantine and Justinian are not a thing of the past, but of the present. In this sense, the Roman Empire lives today and will until the second coming of Christ.

B. Daniel 7

In this second passage dealing with the last form of Gentile world power we see the course of that power revealed through four voracious beasts. Daniel reveals several things in this prophecy.

1. *As in ch. 2 the final form will exist in a union of 10 kings and their kingdoms (7:7).*
The singular thing about this fourth beast was its 10 horns.

2. *These horns would be the final form of the Empire. These 10 horns (10 kings) appear on the beast which is alive.*

These horns must represent a second phase of its (the 4th beast - Rome) history, and not a revived form of the beast's existence.

3. *From among those 10 kingdoms there will arise one individual who will have control over the whole dominion of the 10 kings (Dan. 7:8; Rev. 13:1-10; 17:13).*

In gaining his authority 3 of the 10 kings are overthrown.

4. *This final leader is a blasphemer, a hater of God's people and one with no regard for established law and order.*

He will continue for 3 1/2 years (Dan. 7:26).

5. *This final world power will have world-wide influence. (Dan. 7:23).*

C. Revelation 13:1-3 - Here John defines the final form of world power.

1. *The final form (beast) is a composite of all the others. (v. 2).*
2. *The heads are kings or forms of government under which Rome existed according to Rev. 17:10.*

Scofield says, "Fragments of the ancient Roman Empire have never ceased to exist as separate kingdoms. It was the imperial form of government that ceased; the one head wounded to death. What we have prophetically in Rev. 13:3 is the restoration of the imperial form as such, though over a federated empire of 10 kingdoms. The 'head' is healed, that is restored; there is an emperor again - the Beast."

D. Revelation 17:8-14

The final ruler is the heir to all Gentile authority that previously existed. Gentile world power reaches its peak in him. The Empire will be built by mutual consent (17:14) not by force. The particular object of hatred of the empire is Jesus Christ (17:14, 19:16; Phil. 2:9,10). The course of this empire is given in Rev. 17:18.

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III. THE BOUNDARIES OF THE LAST FORM OF THE ROMAN EMPIRE.

Rev. 13:2,7 seem to indicate that this last empire will go beyond the boundaries of the old Roman Empire. Due to the relationship existing between the Beast and the Harlot it seems the scope of this empire will be world-wide. Every country where apostate Christianity is claimed will be involved including North and South America.

IV. THE POWERS ALIGNED AGAINST THE ROMAN EMPIRE.

A. The Northern Confederacy.

This is described in Ezek. 38:1-39, (cf. 38:15-39:2); Daniel 11:40; Joel 2:1-27 (cf 2:20); Isa. 10:12, 30:31-33, 31:8,9. Of these, the principal passage is Ezek. 38:2-6. The prince of Rosh is called Gog and his land is called Magog, which is composed of 3 parts; Rosh, Meshech and Tubal. Magog was the second son of Japheth (Gen. 10:1,2) and his descendants inhabited the region of the Caucasus and Northern Armenia - Russia today. Many think Meshech is the ancient name for Moscow and Tubal for Toboisk, (a province of Asiatic Russia). Those allied with Magog (Ezek. 38:15) will be Persia (v. 5), today the area of Iran, Ethiopia (a land continuous to Persia), Put, or Iran also, Gomer or Germany, Togarmah or Armenia. This is not a complete list (Ezek. 38:6, "and many people with thee") This prophecy anticipates an extensive alliance of powers with Russia that will resist Israel and the Roman empire in the last days.

B. The Kings of the East.

According to Rev. 16:12, Palestine, which will have become the center of the activity of the Roman leader and his armies, will be invaded by a great army coming from beyond the Euphrates River known as the forces of "the kings of the east." This second great opposing Gentile force will be composed of the coalition of nations in Asia, who unite against the threat of world-wide dominion by the head of the Roman Empire.

C. The King of the South.

A third power in conflict with the Roman Empire is the king of the South, mentioned in Dan. 11:40. This power advances on Palestine and sets off a movement of nations that brings about its destruction. Evidently this King of the South is allied with the King of the North, for they simultaneously invade Palestine.

Dan. 11:40. There is general agreement that the King of the South has reference to Egypt, inasmuch as Egypt is frequently referred to as the land to the south in Scripture. So we see the Gentiles are aligned into four groups at the time of the tribulation:

1. *A ten kingdom federation of nations with the "Beast" at its head.*
2. *A Northern confederacy, Russia and her allies.*
3. *An Eastern or Asiatic confederacy.*
4. *A North African power.*

The movements of these four allied powers against Palestine in the tribulation period are clearly stated in Scripture and are one of the major themes of prophecy.

V. THE PERSON AND MINISTRY OF THE BEAST, THE HEAD OF THE EMPIRE.

Scripture has a great deal to say concerning the individual who will appear in the end times as the head of the Gentile powers in their ten kingdom federation. His person and work are presented in Ez. 28:1-10; Dan. 7:7,8, 20-26, 8:23-25, 9:26,27, 11:36-45; 2 Thess. 2:3-10; Rev. 13:1-10, 17:3-14. A synthesis of the truths in these passages will reveal the following facts concerning his activities:

- (1) He will appear on the scene in the "latter times of Israel's history. Dan. 8:23.
- (2) He will not appear until the Day of the Lord has begun. 1 Thess. 2:2.
- (3) His manifestation is being hindered by the Restrainer. 2 Thess. 2:6,7.
- (4) This appearance will be preceded by a departure. 1 Thess. 2:3, which may be either a departure from the faith or a

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- departure of the saints to be with the Lord. 2 Thess. 2:1.
- (5) He is a Gentile, since he arises from the sea. Rev. 13:1, and the sea depicts the Gentile nations Rev. 17:15.
- (6) He rises from the Roman Empire, since he is a ruler of the people who destroyed Jerusalem. Dan. 9:26.
- (7) He is the head of the last form of Gentile world dominion, for he is like a leopard, a bear and a lion. Rev. 13:1.
- (8) His influence is worldwide, for he rules over all nations. Rev. 13:8.
- (9) He has eliminated 3 rulers in his rise to power. Dan. 7:8, 24.
- (10) His rise comes through his peace program. Dan. 8:25.
- (11) He personally is marked by his intelligence and persuasiveness, Dan. 7:8,20, 8:23; and also by his subtlety and craft. Ez. 28:6, so that his position over the nations is by their own consent. Rev. 17:13.
- (12) He rules over the nations in his federation with absolute authority. Dan. 11:36. He will change laws and customs. Dan. 7:25.
- (13) His chief interest is in might and power. Dan. 11:38.
- (14) He makes a 7 year covenant with Israel, Dan. 9:27, which is broken after 3 1/2 years. Dan. 9:27.
- (15) He introduces idolatrous worship, Dan. 9:27, in which he sets himself up as god. Dan. 11:36, 37; 2 Thess. 2:4; Rev. 13:5.
- (16) He bears the characterization of a blasphemer because of the assumption of deity. Ez. 28:1; Dan. 7:25; Rev. 13:1, 5:6.
- (17) This one is energized by Satan. Ez. 28:9-12; Rev. 13:3.
- (18) He is the head of Satan's lawless system wrought through Satanic power. 2 Thess. 2:9-19.
- (19) He is received as god and as ruler because of the blindness the people. 2 Thess. 2:11.
- (20) This ruler will become the great adversary of Israel. Dan. 7:21-25, 8:24; Rev. 13:7.
- (21) There will come an alliance against him, Ez. 28:7; Dan. 11:40,42, which will contest his authority.
- (22) In the ensuing conflict he will gain control over Palestine and adjacent territory, Dan. 11:42, and will make his headquarters in Jerusalem. Dan. 11:45.
- (23) This ruler, at the time of his rise to power is elevated through the instrumentality of the harlot, the corrupt religious system, which consequently seeks to dominate him. Rev. 17:3.
- (24) This system is destroyed by the ruler so that he may rule unhindered. Rev. 17:16,17.
- (25) He becomes the special adversary of the Prince of Princes, Dan. 8:25, His program, 2 Thess. 2:4; Rev. 17:14, and His people. Dan. 7:21,25, 8:24; Rev. 13:7.
- (26) While he continues in power for 7 years, Dan. 9:27, his satanic activity is confined to the last half of the tribulation period. Dan. 7:25, 9:27, 11:36 Rev. 13:5.
- (27) His rule will be terminated by a direct judgment from God. Ez. 28:6; Dan. 7:22,26, 8:25, 9:27, 11:45; Rev. 19:19-20. This judgment will take place as he is engaged in a military campaign in Palestine, Ez. 28:8,9; Rev. 19:19, and he will be cast into the lake of fire. Rev. 19:20; Ez. 28:10.
- (28) This judgment will take place at the second advent of Christ, 2 Thess. 2:8; Dan. 7:22, and will constitute a manifestation of His Messianic authority. Rev. 11:15.
- (29) The kingdom over which he ruled will pass to the authority of the Messiah and will become the kingdom of the saints. Dan. 7:27.

Many names and titles are given to this individual in the Scriptures: the Bloody and Deceitful Man (Psa. 5:6), the Wicked One (Psa. 10:2-4), the Man of the Earth (Psa. 10:18), the Might Man (Psa. 52:1), the Enemy

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(Psa. 55:3), the Adversary (Psa. 74:8-10), the Head of Many Countries (Psa. 111:6), the Violent Man (Psa. 140:11), the Assyrian (Isa. 10:5-12) the King of Babylon (Isa. 14:2), the Sun of the Morning (Isa. 14:12), the Spoiler (Psa. 16:4,5), the Nail (Isa. 22:25) the Branch of the Terrible Ones (Isa. 25:5), the Profane Wicked Prince of Israel (Ez. 21:25-27), the Little Horn (Dan. 7:8), the Prince that Shall Come (Dan. 9:26), the Vile Person (Dan. 11:21), the Willful King (Dan. 11:36), the Idle Shepherd (Zech. 11:16,17), the Man of Sin (2 Thess. 2:3), the Son of Perdition (2 Thess. 2:3), the Lawless One (2 Thess. 2:8), the Antichrist (1 John 2:22), the Angel of the Bottomless Pit (Rev. 9:11) the Beast (Rev. 11:7, 13:1), the One Coming in His Own Name (John 5:43) the King of Fierce Countenance (Dan. 8:23), the Abomination of Desolation (Matt. 24:15), the Desolator (Dan. 9:27). It is thus possible to see how extensive the revelation concerning this individual is. It is not surprising, since this one is Satan's great masterpiece in the imitation of the program of God.

A. Will the Beast be a Resurrected Individual?

On the basis of Rev. 13:3 and 17:8 many have held that the Beast who will rule will gain a tremendous following because he has experienced death and resurrection at the hands of Satan. Others say he will be the reincarnation of Nero or Judas. However, Satan does not have the power to give life, Christ alone has the power of resurrection. Since all references to this individual present him as a man, not as a supernatural being, it seems impossible to hold that he is a resurrected individual. It would be concluded that the beast is not to be a resurrected individual.

B. The Doom of the Beast.

It is strange that almost every passage that makes reference to the activities of the Beast also includes a notice of his final doom. It must occupy a large place in the program of God. His end is seen in Ez. 21:25-27; 28:7-10; Dan. 7:11,27; 8:25; 9:27; 2 Thess. 2:8;

Rev. 17:11; 19:20; 20:10. He has been appointed the terrible distinction of being consumed by the brightness of the personal appearing of the Lord Jesus Himself. Such shall be his unprecedented doom, an end that shall fittingly climax his ignoble origin, his amazing career, and his unparalleled wickedness.

VI. THE PERSON AND MINISTRY OF THE FALSE PROPHET, THE RELIGIOUS LEADER.

In close association with the Beast, the head of the federated empire is another individual known as the "False Prophet" (Rev. 19:20; 20:10), called the "second beast" in Rev. 13:11-17, where his fullest description is given. In that passage of Scripture there are some important factors concerning him to be observed: **(1)** This individual is evidently a Jew, since he arises out of the earth, or land, that is Palestine, (Rev. 13:11). **(2)** He is influential in religious affairs (Rev. 13:11), "two horns like a lamb". **(3)** He is motivated by Satan as the first beast is, (Rev. 3:11). **(4)** He has a delegated authority, (Rev. 3:12). **(5)** His ministry is authenticated by the signs and miracles which he does, evidently proving that he is Elijah that was to come. (Rev. 13:13,14). **(6)** He is successful in deceiving the unbelieving world. (Rev. 19:14). **(7)** The worship promoted is an idolatrous worship. (Rev. 13:14, 15). **(8)** He has the power of death to compel men to worship the beast. (Rev. 13:15). **(9)** He has the authority in the economic realm to control all commerce. (Rev. 13:16,17). **(10)** He has a mark that will establish his identity for those who live in that day. (Rev. 13:18). It will be observed that the Revelation, in relating the second beast to the first, presents him as subservient to the first. He is called "the false prophet" (Rev. 16:13; 19:20; 20:10), who ministers in connection with the first beast as his prophet or spokesman. We are presented, then with a Satanic trinity, the unholy trinity or the trinity of hell: the Dragon, the Beast, and the False Prophet.

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VII. THE RELATION OF ANTICHRIST TO THE TWO BEASTS.

The word Antichrist appears only in the Epistles of John. It is used in 1 John 2:18,22; 4:3 and 2 John 7. A study of these references will reveal that John is principally concerned with an immediate doctrinal error - the denial of the person of Christ. The emphasis is not on a future revelation of an individual but rather on the present manifestation of false doctrine. To John Antichrist was already present.

John was not referring to either of the two Beasts, but rather to the lawless system that will characterize them, 2 Thess. 2:7. Since he is emphasizing the danger of a present doctrinal defection, he is reminding them that such teaching is the teaching of the antichrist philosophy of Satan that Paul held was already working, 2 Thess. 2:7. Without doubt this antichrist philosophy of Satan, referred to by John, will culminate in the Beasts in their corporate ministries; where the first Beast will be in direct opposition to Christ as one who falsely fulfills the covenant to give Israel their land and the second beast will assume the place of leadership in the religious realm which rightly belongs to Christ. But John is not trying to identify either of these Beasts as Antichrist, but to warn any who would deny the person of Christ that they are walking in that system which eventually would culminate in the manifestation of the lawless system in the activities of both beasts. They, in their corporate unity, culminate lawlessness.

THE CAMPAIGN OF ARMAGEDDON

The kings of the earth of the whole world are to be gathered together for the great battle called Armageddon, Rev. 16:14-16. God deals here in judgment with the nations because of their persecution of Israel (Joel 3:2), their sinfulness, (Rev. 19:15) and because of their godlessness (Rev. 16:9). The word "battle" (Greek-*polemos*) signifies a war or campaign, not just a battle. The Greek word for single battle is *mache*. So Armageddon will be a long campaign. The location of the campaign, the hill of Megiddo is located west of the Jordan River in north central Palestine about 10 miles south of Nazareth and 15 miles inland from the sea. However, several other locations are mentioned in connection with this campaign.

1. **Joel 3:2,13** - valley of Jehoshaphat, a plain east of Jerusalem.
2. **Isaiah 34:5, 6** - Edom or Idumea, south of Jerusalem.
3. **Zech. 12:2-11, 14:2** - Jerusalem itself will be involved in the battle.

So the campaign is pictured as extending over most of the land of Palestine. **Ezekiel** says the invaders will cover the land; Ez. 38:9, 10,16. But Jerusalem will be the center of the battle.

The participants in the campaign will be the 4 great powers already discussed:

1. The ten kingdom federation of the Beast.
2. The Northern federation, Russia and her allies.
3. The Kings of the East.
4. The King of the South.
5. To these must be added the Lord and His armies.

I. THE INVASION BY THE NORTHERN CONFEDERACY.

The great movements of armies in the conflict of Armageddon begin with an invasion of Palestine by the King of the North and the King of the South (Dan. 11:40). The head of the Roman empire and the head of the Israeli state are so federated by the covenant (Dan. 9:27) that an attack against the one is an attack against the other. With this invasion the events of the campaign, which will shake the

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whole world, begin. This initial movement is described in Ezekiel 38:1 - 39:24. The invasion takes place in the middle of the tribulation period, and the chronology of events is as follows:

- (1) *Israel makes a false Security.*
Dan. 9:27; Ez. 38:8,11.
- (2) *Because of a desire for spoil at the expense of an easy prey, the king of the North, Satanically motivated, invades Palestine.*
Ez. 38; Joel 2:1-21; Isa. 10:12; 30:31-33; 31:8,9.
- (3) *The Beast breaks his covenant with Israel and moves into the land. Dan. 11:4-45.*
- (4) *The king of the North is destroyed on the mountains of Israel. Ez. 19:1-4.*
- (5) *The land of Palestine is occupied by the armies of the Beast. Dan. 11:45.*
- (6) *At this time, the great coalition of nations takes place that forms one government under the Beast. Psa. 2:1-3; Rev. 13:7.*
- (7) *The Kings of the East are brought in against the armies of the Beast.*
(Rev. 16:12), evidently as a result of the dissolution of the government of Gog.
- (8) *When the nations of the earth are gathered together around Jerusalem (Zech. 14:1-3) and the valley of Jehoshaphat (Joel 3:2), the Lord returns to destroy all Gentile world powers so that He might rule the nations Himself. This is further described in Zech. 12:1-9, 14:1-4; Isa. 33:1-34; 63:1-6; 66:15,16; Jer. 25:27-33; Rev 20: 7-10.*

II. THE INVASION BY THE ARMIES OF THE BEAST.

The invasion of Israel by the northern confederacy will bring the Beast and his armies to the defense of Israel as her protector. Dan. 11:40b-45. After destroying the northern confederacy, the full armies of the Beast move into Palestine and conquer all that territory. Edom, Moab and Ammon alone escape. This is the time the coalition of Rev. 17:13 is formed. While extending his dominion into Egypt a report that causes alarm is brought to

the Beast. Dan. 11:44. It may be the report of the approach of the Kings of the East. Rev. 16:12, who have assembled because of the destruction of the northern confederacy to challenge the authority of the Beast.

III. THE INVASION OF THE ARMIES OF THE EAST.

Rev. 16:12 reveals that some supernatural event brings about the removal of that which kept the Asiatic powers from coming into the region of Palestine to challenge the authority of the Beast. The most probable interpretation is that the drying up of the Euphrates is by an act of God. This will open the way for the Kings of the East. Just who these forces will be, represented as the Kings of the East, cannot be determined. But their coming brings us to the final stage of the campaign of Armageddon. They are brought toward the plains of Esdraelon for the purpose of meeting the armies of the Beast in conflict.

IV. THE INVASION BY THE LORD AND HIS ARMIES.

Upon the mountains of Israel we find two opposing forces drawn up in battle array: the armies of the Beast and the armies of the Kings of the East. Before this battle can be joined there appears a sign in the heavens, the sign of the Son of Man (Matt. 24:30).

What this sign is is not revealed, but its effect is. It causes the armies to turn from their hostility toward each other to unite to fight against the Lord Himself. **John says:** "And I saw the beast, and the kings of the earth and their armies, gathered together to make war against him that sat on the horse, and against his army. Rev. 19:19. Such is the picture of the closing hostilities given in Zech. 14:3; Rev. 16:14; 17:14; 19:11-21. It is at this point that the armies of the Beast and the East are destroyed by the Lord. (Rev. 19:21). The Beast and the False Prophet are cast into the lake of fire. (Rev. 19:20). Unbeliever are purged out of Israel (Zech. 13:8) and believers purged as the result of these invasions. (Zech. 13:9). Satan is then bound. (Rev. 20:2). Thus the Lord destroys

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every hostile force that would challenge His rule as Messiah over the earth.

THE JUDGMENTS OF THE TRIBULATION

It has been demonstrated previously that this entire tribulation period is a period characterized by judgments from the hand of the Lord.

I. THE SEALS

The picture of the opening of the sealed scroll by the Son of God is given in Revelation 6. Here is the beginning of the unfolding of the judgment program of God.

There is general agreement among commentators as to the interpretation of the seals. The first (6:1,2) is generally agreed to represent the peace movements on the part of men as they seek to establish peace on the earth. It may be associated with the covenant made by the Beast to establish peace on the earth. The second (6:3,4) represents the removal of peace from the earth and the wars that engulf the earth. The third (6:5,6) represents famine that results from the desolation of war. The fourth (6:7,8) prefigures the death that follows in the wake of the failure of men to establish peace. The fifth (6:9-11) reveals the fact of death among the saints of God because of their faith and their impassioned plea for vengeance. The sixth (6:12-17) speaks of the great convulsions that will shake the whole earth. They are successive unfoldings of the judgment program, although they may continue throughout the period when once unfolded. They are mainly divine judgments through human agencies. They fall upon the earth in the first portion of the tribulation, and they will continue on through the period.

II. THE TRUMPETS

A second portion of the judgment program is that revealed through the blowing of the seven trumpets. Rev. 8:2-11,15. It will be observed that the first four are separated from the last three judgments, in that the last three are specifically called "woe" judgments. The first trumpet (8:7) presents a judgment that falls upon the earth, in which a third of the inhabitants are slain. The second trumpet

(8:8,9) presents a judgment that falls upon the sea and, again, a third part of the inhabitants are slain. The third trumpet (8:10,11) presents a judgment that falls upon the rivers and fountains of waters. Such are used in Scripture as the source of life, even spiritual life, and this may depict judgment upon those from whom living water is taken away because they believed the lie. Thess. 2:11. The fourth trumpet (8:12,13) is a judgment coming on the sun, moon and the stars. These represent governmental powers and may present the judgment of God upon the world rulers. The fifth trumpet judgment which is the first woe (9:1-12), pictures an individual energized by hell who can let torment of unprecedented dimension loose on the earth. The sixth trumpet judgment, the second woe (9:13-21), is seen to be a great army turned loose to march with destructive force across the face of the earth.

This suggests that the two woes will be great marching armies, one against Israel and one against Gentiles; which will destroy a third of the earth's population. Since Satan's weapon against Israel is the northern confederacy it may be depicted by the fifth trumpet and Gentile warfare depicted by the sixth. The seventh trumpet and third woe (11:15) brings about the return of Christ to the earth and destruction of all hostile powers at the conclusion of Armageddon. It would seem as though there might be a parallelism in the seven trumpet judgments and the program of the 70th week as outlined previously. The middle of the week begins with the rise of great military powers that are aligning themselves. Such would correspond to the 1st trumpet. Former kingdoms are overthrown which brings death, as in the 2nd trumpet. A great leader will arise, the Beast, in the 3rd trumpet. His rise will bring about the overthrow of governments and authorities, as in the 4th trumpet. There will be great military movements in the period. The armies of the Northern confederacy will invade the land, as in the 5th trumpet, and Gentile powers will jockey for position, which causes great destruction, as in the 6th. These will all be climaxed by the second advent of Christ, as seen in the 7th trumpet.

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III. THE VIALS OR BOWLS.

The third series of judgments, are the vials (Rev. 16:1-21). Although four of these vials are poured out on the same areas as the trumpets, they do not seem to be the same judgments. The trumpets begin in the middle of the tribulation and depict events during the entire second half of the week. The vials seem to cover a very brief period at the end of the tribulation, just prior to the second advent of Christ. These bowls seem to have particular reference to unbelievers, as they undergo the special wrath of God (16:9-11), and have special reference to the Beast and his followers (16:2). The first bowl (16:2) is poured out upon the earth, as in the 1st trumpet. In this judgment God is pouring out wrath on all Beast-worshippers. The 2nd bowl (16:3) as in the 2nd trumpet is poured upon the sea. The result of this judgment is spiritual death. The sea here is seen to become lifeless, "as the blood of a dead man." The 3rd. bowl (16:4-7), like the 3rd. trumpet, is poured out upon the rivers and fountains of waters and they lose their power to nourish or satisfy or sustain life. It seems to have reference to removing the possibility of finding life from those who followed the Beast. The 4th bowl (16:8,9), like the 4th trumpet, falls upon the sun. That an individual is envisioned is seen in that the sun is referred to as "HIM". This may have reference to the judgment of God that imposes blindness upon the Beast's followers. The 5th bowl (16:10,11) has to do with the imposition of darkness on the center of the Beast's power, anticipating the destruction of the empire that claims to be the kingdom of the Messiah. The 6th bowl (16:12) prepares the way for an invasion of kings from the east that they, with the Beast's armies, might come to judgment at Armageddon. The 7th bowl (16:17-21) has to do with a great convulsion that completely overthrows the ordered affairs of men as they experience the "fierceness of His wrath" (16:19).

IV. THE JUDGMENT ON BABYLON

Revelation 17 outlines the judgment on the great harlot, the apostate religious system that exists in the tribulation period. The unbelieving professing church went into the tribulation period

(Rev. 2:22; 3:10) and a great religious system, under the domination of the great harlot, arose.

A. The Description of the Harlot.

John has given many details that furnish a description of this system.

1. *The system bears the characterization of a harlot. Rev. 17:1,2,15,16.*

It claims to be Christ's bride, but has fallen from its pure position and become a harlot.

2. *The system is a leader in ecclesiastical affairs. Rev. 17:2, 5.*

Spiritual fornication in the Scripture has reference to adherence to a false system.

3. *The system is a leader in political affairs. Rev. 17:3.*

It is seen to be controlling the Beast upon which it sits.

4. *The system has become very rich and influential. Rev. 17:4.*

5. *The system represents a phase of the development of Christendom that was hitherto unrevealed, Rev. 17:5, in that it is called a "mystery".*

6. *The system has been the great persecution of the saints. Rev. 17:6.*

7. *The system is an organized system of worldwide scope. Rev. 17:15.*

8. *The system will be destroyed by the Beast, the head of the Roman coalition, so that his supremacy may not be threatened. Rev. 17:16,17.*

B. The Identity of the Harlot.

Ironside has traced the development as he writes: "The woman is a religious system, who dominates the civil power, at least for a time. The name upon her forehead should easily enable us to identify her. But in order to do that we will do well to go back to our O.T. and see what is there revealed concerning literal Babylon, for the one will surely throw light upon the other...we learn that the founder of Bab-el, or Babylon, was Nimrod, of whose unholy achievements we read in Gen. 10. He was the arch-apostate of the patriarchal age...he

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persuaded his associates and followers to join together in building a city and a tower which should reach unto heaven...to be recognized as a temple of rallying center for those who did not walk in obedience to the word of the Lord...they called their city and tower Bab-el, the gate of God, but it was soon changed by divine judgment into Babel, 'confusion'... It bore the stamp of unreality from the first, for we are told 'they had brick for stone and slime had they for mortar,' an imitation of that which is real and true has ever since characterized Babylon, in all ages. Nimrod, or Nimroud-bar-Cush...was a grandson of Ham, the unworthy son of Noah...Noah had brought through the flood the revelation of the true God... Ham, on the other hand, seems to have been all too readily affected by the apostasy that brought the flood, for he shows no evidence of self judgment... His name...means 'swarthy,' 'darkened', or more literally, 'the sunburnt'. And the name indicates the state of the man's soul...darkened by light from heaven...(Ham) begot a son named Cush, ('the black one'), and he became the father of Nimrod, the apostate leader of his generation.

Ancient lore now comes to our assistance, and tells us that the wife of Nimrod-bar-cush was the infamous Semiramis the First. She is reputed to have been the foundress of the Babylonian mysteries and the first high-priestess of idolatry, the mother of every heathen and pagan system in the world. The mysteryreligion that was there originated spread in various forms throughout the whole earth...and is with us today,..and shall have its fullest developments when the Holy Spirit has departed and the Babylon of the Apocalypse (Revelation) holds sway.

Building on the primeval promise of the woman's seed who was to come, Samiramis bore a son whom she declared was miraculously conceived, and when she presented him to the people, he was hailed as the promised deliverer, This was Tammuz, whose worship Ezekiel protested against in the days of the captivity. Thus was introduced the mystery of the mother and the child, a form of idolatry that is older than any other known to man. The rites of this worship were secret.

Only the initiated were permitted to know its mysteries.

It was Satan's effort to delude mankind with an imitation so like the truth of God that they would not know the true Seed of the woman when He came in the fullness of time...

From Babylon this mystery-religion spread to all the surrounding nations...Everywhere the symbols were the same, and everywhere the cult of the mother and the child became the popular system; their worship was celebrated with the most disgusting and immoral practices. The image of the queen of heaven with the babe in her arms was seen everywhere, though the names might differ as languages differed. It became the mystery-religion of Phoenicia, and by the Phoenicians was carried to the ends of the earth. Astoreth and Tammuz, the Aphrodite and Eros in Greece, Venus and Cupid in Italy, it bore many other names in more distant places. Within 1000 years Babylonianism had become the religion of the world, which had rejected the Divine revelation.

Linked with this central mystery were countless lesser mysteries...Among these were the doctrines of purgatorial purification after death, salvation by countless sacraments such as priestly absolution, sprinkling with holy water, the offering of round cakes to the queen of heaven as mentioned in the book of Jeremiah, dedication of virgins to the gods, which was literally sanctified prostitution weeping for Tammuz for a period of 40 days, prior to the great festival of Istar who was said to have received her son back from the dead; for it was taught that Tammuz was slain by a wild boar and afterwards brought back to life. To him the egg was sacred as depicting the mystery of his resurrection, even as the evergreen was his chosen symbol and was set up in honor of his birth at the winter solstice, when a boar's head was eaten in memory of his conflict and a yule-log burned with many mysterious observances. The sign of the cross was sacred to Tammuz, as symbolizing the life-giving principle and as the first letter of his name. It is represented upon vast numbers of the most ancient altars and temples, and did not, as many have supposed, originate with Christianity.

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From this mystery-religion, the Patriarch Abraham was separated by divine call; and with this same evil cult the nation that sprang from him was in constant conflict, until under Jezebel, a Phoenician princess, it was grafted onto what was left of the religion of Israel in the northern kingdom in the day of Ahab, and was the cause of their captivity at last. Judah was polluted by it, for Baal worship was but the Canaanitish form of the Babylonian mysteries, and only by being sent into captivity to Babylon itself did Judah become cured of her fondness for idolatry. Baal was the Sun-god, the Life-giving one identical to Tammuz....though Babylon as a city had long been but a memory, her mysteries had not died with her. When the city and temples were destroyed, the high-priest fled with a company of initiates and their sacred vessels and images to Pargamos, where the symbol of the serpent was set up as the emblem of the hidden wisdom. From there they afterwards crossed the sea and emigrated to Italy. There the ancient cult was propagated under the name of the Etrusean Mysteries, and eventually Rome became the headquarters of Babylonians. The chief priests wore mitres shaped like the head of a fish, in honor of Dagon, the fish god, the lord of life (Dagon figures in the death of Samson, Jud. 16), another form of the Tammuz mystery as developed among Israel's old enemies the Philistines. The chief priest when established in Rome took the title of Pontifex Maximus, and this was imprinted on his mitre. When Julius Caesar (who, like all young Romans of good family, was an initiate) had become the head of the state he was elected Pontifex Maximum and this title was held henceforth by all the Roman emperors down to Constantine the Great, who was at one and the same time, head of the church and high priest of the heathen. The title was afterwards conferred upon the bishops of Rome, and is borne by the pope today, who is thus declared to be, not the successor of the fisherman-apostle Peter, but the direct successor of the high priest of the Babylonian mysteries, and the servant of the fish god, Dagon, for whom he wears, like his idolatrous predecessors, the fisherman's ring.

During the early centuries of the church's history, the mystery of iniquity has wrought with such astounding effect and Babylonian practices and teaching had been so largely absorbed by that which

bore the name of the church of Christ that the truth of the Holy Scriptures on many points had been (all but) lost, and rituals had been foisted upon the people as Christian sacraments and heathen philosophies took the place of gospel instruction. Thus was developed that amazing system which for a thousand years dominated Europe and trafficked in the bodies and souls of men, until the great Reformation of the 16th century brought in a measure of deliverance. (God's preservation of the truth will be studied in Church History.)

It is not too much to say that the false doctrines and practices found within Romanism are directly attributable to the union of this paganism with Christianity when Constantine the Great declared Rome to be a Christian Empire. It is thus concluded that the harlot represents all professing Christendom united in a single system under one head."

C. The Judgment of the Harlot

John clearly depicts the judgment upon this corrupt system in Rev. 17:16,17. The Beast, who was dominated by the harlot system, (Rev. 17:3), rises against her and destroys her and her system completely. Without doubt the harlot system was in competition with the religious worship of the Beast, promoted by the False Prophet, and her destruction is brought about so that the Beast may be the sole object of false worship as he claims to be God.

V. THE JUDGMENT ON THE BEAST AND HIS EMPIRE.

In tracing the campaign of Armageddon it has been seen how God judges the Gentile world powers and brings about their downfall. A fuller description of the judgment upon the Beast and his citadel is given in Rev. 18. There the political empire is seen to have been so closely united with the false religious empire that both are called by the same name, even though two different entities are in view in these two chapters. The destruction of the seat of the Beast's power is accomplished by a divine visitation of judgment by fire. (Rev. 18:8). As the major lines of prophetic revelation concerning the tribulation period have been surveyed it becomes obvious that the revelation of

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God's program for this period constitutes one of the major sections of prophetic study. The program for Israel for the Gentiles, for Satan, all reach a climax in that time immediately preceding the second advent of Christ.

VI. EVENTS FOLLOWING THE SECOND ADVENT

1. **Christ returns to earth (the second advent) bodily and literally before the millennial age begins (the premillennial view).**
2. **The O.T. saints are resurrected.**
Dan. 12:2; Isa. 26:19.
3. **The tribulation saints are resurrected.**
Rev. 20:3-5.
4. **Israel will be regathered. Matt. 24:31.**
5. **Israel will be Judged. Matt. 25:1-30.**
6. **The Gentile nations will be judged.**
Matt. 25:31-46.
7. **The Millennial Reign of Christ on earth 1000 years.**
8. **Satan is released and leads a brief revolt against the King. Rev. 20:2,3, 7-9.**
9. **The doom of Satan. Rev. 20:10 and judgment of fallen angels. 2 Pet. 2:4; Jude 6**
10. **The purging of the earth by fire.**
2 Peter 3:10-13; Matt 24:35; Heb. 1:10-12;
Rev. 10:11.
11. **The Great White Throne Judgment.**
Rev. 20:11-15.
12. **Creation of a new heaven and new earth.**
Rev. 21:1 (Isa. 65:17; 66:22; 2 Peter 3:13)
13. **The New Jerusalem. Rev. 21:2, 10-27.**
14. **Eternity Future.**

VII. LIFE IN THE ETERNAL CITY

- A. **A life of fellowship with Him.**
1 Cor. 13:12; 1 John 3:2, John 14:3;
Rev. 21:4
- B. **A life of rest. Rev. 14:13**
- C. **A life of full knowledge. 1 Cor. 13:12b.**
- D. **A life of holiness. Rev. 21:27**
- E. **A life of joy. Rev. 21:4**
- F. **A life of service. Rev. 22:3**
- G. **A life of abundance. Rev. 21:6**
- H. **A life of glory. 2 Cor. 4:17; Col. 3:4.**
- I. **A life of worship. Rev. 19:1; 7:9-12.**

**"Worthy is the Lamb that was
slain to receive power,
and riches,
and wisdom,
and strength,
and honour,
and glory and blessing."**

Rev. 5:12

Amen.

STUDY QUESTIONS FOR PROPHECY IV

1. The tribulation takes place between _____
and _____.
2. The tribulation lasts for _____.
3. Give two purposes for the tribulation (1) _____
(2) _____.
4. The tribulation is called "the _____ of Daniel".
5. List the 3 parts which make up the book of Revelation:
 - a) _____
 - b) That which _____ chapter 2, 3.
 - c) _____
6. The 24 Elders represent _____.
7. Who is the restrainer? _____ and where is he during the tribulation? _____.
8. Who are the two witnesses? _____.
9. The image of Daniel 2 represents 4 Gentile world powers, they are:
 - 1) _____ 2) _____
 - 3) _____ 4) _____
10. Who is the Beast, _____ and over whom does he rule? _____.
11. Who is the False Prophet? _____
What is his sphere of influence? _____.
12. The powers aligned against the Roman empire at the end of the
tribulation are: (1) _____ (2) _____
(3) _____.
13. Who wins the battle of Armageddon? _____.
14. Antichrist is a: (1) person (2) system (3) religion CIRCLE ONE
15. The Judgments in Revelation are depicted by (1) _____
(2) _____ (3) _____.
16. Who is the Harlot? _____ Who destroys her? _____.
17. I have read _____% of the printed notes for Prophecy IV.
18. I have looked up _____% of the Scripture references.

EXAM QUESTIONS FOR PROPHECY IV

Student's Name: _____ Teacher's Name: _____ Date: / /

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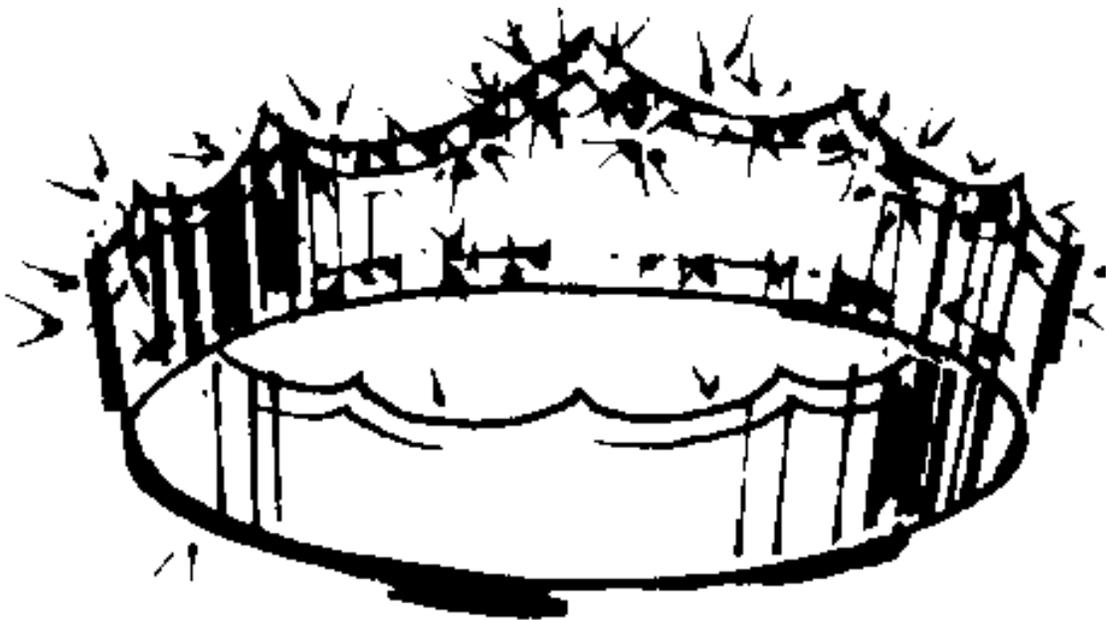
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Prophecy IV

from
THINGS TO COME

by
J. DWIGHT PENTECOST



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