

The End-

Times:

According to the

Word of God

Dr. Michael A. Coleman

(c) 2010

Table of Contents

Preface	p. 3
Introduction [<i>The Soul and the Spirit of a Person</i>]	p. 7
Section I: Earth's Events Prior to the Tribulation	p. 11
Chapter 1: The Revelation Vision	p. 12
Chapter 2: Ephesus and the First Love	p. 15
Chapter 3: The Warning Signs of Christ's Return	p. 18
Chapter 4: The Pre-Tribulation Rapture	p. 21
Chapter 5: The Judgment of the Righteous in Heaven [<i>The Five Crowns</i>]	p. 25
Section II: The Seven-Year Tribulation Period	p. 31
Chapter 6: The First half of the Tribulation [" <i>The Antichrist</i> "]	p. 32
Chapter 7: The Church of the Tribulation	p. 39
Chapter 8: The Last half of the Tribulation [<i>The Great Tribulation</i>]	p. 42
Section III: The Transition from the Old World to the New World	p. 45
Chapter 9: The Heavenly Wedding [<i>The Marriage of the Lamb</i>]	p. 46
Chapter 10: Preliminary Procedures that occur on Earth [for 75 days] Prior to the Millennium [<i>First 30 Days; Next 45 Days</i>]	p. 51
Chapter 11: The Earthly Reception	p. 54
Section IV: Major Events Following the Tribulation	p. 59
Chapter 12: The Binding, and Imprisoning, of the Devil	p. 60
Chapter 13: The Millennium	p. 62
Chapter 14: The "Great" White Throne Judgment	p. 71
Chapter 15: The New Heaven, Earth and Jerusalem	p. 81
Conclusion	p. 85
Endnotes	p. 88
Appendix A [The Order of events in End-Times Bible Prophecy]	p. 95
Appendix B [A Glossary of Terms]	p. 96
Bibliography	p. 103

Preface

This work is the product of a lifetime of studying Bible prophecy. This lifetime endeavor began when I was sixteen years old and took a class at Calvary Bible College in Kansas City, Missouri. The class was simply called, "Prophecy." It was filled with adults and was taught by a highly regarded professor at the college, Edgar T. James, Th.D. Dr. James had to grant me, the only kid wanting to take such a class, permission to be enrolled as a student. I was so delighted to be attending Calvary Bible before graduating from high school. I was now going to become proficient in Bible prophecy, even though the certificate I received upon completion of the course said that it was an Evangelical Teacher Training Association course. This course was actually one of several which were a part of a curriculum for certification as a church-based teacher. It was not a Bible college course, but it was a course on Bible prophecy taught by a Bible college professor. I was off and running.

As I continued to study Bible prophecy I found myself taking every opportunity I could to share my learned information with those who seemed interested. After I became a minister I designed and taught a course on Bible prophecy in my church in Hermann, Missouri. This was initiated primarily at the request of one of my parishioners. This was my first course on the Book of

Revelation and end-time Bible prophecy and I completely designed the course myself. This parishioner was well-versed in the Book of Revelation but only understood basic concepts. He was my most involved student. This course was so successful on the local church level that I offered it again on a few other occasions in various churches in which I served as their pastor.

I later pursued earning my Doctor of Theology degree in Eschatology [Bible prophecy] from a theologically conservative seminary. In addition to the required doctoral level courses I had to take in this program I had to complete a dissertation project. This requirement for graduation consisted of writing two commentaries: one on a book of the Old Testament and one on a book of the New Testament. In the area of eschatology the recommendations included, as a pair, Ezekiel and Revelation. I chose this option. I completed a chapter-by-chapter commentary on the Book of Ezekiel. I also completed a verse-by-verse commentary on the Book of Revelation. I earned a grade of “A” on each and received by Th.D. for the effort.

Ten years later, after retiring as a pastor and becoming a hospice chaplain, Bible prophecy once again became a central focus of mine. This focus was somewhat accidental. It began as the result of a visit with a hospice patient. As we talked about the end-times prophecies in the Bible I decided to make a list for him to study of relevant scriptures that addressed the various themes involved. When I

presented him with the three pages of sequential passages that told the story of the end he was excited. He took the papers, as he calls them, and began studying them. He decided it was his calling to make copies of these verses and hand them out to everyone he encountered. He gave them to his hospice nurses, his oxygen supplier, his pastor, his relatives and on-and-on. He began duplicating these three pages twenty or more at a time. When he depleted his supply he would take his original and have more made from it.

I decided that this was an outreach I could not ignore. I was invited to preach a revival that over a three-night weekend in a General Baptist Church. I took the end-time verses that I had given to my patient and prepared my messages and power-point presentations. This “End-Times Bible Conference,” as we decided to call it, was attended and excitedly accepted by another pastor who asked me to conduct the same study in his church. We did his study in three sessions on one Sunday. The sessions were recorded and placed on a DVD for distribution. I gave a copy of the DVD to my hospice patient and he has been showing it to everyone that he can gather into his home, requiring of them that they watch it. His demeanor is gentle and it is difficult to say no to him since he is not physically well and since he is facing his death.

I decided that I wanted to place the entire DVD online for the whole world to view free of charge. The DVD presentation is now on GodTube.com.¹ In the revision of the notes from this conference video I prepared the basis of a study guide to accompany the viewing of the DVD. I then proceeded to flesh-out my notes and develop them into this book. My hope is that this book would go hand-in-hand with the video of the conference. I believe that this book is unique and that it will enlighten and illuminate the reader to understand the plan of God for humanity. I want to thank you Dr. James, and to my parishioner friend and most especially to my hospice patient. You are all a part of this product.

Introduction

The Book of Revelation is actually written to us today.¹ We are indeed the final generation before the end of time, as we know it, occurs. If we are the final generation on earth before the return of Christ, then we must watch and pray for that return of Christ to this earth. We need to understand the meanings of the revealed book which is to be opened to that generation that will see their fulfillment.

It seems to me that the dream of most of the dictators of the modern world was, or is, to build a utopian kingdom. For example, Adolph Hitler envisioned the Third Reich, a thousand year period of the peace and prosperity that was long over-due to the German people. The error of the thinking of these dictators lies in the fact that you cannot force people to build a kingdom of peace. You cannot legislate honorable behavior into existence. And you cannot control the minds of the weak in order to make this happen. History has proven repeatedly that after a few decades, or even centuries, folks will rise up and a revolution will ensue.

Jesus Christ, the victorious conqueror, knew from the beginning what it would take to build a kingdom of true world peace. He knew that before you could require men to get along with one another and seek their fellow human's welfare you must change the heart and soul of the individual citizen. Religion can make strides

toward moving a person from darkness toward light. However, darkness is the addictive plague of the unconverted human. Just when s/he develops the desire to move toward the light, the darkness lures that individual back into old habits and attitudes.

The Soul and the Spirit of a Person

The soul of a human being is that mystical essence (which) that is composed of their mind, their will, and their emotions.² If the soul of a person is not converted the person cannot be trusted to act in the most magnanimous and selfless manner at every moment of their entire life. However, if a soul is converted then the mind of that individual is potentially focused totally upon Christ-like thinking. The will of that individual is potentially focused totally upon the nature of God's grace and steadfast love toward everyone. The emotions of that individual are potentially focused upon living a life of joyous praise and an abundant-life-attitude that could conquer all the things that despair could ever throw at him/her.

The Apostle Paul stated that we must renew our own minds. Paul also told us that this is a daily effort.³ However, we cannot remove the curse of Sin without our own spirit being washed and regenerated by the Holy Spirit.⁴ The spirit of a person is different from their soul.⁵ Scripture calls the spirit of a person, the "candle of the Lord,"⁶ and that candle can become quickened⁷ by the lighting of that candle by a

God who does not want His creation to live in darkness. Upon repentance by the creature, God then “zaps” the spirit of a human so that s/he becomes converted by the power of the resurrected Christ. By this power the person becomes “saved.” But it is actually the spirit that is saved by God, not the soul. The soul becomes eligible for renewal into the mind of Christ, but we have to discipline our own minds, our own wills and our own emotions in order to save our soul.

When the end-time prophecies say that we shall be “caught-up,” and the dead in Christ shall also rise up from their graves, the body, soul and spirit together will be made perfect⁸ upon entrance into the portal of Heaven. The Word of God also states that upon death the spirit of a person goes back to God who gave it.⁹ The truly redeemed will be taken to Heaven and the work that Christ did on the cross will become the judgment for their sins. Their souls shall be made perfect in their flight up in the air. Their bodies shall also be made perfect in their flight upward. And we shall inherit crowns, or rewards, for our works which will determine our duties and responsibilities in the Kingdom of God here on earth.

The Revelation of Jesus Christ is filled with answers to life’s basic questions. Who are we? Why are we here? Where do we go when we die? What do we do after we die? Is there true justice in the universe? Is there mercy for all those who truly deserve it? Now is the time for the opening of the books and we are the

generation that stands at the threshold of the end of the world as we know it and the beginning of the world to come. And we have truly longed for its arrival.

Section One:

Earth's Events

Prior to

The Tribulation

Chapter One:

The Revelation Vision

The Apostle John begins the Book of Revelation with a vision of a heavenly menorah, or seven golden candlesticks, in which the resurrected Christ stands in the midst. This is important because the Book of Revelation begins, and ends, with Christ. Here our Lord and Savior is the Judge. This is really a message to those of us who are about to be judged.

John receives this vision of the glorified Christ and describes him to us.¹ He is wearing a white garment (as a priest), and a golden girdle around his “paps”², holds the seven stars (or angels)³ and the seven angels (or ministers) in his hand. He has a sharp sword coming out of His mouth. Everybody wants Jesus for their Savior – but John sees him as, “the Judge.” He is adorned with white and gold, has white hair, and will bring closure to this thing called SIN. If you are disgusted with SIN – God tells us it is going to end. As I said, he describes the seven angels and the ministers, or pastors, of the seven churches.⁴ John is very familiar with these seven churches of Asia Minor, since they make up the Roman postal-route around the Mediterranean Sea. Therefore, if John was to get a message out to the people that Rome would not understand, or want to confiscate, he would write it in code

language and send it out to his friends and contacts via the Roman postal route. No one wanting to speak out against Rome would utilize this tactic. No one except John.

There was this seminary where young men and women were being trained to go out and become ministers. This seminary was small and did not have a gymnasium and the students wanted to have an opportunity to play basketball. So the seminary made an agreement with the local high school nearby in which their students, at certain times, could come over to the school and play basketball. One day when some students were entering the high school there was an old Janitor sitting in a chair down one of the hallways near the gym. He overheard the seminary students talking about how difficult their class on Revelation was to comprehend.

The janitor looked up and asked the students what was the problem. They told him about studying the Book of Revelation and how difficult it was to understand. He replied that Revelation was not difficult to understand – it was really quite simple. They laughed and asked him, “Do you mean to tell us that you understand the Book of Revelation?” He nodded in the affirmative. They asked him to tell them about what it means. He replied, “Oh, that’s simple! It means: Jesus wins!”

The simplicity of the Book of Revelation that overcomes the difficulty of all the images is simply that Christ wins. Be of good cheer, Christ wins. Do not be afraid, Christ wins. Let not your hearts be troubled, Christ wins.

Chapter Two:

Ephesus and the First Love

John was most familiar with the Church of Ephesus¹ since he was their pastor for some time. Christ begins his first letter to his “best” church by complimenting them. He is pleased, especially with their “church-trials.” They have persevered and are truly the model-church. And yet, Christ is disappointed with this great church. He tells them that they have left their “first love.” He in no way questions their salvation, only the fact that they have left their first love. He tells them to remember, repent, and do the first works over again.² Our salvation is not dependant upon our works so Christ has to mean something else. We must love the fact that He is coming again: and this is the first love. The first love gets you past yourself – then you can focus on others through the first love.

Our Lord himself told his followers to watch for his return.³ We need to watch for such things as the modern state of Israel discovering oil – which it seems to soon becoming a reality. We also need to look for the state of the Church, and whether or not it can still be referred to as, “the Church Triumphant.” We need to assess ourselves and ask if we are where we should be with the Lord. Are we ready to go when he calls us home?

Paul offers a crown for those saints who earnestly “love,” and long for “his appearing.”⁴ In Revelation Christ tells us that the “over-comer” will get to eat of the Tree of Life in the midst of the Paradise of God.⁵ But what do we need to overcome? What is the most deadly weapon that the Devil can use against true believers? It is not to get them to sin outright. That may work on some, but no true believer wants to sin outright. Instead, Satan can conquer us if he can merely get us distracted from watching and praying for Christ’s imminent return.

The Church cannot afford to adopt the mantra of the lost. They say, “The Lord probably will return, but I don’t believe it will be in my lifetime.” Only watching and praying for the Lord’s return will re-establish us and keep us on fire for Him.⁶ This watching and praying for the return of the Lord is the “first love.”

In order to do the first-works over again we simply need to remember that he is coming for a church that is prepared, repented of its distractions from the immediacy of that return, and does the first-work over again. That can only be accomplished by reading the Word, praying and re-establishing a daily routine of awareness of Christ’s coming to rapture us out of this sinful world.

Chapter Three:

The Warning Signs of Christ's Return

The warning signs are a good place to start. Christ told his followers they would not have to be confused about when he would return. He said he would come back and there would be a series of warning signs that would indicate how soon that return would be. He mentions the first and major warning sign: the budding of the fig tree.¹ In 1948 the nation of Israel was reborn, causing the prophecy clock to begin ticking again. What generation was he addressing? Not the one to which he was speaking, but to the one that would see the fig tree bud.²

The second sign was that Jesus said it would be like Noah's day.³ The Bible says that in Noah's day it had not ever rained in the entire history of humans.⁴ It had to have seemed extremely odd to talk about a flood when you have never seen rain. It would sound about as crazy as talking about a rapture of only true Christians. Noah not only built a ship for his family's escape of the doom to come, but he also built a floating zoo. After all, no truly loving God would send a global disaster to destroy everyone on the planet, save a few. Noah's sermon was a hard one to sell on a variety of levels. Actually, the example of Noah is quite appropriate. When the flood ended Noah and his family were given the responsibility to build a new

world. When we return to earth with the Lord we will be given the responsibility to build a new world also, one called, “the Kingdom of God.”

You see, for the folks of Noah’s day, life was going on and everybody did their thing and no one knew, or seemed to care, and the flood came and overtook them. It is a perfect sign for today – nobody knows and nobody cares! Why? Because they all have forgotten their first love. When you forget to say, “even so, come quickly Lord,” you forget to stay prayed-up. You forget to love your neighbor as yourself. You forget to read the Word daily. You forget that others are just as important to Christ as we are – including the mean and hateful ones.

The third sign is also from Jesus. He told us that people will become lawless and because of that they will stop loving and caring for one another.⁵ I believe we are living in a day in which lawlessness abounds and crime, for many, is a way of life. During riots, or natural disasters, people loot abandoned stores and/or warehouses and think nothing of it. Some even go to church the next Sunday and tell the folks that God answered their prayer and blessed them with some new clothes, food, etc. God does not bless stealing.

I grew up in the city where folks lived in huge apartment complexes and no one seemed to want to know their neighbor. People have stopped caring for one another. People are robbed for a few dollars. Old women are raped. Young

children are victimized and often slaughtered by sexual deviants; and this is occurring at an ever-increasing and alarming rate.

The fourth sign is from Daniel. He informs us that our knowledge shall increase.⁶ It has been said that we have learned more and achieved more in the area of technology in the last fifty years than mankind has experienced cumulatively over the last five millennia. We can credit several things for this awareness. First, there was the space program. The technology gleaned from the space program has drastically changed our lives. Everything from tang, to contact lenses, and micro-circuits could not have become second nature like they have without the exploration of outer space.

Chapter Four:

The Pre-tribulation Rapture

You see, the Pre-Tribulation Rapture¹ will occur as, or when, an all-out war breaks loose in the Middle East. I will not be here when this happens. This is a sign to watch for. The Antichrist will bring peace to the Middle East and be declared: a “Man-of-Peace.” A Jewish temple will be built, a sort of Tribulation-Temple. At, or around then, the Lord will instruct an angel to blow a trumpet and the church will be caught-up in the air. The dead in Christ shall rise and then we which are alive will be caught up and join them in the skies.² It says that we will be transformed into our glorified bodies and arrive at the portal-gates of heaven. This entire rapture event will occur, “in the twinkling of an eye.”³ General Electric has determined that an involuntary eye-blinking occurs within one-eleven-thousandth of a second.

When Gabriel, and there is some indication that it will indeed be Gabriel, blows his trumpet then we will be caught up in the air and transformed. Then the tribulation will begin here on the earth. Now, we are not escaping the tribulation because we’re better than those who have to endure it. Instead, the righteous ones

are being taken out of the picture so that God can judge, punish, and convert the Jews. The Tribulation is not for us, nor is it for the Antichrist -- it is for Israel.

During the tribulation of seven years the Jews will accept Christ as their Lord and Savior and will develop an evangelistic-corps of 144,000 “Jews-for-Jesus,” who will set about to convert those who were left behind at the rapture.⁴ After we arrive in heaven we will receive a white robe and a white stone, or “famous book,”⁵ as a sort of Ralph Edwards,’ “*This is Your Life.*”

As a kid, I grew up watching “This is Your Life.” I was impressed with how Ralph Edwards would take out the book of a person’s life, share their story, and then they would hear a voice from their past, who was behind the curtain, and that person would then come out and greet the honoree. Their official website gives us a summation of the program which, to my knowledge, is no longer being aired – but should return in syndication.⁶

On this stone, or in this book, will be a new name written.⁷ A new name shows a new relationship with a new “owner.” In the traditional wedding ceremony the bride takes on a new name, the name of her husband, for she is now his “property.” In Alex Haley’s novel, **Roots**, he shows how that in American-slavery the slave is always given a “new name.” This is usually a “plantation name,” and

the slave is never allowed to refer to his/her native name. Kunta Kinte was renamed “Toby,” and he could never utter the name Kunta again.

The scriptures reveal this same relationship through the concept of the “doulos” bond-servant.⁸ In Bible days when a slave is given his freedom he may leave the master’s house. If he loves the master and does not want to leave, he may deny his freedom and remain a slave. Another option was given to the freed slave – the option to become a “doulos” bond-servant. This status allowed the freed slave to voluntarily request that an awl be bored into his earlobe and a golden ring placed in his ear and permanently sealed shut. This is a decision that cannot be reversed. The doulos bond-servant says, by his decision, that although I am free to do whatever I wish, I choose to be permanently bonded with my master. I will serve him with my life and I will be a living witness to the love that my master has for his devoted servant. The doulos bond-servant is the relationship the true Christian experiences with his Lord and Master, Jesus Christ.

Jacob’s had to undergo a name-change from “Self-Serving-Jacob” to “Servant-of-Humanity-Israel.” This was the result of a wrestling match at the River Jabbok with an angel of the Lord. From this wrestling match Jacob was left maimed and blessed.

And then in heaven we will be judged for our works only. When Jesus died on the cross and paid the price for our sins, he took the judgment of those sins upon himself. We will never have to be judged for our sinful nature. That is what the Cross was all about!

Friends, we have been taught all our lives that He is coming back for a Church without spot or wrinkle – but where is that church; I've never seen it, and I've seen a lot of churches. And, if I did see it the minute I walked into the door it would become corrupted because I entered it. I do know what this means, but we must face a judgment of our Works.

Chapter Five:

The Judgment of the Righteous in Heaven

At the Judgment Seat of Christ, the Bema, all of our deeds and actions will be revealed and will be passed through the judgment fire conveyor-belt.¹ The Jews today call their pulpit and platform the Bema. The Heavenly Bema Judgment Seat of Christ will be glorious, and full of grandeur. And here we will be judged for the works that we did on this earth in our flesh. This judgment will refine gold, silver and precious stones, like the Olympics, through fire in which they will pass and come out refined and polished into a crown.²

The acts we did here on earth will be tested for motive and intent to honor God in Christ. Those deeds done here on the earth that were hypocritical, pretentious, or just self-fulfilling are referred to as, “wood, hay and stubble.” They will be consumed in that fire resulting in a bucket of ashes instead of a crown.

The Five [or Six] Crowns

The Bible mentions five crowns and I have added a sixth crown, the cardboard crown, because it is made of paper and will burn up. The first crown is called, an “**Incorruptible Crown.**”³ This crown is for the saint who has mastered their soul and spirit, has overcome the lusts of the flesh, and has attained a real maturity in the

Lord. These are they that we used to refer to as being, “stayed-on-Jesus.”⁴ This is the saint who has the respect of all those who knew him/her. This is the fully developed Christian in the Lord.

The second crown is called, the “**Crown of Rejoicing.**”⁵ This crown is for those who remain in his presence until the time of his returning. These folks are prayed up and stand in the favor of the Lord God unfaltering.

The third crown is called, the “**Crown of Righteousness.**”⁶ This crown is for the steadfast believer who longs for the appearing of the Lord. This is the “first-love” crown. Do you see a theme developing here? These folks are on the watch for the Rapture and then for the Second Coming of Christ in the clouds. These folks are temporary citizens down here and are homeward bound. They may not be ready to die, but they are certainly ready to fly.

The fourth crown is called, the “**Crown of Life.**”⁷ This crown is for those who endure temptation and trials and trust in the Lord, both for forgiveness and for strength. This is especially for those who love the Lord at all costs. All you have to do to receive this crown is love him and trust in him for whatever trials you have to endure.

The fifth crown is called, the “**Crown of Glory.**”⁸ This crown is the crown of the pastor. They feed the flock and over-see the spiritual journey of the believers. This crown is for those who have served God’s flock diligently with no regard for fame or fortune. This is the true servant of God. This crown is especially fashioned for servant-leaders, such as: all Teachers, Preachers, Missionaries, Youth-Ministers, Chaplains, etc. If you are responsible for a flock, or a specific portion of a flock, then you are in the process of forging your own crown of glory.

And finally, the “**Crown of Ashes.**”⁹ This is the Crown for doing all the right things for all the wrong reasons. This heap of burnt-up-intents is given to the saved person in heaven who never really served God with a pure heart, but always felt that their own greed, or ambition, made them insincere. There are many pastors, and church-workers, that fit in this category. The burn-out rate among pastors is about 70%. A pastor’s job is to comfort the afflicted, and afflict the comfortable. However, the comfortable can afflict back.

When a pastor finds that the prophetic voice of God for a congregation is not received by a congregation, a conflict crisis occurs within that pastor. A choice has to be made whether or not to stand on principle and declare the “thus saith the Lord,” or to consider the consequences and not subject his/her family to the pain that the

decision would almost always create. And so, if the pastor chooses the safe route they tend to withdraw into a shell of superficiality. A mask is worn and a conformity of adaptability ensures a long-term stability of employment. The crisis this creates for a true “person-of-God” can be pathological. The pastor risks becoming someone the congregation can manipulate. S/he has to become the model Saint, but human enough to fit in with the gang. Pastoral families are subjected to a stress-level which the pastor finds incredibly difficult to micro-manage.

This is not new. It has been around for a long time. The Jews in Jesus’ day had a political and religious sect called the Pharisees. This group was the group that Jesus spent most of his time with, teaching and sharing with them. This is because they were the closest to Jesus in their theological positions. However, the Talmud has some things to say about their Pharisees. It says “there were seven sorts of Pharisees:

1. The ‘**Shechemite Pharisee,**’ – all for show.
2. The ‘**dashing Pharisee,**’ – appears to be overly pious.
3. The ‘**Pharisee letting blood,**’ pretends not to notice evil and bumps into trees cutting his head.
4. The “**depressed Pharisee,**” walking around doubled over and sad

5. The **Pharisee** that said, ‘What is my duty and I will do it?’ Or, “have I done it all? [a modest braggart]
6. The ‘**Pharisee of fear,**’ who does what he does from fear of punishment.
7. The ‘**Pharisee of love,**’ who does what he does from love; love for the reward of commandment, and not for the love of the commandment of his Creator; though they say of all these there is none to be beloved, but the ‘Pharisee of love.’”¹⁰

Pastors, the Old Testament Prophets were commissioned to give the people the word of the Lord; not the pastor’s word-for-the-day, nor the congregation’s word of assurance, but the word of the Lord. They suffered persecution and many were killed for their prophetic utterances, but they were true to their calling.

How, you might ask, did they make it to heaven without a purity of heart? I have known folks who seem to love the Lord, one-on-one, they just can’t seem to love His people. They will do what they have to do as a Christian, but secretly the only one they care about getting to heaven is themselves. Does that mean that they don’t love the Lord? No! I sympathize with these folks – most especially the pastors.

My attitude is this: don’t call me a “Christian,” it is an insult to the Lord. The word means “Christ-like,” and I am often anything but like Christ. I prefer to be referred to as one who is in the process of becoming Christ-like, but has not yet

made it. I have a healthy view of my own inadequacies. It has taken me sixty years, but I think that I have achieved it. Only God knows and can judge this person and the baggage they inherited from all they were exposed to. I do know that I would rather be in heaven with a bucket of ashes than to miss heaven altogether. We all have inherited baggage! We see through cracked lenses! We were born with metaphoric lenses which we have inherited from our parents whose lenses were cracked. Our responsibility on this planet is to pass on to our children lenses that are less cracked than the ones we received from our parents.

The reason our works are judged is so that, as we are allowed into the throne-room of God and Christ our Lord, we will have an opportunity to lay our crowns at the feet of the Lamb of God.¹¹ Revelation 4:4 tells us that we will be seated on Judgment Seats in order to be judges over others, and to pass judgment.¹² It also tells us that we shall be given crowns, by Christ, of gold signifying that we will become priests and kings unto God.¹³

Christ will be coming back on a horse [Revelation 19], accompanied by the Saints [that's us], and he will be carrying our Crowns with him. These Crowns get translated into our duties/responsibilities in the Millennial Kingdom.

Section Two:

The Seven-Year

Tribulation

Period

Chapter Six:

The First half of the Tribulation

Part A: *Introducing, “The Antichrist”*¹

Bible prophecy utilizes the ancient agrarian lunar calendar (in which a month consists of around thirty days and a year consists of around three-hundred and sixty days) rather than the modern solar calendar (in which some of the months vary in length but each year, with the exception of Leap-Year, consists of three-hundred sixty-five days).

The first half of The Tribulation will last three-and-a-half years, or forty-two months, or one-thousand two-hundred and sixty days.¹ This first half of the Tribulation is also called, “the Beginning of Sorrows.”² The Tribulation begins immediately after, or around the time, the Rapture occurs.³ The Antichrist is the first rider of the four horsemen.⁴ He rides a white horse, signifying peace, but this is not Jesus. He carries a bow without any arrows, signifying that he is a powerful leader who rules through peace and not weapons. He steps to the forefront of history when an all-out war breaks loose in the Middle-East. He initiates a seven-year peace-treaty between Israel and himself. He offers them military support and he agrees to build them a new temple in Jerusalem.⁵ They agree to his

peaceful terms. He builds the Jews a “Tribulation-Temple” to the specifications of a variety of respected rabbis in Jerusalem. The dedication of this new temple will be scheduled to occur just prior to the Passover celebration [traditionally, the re-instatement of the sacrificial system in the Temple would occur at the beginning of the Feast of the Passover] of that era [year one of the Antichrist’s reign].

The prophet Daniel⁶ identifies his (the Antichrist’s) kingdoms and how he will build a one-world coalition. King Nebuchadnezzar’s dream was about a ninety feet high statue with a head of gold, representing Babylon. His chest and arms were made of silver, representing the Medo-Persian Empire. His belly and thighs were made of silver, representing the Medo-Persian Empire. His belly and thighs were made of silver, representing the Medo-Persian Empire. His legs were made of iron, representing the Roman Empire. His feet were made of a mixture of iron and clay, representing the Seleucids and the Ptolemies. And finally, there were ten toes on those two feet, which were also a mixture of iron and clay, representing a yet future kingdom, the Revised Roman Empire, or European Union. This coalition seems to exist today with thirteen nations, but will drop down to ten.⁷

Daniel tells us that each nation is dealt with through this seven-year period known as the Tribulation. He gives us four beasts that also define this Antichrist. The first beast is a lion, representing Babylon. The second beast is a bear, representing the Medo-Persian Empire. The third beast is a leopard, representing

Greece. And, the fourth beast is a terrible beast [or, dragon], representing the Roman Empire. Revelation 12 & 13 reveals a beast, or dragon, with seven heads and ten horns: Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, and a Revised Roman Empire. The Antichrist assumes all Power and, for the first half of the Tribulation, does not reveal his true intent, but is beloved by most of the world.

We are a theological accident – as “Gentile Christians!” There is, within theological circles, a phrase called, “the parenthetical gap.” Jesus said that he did not come to save the gentiles, but to save the lost House of Israel.⁸ And here is the first clue that we, the gentiles, are the accidental-Christians. When Stephen, the first martyr of the Christian Church, was stoned to death he gave a revelation to us. After describing all the incidents whereby God has offered unearned forgiveness to His people,⁹ the Jews, he states that he looked and saw the heavens opened, he saw the Son of Man “standing” at the right hand of God.¹⁰ What is significant is that this is the only passage in which Jesus is standing at the right hand of God. He is described in the other passages as “sitting at the right hand of God.” It seems clear to me that had the Jewish leaders accepted Christ as their Messiah Christ would have mounted the heavenly stallion and come back to the earth. He would have defeated the Roman empire and established the Kingdom of God a year or so after his

resurrection and ascension to the Father. But alas, they leaders not only denied everything that Stephen proved to them, they demanded his death, thus placing a death sentence upon themselves. Then, as Stephen died, Jesus sat back down awaiting until the end of the Tribulation upon which he will stand up, mount his heavenly horse and come back to earth again in order to finally make things right. This revelation of Stephen, the Church's first martyr, explains offers support for why we, the Gentiles, are the "accidental Christians."

The Jews throughout the scriptures were to be the ones carrying the gospel message of Jesus to the world, including to the gentiles. Within two decades after the death and resurrection of Jesus Christ, his own brother, James the Just, had already been selected by Peter, James and John to serve as the first Bishop of Jerusalem. He served until 62 AD. Following James' leadership in the Jerusalem Church was a series of relatives of Jesus that led the Jerusalem Church until 135 AD.¹¹ These bishops were Jewish Christians and maintained not only a theological purity, but also an initial familial blood-line that was so noticeable that it was recorded by early church historians as the rule of "the *desposyni*."¹²

This will, during the Tribulation, result in the greatest revival the world has ever known.¹³ This is evidenced by the passage in Revelation whereby 144,000 of

the Jewish people will be evangelize the world of the Tribulation. They were always supposed to do this.

When this prophecy was fulfilled God's prophetic time-clock stopped! It did not start up again until the fig tree began to bud. The gap between the stopping of the clock and its starting up again is called, "the parenthetical [or, parentheses] gap."

The Bible has, built into its narrative, special codes. One of these codes is the eschatological [end-time prophecy] symbolism of the "sacred weeks."¹⁴ What this means is that the holy Sabbath of Creation¹⁵ which ends a "week of days," or seven days in a week, is the first in the series of weeks. The Sabbath brought to Man a gift including both spiritual and physical strength.¹⁶ This is followed by what scripture calls a "week of weeks,"¹⁷ or forty-nine days.¹⁸ This is actually the period of time between the feast of the First-Fruits and the feast of Pentecost. Next is the "week of months,"¹⁹ which includes the seven months of the Jewish religious calendar which contains all seven of the Jewish feasts.

Now we can begin to see the pattern of the Sacred Weeks. The next set is called a "week-of-years,"²⁰ or, seven years.²¹ The ancient Israelites were commanded to work their land for six years and then give the land a Sabbath rest every year. This is followed by a "week-of-weeks-of-years,"²² or, forty-nine years²³

which includes the period of time between each celebration of the year of Jubilee. The Jews then recognized a “week-of-decades,”²⁴ or seventy years, which is the biblical life-span allotted to humans. This leads us up to the “week-of-weeks-of-decades,”²⁵ or four-hundred and ninety years. This is the period of time revealed to Daniel during which God will work through the Jews to fulfill His purposes in history.²⁶

Daniel not only told us that the Messiah will be killed, he actually told us to the day when the Messiah would be killed. Daniel predicted [some 500 years before the birth of Jesus of Nazareth, the Christ] that the Messiah will come, be destroyed, and the exact time-frame of the Tribulation.²⁷ He tells us that from the time of the going forth of the decree to rebuild the temple (which was issued in 457 BC), that four-hundred and ninety years would go by and the Messiah would be “cut off.” Now if we subtract from 490 years the date of 457 BC, we get thirty-three AD. The new calendar begins at 1 AD, because there is actually no 0 year, so we have to subtract one more year and then we get thirty-two AD, on April 2; accounting for the problem of the modern Gregorian calendar. Tribulation Jews will be referring to each of these verses in Daniel, Acts and Ezekiel. So, without naming him, or knowing him in the flesh and blood since of knowing, Daniel

identified the Messiah, along with the time frame in which he lived. He also saw the exact time in which the Messiah would be killed [or cut down].

During this first half of the Tribulation God will send the Two Witnesses to prophesy in Jerusalem in order to witness of God and Christ to the Jews.²⁸ They prophesy leading in the conversion of the 144,000 Jews to Christ. These Jewish evangelists proceed to convert the known world to a Jewish-Christianity.

Chapter Seven:

The Church of the Tribulation

The Church of Laodicea¹ is the least desirable of the churches. It is called, by our Lord, the lukewarm church. Christ said that he is so sickened by this church because they are neither hot nor cold – he just wants to vomit them out of his mouth. The Antichrist will not have a problem with this church. They are not hot, meaning they are not on fire for the Lord. They are interested in building the church, but not in winning the lost. They talk constantly about social justice, but hardly ever mention the imminent return of the Lord Jesus Christ [the first love]. They are strong in social justice, but weak in transforming lives spiritually.

However, they are not cold either. They go through the motions of religion but resist any movement of the Holy Spirit within the worship structure. They do preach about Jesus, but seem to never discuss the crucified Christ and resurrected Lord who will come again to judge all people. They function well as a “country-club-for-the-saints,” but fall short in actually being a “hospital-for-sinners.”

As of this year’s 2010 census there are currently 6,863,900,000 people here on this earth. About 10 years ago the PEW Research Center tried to assess, in ten

different categories, what a truly Born-Again Believer was like. They tested American churches across all denominational lines, and they came up with 10% of active church-goers were actually born again Christians. If you allow for all the modern world religions in existence today, you probably could take another 10%, or 1% of the global population, as being Christians. This amount would be 6.86 million Christians.

If you half that number globally [and that would be generous] then you could guess that about 3½ million Christians would possibly be raptured. That would still leave about 6.8 billion citizens who are left behind. Then if you allow for the Tribulation prophecies where as many as 1/3 of earth's population will be destroyed, then you have, as of today, 4.58 billion people who will likely be survivors of the Tribulation – and who will be earth-citizens during the Millennium.

In 1980, the world was considered at a normal level of population – with global over-population being a major concern in the years to come. Would we have enough food to feed our planet? The population of planet earth, immediately following the Tribulation will be at a comfortable level of what it was thirty years ago – 4.5 billion, at least.

This Laodicean Church is a program-centered church. Their philosophy is that people who need to find God can do so through the efforts of a Minister of

Programs. The family that needs to be praying together so that they can be staying together will find the answers to their spiritual quest in Friday-family-movie night at the church. This church has adopted the modern-era concept that all that glitters is gold. This modern-era church, like the original Church of Laodicea, is usually a wealthy church. It is the church where the best and most influential people of the community come together and network with one another, spiritually of course.

And yet, the Bible tells us in the Book of Acts what the early church was like. The First Church of Jerusalem met in houses. They secretly held services, including sharing communion, in each other's houses. They took box-lunches to the poor, the needy and the widows. They shared constantly about the love of God in Christ, and looked forward to his second coming. They were the "first-love" church. They are quoted as saying, "Silver and gold have I none, but such as I have give I thee."² And all that they had to give to the lost, the poor, the sick, and even the dead, was Jesus Christ and him crucified. And miracles happened. And the results of the types of miracles done in their day was that three-thousand souls were brought into the Church on a single day.³

This church will be alive and well during the Tribulation, and will probably fail to acknowledge that the Rapture has even occurred.

Chapter Eight:

The Last half of the Tribulation

Part A: *The Great Tribulation*

At the beginning of the second half of the seven-year long Tribulation period,¹ the Antichrist reveals himself as Evil Incarnate. He breaks the seven-year peace-treaty with Israel and sets up his throne in his Temple for the Jews in Jerusalem. He will put a pig on the altar he built for the Jews. He sets up an image of himself and globally transmits his evil message to the world that God hates the Jews and wants them destroyed. He murders God's Two-Witnesses – they resurrect, and are raptured. He is mortally wounded in the head, and he recovers. He unites with militant Islam – and for the remaining 3½ years, drives the Jews into exile, and hiding, at Petra (or, Bozrah).²

There will be established a world government, a world religion, and a world economic exchange. The Beast, or Antichrist, will establish his mark, name and number. You will not be able to buy or sell without it and to take it means you deny Christ and follow this instrument of Satan. It will be placed in either your forehead, or your hand. The reason you will not be able to buy or sell without it is that all

currency that we now use will be replaced by this computerized system. This will be a very costly chip!

Prophecy is dual in application. While something is going on in heaven we are told simultaneously what is going on down here on earth (i.e., in heaven, a censor; on earth, an Intercontinental Ballistic Missile).³

When the world is taken into global battles by the Antichrist, John records that giant locusts come up out of the bottomless pit and great clouds of smoke accompanies their arrival.⁴ They were commanded not to kill but to sting like scorpions and torment for five months. These locusts had iron breastplates and “the sound of their wings was as the sound of chariots of many horses running to battle.” John literally saw the future and in the midst of a nuclear war, and a Chernoble-type⁵ radiation leak, conventional warfare had exhausted its high-tech weaponry. Antichrist will revert back to Viet-Nam era helicopters; and these helicopters were the locusts that John saw. He had no concept of helicopters, yet he described them in detail.

In Ezekiel we see Gog and Magog,⁶ traditionally thought of as modern Russia, while still in the Antichrist’s coalition, attacks Jerusalem in the last part of the first-half of the Tribulation. However, another translation reveals “Rosh” as Turkey, instead of Russia. This Islamic Republic gives new evidence that the Jews,

in Jerusalem re-gathered in Jerusalem during the Tribulation, will face another onslaught by militant Islamists. The Koran is consistent with Ezekiel's battle of Gog and Magog.⁷ The Islamic states surround Israel and attempt to destroy her. Russia has recently supplied Iran with nuclear material. We need to watch the news each and every day for signs. God destroys them which infuriates the Antichrist.

The second-half of the Tribulation,⁸ called, "The Great Tribulation,"⁹ will see the sky roll back like a scroll,¹⁰ which indicates a nuclear mushroom cloud.¹¹ The sun will turn black,¹² or a full eclipse triggered by plagues and solar pollution. The moon will turn to blood,¹³ from radiation contamination, causing it to appear to be red. The star "Wormwood"¹⁴ will fall to earth and the water will become bitter and filled with poison from a Chernobyl-like radiation leak that kills many during this time. This is a time when people will cry for the rocks and mountains to fall down on them.¹⁵ You do not want to be here on earth for this.

Section Three:

The Transition from

the Old World

to

the New World

Chapter Nine:

The Heavenly Wedding

[The Marriage of the Lamb]

Christians today often confuse the “Marriage of the Lamb” with the “Marriage Supper of the Lamb.” However, these are two separate events that occur at two different times in history and at two different geographical locations. The “Marriage Ceremony of the Lamb and his Bride” occur in heaven after the Rapture and shortly before the Second Coming of Christ. The “Marriage Supper of the Lamb” is the festive dinner celebration which is a part of the wedding reception which will occur here on earth at the beginning of the Millennium.

The Bride of Christ will be made ready for her wedding.¹ The Bride is fully adorned in her bridal gown, which obviously follows the Bema Judgment Seat of the Righteous in Heaven.²

While the Church, as the “Bride of Christ,” is not mentioned in the Old Testament, Israel is referred to as the Wife of Yahweh. The prophets describe God’s nurture, courtship, and betrothal of Israel.³ The Prophets also dealt with Israel’s spiritual unfaithfulness; and finally her divorce from the Lord.⁴ In spite of this “divorce” under the Old Covenant God promises to restore his beloved wife to

himself at the close of the age in which we now live. This redemption and restoration of Israel, under the “New Covenant,” is clearly explained in the Old Testament.⁵

We can gain some insight into this matter regarding the marriage of the Lamb to his bride, the Church, by examining the ancient marriage customs of the Jews in Jesus’ day. The groom’s father selected, and gave final approval to, the choice of the bride. When the couple was very young, an engagement was arranged by the parents, usually with the help of a “matchmaker.” Then there were four stages involved in planning an ancient Jewish wedding. They were: 1.) the betrothal, 2.) the acceptance, 3.) the wedding chamber/the chuppah, and 4.) the wedding itself.

First, there was the **betrothal**. There were three main parts of this first stage. The first part involved a marriage contract, which required the consent of both the parents of the bride and the parents of the groom.⁶ The parents of the bride would pay a dowry to the bridegroom, or his parents. This was called the betrothal period which is what we would today call the engagement.⁷ The betrothal was binding and could only be undone by a divorce based on proper grounds.⁸

The young man prepared a Ketubah, or marriage contract (e.g., covenant) which he presented to his intended bride and her father. Included in this presentation was the “bride-price,” which was appropriate in that culture to

compensate the young woman's parents for their cost of raising her. This was also to be seen as an expression of his, the young man's, love for her, his bride-to-be.

As a model of salvation Jesus Christ is the Bridegroom and he presents to all of humanity his contract of salvation; and he then pays the price. The price for the redemption of the bride was to be Christ's suffering and sacrifice on the cross.⁹ This covenant was not the one that God made with Israel, but a new covenant, or ketubah, made by Jesus Christ with those who would believe in him within this Church-age.¹⁰ According to the New Testament, Jesus gave us a better (e.g., more personal) covenant with better (e.g., more complete) promises.¹¹

Second, there was the **acceptance** stage. To determine whether or not the proposal was accepted, the young man would pour a cup of wine for his beloved and wait to see whether or not she would drink it. This cup represented a covenant,¹² or, an additional contract. If she drank the cup of wine it meant that she accepted the proposal and they would then be betrothed.¹³ The young man would then give gifts to his beloved bride-to-be, and then he would take his leave. His fiancée would then have to wait for him to return to get her and collect her to himself.¹⁴

Third, there was the **wedding chamber** and the Chuppah (or canopy). As the young man would leave, he would announce to his bride-to-be, "I am going to prepare a place for you," and, "I will return for you only when it [the chamber] is ready."¹⁵ Once the young man left he returned to his father's house to build the

chamber, or their honeymoon-suite. This is what is symbolized by the chuppah, which remains a characteristic of contemporary Jewish weddings. The young man was not allowed to cut corners on the work and he had to get his father's approval before he could consider it ready for his bride.

If the young man was asked about the date of his wedding he would have to reply, "only my father knows." It was always up to the father to determine when the son had properly constructed their honeymoon suite. It would usually be a year, or so, before the young man could come for his bride. Meanwhile, his bride would be making herself ready so that she would be pure and beautiful for her bridegroom. During her time of waiting she would wear a veil whenever she went out of her house in order to show that she was spoken for [i.e., bought with a price].

Fourth, there was the **wedding**. After the wedding chamber was finished, the groom could come and collect his bride. He could return at any time, so the bride would have needed to make some special arrangements. In that ancient world it was the custom for a bride to keep a lamp, her veil and her other things beside her bed. Her bridesmaids were also waiting for this same hour and they had to have oil ready for their lamps.¹⁶ The wedding reception was for invited guests only, and they knew they had to be prepared and once the party made it back to the house the door was locked from the inside. There were no exceptions.

When the groom and his friends arrived close to the bride's house they would give a shout, and blow a shofar, to let her know to be ready. When the wedding party arrived at the groom's father's house the newlyweds then went into the wedding chamber for a seven-day-honeymoon. The groom's best friend stood outside the chamber waiting for the groom to tell him that their marriage had been consummated. Then all their friends began celebrating for the seven days that the couple were honeymooning. When the couple emerged from their honeymoon, there would be festive congratulations, and the marriage-supper [the wedding reception] could then begin.¹⁷

Once the wedding in heaven is over and the bride has been officially married to the Lamb, she is about to begin her new role in the new history of a brand new world. She begins her newly assigned duties by accompanying her husband as they descend from heaven on white horses, fully clothed in their wedding garments, for the wedding reception which will be held here on this earth.¹⁸ Now she, the Church, becomes the Queen of the Millennial Kingdom here on the earth, where she will rule and reign with Christ at his right hand.¹⁹

Chapter Ten:

Preliminary Procedures that Must Occur on Earth [for 75 days] Prior to the Millennium

Part A – the first thirty days

After the death of the Antichrist and his armies, there will be survivors who had not made war with the Tribulation Saints. These people who supported the Antichrist, and who are present in Armageddon after the battle, will be required to bury all the dead. This is the first step in purifying the land.¹ The House of Israel will supervise this national time of burial – which will last for seven months.

A careful reading of Daniel reveals that there is an additional seventy-five days that need to be accounted for between the end of the Tribulation and the beginning of the Millennium.² This seventy-five days corresponds exactly to the time between God's annual festival called, Yom Kippur (or, "The Day of Atonement") and Hannukah (or, "The Feast of Dedication"³). The Second Coming of Christ's first and foremost function is to bring judgment to the world. Therefore, the most logical date of his return would be on the official Day of

Atonement.⁴ Exactly seventy-five days from Christ's return would take us up to The Feast of Dedication, or Hannukah. This would be appropriate in that another early responsibility of our Lord when he arrives back on earth will be to cleanse, and rededicate, the new Millennial Temple.

During the first thirty days following the Second Coming of Christ from Heaven to Earth Jesus lands on earth in the Middle East. His first stop is Armageddon, where he defeats and destroys the Antichrist and his armies and followers. Christ then liberates the Jews at Petra (i.e., Bozrah) inviting them to follow him to the Mount of Olives. He descends upon the Mount of Olives, splitting it wide open and creating a river to flow through the bifurcated Mount of Olives. Here atop this split mountain Christ announces that He is "King of kings and Lord of lords." He invites all who will to come to the celebration.

Christ judges the nations of this world by separating all the survivors of the Tribulation into one of two categories: the sheep and the goats.⁵ The sheep are invited into the Kingdom, while the goats are left out. Then these survivors are judged according to how they have treated "the least of these," their fellow human beings. The people who were converted during the Tribulation were admitted into the family of God as Jewish-Christians who had faith in Christ and who kept the Commandments of God.⁶

Part B – *the next forty-five days*

During the next forty-five days God resurrects the Old Testament Saints, “who died not having yet received the promise.”⁷ The Old Testament Saints now receive their judgment at the Bema Judgment Seat of Christ, for the purpose of having their works judged in the same manner as the raptured Christians. These Old Testament Saints receive their wedding garments, which consist of a white robe of righteousness and a white stone with a new name written on it. They are given specially-crafted crowns that are determined by their service to God, the Father. Along with the crown(s) received, the saints are given titles and deeds which delineate their duties and responsibilities within the Kingdom of God.

This final pre-millennium forty-five days is actually an organizational period for the saints, Old and New Testament. This is a time in which the New Testament [and Church-age] Saints have been to Heaven, have been judged, and rewarded with crowns which are laid at the feet of God and Christ. It is also a time in which resurrected Old Testament Saints are also judged and rewarded. Their “crowns” have not been defined for us, however, their rewards have been subtly indicated in the New Testament Hall of Faith.⁸

Chapter Eleven:

The Earthly Reception

[The Marriage Supper of the Lamb]

The Bible, in Revelation, is very clear concerning the Antichrist and his outcome. Christ will return, from Heaven to Earth, exactly seven-years from the signing of the peace-treaty with Israel. Jesus Christ defeats the Antichrist by the sword of his mouth, at the very end of the Tribulation.¹ The “Marriage Supper of the Lamb” is not to be confused with the “Great Supper of God” which is an invitation for vultures and other carrion feeders to gorge themselves on the dead bodies of the wicked men of earth slain in battle during the campaign of Armageddon.² This feast is for the pure appetite of the vultures, etc., to come and partake of the flesh of the Antichrist and all his helpers.³

In the Rapture, we will be “Caught-Up” into heaven with resurrected and glorified bodies. Then, up there, at the BEMA Judgment Seat of Christ, we will be rewarded; and upon returning to the earth with Christ for the Marriage Supper of the Lamb,⁴ we will be given the special place God has for us! The Feast of Tabernacles⁵ includes the waving of palm branches. It is a great day and will most likely be the date selected for the inauguration of the Kingdom of God. This

initiation, and inauguration, of the Kingdom will begin with the Marriage Supper of the Lamb.⁶

In one of his visions,⁷ John saw and heard the heavenly multitudes praising God because the wedding feast of the Lamb—literally the “marriage supper”—was about to begin.

Though the marriage of the Lamb (Christ) to His bride (the Church) and the marriage supper of the Lamb are closely related, they are separate events, just as the wedding ceremony and the wedding reception of our day are separate events. In fact, these two events are often held at two different locations, just as the marriage of the Lamb will be in heaven right before the second coming, while the marriage supper of the Lamb will commence with the beginning of the Millennial Kingdom. The Old Testament Prophet Isaiah, nearly 700 years B.C., reveals that God has prepared a great feast for his people during the end-times.⁸ The Marriage Supper of the Lamb takes place shortly after the Second Coming of the Lord Jesus Christ; and the invited guests to this banquet are Old Testament and the Tribulation Saints.

Jesus suggested that a great marriage feast would be part of his final return to earth to be with his own. He used a number of direct, and indirect, references (most often via selected parables) to this festive meal. The marriage supper was anticipated by Jesus when he celebrated the “Last Supper” with his disciples.⁹

God has invited all people everywhere to come to the marriage supper.¹⁰ As I said in my Revelation Commentary,¹¹ the Marriage Supper of the Lamb “will be an actual, literal supper.¹² It will take place on the earth following the Second Coming of Christ from heaven with his saints.”¹³ But, lo and behold, before all flesh is destroyed down here, a Victorious Christ comes riding a white horse from heaven to stop this madness. This clearly has a forward look anticipating a future time.

This banquet cannot refer to anyone in heaven since the church (the bride) is the only redeemed entity in heaven. However, after the second coming when believers from other ages will be resurrected¹⁴ along with tribulation saints, both mortal and resurrected ones,¹⁵ these will be the invited folks who will be the guests at this celebration supper. Regarding the guests at this feast, Fruchtenbaum says:

“Hence, the ‘many’ who are bidden to attend the marriage feast on earth are all the Old Testament saints and the Tribulation saints resurrected after the Second Coming. While the marriage ceremony will take place in Heaven just before the Second Coming, the marriage feast will take place on earth after the Second Coming. In fact, it would seem that the marriage feast is what begins the Millennium or the Messianic Kingdom; the Church’s co-reigning with the Messiah will start with a tremendous marriage feast.”¹⁶

There are some New Testament passages that speak of Christ eating and banqueting in the kingdom which are references to the celebration related to the marriage supper of the Lamb.¹⁷

Jesus rebukes the Jewish leaders of His day who had rejected Jesus as the Messiah for the nation of Israel. Therefore, many others will come from the four-corners of the world to experience the celebrative, communal fellowship of the Kingdom of God. At the close of his earthly ministry Jesus inaugurated the Lord's Supper¹⁸ for the soon-to-be-born Church to participate until his return to get his bride. Jesus promised not to eat, nor drink, this festive meal again until the establishment of the Kingdom. What he meant was that he would not be celebrating his marriage supper in heaven before He descends at His second coming to the earth along with his bride.¹⁹ The marriage supper, or feast,²⁰ which might go on for days, is illustrated by Jesus' attendance at the wedding at Cana.²¹ Noted Bible scholar, John Walvoord, writes:

“As the marriage feast is the final stage, it should be clear that the Lamb has already come for His bride and claimed her previously in the rapture of the church. The marriage (Gr. gamos) is actually the entire ceremony subsequent to the coming of the bridegroom for the bride. In this marriage ceremony is the marriage supper (Gr. deitnon) which is the meal or supper proper.”²²

The actual marriage supper of the Lamb itself is specifically announced in connection with the Second Coming of the Lord Jesus.²³ Married life begins with the bride and groom in their house, a part of the Father's house, now here on earth. This is the Millennium. Several other incidental duties will have to be taken care of, including the cleansing and destruction of the Temple that was built by the

Antichrist.²⁴

Also, the erection of a new Millennial Temple will begin.²⁵ This Temple is more elaborate and beautiful than any previous Temple.

Section Four:

Major Events

Following

the Tribulation

Chapter Twelve:

The Binding, and Imprisoning, of the Devil

The first day of the Feast of Unleavened Bread, which occurred on the day after the Feast of Passover, was one of the annual Jewish feast-days.¹ In order for the Kingdom of God to function properly Christ binds up Satan and locks him up in a bottomless pit, for the entire thousand-year reign of Christ during the Kingdom of God.² This event will most likely occur on the first day of the Feast of Unleavened Bread, especially since this is the day in which all leaven must be removed from the houses of Israel. There really is no symbolic day that better defines the removal of the instigation of sin, the “leaven that leavens the whole lump”³ – which is Satan, that Old Dragon, the Devil himself, than this day.

God had warned the Devil that his days were numbered. He warned him that his [Satan’s] reign of evil on this earth would one day come to an end. This is that day. Any sinful thoughts, or attitudes, that might occur during the Millennium among the earth-citizens will not be because of the Devil. It instead would be because of the residue of sin that hovers over the soul of humans. Sin’s curse stains and corrupts the mind, the will and the emotions of humans. Satan does not have to be present to have left his indelible mark on earth-citizens. The removal of guilt is

the most difficult part of the conversion process. Even during the Millennium, without the Devil to continue to tempt a person, sin's influence has to be dealt with through the washing of regeneration and the renewing of the mind.

Chapter Thirteen:

The Millennium

Part A: A Christian Typology of the Seven Feast Days of Israel

The seven major festivals, or feast-days, of ancient Israel¹ contain type and shadows of God's Kingdom here on earth. Each of the Jewish feasts have a strong Christian symbolic significance. A look at each of the seven feast-days will reveal not only their meaning in the context of history, but also their institution into theocratic law in the coming millennial kingdom. There are basically two categories in which these feast-days fall: the springtime feasts, and the summer/fall feasts.

Phase I: the Springtime feasts

The Feast of the Passover: This feast always falls on the first full-moon of spring. It is from this festival that all others are calculated. This feast occurs in, or around, our April. This feast foreshadows Christ² as the Feast of Salvation. The spotless, innocent, Sacrificial Lamb is a type of Jesus Christ.³

The Feast of Unleavened Bread: This feast begins on the next night, immediately following the Passover celebration. The Israelites were commanded to eat the Passover with "unleavened bread," called the "bread of haste," bread which was flat, plain, not light and fluffy – in other words, "puffed-up." Unleavened bread pictures sinlessness;⁴ humility, an absence of vanity, pride, and sin. Paul instructed the Gentile Church of Corinth to "Keep the feast," because they were unleavened. He referenced this with Christ, the "Passover."⁵ Jesus was buried at the beginning of the Feast of Unleavened Bread.⁶

The Feast of the First Fruits: This feast is held on the Sunday following the feast of Unleavened Bread. The High Priest was to cut the very first sheaf of grain on the weekly Sabbath during the Days of Unleavened Bread. This meaningful ceremony pictured the first of the first-fruits; the very first sheaf of the springtime barley harvest. This type represents for us the Risen Christ. Since the Feast of Unleavened Bread lasts for seven days, one of those days would always be a Sunday. That Sunday would become the day on which the first fruits was celebrated. This is not only the resurrection of our Lord that is being foreshadowed, it is also the resurrection of the Church (or, body) of Christ.⁷

Phase II: the Summer/fall feasts

The Feast of Pentecost: This feast is also called: the “Feast of the Harvest,” and is also held on a Sunday, exactly 50 days after “First Fruits.” This feast occurs in the early part of summer; usually in late May, or early June. This is the classical “birthday of the Church of Jesus Christ.” This is when the Holy Spirit, with a loud, roaring sound like a rushing wind, filled all the room where the Apostles and others were assembled, when the Apostles appeared to have flaming crowns of fire atop their heads.

The Feast of Trumpets: This feast occurs on the seventh new moon of the year. God announces each of His great interventions by the sound of a trumpet. God has always called out His elect by the blowing of a trumpet. Only a few Jewish-Christians will be raptured with a much greater number of Gentile-Christians.⁸ The primary focus of this feast is the Return of Jesus Christ to this earth.⁹ Isaiah predicts that all Jews who do not go in the Rapture will be led by God back into their homeland – at the sound of a trumpet.¹⁰

The [Fast] Day of Atonement: This is the most solemn ceremony of fasting, not feasting. Here Israel is commanded not to eat or drink from sundown of the previous day until sundown on the Day of Atonement. The High Priest enacts a fascinating meaning-laden ritual. There are two types presented here in for form of two goats. One was “for the Eternal” and the other an “Azazel,” also called a “scapegoat.” The Azazel

goat was to have all the sins of Israel symbolically placed upon its head, and then was to be led in the hands of a “fit-man,” who would not allow the goat to turn back, into the distant wilderness where it would be released. One goat was sacrificed symbolizing an atonement for sin, a shadow of Christ’s impending sacrifice. The other goat was to be allowed to wander in the wilderness bearing, figuratively, the sins of Israel upon it.¹¹ The writer of the Book of Hebrews explains the deep meaning of this ritual.¹² The detailed ceremony of this day shows the necessity for Christ’s sacrifice to atone for sins; and how Satan will finally be bound unable to deceive the nations any more.¹³

The Feast of Tabernacles: This feast is held on the fifteenth day of the seventh month (or the 7th full moon) of the year. The Lord will establish his Tabernacle in Jerusalem¹⁴ and all the world will come every year to appear before the King and worship him.¹⁵ This feast is a foretaste of the coming Kingdom of God – the millennial reign of Christ in which thrones are promised and will be given out to glorified redeemed saints.¹⁶ We shall be like Christ.¹⁷ As King of kings and Lord of lords, Jesus Christ will “establish his *tabernacle* in Jerusalem,¹⁸ and all the world will come every year to appear before the King and worship him.”¹⁹

Christ comes to do battle with the Antichrist and defeat him.²⁰ He also comes to liberate the Jewish people, who are about to be annihilated by the Antichrist and his armies. But, he is not coming back by himself! He also comes carrying the crowns of the saints. We are coming down to earth with him, from heaven, in order to rule and reign with him down here for a thousand years. We will only be in Heaven for seven years. Jesus tells us the plan in John’s Gospel.²¹ In His Father’s house are many mansions. But this word “mansions” also means rooms, or offices.

He is really saying, “In my Father’s house are many offices, or positions of ruler-ship in His Kingdom.”

He reveals the secret in even more depth in Revelation.²² It is subtle, did you catch it? “To the over-comer [down here], Christ will grant to sit with him on his throne [down here] – as he overcame [down here] and has set down with his Father on His throne [up there]. Jesus said that he will rule and reign for 1,000 years [down here] – where he will establish his throne; and under him, the throne of King David will be established [down here].²³

Now, back to John 14, he said that our thrones of ruler-ship in his Father’s Kingdom here on earth will be set up, so that, “where he [Christ] is [down here on this earth] there we will be also!” When he comes back to earth – he stays! We come with him – and we stay! We will rule this earth, under him, for 1,000 years, This is what is meant by the Parable of the Talents. Planet earth is our duty-station, where one crown might equal five cities.

On the Day of Pentecost (Shavuot), God gave Moses the Torah. God came down from the fire and smoke of the mountain with a blast of God’s trumpet in order to establish His Covenant with His people. This is the birthday of the nation of Israel. On this holy day the priest would bring two loaves of bread into the Temple. In the new Kingdom of God, on this very day, Christ will ask for two loaves of bread

to be brought into the new Millennial Temple. This will symbolize the inclusiveness of both loaves of bread, the Jews and the Gentiles, into the full leadership and responsibilities of the new Kingdom.²⁴

This thousand year reign of Christ is called, “The Millennium.” The Old Testament refers to the Millennium.²⁵ The references to Zion in the Old Testament generally indicate King David’s re-established throne in Jerusalem.²⁶ Everything in the Kingdom of God will be under the rule of peace. The average life-span of the earth-citizens will be “as the days of a tree.” The trees over there in the holy land have been studied. They have cut them down and measured the rings. The average lifespan of one of the olive trees is five-hundred years, measured by counting the rings. This indicates a lengthy increase of lifespan for earth-citizens during the millennium. Also, Isaiah tells us that the un-repentant and rebellious child/teenager shall be killed at the age of 100. Rebellion in the Kingdom of God will simply not be allowed.²⁷ The military industrial complex shall cease to exist and all nations shall be required to live in peace.²⁸ The Prophet Daniel tells us that all that died in God’s favor before Christ will be resurrected and rewarded.²⁹ They will ascend from Sheol, where the Spirit of a person resides.³⁰ Our reward, our crown, is just the right to leadership in the Kingdom.

We are only in Heaven for the seven years that the Tribulation is going on down here on earth. But, that is not a bad thing; it is really a very good thing. Jesus tells us the plan. He taught that in his father's house are many mansions.³¹ But this word for mansions also can be translated: rooms, or offices; or positions for ruler-ship in Christ's Kingdom. Christ reveals the secret even more in Revelation.³² As he overcame and earned his right to sit with the Father on the Father's throne which is in Heaven, he assured us that if we overcome down here then we will earn the right to sit down with Christ on his throne which will be here on the earth during the Millennium.

Jesus said he will rule and reign for 1,000 years down here on earth,³³ where he will establish his throne and under him, the throne of King David will be re-established.

Now back to John 14 – he said our thrones of ruler-ship in his Kingdom on earth will be set up so that, “Where he is, there we will be also!” When Christ comes back to earth, he stays! We will come back with him, and we will stay! This thousand-year reign of Christ is called “The Millennium.” And all that died in God's favor before Christ will be resurrected and rewarded.

Our reward, our crown, is just the right to leadership in the Kingdom of God—along with Christ. I want to be on that team, and not a bench-warmer in heaven.

At the beginning of the Millennium, following the Wedding Reception, Christ will issue our roles and responsibilities within Kingdom-leadership. Those human survivors of the Tribulation will be placed under our jurisdiction. We will assist Christ, under King David, and the twenty-four elders, in establishing a Judeo-Christian global empire.

God has promised that during the Millennium we will be blessed by The Great Jubilee.³⁴ This is a renewal of the earth symbolic of the Jubilee of ancient Israel. This was a lying still of the land allowing it to flourish. It was celebrated as a holy festival from God on the fiftieth year during which all debts were forgiven and the land reverted back to its original family owner.³⁵ There will be the establishing of government offices all over the world. These new facilities will publish the new laws of the Kingdom of God here on the earth.³⁶ At the end of the seventy-five days, day seventy-six will begin the Kingdom of God.

Part B – Projections of Millennial Rewards / Responsibilities

In my commentary on Ezekiel I give some examples of how some of the Old and New Testament Saints might be rewarded in the Millennium.³⁷ I speculate on such rewards as they are based on the work and responsibilities during their

missional work on earth before they died. The first inauguration, following Christ's inauguration as "King of kings and Lord of lords," is the re-establishment of King David of the entire nation of Israel (the twelve tribes) and the twelve Apostles of Jesus Christ. Father Abraham will be placed over King David and the Israelites, as well as all the gentiles. He will be teamed up with Isaac and Jacob in a governing triumvirate. Joseph will be re-united as a king over one of the twelve tribes of Israel, and possibly the Secretary of Agriculture over the global kingdom.

Peter, James and John will be asked to lead a Christian triumvirate as an Executive Committee under King David. Elijah and Moses will lead the new kingdom, under the triumvirate of the Fathers, in all Church and State issues. Ephraim and Manasseh will become leading nations in the kingdom. Daniel will most likely be placed in the highest position of governance over all the gentiles in the kingdom, directly under Moses. Assisting Daniel will most likely be Shadrach, Meshach and Abednego as a political triumvirate of regional governors.

The Apostle Paul, Apostle to the Gentiles, will probably be over all gentiles of the kingdom. Noah will be the designer of global boundaries and establisher of regional territories. Job, the builder, will probably become the Director of Global Urban Renewal. He will probably be assisted by his top aid, Zerubbabel. And the

Church leaders for the last two-thousand years will be rewarded according to the dynamic and powerful ministries each of them established and maintained.

We will rule this earth, under Christ, for 1,000 years. And we will be placed over the angels. We will be equal with Christ: heirs and joint-heirs to his promise.³⁸ At the beginning of the Millennium Christ will issue our role and responsibilities within Kingdom leadership. Those human survivors of the Tribulation will be placed under our jurisdiction. We will assist Christ, under King David, and the twenty-four elders, in establishing a Judeo-Christian global empire.³⁹ We will retrain “earth’s citizens” (those survivors of the Tribulation who enter into the Millennium as non-glorified human beings) and the earth will once again belong to the Son of God. Remember, the Devil will be bound for the entire 1,000 years.⁴⁰ Then, after the 1,000 year reign of Christ is up, Satan will be loosed for a short season⁴¹ and will seek to tempt anyone he can influence. Some scholars feel that this will last about three months.

The throne of God will now be available to the sons of Adam and the daughters of Eve.

Chapter Fourteen:

The “Great” White Throne Judgment

The “Great” White Throne Judgment¹ is another tribunal, this one following the Millennium, in which all the living and dead that reject God and Christ are judged and then sentenced for all of eternity.² John Gill, an English eighteenth century Baptist pastor, biblical scholar and theologian is a renown Bible commentator. He is well read on Jewish documents including the Talmud, Mishna, etc. He offers some very insightful comments on Revelation 20:12. Within his commentary on this verse is a Jewish commentary that mentions a trilogy of books that lists the names of each of all three classes of humans who have ever lived on this earth. These three major volumes are: the Book of Life, the Book of the Purely Righteous, the Book of the Purely Wicked, and the third volume, the Book of the Middle-Most.

On Rosh HaShanah, New Year’s Day, there is the blowing of Trumpets. On this day the destiny of all of humanity is recorded by God in the Book of Life. The final ten days of repentance, which begins with Rosh HaShanah, includes both a national and a personal repentance. The Heavenly Court decides the destiny of year

each person on this day. Each person has a life review over the deeds of the past during this festival. Rabbi Irving Greenberg writes that on Yom Kippur:

*“The ritual trial reaches its conclusion. Jews experience what a death sentence would mean by living as if dead for a day, giving up the fundamentals of dignified life ... The people finally drop all their defenses and excuses and throw themselves on the mercy of the court, yet the same people never lose the conviction that they will be pardoned. This atonement is by divine grace; it is above and beyond the individual effort or merit.”*³

This judgment around the “Great” White Throne is one which reveals the iron-fisted judgment of a God who loves righteousness and despises evil. It also reveals the steadfast love [Heb. “*hesed*”]⁴ and mercy that has never departed from a loving God.⁵ On the Jewish New Year, Rosh Hashanah, at the blowing of the shofar [or, ram’s horn] these three volumes are opened.

*“It is a notion that has obtained among the Jews, that at the beginning of the year (or every new year’s day) three books are opened one of the wicked perfect, another of the righteous perfect, and a third of those between both; the righteous perfect are written and sealed immediately for life; the wicked perfect are written and sealed immediately for death; the middlemost are in suspense, and continue from the beginning of the year to the day of atonement; if they are worthy, they are written for life, if not worthy, they are written for death.”*⁶

If we could extrapolate this Jewish understanding of these three volumes then the one’s whose names are engraved within first book, the Book of the Purely

Righteous, would be written and sealed for all of eternity. It is from this book that Christ calls forth the redeemed of the Church [at the Rapture] and of the righteous who lived and died before the time of Christ [at the beginning of the Millennial Age]. It is also from this book that God resurrects the Old Testament Saints and many more.

The second book is the Book of the Purely Wicked. The one's who are written down in this book have had all the opportunities they ever needed to make a decision to live the righteous life before God and humanity. And yet, they have decided against all their better judgments to live absent of God and they have died in their sins. These folks are then "sealed immediately for death." This group traditionally is the one thought of by most Christians as those who genuinely deserve this Great White Throne judgment.

John Gill adds further insight as to exactly how these humans will be judged. He comments on Revelation 20:12 and makes note of seven books of judgment that are alluded to in the scriptures. This collection of books are most likely these: the Book of God's Omniscience, the Book of His Remembrance, the Book of the Creatures, the Book of Providence, the Book of the Scriptures, the Book of Nature, and the Book of Conscience. It is this collection, according to Gill, from which the dead who are resurrected at this time are judged at the "Great" White Throne.

The Book of God's Omniscience

Gill begins with, “The Book of God’s Omniscience,⁷ which contains all the actions of the wicked, in which all their sins are taken notice of, and will now be brought to light.” Every evil act that each person being judged has ever done in his life here on the earth is revealed from the contents of this book. God not only knows every detail of every sin we have ever committed, He has made sure that certain angels, serving as scribes, have written these down into this very book in Heaven.

The Book of His Remembrance

Gill next mentions, “The Book of His Remembrance,⁸ in which they are all written as with a pen of iron, and with the point of a diamond.” God writes in this book His remembrance of all the deeds that each person has ever done. What God remembers cannot be altered in any way. The pen is as of iron, this is an engraving of facts that will last throughout all of eternity. This iron pen has a point of a diamond, the hardest surface on planet earth. This pen writes into the very heart of the most wicked of humans. It penetrates the hardest of hearts. This record of God’s remembrance of our deeds, and our intents, will not be able to be refuted by anyone. This is God’s official, and exhaustive, individual obituary memorial record of each and every candidate for judgment on this great day.

The Book of the Creatures

Gill then mentions, “The Book of the Creatures, which they have abused, and which will witness against them.” This book is reserved for animal abusers. Any human who has intentionally ever abused an animal, through torture, starvation, etc., will have the incident(s) recorded forever in this book. These creatures will rise up at this judgment, and will most likely speak, to verify the deeds done unto them by these terrible people.

The Book of Providence

Gill then mentions, “The Book of Providence, the riches of whose goodness have been despised by them.” This is the book in which the blessings of God’s goodness is recorded for each act of love and grace shown to each and every person. No one shall ever be able to claim that God did not love them, whether or not they ever knew or realized that fact. Here is most likely where hearts may be softened and tears shall flow causing people to genuinely seek forgiveness and offer repentance to a God they never knew, or wanted to know.

The Book of the Scriptures

Gill then mentions, “The Book of the Scriptures – both of law and Gospel.” It makes perfect sense that one of the books whereby men and women will be judged is the Holy Bible.⁹ Within the Old Testament, the Bible of the Jewish people, is

contained the Law of God for humanity. Humankind is a creation of a loving God. This creation requires a manual from the designer and creator, a sort of owner's manual. Contained within the Old Testament is the TaNaK – the Torah (or the Law), the Nevi'im (or the Prophets), and the Ketuvim (or the Writings).

When humanity is given the story of their origin and the loving God who made them then they really have little or no excuse. When they study the origins of the family of the human race then folks can see that serving God in the midst of the chaos of life produces a serenity that can only come from a life of faith in God. In the awareness of the evil lives lived among the people of God in the Bible one can see that sin is not only debilitating, but is offensive to God. And throughout the Old Testament one can easily see the judgment of God against sinners, including God's own people. One can see the layout of the map of the future, including the fulfillment of all of prophecy – both good and bad.

The New Testament reveals the birth, life, teachings, death and resurrection of the very Christ of God. This is the one who is in charge of this judgment. Within the context of the New Testament one can see how to live an abundant life here on the earth through the teachings of Jesus Christ. One can see how grace and faith become the standard whereby the life lived in God can be realized. The pages of the New Testament contain the blueprint of the Church, God's vehicle for the

evangelization of the world before the end times. The New Testament contains the fulfillment of the Old Covenant of God with His people. It reveals the true heart of man and the true make-over of the old-man into the new man.

This book (the Holy Bible), remains the number-one best-seller in the world each and every year, is available to nearly every global citizen, if they care to read it.

The Book of Nature

Gill then mentions, “The Book of Nature, of the light of nature,” which by itself convicts individual humans for any disbelief they may claim.¹⁰ Nature teaches us that there is order and design in the universe and you cannot have design without a designer. Hugh of St. Victor [12th Century, C.E.] writing on, “The Book of Nature,” offers this insight:

“For this whole visible world is a book written by the finger of God, that is, created by divine power [...] But just as some illiterate man who sees an open book looks at the figures but does not recognize the letters: just so the foolish man who does not perceive the things of God outwardly in these visible creatures the appearances but does not inwardly understand the reason. But he who is spiritual and can judge all things, while he considers outwardly the beauty of the work inwardly conceives how marvelous is the wisdom of the Creator.”¹¹

Nature teaches us predictability. It is precisely this that got Father Abraham into trouble. Josephus teaches us that Abraham was a college professor in the university

at Ur. He was teaching that there was a God who placed the planets in their orbit. The citizens of Ur believed that each planet was its own god. Professor Abraham reasoned that the chaos that would ensue with the independence of divine planets would lead to nothing resembling order. He had to leave town at night in order to escape imprisonment for teaching this heresy.¹²

The Book of Conscience

Gill finally mentions, “The Book of Conscience [containing within its pages] the [recorded] consciences of men [which] will be awakened [as it is opened], and will accuse them, and bear witness against them, and be as good as a thousand witnesses.” In the Book of Conscience, a person whose conscience has been seared [that is, hardened] to the message of God will now become opened to the message of God. Each person’s conscience will stand up and declare that they attempted to work in the person accused in order to keep them within guidelines that were early set upon them.

For those who never had a conscience toward knowing good and evil, this book has recorded the opportunities that each one has had to establish such a conscience. It is not the fault of the “conscience” that the person in whom the conscience dwelt ignored that conscience. The conscience, once awakened, will rise up from within this book and accuse the one being judged. The conscience’s

testimony will be recorded in front of all who are gathered around this throne and will stand “as good as a thousand witnesses.” The Book of Conscience, it seems, offers the accused one-thousand votes, good or bad. That indicates that this book is a very important book.

The third group, “the middle-most,” stand “in suspense.” Their eternal destiny is not so easily, or quickly, determined. They will most likely be the second and final group judged at the Great White Throne. As the Jews say, “if they are worthy, they are written for life, if [they are found] not worthy, [then] they are written for [eternal] death.” This Great White Throne Judgment is reserved for all of humanity that are contained in these last two books.

It is the “middle-most” group of the “Great” White Throne Judgment that bears further investigation. The Jews recognize that this group has the option of being found worthy and, after the judgment, being written in the Book of Life. If they are found not worthy then they are written in the Book of Death. This insight can be applied, in regard to the Great White Throne Judgment, to those who are neither righteous nor wicked. Instead this is the group, the “middle-most,” that have never really had their **first chance** to get to know God, or His Christ.

I believe that those who have never truly experienced their first chance to know God are listed in this volume of the trilogy of books of judgment. When these

folks are summoned to the throne-room for their final judgment they will first be judged out of the seven books. If, after this exhaustive hearing before the final bar of justice, these folks are found to be “not guilty” of intentionally turning their backs on the God who created them then they are offered an opportunity to repent and choose the righteousness of God. This commitment of faith and surrender to Christ can, as always has been the procedure, be written into the Book of Life.

The great Jewish teacher, Rabbi Rashi, said that the God of Justice and Mercy gave “precedence to the rule of mercy” and [then] joined it “with the rule of justice.”¹³ Why would God then change His judgment criteria at the final judgment for the lost? God will always give precedence to the rule of mercy, while adding justice to balance things out. Even the Cherubim of the Garden of Eden shows God’s mercy and makes it evident that from the very beginning of our race that God’s punishment was meant to convert us, not to merely destroy us. In my book, *Living in the Spirit*, I offer an unique but consistent interpretation of this concept.

“In the context of symbol God uses a Cherubim [Warrior Angel – God is waging war – not on our first parents, but on the Serpent] to hold a flaming sword [the Word – the Logos, Christ]. This sword, with its handle, shaft, etc., resembles a cross [i.e., salvation – through shed blood]. The angel also is important because of its symbolism on the Mercy Seat in both the Tabernacle and Temple

*worship. In this context the flame may represent the **Shekinah** glory of God – as light – upon the Mercy Seat. Also, in this context the sword now easily may become a torch [or, lantern] necessary to show the first family (as well as their descendants) that the road back to God is not a second (or even back-up) plan – but it is a vital part of the Original plan of God’s Righteousness. The unfolding of the details of that plan comprise our entire Bible.”¹⁴*

You see it doesn’t really say how the angel(s) were holding their sword(s). If they held the sword in order to point the tip upward then they might be patrolling the garden. However, if they were holding the sword with the tip pointing downward (as you would observe a ceremonial sword being held) then it would appear to resemble a cross. The fire would serve as a revolving torch-light offering God’s redemption even if the Garden of Paradise would become over-grown with thickets, etc.

This seems to be the logic of a loving God. Why else would those who are resurrected and brought before the Great White Throne be judged first from the seven books? Why, also, would the judging of the wicked need to be done before the viewing in the Book of Life to see if they are there? If these folks are all wicked, and are all judged from the seven books, then why does Christ step forward to check and see if they are [finally] written into the Book of Life — after the previous judgment? You would expect Christ to check the Book of Life first for the

names of those who will be saved. Then those who are not admitted would be judged for all of eternity as to why they were excluded.

Chapter Fifteen:

The New Heaven, Earth and Jerusalem

After the Millennium, and the “Great” White Throne Judgment of the Wicked, then God¹ fire-cleanses planet earth. The Garden of Eden will then be re-created throughout the entire planet. In my commentary I say,

“In the first two chapters of Genesis we encounter God’s description of creation and the heaven-like conditions on the earth prepared for man. The last two chapters of Revelation describe the eternal heaven that God will re-establish for man. All the chapters between contain the great conflict of the ages as man turns his back upon God, and as God seeks to draw man unto Himself. In all these books man is consistently presented with the opportunity to worship God freely by faith, or reject Him by rebellion of will.”²

The holy city of God,³ containing the very throne of God, the city four-square, which I refer to as “the cube-city” [expand on 150 miles high, 150 miles wide and 150 miles deep] will actually descend from heaven and hover over planet earth.⁴ God will establish his heavenly throne within the reach of all of earth’s citizens. This is what God has wanted to do from the beginning of time. Instead of us going back to Heaven, God brings His heavenly throne down to earth, to us.⁵ God and Christ have now come to assist us by ascending and descending in and out of the Cube-city just to be available for us – if we need him.

In the new Heaven and New Earth⁶ there will be no tears, no sorrows, no pain, only bliss in the Lord with a totally regenerated human race ruling over even the angels and serving the one true God as we were created.

The throne of God will now be available to the sons of Adam and the daughters of Eve.⁷

Conclusion

The message of the Book of Revelation is that God settles all scores. He delivers on his promise to the Church to allow them to be the first in the resurrection of the saints. He commands us, the modern Church, to be watching and praying for his return so that we will be ready. This is the “first-love.” He gives to us the warning signs of his coming. Actually, there are three comings of Christ. First, his coming was in the flesh in Bethlehem as the Son of God. Second, the Rapture, is a sort of coming but is really more of a “snatching” away of the Church, by Christ. The third, or what is referred to as “the Second Coming,” is when Christ actually returns from heaven with the saints in order to establish his kingdom. Since he has already come at what we call Christmas, all prophecies of his second coming have already been fulfilled in order for the Rapture of the Church to occur.

Christ instructs us that the Tribulation has a specific purpose and that purpose does not include the Church. The Antichrist will be revealed and set up his global dictatorship. All of this occurs while we are spending our seven-years in heaven. He will be defeated, along with his armies, at the end of the seven-year Tribulation. He will also redeem and deliver Israel, and reveal himself to be their true Messiah.

The plan of Christ is to judge the righteous, in heaven during the seven years,

and then from their works fashion crowns. These crowns are titles and deeds to our roles in the coming Kingdom of God here on earth.

There will be a form of the Christian Church during the Tribulation that will be alive and will flourish. The first half of the Tribulation will be led by the Antichrist posing as a man of global peace. The second half, called the Great Tribulation, will continue under this Antichrist who will then reveal himself as a wicked dictator filled with Satan.

The Millennium, or the Kingdom of God, will exist for a thousand years here on planet earth. We, the glorified saints, will rule and reign with Christ over the human survivors of the Tribulation. There will be a judgment following the Millennium called the Great White Throne Judgment. This is a judgment for all the dead of all time who died without God.

At the end of the Great White Throne Judgment, the New Jerusalem [or cube-city] containing the very Throne of God will descend from heaven. It will hover just above the surface of planet earth and will grant access to the Throne of God to all who exist here on earth.

Let us not leave, or forget, our first love: to diligently seek the return of the Lord. Christ wins. This is the message of the Book of Revelation. He was here at

the Creation, and will be here at the re-creation. He is the Alpha and the Omega, the Beginning and the End.¹ You and I can trust him. Let our prayer be a true re-claiming of our “first-love.”²

ENDNOTES

Preface

- ¹ Rev session 01: <http://www.godtube.com/watch/?v=766LPLNX>

Introduction

- ¹ Matthew 24:34
² Living in the Spirit, pp. 1-4
³ Luke 9:23-24; Romans 8:13-14; Galatians 5:24
⁴ Titus 3:5
⁵ [Living in the Spirit, p. 2]
⁶ Proverbs 20:27
⁷ Ephesians 2:1
⁸ 1 Thessalonians 5:23
⁹ Ecclesiastes 12:7

Chapter One

- ¹ Revelation 1:12-13
² Revelation 1:13 [see note on “the High Priest;” John Gill]
³ Revelation 1:16a
⁴ Revelation 1:16b

Chapter Two

- ¹ Revelation 2:1-3
² Revelation 2:4-5
³ Matthew 24:42
⁴ 2 Timothy 4:8
⁵ Revelation 2:7b [see also, Living in the Spirit, P-R-D-S, p. . Genesis 2:9; Song of Songs 4:13; Luke 23:43; John 19:41; 2 Corinthians 12:4]
⁶ Luke 21:36

Chapter Three

- ¹ Matthew 24:32-33
² Luke 21:29-33
³ Matthew 24:37-39
⁴ Genesis 2:6
⁵ Matthew 24:12-15
⁶ Daniel 12:46

Chapter Four

- ¹ Luke 21:36; Revelation 3:10; 1 Thessalonians 5:9
² 1 Thessalonians 4:16-17
³ 1 Corinthians 15:52

⁴ Revelation 7:4

⁵ [according to the Ethiopic version; see my Commentary on Revelation. Also, according to Gill, in the Olympic games a white stone was given to the winners with their names engraved on them, along with the value of the prize they had won.]

⁶ “This is your Life” Official Website

http://www.thisisyourlife.com/tiyl.html?id_tiyl=1231TL294787

⁷ Revelation 2:17

⁸ “doulos” bond-servant. [Jeremiah 23:6; 33:16; Isaiah 56:5; 62:2]

Chapter Five

¹ 2 Corinthians 5:10

² 1 Corinthians 3:12-14

³ 1 Corinthians 9:24-25

⁴ The words to this traditional African-American song are from an anonymous author.

⁵ 1 Thessalonians 2:19

⁶ 2 Timothy 4:7-8

⁷ James 1:12

⁸ 1 Peter 5:2-4

⁹ 1 Corinthians 3:15

¹⁰ Living in the Spirit, pp. 52-53

¹¹ Revelation 4:4

¹² [see my Commentary on Revelation, note 3, p. 42]

¹³ Revelation 5:10

Chapter Six

¹ Revelation 11:3; Revelation 12:14; Daniel 7:25 [Daniel, Ezra & Nehemiah; 3 ½ years. p. 62]

² Matthew 24:6-8

³ Revelation 3:7-13, paraphrase

⁴ Revelation 6:2

⁵ Daniel 9:27

⁶ Daniel 2

⁷ Daniel 7

⁸ Matthew 15:24

⁹ Acts 7; Ezekiel 20

¹⁰ Acts 7:55-56

¹¹ The first set of Bishops of Jerusalem were Jewish-Christians, and most were directly related to Jesus, the Christ. This is the list of the first fourteen: James the Just (until 62), Simeon I (62-107), Justus I (107-113), Zaccheus (113-116), Tobias (?), Benjamin I (?-117), John I (117-?), Matthias I (?-120), Philip (?-124), Senecas (?), Justus II (?), Levis (?), Ephram (?), Joseph I (?), and Judas (?-135).

¹² “*desposyni*,” or, official Church Leaders of Jesus’ lineage

<http://en.wikipedia.org/wiki/Desposyni>

¹³ Revelation 7:9, [see note 30, Revelation Commentary, Coleman; pp. 61-62]

¹⁴ Revelation Commentary, Coleman, p. 199

¹⁵ Genesis 1:31-2:3; Exodus 31:12-17

- ¹⁶ [Cumosh, p. 8; on “weeks;” R & E]
¹⁷ Deuteronomy 16:9; Leviticus 23:15-16
¹⁸ [The Targum says that this must be translated “weeks,” Rashi; Cumosh. p. 752]
¹⁹ Deuteronomy 16 & Leviticus 23
²⁰ Leviticus 25:1-4
²¹ [“The expression, ‘week of years,’ occurs in the Mishnah (Sanh. v. 1); Daniel, Ezra & Nehemiah. p. 77. “The year has to be treated as holy like the Sabbath day.” E. Cumosh, p. 764]
²² Leviticus 25:8-9
²³ [“Seven cycles of seven years.” Cumosh, p. 765]
²⁴ Psalm 90:10
²⁵ Daniel 9:24
²⁶ Daniel 9:25
²⁷ Daniel 9:26-27
²⁸ Revelation 11:3-12 [See notes, Revelation Commentary, Coleman; pp. 81-84]

Chapter Seven

- ¹ Revelation 3:14-21 [selected]
² Acts 3:6a
³ Acts 2:41

Chapter Eight

- ¹ Daniel 9:27a, Revelation 13:5; 11:2
² Matthew 24:15-16; Isaiah 63:1; Jeremiah 49:22; Micah 2:12
³ Revelation 8:5
⁴ Revelation 9:1-10 [selected]
⁵ In 1986, at Chernobyl in the Ukraine [then a state of the Soviet Union] the world’s worst ever nuclear meltdown happened. “Chernobyl” is Russian for “wormwood.”
⁶ Ezekiel 38 & 39
⁷ [Qur’an sura Al-Kahf (The Cave chapter), 18:83–98]
⁸ Matthew 24:15, 20; Daniel 9:27
⁹ Matthew 24:21; Revelation 2:22; 7:14a
¹⁰ Isaiah 34:4
¹¹ Revelation 6:14
¹² Revelation 6:12a
¹³ Revelation 6:12b
¹⁴ Revelation 8:10-11
¹⁵ Revelation 6:16

Chapter Nine

- ¹ Revelation 19:7
² Revelation 19:8
³ Ezekiel 16
⁴ The book of Hosea

- ⁵ Hosea; Jeremiah 31; Romans 9-11
⁶ [Psalm 139:13-16; Jeremiah 1:5]
⁷ Matthew 1:18; Luke 2:5
⁸ Matthew 1:18-19
⁹ 1 John 2:2; Matthew 26:28
¹⁰ 2 Corinthians 11:2
¹¹ Hebrews 8:6
¹² 1 Corinthians 11:25
¹³ Luke 22:20
¹⁴ John 14:1-2
¹⁵ John 14:3
¹⁶ Matthew 25:1:13
¹⁷ Revelation 19:7-8
¹⁸ Isaiah 49:18; 62:4-5; Hosea 2:19; Matthew 22:12-13; 1 Corinthians 15:53; 2 Corinthians 5:2-4
¹⁸ Revelation 3:21

Chapter Ten

- ¹ Ezekiel 39:11-16
² Daniel 12:12
³ John 10:22-23
⁴ Zechariah 12:9-10; 13:1; Romans 11:25-27; Revelation 1:7
⁵ Matthew 25:31-46; Ezekiel 20:33-38
⁶ Revelation 12:17b
⁷ Hebrews 11:12
⁸ Hebrews 11

Chapter Eleven

- ¹ Revelation 19:11-21; Zechariah 14:4
² Revelation 19:17-21
³ Revelation 19:21
⁴ Revelation 19:9
⁵ Zechariah 14:16-21; Revelation 7:9-17
⁶ Isaiah 25:6-8
⁷ Revelation 19:7-10
⁸ Isaiah 25:6-9
⁹ Matthew 26:26-30
¹⁰ Matthew 22; Luke 13:28-30; Luke 14:15b
¹¹ Revelation Commentary, Coleman, p. 147.
¹² Matthew 22:2; 25:10
¹³ Zechariah 14:5; Jude 1:14-15; Revelation 19:17-21
¹⁴ Daniel 12:2
¹⁵ Revelation 20:4
¹⁶ Fruchtenbaum, . Footsteps, p. 597
¹⁷ Matthew 8:11; Luke 13:28-29
¹⁸ Luke 22:16-20

- ¹⁹ Luke 22:29-30
²⁰ Matthew 22:4
²¹ John 2:1-2
²² (John W. Walvoord, *The Nations, Israel, and The Church in Prophecy*, Zondervan, 1967)
²³ Revelation 19:6-9
²⁴ Ezekiel 48
²⁵ Ezekiel 40-46; Zechariah 6:12-13

Chapter Twelve

- ¹ Leviticus 23:6-8; Exodus 12:33-34, 14-20; 13:6-8; 23:15; 34:18; Deuteronomy 16:3, 8; Luke 12:1; Matthew 16:6; Mark 8:15; Galatians 5:7-9
² Revelation 20:1-3
³ 1 Corinthians 5:6

Chapter Thirteen

- ¹ [Revelation Commentary, pp. 193-198]
² Exodus 12
³ Isaiah 53:7; Romans 6:23; John 1:29; Ezekiel 9:2-11; Revelation 14:17-20
⁴ Matthew 16:5-12
⁵ 1 Corinthians 5:6-8
⁶ [Zola, p. 6]
⁷ 1 Corinthians 15:23; 1 Thessalonians 4:16-17; James 1:8
⁸ Jeremiah 8:20
⁹ 1 Corinthians 15:50-52; Revelation 2:26; 3:21; 19:11-16
¹⁰ Isaiah 27:12-13; 2 Thessalonians 2:3-4; Romans 11:26
¹¹ Leviticus 16:21
¹² Hebrews 9:7-12
¹³ Hebrews 9:21-28
¹⁴ Ezekiel 37:26-27
¹⁵ [Zola, p. 19]
¹⁶ Revelation 20:4; 2:26; 3:21
¹⁷ 1 John 3:2
¹⁸ Ezekiel 37:26-27
¹⁹ [Zola, p. 19]
²⁰ Revelation 19:11-16
²¹ John 14:1-3
²² Revelation 3:21
²³ Revelation 20:4 [In this passage we see “thrones,” etc., including the ending of Prophetic Time, as promised by the Angel in Revelation 10:6. This Millennial Reign is referred to in many ways in the Bible; i.e., “The Dispensation of the Fulness of Time” (Ephesians 1:10), “The Day of the Lord” (Isaiah 2:12; 13:6, 9; 34:8; Hosea 2:18; Joel 3:18; Zechariah 12:8-11; 13:1; 14:1-9; Malachi 3:17); “The Kingdom of Christ, and of God” (Ephesians 5:5; Matthew 20:21; Luke 22:29-30; 2 Timothy 4:1; John 18:36; 1 Corinthians 15:24-28; Daniel 7:13-14); “The Restoration, or Restitution, of all Things” (Acts 3:20-21); “The Consolation of Israel”

- (Luke 2:25); “The Redemption of Jerusalem” (Luke 2:38)]
- ²⁴ Ephesians 2:14-15
- ²⁵ Isaiah 2:2-4
- ²⁶ Isaiah 11:6-9
- ²⁷ Isaiah 65:17-25
- ²⁸ Micah 4:1-5
- ²⁹ Daniel 12:2
- ³⁰ [see note on Psalm 30:10; Job 17:16, Daniel, Ezra & Nehemiah, p. 101]
- ³¹ John 14:1-3
- ³² Revelation 3:21
- ³³ Revelation 20:4a, c
- ³⁴ Isaiah 49:8; 2 Corinthians 6:1-2
- ³⁵ Leviticus 25:8-17
- ³⁶ Isaiah 2:2-4
- ³⁷ Ezekiel, pp. 62-66
- ³⁸ Romans 8:17
- ³⁹ Acts 2:34 [Jesus taught that the true church would be a “little flock” (Luke 12:32) within Judaism. Also, Revelation 12:17 & 14:12 teach that those who survive the Tribulation and enter into the Millennial Kingdom will be Christian-Jews.]
- ⁴⁰ Revelation 20:1-3b
- ⁴¹ Revelation 20:3b

Chapter Fourteen

- ¹ Revelation 20:12
- ² Revelation 20:11, 13-15
- ³ Hebrews 9:24-26 [Rabbi Irving Greenberg (President of Jewish Life Network/Steinhardt Foundation) <http://www.inplainsite.org/html/seven_feasts_of_Israel.html>].
- ⁴ Psalm 23:6; Hosea 1:1; 6:4; Jeremiah 2:2; Matthew 5:44
- ⁵ Psalm 136; 1 Corinthians 13 [Gk. “*agape*” = H. “*hesed*” (i.e., “*hesed*” is translated: unfailing love, loving kindness, sacrificial love, loyal love, and steadfast love, and grace)]
- ⁶ John Gill’s Commentary on Revelation 20:12 [T. Bab. Roshhashanah, fol. 16. 21 {i}]
- ⁷ Psalm 139 & the Book of Ruth
- ⁸ Malachi 3:13-17; Ezra 4:15; Esther 2:23; the Book of Chronicles
- ⁹ Josipovici 29
- ¹⁰ Romans 1:20
- ¹¹ Ibid
- ¹² Josephus. Antiquities: Abraham. Book I, chapter VII, sections 1, 2. p. 32.
- ¹³ Rashi’s premise is that God in his justice created the world and realizing that the world could not survive on justice alone revealed his attribute of mercy. What is significant here is that he teaches that God **always** gives preference to mercy over justice [ref. www.bible-researcher.com/chesed.html]; see also: Mikraot Gedolot on Genesis 1.1]
- ¹⁴ [Living in the Spirit, pp. 15-16]

Chapter Fifteen

¹ Revelation 22:5

² Revelation Commentary, Coleman, p. 173

³ Revelation 20:12

⁴ Revelation 22:9-27

⁵ Revelation 21:1-3

⁶ Revelation 21:5

⁷ Revelation 21:3

Conclusion

¹ Revelation 21:6

² Revelation 22:20

APPENDIX A

The Order of events in End-Times Bible Prophecy is as follows:

1. The Pre-Tribulation Rapture of the Church
 - a. The Judgment of the Raptured and Resurrected Saints in Heaven
 - b. The bestowing of the Rewards
 - c. The Heavenly Wedding [*The Marriage of the Lamb*] toward the end of the Seven years in heaven.
2. Simultaneously, the Seven-Year Tribulation Period begins on the earth
 - a. The First half of the Tribulation
 - 1.) The Antichrist is revealed as a leader and diplomat who resolves a major conflict in the Middle-East
 - 2.) The Church of the Tribulation
 - b. The Last half of the Tribulation [or, The Great Tribulation]
3. The Second Coming of Christ, from heaven to the earth, with his Saints
 - a. The defeat of the Antichrist
 - b. The Great Supper of the fowl on the flesh of the Antichrist and his armies
 - c. The Resurrection of the Old Testament Saints
 - d. The Wedding Reception here on the earth
4. Christ established the Millennial Kingdom of God on this earth
 - a. The Binding, and Imprisoning, of the Devil
 - b. The positions of leadership of the Saints implemented globally
5. Following the Millennium, the “Great” White Throne Judgment of the lost
6. The establishing of the New Heaven, Earth and Jerusalem

APPENDIX B

A GLOSSARY of TERMS and their Prophetical Importance

alpha [and omega]. These are the first and last letters of the Greek alphabet. When used in prophecy it is like saying, “from A to Z.” It is of some interest to me that in Hebrew the same phrase would be “from aleph to tau.” The last letter of the Hebrew alphabet is the “t” which prophetically becomes the sign of the cross, long before the Romans invented the cross as a vehicle of torture and persecution.

Antichrist, the. A world dictator that reigns during the seven year tribulation period. He brings about global peace through diplomacy. At the half-way period of the tribulation he becomes evil-personified. He seeks the destruction of the Jews and the Christians. Christ destroys him at the end of the tribulation.

Armageddon. Literally, “har-Megiddo,” or, the Valley of Megiddo. This is a significant region in the Old Testament. In the book of Revelation this is the final battle scene of good verses evil. This is where Christ defeats the Antichrist and his armies upon his return to earth at the Second Coming. Here is also where he literally saves the Jewish-Christians from annihilation at the last days of the Tribulation.

Bema, the. The Judgment Seat of Christ in heaven, presented as the wide pulpit [of the same name] in a synagogue. Yet, this is not for reading the Torah, instead it is for judging the works of the Saints in heaven following their rapture.

Bethlehem. This Holy Land city is referred to as “the city of David.” It is from this little town that the Messiah should come. Would be Messiahs would structure their genealogies to include a “Bethlehem-birthright.” The Hebrew words, *beth lehem* actually means, “house of bread.”

Bride of Christ, The. The “bride” of Christ is a New Testament reference to the Church-Triumphant. This is the redeemed throughout the world that, prior to the rapture, are technically the betrothed [or fiancée] of Christ.

Cherubim. The cherubim are the “warrior-angels” in heaven. Michael, the Arch-angel is the Supreme Commander of the entirely heavenly hosts of Cherubim. Since the fall of Lucifer it has been projected that Michael, under Christ, has been given the position in heaven of Supreme Commander of all of the entire heavenly hosts [i.e., seraphim, choirs, etc.].

Cube-city, the. This is my name for the New Jerusalem, that city that is four-square, which contains the very throne of God and which descends upon the earth following the Millennium and the Great White Throne Judgment. This city hovers directly above the earth and allows constant traffic between God and His people.

Daniel, the prophet. Daniel was a prophet of the sixth century. He was a young man who was taken to Babylon in the first wave of the Exile. He became an administrator in this pagan and foreign empire and gave us the prophecies that John utilized to write most of the book of Revelation.

David, King. The first true king of Israel [Saul was referred to as a military Chieftain by most of Israel’s citizens] who took the fledgling collection of tribal city-states to its golden age as a nation to be reckoned with throughout that region. David also caused the nation [called, “the House of Israel,” and “the House of David”] to become literate. He was called in scripture, “a man after God’s own heart.”

Essenes, the. This group saw themselves as the “Very Elect,” who would inherit the Kingdom of God. They withdrew themselves from the corruption of Jerusalem and settled around the Dead Sea. Their headquarters seemed to be in the community of Qumran. They wrote the Dead Sea Scrolls. They were ascetic, celibate monks who were pacifists awaiting the final battle of the Children of Light versus the Children of Darkness. For this battle they were willing to take up arms. John the Baptizer, James the Just, and perhaps Jesus of Nazareth were acquainted with this group.

Ezekiel, the prophet. Ezekiel was a priest in Jerusalem who was swept up in the first wave of exiles to Babylon. He lived there until he died. He prophesied to the citizens of Judah who were his colleagues there in exile. He gave us the blueprint for the millennial temple.

earth-citizens. These are humans, whom I have labelled, who have survived the Tribulation and are allowed to enter the Millennium Kingdom. They are Jewish-Christians who have lived, and not died, on the earth during the Tribulation. They are not immortal. They are the sheep who have been separated from the goats. These Christian humans will be subjects of the King of kings, and under the direct authority of resurrected, glorified saints, Old and New Testament, as well as Church-age saints who were raptured.

Great White Throne Judgment, the. This is what is called the second death. The wicked without God or Christ will face their judgment following the millennium. From this judgment all who are not found written in the Book of Life will be condemned to the Lake of Fire with the Devil and his angels.

James, the Just. This James is the brother of Jesus of Nazareth. His parents were Mary and Joseph. He was a Nazorean who was commissioned by Peter, James and John [each Apostles, and members of Jesus' closest council, the triumvirate] to lead the Church as its first bishop in Jerusalem. He served in this capacity from around 50 to 62 AD. James devoutly believed that the world was sustained by three things: the Law, temple services, and the practice of benevolences. He could hold together the Nazoreans better than anyone else. He followed strictly: "the Way of the Law." His nationalism pleased the Zealots. His extreme asceticism commended him to the Ebionite [or, the extreme ascetic wing of the Nazorean Party]-Essene wing. He was respected by the Pharisees and loved by the populace of Jerusalem. James, Bishop of Jerusalem, was put to death in 62 AD, the apostles and disciples met at Jerusalem to appoint him a successor. They unanimously chose Simeon.

John the Baptizer. He was Jesus' cousin and baptized at the base of the Jordan River just north of the Dead Sea. He proclaimed: "the Way of the Law," with a slogan of: "No ruler but God." John, the Baptizer's original disciples included: Peter, Andrew, and Philip. What developed after John's death was a battle between the Christian-Nazoreans vs. the Mandaean-Nazoreans.

Josephus. He was a Jewish historian that lived around the time of Christ and the early Church. He is the most reliable source of Jewish history because he was a contemporary.

Lamb of God, the. Jesus is referred to as the “Lamb of God who takes away the sins of the world,” by John the Baptist prior to entering his own separate minister from John’s ministry. In the book of Revelation Christ is referred to in heaven as the Lamb of God.

Mercy Seat, the. In the Temple the Mercy Seat is where the glory of God descended from heaven. It is a very vivid typology of God’s nature, being predominately one of mercy.

Millennial Kingdom, the. In both Old and New Testaments the millennium is the one-thousand year reign of Christ on the earth. It is composed of King David ruling directly over the twenty-four elders, composed of the twelve tribes and the twelve apostles. In the millennial kingdom earth-citizens are ruled over by resurrected and raptured saints. It is a utopia on earth absent the Devil and his angels. It will be a Jewish-Christian global empire, the likes of which no earthly leader has ever envisioned; though some have tried.

Nebuchadnezzar, King. This was the king of Babylon during its global empire status. He exiled the Jews into a moderately slave-state captivity there in Babylon. They were allowed freedom to live in exile, as long as they did not make any trouble. He became the initial source of Daniel’s prophecy as the head of the statue that started God’s prophetic design upon the nations.

Paul, the Apostle to the Gentiles. Saul of Tarsus was a rabbi who punished the early Christian Church. He was converted and later came to James, the Brother of our Lord, who was also the first bishop of Jerusalem. James convened a council [Acts 15] from which the official Jerusalem Church sanctioned Paul to become the Apostle to the Gentiles. He continued to maintain a fellowship with his Jewish-Christian brethren. In the year 66 AD Paul was beheaded in Rome, when the war was started in Judea by the Romans. He will bridge the gap between the Jewish- Gentile Christians within the Millennial Kingdom.

Peter, the Apostle. Peter lived in Galilee in the city of Bethsaida, and moved into his mother-in-law’s house in Capernaum when his father Jonah died. His brother Andrew, a disciple of John the Baptizer, brought Peter to see Jesus. He was married but had no children. Peter inherited his father’s fishing business, and partnered with Zebedee’s fishing business, being friends with his sons, James and John. He was impulsive yet exhibited strong leadership skills. He was very Jewish and came into a gentile-mindset reluctantly. He

was always the spokesman of the Twelve Apostles, but saw his missionary obligations as having priority over stability in one location. He seemed closer to James the Just than to Paul. Around the year 64 AD Peter was crucified upside down in Rome, during the persecution of Christians under emperor Nero.

Pharisees, the. This group originated from Judas, the Galilean [from a Pharisee named Zadok] who was from Gamala. They were the most influential religious party among the Jews during the time of Jesus. They were a which stood in high esteem as scribes. They supported education for all, and they believed in the oral law, angels, and the resurrection. They were composed of the synagogue rabbis and their followers. They also believed in the “traditions of the fathers,” an Oral Torah. They considered the entire Old Testament to be authoritative, unlike the Sadducees who only accepted the first five books.

Qu’ran [Koran], the. In the seventh century AD, Mohammed developed the muslim faith and called it Islam [“peace”]. He received the vision of this new religion, a third descendant of Abraham, and recorded God’s words in a book which he called the Koran. This book venerates both the Jewish scriptures [the Old Testament] and the Christian scriptures [the New Testament]. However, the Qu’ran sets up its own demands that true believers worship no other God than God [Allah] and has but one true Prophet [for muslims] which is Mohammed.

Rapture, the. When the trumpet sounds in heaven and all true Christians shall be “caught up [or, “kidnapped”] into heaven.” Those who have died in the Lord will also come forth from their graves and ascend into heaven.

Rashi, Rabbi. Rashi, an eleventh century rabbi, lived in France. He was a master-teacher who makes the Bible simple and easy to understand. He is the most famous Jewish rabbi because he takes the most complicated ideas of the Old Testament and breaks them down so that even young school-children can understand them.

Sadducees, the. This group was more of a “ruling class” than a sect. Their goal: a theocracy vested in ecclesiastical authority. They were the wealthy, aristocrats who declined the view of divine intervention into our society. They held seats in the Sanhedrin [the Jewish Supreme Court of the first century].

Shekinah glory of God, the. the presence of God, as a visible, fiery presence, was a gift to God's people. Miracles occurred when the glory descended upon the Mercy Seat. The prophecies of God were often accompanied by such a visitation. This is an account that all is right with God and Man. Ezekiel saw the glory of God come and then leave, not to return again until the Millennial Kingdom.

Simeon I. After the death of Bishop James, the Just, the surviving Apostles and other disciple who were at Jerusalem chose Simeon, son of Cleophas (also called Our Lord's brother, Matthew 13:55), to succeed him. He was bishop of Jerusalem from 62-107 AD. The early Jerusalem Christian left Jerusalem only once in 70 AD when Titus captured Jerusalem. They fled to Pella under Bishop Symeon [the same person with slightly different spelling]. In 72 they returned to Jerusalem and set up Christians churches all over Palestine, Syria and Mesopotamia. They came into some conflict with the Greek/ Christian Church over the observance of the Law. About the year 106 AD he was crucified.

soul, the. that mystical essence of animals, and humans, that is composed of their mind, their will and their emotions.

spirit, the. the spirit of humans differs from their soul. The spirit lies dormant in everyone since the fall of our original ancestors. It can, through God, become quickened, and is the spiritual energy unique to each person that enables humans to be in communication with God.

Tabernacle, the. Prior to the concept of a temple in which to worship God, and to sacrifice to Him, there was the tabernacle. This was a "tent-church." It was portable and visible posted the banners of each of the twelve tribes of Israel. This tabernacle was ornate and highly worshipful. It housed the elements of God's presence, the Ark of the Covenant, the Laver, and the Altar of God—all elements which eventually became housed in the Temple, once it was built. The Tabernacle was a reminder of the nomadic nature of God's people: that we are not citizens of this present world, but that we belong with our God—wherever that may be.

Talmud [Mishna, etc.], the. The Jewish rabbis historically debated scripture with a love for the text that cannot be matched in the modern era. These historical debates are recorded in both the Jerusalem and the Babylonian Talmuds. The Mishnah, Gemara, etc., are collections of folk-lore regarding scripture

that make for interesting reading but are not considered sacred texts. The Talmud holds an almost divinely inspired nature to it that has become a part of Jewish Oral Tradition.

Temple, the. God told David that He wanted a Temple built, but his son Solomon would be the one to build it. That was the first temple. The second temple was the one King Herod totally rebuilt around the time of Christ. There will be a third temple, built for the Jews by the Antichrist during the very first part of the Tribulation. Ezekiel saw and described the fourth temple, the Millennial Temple, built during the first part of the Millennium. The temple is vital to Judaism, because without it there can be no sacrifices—and sacrifices will resume during the millennium. The sacrificial system, like the Last Supper, has a symbolic meaning that is past, present and future. Lambs will be sacrificed in the Millennial Temple, not to look forward upon the sacrificed Lamb of God, but to look back upon the Lamb of God's sacrifice as a memorial.

Two-Witnesses, God's. The two-witnesses are two humans living in Jerusalem during the Tribulation here on earth. They empower the 144,000 Jewish evangelists. They are reminiscent of Moses and Elijah by the miracles that are worked through them. They are murdered by the Antichrist at the half-way point of the Tribulation, yet they are resurrected and then raptured into heaven.

Zealots, the. The Zealots were a party among the Jews, so called from their zeal for the law, who were determined to resist Roman or any foreign authority in Palestine. They believed that God would deliver Israel with the sword. Jesus had among his disciples two who were Zealots: Simon Zealotes, and Judas Iscariot.

BIBLIOGRAPHY

Butz, Jeffrey J. *The Brother of Jesus and the Lost Teachings of Christianity*. Inner Traditions, Rochester, Vermont. 2005

Cohen, A. *The Psalms*. Soncino Press. 1945

Coleman, Michael A. *Ezekiel: Pastor, Priest and Prophet – a Commentary*. Family Life Publishing Co. Oregon, Missouri. 2000

Living in the Spirit: Christian Spiritual Formation Utilizing Temperament Therapy. National Christian Counselors Association. Sarasota, Florida. 1998

Revelation: a Verse-by-Verse Commentary. Family Life Publishing Co. Oregon, Missouri. 2000

Gill, John. *A Commentary on the Whole Bible* <<http://www.freegrace.net/gill>> [online].

Holy Bible, The. King James Version.

Greenberg, Rabbi Irving. *The Jewish Way. Living the Holidays*. New York, 1988

Levitt, Zola *The Seven Feasts of Ancient Israel*. Zola Levitt Ministries [online] <<http://www.levitt.com>>

Schonfield, Hugh J. *The Jesus Party*. Macmillan Publishing Co., Inc. New York. 1974

Slotki, Judah J. *Daniel, Ezra and Nehemiah*. Soncino Press, 1951

Walvoord, John W. *The Nations, Israel, and The Church in Prophecy*.
Zondervan. 1967

Whiston, William. *The Works of Josephus*. Rev. ed. Translated by William
Whiston, Peabody, Massachusetts: Hendrickson. 1987