

## Chapter 10

### **The Tribulation Week: Introduction**

#### Background Information

There is a plethora of information in written form today regarding Daniel's seventieth week. Reading all of it leads to incredible confusion, but there is one book that stands out in this sea of chaos. It is a book called *Pre-Wrath Rapture* by literalist Marvin Rosenthal. There are a few areas in his book that I might differ with him, and I am sure in a few years there are areas of this book that will demand change as our Lord gives more wisdom. The wisdom of the Word is not given in its entirety to any man. Those of you who read Rosenthal's book need to compare it to the time line of the tribulation week in this book to see areas where non-agreement exists. Few people today attempt to utilize biblical types to clarify why, when, and what our Lord does with His church during the tribulation week. Of course, the people who believe the pretribulation position actually do not need to read or understand any of the many Scriptures scattered throughout the Bible describing the happenings during that week. They assume that the church is gone. Most believers today neither study nor confirm in any way the pretribulation position but simply accept what their denominations tell them. Rather than muddy the waters of truth, I hope this chapter and the following three chapters help to build the reader's resolve and faith in our Lord's ability to complete His promises to the *ecclesia* He continues to form.

Without the seven-year tribulation period at the end of this age a great amount of work on and by the corporate church remains unfinished. Much of the Messianic Jewish portion of the church is left unfinished; the bride does not have her wedding gown made white without spot and wrinkle, and the works inspired by the Spirit through His people remain incomplete. The bride of Christ is in no way prepared for the millennial age that is to come. Naturally, it follows then that the rewards, reserved for those who serve the church so well during this tribulation period, are withheld. Another event that is left unfinished is that of The Two who are able to call in those from the nations to repentance or call down plagues on those who hold our Lord's people in bondage. The Two are actually, except for Christ, the greatest spiritual leaders of the church ever and are actually prepared to function before the tribulation week even begins. The tribulation week simply adds to the refinement process. There are also other things, you will notice, that remain undone if the church were called up before Daniel's seventieth week.

#### Provision for Error

I, myself, believed and taught the pretribulation position for some years before taking a close look at all the differing viewpoints regarding when the Lord takes His bride home. Belief systems are difficult to change and mine certainly was. Old wineskins can drink new wine. However, it takes time and patience for the teacher to gently rub a little olive oil into the skin to allow for a bit of expansion and to prevent ripping if a little new wine is to be poured in. If one major dismantling of a part of a belief system in a believer's spiritual life occurs, then it could mean that other spiritual

belief systems might be at risk. Faith can be shaken if too many so-called pillars of truth are found to be weak at best or a total lie at worst.

Now HEB 4:12 states, *“For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.”* Considering the truth in the previous Scripture and the faith that our Lord works through His Holy Spirit to *“guide you into all truth...and He will tell you things to come”* (JOH 16:13) deepens my faith. It makes me believe that though our work in discerning truth may be flawed, we can depend on Him to eventually reveal truth to those who require it. Those who most require truth are the true top leadership, through whom our Lord works, during the very end of this age. Those are The Two and others in the hierarchy directly below them. Due to various interpretations of Scripture, a significant majority of the present day church leadership is unable to understand or even desire to recognize The Two when they are finally revealed. Actually, I feel that The Two receive some of their greatest criticism from the true church’s leadership who are well meaning but completely unprepared for what is about to happen at that time.

A concise encapsulated illustration of future events is found at the beginning of the book of Zechariah starting in Zec. 2:6. Jesus, through a messenger, is speaking to Israel. Israel is told to *“flee from the land of the north for he had scattered her to the four winds of heaven”* (Zec 2:6). In verse seven he entreats Zion, who is living within the Daughter of Babylon (the world system to the north of Israel) to escape out of her. This prophecy that the Lord gives to Zechariah represents the calling of the Jews out of the entire world back to the land of Israel, which occurs in 1948. In verses eight and nine I believe Jesus addresses the Jewish remnant (those marked for salvation) with these words: NIV Zech 2:8-9 *“After he has honored me and sent me against the nations that plundered you – for whoever touches you touches the apple of my eye – I will surely raise my hand against them so that their slaves will plunder them.”* This one statement encompasses the activities of almost the entire tribulation week. In verse ten He sums up the final objective as he tells Zion that she should shout for joy as He is coming to live among them. This of course refers to His Second Coming.

### The Scroll and the Seven Seals

Before adding types to clarify specific events within the tribulation week, an understanding of the scroll that is sealed with seven seals must be understood (Rev 5:1). Some Bible scholars, Seiss (1957), Jenour (1852), and Showers (2001), identify this scroll, as being a covenant deed of purchase.<sup>14</sup> This is the deed of purchase that is lost to our enemy during The Fall. It contains mankind’s inheritance to rule and reign over the earth under the sovereign authority of the Lord. This deed of purchase contains provisions for the eventual complete restoration of the relationship between our Lord and those who are His. An illustration of a type for a double sided scroll, or land deed, can be found in Jeremiah 32:7-44.

In the Scripture, Jeremiah, the prophet, is in prison for speaking the word of the Lord. The Lord prepares him to buy a piece of land even though Israel is to be sent into exile for her sin. Asking Jeremiah to purchase the land is symbolic of the Lord’s restorative abilities that are to come later when He brings back His people Israel into their

own native land. His uncle's son in JER 32:8 states: *'Please buy my field that is in Anathoth, which is in the country of Benjamin; for the right of inheritance is yours, and the redemption yours; buy it for yourself.'* He buys the land as directed by the Lord even though he might never return. He has the legal right to do so according to the law of the land as he is the kinsman redeemer. Jesus also meets the criteria because the right of inheritance is His and the redemption is His. He buys us for Himself and uses as the payment His very life! It is fascinating that this piece of land, which Jeremiah buys, is in the country of Benjamin. It is that tribe that symbolically marks much of the church of this age. (There are many references throughout this book to open and prove this portrayal of Benjamin.)

The seals, being *seven*, stand for *the completion of payment in full that is made on the cross by the shedding of His blood as our kinsman redeemer*. Christ buys back (redeemed) His bride and her right to rule in His name (Eph. 1:7; Peter 1:18-19; Rev 5:9). Breaking the seven seals and having the seven trumpets blown give us *two sevens* and that denotes *a wrap up or completion of all our Lord's plans for this age*. At the blowing of the seventh trumpet (the last trumpet) in the book of Revelation, two important statements are made. *RE 10:7* states, *"But in the days of the sounding of the **seventh angel**, when he is about to sound, the mystery of God would be finished, as He declared to His servants the prophets"* and *RE 11:15* says, *"Then the **seventh angel** sounded: And there were loud voices in heaven, saying, "The **kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!"**"* After the seventh trumpet, all hindrances to Him taking possession of all that is rightfully His are removed.

Remember that legally only a kinsman redeemer can break the seals of a land deed.<sup>14</sup> Jeremiah has two scrolls made, one is sealed and the other is not. He has witnesses present when he paid for the deed, signed it, and sealed it. He gives both scrolls to a man named Baruch in the presence of his uncle's son as well as others. He charges Baruch to place both in an earthen (clay) pot that they might last many days (Jer 32:14). Our Savior commits his deed of inheritance (the scroll with seven seals) to the Father, in the presence of many witnesses, as He hangs on the cross to pay for it (us). What safer place could you store something of this value than in the hands of the living God? It is from the right hand of the Father that the Lamb, slain to redeem us, receives the deed to break the seals. This act, which lasts seven years, removes in the process all claims that squatters might attempt to advance thereby freeing the bride completely. Scripture shows that our Lord begins to take ownership at the opening of the seventh seal that begins year seven of the tribulation period. Please note the transaction that Jeremiah makes in the Scriptures below.

JER 32:10 "And I signed the deed and sealed it, took witnesses, and weighed the money on the scales.

JER 32:11 "So I took the purchase deed, both that which was sealed according to the law and custom, and that which was open;

JER 32:12 "and I gave the purchase deed to Baruch the son of Neriah, son of Mahseiah, in the presence of Hanamel my uncle's son, and in the presence of the witnesses who signed the purchase deed, before all the Jews who sat in the court of the prison.

JER 32:13 "Then I charged Baruch before them, saying,

JER 32:14 "Thus says the Lord of hosts, the God of Israel: "Take these deeds, both this **purchase deed which is sealed** and this deed which is open, and put them in an earthen vessel, that they may last many days."

#### A Promise for the Remnant of Israel

In Jer 32:38-44 the Lord makes a promise to restore the fortunes and his love to Israel. Some of His comments can only point to the day we are living in when He unveils their eyes to reveal Himself to the remnant thereby calling them into His Kingdom.

When Christ opens the seventh seal and a year later when the seventh trumpet sounds, the deed to the inheritance takes effect. It is at the last (the seventh) trumpet sounding that the meeting in the air of Christ and His church and of The Two occurs. The period of time between the breaking of the seventh seal and the blowing of the seventh (last) trumpet is a transition period that is filled with events signaling Christ taking possession of what He pays for on the cross (1Cor 15:52). It is also very shortly (thirty days) after the seventh trumpet is blown when the Lord's wrath or "the Day of the Lord" begins. To take His bride of choice home before Daniel's seventieth week (the tribulation week) begins, and before the seals are broken and the deed is read, renders His bride still subject to, in part, stains of the evil one. A legal battle before all creation must be played out before He comes down and receives the bride who is made Holy and who is truly His.

The opening of the seals accomplishes several things. Satan and the world system challenge the One who breaks those seals, since He is gone for sometime, just as Pharaoh challenges Moses before he lets the Hebrews leave Egypt. Our Lord ordains this struggle because it accomplishes two major goals. These goals closely resemble the two things Moses begins during the process of leading Israel out from under the domination of Pharaoh. Our Lord calls Satan and his demon forces, which function during the tribulation week, His own army (Joel 2:11, 2:25). With it He, in effect, cleanses and proves His bride. In the process, He hardens the heart of the enemy so that those who reject His provision of the cross receive our Lord's vengeance all the more greatly. This renders His loved ones released from bondage to be free of any remaining spiritual paradigms (shackles) of the secular Christian church and world system.

A look at our Lord's response to Daniel in this next Scripture should also help your understanding of the direction in which we are moving. No, my dear Christian, it is not just written for the Jew of the past age.

DA 9:24 "Seventy weeks are determined for your people and for your holy city, To **finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy.**

Daniel is being told things concerning what is to occur primarily to the people of Israel but also, to some degree, the church. The seventieth week is the tribulation week. Note there are six things mentioned that must occur for the remnant of Israel. Though some occur during the entire sixty-nine weeks, all occur during the seventieth week. Listing these six items chronologically we have:

1. *To finish transgression*  
(This can mean to bring an end to rebellion by a chosen remnant of Israel against our Lord. It does include the entire church because during this age we are the true Jews that have been given circumcised hearts.)
2. *To make an end of sins or to put an end to sin*  
(Actually one and two are very much the same.)
3. *To make reconciliation for iniquity or atone for wickedness*  
(Christ made atonement on the cross for all. However, this act of grace is veiled to the Jew until the time of the end when the veil is taken away. The Jew is allowed to see and to accept this truth. This causes much consternation for the Jews whom God calls [Zech 12:10]).
4. *To bring in everlasting righteousness*  
(The acceptance of Christ's grace is happening at a trickle for the Jews, but this increases to a flood during the second day (year) of the tribulation week. It is almost completed by the third day (Gen 45:11, Hosea 6:2).
5. *To seal up vision and prophecy*  
(Many today say that the gifts are only for the period when the original apostles walk the earth and they use the Scripture in 1 Co 13:10 to prove their point, albeit incorrectly. However, proper interpretation of that Scripture states that it ceases when "*that which is perfect has come.*" Some say *that which is perfect* is the Word of God. This is not what the Bible shows! That which is perfect is the Second Advent of the Son of God, or Christ. Prophecy, as well as all other gifts of the Spirit, ends when Christ returns.)
6. *To anoint the most Holy... Or most Holy Place... Or most Holy One*  
(This could mean Christ but then His anointing is already in place. Perhaps it is the anointing of His bride, or living temple, where He is to reside at the time of the end. There are strong indications that the time of testing and trial during the tribulation week do just that. To be anointed with oil is indicative of the indwelling of the Holy Spirit. During the early part of the tribulation week The Two indeed have a great anointing to witness [the fall rains of this age]. After The Two work with the bride and others purchased from the world, the spring rains of the next age are given. This anointing is a double portion of His Spirit! Once Christ returns, He reigns with The Two for the entire millennium time period. He is crowned Lord of Lords and King of Kings.)

### Four Major Divisions of the Tribulation Week

Broadly speaking there are four periods, or divisions, to the seals (days equal years) of the tribulation week. All of the six promises Christ makes to the remnant of the Jews above as well as to the whole church reach completion within the four periods. (I add details in chapter 13 regarding one additional event that occurs after the tribulation week, that being the destruction of the abomination that causes desolation.)

#### **First period** - First half of the tribulation week.

During this three and one-half year period, the first half of the tribulation week, the bride receives her first major test and commission. A partial type for this is the first testing/judging of Job. God allows Satan to refine, test, and put the church through the fire to remove some spots and wrinkles (chaff) in her wedding gown. During this period the Two Witnesses glorify Christ by pointing to Him. They call many to believe in Him including the chosen Jewish remnant leadership and those of the nations. They also rebuke and chastise those of the world who oppose their message. This is the church's finest hour (but not every Christian is involved to minister) because the anointing by the Holy Spirit, in the form of the Spirit of Elijah (the fall rains), reaps a great harvest of souls for Christ. Some of the true church, for a time, actually oppose The Two.

#### **Second period** – Time of Jacob's Trouble

This period is shortened for the sake of the elect (saints). This second firing, or the Great Tribulation, results from severe retribution by Satan due to the God-ordained actions of the church and the two witnesses during the first half of the tribulation week. Martyring occurs due to the great wrath of Satan that is exerted against those who believe in Christ. It is a time of the greatest martyring for those of the true church. This is called The Time of Jacob's Trouble because it also is a time of great destruction for the apostate country of Israel. During this time, the chosen Jewish remnant, which accepts Christ, has a baptism of fire unlike any other in history. A close parallel type for this time period is that of Job's second severe testing.

#### **Third Period** – A Time of Brokenness and Repentance

At the opening of the sixth seal, day/year six of the tribulation week ushers in a time of introspection, which results in deep repentance by the broken and powerless church. The church at this time consists of both Christian Jews and Christian Gentiles. [As a cross type for this period of time read Elihu's counsel beginning in Job 32:2. The Spirit of Elijah (the Holy Spirit working repentance) speaks through Elihu to prepare the church to meet her maker!] This is the time of the cleansing of the temple, or living sanctuary, spoken of in Daniel 8:14. The cleansing occurs through acts of repentance within the corporate church. This period also precedes the giving of the spring rains (double portion) that are necessary for the purpose of the next age. If at the end of this period the spring rains are given (double portion), then this act symbolizes the very early morning of the next age.

#### **Fourth Period – The Day of the Lord**

At the opening of the seventh seal, day/year seven begins. Our Lord reads the opened scroll covenant deed of ownership for the Kingdom and begins to take legal possession of what is His. He pronounces against the world kingdom of Babylon the seven trumpet judgments. In response to His edict, fire is kindled that begins to destroy the evil kingdom. This kingdom is in part a great demonic army released by Satan who is given the key to hell to torment those who do not have the seal of our Lord within their heads. The Lord decides in favor of His church and it is taken up to meet him in the air at the seventh trumpet (the last trumpet). This marks the end of the seven years of tribulation as well as two great woes that fall upon the unregenerate.

#### **Fifth Period – Vengeance, Ruling, Reigning, and Judgment**

The next first full day of the new millennium (Sabbath Jubilee Year) begins as the sun rises. This occurs after the seven days of the tribulation week. Six bowls of wrath are poured out in quick succession and, with the seventh bowl (the final portion of the third woe), our Lord and his Saints return to complete vengeance upon the beast and his army. After a clean up period our Lord takes His authority to reign. He sits on the judgment throne to deliver rewards to those who are His and to place Satan and many of those who ally themselves to him into the lake of fire.

You might consider that during the opening of the first three seals (the first half of the tribulation week) The Two damage Satan and his false claims. This in itself helps to authenticate Christ as the rightful owner of the covenant deed to the church and to the earth.

#### **The Seven-Year Famine of the Word**

Before looking at year one of the tribulation week, let's take a moment to look at a type that is thought to introduce this very week, or seven-year period of time, when there is a great famine. In Gen 41:26-49 there is a story about Joseph (an excellent cross type for Christ), which revolves around seven very rich years of grain followed by seven very poor years **blighted by the east wind** Gen 41:27. The *east wind* symbolizes a *time of justice and judgment by the Lord*. The second week in the story is described as a time of a terrible famine. I correlate that type, the seven years of famine, with the tribulation week that the church and this world face very soon in the future.

The Word has never been so rich as it is today yet few Christians desire it because they are so busy with things of the world! Yes, much distraction and deception does abound, but for those who desire to eat of the Word today, it is very rich and strengthens them to stand and even walk in the fiery days that are ahead.

There is a great famine coming, and it may well be of food, but it definitely is a famine of the Word of God (AM 8:11). This famine of the Word is applied to those who are not of our Lord. Those He calls to be His own during that period pay quite a heavy price for the truth of the Word. Several Scriptures imply that the Word is available and beneficial for His people, but it is distributed at a great cost (PS 37:18-19). Many are persecuted and suffer deeply in their pursuit of the Word at that time. It is indeed a time

of travail in getting spiritual food much like the difficulty that is seen in getting food in a time of physical famine.

### A Type for the Tribulation Week in Elijah's Life

Warnings are given to the people of God regarding the time of the end in types and symbols in many places in Scripture. The one type that gives the most concentrated information, which correlates very closely with the tribulation week, is found beginning in 1 Kings 17. This narrative shows the confrontation between Elijah, the prophet, and Ahab, the apostate King of Israel. It is an excellent type with few perceived imperfections. Elijah and his actions represent the work of the Holy Spirit during Daniel's seventieth week through His church and in particular The Two. Ahab, who in several Scriptures is stated as being the most foul and despicable King in all of Israel's long history, is a type for the antichrist (1 Kings 16:30 and 33) who is empowered to act during the tribulation week. Jezebel, the wife of Ahab, characterizes those of the world system who are closest to the antichrist. The world system includes the apostate secular Christian church, the apostate portion of the state of Israel, and the Islamic nations. All of them pose as the legitimate temple of God.

At the first meeting between Ahab and Elijah (1 Kings 17:1) Elijah tells Ahab, "*As the Lord God of Israel lives, before whom I stand, there shall not be dew nor rain these years, except at my word.*" It is this statement that symbolizes the beginning of the tribulation week and the great famine. What also marks the beginning of that week is the signing of a peace covenant between the country of Israel and her enemies (Dan 9:27). The activities of Elijah, as superimposed upon the tribulation week, mirror typologically, much of what The Two achieve, a portion of their purpose for doing it, and the cost that is exacted from them.

### The Mantle of Elijah Transferred to Elisha

Another strong type, which applies to the tribulation week, is the exchange of the mantle of power (2 Kings 2:13) between Elijah and Elisha. We are living in an age of grace, the recipients of which are dependant upon repentance leading toward redemption and restoration. This age is drawing to its close. There is a passing of the mantle of power from the Spirit of Elijah to a new Spirit of Elisha that has a different purpose. For a while they (as types for the two different purposes of the Holy Spirit) walk together near the end of the tribulation week before passing the baton (mantle of power and authority) for use in the next age. Eventually as this age is drawing toward completion, the Holy Spirit, in the type for Elisha, dominates with power for the purpose of the construction of a living temple that is complete at the end of the millennial age. When the Lord breaks seal seven and completes all the work of the church age, the spirit of Elijah (Holy Spirit working redemption) shifts His attention toward taking all of the living stones bought by the blood of Christ. He does this for the purpose of constructing a living temple that gives rest to our Lord.

If the above hypothesis is true, then we would expect the Spirit of Elisha to be operating within the tribulation week. This work of "Elisha" takes place after a great event occurs during the middle of the week. That event seems to mark the beginning of

the end of our Lord's call for salvation that has been the primary purpose of this age. It seems, from Scripture, that during the second half of the tribulation week, while our Lord is preparing those who are His for the next age, this process requires work by both the Spirit of Elisha and the Spirit of Elijah. This work is necessary because much of the activity of the tribulation week centers on the redemption of the remnant of the Jews and a large group of Gentiles called from the nations. We need to take a moment to look at a type that concerns this remnant.

A distinction between those of old Israel (those who attempted to be obedient to the law) and the true church (those given grace to grow in obedience) can be very difficult to make at times. The true "Jew," or completed "Israel," only exists within the called-out church of this age.

#### Four "Women" as Types for Clarifying the Tribulation Week

Below are metaphorical interpretations of four women from Scripture. Each fits a post-tribulation position for the church. A pre-tribulation position renders three of these interpretations impossible. These interpretations are presented together before the analysis of the seven years of the tribulation so that they might act as a preview (template), for the reader to consider, of the arrangement of the tribulation week.

##### *The First Woman of the Tribulation Week*

This particular encounter occurs entirely within Daniel's seventieth week: Elijah goes to the woman (church at the end of this age that is in dire straits) of Zarephath (the place of melting down). The Lord commands the church to provide for Him a body that He might work through. He (the Holy Spirit completing the work of this age) indwells and empowers the woman (the church) and Her son (The Two regarded as one). The Scripture opens in the first year of the tribulation week. Elijah states that there will be no rain (life giving truth) for those of the world.

1KI 17:7 And it happened after a while that the brook dried up, because there **had been no rain in the land.**

1KI 17:8 Then the word of the Lord came to him, saying,

1KI 17:9 "Arise, go to Zarephath, which belongs to Sidon (*the fishery*), and dwell there. See, I have **commanded a widow there to provide for you.**"

This "widow" and her "son" come through an intense time of refining [the so called *fat years* spoken of in Genesis that precede the seven years of famine (Gen 41:2)]. It is almost a misnomer that someone may consider *the fat years* a time of peace and plenty for the believer. The practical interpretation is that those seven years are a time of breaking and refining for all who carry the anointing of the fall rains during the first three and one half years of the tribulation week. This is the place of Zarephath where a melting down for the purpose of refining (consecration) takes place. It is a very humbling time for those chosen by God that makes possible the carrying of His Spirit in fullness during the first half of the tribulation period.

1KI 17:10 So he arose and went to Zarephath. When he came to the **gate of the city**, indeed a widow was there gathering some sticks. And he called to her and said, "Please bring me a little water in a cup, that I may drink."

This destitute widow seems to have been excluded or abandoned. This may mean she, as a type, is out of the secular Christian church and due to the intense refining in the wilderness, she feels abandoned by her Lord. Gathering sticks are not actions called for by the Holy Spirit because the widow believes she is building a fire for her last meal. Her faith is gone. This represents a broken, humbled church bereft of power knowing that she is incapable of much of anything in her own power.

1KI 17:11 And **as she was going to get it**, he called to her and said, "Please bring me a morsel of bread in your hand."

When the Holy Spirit comes to empower the church, He finds her very impoverished, feeling that she is abandoned (widowed). Nevertheless He asks for a drink of water and a small piece of bread. She displays considerable obedience, possibly a sacrificial love, and complies with his request even though she really does not have enough to share. She gives out of a position of extreme need.

1KI 17:12 So she said, "As the Lord your God lives, I do not have bread, only a **handful of flour** in a bin, and a **little oil** in a jar; and see, I am gathering a couple of sticks that I may go in and prepare **it for myself and my son**, that we may eat it, and die."

The handful of flour and the small amount of oil she has represents the residual Word of God and the anointing of the Holy Spirit at this particular point in her (the church's) development. Her reference to her son in the singular is quite common as in reference to The Two. They are often referred to in Scripture in the singular as if they really are one corporate being.

1KI 17:13 And Elijah said to her, "**Do not fear**; go and do as you have said, but make me a small cake from it **first**, and bring it to me; and **afterward** make some for yourself and your son.

Elijah essentially asks her to put him first over her son and herself. This is quite a request. It apparently is this act, or sacrifice, that enables her to receive what he gives next. Consider again that this is early in the first year of the tribulation week.

1KI 17:14 "For thus says the Lord God of Israel: 'The bin of flour shall not be used up, nor shall the jar of oil run dry, **until the day the Lord sends rain on the earth.**' "

After this request is made he pronounces a prophecy. This gives her faith to comply. The flour and oil are symbolic of the truth of God (bread) and His anointing (oil) given for service at the end of this age. This anointing is known as "the fall rains." Our Lord seems, throughout Scripture, to give to those who seem to be the least in order to confound the wisdom of man.

God does set a limit on how long this food and anointing lasts. Elijah prays for rain, typologically shortly after day (year) 3.5 of the tribulation week, and he sees the small cloud as big as a man's hand rise up a great distance on the horizon. This great rain, that stops Ahab (type for antichrist), arrives when Jesus descends in a cloud for His bride. He brings that double portion, the spring and fall rains together, with Him.

This Scripture, below, partially shows our Christ approaching in the clouds to receive His bride at the last trumpet. He has her reward, the double portion, with Him.

RE 22:12 "And behold, I am coming quickly, **and My reward is with Me**, to give to every one according to his work.

It is difficult to be technical about the duration of how long the strong anointing of the fall rains, given at the beginning of the tribulation week, lasts. During the first three and one half years this anointing seems to be at its maximum, then decreasing rapidly until the time at the beginning of the sixth seal when it seems to be almost used up but not quite. Between the dwindling of the fall rains of this age and the giving of the spring rains of the next age (double portion) seems to be a period of about two years, give or take a half year.

1KI 17:15 So she went away and did according to the word of Elijah; she and her household ate for many days.

1KI 17:16 The bin of flour was not used up, nor did the jar of oil run dry, according to the word of the Lord, which He spoke by Elijah.

Remember that Elijah confronts Ahab with the news that it would not rain until he (Elijah) speaks it into existence.

1KI 17:17 Now it happened after these things that the **son of the woman who owned the house became sick**. And his sickness was so serious that there was **no breath left in him**.

This "son" of the woman (church) is a type for the two witnesses. As stated before: these are often referred to in the singular in many places of the Word. These two witnesses are actually one corporate individual, those of the apostolic warrior priesthood --- apostles at the end of this age. They are killed half way through the tribulation week beginning in the middle of year four. It may be that their martyring is progressive, as were the murders of the original apostles at the beginning of this age.

1KI 17:18 So she said to Elijah, "What have I to do with you, O man of God? **Have you come to me to bring my sin to remembrance, and to kill my son?"**

It is very nearly three and one half years into the tribulation week that Elijah sacrifices a great ox upon an altar (symbolic of what the two witnesses are called to do) that allows the people who are called to repentance to recognize who their God really is. Repentance always precedes an act of this kind.

Her son, a type for the two witnesses, is called to bring to remembrance the sin of the world allowing a great many to accept Christ as Savior. They also are responsible for cleansing the existing bride.

We must consider that at the end of the last age Christ is placed, as atonement for sin on an altar (the cross), to pay for the spring rains (Pentecost) of this age for His church. He carries the fall rains of that age (Spirit without limit) within Himself. These fall rains facilitate the cleansing of the disciples and others for the purpose of receiving the spring rains (given at Pentecost) of this age.

The “two witnesses” are also placed on an “altar” to purchase the spring rains (the double portion) of the millennial age that is to come. Grace is certainly not cheap! Now you might begin to understand why The Two rule and reign with Him.

1KI 17:19 And he said to her, "Give me your son." So **he took him out of her arms and carried him to the upper room** where he was staying, and laid him on his own bed.

Those who comprise the two witnesses are martyred. The Spirit of Elijah takes them to heaven (the upper room) for a period of 1260 days, or 3.5 years.

1KI 17:20 Then he **cried out to the Lord** and said, "O Lord my God, have You also **brought tragedy** on the widow **with whom I lodge**, by killing her son?"

Note the tremendous ability to intercede! To understand the necessity of some of the actions of our Lord should it not mollify a deep ache of the heart when it happens? His ways certainly are not our ways. We must trust that the way He chooses is the very best way whether we like it or not.

It is indeed a tragedy when the enemy takes the complete headship of the church, which is here on earth at the end of this age, from the church. This is a direct parallel to what occurs at the end of the last age when Christ is in the tomb three days.

There is a residual lodging of the Holy Spirit within the widow, the church, which allows her to “stand.” The two witnesses later in the tribulation week are revived, as Christ was, and stand up on their feet. Christ spends three days in the tomb and so shall the two witnesses as shown by the following Scripture. A time, times, and half a time equals three and a half years. The two witnesses stand up a bit before that is completed or a bit under three and a half times.

1KI 17:21 And he stretched himself out on the **child three times**, and cried out to the Lord and said, "O Lord my God, I pray, let this child's soul come back to him."

Notice, above, that he places himself on the child three times. These three times represent the three years the two witnesses lie on the streets of the great global city, Babylon, which is allowed to rise up at the end of this age against our Lord and His bride.

Naturally their bodies do decompose, so I interpret this as their deaths, caused by the evil one, being continually brought to the minds of all who are unregenerate. This continual witness of decomposing bodies puff up the unregenerate in their supposed “victory” over those who give them so much misery.

1KI 17:22 Then the Lord heard the voice of Elijah; and the soul of the child came back to him, and **he revived**.

1KI 17:23 And **Elijah** took the child and brought him down from the **upper room into the house, and gave him to his mother**. And Elijah said, "**See, your son lives!**"

The Scriptures above relate the returning of The Two back to the consecrated church (temple) at the very end of this age prior to its ascension. There are Scriptures from Revelation that represent a cross type for the above event as shown below.

RE 11:11 Now after the **three-and-a-half days** the **breath of life from God** entered them, and **they stood on their feet**, and great fear fell on those who saw them.

RE 11:12 And they heard a **loud voice from heaven** saying to them, "**Come up here.**" And they **ascended to heaven in a cloud**, and their enemies saw them.

The presenting of the two witnesses back to the church (mother), which just arrives back from the Great Tribulation, has a tremendous unifying affect, much as when Christ returns to His disciples. Below, those of the church have truth confirmed by the appearance of its "son."

1KI 17:24 Then the woman said to Elijah, "**Now by this I know that you are a man of God, and that the word of the Lord in your mouth is the truth.**"

Below is a time diagram (see Table 9) that helps to put into perspective the type above and the following three types for the women.

Table 9. Overview of the Tribulation Week

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	Ω Omega
The Tribulation Week	△←The Morning Star or the Capstone descends for His church
Seals	←Mystery of this age complete and the church ascends to meet her Groom in the cloud
1 2 3 4 5 6 7	Trumpets ↑ Bowls of Wrath
	↓Second advent of Christ accompanied by His Bride
	1 2 3 4 5 6 7 ↑ 1 2 3 4 5 6 7
←1260 →← 1260	→ "Hr" of trial
Spirit of Spirit	Elijah of Elisha

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*The "Second Woman" of the Tribulation Week*

Another woman from Scripture, identified as a direct cross type for the woman above, is shown from another perspective. More details of the tribulation week are gleaned from this perspective so as to obtain a clearer picture. Returning back to the illustration above is helpful as you read through the following Scriptures.

The woman below is a widow, like the one above, and she has two sons (the two witnesses as viewed in the plural, The Two with the Gentile and Hebrew portions of the bride). She feels destitute (abandoned) and left all alone. She is calling out to the Holy Spirit (the Lord) who begins working in the form of the Spirit of Elisha. This function of the Holy Spirit is one of uniting the bride into one being or taking the building stones bought by the blood of Christ and placing them together in a perfect order. This begins first with the two witnesses and then on down the hierarchy of the bride. Elisha represents a builder, or one who brings unity.

2KI 4:1 A certain **woman of the wives of the sons of the prophets** cried out to **Elisha**, saying, "**Your servant my husband (Christ) is dead**, and you know that your servant feared the Lord. And the **creditor** is coming **to take my two sons to be his slaves.**"

This woman speaks about a creditor coming to take her two sons to be slaves for satisfaction of an unpaid debt. Christ paid our debt.

Now these two, in the form of the two witnesses, also help pay a debt much as the apostles at the beginning of this age help with the forfeiture of their lives. These are martyred, but they are unable to do this if it were not for the help of the anointing of the Holy Spirit moving in the Spirit of Elisha. The Scripture above represents the time period perhaps a bit short of 3.5 days into the tribulation week. The two witnesses function as evangelists for those called into the church and judges for those who are not repentant. They call down plagues on the world of men.

The creditor is the law that demands payment for sin. The law foments fear, as represented by the widow's anxiety, and condemnation, while in the Lord there is no condemnation (Rom. 8:1). Because of the severe pressure being exerted upon her she feels alone and abandoned and cannot believe that the Lord would allow this to happen to her.

2KI 4:2 So Elisha said to her, "What shall I do for you? Tell me, what do you have in the house?" And she said, "Your maidservant has nothing in the house but **a jar of oil.**"

This may be a residual anointing from the beginning of our age. To work during the tribulation week these three need the fall rains or a fresh anointing with more oil, the anointing of the Spirit of Elisha. To help this woman (the church of the end days with but one jar of oil) a greater anointing is necessary.

2KI 4:3 Then he said, "Go, borrow **vessels from everywhere**, from all your neighbors --- empty vessels; **do not gather just a few.**"

He asks the two sons and the woman to get empty vessels (unregenerate people). Many of these vessels are the remnant of Israel who is called to become Christians, powerful Christians. I believe that this occurs from about two to three and one half years

into the seven-year week of the tribulation period. It is done out of sight of the world because God has not given the world (or even some of the church) eyes to see. This is shown in 2 Kings 4:4. Before going to 2 Kings 4:4, a short discussion of a cross type for Scripture in Genesis that is listed below may shed more light.

GE 45:1 Then Joseph could not restrain himself before all those who stood by him, and he cried out, "**Make everyone go out from me!**" **So no one stood with him while Joseph made himself known to his brothers.**

Above, Christ, in the form of Joseph, makes sure He is alone when He reveals Himself to His brothers. The brothers represent the leadership of the remnant of the Jews. They are called during the tribulation week perhaps for the purpose of being filled with the fall rains that help to pay a debt for all those coming into the kingdom at the end of this age.

2KI 4:4 "And when you have come in, you shall **shut the door behind you and your sons**; then pour it into all those vessels, and set aside the full ones."

2KI 4:5 So she went from him and shut the door behind her and **her sons, who brought the vessels to her; and she poured it out.**

2KI 4:6 Now it came to pass, when the vessels were full, that she said to her son, "Bring me another vessel." And he said to her, "**There is not another vessel.**" So the oil ceased.

These "vessels" are special in that they are made very clean to hold what is coming. Notice that her sons bring the vessels to her. These two sons depict the two witnesses who are the greatest evangelists the world has ever seen. They, now working as one in unity given by the Spirit of Elisha, effectively bring, through the Spirit of Elijah, to repentance thousands as called by the Lord from the nations. The church then completes the works of the Holy Spirit in each new child of God. This continues until there are no more of the unregenerate world that are called by the Father to accept the Son. Those who remain are like Judas in that they are bundled as tares to be burned in the fire.

2KI 4:7 Then she came and told the man of God. And he said, "**Go, sell the oil and pay your debt; and you and your sons live on the rest.**"

Above, the selling of the oil indicates the extreme difficulty and cost of giving the offering that Elijah gives on top of Carmel (1 Ki 18:19), that of a bull placed on an altar of fire that is an acceptable offering to the Lord. The two witnesses are that offering. The empty vessels, which are filled with oil, enable the payment of a debt so that those of the world, 3.5 years into the tribulation week, may recognize that Jesus is their Lord and Savior.

This anointing (fall rains) leads to the rapture of the church at the seventh trumpet completing the tribulation period. This woman's sons are returned back to her after they are martyred. The sons are a type for The Two. After 1,260 days the two witnesses arise from death to their feet in the presence of the church as a cross type of the two sons being returned to their mother to "live on the rest."

*The Third Woman of the Tribulation Week*

Before looking at the third woman, a comparison must be made with the time of Jesus, the end of the last age (see Table 10.) and the time of the Two Witnesses, the end of this age (see Table 11). Notice similarities. I would submit that the bride is no better than her groom, that is, her love must be proven in the fire that demands love and sacrifice.

Below, we examine the third “woman” in Scripture as she relates to one of these great prophets. There is much more to be told about this lady of Shunem.

Shunem is a province of Israel where it is reported that the most beautiful women of Israel live. As our Lord in Songs of Songs describes this woman being so very special to Him, she does not seem to represent those of the body of the old guardian cherub that was inculcated by the law. She is, rather, a portion of the church of this age working within the tribulation week where she shines the brightest.

Quite often it is difficult to differentiate the church that is the true Israel, from the Israel of the last age that serves the law! The lady described below cannot possibly be old Israel because she walks with Christ throughout this age.

2KI 4:8 Now it happened one day that **Elisha** went to **Shunem** (*two resting places*),<sup>18</sup> where there was a **notable woman**, and she persuaded him to eat some food. So it was, as often as he passed by, he would turn in there to eat some food.

2KI 4:9 And she said to her husband, "Look now, **I know** that this is a holy man of God, who passes by us regularly.

2KI 4:10 Please, **let us make a small upper room on the wall**; and let us put a bed for him there, and a table and a chair and a lampstand; so it will be, whenever he comes to us, he can turn in there."

Table 9. The End of the Age of the Law

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Spirit of Elijah			Spirit of Elisha	Rose up into a cloud
John the Baptist	Fall Rains	The Altar of "Mt Carmel"		
‡	Christ	"a fruitful place"		
	‡ Taught and washed 30 disciples	‡ 3 days in tomb 33 Christ Crucified	‡ Given back	‡ ↑ →
Spirit of Elisha building (putting together) the young church				
→ Pentecost – Apostles				
Spring rains of this age				

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This lady, as described above, is thoughtful and compassionate toward this “man” of God. She is described as being notable (a special portion of the church that is chosen to go through Daniel’s seventieth week), and she is given “eyes to see” that Elisha is a man of God. She represents those of the Jews whom our Lord calls to repentance to be His own at the beginning of this age. Perhaps she also represents the early disciples and the others with them, many being Jewish. Wherever in time she begins, she is providing a place of “rest” for Him (the bridegroom). When he calls her, she stands before him.

2KI 4:11 And it happened one day that he came there, and he turned in to the upper room and **lay down there.**

2KI 4:12 Then he said to Gehazi his servant, "Call this **Shunammite woman** (*a person having a double resting place*)."

The Shunammite woman from Song of Songs is pictured as a very great spiritual individual. She has a strong relationship with Christ, as He is the workman that is in charge of her transformation.

2KI 4:13 And he said to him, "Say now to her, 'Look, you have been concerned for us with all this care. **What can I do for you? Do you want me to speak on your behalf to the king or to the commander of the army?'** "She answered, "**I dwell among my own people.**"

Table 10. The End of Our Age of Grace

Spirit of Elijah	Fall Rains fall on the Two Witnesses	The Altar of Mt. Carmel Sacrifice	Spirit of Elisha	Rose up into a Cloud
† † 7 fat years humbled	† † Taught and washed those of the next dispensation 3+ “days” yrs	† † Martyred	3 “days” in the street Stand up	† † †
Spirit of Elisha → At the seventh bowl Christ and His church return with the double portion anointing to build (put together) the “finished product.”				

Above, he asks what she wants him to do for her because she gives so much to him. She asks for nothing, as she apparently is satisfied with her position. She is content in all situations, like Paul. Being a part of the people of the elect most certainly leads to contentment when mature.

2KI 4:14 So he said, "What then is to be done for her?" And Gehazi answered, "**Actually, she has no son, and her husband is old.**"

2KI 4:15 So he said, "Call her." When he had called her, **she stood in the doorway.**

2KI 4:16 Then he said, "About this time **next year** you shall embrace a son." And she said, "**No, my lord. Man of God, do not lie to your maidservant!**"

Elisha announces she will have a son. Now if this son is Christ born of Israel at the beginning of this age, then she may be of the old Jewish camp. However some of the old Jewish people are called to become the true Jews of the *ecclesia* at the end of this present age.

Her response is surprising in that she does not believe this will happen. The Jews at the end of the last age want nothing to do with the individual named Jesus. He is not their type for Savior. But there are Jews who do welcome this news. Mary and Joseph and many of Jesus' later disciples, for instance, accept it even though it is a sacrifice for each of them.

2KI 4:17 But the woman conceived, and bore a son when the appointed time had come, of which Elisha had told her.

2KI 4:18 And the **child grew**. Now it happened one day **that he went out to his father, to the reapers.**

If this child is Jesus at the beginning of this age with His Father, He is interested in reaping (harvesting souls) for His Kingdom. To do this he pays a debt that we might live. He says the fields are white for the harvest.

JOH 4:35 "Do you not say, 'There are still four months and then comes the harvest'? Behold, I say to you, lift up your eyes and look at the fields, **for they are already white for harvest!**

2KI 4:19 And he said to his father, "**My head, my head!**" So he said to a servant, "**Carry him to his mother.**"

Christ is the head of the body as shown throughout Scripture. The head is asked to pay a bridal price for His body. This he does. The son dying on his mother's knees is a type for the Sanhedrin disposing of Jesus through crucifixion by the Romans.

But then a typological portion of the real "Shunammite" stands around the foot of the cross as represented by John and the others. These have true compassion. The Scripture below is the cross type for His closest friends representing those who carry Him on her knees.

2KI 4:20 When he had taken him and brought him to his mother, **he sat on her knees till noon, and then died.**

The ancient Hebrew day is made up of twelve hours. These twelve hours vary with the length of time it is daylight (depending on the seasons of course) since sundials were used at that time. Noon is comparable to the sixth hour when the sun is directly

overhead and no shadow is cast. The ninth hour is close to our three o'clock time. In three of the gospels Jesus is shown hanging on the cross during a period of intense and unusual darkness that lasts from noon to three o'clock. He dies physically around three in the afternoon. Consider at the time He becomes the sin of the world He spiritually dies. It is near the end of this period of velvety blackness that Christ cries out "My God, My God why have you forsaken me." It is at this time that He becomes the sin offering and the Father has to turn away.

2KI 4:21 And she went up and laid him on the bed of the man of God, shut the door upon him, and went out.

Consider the affect of Christ's death on the cross upon the spiritual walk of the disciples. It manifests very much like the expressed behavior of this woman we are examining.

After Christ's death His body spends close to three days in the tomb. Call it the upper room or the bed of the man of God. Almost three days pass as if this woman of Shunem were the Jewish disciples at the end of the last age.

2KI 4:22 Then she called to her husband, and said, "Please send me one of the young men and one of the donkeys, that I may run to the man of God and come back."

2KI 4:23 So he said, "Why are you going to him today? It is neither the New Moon nor the Sabbath." And she said, "It is well."

Her expression "it is well" portrays an individual of great faith! She knows she must contact the man of God. In a position like this all Christians should go directly to our Lord to lay the problem before Him. If there is faith in the Lord's sovereign response to prayer, we can enter into a rest (acceptance).

2KI 4:24 Then she saddled a donkey, and said to her servant, "Drive, and go forward; do not slacken the pace for me unless I tell you."

2KI 4:25 And so she departed, and **went to the man of God at Mount Carmel**. So it was, when the man of God saw her afar off, he said to his servant Gehazi, "Look, the Shunammite woman!"

It is interesting that this man of God is able to identify the Shunammite from afar off. There must be something quite distinctive about her. Our Lord has the same concern for any of His children as they approach him with great need.

In the above Scripture some of the individuals who make up those who build the early church are called by the Lord to approach Mount Carmel, the place of severe sacrifice, the place of the altar of God.

2KI 4:26 "Please run now to meet her, and say to her, '**Is it well with you? Is it well with your husband? Is it well with the child?**' " And she answered, 'It is well.'

Again she responds with "it is well." She is trusting in the outcome as she rests in the presence of this man of God.

2KI 4:27 Now when she came to the man of God **at the hill**, she caught him by the feet, but Gehazi came near to push her away. But the man of God said, "Let her alone; for her soul is in deep distress, and the **Lord has hidden it from me**, and has not told me."

This woman may represent a part of the Hebrew portion of The Two. This group of early-completed "Jews" is desperate to have her son (Messiah-God) returned to her. Consider that if she represents the early disciples and others that are with them, how desperate they would be for His presence after being with Him for three years.

2KI 4:28 So she said, "**Did I ask a son of my lord?** Did I not say, '**Do not deceive me**'?"

None of the early Christians selected by the Father know what is happening, even though Christ tells them what would happen before His death. Sometimes, so often particularly at "maturity," a child of God enters into situations that absolutely defy explanation in a rational sense. The spiritual pain becomes so intense that many declare that at times they almost wish they had never been chosen for their "walk with God." Such are the cups many of us, whom the Lord calls, must drink.

Does the Lord deceive? Not at all, but occasionally believers find themselves in situations in which they wish they had better prepared themselves. Satan enters into Judas and the Sanhedrin, a type of deception, to have Christ martyred. The Father allows this. Most of the church is "deceived" as to what the Lord's intentions are concerning the church during the tribulation week --- one being the purpose of refinement. Reading information as found in this book helps to prepare the end times Christians in making them more informed.

2KI 4:29 Then he said **to Gehazi**, "Get yourself ready, and take my staff in your hand, and be on your way. If you meet anyone, do not greet him; and if anyone greets you, do not answer him; **but lay my staff on the face of the child.**"

It is Elisha who speaks this child into being. The child (representing Christ) is to become a carpenter, the one who initiates the building of the early church at the very beginning of this age. The staff, being a symbol of power, acts as a covering – it overshadows him until the prophet arrives.

2KI 4:30 And the mother of the child said, "As the Lord lives, and as your soul lives, **I will not leave you.**" So he arose and followed her.

This is the loyalty that our Lord desires of those who are His. "I will not leave you" is a promise even if times may seem to warrant leaving. To pray without ceasing is a manifestation of this loyalty, an absolute requirement of one who intercedes.

2KI 4:31 Now Gehazi went on ahead of them, and laid the staff on the face of the child; but there was neither voice nor hearing. Therefore he went back to meet him, and told him, saying, "The child has not awakened."

Gehazi seems to be a type for the church leadership through which the Spirit of Elisha is working. If that is so, the church is obedient but no results seem to come of it. The correct season for an event, as determined by our Lord, quite often is unfathomable.

2KI 4:32 When **Elisha came into the house**, there was the child, lying dead on his bed.

This is the Holy Spirit, preparing to build the church, hovering over the body of Christ in the tomb. He is about to begin a resurrection work.

2KI 4:33 He went in therefore, **shut the door** behind the two of them, and prayed to the Lord.

This praying represents the action of the Holy Spirit on the first day of the entombment of Christ. This commitment from God is the beginning of Christ's resurrection.

2KI 4:34 And he went up and lay on the child, and **put his mouth on his mouth, his eyes on his eyes, and his hands on his hands; and he stretched himself out on the child, and the flesh of the child became warm.**

Elisha takes a position, similar to that of Elijah with another child, to bring life back to this one. This is day two of the entombment.

2KI 4:35 He returned and walked back and forth in the house, and again went up and stretched himself out on him; then **the child sneezed seven times**, and the child opened his eyes.

The child sneezing **seven times** tells us that it is at the end (completion) of the last age and Christ is awakening in the tomb prior to being given back to the disciples (the third day). Below, Christ (the son) makes his presence felt among all who are His.

2KI 4:36 And he called **Gehazi** and said, "**Call this Shunammite woman.**" So he called her. And when she came in to him, he said, "**Pick up your son.**"

This command, as a type, ushers in the resurrection of Christ. How does this event affect the faith of the disciples? If the resurrection does not occur, is the faith of the disciples the same at this point or even in the future? The resurrection has to occur to develop the deep faith necessary to survive the great suffering the disciples experience in the building of the new church.

2KI 4:37 So she went in, fell at his feet, and bowed to the ground; then she picked up her son and went out.

*She* is probably the original Jewish portion of the proto-church at the end of the last age. This portion is later filled at Pentecost (with the spring rains of this age) for the purpose of building the early church. The remnant of the Jews, for the most part, is destined to receive their Lord when the time of the Gentiles is ended (Rom. 11:25).

Later in Scripture the same woman is spoken of below. In this scenario the tribulation week is approaching after a hiatus of two thousand years. She (the mature church), now filled with the Spirit (her son is with her), is warned of a coming famine (the tribulation week).

2KI 8:1 Then **Elisha** spoke to the woman **whose son he had restored to life**, saying, "Arise and go, you and your household, and stay wherever you can; for the Lord has called for a **famine**, and furthermore, it will come upon the land for **seven years**."

Here the Lord is sending the corporate church into the entire world during the tribulation week for the last great evangelization. The seven years refer to Daniel's seventieth week in which there is a famine of the Word. People at that time are moving around ministering wherever they can.

2KI 8:2 So the woman arose and did according to the saying of the man of God, and she went **with her household** and dwelt in the land of the **Philistines seven years**.

Above, as the term *Philistines* is used, it certainly can mean that the true church, with the Spirit of Christ, is being sent into the unclean nations of the world for a mighty work. The seven years refers to Daniel's seventieth week. *She with her household* represents a corporate being we call the bride of Christ or church of this age.

2KI 8:3 It came to pass, at the end of **seven years**, that the woman returned from the land of the Philistines; and she went to make an appeal to the king for her house and for her land.

Because Elisha (Holy Spirit uniting and building the church) is involved in this along with his servant Gehazi (possibly the leaders of the church), I prefer to believe that this designates the time period at the very end of the tribulation week. This then is a time period after the rapture takes place and the church receives her reward.

The woman (*the true church that now contains the saved remnant of Israel*) returns with Jesus at her side to ask the king for her inheritance to be restored. Yes, the *king* represents *Christ as reigning Lord* and the one at her side, her son, represents Christ as her Savior of the cross. Christ now represents both Lord and Savior to her.

2KI 8:6 And when the king asked the woman, she told him. So the king appointed a certain officer for her, saying, "**Restore all that was hers**, and all the proceeds of the field from the **day that she left the land until now**."

Because this woman is called the Shunammite from Shunem, this restoration refers to the double portion, being inherent in the meaning of her name (*to receive a double portion of rest*). She receives not only what is hers but all the proceeds of the field accumulated in the interim of her absence. This is a double portion. Below there is a reference to that which is to be restored.

JOE 2:25 "So I will **restore** to you the years that the swarming locust has eaten, the crawling locust, the consuming locust, and the chewing locust, **My great army** which I sent among you.

This great refining army of the evil one is sent by the Lord during the tribulation period. Actually the counterpart, or cross type, is found in Job's two times of testing, each of which cumulatively contribute to Job (cross type for a portion of the church) receiving a double back. This is the double portion as given by the Lord.

*The Fourth Woman of the Tribulation Week*

This particular lady could possibly be the New Testament church but due to the fact she is standing on the moon, as shown below, tends to push her more toward the remnant of Israel that has a promise of reinstatement at the end of this age. The *moon* in Scripture quite often is symbolic of *Israel who stands on the law*. The moon also can be seen to be a *type for Satan*. So in this case perhaps it is, or will be, the portion of the church that finally gains full victory over the law.

To be clothed with the sun, symbolically, is to be clothed with truth. We do know that eventually the remnant of Israel stands in that position at the end of the age. The church and old Israel are each marked with *twelve* (*those who are to be imputed with His righteousness*) at the beginning of this age. However, at the end of this age when the mystery of God is nearly complete, the number *twenty-four* marks the church as containing both the remnant of the Jews and the Gentiles (*unity of law and grace*).

RE 12:1 Now a great sign appeared in heaven: **a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars.**

RE 12:2 Then being with child, she cried out in labor and in pain to give birth.

RE 12:3 And another sign appeared in heaven: behold, a great, fiery red dragon having **seven heads** and ten horns, and **seven diadems** on his heads.

RE 12:4 His tail drew **a third of the stars of heaven** and **threw them to the earth**. And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born.

Satan with both sevens, adding up to *fourteen* indicating *the very end* of the age of the law, attempts to destroy Christ at birth. Also consider that these same numbers seem to be given in Revelation to mark the end of this age. Looking back at the end of the last age we see Satan sweeping a third of the stars from heaven. These stars represent the people of Israel who attempt to eat of the tree of the knowledge of good and evil (the law) and are (swept from heaven or put out of the garden.)

RE 12:5 She bore a **male Child who was to rule all nations with a rod of iron**. And her **Child was caught up to God and His throne**.

Above, it is undoubtedly Israel (perhaps as the very early church) that gives birth to Christ! After crucifixion He rises in a cloud to be with the Father. Now jump over two thousand years into the future for the next sentence.

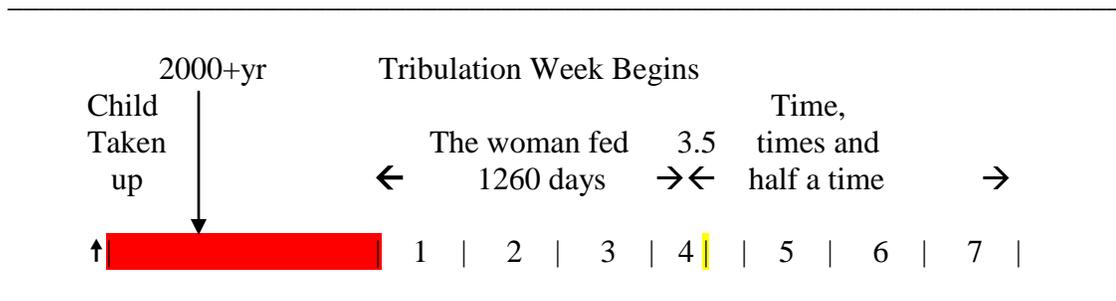
RE 12:6 Then the woman **fled into the wilderness**, where she has a place **prepared by God**, that they should **feed her there one thousand two hundred and sixty days**.

This feeding, to which I refer, lasts one thousand two hundred and sixty days. It can only point to the first half of the tribulation week. The Gentile portion of the church is fed for over two thousand years, and this portion is also fed during the above period as well. The cross type is that of Elijah staying with the widow of Zerephath and her son. Note the illustration below (see Table 12) for a better understanding of this picture.

RE 12:7 And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought,  
 RE 12:8 but they did not prevail, **nor was a place found for them in heaven** any longer.

To be “in heaven” is to have access to the throne. After the seventh seal is broken, the Lord accomplishes the work of this age, for which He utilizes this old red dragon, in testing those who belong to Him. The dragon’s job now is to complete the deception of those of the world until the angels’ bundling of the tares for the great fire occurs.

Table 11. Timetable Number One



RE 12:9 So the **great dragon was cast out**, that serpent of old, called the Devil and Satan, who deceives the whole world; **he was cast to the earth**, and his angels were cast out with him.

A hidden picture of not only the casting down of Satan but also the timing of his fall is given below. This occurs about four months after the seventh seal is broken, when Christ takes His power to rule.

RE 8:10 Then the third angel sounded: And a **great star fell from heaven**, burning like a torch, and it fell on a third of the **rivers** and on the **springs** of water.

RE 8:11 The name of the star is Wormwood. A third of the waters **became wormwood**, and many men died from the water, because it was made **bitter**.

Satan (the great star above) is thrown down after the seventh seal is broken and after the third trumpet sounds. He brings his great ability to the earth to pollute truth

thereby deceiving the unregenerate. The above Scripture shows this pollution by the water becoming bitter. *Bitter* connotes *the Lord's truth twisted*.

RE 12:10 Then I heard a loud voice saying in heaven, "**Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come**, for the accuser of our brethren, who accused them before our God day and night, **has been cast down**."

Above, there is a correlation with Satan being thrown to earth and the opening up of full salvation, empowerment, and the realization of the Kingdom of God. This comes at a time when there is very little time left in the tribulation week (about eight months).

RE 12:11 "And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death.

RE 12:12 "Therefore rejoice, O heavens, and you who dwell in them! **Woe to the inhabitants of the earth and the sea!** For the devil has come down to you, having great wrath, because he knows that he has a short time."

Note that a grave warning is given to those of the *earth (apostate secular church)* and the *sea (unregenerate peoples of the world)*. From the illustration below (see Table 13), Satan has nine months before he is defeated at Armageddon and thrown into the lake of fire.

RE 12:13 Now when the dragon saw that he had been cast to the earth, **he persecuted the woman who gave birth to the male Child**.

RE 12:14 But the woman was given **two wings** of a great eagle, that she might fly into the wilderness to her place, where she is **nourished** for a **time and times and half a time, from the presence** of the serpent.

This time of nourishing coincides perfectly with a time of sealing in which those who are being sealed cannot be touched. Apparently there is a one-month period when Satan chases the woman before she receives the two wings. Could the two wings of a great eagle be The Two revived? The Two are not supposed to arrive until the end of the week just before the seventh trumpet, or 1260 days from the middle of the week.

Table 12. Year Seven Containing Seven Trumpets

	Seal 7		Time of sealing		Woman is nourished		7 <sup>th</sup> trump	
			½ time,		times,		Rapture	
					Woe 1		time  ↑	
Trumpets	1 two mo	2 two mo	3 ↓ two mo	4 two mo	5 two mo	6 two mo	7 ↑	7 Bowls
			The Great	*star fell				of wrath
								1 mo wrath
			←	Nine month period				→

RE 12:15 So **the serpent spewed water out of his mouth like a flood after the woman**, that he might cause her to be carried away by the flood.

Part of that flood could be the 200-million member locust army (out of the pit). But since this occurs during the great sealing of the saints the evil one no longer is allowed to touch saved individuals during this process. So the torrent of bitter water only deceives those of the world whose purpose is the Lord's at this particular time.

RE 12:16 But the **earth** (*the spiritual milieu out of which the church has been taken*) **helped the woman**, and the earth opened its mouth and swallowed up the flood (*lies of deception*) which the dragon had spewed out of his mouth.

It is actually not that the *earth* desires to help this woman, but as Satan can no longer target her, he vents his rage on the *earth*. This is much like the proverbial snake eating his own tail. The earth being the body of unregenerate people.

RE 12:17 And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ.

Suffice it to be stated here without proof that there is a group of Jews from the tribe of Judah marked for the Kingdom that are left in Jerusalem to fight against the army of the evil one until the return of Christ. It is these men and woman who recognize the Lord at His Second Advent.

#### The Remnant's Restoration

Further investigation regarding the Jewish remnants' reinstatement can be found in the book of Malachi. Our Lord is speaking about sending his "messenger" who prepares the way for him. The one who prepares the way for him is always the Holy Spirit of repentance and truth, that is, the spirit of Elijah. These particular Scriptures below are describing the time at the end of our age, not the end of the last age. This is a second powerful advent of the Spirit of Grace, the Holy Spirit, manifesting in the Spirit of Elijah to prepare the Jew to hear His voice during the tribulation week. Jesus is the messenger of the covenant. He initially works through the Holy Spirit, in the guise of the spirit of Elijah, to bring repentance. Then He, Himself, comes. The ancient Jew expects their Messiah to come as a victorious king who destroys their enemies and reinstates a kingdom for the Jews. They have no idea that His First Advent is one of a suffering servant even though the Scriptures had previously depicted that servanthood.

At Christ's Second Advent, the Jews will see Him as they had expected Him to be the first time. They will have to recognize and accept what He did for them the first time He came.

MAL 3:1 "Behold, I send My messenger, and he will prepare the way before Me. And the Lord, whom you seek, Will suddenly come to His temple, Even the Messenger of the covenant, in whom you delight. Behold, He is coming," Says the Lord of hosts.

MAL 3:2 describes below, Christ's second arrival showing Him coming as the Judge of all creation. He sets a fire to cleanse all of His who are unclean. This same fire destroys the tares.

MAL 3:2 "But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner's fire and like launderer's soap.

In MAL 3:3 Christ is described as One who is a purifier of silver. This reflects His ability to use the fire that He commands to bring forth consecration leading to complete redemption. At the end of this age, after the veil is lifted from the eyes of the Jew, most certainly the sons of Levi (church leadership) are brought through the great end days fire consecrating them so that their lives and spiritual work reflect an acceptable offering to Him.

MAL 3:3 He will sit as a refiner and a purifier of silver; He will purify the sons of Levi, and purge them as gold and silver, that they may offer to the Lord an offering in righteousness.

Below we again see Jesus as the Judge at the end of this age fulfilling His desires to rid the earth of sin. He comes as an agent of vengeance to secure justice against all those who continue to practice the sins listed below.

MAL 3:5 And I will come near you for judgment; I will be a swift witness against sorcerers, against adulterers, against perjurers, against those who exploit wage earners and widows and orphans, and against those who turn away an alien --- because they do not fear Me," says the Lord of hosts.

Finally we have an interesting note below that before the Day of the Lord [His day (month) of vengeance and wrath], Elijah comes to turn the hearts of the fathers to the children and the hearts of the children to their fathers. Some might say, "But Elijah was sent in the form of John the Baptist at the beginning of this age," and so he was. In the full context of this prophecy given by Malachi, there can be no doubt that this Scripture connotes the end of this age when the Lord takes up the chosen remnant of Israel. This event depicts the fulfillment of a promise for the remnant of Israel. *Turning the hearts of the fathers to the children and the hearts of the children to the fathers* must be interpreted as a softening of the fathers' hearts (a type for father God) to forgive His children for rebellious behavior and the children becoming convicted of their rebellious behavior and turning back to their fathers (a type for the Lord having wisdom for sorely needed counsel to get them back on the right track.)

MAL 4:5 Behold, I will send you Elijah the prophet **before the coming of the great and dreadful day of the Lord.**

MAL 4:6 And he will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse."

### Two Churches that are Metaphorically The Two

As we proceed through the analysis of the tribulation week, you may note the important part that the type for the prophet Elijah plays and how very similar the actions of the parallel types of Elijah and The Two Witnesses are. In essence the Spirit of Elijah (Holy Spirit working repentance unto salvation) dwells and works within The Two.

To set the stage for the kaleidoscopic portrayal of the seven-year period of time called the tribulation week, Jesus is introduced, in the book of Revelation, as standing among the seven golden lampstands. The lampstands represent the Christian church at the end of this age before the seven seals are opened (prior to the tribulation week). As the Lord addresses each church, He is addressing corporate sin found within the entire church immediately before the tribulation (testing) begins. This period of time possibly could be the seven rich years spoken of in Genesis 41:2 and 41:5. He is pointing out the sin and resulting need for repentance just like Elijah would do. There are two churches among the seven that stand out favorably, Smyrna and Philadelphia, yet they are quite different from each other. As Jesus goes through each of the churches pointing out their deficiencies and positive attributes, there is a feeling of impending judgment. The churches are being given one last chance to "shape up" before He comes back. As the first six seals seem to indicate, the church is put into Satan's hands twice to be tested and refined. This period of time is not taken to represent the Lord's Day of vengeance by any means! It is the churches finest "hour" of all of this age.

The church of Smyrna (*myrrh*)<sup>18</sup> is one of two churches, out of the seven, that has crowns associated with it. A crown is indicative of those who are given, authority to rule and reign with Him. This is a high calling and requires considerable loyalty and holiness to stand that close to our Leader. Remember Jesus when He said those who are last will be first (Mt 20:16)? This church has great works and undergoes tribulation already even before the tribulation week! It is also a church with very little money. Apparently they are given spiritual richness and they know how to use it.

RE 2:9 "I know your works, tribulation, and poverty (but you are rich); and I know the blasphemy of those who say they are Jews and are not, but are a synagogue of Satan.

This church is told not to fear what they are about to suffer. Apparently during the tribulation week they suffer even more! This is a church, or a portion of the total church of seven (the end days church), that is called to be very clean (holy). A tribulation time of ten days could mean that in spite of themselves He will bring them to a highly desirable end (*ten* means *the Lord's sovereignty over human weakness*). This end is such that crowns are given to these individuals. If we add the last three years of the fat years, when The Two enter a severe time of testing, to the seven years of the tribulation we do get ten total years of intense suffering.

The suffering reflects the apostles' actions at the beginning of this age. Martyring is definitely expected and requested by the Lord for this portion of the total church. The suffering is tied to the "crown of Life." The very name Smyrna is associated with *myrrh*

that is symbolic of *death*. It is my contention that this church, or a portion of the end days' church, is none other than a portion of The Two and that they are Messianic Jewish branches. Call them a part of Job and you will not be far off the mark.

RE 2:10 "Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw some of you into prison, that **you may be tested**, and you will have tribulation **ten days**. Be faithful until death, and I will give you the **crown of life**.

Now then, the other church that stands out is the church of Philadelphia (brotherly love).<sup>18</sup> Both this church and the church of Smyrna are linked to comments about false Jews and them pretending to be something they are not. I believe, because of what is about to occur during the first six seals, that there is going to be a great conflict between the leadership of the end days' church and those apostate Jews (and leadership tares of the apostate church) under the antichrist during the tribulation week. To further clarify this point: the leaders of the apostate secular Christian church are projected to come against the leadership of the true church (The Two). This conflict eventually results in the deaths of most of The Two. It is going to be on a much larger scale, of course, than what happened to the original apostles where only John may have survived, but it is expected be very similar.

RE 3:9 "Indeed I will make those of the synagogue of Satan, who say they are Jews and are not, but lie --- indeed I will make them come and worship before your feet, and to know that I have loved you.

The word *persevere* in the Scripture below implies that there is something through which to persevere. This could allude to the tribulation for the church of Smyrna. There is a promise given to this portion of the end days' church that is given to no other. I believe it is tied to the hiding of many of our Lord's people who prove their loyalty and trustworthiness to Him. The Apostle John is a good example of this. He is the closest and most loyal of all the apostles. There is no evidence that he is martyred because he already had proven his strong loyalty to Christ.

RE 3:10 "Because you have kept My command to persevere, I also will keep you from the **hour of trial** which shall come upon the whole world, to test those who dwell on the earth.

These individuals, of the church of Philadelphia, are told they do not have to endure the hour of trial. This is a privileged position. Below we see that they already have a crown or crowns. This is probably because they have previously already endured a significant time of refining in order to achieve this position in Christ. It is my belief from these Scriptures and others that this group of believers may be the God-consecrated and ordained leaders of the Gentile Christian portion of the church that represents one of The Two. Some of the true church apparently have to endure this "hour of trial."

RE 3:11 "Behold, I am coming quickly! Hold fast what you have, that no one may take your crown.

Because those of this group do not have to endure the testing does not necessarily mean they are not martyred. Jesus, being the perfect Lamb of God, is tested shortly after the Spirit fills Him as well as being crucified at the end.

Scriptures from the books of Revelation and Zechariah show a connection between two of the seven churches and the two witnesses, which I believe represent the end days' leadership (apostles) of the church. Notice below that the Lord gives power (anointing) to His two witnesses for the purpose of prophesying for three and a half years, or for the first half of the tribulation week. The sackcloth stands for an attitude of repentance for the purpose of intercession (this indicates the presence of the Spirit of Elijah). In RE 11:4 the two witnesses are pronounced as being synonymous with the two olive trees and or the two lampstands (churches) out of the original seven. These two leadership groups stand before Him indicating a position of great responsibility as well as honor. Again the churches of Smyrna and Philadelphia (corporate leadership of the one church in the end days) are my prime candidates for these positions due to the mention of the crowns being offered and given.

RE 11:3 "And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, **clothed in sackcloth.**"

RE 11:4 These **are the two olive trees** and the **two lamp stands (churches)** standing before the God of the earth.

Another portrayal of the same leadership is given in prophesy in the book of Zechariah. These additional descriptions reveal the identity of The Two a bit more clearly. Starting with ZEC 4:2, the Lord asks Zachariah what he sees as a vision that is given him. He describes it as a single lampstand of solid gold having seven lamps. This is again taken as another description of the total church of the end days comparable to that which is described in Revelation. The lampstand being solid gold refers to the righteousness that our Lord imputes to the church (lampstand). There is a bowl on top containing oil that feeds the end days' church and enables her to give His light (truth) to a dying world.

Then we are introduced to two olive trees, or branches, near it, one on each side (ZEC 4:3). This flanking arrangement is identical to all previous portrayals of the positioning of The Two with respect to our Lord. They actually act as messengers (angels) to the church.

ZEC 4:2 And he said to me, "What do you see?" So I said, "I am looking, and there is a lampstand of solid gold with a bowl on top of it, and on the **stand seven lamps** with seven pipes to the seven lamps.

ZEC 4:3 "Two olive trees are by it, one at the right of the bowl and the other at its left."

ZEC 4:4 So I answered and spoke to the angel who talked with me, saying, "What are these, my lord?"

ZEC 4:5 Then the angel who talked with me answered and said to me, "Do you not know what these are?" And I said, "No, my lord."

ZEC 4:6 So he answered and said to me: "This is the word of the Lord to Zerubbabel: 'Not by might nor by power, but by My Spirit,' Says the Lord of hosts.

Zachariah asks what these two olive branches represent. Now above in ZEC 4:6 the angel gives him an answer to his question but Zachariah does not understand the answer. What he is told is that these two who are pouring oil into the golden bowl, which supplies oil to the end days' church, are functioning completely under the power of the Holy Spirit. It is the Holy Spirit who provides the truth from our Lord to the church. The Two are acting as messengers to the body of Christ so that the truth of the gospel of the kingdom is promoted. That illumination of truth is a portion of the function of the end days' prophetic priesthood ("apostles").

Below in ZEC 4:7 the great mountain referred to is none other than Satan and his world system, Babylon, that is allowed to make war against the saints. This "mountain" of Satan competes with the mountain of the Lord for quite some time. Remember that Satan has previously raised up seven other mountains opposing the Lord's people. Zerubbabel is a strong contender for being a type for Christ functioning within The Two. Of course, the capstone that completes the entire bride, the last stone added to the top of a pyramid, is Christ.

ZEC 4:7 'Who are you, O **great mountain**? Before **Zerubbabel** you shall become a plain! And he shall bring forth **the capstone** with shouts of "Grace, grace to it!"

At Christ's Second Advent all those who belong to Him do certainly acclaim Him and His position. In ZEC 4:9 is a statement that Zerubbabel lays the foundation of this temple. Laying the foundation, or the cornerstone, is the sacrifice made upon the cross that pays for all of the living stones above it. Christ initiates it (alpha) and He is the completion of it (omega). Read the next Scripture and I believe there can be no doubt that this Zerubbabel is a type for The Two indwelt by Christ.

ZEC 4:9 "The hands of Zerubbabel have laid the foundation of this temple; his hands shall also finish it. Then you will know that the Lord of hosts has sent Me to you.

Below the seven are rejoicing to see the plumb line in the hand of Zerubbabel (Christ). The seven are the entire corporate church (the seven lampstands of Revelation) and I would agree that we would be very happy when our Christ returns as the Judge (the one who holds the plumb line). The *eyes of the Lord* are referring to the prophets of the end days. These prophets know what is occurring and if you have persevered this far, my dear reader, so do you know!

ZEC 4:10 For who has despised the day of small things? For these **seven** rejoice to see the **plumb line in the hand of Zerubbabel**. They are the eyes of the Lord, which scan to and fro throughout the whole earth."

Zachariah does not understand the first answer given him. He asks again to have these two olive trees or branches explained further.

ZEC 4:11 Then I answered and said to him, "**What are these two olive trees** --- at the right of the lampstand and at its left?"

We can see that these two olive branches drip oil into the receptacles of (from) two golden pipes. Again, the *gold* designates a *righteous act* of giving oil that presents light (truth) to those perishing that would lead to repentance. Our Lord is in full control of this truth and He is the receptacle or golden bowl that distributes the oil to the end days' church (identified with the number *seven*).

ZEC 4:12 And I further answered and said to him, "What are these two olive branches that drip into the receptacles of the two gold pipes from which the golden oil drains?"  
ZEC 4:13 Then he answered me and said, "Do you not know what these are?" And I said, "No, my lord."

The second time the angel answers Zachariah's question, below, he uses the word *anointed*. This again reflects on the action of the Holy Spirit (oil) that is poured into these Two so that they can give oil to others. A repeat of the position they have with their Lord is important. I refer you to review the Scriptures containing the woman who asks that her two sons might be placed on Jesus' right and left in MT 20:21. Their respective positions, described below, is that of flanking our Lord.

ZEC 4:14 So he said, "These are the **two anointed ones, who stand beside** the Lord of the whole earth."

In the next chapter we look at each of the seals as they are opened, and cross correlate what is in the book of Revelation with types that are found in other areas of the Bible. Many of these truths, that present a clearer picture of the very end of this age, are hidden in types and symbols until needed by those of the last generation of the church that make war with the antichrist. Before analyzing what happens after Christ opens the first seal, let me say that each seal opens a new day (year) in the tribulation week because so many pieces of this very intricate puzzle fit so well. Also, the document with seven seals certainly resembles a deed of purchase. Please have patience and after relevant Scriptures are presented to you, you must decide how much is truth.