

## Chapter 11

### **The Tribulation Week: The Seals**

#### The Seven Seals Correlated With Types

As Jesus opens each of the seven seals, He is essentially unveiling the events of each year of Daniel's seventieth week. This breaking of the seals serves a purpose of not only preparing His bride for marriage, but also to bundle the tares for burning. In essence, as Jesus is the owner of this land deed (the scroll), He only may sever the seals that remove squatters on the land (tares in the church), or those who hold His bride in bondage. This action sets free those who belong to Him preparing them to receive a double portion of His Spirit at the beginning of the millennial age.

#### Seal 1 – Day One, the First Year of the Tribulation Week

##### *A Time of Deceptive Peace*

A covenant of peace (Dan 9:27) is signed between Israel and those whom the antichrist leads. The nations of the world applaud this treaty not realizing that the Lord allows it for His own sovereign purposes. The peace of the beast descends on the world. The tribulation week begins and most of the church does not have a clue as to what is going on. Many, if not most, of the Islamic nations that surround Israel are included in this peace treaty. Upon entering into this agreement most of Israel chooses to turn her back on her God for the eighth and last time to compromise with the enemy.

The Scripture below gives us insight into this time of peace brokered by the enemy. It is most likely a time occurring just after the first seal is broken, and this false peace descends on an unsuspecting world. This day is introduced in Rev 6:2 with the Scripture: *“And I looked, and behold, a white horse. He who sat on it had a bow; and a crown was given to him, and he went out conquering and to conquer.”* The Lord gives this crown of authority to one who is none other than Satan masquerading as Christ riding a white horse. The white horse stands for purity mixed with strength, which deepens the deception. Many actually believe this individual is Christ and accept Him as the pure and righteous groom. These people experience a deceptive peace. Many Christians who really are tares go to bed with this individual and experience a short but tumultuous honeymoon. (Some Christians stumble at this time to be tested and refined.)

##### *Four Creatures Send Those Who Cleanse And Kill*

One of the four creatures points out the man on the white horse to John. Each of the four creatures introduces a horse and rider as each of the first four seals is opened. Since these creatures symbolically represent the modern day equivalent of the Levitical priesthood (see chapter 15), it appears that what they loose upon the earth is for the calling and consecration of that portion of the earth (the true bride) by fire derived from a passion to please their Lord. It follows then that the Christians leaders who make up these four creatures know and support the Lord's agenda.

*Standing Among the Myrtle Trees*

ZEC 1:11 So they answered the Angel of the Lord, who stood among the myrtle trees, and said, "We have walked to and fro throughout the earth, and behold, **all the earth is resting quietly.**"

ZEC 1:12 Then the Angel of the Lord answered and said, "O Lord of hosts, how long will You not have mercy on Jerusalem and on the cities of Judah, against which You were angry these seventy years?"

Peace and Safety

The myrtle trees spoken of in ZEC 1:11, among which the Angel of the Lord is standing, are thought to be types for the people of saved Israel or possibly the church. Most of the Jewish remnant that is called to salvation is still unsaved at this time. Due to the statement that all the "earth is resting quietly," this is a type for the time just after the first seal is broken. Deception is coming not only for the apostate world but also for the portion of Israel that not only aligns itself with the world system but also actually rides it. In ZEC 1:12, Zachariah, being an intercessor, stands in the gap for Jerusalem and Judah. His prayer is answered at the time of Armageddon at the seventh bowl, as our Lord stands in battle to defend and save.

EZE 38:8 "After many days you will be visited. In the latter years you will come into the land of those brought back from the sword and gathered from many people on the mountains of Israel, which had long been desolate; they were brought out of the nations, and now all of them dwell **safely**.

It is the end of this age that is described in the Scripture above when Israel is brought back out of the nations from which she is exiled at the beginning of this age. During most, if not all, of her existence since 1948 peace has evaded her. At the end of EZE 38:8, Israel is described as dwelling safely. This could well point to the time period just after the opening of the first seal after a covenant of peace is signed. There has been no peace for Israel since 1948 as turmoil continues because of the Palestinian unrest against her and the persecution from other nearby countries.

Famine

Elijah (the Holy Spirit working toward redemption) tells Ahab (the antichrist) there will be no rain until he says there will be rain (1 Kings 17:1). A great famine of the Word (truth) begins. It is thought that this is very near or at the very beginning of the tribulation week because in Luke 4:25 it states that it didn't rain for three and one half years after Elijah made his proclamation to Ahab. So then Elijah's temporary hiatus from community would occur very close to the signing of the peace treaty. The utter removal of the Word of Truth from the world allows iniquity to increase to its greatest level.

Immediately after Elijah makes this statement to Ahab the Lord directs him to go to the brook Kerith (1 Kings 17:3). This seems to be a place of hiding and introspection for the prophet. It seems that this would also be the case for the actions of the close cross type, the Two Witnesses.

### Truth Givers Hidden Until A Proper Time

Part of the first year of the tribulation period seems to be a final time when all the true Christian leaders sit back and take stock of themselves as they look into the mirror. Our Lord provides this mirror in the shape of a brook that cuts away that which might inhibit their future powerful ministries. Unclean carrion crows are provided that feed lessons of humility. The prophet Elijah actually eats this “unclean” meat. The Spirit of Elijah works through the entire church but The Two, as the Two Witnesses, may well be given a greater dose of pride-consuming fire before they are empowered to witness at the end of this age during the first half of the tribulation week.

1KI 17:4 "And it will be that you shall drink from the brook, and I have commanded the ravens to feed you there."

There are other places that point to the possibility of The Two being hidden during a portion of the tribulation week. Now this *being hidden* does not mean *absent*. Jesus while performing His ministry walks through crowds that wanted to kill him but his time had not yet come (Lu 4:30). It seems important to our Lord that the arrows (Christians) in his quiver only be used at a proper time and for the proper purpose for which he has groomed them (Ecc 8:6). So some are sheltered until the proper time to be used... like arrows in a quiver, once they are “poured out” and serve their purpose, martyrdom may come. Martyrdom is not a fruitless act! Our Lord uses that act of selfless love to great advantage to further the kingdom. Do not forget the fruit of Christ’s act on the cross!

In Zephaniah, below, is a scriptural reference to the day of wrath and the anger spoken of that is directed toward the unregenerate. This occurs after the seventh seal is broken. All of those of the true church are now sealed with the protective sealing and no true Christian feels the Lord’s wrath. All the work of the church is completed by this time. The process of repentance that leads to a humble and contrite heart occurs during the sixth year. This humbling enables those saints, who still live, to be sealed before the seventh trumpet is blown. Being sealed means essentially being hidden and having the ability to remain untouched even though the enemy is still present.

In Rev. 7:3 four great angels are detained from destroying until the sealing of the saints is complete. Also in Rev 9:4, after the blowing of the fifth trumpet near the end of the seventh year of the tribulation period, protection from a great demonic army is afforded those who have the seal of God. This “day of the Lord’s anger” certainly appears to be “The Lord’s Day” which is for the expression of His vengeance. Then those who are hidden are actually with Him in Heaven when His wrath is poured out.

ZEP 2:3 Seek the Lord, all you meek of the earth, who have upheld His justice. Seek righteousness, seek humility. **It may be that you will be hidden** In the day of the Lord's anger.

Below in 1 KI 18:4 there is a symbolic reference to this same act of being hidden in the time of the end. This reference may be referring to The Two who are placed in a position offering safety to them. This occurs during the first half of the tribulation week.

Still, this Scripture, if the type holds, states that Jezebel (those closest to Satan of the apostate secular church and the world system) are doing great damage during the first half of the tribulation week to some top leaders of the true church. Whether it is a literal killing of the Lord's "prophets" or rendering them useless due to deception is not known.

1KI 18:4 For so it was, while Jezebel massacred the prophets of the Lord, that Obadiah had taken **one hundred prophets and hidden them, fifty to a cave**, and had fed them with bread and water.)

Although *fifty* marks *those willing to pay the price at the proper time for others* and this attribute of self-sacrifice marks the true Apostles (The Two), these people are kept hidden by a portion of the church leadership that is compromised to some extent. Obadiah, a type for the main leader of the Christian end days' church, compromises with Ahab (antichrist). Those of the leadership who stay in hiding permanently do our Lord no good. Great men and woman of our Lord do not fear the enemy and come out at the bidding of their King when they are needed. For example, many are like Elijah who is told for a short time to stay hidden, staying at the brook Kirith, but when he is asked to go out and teach and finally to confront Ahab (antichrist) face-to-face he is obedient.

#### Sackcloth, Intercession, and Light

The empowering of the two witnesses is, in part, for the purpose of interceding for mercy leading toward redemption for the ones called to enter the kingdom. They also prophesy plagues, and judgment upon those who do not repent. The Spirit of Elijah (the Holy Spirit working toward salvation) literally works through them for the duration of most of the first half of the tribulation week. I have already identified these two witnesses with the two churches, Smyrna and Philadelphia, that I believe are symbolic of the top leadership of the church at that time (see chapter 15). This, of course, means that instead of just two "men," as the literal interpretation implies, there are two large groups of strong leaders held in reserve to be released when our Lord deems it necessary.

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.**"

Sackcloth implies intercession for forgiveness of sin, or an attitude of deep repentance that is expressed by calling out for mercy and grace for others. The two witnesses identify strongly with the sin of the people. As Christ takes our sin upon Himself so these two are like him in that they desire others to take advantage of what Christ purchased for them. Through these two, during much of the first half of the tribulation week, the Spirit of Jesus is a blinding light (truth) emanating from these two throughout the world. Most of the world does not perceive it and seeks to kill them. Those marked by our Lord for redemption, of course, see that light. Reference to these two olive branches (The Two) that provide the oil for the light is seen below. Those who stand before the Lord share in His glory but they also have an awesome responsibility. Once again I remind you that these two are synonymous with the churches of Smyrna and Philadelphia, which Christ addresses at the beginning of the book of Revelation. The power given to them is the fall rains at the end of this age.

RE 11:4 These are the **two olive trees and the two lampstands** standing before the God of the earth.

*The Word of The Lord as Fire*

Below, reference is made regarding the protective function of fire that issues from the mouths of the two witnesses. What Jesus does to the fig tree, when he curses it because it has no fruit, is a type for the use of the fire coming out of God's mouth. He curses the fig tree (the apostate country of Israel). The tree (Israel) wilts when the Roman General Titus in 70 AD and his troops destroy Jerusalem and disperse the church and the Jews throughout the nations (Mt 21:19).

The two witnesses, in the power of the Holy Spirit, are able to pronounce judgment on those who try to harm them. What they prophesy comes about upon those who attack them. Many literalists portray these two as having actual fire coming out of their mouths to consume their enemies, but the fire is not real fire.

RE 11:5 And if anyone wants to harm them, **fire proceeds from their mouth and devours their enemies**. And if anyone wants to harm them, he must be killed in this manner.

The cross types of Elijah and of the two witnesses, in regard to their giving of truth, find agreement with the Scripture in Exodus, below. Although rain is primarily symbolic of the life giving truth provided by our Lord through His Holy Spirit, there is a possibility that there is also a literal lack of real rain. The analogy between Christ and His two witnesses fits the type below. Moses is like God to Pharaoh so the Christ in the end is as God to Satan. The phrase, *Aaron your brother shall be your prophet*, is analogous to the Two Witnesses being a type for a brother of Christ as they act as His prophet. Our Lord views The Two as a single corporate entity. The Two as a group expresses the very words of Jesus. All of the Lord's children are to be readied to leave the land of the antichrist (a time of consecration before ascending in the air to meet Christ) for a time, but they return (at the seventh bowl) to send Satan and many who are his out of our Lord's earth. There are some similarities between what happens in the book of Exodus with Moses and Aaron in their confrontation with Pharaoh that are comparable to the confrontation that The Two have with the antichrist within the type, Elijah.

EX 7:1 So the Lord said to Moses: "See, I have made you as God to Pharaoh, and **Aaron your brother shall be your prophet**.

EX 7:2 "You shall speak all that I command you. And **Aaron your brother shall speak to Pharaoh** to send the children of Israel out of his land.

The river Nile is a type for the lies and deceptive paradigms of Satan that the world has been drinking for some time. The two witnesses, during the tribulation week have power to dissuade many of those who belong to Satan to stop drinking that water so that the water of life, which our Lord provides in abundance, becomes very attractive.

In Exodus Moses has the power to turn water to blood in the country belonging to Pharaoh (a type for Satan) as seen in Ex 7:17-25. Because of Moses' act, the Egyptian people do quit drinking of the Nile and attempt to find other sources of water from which to drink.

The two witnesses are given power to strike the earth with plagues (Re 11:6). It is the plagues that Moses calls down on Egypt that eventually causes Pharaoh to release the ancient Hebrews. The great plagues that The Two call down begin to soften Satan's grip on those who belong to our true King during the first half of the tribulation week.

Like the type Elijah, at that time The Two turn off truth (rain) to the world so as to leave it in darkness. The rain, or life-giving properties of our Lord's living Word, is given to those whom the Lord calls. Remember, His Word never goes forth void but accomplishes what He so desires. Jesus represents a massive spring of living water and yet only those who are called to drink of it are saved (given life). The world stands by and mocks, refusing to drink because they are incapable, without help, to swallow (believe) what He has to offer.

RE 11:6 These have power to **shut heaven**, so that no rain falls in the days of their prophecy; and they have power **over waters to turn them to blood**, and to strike the earth **with all plagues**, as often as they desire.

In the two Scriptures below, while in heaven, as our Lord takes the deed of purchase for all who belong to Him and as He is preparing to open the first seal in RE 5:8, the four living creatures (Levites, or end days leadership) and the twenty-four elders (the Two as seen from our Lord's perspective) assume a position of strong intercession and worship. A complete study of the twenty-four elders and the four cherubim that serve under them is given in chapter 15.

RE 5:7 Then He came and took the scroll out of the right hand of Him who sat on the throne.

RE 5:8 Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, **each having a harp, and golden bowls full of incense, which are the prayers of the saints.**

*Scriptures That Apply to Day One of the Tribulation:*

Job's First Testing

The Scripture below denotes the period of time during the first half of the tribulation week period that corresponds to Job's first testing. Terrible things happen to test the resolve of our Lord's church but these are nothing like the second great testing (great tribulation) in the second half of the tribulation week. This Scripture takes place in the context of the disciples coming to Jesus asking for information regarding the end of the age and the time of his Second Advent. Some of the information in Jesus' answer refers to what happens to the apostles and Israel at the beginning of this age at his First Advent. Some people claim that is all to which He is referring, but a portion of it points to the end of this age.

Below are two verses that I believe span the first three and one half years of the tribulation week. The beginning of sorrows seems to refer to the first three and a half years. In Mt 24:9 we immediately are taken to a time of great tribulation where martyring occurs. This is thought to start shortly after the sighting of “a great rain,” 3.5 years in the future. This sighting follows Elijah’s (The Two) great acceptable sacrifice, at the mid-point of the week, which sparks the final great revival. Many say that Jesus is speaking to the disciples explaining when they are offered up. This I would disagree with because that event occurs at the beginning of this age. I believe He is referring to the last generation, particularly The Two, who are cut of very similar cloth as the original apostles.

**Matt 24:8 The beginning of sorrows.**

MT 24:9 "Then they will deliver you up **to tribulation** and kill you, and you will be hated by all nations for My name's sake.

Another Scripture that seems to indicate the beginning of the tribulation week is found in the book of Job. Job’s first testing begins with Job 1:12 after Satan and the Lord set the ground rules. From Job 1:12-19 we see everything Job held dear taken from him. If we accept that Job is a cross type for a portion of the church containing The Two during the tribulation week, then these Scriptures are describing a time of the great falling away from the true church. The falling away is due to various attractions and pressures of the world system. The love of many grows cold during this time due to the extreme lawlessness (Mt 24:12). This state of affairs points to Job’s loss of everything he has, particularly his family. Can you imagine great Spirit-filled pastors facing tiny shrinking congregations?

Seal 2 – Day Two, or the Second Year of the Tribulation Week

*Warfare Promoted and Peace Ended to Some Extent*

Christ opens the second seal and empowers the second living creature (cherub), which is in agreement with this action, to point out to John what our Lord allows to take place next. In RE 6:4 we see a fiery red horse with a rider who is empowered to take peace from the earth. Warfare is promoted. *Red* in Scripture often is synonymous with *sin* or *rebellion*. Don’t confuse this with *scarlet* that is symbolic of *our Savior’s blood that covers sin*. This rider is empowered to cause great rebellion (lawlessness). This is certainly to be equated with increasing iniquity.

RE 6:3 When He opened the second seal, I heard the second living creature saying, "Come and see."

RE 6:4 Another horse, **fiery red**, went out. And it was granted to the one who sat on it to **take peace from the earth**, and that people should **kill one another**; and there was given to him a great sword.

*Joseph (Christ) Revealed to the Jews*

Near the end of the book of Genesis is a very strong cross type describing a reintroduction of Joseph (Jesus) to His brothers (the remnant of Israel at the end of this age --- possibly the leadership). It has a lot to do with his younger brother Benjamin, who I believe is a strong type for the Gentile portion of the church that includes a portion of The Two. Upon first meeting with Joseph, his ten brothers are imprisoned for three days. When they are released Joseph (Christ) gives them this directive:

GE 42:20 "And bring your **youngest brother** to me; so your words will be verified, and **you shall not die.**" And they did so.

If indeed Benjamin is symbolic of the Gentile portion of the church, then Joseph's (Christ's) demand that they bring Benjamin (a type for the church) with them shows that the ten Hebrew brothers develop a relationship with the true church. This reflects that they become prepared to accept what Christ did on the cross for them. Upon hearing this command, the brothers discuss among themselves the fact that they are indeed guilty regarding the loss of their brother Joseph. At this time they do not recognize Joseph (Christ).

Through this story of Joseph and his ten brothers (part of the remnant of the Jews marked for salvation), we can actually discern the typical path of salvation that all called sinners must take before they can accept what Christ did for them. A process that leads to repentance comes first, followed by a heartfelt sorrow for sins. Finally those who have a repentant heart are turned toward the cross and they accept the propitiation that Christ made for them. Part of this process, at its beginning is what we see in the type below.

GE 42:21 Then they said to one another, "**We are truly guilty concerning our brother**, for we saw the anguish of his soul when he pleaded with us, and we would not hear; therefore this distress has come upon us."

Eventually they arrive home with their grain and show their father, in disbelief, that their money is returned to them. They do not know that Joseph has their money put back in their sacks. This causes them to become fearful. The money being returned to them I believe indicates they are being called to receive the free act of Christ for their redemption. The "grain," or food of the Word of God, is free having been paid for by grace on the cross. Benjamin, being born of the same mother as Joseph (Rachael, a strong type for Israel) is being requested to go to Joseph (Christ), and this causes much bereavement in the family. As stated previously, it is my understanding from symbolism that Benjamin is a strong cross type for the Gentile portion of the church called in some way to promote saving grace for the Jewish spiritual leadership. Scriptures in Genesis, utilizing Benjamin as a type for the church to cause the brothers to reflect on their sin and subsequently repent, show that the church plays a strong roll in calling a portion of, or the entire remnant of Israel. Jesus invites us to eat of His bread (Himself) without paying for it (John 6:33-35, 51, Isa 55:1).

GE 42:35 Then it happened as they emptied their sacks, that surprisingly each man's **bundle of money was in his sack**; and when they and their father saw the bundles of money, they were afraid.

GE 42:36 And Jacob their father said to them, "You have bereaved me: Joseph is no more, Simeon is no more, and you want to take Benjamin. All these things are against me."

In both instances in Genesis there is no charge for the grain (truth of the gospel leading to salvation) except for the repentance of the ten brothers (the remnant of the Jews called to salvation).

From ISA 55:1-2 we see no money is necessary to purchase that which our soul delights in. The food of heaven is provided at no cost.

ISA 55:1 "Ho! Everyone who thirsts, Come to the waters; And **you who have no money, Come, buy and eat**. Yes, come, buy wine and milk without money and without price.

ISA 55:2 Why do you spend money for what is not bread, and your wages for what does not satisfy? Listen carefully to Me, and eat what is good, and let your soul delight itself in abundance.

Judah, who represents the tribe that is most faithful to our Lord, may well represent that which contains a portion of The Two. This tribe asks that the father send Benjamin with him to get more grain and to secure Simeon who is left with Joseph. This type for the remnant of the Jews really is given no choice. They must go back or starve. I believe that is the case with all who are called by the Father to belong to the Son and to receive the free gift of salvation. It is an irresistible situation that we all fight against with all of the darkness that is within us. Thank God for our Lord's perseverance and irresistible grace!

GE 43:8 Then Judah said to Israel his father, "Send the lad with me, and we will arise and go, **that we may live and not die**, both we and you and also our little ones.

In Genesis 43:11 they are told by the father to take an assortment of gifts many that symbolize spiritual things akin to the fruit of the Spirit. They also take double the money back in case the money returned in their sacks is an oversight. Below, we see that the brothers, after being invited to the house of Joseph, are very concerned with returning the money they found in the necks of their sacks. In GE 43:23 the Steward makes an interesting statement with regard to their concern for the returned money. He says: "*Your God and the God of your father has given you treasure in your sacks; I had your money.*" I submit to you my reader that the greatest treasure we can be given is knowing Christ and the redemption associated with Him. These men (the remnant of Israel) are being led to full reconciliation with Christ as indicated by the silver (redemption).

GE 43:22 "And we have brought down other money in our hands to buy food. We do not know who put our money in our sacks."

GE 43:23 But he said, "Peace be with you, do not be afraid. **Your God and the God of your father has given you treasure in your sacks; I had your money.**" Then he brought Simeon out to them.

After giving Joseph the gifts that they have for him they are served a meal in Joseph's house. Benjamin's serving is stated to be five times as much as any of the other brothers. His brothers must notice this extra amount of food given to Benjamin. The number *five*, by itself, indicates *uncleanness*. Remember, from a previous study in chapter five, Jesus takes your sin and He becomes associated with the number five (he becomes unclean) so that you might have grace. When he feeds the five thousand people five loaves of bread and two fish, He is giving grace to those called to receive what He would later purchase for them. When *five and two* are given together in Scripture, it means that *grace is always granted to cover sin*. It is difficult to believe that the pure Lamb of God becomes sin (*five*) that you and I might live. Only the Holy Spirit can reveal this truth.

GE 43:34 Then he took servings to them from before him, but Benjamin's serving was **five times** as much as any of theirs. So they drank and were merry with him.

Jesus drinks a cup of suffering and sorrow that we might live. His apostles come to Him with a question that He counters with another question, "Can you drink the cup I will drink?" (Mt 20: 22-23). They, not knowing what it means, respond affirmatively. He tells them they will indeed drink of that cup. We know that each of the apostles endure much suffering and sorrow and most die for their faith at the hands of those who belong to the evil one. We see below that the very silver cup belonging to Joseph (Christ) is put into Benjamin's grain sack. This, of course, makes him look, in the eyes of his brothers, as though he has done something evil. They become very protective of him so he does not get the consequences of such evil. As the first apostles drink that cup of Christ, so do the end days' apostles (The Two) also drink of it and are martyred by those of darkness. This seems to be a necessary price to be paid for our Lord's love to be fully manifested in those of His leadership if they are to defeat the enemy!

GE 44:2 "Also put **my cup, the silver cup**, in the mouth of the sack of **the youngest**, and his grain money." So he did according to the word that Joseph had spoken.

After they are gone awhile Joseph sends his steward to get the cup. In searching all the sacks for the cup, the steward finds the silver cup (cost for redemption) in Benjamin's sack thereby rendering Benjamin guilty of theft. The concern for Benjamin and for the effects this would have on their father brought out a tremendous outpouring of selflessness from all of them.

GE 44:13 Then they tore their clothes, and each man loaded his donkey and returned to the city.

GE 44:14 So Judah and his brothers came to Joseph's house, and he was still there; and they fell before him on the ground.

From Gen 44:18-34 Judah explains his great concern for his father and Benjamin and expresses a willingness to go into slavery in Benjamin's place. This willingness is a great act of sacrificial love on his part. It is the caring and compassion that Christ would

love to observe in any of his servants. Apparently Judah's self-sacrificing attitude is what melts Joseph's heart. The softening in Joseph's heart is indicated in the following few verses when he (Christ) reveals himself to his brothers (possibly the entire remnant of the Jews).

At the end of the tribulation week there are a few Jews who do look up and recognize Christ coming in the clouds. Whether these Jews are saved or not is unknown. The Christ, who is revealed to the Jews, may be that type for Christ being the ruling and reigning Solomon (that the Hebrews originally expected at Christ's First Advent).

At the Second Advent, He shows Himself to be a strong Warrior and Judge, not the suffering Servant. It is interesting that the point is made that none of the Egyptians are allowed to know of this revelation of Joseph to his brothers! From this it leads me to believe that the antichrist and the world system also are completely unaware that the veil is removed from the eyes of the Jewish remnant.

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.

GE 45:2 And he wept aloud, and the Egyptians and the house of Pharaoh heard it.

GE 45:3 Then Joseph said to his brothers, "I am Joseph; does my father still live?" But his brothers could not answer him, for they were dismayed in his presence.

GE 45:11 "There I will provide for you, lest you and your household, and all that you have, come to poverty; for there are still **five years** of famine." '

In GE 45:11 Joseph (Christ) specifies that there are still **five years of famine remaining**. From this it makes me suspect that our Lord calls the remnant of the Jews, or at least the leadership portion of them, to Himself during the second day (year) of the tribulation week. Later at the end of the tribulation week there seems to be another group of Jews that come into the Kingdom, or at least they are allowed to recognize who Christ is. Some of this first set quite probably is added to the Jewish spiritual leadership that already exists in the church. There are a few other Scriptures that seem to allow this unveiling of Christ (call to salvation for the remnant of the Jews) to drift over into a portion of the third day.

In the Scripture below a veil lasting over two thousand years is removed from the eyes of the Jewish remnant (Joseph's brothers). It takes awhile as it did with each of us because the Holy Spirit, in the form of the spirit of Elijah, has to soften the heart. However, because the church (Benjamin) has served Him for a long time now, a much closer relationship exists.

We must remember that Joseph is sent away before Benjamin (the church) is born (at Pentecost). This is similar to Jesus being taken up before He gives his Spirit to birth His church. Technically, Christ does not lay eyes on His Spirit-filled church nor does His Spirit-filled church lay eyes on Him while He is on earth. In the Scripture below, The Two might represent the "mouth" of Christ as they have a very strong prophetic ministry.

GE 45:12 "And behold, your eyes and the eyes of my brother Benjamin see that it is **my mouth that speaks to you.**

One final thought before we leave this type and that is that the brothers get double their money back just as the cross type for Job does (Job 42:10) after his testing, refining, and repentance. At the end of the seventh day (year) of the tribulation week, a double portion is reserved for the portion of the bride that contains the Jewish remnant. A Messianic Gentile portion of the bride after great suffering may already have their double portion.

*Samson (Jewish Leadership) Giving Honey (Gospel of Christ) to His Parents (the Jews)*

The antics of Samson in the Old Testament are a source of frustration for many theologians. Some of the seemingly impossible and incredibly stupid things he does are very difficult to explain without symbolism.

However, symbolism enables the light of understanding. Deep and powerful truths can be seen that bring broad smiles to those who enjoy eating the Word. Below, we begin our look at Samson as his parents, with much consternation, attempt to convince their unorthodox son to marry a "nice Jewish girl."

*NIV Judges 14:3*

3 His father and mother replied, "Isn't there an acceptable woman among your relatives or among all our people? **Must you go to the uncircumcised Philistines to get a wife?**" But Samson said to his father, "Get her for me. She's the right one for me."

4 (His parents did not know that **this was from the LORD**, who was seeking an occasion to confront the Philistines; for at that time they were ruling over Israel.)

I am placing the timing of this particular type at the end of the last age when the Sanhedrin is using the strength of Rome. I am equating Samson with a portion of the Jewish leadership. That leadership is making a contract with the then sixth religious mountain (Rome, the sixth beast, a nation of the antichrist) for her own protection. Although the Jews are compromising their faith to get peace, actually the act of compromise allows the Lord to initiate the growth of his bride of choice, the church of this age (new Israel). This leads Him to exact vengeance not only on apostate Israel but also on Rome (a type for the Philistines). At the end of this age the apostate nation of Israel turns her back on the Lord an eighth time for she is the Harlot that sits on the beast (Rev 17:9-11). No other nation sitting astride this beast system would have so greatly astonished John (Rev17:7).

*NIV Judges 14:5* Samson went down to Timnah together with his father and mother. (*Timnah* refers to *something that should be forbidden and that requires restraint*.)<sup>18</sup> As they approached the vineyards of Timnah, **suddenly a young lion** came roaring toward him.

The desire of Samson (Jewish leadership) to wed this Philistine woman (sixth beast system or mountain) is evil in the sight of our Lord. Below, the young lion represents Christ (the Lion of the tribe of Judah), at the end of the last age who is enraged at the Pharisees and Sadducees' ability to compromise what is given to them. The Jewish leadership of that day with the help of Rome (Philistine woman) nails Christ to a cross.

This represents the cross type for Samson destroying the young lion (Christ). To this day the Jews do not take responsibility for the death of Christ, hence the “father and mother” knowing nothing about it in the Scripture below. All we Christians must realize is that it actually was our sin that placed Him on the cross.

NIV Judges 14: 6 The Spirit of the LORD came upon him in power so that **he tore the lion apart** with his bare hands as he might have torn a young goat. **But he told neither his father nor his mother what he had done.**

NIV Judges 14: 7 Then he went down and talked with the woman, and he liked her.

After the death of Christ the Jews continue to use the Roman (the Philistine woman) court system to persecute the apostles. Paul appeals to Caesar during a trial (Acts 25:11) and is sent to Rome where the presiding Caesar has him beheaded.

In verse eight below Samson is described as going to marry the woman some time later. How about a little over two thousand years later? “Rome” is still with us and she now has a new powerful ally called Islam. It is during the tribulation week that Samson (this time some of those Jews chosen to lead spiritually) turns aside to look at the lion’s carcass (Christ’s act on the cross). Now remember, a Jew is not allowed to touch an unclean object much less eat food taken out of it! Samson notices a hive of bees with honey in the carcass. If you were a beekeeper, could you imagine bees setting up housekeeping in a rotting carcass? (For the full study of what *honey* means in Scripture please check the proper Internet web page.) But let me simply state here that some of that *honey (truth)* is the gospel of salvation that Christ bought for us on the cross. The bees are those individuals (Christians) who promote truth to others! We are in Christ just as the bees were in the Lion.

Deborah of the Old Testament, whose name means *bee*,<sup>18</sup> is instrumental in speaking the Lord’s will that Israel be released from bondage from their oppressor. This is accomplished through Deborah’s prophesying (Judges 4).

NIV Judges 14:8 Sometime later, **when he went back to marry her**, he turned aside to look at the lion's carcass. **In it was a swarm of bees and some honey,**

NIV Judges 14:9 which he scooped out with his hands and ate as he went along

Above Samson eats the honey taken from the carcass. This is unclean food for a Jew, particularly a Nasserite like Samson! The eating of the honey is a type for the acceptance of the salvation that Christ provides at the beginning of the age. Can you imagine a carcass lasting over two thousand years and having enough honey to provide salvation for millions of Christians along the way?

This image is a great cross type for the twelve bushels of bread (a meal that delivers righteousness) left over from Christ’s feeding of the five thousand. The Jewish leaders, whom Samson at the end of this age represents, become Messianic Christians, who are filled with tremendous power to spread the gospel of Christ and to resist and damage that which the antichrist would do. This loving power costs them everything they have.

Below, Samson gives his *parents (the rest of the remnant of Israel called to salvation) the honey (gospel of Christ)*. They eat it, thereby symbolically becoming heirs of salvation with “Samson.”

NIV Judges 14:10 When he rejoined his parents, he gave them some, and they too ate it. But he did not tell them that he had taken the **honey from the lion's carcass**.

To repeat this story again, this Lion is of the tribe of Judah, a name given to our Lord Jesus. If He was killed for your sake, He became a sin offering so that you might claim his blood as a righteous covering and so that you might have the Holy Spirit to help you, feed you, and interpret the Word. When you eat the Word, do not the truths you are enabled to recognize taste sweet to you? And you also helped in nailing Him to the cross, didn't you? Wasn't it your sin He died for? If we are on track with this then of course you might ask then who is Samson? That is a very sweet spoon of honey (truth). It is possible that Samson will be the Messianic portion of The Two at the end of this age.

The type fits! Didn't Jesus become “unclean” because of what we laid on him? He took the curse that should have come upon us. To this day we have read or eaten this truth and, if we accepted it, He gave us life. Finally those belonging to apostate Israel who were not called to saving grace did not even know that this was going on.

Just aside, today the messianic movement is expanding exponentially as more and more of the “priesthood or Rabbis” of the converted Jews take the honey from the comb within the lion and give it to the unconverted of the Jews. Strangely enough there seems to be little cross over of witnessing or teaching between the two branches, messianic Jew and Gentile portions of the bride.

However, the Lord will keep his promise to his remnant of the Jews. They will be part of His church. There will be yet more to this type, Samson, and what He will accomplish at the end of this age so let's move on to the next scenario.

At the place of Timnah (where Samson's prospective wife lives, let's call it Babylon) Samson is given thirty companions to eat a feast that he provides. These companions are thought to be unclean Philistines. The number *thirty* in Scripture seems to allude to *a process* as well as *the cost to procure a covering of cleanness (blood of Christ) for those whom our Lord would call*. Now remember, this is all interrelated with the Philistine woman he is to marry at the end of this age.

As a type for this “woman,” I would point to those countries of Islam that surround Israel allied with a few countries of the ancient Roman Empire that still exist. This woman is symbolically the final beast system (the eighth) with which Israel will compromise and turn her back on her Lord. This “woman” who represents the beast system will be the feet of clay (Islam) mixed with *iron* symbolizing *Rome* (Da 2:33).

From this time on Samson is a different being than he was at the beginning of the last age due to his conversion. Below, he poses a riddle for the Philistine men who have been provided as companions to celebrate his supposed up coming nuptials.

An analysis of Judges 14:12-14 follows:

NIV Judges 14:12 Let me tell you a riddle," Samson said to them. "If you can give me the answer **within seven days** of the feast, I will give you **thirty linen garments** and **thirty sets of clothes**.

*Seven means a time period when full payment for something is completed.* It is a very common number in the book of Revelation that describes part of the purpose of the seven-day week of the tribulation period. Within that week many are brought to salvation (given a covering of the blood of Christ), Jews and Gentiles. Thirty is prevalent in the above Scripture so the symbolic meaning of *thirty* implies that *a covering to hide uncleanness* is to be provided if they can get the right answer. We know that the answer is *Christ (300) crucified (30) to procure a covering of blood (3)* that becomes our righteousness (see number train proof in the appendix). *Linen* in Scripture can refer to *the righteous acts of the saints*. Who would not want a gift that provides righteousness and hides uncleanness? Whether both thirties are to be added is unknown. If they are added, we would get *sixty*, which stands for *the purging deceptive fire of the evil one*. Yes, fire can be and is used by our Lord to produce righteousness within those who belong to our Lord!

NIV Judges 14:13 if you can't tell me the answer, you must give me **thirty linen garments** and **thirty sets of clothes**." "Tell us your riddle," they said. "Let's hear it."

Above, in verse 13, the companions agree to the conditions of the wager. Below, Samson tells the riddle to them (a type for the Messianic portion of The Two at this point in time). It is fascinating that they can't answer him for three days. It is exactly three and a half days into the tribulation week when the type Elijah (Two Witnesses) evokes a response from all the people that proves they recognize who the true God is and accept what He did for them on the cross. (See below halfway through the third seal.)

NIV Judges 14:14 He replied, "**Out of the eater, something to eat; out of the strong, something sweet.**" For **three days** they could not give the answer.

The eater feeds on the soul-spirits of men. When we are "eaten" by our Lord we become part of the body (temple) of Christ. He certainly is strong and really does not need anyone's help. However, because of His love for us, and the fact that He made us for His good pleasure, He gives us honey (truth of the Gospel) that enables us to become strong and mature in Him.

From Judges 14:15, Samson's wife is told that unless they (the thirty marked for salvation) find out the meaning of the riddle, the thirty men will burn her and her whole family. Due to her fear, all week she attempts to get the correct answer from Samson.

(Judg 14:18 NIV) **Before sunset on the seventh day** the men of the town said to him, "What is sweeter than honey? What is stronger than a lion?" Samson said to them, "If you had not plowed with my heifer, you would not have solved my riddle."

Actually the real answer to the above question is, "The Word of God Understood," that leads to salvation and known to be of divine origin, or Jesus who is the

sovereign ruler of the universe. The unregenerate wife (beast system of the tribulation week) puts pressure on those whom our Lord calls, in part, to motivate them to search for and find the Lord.

Finally, to procure what is promised to the thirty men, Samson goes to another town of the Philistines and kills thirty of their men to get the clothing. Isn't this like Jesus who is killed so that you might be covered and righteous? The type below is the same. This happens at the very end of the seven days. At the very end of the tribulation period, before the door to salvation is closed, there seems to be a harvest of souls made clean through the blood (righteous covering) of the Lamb. This is a separate event from a great event that occurs midway through the tribulation week. The refining fire of the great tribulation is also going to have a part in giving them new clothes (righteous covering).

This Scripture from Revelation is a type for what we have just seen. RE 19:8 *And to her it was granted to be arrayed in **fine linen, clean and bright, for the fine linen is the righteous acts of the saints.*** Below, we see that the clean linen we Christians wear comes at a price.

NKJV JUD 14:19 Then the Spirit of the Lord came upon him mightily, and he went **down to Ashkelon and killed thirty of their men**, took their apparel, and gave the changes of clothing to those who had explained the riddle. So his anger was aroused, and he went back up to his father's house.

Many people understand what Christ's death contributes to them. Few understand the necessity of the death of those belonging to the evil one because of their unrepentance and their use as a tool for refining the bride. It is only through Christians being tempted and thereby being allowed to see their own frailty that they turn to Christ. There must then be some who do the evil work of tempting and woe to these.

There is one more excellent cross type with those who tempt, and so are judged guilty of sin, but that show us our sin for our benefit. It concerns righteousness being developed from unclean situations. The men above obtain righteous coverings for themselves through extortion or plowing with Samson's unclean heifer (the beast system). I would submit to you that if the Holy Spirit did not make your heart ready you would never, on your own, be able to claim what Christ did for you. Anyone who claims they are able to do it on their own would be infected with pride. Without the evil one, and those who belong to him, tempting and making you fall into sin, you would never know you were a sinner. Consequently the Holy Spirit would not have any leverage to convince you that you need a Savior. In the Scripture below, if it is interpreted with symbols and types, we are shown proof of our Lord's technique for obtaining that righteousness for us.

1KI 10:14 The weight of **gold that came to Solomon** yearly was **six hundred and sixty-six talents of gold**,

In the Scripture above, *gold* is symbolic of *righteousness*. It is being delivered to Solomon (risen Christ reigning) in the amount of 666 talents. This number represents the work of the evil one under the control of our all-sovereign Lord. It symbolizes the

refining fire that brings our impurity to the surface so that we become aware of it. It is the Holy Spirit working in the Spirit of Elijah, which takes that awareness and brings repentance out of it leading to salvation.

*Revival, or Empowerment by Rain*

Below, in Hosea, is a type for Elijah (The Two) opening the eyes of the remnant of the Jews during the tribulation week so that they can see Christ. Hosea prophesies that after two days they revive. This revival, or the dead being given life, is thought to occur at the end of the second day, or year, of the tribulation week. The third day, when the third seal is opened, they are raised up, that is, empowered to perform the Lord's will.

In Hosea 6:3 there is a connection between being completely restored and being given rain in a double amount as he states; *"like the latter and the former rain."* A double portion is due to a part of the remnant of the Jews at the very end of the tribulation week. The rain, which I believe to be the spring rains for the next age, begins to fall approximately three years after Elijah (representing the parting prayers of the two witnesses as they are being martyred) prays for it (1 Ki 18:45).

This rain occurs at the end of the seventh day. It is near the beginning of the tribulation week (in the first year) that I believe the fall rains of this age are given primarily to The Two. The purpose of the fall rain is to prepare believers to receive the spring rains of the next age. It is the spring rain of the next age that contains a double portion of His Spirit. This Spirit allows those who receive Him and are doubly cleansed to rule and reign with Christ.

This preparation period that allows the bride of the tribulation week to receive the double-portion rains is not an easy thing to do or endure! As Elijah responds to Elisha when he asks for a double portion of the Spirit that is on Elijah, "You have asked a hard thing" (2Kings 2:10). I would submit to the reader that this hard thing is the tribulation week fiery furnace. Below, in verse 6:3, I believe Hosea is prophesying about the spring rains given at the beginning of the next age. Scripturally these rains come in the early morning of the next age (see Table 14), or **"in the first month"** (JOE 2:23). This time period occurs after the church is raptured. The period of time during the seven-bowl period of wrath is exactly 30 days or one month. It is referred to as the hour of trial, occurring after this age is complete.

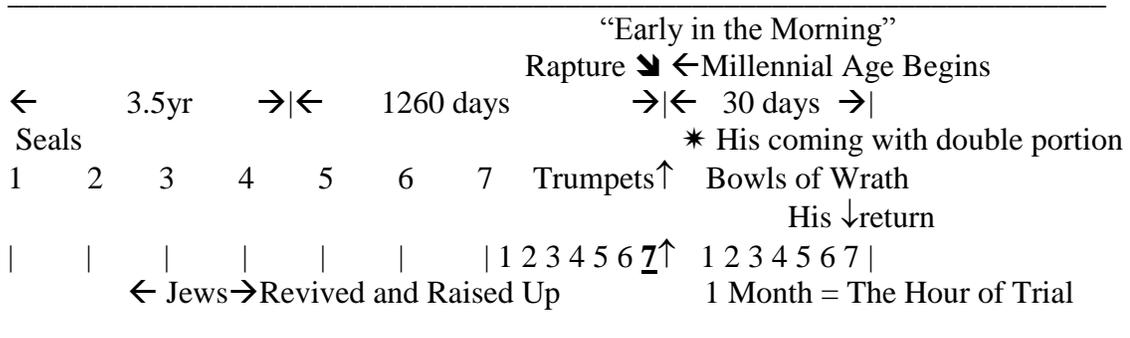
HO 6:2 After **two days He will revive us; on the third day He will raise us up**, that we may live in His sight.

HO 6:3 Let us know; Let us pursue the knowledge of the Lord. His going forth is **established as the morning; He will come to us like the rain, like the latter and former rain to the earth.**

If we view the millennial kingdom age as "the seventh and final day of the creation of His bride," and the fall rains at the end of our age when added to the spring rains of the next, then we have to say the full double portion arrives early in the morning. Now there is one more possibility that seems quite acceptable. If you look at Table 14, notice after the seventh year is over and the bride is taken home that there is a month of the seven bowls being poured out. That month is when the bride is sequestered with the Groom in heaven. Wouldn't that be a great time for the Groom to give His bride the

double portion? In the first month! The acceptable time depends on your perspective. However both are probably true if Christ’s approach to procure His bride is viewed as the morning star (Venus rising very early in the morning) that initiates the first month (30 day period of wrath) of the millennial age.

Table 13. Timetable Number Two



*Israel Saved by Grace Alone*

The cost to restore Israel is symbolized in the following Scriptures from Hosea. Gomer, a type for Israel, is an adulterous woman who has never been loyal to her husband, Hosea. The Lord commands Hosea to take her back again even though she is still an adulterous woman. This is a type for what the Lord does for a remnant of Israel during the tribulation week. Israel is restored to a proper relationship with her God through grace alone.

HO 3:1 Then the Lord said to me, "Go again, love a woman **who is loved by a lover and is committing adultery**, just like the love of the Lord for the children of Israel, who look to other gods and love the raisin cakes of the pagans."

HO 3:2 So **I bought her for myself for fifteen shekels of silver**, and one and one-half homers of barley.

*Fifteen* identifies those of the *house of Saul (Satan, the refining fire)*. I believe that number is attached to the salvation process (silver) because our Lord is showing that the one who represents the law (Israel) has a portion (remnant) chosen to receive grace. I again repeat to you who are reading this book that there are two distinct portions of Israel during the tribulation week. We must stand shoulder to shoulder with the chosen remnant because she will be part of the bride. The other Israel receives a double portion of our Lord’s wrath at that time.

Seal 3 – Day Three, or the Third Year of the Tribulation Week

This year finds the Messianic Jewish leaders fully raised up and ministering in the name of their Savior. The Two and those immediately subordinate to them are fully empowered to engage the enemy. This year is a time of preparation for the greatest exploits that the church accomplishes during this age. A great confrontation is approaching that is the equivalent of what Christ did on the cross for us at the end of the

last age. The two would be well aware of the cost to themselves that this great confrontation exacts from them. Like Christ they approach the clash with the enemy with some intrepidity. They prefer that the cup of Christ, which they are asked to drink, be taken from them, however again like Christ they in their minds hang onto the thought that “not my will but yours be done” (Luke 22:42). This third year then might well be the greatest time of preparing the anointed body of Christ for that conflict. As this clash appears to come at the exact midpoint of the tribulation week, shown to occur 3.5 years into the week, the timing is somewhat confusing. Because it occurs 3.5 years into the week many expect that it occurs in the third year. This is not the case. It occurs after the third year is over and halfway into the fourth year. Because of this I examine this great confrontation within year four.

The third seal opens and a third living creature points John to the effects of a rider holding a set of scales and riding a black horse. *Scales* can connote *payment for food* and food is very expensive. There is a famine in the land. Yet, there is mention made of oil and wine being available. The *black horse* may personify *the power of sin leading to death or a contrived situation leading to mourning*. The voice heard in the midst of the four living creatures is the one who provides our daily bread, that being Jesus Christ. *Oil* (*anointing of the Holy Spirit for ministry*) and *wine* (*directional wisdom*) are two spiritual symbols in this Scripture indicating that those, who are His, possess it in great abundance. The world at this time finds the Word (truth) exceedingly expensive if they can find it at all due to the great deception (famine of truth) of that time.

RE 6:5 When He opened the third seal, I heard the third living creature say, "Come and see." So I looked, and behold, a black horse, and he who sat on it had a pair of scales in his hand.

RE 6:6 And I heard a voice in the midst of the four living creatures saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not harm the oil and the wine."

Seal 4 – Day Four, or the Fourth Year of the Tribulation Week

### *The Final Stand of the Church to Save Many*

This day (year) may be regarded as one of the most important years that occur during the tribulation week. Sowing and reaping, the call to salvation, comes to an end or at least slows to a crawl after the halfway point of this year.

A great confrontation occurs during this year and many enter into salvation through it. These, who are saved, though, are saved as a burning branch being pulled from the fire. It is during this year that the many from the nations are taken away from the worldly beast system (Babylon). The price to make the “bread of God” available is very high. It costs the lives of the Two Witnesses as it cost the life of Christ and the lives of His apostles at the beginning of this age. The two witnesses, like Christ, have practically unlimited access to the oil and the wine that represent a type for great anointing for power to perform the Lord’s evangelistic will.

### *The Great Confrontation and Sacrifice*

During the 1260 days leading up to the middle of this fourth year, the Two Witnesses are busy ministering to the needs of the church and to the new Messianic Jewish Christians. They also confront the world beast system with regards to its sin and call down plagues upon the same system. Those unregenerate of the world, who have felt the effects of these plagues, by this time universally hate The Two through whom the plagues come.

The greatest confrontation between the bride and the world beast system belonging to the antichrist occurs late in this day. Below, Elijah (as The Holy Spirit functioning through The Two Witnesses) is commanded in the fourth year (the middle of the tribulation week) to confront Ahab (antichrist) as a condition for the Lord sending rain (the double portion) on the earth (the bride of the millennial age). Jesus, who confronts the Sanhedrin of the past age, is nailed to the cross to purchase the spring rains of Pentecost. Likewise, the two witnesses confront the antichrist (Ahab) and the world system. They are martyred to purchase the spring rains for the millennial age.

A great battle is about to occur and it costs the bride everything she has including the lives of most of her leadership. She willingly enters this battle knowing its cost (Ps 110:3) just as Jesus did, but because of knowing the joy set before Him, He endured it (Heb 12:2). What is the joy laid before The Two? Could it be the fact that they rule and reign with Christ for a thousand years and stand in His presence (Psalm 16:11)?

Symbolically, the rain is regarded as being the promised spring and fall rains together for which many of the church have been waiting for so long. Jesus paid the price that we of the church might have that life-giving water. Now he asks The Two to lay down their lives so that those He calls from the nations might be saved and filled with His Spirit.

Taking the type for Jezebel further, an event occurs during the time leading up to the confrontation between the top leaders of the beast system and The Two. Jezebel (a type for a close associate of the antichrist, the religious beast), Ahab's wife and closest confidant, kills many of the prophets of the Lord. She appears to be a conglomerate of leaders from many religions including the secular "Christian" church that is filled with apostasy. The greatest persecutor of the true church at that time is the false secular church and even some of the true church. This is no different than the conflict at the end of the last age.

The most intense persecution that Christ received was from the leadership of the apostate religious system of that day controlled by the Pharisees and Sadducees. They were the "earth" that had become formless and consequently empty of His Spirit.

**1KI 18:1 And it came to pass after many days that the word of the Lord came to Elijah, in the third year, saying, "Go, present yourself to Ahab, and I will send rain on the earth."**

Above we see the connection of Elijah (The Two Witnesses) facing off with Ahab (antichrist) with the sending of "rain on the earth" (quite probably the double portion of His Spirit to be given to those people coming through the intense refining fire of the tribulation week). The amount of time between when Elijah is told to go (in the third Year) and when he ministers to the Lord with that great Sacrifice on top of Mount Carmel (when The Two appropriate the rain during the tribulation week) is unknown. This order

is said to come to Elijah (in the third year). We know that the great sacrifice occurs at the exact middle of the tribulation week...that is the middle of the fourth year 3.5 years into the tribulation week.

Below, the Scripture shows that Ahab (antichrist) is intently looking for Elijah (The Two Witnesses) much like Herod looked for Jesus during the end of the last age. Remember that the Spirit of Christ is in these two witnesses, to a great level, because they have received the fall rains of this present age. They are enabled to do a mighty work in spite of the presence of the antichrist.

1KI 18:10 "As the Lord your God lives, there is no nation or kingdom where my master has not sent someone **to hunt for you**; and when they said, 'He is not here,' he took an oath from the kingdom or nation that they could not find you.

When Elijah (in the form of the two witnesses) meets Ahab (antichrist) he immediately takes control and commands Ahab to gather everyone including all the prophets of Baal and Asherah, 850 total, to meet him on top of *Mount Carmel (a fruitful place)*.<sup>22</sup> The number 850 could mean *the ones held in bondage by evil prophets who could be restored or set free with a sacrificial offering or purchase price*. Quite a correlation can be made between the above event and that of Christ commanding Satan, who had just entered into Judas after being fed the "sop," to go and do it quickly. Christ was in control of going to the cross, not Satan!

We should also take note of the fact that all of these evil religious men "eat at Jezebel's table." These men symbolize the spiritual leadership of the apostate world system including the perverted false Christian church leaders. They provide for the false prophets as the prophets speak what the world desires to hear. Remember now that these leaders are appointed to deceive so as to bundle the tares for the great fire. Secondly, they refine the saints. Our Lord is in full control of the outcome so take a deep breath and rest in your Lord if you understand His sovereignty.

1KI 18:19 "Now therefore, send and gather all Israel to me on Mount Carmel, the **four hundred and fifty prophets of Baal, and the four hundred prophets of Asherah**, who eat at Jezebel's table."

### Elijah Calls Down Fire

From a typological standpoint, Israel is summoned to the mountaintop at Mount Carmel. I do believe that many, of the Jewish remnant, are likewise called at this time. I also believe so are most, if not all, of the Gentiles from the nations. In the type for this event, after the prophets of Jezebel are given ample time to demonstrate the power of their God, Elijah calls the people to him at the time of the evening sacrifice. This happens at the middle of the fourth year, 1260 days into the tribulation week. He (a type for The Two) builds an altar of twelve stones. *Twelve* connotes *authority given to promote restorative work, to impute righteousness, on or for the bride of Christ*. Possibly the mention below of *two* connotes that *grace is about to be given*.

1KI 18:32 Then with the stones he built an altar in the name of the Lord; and he made a trench around the altar large enough to hold **two** seahs of seed.

This bull (leadership) is believed to be symbolic of none other than the two witnesses. The Two's short period of ministry (close to three years) is successful and now comes the time of their greatest empowerment and sacrifice. We Christians win by losing (loving). As Christ hangs on the cross and looks as though He loses, in effect He achieves the greatest victory. Let's continue with Elijah as a type for the actions of the two witnesses.

1KI 18:33 And he put the wood in order, cut the bull in pieces, and laid it on the wood, and said, "Fill four water pots with water, and pour it on the burnt sacrifice and on the wood."

1KI 18:34 Then he said, "**Do it a second time,**" and they did it a second time; and he said, "**Do it a third time,**" and they did it a third time.

A total of twelve water pots are poured on this sacrifice. This is the second *twelve* we see in association with this event. Some might say this is simply a metaphor of Christ on the cross. However, here there is an association with the number *twenty-four*. This number is always associated with *the end of our age and the final preparation* of not only the leadership but of each of the three "courts" of the bride. Quite probably both *twelve's* (The Two) mark *the identity of the twenty-four elders that surround the throne* who are a direct cross type for the *two witnesses* here on earth. They are thought to be one and the same thing viewed as from different perspectives.

As this occurs during a severe drought, it does make us wonder just where all of this water comes from on top of this mountain. What Elijah is accomplishing here is comparable to that being accomplished by The Two near the end of the age and at the middle of the tribulation week. Below, Elijah in his prayer makes his request to the Lord. He prays that **the people may know their God and that He turn their hearts back to Him again**. That statement of course identifies the very purpose of the Spirit of Elijah and is the embodiment of the primary ministry of the Two Witnesses. At the time this event actually takes place it seems to be staged primarily for the Jews to experience the presence of their God. However, the type that is represented for today is not only for the salvation of many Jews but for peoples of the nations as well. Do remember that the a portion of the remnant appears to be the leadership of the Messianic Jewish portion of the bride being brought in during the second day (year).

1KI 18:37 "Hear me, O Lord, hear me, that **this people** may know that You are the Lord God, and that **You have turned their hearts back to You again**."

1KI 18:38 Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood and the stones and the dust, and it licked up the water that was in the trench.

1KI 18:39 Now **when all the people saw it, they fell on their faces; and they said, "The Lord, He is God! The Lord, He is God!"**

The Two Witnesses Bring in the End Days' Harvest

In 1 KI 18:39 the purpose for the entire confrontation is achieved! This represents the final great call of all the ones whom the Father chooses to enter His Kingdom, at least during this age. After this event there is little or no sowing or reaping. This is the last great call of the Lord before the doors to His kingdom begin to shut.

After this great event Elijah calls for all of the prophets of Baal (those closely associated with the serpent) to be brought to the brook *Kishon* (*winding* or *twisting*),<sup>18</sup> and he kills all of them there. So now not only do the Two Witnesses act like a thousand Billy Grahams to call forth the greatest harvest at the end of the age, they also reveal the impotence and very nature of their enemy. Kishon may well point to the twisting serpent and the victory they (Elijah – The Two Witnesses) have over him that day. What the exact event is I do not know, only the outcome is evident.

### *Payment for the Sacrifice*

After praying on top of Mt. Carmel and asking his servant seven times to go and look out over the sea, a small cloud as big as a man's hand is reported rising from the sea. *Seven* indicates a *completion of the payment of a debt to procure something or someone*. When Jesus announces, "It is finished," (John 19:30), as He hangs on the cross, He means that his work to purchase redemption for his bride is complete. At Pentecost the spring rains, or the anointing of the Holy Spirit, falls on those who are destined to build and become the early church. Here, at the end of the age, another great event procures salvation for the nations as symbolized by Elijah's (a type for The Two indwelt by Christ) acceptable sacrifice. The sacrifice and prayers bring the spring rain (double portion) that is the anointing for the next age. You might ask how this anointing might be different than what occurs at Pentecost. To find that purpose we must view the prophet Elisha and note his ministry as one primarily of putting together or building. One final thought: our Groom gave Himself for us and, since the bride is to be like the Groom, she (particularly The Two) gives herself for the nations.

*Rain* in Scripture provides *life for those prepared to receive it*. This particular rain in the life of Elijah is shown to have its origin far out over the sea. The *sea* is symbolic of *the unregenerate peoples of the earth with the leviathan (Satan) as their head*. (This is the 666 system in all of its fullness. This system is a strange type and its explanation and purpose is difficult to comprehend, but it is a necessary cleansing agent for the bride to enable the receiving of the double portion.) The rain strengthens and eventually empowers those who acknowledge that the Lord is God, as well as the entire true church of this age. The church, through the unction of the Holy Spirit, prays for the rain shortly after the halfway point in the tribulation week at the beginning of the great tribulation period. The empowering rain when delivered eventually weakens and stops Ahab (antichrist) [1 KI 18:44].

Our Lord gives strength to those who acknowledge their weaknesses. The great tribulation (refining fire), that appears to begin late in the fourth year and continues perhaps into the sixth year, most certainly brings many who are Christians to their knees. We do have this promise: *2CO 12:9 And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.*

There is never a time of greater refinement than the Great Tribulation (Time of Jacob's Trouble) but there is also never a purer righteousness produced in our Lord's people. The result of it is the greatest righteousness that our Lord's Spirit ever produces in His people. Is the refinement for the purpose of preparing the bride to receive the double portion? You my reader must decide.

1KI 18:44 Then it came to pass the **seventh time** that he said, "There is a cloud, as small as a man's hand, rising out of the sea!" So he said, "Go up, say to Ahab, 'Prepare your chariot, and go down **before the rain stops you.**' "

1KI 18:45 Now it happened in the meantime that the sky became black with clouds and wind, and there was a heavy rain. So Ahab rode away and went to Jezreel.

### *The Great Tribulation and Its Benefits*

Various scholars interpret this passage below in diverse ways. *Elijah running ahead of Ahab* could be taken to mean that *our Lord is in charge of what is going to happen next*. [Men in those days who ran ahead of someone were in agreement with that person and would extol and promote their actions (2 Sam 15:1).] Ahab (antichrist) through Jezebel (spiritual leaders of the world system Babylon) sends intense persecution to Elijah (all those who belong to our Lord during the time of the great tribulation). Our God allows this great tribulation, and although it causes great pain, it yields extraordinary spiritual fruit that lasts an eternity.

*Jezreel* has the meaning of *seed of God*.<sup>22</sup> A great rain is coming. The enemy is ready to test and try before it descends. The Christians of that day stand at the threshold of the Great Tribulation ready to run their race, like the great apostle Paul running it and winning the victory. May God have mercy and give grace to those Christians who walk in the hellish white-hot fire at the very end of this age. One consolation is that we do know the times are cut short for the sake of the elect (Mr 13:20).

1KI 18:46 Then the hand of the Lord came upon Elijah; and he girded up his loins and **ran ahead of Ahab** to the entrance of Jezreel.

To portray more clearly what is about to happen, I bring in Scriptures from the book of Job, specifically those who describe Satan asking to test Job the second time. This testing is a perfect type for the tribulation period. Job's (possibly containing the Messianic Jewish portion of The Two) first testing occurs beforehand and lasts for three and one half days (first half of the tribulation week).

JOB 2:3 Then the Lord said to Satan, "Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil? And still he holds fast to his integrity, although you incited Me against him, to destroy him without cause."

JOB 2:4 So Satan answered the Lord and said, "Skin for skin! Yes, all that a man has he will give for his life.

JOB 2:5 "But stretch out **Your** hand now, and **touch his bone and his flesh, and he will surely curse You** to Your face!"

This statement from Satan is a challenge that is thrown in the face of God. It occurs just after the first half of the tribulation week. This challenge results in our Lord picking up the gauntlet and allowing what I believe to be the initiation of the Time of Jacob's Trouble (Jer 30:7). This is a time when the greatest calamity (blessing) of all time falls on all who call Christ Lord, that is, the entire true church, or new true Israel, made up of all three portions of the bride of Christ. The hammer will fall the hardest upon those that are Messianic Jews however. The Lord allows Satan to "test Job to the utmost." Though it is a terrible time, it results in a very large group of saints becoming consecrated to a great degree for God. The two witnesses are martyred early during this period of time. Please note that Satan ascribes the actions that he takes to test and try the bride as by "Your hand" meaning the Lord, of course.

#### The Beginning of the Great Tribulation a Little Past Halfway Through Year Four

The direct cross type within 1 Kings that introduces this great trial is the event of Jezebel warning Elijah that she will do all in her power to kill him. Many wonder why this great man of God runs off in great fear particularly after he does such a great amount of damage to the enemy with his incredible anointing from God. But if you understand the type and trace back to Revelation to see that the Two Witnesses are killed half way through this day, you might understand the gravity of the situation. Elijah's (The Two Witnesses') great demonstration of the power of the Lord on top of Mount Carmel and the destruction of Jezebel's prophets is a type for a decimation of much of the leadership of the antichrist (Ahab). The wrath of antichrist is triggered due to the exposure of the world system, and he breaks the covenant of peace.

Understand that the Two Witnesses do not necessarily perform their great acts on top of Mount Carmel, as did Elijah. Mt. Carmel means three different things from three sources. The first source states that *Carmel* has the meaning of *a park* or *the park*.<sup>18</sup> This is situated on a high and lofty place. Another source gives it the meaning of *circumcised lamb: harvest, full of grain*.<sup>19</sup> The last source describes its meaning as *a fruitful place* or *park*.<sup>22</sup> Considering these meanings I might go so far as to state that these Two Witnesses do their work within or from our Lord's Fruitful Garden (Carmel or the church) so as to have a great harvest of penitent loyal believers. Harvesting the trees of the field (rendering salvation to the unregenerate) is akin to planting trees in our Lord's garden near his River of Life. The entire world then becomes aware of this activity because it may well occur all over this planet. Those belonging to the enemy become enraged because this harvest comes at the expense of the body of the serpent. The Two, acting in the Spirit of Elijah, bring in the great end days harvest and trigger the vengeance of the antichrist and his world Babylon system.

The cross type for this event is shown below. Though the prayers of Elijah begin shortly after the great event midway through the tribulation week, the answer with its fullness or grandest measure is not seen until after the curtailment of the great refining fire of the great tribulation. (I would remind you that our Lord gives His Spirit to those who are obedient. Repentance for weakness and sin must precede the full reception of the double portion.)

1KI 19:2 Then Jezebel sent a messenger to Elijah, saying, "So let the gods do to me, and more also, if I do not make your life as the life of one of them by tomorrow about this time."

1KI 19:3 And when he saw that, **he arose and ran for his life**, and went to Beersheba, which belongs to Judah, and left his servant there.

Remember that the threat made by Jezebel (considered to be a type for the secular church leadership and other associated religious leaders) is in response to the humiliation of having her prophets and her religious system denigrated before the whole world. It is this very real threat that opens the door to the annihilation of The Two and much of the true church. The great "oblation or offering" that brings in the end days' harvest now ceases. This is the meaning of the first portion of the following Scripture; DA 12:11 *"And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days.*

Most of the church believes that the actual offering of animal sacrifices ceases in a literal temple of stones. Actually, the anointed intercession for grace and mercy and the self-sacrifice of The Two and those under their command now stop as the door to salvation is closing rapidly. The Holy Spirit is withdrawn from the purpose of bringing repentance leading to salvation (symbolized by Elijah running away 1KI 19:3). The Holy Spirit now enters a new mode of intent in the spirit of Elisha. That intent is to prepare believers to enter a new age where all of the living stones purchased by the blood of Christ are assembled into one perfect corporate being.

Also in the Scripture above is a curious point. Elijah leaves his servant at Beersheba in Judah. Today in the area of Beersheba are seven very old wells; two large and five small.<sup>18</sup> The wells were dug long ago and still are used today. There are seven churches described in the book of Revelation. Two appear to have so much more to offer than the other five. All the churches, of course, should serve our Lord's living water but two of them do an outstanding job. I suggest that the wells and churches may set a pattern of categorization in the numbers five and two.

Could Elijah's servant symbolize those whom the Holy Spirit is commissioning to work toward the redemption or maturity of others during the end of this age? If so, then their work is complete except for the shepherding of those recently brought in.

The original Apostles shepherd flocks of the newly created church at the beginning of this age until all are taken out over a period of time. Judah seems to figure very prominently in the end days' battle with the evil one (this being actually a strong consecration process) and so need all the help they can get. This is not to say that they are left alone because our Lord promised He would never leave nor forsake us (Heb 13:5). What I would infer from these Scriptures is that the anointing for the purpose of salvation has lifted and another anointing is now being prepared for. The next move of the Holy Spirit changes as seen when we look into Elijah training Elisha (a type for the purpose of the Holy Spirit for the next age).

Let's return to Elijah (within The Two and others) as he runs for his very life into the desert. The servant he leaves in Judah seems to be a good type for the leadership of the Hebrew portion of the bride. I suppose one could ask couldn't Caleb, who is given his inheritance in the land of Judah, be a cross type of this servant? Possibly, however, because The Two are martyred, maybe this servant is a portion of the sub-leadership just

below The Two. Although Scripture shows Judah taking the brunt of the battle, it is Judah later who arises and becomes empowered to take vengeance on the antichrist and his army. The martyring of the two witnesses begins shortly after day (year) three and a half and may proceed through the full day (year) five.

*Correlation With the Book of Revelation*

Now, let's look at the above scenario from another vantage point as given by the book of Revelation. At the halfway point of the tribulation week we see an interesting parallel between the actions of Elijah and the two witnesses. The two witnesses, when finished with their testimony, apparently can no longer use the "fire" that comes out of their mouths to protect themselves and their ministry. Their ministry is complete except for their being martyred. (For an excellent type for Elijah using this fire that has been entrusted to The Two, see 2 Kings 1:9-14.)

The early apostles at the beginning of this age are well protected until the time comes for most of them to let go of their lives in our Lord's service. (It is a curious and profound truth that our Lord wins by what appears to be losing. He sacrifices himself on the cross and that act results in the greatest victory of all time.) The early apostles, being strengthened by the Holy Spirit, after their work is complete, are also martyred.

Being martyred is the final act of completion that The Two, working in the Spirit of Elijah, pay apparently, out of necessity. However, unlike the early apostles, these individuals return from the dead three and one half years later (1260 days) at the very end of the tribulation week. They accompany the church to meet their Lord in the air at the last, seventh, trumpet when the Lord says, "Come up here."

The beast makes war against The Two and overcomes them. Many individuals who belong to the two corporate groups at this time are martyred. This martyring period of the two witnesses I cross correlate with the type for Elijah running away and leaving his servant in Judah.

The following Scripture shows why Elijah (The Two) runs for his life. Jezebel, a type for the beast (antichrist with the world system Babylon), is allowed to overcome him (The Two). Most of the apostles, martyred at the beginning of this age and others at the end of this age, win by losing or, better yet, by loving. There is something about remaining loyal to the Lord, even to the death, that turns what seems to be a win for the enemy into a great loss for him. Though I haven't made a point of it please recognize that in the first part of the Scripture below the witnesses finish their testimony! When Christ finishes his work with his twelve only then does he go to the cross to complete His work (to be seemingly overcome by the Sanhedrin and Rome). Only then does He say, "It is finished" (Joh 19:30).

**RE 11:7 When they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them.**

This statement below is spoken to the church of Philadelphia (one of The Two). They do not have to face the hour of trial (the seven bowls of wrath) due to their being raptured up at the seventh trumpet. Those of the church of Smyrna, being the Messianic

Jewish portion of The Two, have to face severe tribulation but also do not feel the hour of trial after the seventh seal.

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.

Do not confuse the Great Tribulation with the Hour of Trial because they occur at two different times. Satan creates the Great Tribulation that is directed against the Saints. The Hour of Trial points to the wrath of God as the outpouring of the seven bowls (the last woe) against those who have the mark of the beast! Since the Holy Spirit is not functioning in the Spirit of Elijah mode at that time, there is nothing in the world that moves anyone to alleviate their misery by turning to Christ.

Jesus is not crucified within Jerusalem but outside the city gates. This "great city," within which the bodies of The Two lie, is much like the city of Nineveh. Nineveh represents the body of the beast system that is grown to be a global entity of apostasy. We can also call it the Great Babylon. The antithesis of that global city-state is the bride of Our Lord and King, this being none other than the New Jerusalem shown as a **Holy City** coming down out of heaven prepared as a bride adorned for her husband at the end of the millennial age (RE 21:2).

RE 21:2 Then I, John, **saw the holy city**, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

The victory party of the enemy camp, which celebrates overcoming The Two witnesses, lasts three and a half days. Actually it lasts the entire second half of the tribulation week, three and one half years. The original type for this is Jesus being in the tomb for three days and then rising on the third day (Mt 27:63, LU 24:7). He then descends into "the lower parts of the earth" and upon arising gives gifts to men (EPH 4:9).

Whether the bodies truly last for the three and a half year period is not known but the enemy does not want to forget what appears to them as a great victory over The Two. Those of the enemy gloat over them as trophies as they gradually decimate more and more of the true church. This great tribulation, though it appears to be the church's darkest hour, are actually preparing the Christians (the 144 000, not to be taken literally) for a great infilling of His Spirit. The time for this stretches from the middle of the fourth year to possibly the end of the sixth year, a bit more than two years. This is the time of the infamous mark of the beast.

How can any Christian still have faith unless they know that this period is ordained of the Lord to show Satan that Job would not "curse God" during this trial? The Christian has to know that there is a great reward waiting at the end of it. Knowing the purpose for a situation (the Lord's battle plan) gives great strength and resolve to persevere!

RE 11:8 And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified.



from everyone making his relevancy nil. Destruction of relationships and relevancy due to presumed sin is very difficult to accept. Satan is given permission to touch Job's bone and his flesh but is warned to spare his life. This is essentially a testing of the loyalty of Job for his Lord regardless of circumstances. All sin that is brought up by this testing actually contributes to consecration through repentance. This is what the period of Jacob's Trouble is all about. Remember that The Two (top leadership) are martyred early in the second half of the tribulation week and the greater body of the church is what is taken through the Great Tribulation.

Below, we see three men who are totally shocked to see what Job becomes. These men are spiritual leaders that are supposedly Job's friends. I believe they actually represent a leadership portion of the true church that does not know what is going on at this time. There is a fourth individual present, who is younger, but he does not speak until the other three older "friends" have their say.

During this period of testing Job does sin but he does not curse God. Spiritual weaknesses are revealed in Job during this time. Whether the double *sevens* mentioned below truly mean *fourteen* that marks the *absolute last step in finishing the work* on the bride in this age, I do not know, but it certainly fits the type.

JOB 2:13 So they sat down with him on the ground **seven days** and **seven nights**, and no one spoke a word to him, for they saw that his grief was very great.

#### *Correlation With the Book of Daniel*

Looking at a Scripture from Daniel, mention is made that the antichrist is allowed to destroy the "mighty men." The end days' warrior prophetic priesthood (apostles), consisting of two large corporate groups (the two witnesses), may be those mighty men. The greater body of Christ is not to be excluded completely from this carnage.

NKJ DA 8:24 His power shall be mighty, but not by his own power; He shall destroy fearfully, And shall prosper and thrive; He shall destroy **the mighty, and also the holy people.**

NIV DA 8:24 **He shall destroy the mighty men,**

To usher in this terrible but necessary time the archangel Michael, who protects the true people of God, now stands aside to allow for the greatest loyalty testing imaginable for any bride. At the end of this time Daniel is told that his people, the Jews, will finally be delivered, or saved, but notice that their names must be found in the book. This is a time of great repentance, not just for the Messianic Jew, but also for the Messianic Gentile.

This time when Michael "stands up," or steps aside from his protective roll, occurs to allow the Great Tribulation. It also seems concurrent with the martyring of The Two Witnesses. I must interject here a thought: although I can find no scriptural proof for this conjecture, there is a possibility that The Two may be cross types for Gabriel and Michael. Now, after the hue and cry simmers down to lynch me for heresy, please remember, that this terrible refining fire also prepares much of the bride for the desired double portion.

DA 12:1 "At that time Michael **shall stand up** (or *step aside*), The great prince who stands watch over the sons of **your** people; and there shall be a time of trouble, such as never was since there was a nation, even to that time. And at that time your people shall be delivered, **every one who is found written in the book.**

The Scripture below is taken both from the NKJ version and from the NIV as it is difficult to understand. Both versions lend understanding when taken together.

NKJ DA 9:27 Then he shall confirm a covenant with many for one week; **But in the middle of the week** He shall bring an end to sacrifice and offering. **And on the wing of abominations** shall be one who makes desolate, even until the consummation, which is determined, **is poured out on the desolate."**

NIV Da 9:27 He will confirm a covenant with many for one seven. **In the middle of the seven** he will put an end to sacrifice and offering. And **on a wing of the Temple** he will **set up an abomination that causes desolation**, until the end that is decreed **is poured out on him.**

Now, looking at the above two translations from Daniel, most interpreters suggest that there is an actual temple where the Jewish people have re-instituted animal sacrifices. They believe the antichrist will in some way desecrate an actual altar again. This act is similar to what happens when Antiochus Epiphanes sacrifices a sow on the Hebrew altar.

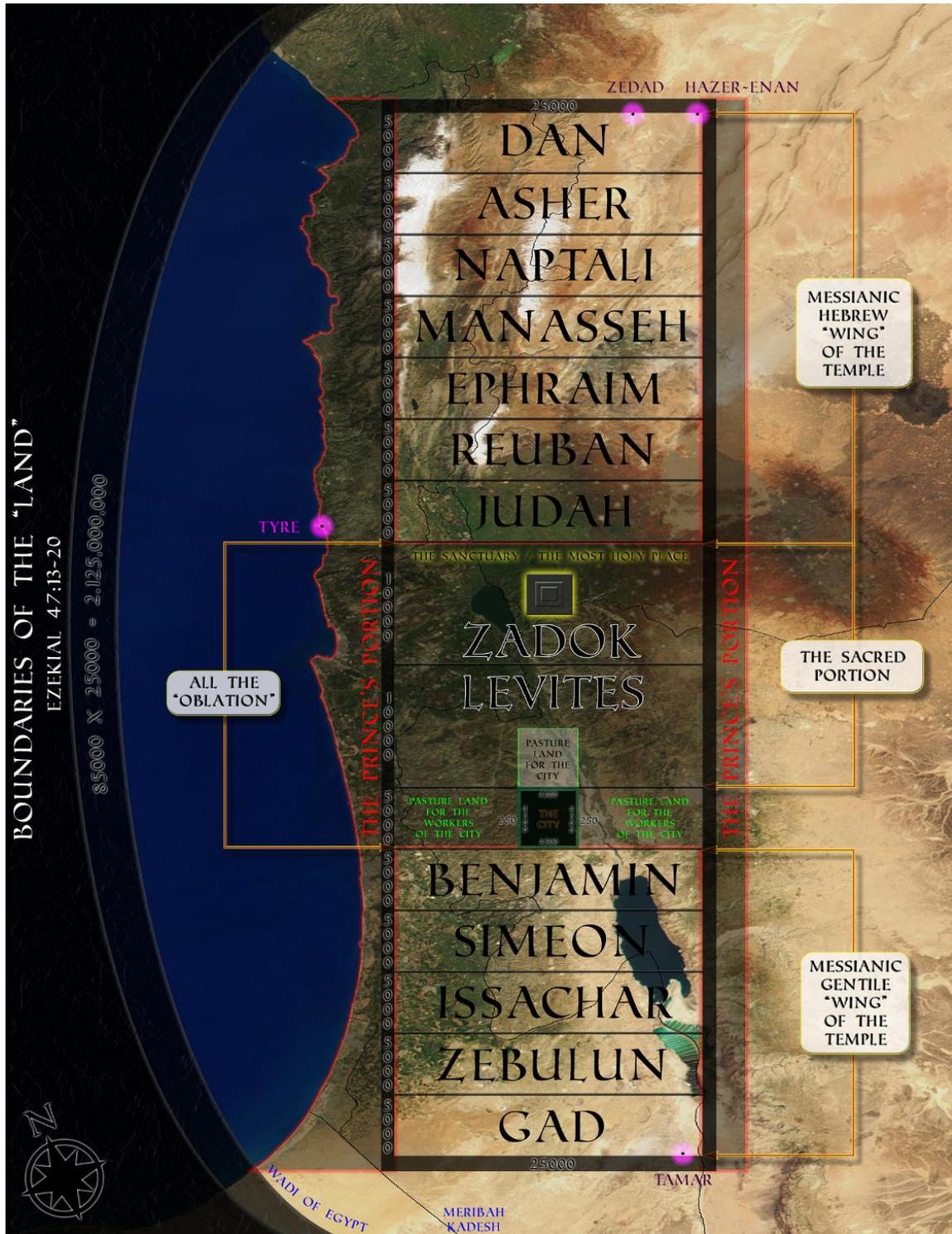
Actually, the act could be a similar event in the future, and it begins at the mid point of the tribulation week and is called "The Time of Jacob's Trouble." It is a time when the living (Spirit filled) Hebrew portion of the living temple (called out Christian church) is attacked. It is almost completely destroyed as the one who desolates, pours that which is unclean, primarily on the Messianic "wing" of the living temple. This destruction is not simply persecution and death but is comprised of deception and compromise. A Christian compromising his/her true belief systems due to the seduction of the guile of the enemy is just as much an abomination to the Lord as pig blood spilled on the altar. Christ, a perfect and blameless Lamb of God, is laid on the altar as an acceptable offering for us. The apostles at the beginning of this age also were slaughtered on that same altar.

At the end of this age is another group of which one portion, a wing, has the entire weight of the most unclean world beast system put upon it in an attempt to make this offering unacceptable. However, the prayers of the saints intervene.

It is our prayers that rise to the Lord **as an offering or oblation** that he has ordained. If we offer them from a position of being compromised (uncleanness), they are much less likely to reach him. So the desolation of the temple, in the rendering of the bride powerless by either physical destruction or by deception and compromise, obliterates intercession. Consider the above Scriptures from that standpoint.

In chapter forty-eight of the book of Ezekiel, we find a symbolic description of the temple and the apportioning of the Land in Israel to those tribes, now containing Jews and Gentiles, which overcome (see Figure 2).

Figure 2: Picture of the Lord's Temple with Wings



It is the Christian Hebrew wing (north) that takes the greatest hit when the antichrist and those closest to him come near Jerusalem. The desolation of this living temple starts at the halfway point (year 3.5 or the middle of the fourth year) and continues almost to the time when our Lord's wrath is "poured out on the desolator (antichrist and his)." This pouring out of trouble on the beast system seems to begin during the seven trumpet blasts. It is the result of Satan's fury being poured out on those who actually belong to him. Our Lord's wrath is directed more specifically to the abomination that causes desolation (desolator), and occurs primarily when the seven bowls are poured out. Christ initiates the beginning of His wrath just after He returns to take his church in the air at the seventh trumpet.

#### *New Testament Contributions*

Below in Matthew we see the same scenario and we are told the days will be shortened. From this and other sources in Scripture it is assumed that this time of greatest testing does not last until the end of the tribulation week. There are some clues as to when it may end.

MT 24:21 "For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.

MT 24:22 "And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened.

In Thessalonians we note that after The Two finish their testimony (type for the sacrifice of Elijah's Bull), the antichrist is exposed. It is at this time that he breaks the covenant of the peace. Since at this time most, if not all, the saints are in the Kingdom of the Lord, our Lord allows for a time of testing of the saints. It is also during this time that the beast system becomes filled to the utmost with iniquity.

A bundling of the tares might be another appropriate view to take of this time. This may be when Satan's house becomes divided because here the serpent actually begins to feed on his own tail. While the wicked are tracking down and killing those of the Lord's church, the ones doing the killing are actually being set up for destruction. Self (iniquity) becomes so strong during this time in the enemy camp that the enemy begins attacking and devouring itself.

2TH 2:3 Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition,  
2TH 2:4 who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.

The revealing of the lawless one takes place when he breaks the covenant at the midpoint of the tribulation week. Apparently what causes him to break the covenant of peace is that he realizes that, between Israel and those who would oppose her, the actions of The Two Witnesses (sacrifice of Elijah on the mount) cause a significant number of

people to accept the true God. The actions simultaneously denigrate the beast system. This infuriates the lawless one to the extent that he kills nearly all who belong to The Two. As they have finished their testimony and possibly given the last call of salvation, all that remains is the necessity to be martyred. The antichrist plays a major role in accommodating the will of the Lord in this matter just as he did with Christ's crucifixion.

2TH 2:8 And then the lawless one **will be revealed**, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming.

2TH 2:9 The coming of the lawless one is according to the working of Satan, with all **power, signs, and lying wonders**,

2TH 2:10 and with all **unrighteous deception among those who perish**, because they did not receive the love of the truth, that they might be saved.

2TH 2:11 And for this reason **God will send them strong delusion**, that they should believe the lie,

2TH 2:12 that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.

### *The Great Tribulation, or The Time of Jacob's Trouble*

The type, Elijah's time of running away to the wilderness, begins in the middle of year four. As a direct cross type, Job's second great testing begins in the middle of the fourth year. This is the time of the hottest refining fire that our Lord ever allows. Because of the refining, He gives a very special portion of Himself to those who walk in this fire with Him. The type that is analogous to those being tested is in the book of Daniel as the three, Shadrach, Meshach, and Abed-Nego, walking with the fourth person in a furnace heated seven times hotter. The three who walk in it this time is the tripartite bride of Christ being "fitted" for her wedding gown. Notice that the greatest signs of the enemy begins now.

### *Delilah's Draining of Samson's Strength*

A parallel type for the Great Tribulation is shown in the story of Samson. When Delilah (eighth beast system) drains Samson's (Christian leadership portion of bride) strength by cutting off his seven locks of hair, this portrays the martyring of The Two and other members of the church.

### *Seal 5 – Day Five, or the Fifth Year of the Tribulation Week*

The Great Tribulation, or The Time of Jacob's Trouble, begins to draw to a close. This denouement of activity is echoed in many cross types in Scripture. Elijah's run in the wilderness slows as he approaches the mountain of God. Job's second great testing by Satan, the trial of "skin for skin," comes to completion as he is prepared to hear Elihu's counsel. Delilah's draining of Samson's strength comes to a close because a "man" (the antichrist) shaves off Samson's hair. This lessening of action occurs over the time period from the middle of the tribulation week until perhaps the middle, or even end, of the sixth seal year.

At the beginning of the great tribulation, members of The Two are martyred. The strength of the church to witness drains away gradually as the world beast system is allowed by God to come against the remaining portion of the true church so heavily. This is the drinking of the cup of Christ for The Two, and much of the church is now “poured out.”

We examine the types of Delilah and Samson in Judges 16:4 where Samson meets *Delilah (languishing)*<sup>18</sup> in the Valley of *Sorek (something rolled around the head)*.<sup>18</sup> Since most understand that this story is about Samson’s loss of his hair and consequent weakening through deception, the meaning of Sorek may have some significance. It suggests the removal of something that might guard, cover, or protect the head. Actually, The Two being martyred shortly after the middle of the week seems to be the beginning of the hair removal process as The Two are the most protective shield for Christ and all who are His. The strength displayed by Christ through these two is seriously depleted as they are killed. (The hair is also an excellent cross type for the plant that covers and protects the head of Jonah in a study done with an earlier type where a worm was allowed to remove it.)

Delilah is a Philistine courtesan. Consorting with a person of this character certainly weakens a man of God. The beast system belonging to the antichrist is just such a “woman.” In seal two it is shown that Samson after eating honey from the lion’s carcass (the plan of salvation as bought by Christ) becomes empowered to act on the Lord’s behalf. Delilah, being a tool of the world beast system (Philistines) for deception and coercion during the Great Tribulation time period, wears down Samson (the church and in particular the Messianic Jewish portion of it) until he finally gives in (JUD 16:6 – 17). Below we see him succumbing to the deceptive pressure she exerts. She puts him to sleep, as so many Christians are sleeping today!

*NIV* JUD 16:19 Having put him to sleep on her lap, **she called a man** to shave off the seven braids of his hair, and so began to subdue him.

The completion of the type for the above event occurs at the end of the fifth day of the tribulation week. The seven braids, I am sure, have multiple meanings. *Seven*, of course, *marks the completion of the draining away of his (the church’s) strength*. Seven also may point to the absolute destruction of the witness of not only The Two, the churches of Smyrna and Philadelphia, but also of the other five churches (the greater portion of the true church) mentioned at the beginning of the book of Revelation. The man who does the shaving of Samson is the man of perdition, called the antichrist, who is indwelt by Satan. The cross types to the above head shaving may be Job sitting in the ash pile when his three “friends” give up and sit silently and the section at the end of the book of Daniel that speaks of the time when the power of the Holy people is finally broken, or comes to an end. Another cross type may be the prophet Jonah sitting on the east side of Nineveh after the plant that protects his head is eaten by a worm. And we now know just who that worm is!

Finally in Judges 16:20-21 there is an acknowledgment that the Lord leaves Samson. We do know that our Lord says He will never leave us nor forsake us (Heb 13:5). What really occurs here is that, due to the considerable pressure of the world beast system, the beast compromises the remaining Christians who are without their leaders.

There is no repentance as yet from the compromised Christians. When this happens, even to a present-day Christian who falls into deep sin, the power of the Holy Spirit does not manifest because He is grieved.

Since *eyes* in Scripture point to *the prophets who inform the rest of the body what to do*, they are removed (like the eyes from Samson) as the destruction of The Two and other leaders remove the eyes of the church; consequently there is no direction. One of the major ministries of The Two is prophecy, and they are dead at this time. Being bound with bronze shackles is indicative of Samson (the church) being under judgment basically for compromising with the enemy. (I write this with tongue in cheek knowing how very difficult the times are then. There is never a time like this again when the Lord allows such terrible indescribable compromising pressure to be brought against His people.)

As mentioned before, there is a cross type found in the book of Daniel when the fiery furnace is heated seven times hotter to receive Shadrach, Meshach, and Abed-Nigo (Da 3:19). *Seven* of course marks *the time of the end or a time of completion of an event*. The three men denote the church's headship that needs refining just as the cross type for Job's three friends needing change. *Three* can also connote *the greater body of Christ* as well. The church, after repentance, comes forth with absolutely no damage, only having her shackles removed! She knows and understands, at that time, her absolute dependence on her Groom. Let me compare the end of this time to the Schulammitte in Song of Songs 8:5 who is shown coming up out of the desert leaning on her lover. The Hebrew word for leaning on, in this case, is that of *putting all of your weight* (all of your trust) on/in Him.

Yes, my persistent and intrepid reader, I most certainly prefer the pre-tribulation belief system of which the majority of the church, at least in America, today is convinced. However in all due respect, I most prefer to be pleasing to my Lord. It is this Great Tribulation that will render me, if I live long enough to enter it, most pleasing to Him because it allows those of us, who are Christians, to do the greatest works that are ever laid out for the bride to perform. These works entail the bride making the greatest sacrifices that are ever made since Christ gives Himself on the cross and His early apostles are martyred.

As so very much happens at the opening of the sixth and seventh seals, much more time and space is allotted to them. We leave this chapter with the two witnesses dead. The church is being utterly decimated by the beast system. Truth is driven out of this world and, for all intents and purposes, it appears that our enemy wins. Faith at this point is practically non-existent. Didn't Jesus say regarding His second coming, "*I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find faith on the earth?*" (Luke 18:8). Still, many saints long to live during the time of the great battle that looms so very closely now. Actually it is a privilege and an honor to live during what is the church's finest "hour" at the end of this age. It certainly is not a time to cut and run!

We now enter the next chapter when it grows spiritually so dark that there are no sun, no stars, and even the moon turns to blood. All truth (light) is taken from the earth. However, the brightest Light imaginable waits just over the edge of the earth as He, the new Morning Star clothed with vengeance, stands ready to come back and roar!