

## Chapter 12

### **The Darkest Night**

#### Seal 6 - Day Six, or The Sixth Year of the Tribulation Week

There has never been a time in the church age that looks so bleak as after the sixth seal is broken. The mission of the church is completed. Now she stands entirely exposed looking at herself in the mirror. The all-consuming refining fire of the Great Tribulation reveals to her every aspect of spiritual weakness. At this time the Holy Spirit, working in the spirit of Elijah, promotes deep and everlasting repentance within those of the bride who remain on earth. This is the time when the true living temple of God is cleansed (consecrated) so as to receive the double portion. This is the time of the darkest night.

#### *A Great Earthquake*

The sixth year opens with a great earthquake (RE 6:12). An earthquake seems to be used as an exclamation point marking the beginning or end of something. I believe in this year the Great Tribulation, caused by the antichrist and his world system Babylon, begins to grind to a halt as the enemy's objective (Dan 8:24), the destruction of the power of the true church, is achieved (Dan 12:7).

Our Lord's objective, for allowing it, is very different. The greatest time of refining and testing is drawing to a close and those Christians who are still alive are being prepared to receive a very great gift. If we were to look to a type from Job to correlate with it, it would be when Job's three friends finally give up trying to show Job his sin. He sits in his ash heap still proclaiming his integrity. This is the time when this Scripture can be applied, "for the elect's sake those days will be shortened." (Mt 24:22, Mr 13:20). What occurs during the sixth year and part of the seventh is the greatest period of conviction, or self-examination, that the elect have ever known.

This period represents the darkest hour of the church which must precede the reconsecration of the temple written about in Dan 8:14. That temple is not a temple of stone but of flesh! The heartfelt repentance that follows this refining results in this group of saints receiving what is called the double portion, or as many today say, the early and latter rains together. The type that best describes what occurs after this refining is finished is when Elihu confronts Job (the still living remnant of the church) regarding his sin for the purpose of preparing Job to face God (Job 32:2). The spirit of Elijah (the Holy Spirit) always prepares the way for the Lord (Mt 11:10) by giving a contrite and repentant heart!

The names of each of these men of God are very similar. *Elihu* stands for *God is Jehovah* while the name *Elijah* actually means *God-Jehovah*. Though Elihu is the main human used by the Holy Spirit to help solve Job's problem, ultimately the problem is resolved by Jehovah's confrontation of Job in confirming His absolute sovereignty in perfect decisions.<sup>23</sup>

Many who live through the Great Tribulation wonder if our Lord is really in control during that time and come to question the chaos and our Lord's part in it. Actually, even today, there are many Christians who question that view. As Job's faith is

tested to the utmost, so is that of the church to be tested during the tribulation week. We must remember that those who stand do so solely by His grace.

Taking a look at relevant portions of the book of Job, we can see if they fit in this incredible puzzle of the tribulation week. With most puzzles you have a picture on the box cover to help. We do not have that picture and, of course, we must search the Scriptures for all of the pieces and the holes in which they fit. Do I claim to have found them all or placed them all in the correct places? Absolutely not, but others will complete this picture until there are no pieces missing for those who need to know. Quite often, biblically, the entire picture is not grasped until after the event takes place because the purpose of the event is more important than the event itself. Again I remind you that the purpose of this event is to consecrate a portion of the bride who rules and reigns with Him during the coming millennium age. It is also for the bundling of the tares to be placed in the great fire.

Again Scripture states, *“My people will perish from lack of knowledge”* (Ho 4:6). This is connected with the work of a priest, not promoting cleanness called for by the law. Within this picture about the end days, are constant reminders that our Lord desires a Holy people who understand their need for dependence upon Him.

In the Scripture below Job is deep within his second severe testing (type for the Time of Jacob’s Trouble, or The Great Tribulation). He comments that after the wrath of God passes, he wants a set time to be remembered. Satan in many areas of Scripture is defined as the wrath, or fire of God (see both 2 Samuel 24:1 and 1Chronicals 21:1). As we proceed through all of the Scriptures that apply to the sixth year, your perception may change a little. This day, the sixth, just precedes what Job is asking for, the set time to be remembered. He actually wants to meet with God and “set a few things straight!” I am not being at all critical of Job as many times in my spiritual life I have been in similar positions, being shaken to the core so that my spiritual faith begins to crack. So it is with great empathy that I approach this topic of Job’s weakness becoming evident as he is placed under severe pressure.

JOB 14:13 "Oh, that You would hide me in the grave, that You would conceal me until Your wrath is past, that **You would appoint me a set time**, and remember me!

JOB 14:14 If a man dies, shall he live again? All the days of my hard service I will wait, **till my change comes.**

Just above, Job states that he will wait until his change comes. This change, that is the restoration and sealing of the saints prior to receiving the double portion, takes place after an intense time of consecration. This reconsecration occurs through deep repentance. It is my opinion that Job represents the Jewish portion of the bride of Christ being readied to be a cleansed temple for her God. Also consider the scripture that refers to “we shall all be changed.” (1 Cor 15:51-52) Below, Job is aware that he has redemption in store for him and that the one capable of performing this eventually returns to the earth. We know Christ does this when He touches down on the Mount of Olives. This is when part of the embattled Jewish remnant sees Him approach with all of the promises He fulfills to “Israel.”

JOB 19:25 For I know that my Redeemer lives, and **He shall stand at last on the earth.**

At the beginning of this great test Satan taunts God by saying “skin for skin.” In other words, “If you let me take off that wonderful anointing (covering) you have given him and show him in the mirror what he really is made of, he will curse you to your face.” (Job 2:4-5).

Satan using the words “*stretch out Your hand*” indicates that whatever Satan does to Job, it is as if God does it to him. Now recognize below that Job indicates he has previous knowledge of the fact that after his skin is destroyed he is able to see God. If indeed the type is correct, and this does seem to fit well, then within a very short time in the seventh day at the seventh trumpet, we see the elect who are still alive, or Job (Messianic Jewish leaders and portions of the whole church), taken up to meet Christ in the air with the rest of the church. You might ask, but are not the two witnesses martyred? Yes, but they do arise again, as did Christ, and accompany or lead the church up in the meeting of the air.

**JOB 19:26 And after my skin is destroyed, this I know, that in my flesh I shall see God.”**

*The Sun and the Moon Darkened and the Stars Fall*

This next type, that concerning the sun, the moon, and the stars, is one of the most often observed types in Scripture. The metaphorical interpretation of this may add considerably to your understanding of the sixth and seventh seal events near the end of the tribulation week.

RE 6:12 I looked when He opened the sixth seal, and behold, there was a great **earthquake**; and the **sun became black as sackcloth of hair, and the moon became like blood.**

RE 6:13 And the **stars of heaven fell to the earth**, as a fig tree drops its late figs when it is shaken by a mighty wind.

The sun is a type for our Lord whose light brings all truth and illuminates sin for what it is. The moon becoming like blood is indicative of the damage the enemy (Satan) exacts from the bride, particularly the Messianic Jewish portion. The type found in Genesis, when Moses turns the water to blood, shows that the Egyptian people cannot find water to sustain life. Satan, and those who belong to him, absolutely destroys the witness of the church so that no truth is available. Symbolically, all living water that is present is turned to blood rendering it unfit “to sustain life.” Stars falling or becoming dim are those servants of our Lord who are overcome and no longer are able to give light (truth) to the dying world.

A type for these stars that give truth can be found in the Scripture of Daniel 12:3 below. Please notice that a correlation is made between people who are given wisdom from our Lord and those people who “*shine like the brightness of the firmament.*” The next very important connection with these “stars” is that they turn many to righteousness. Our righteousness is Christ. Our Lord’s saints (stars), particularly The Two who shine the brightest, turn many to Christ with their witness. Not only does the mighty shaking

that occurs during the Great Tribulation display the weaknesses of those who comprise the church but just a bit later, after seal seven is broken, those “stars” of the enemy are thrown down to the earth. Above, at the end of the Scripture, an analogy of a fig tree is used. We do know at this stage in this book that the *fig tree* is symbolic of *old apostate Israel*, a corporate woman who never produces acceptable spiritual fruit. Satan is strongly instrumental in directing much of this “woman’s” behavior. If the fig tree is strongly shaken by a mighty wind, perhaps we might see its leader (Satan) cast down with what little “fruit” he is instrumental in forming.

*The Stars as Seen in Daniel*

Notice below that wisdom, which turns many to righteousness, is equated with the brightness of stars. This wisdom is available to all of God’s people.

DA 12:3 Those **who are wise** shall shine like the brightness of the firmament, and those **who turn many to righteousness like the stars** forever and ever.

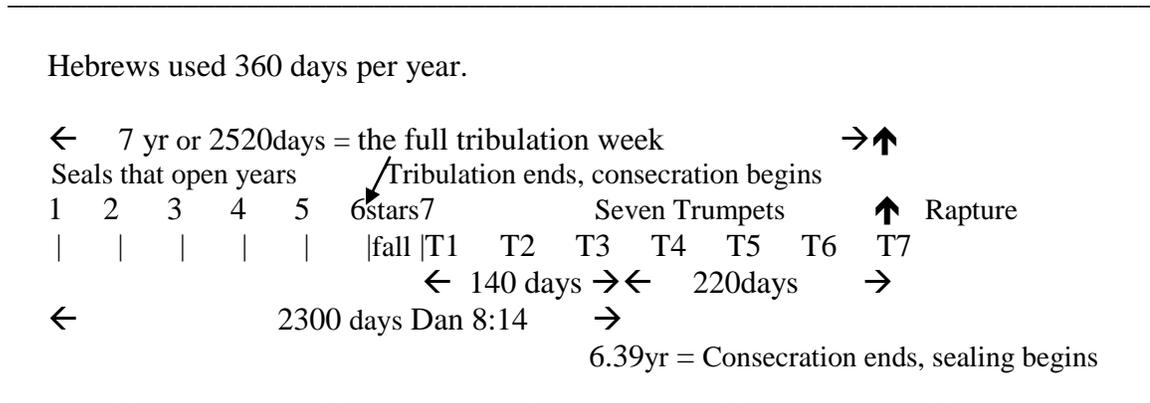
For another picture of these “stars” we look to Dan 8:10, which states that a little horn (the antichrist) throws “*some of the starry host down to the earth and tramples on them.*” Again these are thought to be mature saints of the Lord who are overcome by the onslaught of the enemy. In Dan 8:11 the translation reads: “*it took away the daily sacrifice from him, and the place of his sanctuary was brought low.*” The daily sacrifice is not the sacrifice of animals and their blood as would be common during the last age. Instead, the Lord’s sovereignly ordained intercessory prayers for saving grace are stopped from reaching the throne possibly due to compromise, death, or simply that the time period for salvation is over. The primary time that this takes place is halfway through the week when The Two are martyred. The place of our Lord’s sanctuary is simply the body of Christ who at this time is brought low (compromised) by the power of the enemy.

A repetition of events is stated within a question in verse 13 of Dan. 8, which is answered in verse 14. First, at the end of verse 13, mention is made of the surrender of a sanctuary. This is interpreted as our Lord allowing the antichrist during the time of the Great Tribulation to perform an extreme testing of His Holy people, the true sanctuary of God. We are that sanctuary, and we are given over to a time of extreme testing, as is Job during his second testing.

Those of the church who are still alive at that time are the ones to be trampled underfoot by the evil one. They do not curse God as Job does not, but they, however, do respond just as does Job. In Daniel 8:13 a question is asked as to how long it takes for the surrender of the sanctuary (bride). In Dan. 8:14 our Lord responds with a figure of 2,300 evenings and mornings. Beginning from the time of the signing of the covenant of peace and considering that a year for the ancient Hebrews is 360 days, the time it takes is 6.38 days (years) from the beginning of the tribulation week. This would be the time when this Scripture could be applied: “For the elect’s sake those days will be shortened” (Mt 24:22; Mark 13:20). Later I will present evidence that the great tribulation ends at the sixth seal. This occurs at a little over a year and one third after the events happening in many Scriptures described as the stars falling, or not giving their light. In Dan 8:14 he finishes with this statement: “*then the sanctuary will be reconsecrated.*” Due to the

many Scriptures about the stars of the sky falling related to the Scripture in Dan 8:14, it is felt that the time period early in the sixth year of the tribulation week marks the beginning of the wrath of Satan subsiding. This subsiding allows our Lord through Elihu (beginning in Job 33) to bring what is left of the compromised church through much introspection and council that leads to repentance (sealing). This is the act of reconsecration of the living Temple of God and it results in the sealing of the very refined elect that still remain alive. This represents the last act of the “Spirit of Elijah” in this age. It appears that this may take approximately one year and a little over four months. Note the illustration below (see Table 16.) for a graphic portrayal of that time period.

Table 15. Timetable Number Four



Please consider that the holy one spoken of in Dan 8:13, who asks the question of the Holy One (Christ), is thought to be one and the same as those in Dan 12:5 who ask the same question but with a slightly different text. The response to the question as to how long it takes until all of these things are accomplished is given at the end of Dan. 12:7. And the answer to the question is “When the power of the holy people has been finally broken.” As presented before with symbolism, this occurs at the beginning of the sixth year. These two others, spoken of in Daniel 12:5, represent types for The Two.

As the Bride has two parts, or two wings, a Messianic Jewish portion and a Messianic Gentile portion, the Scripture in DA 9:27 may well apply to one part. The abomination that causes desolation is said to lean on a wing of the temple in Daniel 9:27. This wing of the temple that is desecrated is primarily the Messianic Jewish remnant of the Bride of Christ and in particular the “tribe of Judah.”

The period of time following the opening of the sixth seal is for the purpose of confronting those from the church who are still alive so as to bring admission of weakness. That self-awareness leads to the development of a repentant heart. The sealing of the Lord’s saints follows this repentance. The Great Tribulation tests them to the utmost and reveals every weak spiritual bone they have, just as it is done for Job. The following Scriptures describe events during the year after the opening of the sixth seal and help us understand the setting and our Lord’s purpose in allowing the tribulation.

First, take note of the fact that those of the enemy are going into hiding, as it is described that they are aware of the Lamb’s impending wrath at the close of the sixth year. His wrath begins its expression after the seventh seal is broken.

RE 6:15 And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, **hid themselves** in the caves and in the rocks of the mountains,

RE 6:16 and said to the mountains and rocks, "Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb!

RE 6:17 "**For the great day of His wrath** has come, and who is able to stand?"

A little further along a command is given to not allow harm (wrath of God) to be done until the servants of God are sealed. A definite number is allotted for the sealing.

RE 7:3 saying, "**Do not harm** the earth, the sea, or the trees **till we have sealed the servants of our God** on their foreheads."

RE 7:4 And I heard the number of those **who were sealed**. One hundred and forty-four thousand of all the tribes of the children of Israel were sealed:

Finally, above we see that the Lord's wrath (different from the Great Tribulation that comes before the wrath falls), indicated by the statement "do not harm," does not commence until the sealing is finished. The period of bringing to repentance lasts from seal six until a little past four months (140 days into the seventh year). This is just past the sounding of the third trumpet that reveals Satan being thrown down from heaven. He is shown to be unable to touch any of those sealed and now directs his wrath toward some remaining saints as well as those who belong to him. After the seventh seal is broken, our Lord comes forth with the trumpet judgments that set in motion, through various events, the incredible wrath of Satan against the unregenerate. After the wrath of Satan is displayed from trumpet four to the seventh trumpet then the Lord's wrath falls during the seven bowls. It all represents the Lord's wrath regardless of who implements it.

There is a cross type for the above Scriptures found in the book of Ezekiel that expounds on our Lord's technique of sealing those whom He loves. Note below that six men approach from the upper gate, that is, from the north. This is a direction from which our Lord often sends his vengeance. *Six* marks some of them as *coming from a position of iniquity so as to show a mirror*. One is a man who wears linen with a writer's inkhorn at his side. This individual is thought to be the Living Word of God, our Christ. The other five, those who are unclean (designated by the number five), enforce the destruction of those who are unclean. The man wearing linen (Christ) is asked to mark (seal) the foreheads of men that "sigh and cry" over the filth that is being allowed in the temple. In EZE 9:5-6 the five are told to slay all who do not have the mark on their foreheads. We must consider that the sealing by Christ comes after repentance and through his blood.

EZE 9:2 And suddenly **six men** came from the direction of the upper gate, which faces north, each with his **battle-ax** in his hand. **One man among them** was **clothed with linen and had a writer's inkhorn at his side**. They went in and stood beside the bronze altar.

EZE 9:3 Now the glory of the God of Israel had gone up from the cherub, where it had been, to the threshold of the temple. And He called to the man clothed with linen, who had the writer's inkhorn at his side;

EZE 9:4 and the Lord said to him, "Go through the midst of the city, through the midst of Jerusalem, and **put a mark on the foreheads of the men who sigh and cry over all the abominations that are done within it.**"

The final Scripture below, RE 6:17, points directly at the next day, the seventh, as being the Day of God's Wrath. This is one of the reasons I believe the Great Tribulation slows after the sixth seal. Another indication is the statement in MT 24:29 specifying that the tribulation (distress, NIV) is over when "the sun will be darkened, and the moon will not give its light; the stars fall from the sky." The unregenerate ones in some way become aware of the coming wrath, which some might call a hiatus of the persecution of the saints. They are filled with the false hope that somehow they are not to be blamed for the "damage" they have been doing to the living temple.

RE 6:17 "For the great day of His wrath has come, and who is able to stand?"

It is shortly afterwards in Rev 7:9 (about 220 days later) that those who are sealed appear in heaven. These are all those who are taken up at the seventh trumpet during the so called "rapture."

#### *Cross Correlation With Passages From Joel and Amos*

Another view of the sixth day is taken from the book of Joel below. Similarly, it is marked with the sun, moon, and stars growing dark.

JOE 3:14 Multitudes, multitudes in the valley of decision! **For the day of the Lord** is near in the valley of decision.

JOE 3:15 The sun and moon will grow dark, and the stars will diminish their brightness.

This great valley of decision spoken of in Joel could very well be the decision of whether or not to repent for revealed weaknesses and accept restoration. The great spiritual awakening during the middle of the third week is over, and the light of the church grows very dim. Satan, and all who are his, is allowed to attack those who belong to the Lord making the testing very severe. During the sixth day, little time is left as the opening of the seventh seal commences the trumpet judgments and the bowls (wrath) of God (the day of the Lord). As a type, after Job's second testing (which begins just after the midpoint of the tribulation week and continues to or just beyond the opening of the sixth seal), Elihu (speaking in the spirit of Elijah) helps to give him a repentant heart and so prepares Job (all Christians left alive at that time) to hear the voice of the Lord. Job repents in ashes after hearing the Lord speak (140 days into the seventh year) and then is empowered in prayer to help the three who persecute him. The time of sealing (restoration) and the prayer of Job for the three seem to be parallel types, or they are at least connected. As stated before, these three are thought to be a part of the Lord's people who have no clue as to what is going on.

Notice in JOE 2:31 below, mention is again made of a time of utter darkness that is to precede the coming of the Lord. But connected with that day of darkness in JOE 2:32 is a promise involving a great salvation! This great salvation is then connected with

deliverance for those in Jerusalem, a remnant. Many people today consider the time of conversion, when a child of God first accepts Christ, to be the time of salvation. Salvation comes after a time of working out our salvation with fear and trembling (Php 2:12). It really occurs after a period of cleansing by the Word and by the Holy Spirit. So this great promise made for the end of the age, at the darkest hour, is felt to be the final working out of the salvation of primarily the remnant called of Israel a short time before they are taken up to meet their Groom. It is not when they accept Christ as Savior but when the testing and trying that brings repentance for weakness and compromise is finished.

JOE 2:31 The sun shall be turned into darkness, and the moon into blood, **before** the coming of the great and awesome day of the Lord.

JOE 2:32 And it shall come to pass that whoever calls on the name of the Lord Shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, as the Lord has said, among the **remnant** whom the Lord calls.

Because there is an earthquake described during the days when Elijah is in hiding in the cleft of the rock, waiting to hear from the Lord, I feel that this scenario may be a type for the events of the sixth day (1 Kings 19:9). Elijah makes a statement in 1KI 19:4 that sounds almost like he is disgusted with his weakness for running away: *"It is enough! Now, Lord, take my life, for I am no better than my fathers!"* It is as close as we can find to a confession of his weakness and I believe that is exactly what it is. This meets the requirement (that of admitting weakness or sin) for the church that our Lord works in us during the sixth and, in particular, the first four months of the seventh day of the tribulation week. Admitting what is in the reflection of the mirror is not easy but very necessary for those called to special positions in the Millennial Kingdom of God. Agreement with God's point of view makes all the difference! God gives much grace to those who acknowledge their weakness on that day, and a great restoration awaits them.

During the sixth day, the church is utterly without power having been overcome (RE 13:7) by the beast and his world system. Below, in JOE 2:8-9 is a short description of the great Locust army. This army is our Lord's army of demons and has the purpose of separating the wheat from the chaff. It is an agent of refining and deception. Notice in JOE 2:10 that in response to this locust army, the sun and moon grow dark and the stars diminish in brightness. This army is indeed so strong that if the days were not cut short even the elect would be deceived. Below they certainly are not described as a "house divided" at this point. They have one common goal and that is to test the bride to the utmost.

JOE 2:8 They **do not push one another; every one marches in his own column.**

Though they lunge between the weapons, they are not cut down.

JOE 2:9 They run to and fro in the city, they run on the wall; they climb into the houses, they enter at the windows like a thief.

JOE 2:10 The **earth quakes before them**, the heavens tremble; the **sun and moon grow dark, and the stars diminish their brightness.**

There is even mention made that the earth quakes before them. It might be stretching it a bit but perhaps this could be in reference to the earthquake that occurs as Christ breaks the sixth seal. In this particular Scripture, this great locust army causes the light emitted by the church (truth) to go out.

Amos speaks of some who, in their arrogant self-righteousness, actually desire the Lord's Day. He tells it as though he is describing that those who do desire it, will meet serious difficulties.

AM 5:18 Woe to you who desire the day of the Lord! For what good is the day of the Lord to you? It will be darkness, and not light.

Before God takes us home, repentance must occur. The number of days invested to bring this about puts us into the sixth day, well beyond the mid-tribulation position. We, in our arrogance and pride, would like to believe that we are able to stand during the Great Tribulation period but in reality everyone is to be shown their weaknesses. Below, in Amos there is also a glimpse of this time.

AM 5:19 It will be as though a man fled from a lion, and a bear met him! Or as though he went into the house, leaned his hand on the wall, and a serpent bit him!

AM 5:20 Is not the **day of the Lord** darkness, and not light? Is it not very dark, with no brightness in it?

It is this scenario that is allowed by our Lord just before the seventh seal is opened. A great sanctifying fire sweeps through the forest (people) of the Lord and takes away all the coverings (leaves of the trees). All weaknesses lay absolutely bare! Those who belong to our Lord, like Job, repent in ashes and are forgiven. Empowerment follows, however, and for many a double portion is given to them. Those who do not belong to the Lord are bundled together for the great fire.

These same Scriptures from Amos could well refer to any time after the seventh seal is broken but His specific wrath seems to be delivered during the third woe. The time is called *The Day of the Lord* and affects those without the Lord's seal.

#### *Near the End of Elijah's Ministry*

The type, Elijah, is instrumental in explaining actions and accomplishments of our Lord during the sixth seal. Elijah runs from Jezebel's threat, which typologically occurs just after the middle of the third year. During the sixth year he actually asks that the Lord might let him die. What is very important is his repentant-like statement to the effect that he is no better than his fathers. He is filled with chagrin at his weakness, as many Christians will be near the end of the Great Tribulation. He still attempts to protect his integrity by saying he is the only one left when in fact the Lord has thousands who have been consecrated for great positions (and will be in the future).

1KI 19:4 But he himself went a day's journey into the wilderness, and came and sat down under a broom tree. And he **prayed that he might die**, and said, "It is enough! Now, Lord, take my life, **for I am no better than my fathers!**"

After owning his weakness, which is viewed as repentance, the Lord strengthens Elijah (a cross type of Samson's hair beginning to grow) and commands him in 1 KI 19:17 to anoint those who exert our Lord's wrath against His enemies. This type now points to the Lord's Day of vengeance that is poured out during the seven trumpets and the seven bowls as described in Revelation after the seventh seal is broken. When the types of Jezebel and Ahab are killed the parallel type scenario is that of the false prophet and the antichrist being thrown into the lake of fire. Below we see the dialog, after the earthquake that begins to prepare Elijah for his last mission.

1KI 19:11 Then He said, "Go out, and stand on the mountain before the Lord." And behold, the Lord passed by, and **a great and strong wind tore into the mountains and broke the rocks in pieces before the Lord**, but the Lord was not in the wind; and **after the wind an earthquake**, but the Lord was not in the earthquake;

The succession of events in 1 Kings 19:11 may not be accurate or applicable types, but it is interesting that they do parallel the events at the end of the tribulation week. For instance, the great and terrible wind may equal the time of the Great Tribulation (Seals 3.5-6). The earthquake could be the earthquake that occurs just after the sixth seal is broken (Rev 8:5). The fire in 1 Kings 19:12 parallels the counsel of Elihu that prepares Job to hear the Lord's voice. The still small voice might be our Lord speaking with Job in Job 38-40 to bring him (the church) to a repentant position in order to anoint him for prayer and prepare him (the church) to rise in the air.

No, the fit is not quite perfect but I have learned that our Lord puts nothing in His word that is irrelevant; it is simply our job to search His Word for the riches that are contained in it. Yes, it is risky and we make many mistakes. An honest attempt with the proper motives is rewarded. Suppressing truth is a sin if it is the right time to have it revealed to the right people. In Romans 1:18 we see that our Lord's "wrath is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness."

1KI 19:12 and after the **earthquake a fire**, but the Lord was not in the fire; and after the fire a **still small voice**.

1KI 19:13 So it was, when Elijah heard it, that he wrapped his face in his mantle and went out and stood in the entrance of the cave. Suddenly **a voice came to him**, and said, "What are you doing here, Elijah?"

And so, above, a dialogue begins between a Holy and all knowing God and His frightened child who comes home to cling to Him in weakness. This then is a type for the bride who emerges from the Great Tribulation. The dialogue and directions that result are filled with types and symbols occurring shortly to finish the tribulation week.

The Lord gives Elijah three last errands all of which are to anoint (select) three individuals to act as agents of God's wrath. One is very evil, one is good but has some iniquity, and one is very good. However, all are agents of wrath on behalf of our Lord. This wrath of the Lord, that is exerted in Elijah's day and time on the house of Ahab, falls on the cross type for antichrist and all of his house. The day of wrath occurs within the

seventh year of the tribulation week and during a small portion of the first day of the Millennial Kingdom immediately after it. In the first Scripture below we see that an individual by the name of *Hazael* (*whom God sees*)<sup>22</sup> is selected to become the King of Syria. To become leader he murders a weakened King Ben Hadad. This individual could well be a type for the antichrist to come. Hazael attacks Israel from the north on many occasions. Part of that great army that surrounds Jerusalem comes from the north. Hazael, of Damascus, is an excellent cross type for the antichrist (Ahab) that after refining the Bride of Christ turns on his own to torment them.

1KI 19:15 Then the Lord said to him: "Go, return on your way to the Wilderness of Damascus; and when you arrive, anoint Hazael as king over Syria.

The antichrist leads a mighty army against Israel at the end of this age. The army is used for the purpose of manifesting our Lord's glory in the destruction of that army. During the first six trumpets after the seventh seal is broken, the evil one, following the type Hazael, is used of the Lord to torment and kill many of those having the mark of the beast. His primary wrath would take place during the first woe (trumpet 5). This is very similar to a snake eating itself by beginning at its own tail.

Below, there are listed two other individuals sovereignly chosen to destroy the house of Ahab, Ahab himself, and Jezebel. Ahab is thought to represent the antichrist; Jezebel perhaps represents the two that stand close to Ahab. These two may be the false prophet and the beast that come up from the abyss (unregenerate leadership of the Babylon beast system). Included somewhere under the authority of the beast of the sea (unregenerate world system) is the beast out of the earth (perhaps unregenerate Israel and the apostate secular church representing dark spiritual leadership). It is this latter corporate individual who certainly could be a type for what our Lord labels the great Harlot that rides the beast. The compromised religious system of the beast out of the earth points to and promotes what the world system Babylon provides. You can see this beginning today among the "Christian" churches that have been compromised severely with things of this world. The Word, as truth, is no longer respected in these churches except perhaps for an occasional token reading.

1KI 19:16 "Also you shall anoint **Jehu the son of Nimshi** as king over Israel. And **Elisha the son of Shaphat** of Abel Meholah you shall anoint as prophet in your place.

Above, Elijah is now told to anoint Jehu King over Israel and Elisha as a prophet to replace himself. Remember Elijah is a type who has his purpose fulfilled primarily during this age through the Holy Spirit. As the mystery of this age draws to fulfillment, our Lord begins preparing for the work of the millennial age. The anointing of Elisha by Elijah is for just that purpose.

1KI 19:17 "It shall be that whoever escapes the sword of Hazael, **Jehu will kill**; and whoever escapes the sword of Jehu, **Elisha will kill**.

The Scripture verse above shows that Jehu and Elisha are chosen to carry out destruction of those who are unclean. This is a cross type for our Lord in heaven

answering the prayers of the saints. God prepares agents of His wrath to be sent to destroy the world Babylon system. Jehu is anointed King over Israel and he destroys much of the house of Ahab. If Ahab and his family are types for the antichrist, and the world beast system that belongs to him, then perhaps Jehu is symbolic of those who are used to deliver the Lord's wrath during the second woe. Elisha of course symbolizes an expression of the Lord's full wrath during the seven-bowl period or the third woe. This includes the destruction of the army at Armageddon and those who surround Jerusalem. This particular portion of the Lord's wrath occurs at the beginning of the millennial period, very early in the morning.

Elisha and his actions are symbolic of the purpose of the Holy Spirit during the next age. That purpose is for complete restoration of the entire bride to a position of complete unity with Christ. It is a cementing together of the stones bought by Christ's blood during this age. The type for Elisha then actually begins his work near the very end of the tribulation week, perhaps even at the Second Advent of our Lord as King of Kings and Lord of Lords when He descends to destroy the army of the desolator.

Many of the troubles during the tribulation week fall on apostate Israel. This is the portion of the Jews who have turned their backs on their Lord eight times since the Lord called Israel to be his own long ago. The section in Revelation that introduces and defines the great prostitute, or Mystery Babylon The Great, found in Rev 17:1-18 is none other than the apostate Jews of the country of Israel. I believe the secularized apostate Christian church is there with her riding that great red dragon.

Some of my reasons for believing this are as follows:

1. All through the Old Testament our Lord refers to Israel as just such a loose woman.
2. In Rev 17:6 this prostitute (harlot) is shown drunk with the blood of the saints, the blood of those who bear testimony to Jesus. The greatest persecutor of the prophets and saints down through history are the Hebrews of old Israel.
3. The harlot's clothing in Rev 17:4, if taken symbolically, describes what our Lord originally gives to Israel, and now to many in the church. For instance the gold she wears is symbolic of righteousness, not that at this point she is, but she does pretend to have it.
4. John in Rev 17:6 is greatly astonished when the harlot is identified. No other country except Israel, and possibly the church, would have had this effect on him.
5. In Rev 17:9 the harlot is shown sitting on seven hills. The hills represent the beast systems controlled by Satan. Each system in some way rules over her. They compromise her while she uses each system for her purposes when turning away from Jehovah. The first seven already have given her deep grief by wounding her and the eighth causes her the greatest grief by completely destroying her at the end of the tribulation week. The beast systems are listed as follows:
  - a. Egypt
  - b. Babylon
  - c. Media-Persia
  - d. Assyria
  - e. Greece
  - f. Rome

- g. The Third Reich – Germany
- h. A ten-nation confederacy described in Daniel as having feet of iron mixed with clay. These are thought to represent a portion of the old Roman Empire allied with Islamic countries. But for all intents, this mountain is Islam that comes against Israel. Eventually Israel sits astride this “Babylonian mountain” and uses it for a short while. In the end this eighth “mountain” throws her down as the seven before were allowed to do. The difference this time is that the Israel we know never rises again to anger our Lord.

6. Satan’s hatred toward the prostitute (Israel) shows his willingness to punish her hypocrisy in the name of the law.

In Rev 17:10 five kings (types of antichrist) are said to fall. When this Scripture is written the first five countries had fallen to Rome. The state of Rome is the one *that is*. Israel at that time serves under, and yet occasionally uses, Rome for her own purposes. The country that may be indicated by the words, “the other has not yet come; but when he does come, he must remain for a little while” could easily be Germany with Hitler as the “King” of that country. The eighth King is the antichrist and he again deceives apostate Israel in the end times, as well as the secularized apostate Christian church of this age, as she makes a covenant of peace (is compromised) with him.

Finally, the sixth reason for this woman (Israel) being Mystery Babylon the Great is the hatred that Satan directs toward her, he being an enforcer of the law of God. In Rev 17:16 the beast with the ten horns is described as hating the prostitute. Down through the ages our enemy, Satan, has the greatest hatred for the people of Israel and now this is redirected to also include the church. This hate is expressed by the rulers of every one of the seven countries (hills or mountains designating religious systems) listed above. Though the Jews persecute the church at the end of the last age it has only been in relatively recent times that Satan’s hate is directed at the church because of her apostasy (Rev 12:17). A significant portion will “bed” the antichrist during the tribulation week.

Two things are accomplished simultaneously during the tribulation week. One is that the Israel who turns her back on our Lord eight times is severely punished and eliminated. The second thing is that those of the remnant of Israel, who are called by the Lord, are brought into a position of extreme power and joy as they receive their promised inheritance. The Scripture below fits that type perfectly. *Seven thousand* alludes to our Lord’s desire to have Israel be a Holy people consecrated by the blood of Christ so as to have a loyal Israel for his own to enjoy. Those described below may well be a type for the 144 000 warrior Messianic Jewish Christians that come out of the fire of the Great Tribulation. They are much loved by the Lord and they complete the symbolic 288 000 select warriors of Scripture listed in 1 Chron 27:1-15.

Below, in response to Elijah’s statement that he is the only one left, our Lord informs him otherwise. I believe our Lord is pointing toward the end of the tribulation week to those who are still alive after the Great Tribulation. Use of the number *seven thousand* points squarely to our Lord’s involvement in sanctifying a great many saints for service in the age to come. Those saints who are martyred also belong to this group.

1KI 19:18 "Yet I have reserved **seven thousand** in Israel, all whose knees have not bowed to Baal, and every mouth that has not kissed him."

This cross correlation of the types from the life of Elijah to open the events of the tribulation week are not complete without reference to the transfer of the mantle of power from Elijah to Elisha. The mantle that Elijah wears is a complete sheepskin that still has the hair attached. When he stands and pulls it up over his head he resembles a standing Ram. Because it is the Spirit of Christ who directs this old prophet, how fitting it is that he resembles the Lamb who is slain for all of us. The transfer of the sheepskin is symbolic of the anointing of the Holy Spirit being shifted to Elisha at the end of this age to initiate a new move (purpose) of our Lord for the next age. There are several unique and applicable types from the interaction of these two prophets (moves of the Holy Spirit) to sections of the book of Revelation.

When Elijah is told to go anoint Elisha, this typology may occur sometime during the time after the seventh seal is opened, actually shortly after the type Job repents and prays for the three who persecute him. Upon Elijah finding him, Elisha is described as plowing with the twelfth yoke of oxen. Since *twelve* is associated with *being given authority to improve the body or bride of Christ* we can see that Elisha is already heavily involved in spiritual work concerning our Lord's bride. Seeing that he is plowing with the last team connotes that he is working at the very end of the age of grace. Also consider that if he is plowing with the twelfth yoke (team), two oxen per yoke, there is a hidden type for the number *twenty-four*. This number always marks *the very last work of this age on the Lord's bride*. From the sixth seal to the seventh seal the work on the bride, for this age at least, is in its final stages.

1KI 19:19 So he departed from there, and found Elisha the son of Shaphat, who was plowing with **twelve yoke of oxen before him, and he was with the twelfth**. Then Elijah passed by him and threw his mantle on him.

The fact that he kills both oxen and cooks them, using the plowing equipment, is a definite portrait that the end of this age of grace arrives. There is no more sowing or reaping. The door to salvation opened through Christ for an entire age is now closed and not one more sinner enters into the Kingdom of God, at least in the way we know it. This most probably occurs very near or at the seventh seal. I would very much like to suggest these two oxen are The Two but it doesn't fit well. It must also be noted that Elijah throws his mantle upon Elisha. This is indicative of a planned transfer of power and direction that is about to take place. The power of the Spirit of Elijah (the Holy Spirit working to bring about redemption) must now be redirected toward a new purpose to be executed during the millennial age. The Spirit of Elisha takes all the building blocks (people) bought by the blood of Christ during this age and unites them into one unified corporate structure to fully house our God. No, my dear Christian, at the end of this age the corporate living temple is still not the finished product! That doesn't happen until the end of the next age.

1KI 19:21 So Elisha turned back from him, and took **a yoke of oxen** and slaughtered them and boiled their flesh, **using the oxen's equipment**, and gave it to the people, and they ate. Then he arose and followed Elijah, and became his servant.

In 2 KI 2:1-7, as Elijah and Elisha walk together, the growth and maturation process that Elisha experiences is described. Elijah asks Elisha to remain at Gilgal while he is called to Bethel. The inability to dislodge Elisha from his master demonstrates an incredible loyalty, particularly when you know the meaning of each of the locations to which they go. After Bethel, Elijah is called to go to Jericho and then finally to the Jordan River. *Gilgal (rolling)*<sup>18</sup> is a *place of circumcision*. For the Israelite warriors preparing to take the land, at the beginning of the last age, Gilgal is shown as a place of pain when the sin of Egypt is “rolled away.” In a Christian’s life the cross type is when each of us comes to repentance after looking into the mirror; that is also a place of pain. We do not have to shed blood, however, as the warriors of Israel do during the circumcision process. Christ does the bleeding for us. Many Christians remain at this salvation point for the rest of their lives and do not grow.

*Bethel (house of God)* is a *place where one develops a relationship with the Lord, a prayer life comes about and counsel is obtained*. Again many remain at this level of their growth without proceeding further.

*Jericho (place of fragrance)*<sup>18, 22</sup> is a place of the first great victory when the Israelites begin taking the land of the promise. It is a place of faith and obedience and, I am sure, much prayer. To stand for the Lord in a time of battle, having great faith is indeed a pleasing fragrance to our Lord. Again many stay at this level of maturity in Christ and dwell on the victories of the battlefield rather than move on.

The absolute toughest place to go with Elijah is the *Jordan (descender)*.<sup>18</sup> Even the prophets stand at a distance away from this site in 2 KI 2:7. The meaning of the name *Jordan* means *descender* and this may be due to the *difficulty in getting down to it* because it lies in a deep valley. Also consider that it is while John is baptizing Jesus that the dove descends upon him in fullness. One that is drawn to this level of intimacy with Christ receives a special portion of His Spirit. Only The Two are strengthened enough by our Lord to venture that far. From my own personal studies, particularly of Mahanaim (the *Jordan is a place of absolute death of self-will*), to be at this place is to give your entire life over to the will of our Lord keeping nothing for yourself. Self-will does not die easily but often must be repeatedly thrashed until it finally lies in a permanent stupor. Very few Christians arrive at this destination and those who do usually go kicking and screaming creating quite a furor among the body of Christ that surrounds them. Naturally, few understand our Lord’s calling on the lives of those He calls to this position. They often are very much looked down upon with disgust. If you understand the reaction of Job’s three “best” friends to Job’s plight, you might have an indication of how the present day church leadership reacts to the formative years of The Two.

A believer experiences all of the above symbolic locations during The Time of Jacob’s Trouble. The double portion, (spring and fall rains together) often mentioned by many Christians, is given to those at the end of the age close to, or at the time of, the rising up in the air to meet Christ. Of course it could be given in heaven after the rapture. Now just who might receive this special portion?

Elisha requests a double portion of Elijah's spirit in 2 KI 2:9. I take this as being the great anointing by the Holy Spirit on those who are called to rule and reign with Christ during the Millennial Kingdom period.

2KI 2:9 And so it was, when they had crossed over, that Elijah said to Elisha, "Ask! What may I do for you, before I am taken away from you?" Elisha said, "Please let a **double portion of your spirit** be upon me."

Elijah responds, after they cross the Jordan, to the request with this statement: "You have asked a hard thing." To receive a very heavy anointing of the Holy Spirit takes significant refining, and The Time of Jacob's Trouble is just that fiery furnace that makes it possible for those who go through it to have the double portion. This does not mean that The Two who are martyred at the beginning of the Great Tribulation do not inherit it. Remember they have already received the fall rains at the end of this age and they will receive the spring rains of the next. Isn't that double?

2KI 2:10 So he said, "**You have asked a hard thing**. Nevertheless, if you see me when I am taken from you, it shall be so for you; but if not, it shall not be so."

2KI 2:11 Then it happened, as they continued on and talked, that suddenly a chariot of fire appeared with horses of fire, and separated the two of them; and Elijah went up by a whirlwind into heaven.

It must be interjected at this point that when Christ is taken up into the clouds all eleven disciples watch. These disciples receive a significant portion of the spring rains of this age at Pentecost. Now, at the end of this age there is Scripture that states that the enemies of the Lord see the rapture event (Rev 11:12). These include a remnant of the Jews marked for salvation later at His Second Advent.

The following Scriptures describe a strong type of what occurs at the end of the tribulation week. Notice in the Scripture below that Judah is the bow and Ephraim is the arrow. Both of these "tribes of Israel" are used to defeat the "sons of Greece." The sons of Greece are regarded as the great army of the antichrist that is surrounding Jerusalem. Judah and Ephraim appear linked to the Jewish remnant that are still on the ground fighting. Ephraim is previously linked with one of The Two. In this Scripture it seems that Ephraim is of Jewish origin. The question is: are either of these two tribes, Judah and Ephraim, left on the ground while the greater church is taken up? At Christ's return, are they the primary weapons of His wrath?

ZEC 9:13 For I have bent **Judah**, My bow, Fitted the bow with **Ephraim**, And raised up your sons, O Zion, Against your sons, O Greece, And **made you like the sword of a mighty man.**"

Note below that our Lord is over them. This is the Second Advent and Christ is returning with His bride. It appears that the two tribes might be on the ground at His arrival. If you consider the structural arrangement of His "holy mountain," or chariot, those who serve Him are slightly below Him if they are to arrive with Him (but I do not believe that is the case as we will see later in another chapter).

ZEC 9:14 Then the Lord **will be seen over them**, and **His arrow** (*Ephraim*) will go forth like **lightning**. The Lord God will blow the trumpet, and go **with whirlwinds from the south**.

While these two groups battle below Him, the Lord defends them. Knowing He is their protector they can be bold and reckless as agents of His wrath. This certainly seems to be the case below. If they are left behind after the “rapture” then they certainly would see those taken in the air by their Lord thirty days before this event (just as the original eleven disciples watched Christ ascend). Perhaps these tribes, Ephraim and Judah, then could be recipients of His double portion at this time.

ZEC 9:15 The Lord of hosts **will defend them**; they shall devour and subdue with sling stones. They shall drink and roar as if with wine; they shall be filled with blood like basins, like the corners of the altar.

Below, it is shown that they, Judah and Ephraim, are saved in that day. This implies that they are not taken up with the church. There seems to be a remnant of the Jews saved at the end of the bowls-of-wrath period, the ones who arrive with Him at the Second Advent. These are different from the two tribes.

ZEC 9:16 The Lord their God **will save them in that day**, as the flock of His people. For they shall be like the jewels of a crown, lifted like a banner over His land.

Apparently Elisha (those who are marked for leadership during the next age) achieves that double portion for which he asks (2 Ki 2:9). The type for Elijah ascending is analogous to the church of this age of grace being raptured at its end. A cross type could also be an “individual,” who is the seventh from Adam, who also does not taste death, that is, Enoch who is translated directly to God. He walks with God three hundred years (Ge 5:22). *Three hundred* connotes those *leaders who would be gifted (chosen) for the purpose of setting free captives by promoting consecration leading to Holiness*. These goals are the main thrust of the Lord during this age and its end is close at hand. A few other things that point to Enoch being a type for a portion of the bride at the end of the tribulation week include:

1. His name is listed twelve times in Scripture. *Twelve* represents *those authorized to improve the bride or promote the righteousness of Christ within in it*.
2. Two fathers in Scripture named their son Enoch (Gen 4:17, Gen 5:18). The fathers were Cain and Jared, one of whom was evil and the other good. Cain and Jared, therefore, could be types of what is to come. Our Lord uses Satan (who tempts with the law) to refine us in the fire of affliction by revealing our weaknesses and the Holy Spirit who shows us the need for the Lord, and Christ (grace and truth) restores us.
3. Jared was 162 when Enoch was born (Gen 5:18). This number gives us these meanings:
  - *Two* means *grace is given*.
  - *Sixty* represents *allowing the law to show the mirror to the one chosen*

*to see.*

- *One hundred symbolizes receiving that which Christ bought on the cross for those the Father calls.*
4. The name Enoch is associated with a city (Ge 4:17). The bride of Christ is the New Jerusalem, all of which, to some extent are refined by the evil one's fire.
  5. Jared lives 800 years after Enoch is born (Gen 5:19). *Eight hundred* in Scripture denotes *those who would restore others to full partnership with Christ*. They are in essence "set free" to serve and worship Him.
  6. Enoch lives 365 years (Gen 5:23) which when translated is: sin (5) as revealed by the law (60) for the purpose of consecrating the bride (300).
  7. In Hebrews 11:5, Enoch is shown to have pleased God! Paul in Romans 8:8 states that those controlled by the sinful nature cannot please God. Apparently he is controlled by the Holy Spirit and becomes pleasing to our Lord much as today's true church pleases Him at the end of this age.
  8. Enoch is the seventh from Adam (Judge 1:14) and this is a portent of the time when the bride fully comes into rest and peace. It lies just ahead of us. It is the Sabbath Day that is a very special Jubilee Year.
  9. Finally, in Jude (vv. 14-15) Enoch is said to have prophesied, "*Behold, the Lord comes with ten thousands of His saints, to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.*" This certainly seems to point to the beginning of the next age, the seventh day, when our Lord and all who belong to Him return to wreak vengeance at Armageddon and Jerusalem.

The above constitutes what is thought to be a significant amount of evidence that Enoch is a strong type for not only the leadership of the church but perhaps of the whole church.

The three close cross types of Job, Elisha, and Enoch given above seem to have much in common. But what exactly is the double portion Elisha requests and that Job receives at the end of his testing? Are the saints that return with Christ endued with a double portion of His Spirit to work our Lord's purpose during the millennial rule? The saints during the Millennial Age have considerable responsibilities and power. Perhaps a portion of Elisha might be the Jewish remnant that remains during the pouring-out-of-the-bowls period. Do they face the beast and his army that are being prepared for a double portion of wrath upon Christ's return with the rest of the saints? In any case, I believe that all of The Two receive the double portion.

### *Samson as a Type for a Repentant Church*

We have examined Samson as a strong type for perhaps the Messianic Jewish portion of the church, and possibly the whole Two. Considering this type, we must look at him again as we approach the time of the end. After his subjugation by Delilah he is taken to *Gaza (the fortified, the strong)*,<sup>18</sup> one of the main Philistine cities that resists almost all efforts to subdue it down through time. Eventually Solomon takes the city (1 Kings 4:24). I would again state that Solomon is a type for the risen Christ ruling and reigning. He returns at the seventh bowl to claim all who are His. But at the time below, during the sixth seal, Samson as a type represents those who must go through the Great

Tribulation. Eventually they reach a point of deep repentance for their weakness revealed during that time period. Let me remind you again that this very deep cleansing of the bride is in preparation for the double portion she needs to rule and reign with her Groom during the next age.

JUD 16:21 Then the Philistines took him and **put out his eyes**, and brought him down to Gaza. They bound him with bronze fetters, and he became a grinder in the prison.

JUD 16:22 However, the **hair of his head began to grow** again after it had been shaven.

Did you notice above that the first thing the Philistines do to Samson is to put out his eyes? The *eyes* designate a type for the *great warrior prophets of God* (The Two) like the first apostles at the beginning of this age. The difference here is that this scriptural event needs to be placed in the timeline at the end of this age. I submit to you that the loss of his two eyes is representative of the martyring of the two witnesses. The leadership of the church is being wiped out shortly after the midpoint of the tribulation week. The rest of the church then is subjugated. At the end of JUD 16:21 a statement is made that Samson becomes a grinder in the prison. This is fascinating that he is making flour for bread. Perhaps this is a type for the “bread of affliction” spoken of in Deut. 16:3 and 1 Kings 22:23. The Hebrews eat it upon their release from Egypt (a type for salvation), and the prophet Micaiah, who is placed in the cistern by Ahab (antichrist), also eats it. This bread of affliction brings a person into introspection regarding earlier choices and most certainly has an affect in engendering repentance. Immediately after JUD 16:21, mention is made of Samson’s hair beginning to grow. When we honestly repent, doesn’t our Lord hear and restore us?

Below, the prophet Micaiah, in a position like Samson, prophesizes to Ahab (type for the antichrist) that Ahab will be killed. Consider this: if Ahab is a type for the antichrist, this prophecy would be the Word that, at the seventh bowl when Christ’s army descends, is validated when the antichrist is thrown into the lake of fire. God shows the enemy that he is never to return in peace. Peace is never to be granted to this one who has led rebellion down through the ages.

1KI 22:27 "And say, 'Thus says the king: "Put this fellow in prison, and **feed him with bread of affliction** and water of affliction, until **I come in peace.**"

1KI 22:28 But Micaiah said, "**If you ever return in peace**, the Lord has not spoken by me." And he said, "Take heed, all you people!"

#### *Cross Correlation With New Testament Passages*

If we look at each of the three gospel references that address this time period each gives us a slightly different picture. When all are combined we are given a much clearer view of truth.

In Luke 21:25 reference to the events of the sixth day is made. It is followed in verse 26 by a statement that “*the powers of heaven will be shaken.*” Our Lord prefers to use people in the display of His power. This is a time when the power of the Holy People is broken. *Shaking* denotes *separating substances* (chaff or impurities) *that are not of God* or *removing refining agents no longer needed by Him*. Anything that is not of God

in His people is removed at this time. When Elihu states, “Oh that Job might be tested to the utmost” (Job 34:36), he most certainly could be referring to this great shaking. There is never again such a severe testing (shaking) as what occurs during the Great Tribulation. Finally in LU 21:27 after this severe time of testing and after a period of repentance that lasts until possibly up to the seventh trumpet, the church looks up and sees their Groom approaching in the air to receive them. They may be beaten up, half-dead physically, and wearing torn filthy clothing, but to our Lord they are gloriously radiant and pleasing in his sight due to intense and full repentance.

LU 21:25 "And there will be signs in the **sun, in the moon, and in the stars**; and on the earth distress of nations, with perplexity, **the sea and the waves roaring.**"

The signs above put us at the time period somewhere near the beginning of or slightly within the sixth day of the tribulation week. The *great sea (unregenerate peoples belonging to Satan)* is indeed stirred up (sea and waves roaring) due to the great event that occurs during the middle of the week when so many accept our Lord through actions of The Two and the church.

LU 21:26 "Men's hearts failing them from fear and the expectation of those things which are coming on the earth, **for the powers of heaven will be shaken.**

LU 21:27 "Then they will see the Son of Man coming in a cloud with power and great glory.

In the book of Matthew, the words “immediately after the tribulation” are found (see below). If this is indeed the second Great Tribulation then from this wording it must be over. Also notice following the stars falling, or the saints being compromised, the sign of the Son of Man appears in heaven (a great rainbow signifying, “Enough!” because the cleansing period is over). Immediately following this sign an Angel, with what I believe is the seventh trumpet, blows it, and the elect who are left are prepared to ascend to meet their Lord in the air.

Sandwiched between the stars falling from heaven and the sign of the Son of Man is the shaking of the powers of the heavens. Remember that shaking means removal of chaff or refining agents that are no longer needed. After the Great Tribulation (a time of shaking), a time of repentance occurs where the church looks deeply into the mirror and repents. It is repentance that our Lord views as cleansing, or loss of chaff. The shaking stops for the church, but it goes on for our refining enemy because he is now no longer needed. Satan falls (is thrown down) from heaven during this final shaking process, later in the section, immediately after the seventh seal is broken. I would emphasize one more time as shown below in MT 24:31 that the gathering together, for meeting the Lord in the air, occurs after the tribulation not before it!

MT 24:29 "**Immediately after the tribulation** of those days **the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken.**

MT 24:30 "Then **the sign of the Son of Man will appear in heaven**, and then all the tribes of the earth will mourn, and they will see **the Son of Man coming on the clouds** of heaven with power and great glory.

MT 24:31 "And He will send His angels with **a great sound of a trumpet** (*the seventh*), and they will **gather together His elect** from the four winds, from one end of heaven to the other.

Just an aside; how can the pretribulation group suggest the church is taken up at the beginning of the tribulation week with all of this evidence to the contrary?

Please note below in Mark we again are shown the words, "after that tribulation." This is in agreement with Matthew 24:10 that the second Great Tribulation (Time of Jacob's Trouble) is done. Jesus is again shown coming for his Bride in the clouds with all of his majesty.

MR 13:24 "But in those days, **after that tribulation**, the sun will be darkened, and the moon will not give its light;

MR 13:25 "the stars of heaven will fall, and the **powers in the heavens** will be shaken.

MR 13:26 "Then they will see the Son of Man coming in the clouds with great power and glory.

MR 13:27 "And then He will send His angels, and gather together His elect from the four winds, from the farthest part of earth to the farthest part of heaven.

Now then, viewing collectively the portion of the portrait that alludes to the gathering of the saints from above, we can relate this act to its parallel in Rev 7:14, a group of 144 000 (not taken literally) individuals who are said to come out of the Great Tribulation. These people are those who are pointed out in Luke, Matthew, and Mark above who are gathered by the angels to ascend with their Groom in the air. Their robes are washed in the blood of the lamb in a repentant acceptance of our Lord's act of grace. They are perhaps primarily the Hebrew portion of the bride as well as some Gentile survivors of the church who are refined in the fire. These servants serve under The Two, while they lived, and are similar in type (though not in belief) to the warriors of old (those of the outer court) under King David.

In chapter 13 it is shown that the full number of temple warriors is 288 000 (1 Ch 26:2-5). In any event the number 144 000 denotes half of the temple warriors of the bride of Christ. These may be primarily those of Jewish extraction refined at the end of the age, as most of the Gentile portion already experienced. I do not take these numbers literally. Half really does not mean exactly one half but it does point to a completion of this warrior group by the addition of what is missing!