

Chapter 13

The Brightest Morning

Seal 7 – Day Seven, or the Seventh Year of the Tribulation Week

Before the seven trumpets begin to blow and in response to the prayers of the saints coming up before the throne, an angel throws fire to the earth and there is an earthquake. The unveiling of the Lord's wrath begins slowly in year seven and increases in tempo and strength from this point on. It is this "fire" that is reserved solely for those who reject the gate (Christ) that prepares most of them for entry into the lake of fire.

RE 8:5 Then the angel took the censer, filled it with fire from the altar, and **threw it to the earth**. And there were noises, thunderings, lightnings, and an earthquake.

In answer to the prayers of the saints, our Lord responds now with an answer directed toward judgment and His expression of vengeance against the enemy. The time of Satan's testing of the church, or our Lord's refining fire for consecration of the saints, is over. Now it is almost time for the full vengeance of our Lord and his bride.

Although this book is about The Two primarily, I want to point out a few things that occur within the first five trumpet blasts. First, the period of time between each trumpet blast seems to be two months. Twelve months are needed to reach the seventh trumpet. Several math constructs support this deduction. The trumpets seem to have one thing in common and that is: destruction is being prepared and delivered against the unregenerate people, primarily by Satan! The snake begins to eat his tail. Payback time finally arrives! The term, a third, is mentioned in five of the seven trumpet messages. The only conjecture I might have to offer regarding this is that Satan deceives and throws down a third (Rev 12:4). Possibly this torment is reserved for them. When the third angel sounds his trumpet, a great star falls from heaven burning like a torch. It is given the name *Wormwood* and it fouls a third of the rivers and springs of water. This star is a type for Satan finally being cast down. Throughout his reign he always spreads bitter poisoned water (truth mingled with lies) that, if drunk, leads to the death of many people. Remember, in the three gospels there is to be a time of shaking of the heavens (Lu 21:6, Mr 13:25, Mt 24:9)? Below we see things falling from heaven during that shaking. Things, individuals, who have lost their position, are being thrown down.

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

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

This great star falling from heaven is none other than Satan who approaches the throne of God to accuse and condemn those of the bride for the last time, at least during this age. During the tribulation week (typologically) he approaches God twice to ask permission to sift Job (a type for a portion of the church leadership possibly Messianic

Jews and assorted other Christians). When “Job’s” sifting and consecration is complete there is no longer any need for the old morning star (guardian cherub of the law) until the end of the next age. Then, just for a short time, God again uses him and some that belong to him for one final short test (Rev 20:8).

In this case the poisoned water seems to be reserved only for a third, those who, perhaps have belonged to Satan since the beginning. Satan has no loyalty toward his followers. When he is nearing complete failure he vents his anger and frustration against any poor soul. Now I realize many put Satan’s fall at the middle of the tribulation week and others even at the beginning of our age. They do this because of the fact that in his anger he pursues the woman who gives birth to the male child and who is hidden for a time, times and half a time. Scholars believe that this represents the latter half of the tribulation week, or three and a half years. However if I am correct in the typology that Satan is this great burning star and is thrown down after the third trumpet following the breaking of the seventh seal at the end of the period, and during the end of the time when the heavens are shaken, it still leaves three and one half time periods left in the trumpet judgments. Each time period between trumpet blasts lasts just two months.

Another view of the same event is found in Revelation 12:7-9, but in this view we see that his angels are thrown down with him. These are not the third that are thrown down by his tail in Rev 12:4. That occurs earlier. Those people at that time are the Jewish leaders at the end of the last age that he uses in his attempt to destroy the child of the woman or Christ. At the end of the last age one-third of the three (the Jews) are left without light for a time until the time of the Gentiles is fulfilled. Many of the Jews, or the type Rachael, have to wait until the end of this age for their salvation to draw close --- until the veil is removed from their eyes (Holy Spirit given to allow them to see).

Other reasons why I believe he is thrown down after the third trumpet are found in Rev 12:10-12. First the claim made in Rev 12:10 below in boldface does not occur until after the seventh seal is opened. From the middle of Daniel’s tribulation week, day three and one half (middle of the fourth year), until early in the sixth day there is the Great Tribulation so the statement is not valid for that time. It appears that there is a connection between the old guardian cherub being thrown down and our Christ (the new guardian cherub) receiving power to rule and reign.

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

In the very next passage there is mention of an already-achieved victory for the saints. This fits very well in the middle of the trumpet judgments, when the saints are sealed, but not at all in the middle of the tribulation week. In the next Scripture, three things are listed as being important in their victory over the evil one.

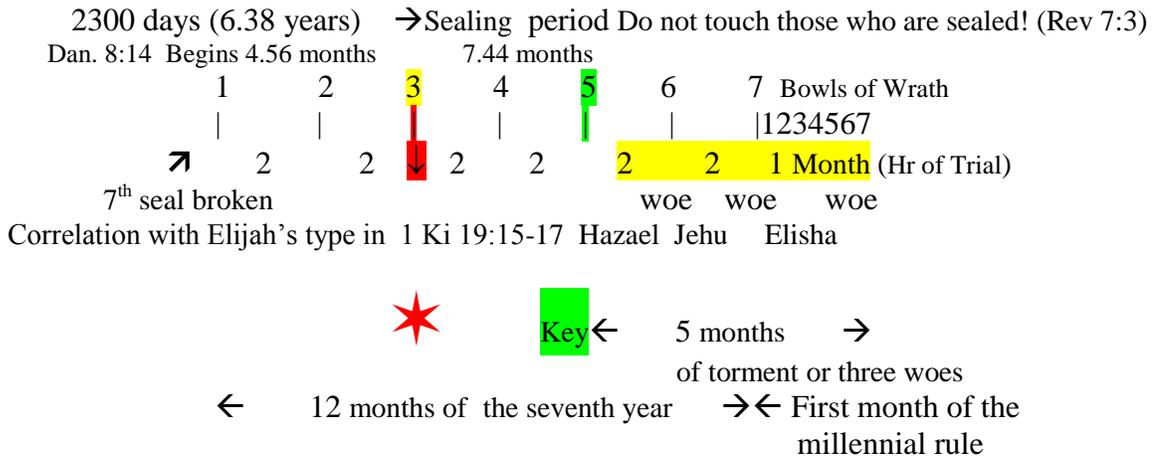
NIV RE 12:11 "And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives so much as to shrink from death."

Although the betrothed bride is almost ready to meet her Groom in the air, in the middle of the trumpet judgments she undergoes sealing while still on the earth. The sealing now protects her. Satan is only allowed to turn his hate on those who belong to him. Satan begins destroying his own body at this time as shown below. Heavens would not be told to rejoice if the bride were the object of Satan's wrath at this time.

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

Table 17. Timetable Number Five

The Seven Trumpets of the Seventh Year Plus One Month



Yes, if Satan were thrown down in the middle of the tribulation week it would be a short time to the end, perhaps around 1290 days or a little over three and one half years. If he were thrown down in the middle of the trumpet judgments then he would have only until the seventh bowl is poured out (a period of nine months). That is when he leads the great army of the nations against Jerusalem. This would give him a far shorter time.

In fact if we look at Rev 9:1, a star is described as being given the key to the abyss after the fifth trumpet sounds. It is my opinion this is the same star (Satan), described earlier, which has been thrown down. The star, Wormwood, is Abaddon, or Apollyon, better known to us as Satan. He has taken our Lord's waters of life and has twisted the truths within them for a long time now causing the death of many. The key that Satan is given to open hell (as allowed by our Lord) releases a great demonic horde army that is commanded not to harm any of the ones who have the Lord's seal on their foreheads (Rev 9:4). Those who are sealed and whom this great army cannot touch actually are what remain of our Lord's church of this age ready for rising in the air. The great locust (demonic) army torments all unregenerate peoples of the earth for a period of five months (150 days). This period of time is the three woes. One month, or thirty

days, of the torment occurs during the seven-bowl period. The one hundred and fifty days takes us to the end of the bowl plagues. The antichrist indwelt with Satan has about nine months from the time God throws him down. His time would indeed be short (see Table 17.).

The Sixth Trumpet is Blown

The great Locust army described in Rev 9:7-10 and in Rev 9:16-19 is a demonic army. No, the two hundred million spoken of in Rev 9:16 are not from China. The number is used to portray the incredible extent of demonic activity at this time. This is not the army that surrounds Jerusalem although some of that army could be possessed by many of these demons. The symbolic descriptions given portray these entities as being great deceiving demons that will take control of all unregenerate men of that day particularly those just east of Israel. These could be cross-correlated as types with the five “men” of Ezekiel 9:2-6.

These agents of deception at this time are deceiving and punishing the unregenerate of the world and not the Christians. They have a substantial influence in bundling the tares for the great fire. The very weapon Satan and his demons use against the church for purification purposes are turned back on the unregenerate preparing them for eternal damnation. Our Lord throughout the Bible frequently destroys the agents that he uses to punish and purify His people.

In the last Scripture below it is mentioned that the demonic power is in their mouths. This points to lies that deceive. The poison (delusion) given by the serpent’s heads is the result of rebellion against God and rebellion leads to death.

RE 9:17 And thus I saw the horses in the vision: those who sat on them had breastplates of fiery red, hyacinth blue, and sulfur yellow; and the heads of the horses were like the heads of lions; and out of their mouths came **fire, smoke, and brimstone.**

RE 9:18 By these three plagues the fire and the smoke and the brimstone, which came out of their mouths, killed a third of mankind ---.

RE 9:19 For their power is in their mouth and in their tails; for their tails are like serpents, having heads; and with them they do harm.

The Seventh Trumpet is Blown and the Church Taken

The blowing of the seventh trumpet (the last trumpet) brings about the rapture of the church. It also just precedes the bowl plagues – God’s personal vengeance. It is the end of the seven years of tribulation (2520 days from the beginning or 1260 days from midweek) for the corporate church of this age. A new age is dawning, and it is the first day of the beginning of the Millennial Kingdom. It is a time when Christ takes His authority to rule and reign. After he takes his bride home, one of his first acts is to begin to expend His vengeance in the form of the bowl plagues. His wrath reaches its zenith when with His bride, he appears over Jerusalem, after their marriage, to attend what might be called the “supper of the Lamb.”

NIV 1 Cor 15:51 Listen, I tell you a mystery: We will not all sleep, but we will all be changed

NIV 1 Cor 15:52 In a flash, in the twinkling of an eye, **at the last trumpet**. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed.

The last trumpet is the seventh trumpet. It is at this time that those Christians, who have survived the Great Tribulation, are given their new bodies. They rise to meet the descending Christ in the air. Below is a slightly different version from 1 Thessalonians.

1TH 4:16 For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and **with the trumpet of God**. And the dead in Christ will rise first.

1TH 4:17 Then **we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air**. And thus we shall always be with the Lord.

The Two Called Up as Part of the Church

The timetable for bringing the two witnesses back to life shows that after being dead for three-and-one-half days (actually years equaling 1260 days) they are resurrected, like Christ. This puts their resurrection very near the time that the church is called to join Christ in the air. The command to the two witnesses to “come up here” is the same command the entire church hears as Christ descends to receive his bride. When Christ is resurrected only those who love Him see him. In this case, below, the enemies of The Two also see them.

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

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

RE 11:13 In the same hour there was a **great earthquake**, and a tenth of the city fell. In the earthquake seven thousand people were killed, and the rest were afraid and gave glory to the God of heaven.

The church and their warrior apostle leaders (The Two) are taken up together and then “in the same hour” a great earthquake occurs. It is quite probable that the earthquake mentioned in Rev 11:19 after the seventh trumpet refers to the great earthquake in Rev 11:13. A great earthquake occurs at the same time as when the church goes to meet her Groom in the air.

There is another type in Revelation of this meeting in the air. In RE 14:14 below, an individual is described as sitting on a white cloud. This puts him in the air. He is described further as one like the Son of Man and is wearing a golden crown. The term, *Son of Man*, refers to Christ and the *golden crown* signifies *a righteous King given power to reign*. A messenger from the Father is sent to Him and He is told to reap the harvest of the earth. I believe this is Christ meeting those who are His in the air.

RE 14:14 Then I looked, and behold, a white cloud, and on the cloud **sat One like the Son of Man, having on His head a golden crown**, and in His hand a sharp sickle.

RE 14:15 And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, "Thrust in Your sickle and reap, for the time has come for You to reap, for the harvest of the earth is ripe."

RE 14:16 So He who sat on the cloud thrust in His sickle on the earth, and the earth was reaped.

Again, there is a great earthquake that acts as an exclamation mark pointing to the meeting in the air of Christ and His bride. There is another very great earthquake that occurs when Christ and His bride return at the seventh bowl plague. In the following Scriptures mention is made of the appearance of the chief prince (antichrist, Gog) and his army approaching Israel in connection with a great earthquake.

EZE 38:18 "And it will come to pass at the same time, when **Gog** comes against the land of Israel," says the Lord God, "that My fury will show in My face.

EZE 38:19 "For in My jealousy and in the fire of **My wrath** I have spoken: 'Surely in that day there shall be a **great earthquake** in the land of Israel,

It is important to note above that our Lord mentions the fire of His wrath. Because of this mention of wrath and because of the great earthquake, I must equate Gog (the chief prince of Meshech and Tubal) with the antichrist as described with his armies. There is controversy regarding these two descriptions, Eze 38:18 and Rev 19:19 each describes, I believe, the same event. One individual believes because of the Scripture in Eze 38:8, mentioning the invasion of Israel, being at a time when they are recovered from war and are at peace and all of them live in safety, that this must of necessity be at the half way point in the tribulation week⁶ because of the covenant of peace with the antichrist. I must disagree with this position for several reasons: (1) there is no great earthquake mentioned in the middle of the tribulation week and as shown in EZE 38:19 there is one; (2) the Lord's wrath, as expressed by Him, does not fall until the first bowl is poured out and in the same Scripture our Lord describes that this is done so as to exert His wrath; (3) the use of the terms Gog and Magog in Rev 20:8 points to a time at the end of the millennial age when they are brought against a completed bride (Gog and Magog in that Scripture are identified as "*the nations in the four corners of the earth.*"²⁹ They are used at the very end of that age, the kingdom age, to test and prove the completed bride); and (4) though the covenant of peace is not broken until the middle of the week, we see from the types for Job's first testing, and from the type in the story of Elijah that prophets of the Lord are killed during the first half of the week (1 Kings 18:4). Job's first testing represents the first three and one half days of the tribulation week. From these two types it follows that there is little peace for those belonging to the Lord except during perhaps part of the first year of the tribulation week. Considering these reasons I argue against the great army attacking in the middle of the tribulation week.

So when could this be in relation to a time of *living in safety*²⁹ (EZE 38:14) or when they are *dwelling in safety*?²⁸ One possibility that presents itself is the time period just after or during the sealing of the saints when our Lord allows the beast only to touch those with the mark of the beast upon them. Those with our Lord's seal are not to be touched by any of the enemy (Rev 9:4). This occurs during the trumpet judgments immediately prior to the church being taken up. This has to be a time of the greatest

peace and safety when the Lord commands that those who are sealed are not to be touched! But that great army does not approach Jerusalem at that time but after the sixth bowl. Perhaps as our Lord's wrath pours down during the seven bowl judgments Israel might be shielded as a nation and thereby be in safety. This is doubtful however because Scripture states that half are led into captivity at that time and the other half are in hiding. Finally the millennial Kingdom reign is probably the greatest time of peace this world will ever know and yet at the end of it Gog and Magog are again gathered to, one last time, test the completed bride. (At this point I have to leave it up to you dear reader to continue the search for this particular truth.)

When Christ left at the end of the last age he rose from the Mount of Olives. Looking below at ZEC 14:4 it clearly portrays Him returning to the Mount of Olives. From a previously mentioned Scripture, the earthquake that causes the Mount of Olives to split in two when Christ returns takes place just thirty actual days after the Church being lifted up to meet Him in the air. It is for this reason I believe that Christ takes his bride (of the first resurrection, Rev 20:6) home for a period of thirty days and then returns with his Saints to express His wrath. To reiterate, there are two great earthquakes; one occurs slightly after or at the seventh trumpet and one (the greatest) just after or during the pouring out of the seventh bowl. From the middle of the tribulation week, it is 1260 days to the seventh trumpet and 1290 days to the end of the period of wrath. The bowl period, which is thought to last just one hour or thirty actual days, is the direct expression of our Lord's wrath. These bowls are poured out swiftly each lasting only between four or five actual days. The two witnesses, (end days apostles) and the church rise at the seventh trumpet and so are absent on earth for the first six bowls. This thirty-day period might be viewed as a time of sequestering for the bride and groom after the wedding mentioned in Rev 19:7. Christ and all who are His return just before or during the greatest earthquake 30 actual days later, just after or during the seventh bowl being poured out. The arrival site is shown below to be the Mount of Olives.

Below, we see our Lord's approach through the window of Zechariah's prophesy. The great chasm apparently is created during the greatest earthquake just after the pouring out of the seventh bowl. A similar scenario is shown in part again later as Christ approaches with a white horse.

ZEC 14:4 And in that day His feet will stand on the Mount of Olives, which faces Jerusalem on the east. **And the Mount of Olives shall be split in two**, from east to west, making a very large valley; half of the mountain shall move toward the north and half of it toward the south.

ZEC 14:5 Then you shall flee through My mountain valley, for the mountain valley shall reach to Azal (the way of escape should be made easy – very near)¹⁸. Yes, you shall flee as you fled from the earthquake in the days of Uzziah king of Judah. Thus the **Lord my God will come, and all the saints with Him.**

We are shown another view of the above event in the book of Isaiah below. This is the same earthquake that is associated with our Lord's victory at Armageddon when He appears with His bride. Ariel (*a place of the hearth for offering sacrifices*) is Jerusalem.

NIV Isa 29:5 But your many enemies will become like fine dust, the ruthless hordes like blown chaff. **Suddenly, in an instant,**

Isa 29:6 **the Lord Almighty will come with thunder and earthquake** and great noise, with windstorm and tempest and flames of a devouring fire.

Isa 29:7 Then the hordes of all the nations that fight against **Ariel**, that attack her and her fortress and besiege her, will be as it is with a dream with a vision in the night

A Review of the Earthquakes After the Sixth Seal

The great earthquake that occurs after the sixth seal is broken (Rev 6:12) marks a time of introspection and repentance by those saints still alive because the great tribulation is over. This is where the type for Job being confronted by Elihu (Job 32:4) and the Lord would fit.

After the church's repentance the reconsecration of the temple is represented by the time of the sealing of the saints (the 144 000) prior to taking them home (Rev 7:3). The number 144 000 is not to be taken literally. There is an earthquake just after the seventh seal is broken indicating our Lord's announcement of the trumpet judgments due the world (Rev 8:5). The seventh trumpet is blown and those chosen for the wedding rise up to meet Christ. A great earthquake strikes at that time. Finally the greatest earthquake strikes as Christ and his bride returns to split Jerusalem and the Mount of Olives in two as or just after the seventh bowl of wrath is poured out (Zec 14:4, Rev 16:17, Isa 29:6, Eze 38:19). At this arrival the army of the unregenerate beast system that is surrounding Jerusalem completely self-destructs.

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**.

Consider that since the daily sacrifice (intercessory prayers for mercy leading to salvation) is taken away in the middle of the tribulation week, the duration of this desolation, or leaning on a wing of the temple (Da 9:27), increases in intensity. Though the abomination of desolation is not fully set up until the end of the bowl period there is desolation that occurs throughout, and is a part of, the Time of Jacob's Trouble. Also it can be inferred from the above Scripture that the abomination of desolation is not completely set up and in position until thirty days past the end of the tribulation week, or at the seventh bowl. This is calculated as being 1260 days to the seventh trumpet when The Two and the church are taken up. The end of the bowls of wrath occurs at 1290 days. The thirty days between these two periods give ample time for all of the seven bowls to be poured out. The culmination of the abomination that causes desolation is none other than that great army of the antichrist that is gathered against the land of Judah and Jerusalem. Judah then is a primary portion of the "wing of the temple" (see picture on page 268) on which the antichrist and his army are allowed to lean on (put spiritual pressure on). This is a living temple, not as most claim, a rebuilt temple of stone.

The end of the abomination of desolation occurs when the returning Christ and His church destroys that huge army mentioned in Ezekiel 38-39. This is the army that is commanded by the antichrist who comes against Israel, surrounding and decimating

Jerusalem. A list of the nations that comprise this army includes the land of Magog, containing Meshech, and Tubal. Persia, Ethiopia, Put, Gomer, and Beth-togarmah are also mentioned. Taking these areas one at a time we find that Magog denotes the Scythian peoples that live beyond the Caucas Mountains near the Caspian Sea and possibly even over to India. If we look at each of the three regions that are given and we translate Gog as chief prince of Rosh, we find that they cover a large crescent north of present day Israel and Turkey. The people of Meshech originally live between the Black and Caspian seas and are driven north onto the steppes of Russia. Their name eventually becomes Muscovs whose name is given to the present day capital of the old Soviet Union.¹⁸ Rosh, considered to be Russia but in any event it is a third Scythian tribe. Schofield identifies Tubal as being Tobolsk and Meshech as Moscow both of which certainly place these areas in the far north.²¹ Persia probably includes what we today call Iran. Ethiopia is considered being a portion of modern day Sudan. Put is Libya. Gomer is an area North of Asia Minor. Beth-togarmah is probably the original home of the Armenian race. Today most of these areas contain peoples of the Islamic religion. The great army or armies that are brought against Israel are made up primarily of Islamic believers⁴ with some people from eastern European countries that essentially become godless. In any event all are filled with hate for Israel.

Another cross reference that puts the battle of Armageddon together with the above Islamic peoples is found in Eze 39:11 below. The burial place for the great army that comes against Israel and Jerusalem is buried in a “valley of those who pass by east of the sea.” This valley is the valley of Jezreel that has at one corner of it the plain of Megiddo, which is called Armageddon.

EZE 39:11 "It will come to pass in that day that I will give Gog a burial place there in Israel, the valley of those who pass by east of the sea; and it will obstruct travelers, because there they will bury Gog and all his multitude. Therefore they will call it the Valley of Hamon Gog.

The Hour of Trial

The time it takes from the middle of the tribulation week until the time that The Two are resurrected is 1260 days. We also see that the church rises to meet Christ in the air at the seventh and the last trumpet that is blown a year after the seventh seal opens. The church and The Two are called up as a great earthquake hits. I believe both rise up at the same time to meet Christ in the air. If these things are true then the end of the tribulation week, or seven years, occurs at the seventh trumpet. Another amount of time, 1290 days, which is from the middle of the week, takes us to the time when the abomination that causes desolation is completely set up (DA 12:11). This abomination is the army of the antichrist that surrounds and ravishes Jerusalem and Judah. There is a thirty-day period between the church rising to meet Christ in the air and His descending to destroy the abomination that causes desolation.

Many of you are aware that during the ancient Hebrew weddings the groom, after making proper preparations, would come to pick up his bride at a time when no one expected it. This occasionally happened at night at a late hour. She had to be ready at all

times. He would then take her away to be married and then the both of them would be sequestered awhile. Upon their return, a great party would be given.

This same Hebrew wedding scenario, I believe, Christ utilizes when He returns to take his bride home at the seventh trumpet. Thirty days later He returns with her and destroys the abomination that causes desolation when the seventh bowl is poured out. Perhaps this might sound strange but the wedding meal may well be the remains of that great, destroyed army. Sounds ridiculous doesn't it? But look over all related Scriptures. I believe that after the heavenly bride and groom come out of their month of being sequestered, their first act is the destruction of the evil one and his army. What a wedding party! Below in RE 19:9 we read that those who are called to the marriage supper of the Lamb are blessed.

RE 19:9 Then he said to me, "Write: 'Blessed are those who are called to the **marriage supper** of the Lamb!' " And he said to me, "These are the true sayings of God."

Shortly thereafter in RE 19:17 there is mention of the "supper of the great God". Could this be what is spoken of in RE 19:9?

RE 19:17 Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, "Come and gather together for the **supper of the great God,**

RE 19:18 "That **you may eat the flesh** of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all people, free and slave, both small and great."

If that is the case, then all those saints in Christ's army are partakers in the vengeance of their Lord. Below in Zephaniah our Lord is speaking of a sacrifice he prepares. His saints (guests) are invited. This sacrifice is directly related to an expression of his wrath upon those who are not His. I believe this sacrifice is that supper alluded to in RE 19:18. The so-called "foreign apparel" listed below is the mindset of the Babylonian system inculcated by Satan, which is the antithesis of the blood of Christ.

ZEP 1:7 Be silent in the presence of the Lord God; **for the day of the Lord is at hand, for the Lord has prepared a sacrifice; He has invited His guests.**

ZEP 1:8 "And it shall be, in the day of the Lord's sacrifice, that I will punish the princes and the king's children, and **all such as are clothed with foreign apparel.**

In Ezekiel below much is said of the same event described above. Our Lord is speaking to His prophet and he calls him son of man. These are the very words of Jesus coming forth to speak His will for the expression of His wrath for the future. He speaks of a sacrificial meal being prepared on the mountains of Israel. This meal is described as being of the mighty, princes, and fatlings of Bashan. In Ezekiel he adds soldiers to the menu. Corporately the fare of this meal describes those who have lived in luxury. Babylon, the symbolic world state, has been fattened as a steer for the slaughter. This is Gog as described in Ezekiel 38 and 39, the army of the antichrist who brings desolation.

EZE 39:17 "And as for you, son of man, thus says the Lord God, 'Speak to every sort of bird and to every beast of the field: "Assemble yourselves and come; gather together from all sides **to My sacrificial meal which I am sacrificing for you, a great sacrificial meal on the mountains of Israel**, that you may eat flesh and drink blood."

EZE 39:18 You shall eat the flesh of the mighty, drink the blood of the princes of the earth, of rams and lambs, of goats and bulls, all of them fatlings of Bashan.

EZE 39:19 You shall eat fat till you are full, and drink blood till you are drunk, at My **sacrificial meal**, which I am sacrificing for you.

EZE 39:20 You shall be filled at My table with horses and riders, with mighty men and with all the men of war," says the Lord God.

From a section of Zechariah, which I believe describes the great end days' battle, we find a connection between a sacrifice and an altar. Below, Judah and Ephraim (from Zech 9:14) are identified as those that devour and subdue with sling stones. With the Lord backing them it makes no difference what they use. They still win. They are described as being filled with blood like basins, like the corners of the altar. Our chief priest Jesus kills the sacrifice with Judah (Messianic Hebrew leadership) and Ephraim (Messianic Jewish portion of The Two) attending.

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.

These invited guests get a little wild during the banquet. We must remember that God's vengeance is shared with His leadership. From the New Testament we find a familiar verse tied in with the allegory of a king inviting many to a great banquet. Many decline and finally after a while when he does find those who will come in he makes this statement:

LU 14:24 'For I say to you that none of those men who were invited **shall taste my supper.**' "

I believe those who decline his offer actually are the supper (sacrifice). The supper is not a literal supper, but an event of vengeance and victory.

Below, Christ mentions a day and hour that no one knows. Only the Father knows when the time is to come. We can know the season by the signs He gives us. I present to you that the "day" He returns, at His second advent, occurs after the closure of the seventh day (year) of the tribulation period. It happens during the beginning of a whole new age, approximately thirty days into the new millennium to be exact. When thirty days are returned mathematically back to symbolic time based on one day equaling one year, we get one 1/12 of a day (not including night), which is one hour. How interesting. Now please understand I am not saying from this we know the exact day or hour, but we do know the circumstances. Below Jesus identifies that there are twelve hours in a day. He is not speaking of walking at night.

JOH 11:9 Jesus answered, "Are there not **twelve hours in the day**? If anyone walks in the day, he does not stumble, because he sees the light of this world.

Jesus below uses the terms day and hour. He could have said the day or just the hour but he uses both.

MT 24:36 "But of that **day and hour** no one knows, not even the angels of heaven, but My Father only.

MR 13:32 "But of that **day and hour** no one knows, not even the angels in heaven, nor the Son, but only the Father.

In the following Scripture, RE 3:10, Jesus is speaking to the church of Philadelphia which I strongly believe Scripture shows to be one of The Two, that is, the Gentile apostle portion half of the leadership that serves during the first half of the tribulation week. The hour of trial, of which he speaks, I believe to be the thirty-day period after the bride is taken up --- the time when the seven bowls of wrath are being poured out. All sealed Christians are gone during that period of time. The command, below, is given to half of The Two (Church of Philadelphia) who belongs to the Lord. It is a promise that if they do persevere and not deny their Lord, they can avoid the Lord's wrath during the hour of trial.

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.

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

Below, we see that the hour (thirty-day period) of judgment (the hour of trial) is mentioned. Again, this is the time that God pours out the seven bowls.

RE 14:7 Saying with a loud voice, "Fear God and give glory to Him, for **the hour** of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water."

The beast during the last thirty days (period of the seven bowl plagues) requires allies to face the returning Christ. Giving ten of the kings authority during his time of need buys their allegiance for a short time.

RE 17:12 "The ten horns which you saw are ten kings who have received no kingdom as yet, but they receive authority for **one hour** as kings with the beast.

The day referred to below does not include the hour mentioned above. This is the seventh year (day) of the tribulation week. It precedes the hour (thirty day period) and occurs during the trumpets that are blown in response to the prayers of the saints. At this time, fire is mixed with the great sea. The great demonic locust army is turned loose upon those having the mark of the beast.

RE 18:8 "Therefore her plagues will come in **one day** --- death and mourning and famine. And she will be utterly burned with fire, for strong is the Lord God who judges her.

We see below that the great world state Babylon, built upon the premises given by the evil one, is judged and comes to ruin during a one-hour period. Now I remind you that not all Israel is Israel. There are some Jews who have compromised with the beast, but the Hebrew remnant that our Lord calls is made glorious.

RE 18:10 "standing at a distance for fear of her torment, saying, 'Alas, alas, that great city Babylon, that mighty city! For in **one hour** your judgment has come.'

RE 18:17 'For in **one hour** such great riches came to nothing.' Every shipmaster, all who travel by ship, sailors, and as many as trade on the sea, stood at a distance

RE 18:19 "They threw dust on their heads and cried out, weeping and wailing, and saying, 'Alas, alas, that great city, in which all who had ships on the sea became rich by her wealth! For in **one hour** she is made desolate.'

The above Scriptures all show lamentation by the world for the loss. Power, riches, and trade all are taken from this world system. This one hour, I reiterate, is actually a thirty-day period that contains the pouring of the bowls.

The salvation of the last portions of the nations, chosen by our Lord for redemption, occurs near the middle of the third year. This great event is connected typologically with Elijah's sacrifice --- the two witnesses' testimony. Those who are left have the Lord's wrath poured out upon them. In PS 2:9 a prophecy occurs that essentially promises that they are broken with a rod of iron (justice). They are pictured as a clay pot being smashed with an iron rod. *Iron* often refers to *justice* in the Word. It is quite often linked with the Lord's bride and our Lord's scepter of iron. Could the bride be an instrument of iron forged in a very hot flame to be a loyal agent of our Lord's will (Isaiah 54:16)? Remember, the old guardian cherub provides exactly that hot flame for Job until his weaknesses are revealed. At the end of the above hour of trial, which the world must endure, it seems our Lord's bride might just fit the picture because she is an awesome instrument of justice. Below, a rod of iron is referred to as dashing to pieces the Lord's enemies. Could this be the bride?

PS 2:8 Ask of Me, and **I will give You the nations for Your inheritance**, and the ends of the earth for Your possession.

PS 2:9 You **shall break them with a rod of iron**; You shall **dash them to pieces like a potter's vessel**.

The Seventh Bowl

As this seventh bowl is poured out in the form of Christ and His army of saints, the Lord delivers the final Wrath (plague) of God upon the army of the beast. This evil army comes together during the sixth bowl. A statement is made that this finishes the Lord's time of wrath.

The View Given in Revelation

RE 16:16 And they gathered them together to the place called in Hebrew, **Armageddon**.

RE 16:17 Then the **seventh angel poured out his bowl** into the air, and a loud voice came out of the temple of heaven, from the throne, saying, "**It is done!**"

RE 16:18 And there were noises and thunderings and lightnings; and there **was a great earthquake, such a mighty and great earthquake** as had not occurred since men were on the earth.

I believe that the mightiest earthquake mentioned above points to Christ's touching down on the Mount of Olives. It could be viewed as a great exclamation mark identifying it as the finale much like the ending of a glorious fireworks display.

Remember that the body of Christ has three corporate parts (concluded from the study of three). Below, this great city probably is the earthly Jerusalem broken up into three distinct portions during the great earthquake. This is significant as the New Jerusalem, or the living bride of Christ, is also a tripartite being.

RE 16:19 Now the great city was **divided into three parts**, and the cities of the nations fell. And great Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath.

RE 16:20 Then every island fled away, and the mountains were not found.

RE 16:21 And great hail from heaven fell upon men, each hailstone about the weight of a talent. Men blasphemed God because of the **plague of the hail**, since that plague was exceedingly great.

Hail is mentioned also in Ezekiel 38:22 in regards to our Lord's wrath on Gog and his army. This is another reason why the army of Gog is regarded as one and the same as the army of the antichrist.

The Wrath and Vengeance of Our Lord and His Saints

The battle of Armageddon begins immediately after the return of the King with all of his Saints, just after the events described in Rev 16:17-18 that occur at the pouring out of the seventh bowl. The expression of his vengeance does appear to last through all seven bowls and culminates with His arrival.

From the shortest book in the Bible comes a partial vision of the final confrontation between the Lord and the antichrist and his army. This portion of the army of the beast approaches from the south from the land of Edom (red). All are destroyed.

As Shown to Obadiah

It seems from OB 1:7 that the nations cannot help themselves in attempting to come against Israel. Remember a statement that Christ made, that a house divided against itself cannot stand (Mt 12:25, Lu 11:17)? He also states in the same passage that such a house will be brought to desolation. Below, we have a portion of the force that

brings desolation to Israel but it, itself, is brought to desolation. As you read the Scriptures below take note that it is a house divided.

OB 1:7 All the men in your confederacy shall force you to the border; the men at peace with you shall deceive you and prevail against you. Those who eat your bread shall lay a trap for you. No one is aware of it.

OB 1:8 "Will I not in that day," says the Lord, "Even destroy the wise men from Edom, and understanding from the mountains of Esau?"

OB 1:9 Then your mighty men, O Teman (*leadership*), shall be dismayed, to the end that **everyone from the mountains of Esau** may be cut off by slaughter.

A cross type for Obadiah above is Rev. 16:12-16. Below we see the Lord's Day spoken of as approaching those He desires to destroy, or make desolate, as they drink from the cup of wrath that He gives them.

OB 1:15 "For the **day of the Lord** upon all the nations is near; as you have done, it shall be done to you; your reprisal shall return upon your own head.

OB 1:16 For as you drank on my holy mountain, so shall all the nations drink continually; yes, they shall drink, and swallow, and they shall be as though they had never been.

Now then, below, in one sentence, we are shown another facet of the time of the end of our Lord's wrath. He uses the term *saviors* to describe those who return to fight against the antichrist and his army. I believe the term, *saviors*, describes those belonging to His bride, to The Two, and of course to Christ. Their two-fold purpose is described with two words within this sentence and that is *save* and *judge*. A king and his scepter are closely connected in the area of rendering grace or judgment. Queen Esther in Es 5:2 after much prayer approaches the throne of her King uninvited, which could lead to her death, but the King held out the golden scepter to her inviting her to speak. Her ultimate purpose is to make intercession for mercy for the Jewish people because a death warrant is issued against them.

OB 1:21 Then **saviors shall come to Mount Zion to judge the mountains of Esau**, and the kingdom shall be the Lord's.

There is an excellent type for our Lord approaching the end days' battle in the land of Edom with his Two and the rest of the bride in Genesis 33:1-3. As you read those Scriptures at first it is very difficult to believe. The expected "battle" within the type amounts to nothing. Those who belong to our Lord at Armageddon sustain no damage at all. Read and consider the portion of the story of Jacob and his two wives returning to face his brother Esau. It is a type for the approach of Christ, his Two, and other saints, to the battle of Armageddon where they face the antichrist. Genesis 33:1-3 shows the final approach. Jacob is a type for Christ, Leah a type for the Gentile portion of The Two, Rachel a type for the Messianic Jewish portion of the Two, and the rest, various other portions of the bride of Christ. Note that Rachael (the Messianic Jewish portion of The Two) is placed at the greatest position of safety!

GE 33:1 Now Jacob lifted his eyes and looked, and there, **Esau was coming**, and with him were **four hundred** men. So he divided the children among Leah, Rachel, and the two maidservants.

GE 33:2 And he **put the maidservants and their children in front, Leah and her children behind, and Rachel and Joseph last.**

GE 33:3 Then **he crossed over before** them and bowed himself to the ground **seven times**, until he came near to his brother.

Four hundred denotes *unregenerate men of the world that accompany Satan*. Notice that Jacob bowed seven times. *Seven* denotes the *time of the end*, a time when all is complete. This correlates quite well with meaning of the seventh bowl being poured out. The type ends here, as the antichrist does not greet Christ warmly as Esau greets Jacob.

As Shown to Joel and Viewed in the Book of Revelation

From the book of Joel we are shown why the Lord brings the nations to the valley of Jehoshaphat. We know he will judge them there but he also brings up the nations that He will hold accountable for scattering the Hebrews, His heritage Israel. It is also clearly stated that the nations took the land that belonged to the Lord for their own.

JOE 3:2 I will also gather all nations, and bring them down to the Valley of Jehoshaphat; and I will enter into judgment with them there on account of My people, My heritage Israel, **whom they have scattered among the nations; they have also divided up My land.**

In Revelation there is a very direct plain facet describing the two sides that enter into this battle. This facet portrays only one view of the battle.

RE 19:19 And I saw the **beast, the kings of the earth, and their armies**, gathered together to make war **against Him who sat on the horse and against His army.**

Finally, in Rev 14:17-20, there is a splendid type for what is occurring during the seven bowls of wrath. Earlier we saw the harvest of our Lord's people in Rev 14:14-16 that occurs at the seventh trumpet. Now in Rev 14:17-20 we are shown from another viewpoint the harvest of the tares. This angel has the power over fire. In this case it is utilized for utter destruction. A command is made to harvest the grapes of the earth. The statement that the grapes are fully ripe pertains to iniquity reaching its fullness.

RE 14:18 And another angel came out from the altar, **who had power over fire**, and he cried with a loud cry to him who had the sharp sickle, saying, "Thrust in your sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe."

RE 14:19 So the angel thrust his sickle into the earth and gathered the vine of the earth, and threw it into the great winepress of **the wrath** of God.

RE 14:20 And the winepress was trampled outside the city, and blood came out of the winepress, up to the horses' bridles, for one thousand six hundred furlongs.

In RE 14:19 the vine is thrown into the winepress of the wrath of God. This event points to the seven-bowl period of our Lord's wrath. The blood coming up to the horses' bridles is a powerful picture of the full extent of the wrath of God against this vine of iniquity. The number, 1600, is used at the end of this Scripture. This is a multiple of sixteen. From Scripture, the number *sixteen* is often related to *royalty* and *complete consecration* or the *cleansing of the temple*. Cleansing can be done by the destruction of an unclean object or through cleansing by substitutionary redemption. Here there is no question of the outcome. Another method of reading this number is to start at the far right with *six hundred* that indicates *those who hold others in bondage*. Connect that with *one thousand* that indicates the *will of the Lord for the action being completed*, in this case cleansing by death or annihilation. Either technique of reading this number gives valid clues as to its use at this point.

As Viewed in the Book of Judges - Gideon as a Type

The Lord is said to destroy the evil one with the brightness of his coming (2 Thess 2:8). Below is described a type for The Two, as well as a type for Christ, at the end of the age, destroying those who hold others in bondage. The story of Gideon's battle gives much consternation to Bible scholars, but when applied to this study, it fits well as a piece of the puzzle containing the Battle of Armageddon.

We enter the story of Gideon (Jerubbaal – contender with Baal)¹⁸ being reminded that this event is occurring at a time when Israel's disobedience is getting her into trouble again. This fits the type for the majority of Israel at the end of this age as she commits her eighth major act of adultery against Jehovah by compromising again with the eighth beast system. The Hebrews' enemies (Midianites, Amalekites, and others of the east being compared to locusts) are allowed dominion over them and food is very scarce. It is much like a famine, due to their enemies taking their food. (Remember there is a great spiritual famine at the end of this age. Even now the "locusts" are removing spiritual truths from society.) The Angel of the Lord comes and chooses Gideon to fight against the enemy from the east. Gideon is threshing wheat in a winepress to keep it from the enemy. At this point he is hidden and is providing a source of hidden food for his family. How very much like Elijah being alone by the Brook Cherith and then being sent to the woman and her son during a time of famine. It is only by continuing and seeing how closely the two stories (that of Gideon and that of the tribulation battle) match can we ascertain the validity of the type. In Judges 6:15, after the Angel of the Lord commissions him for battle, Gideon expresses the fact that his clan is the very weakest of the tribe of Manasseh. He also makes an excuse that he, physically, is the weakest in his family. Manasseh is one of the two tribes born to Joseph in Egypt and is a type for the Messianic Gentile portion of The Two at the end of this age. In Revelation the two witnesses are identified as two men that function as one. The Angel of the Lord does say that Gideon will "*defeat the Midianites as one man*" (JUD 6:16). In the NIV version the Scripture reads, "*as if they were but one man.*" Each of the two witnesses forms "one corporate man" in Christ. The enemy can be also be viewed corporately as one being.

Gideon's desire to make an offering to the Lord reminds me of the great acceptable offering that Elijah offered up in the middle of the tribulation week that was consumed by fire. Gideon is told by the angel to place the meat and bread on a rock and to pour the broth out. The angel then touches it with his staff and fire from the rock consumes the offering. The rock, I believe, symbolizes Christ and the fire symbolizes that the offering was acceptable. It is somewhat symbolic of an offering of repentance for sin. We lay our sin on our Rock at confession. This is a type for Christ revealing Himself to the Jews during the third day of the tribulation week as demonstrated earlier in the previous chapter. Regardless, it is the acceptance of his sacrifice by fire that provides Gideon with the faith to be obedient to our Lord's request. All of these events seem to tie in with the events at the beginning of Daniel's seventieth week.

Gideon's father is a Baal worshiper (a type for the apostate Gentile portion of the church). Gideon is instructed by the Lord to tear down the altar of Baal and to erect a new altar to the Lord. This is accomplished during the night. The tribulation week is a time of increasing darkness with the darkest night being around the opening of the sixth seal. Out of that terrible tribulation walks a highly refined and redeemed group of warrior saints for our Lord. This setting certainly is a time of tearing down old altars and building new ones (Rev 7:14).

In JUD 6:25 mention is made of a seven year old bull being used as an offering in conjunction with the removal of the altar of Baal. *Seven* denotes *a time of completion* of payment for an object, event, or person. Our Jesus becomes an offering that completes payment for all those whom our Father calls. It is possible that these two bulls, one younger than the other, are types for the two witnesses in Revelation being martyred, offered up, in the middle of the tribulation week and throughout the very early part of Jacob's Trouble. The Holy Spirit is in charge of renewing our minds, that is tearing down the old mental paradigms and building new ones. The fear that causes Gideon and the ten men to work at night (JUD 6:27) probably originates from the severe apostasy into which the men of the village and Gideon's own father (apostate leadership of the church) have entered. In JUD 6:26 below, consider that which fuels the fire is the wood from an image that is torn down. I believe that the tearing down of apostasy is correlated with the type for Elijah's great sacrifice on top of Mount Carmel when he destroys 850 prophets of Baal. Jezebel's response and threat that lends fear to Elijah could be the cross type that promotes a self-protective attitude mentioned below.

JUD 6:25 Now it came to pass the same night that the Lord said to him, "Take your father's young bull, **the second bull of seven years old**, and tear down the altar of Baal that your father has, and cut down the wooden image that is beside it;

JUD 6:26 "And build an altar to the Lord your God on top of this rock in the proper arrangement, and take the second bull and offer a burnt sacrifice with the wood of the image which you shall cut down."

JUD 6:27 So Gideon took ten men from among his servants and did as the Lord had said to him. **But because he feared his father's household and the men of the city too much to do it by day, he did it by night.**

Ten men work with Gideon during the night. The number *ten* indicates that *in spite of us and our weaknesses the Lord will accomplish what he so desires in us and for*

us. Any sacrifice that we make as Christians must be in the Spirit or “placed on the rock.”

The next Scripture describes men rising early in the morning. The evidence from the book of Revelation points to this being the time just after the fourth seal opens. It is the morning of the fourth day that begins the great retribution against The Two and the church. Scripture calls it the Great Tribulation. The two bulls, one old and one young, certainly look as though they are strong types for The Two being martyred, cross types of Manasseh and Ephraim. It is the actions of The Two during the first three and one-half days that frustrates (topples) and reveals the designs of the antichrist and his beast system.

JUD 6:28 And when the men of the city arose early in the morning, there was the **altar of Baal, torn down; and the wooden image that was beside it was cut down, and the second bull was being offered on the altar** which had been built.

In Judges 6:30 the men demand the father of Gideon bring Gideon out to be killed, but his father refuses and now turns on the men inferring that anyone who worships Baal should be killed. The father symbolizes a portion of the leadership of the church that becomes filled with apostasy. However, at this time they, by the actions of The Two, come to their senses. Gideon’s father is given eyes to see the truth! He is being quite protective of his son and now seems willing to fight against those who worship Baal. It is when the men of the city demand Gideon’s death that the cross type for the Great Tribulation begins.

Finally in the Scripture below a type emerges that is very similar to the great battle between the dragon’s army and the returning Christ and His Bride. This concludes our Lord’s wrath at the seventh bowl.

JUD 6:33 Then all the Midianites and Amalekites, the people of the East, gathered together; and they crossed over and **encamped in the Valley of Jezreel**.

It is in this valley of Jezreel that Ahab’s family is killed. This is prophesized by Elijah (1 Kings 21:23-24). As stated before, Ahab and his family are strong types for the antichrist and those who belong to him. They are destroyed at Christ’s coming as the seventh bowl is poured out in part at Armageddon. There is a relationship between the location of the valley of Jezreel and the battle of Armageddon. The main body of the valley of Jezreel is an irregular triangle. At the top of the triangle is a pass, half a mile wide, opening onto a plain. This plain, called Aecho, is the ancient Megiddo plain, the Armageddon of Rev 16:16.²³ The cross type for this battle that Gideon and his three hundred men fight may well be that of the battle of Armageddon. The number *three hundred* is a strong clue as to what is being accomplished. From a study of this number and its connection to three and thirty, it marks *those that pay a price for cleansing of the land or people*. Another way to understand the three hundred men is that they are those who restore that which is taken away. The issue here is not so much the enemy but the severe apostasy of Israel that precipitates this situation. At the end of this age Israel again is in for a severe shock. She signs a peace pact with the antichrist. She goes to bed with the wrong groom and this for the eighth time in a row! Whether you are male or

female I believe this would upset you regarding a prospective spouse! In any case after a time of thorough scrubbing and repentance our Lord takes a remnant of the Jews home to be wed but those he leaves are in for a very difficult time of it. At the seventh bowl Christ returns with those who are His.

We see that Gideon separates the three hundred into three groups of one hundred each (*100* designates the actions of *saviors that promote Christ or truth*). These are the elite of the elite and need not represent the entire bride of Christ. As the bride is tripartite, this is another clue as to the type for this battle. When Christ returns to earth it is at a time of utter darkness (no truth to be found) near the end of the Day of Wrath (the Lord's Day). Gideon gives each man a trumpet and a lantern with a light that is covered so it cannot be seen. This is all the armament they have. Light can signify truth and it can be very bright so as to dispel all darkness.

JUD 7:16 Then he divided the three hundred men into three companies, and he put a trumpet into every man's hand, with empty pitchers, and torches inside the pitchers.

These three groups surround the enemy camp at night. The type for David's three mighty men is leading these three groups: symbolically, one is Jesus and the other two I believe are "The Two." The men are told that when Gideon gives the signal of blowing his trumpet that all are to do the same while yelling "*The sword of the Lord and of Gideon.*" Christ in Revelation is often shown as speaking with a voice like a trumpet (Rev 1:10 and 4:1). In ZEC 9:14 the Lord is seen over them on this day of battle and he, the Lord God, blows the trumpet. As Gideon is a type for Christ, this sword would be the sword of His mouth as described in Rev 19:21. The Lord always accomplishes His spoken will and, in this case, all those who return from heaven with Him also accomplish it.

JUD 7:18 "When I blow the trumpet, I and all who are with me, then you also blow the trumpets on every side of the whole camp, and say, 'The sword of the Lord and of Gideon!'"

Below, Gideon and his small army arrive in the middle of the night. The trumpets are blown and the lamps are uncovered so as to dispel the darkness.

JUD 7:19 So Gideon and the hundred men who were with him came to the outpost of the camp at the beginning of the middle watch, just as they had posted the watch; and they blew the trumpets and broke the pitchers that were in their hands.

JUD 7:20 Then the three companies blew the trumpets and broke the pitchers --- they held the torches in their left hands and the trumpets in their right hands for blowing --- and they cried, "The sword of the Lord and of Gideon!"

Another cross type to the above Scripture is as follows: in 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.***" We can see that his spoken word consumes like a hot fire or destroys, as would a sharp sword. Mention is made of destruction caused by his arrival with brightness (truth). In Isa 62:1 a similar Scripture

describes Israel's future brightness as the Lord blesses her with righteousness. Her salvation is described as a lamp that burns. Below, as Gideon's men stand their ground in faith and do what they are told to do, the enemy consume themselves and self-destruct.

JUD 7:21 And every man stood in his place all around the camp; and the whole army ran and cried out and fled.

JUD 7:22 When the three hundred blew the trumpets, the Lord **set every man's sword against his companion** throughout the whole camp; and the army fled to Beth Acacia, toward Zererah, as far as the border of Abel Meholah, by Tabbath.

As Shown to Zechariah

In this particular view of the battle when the enemy army closes in around Jerusalem our Lord states that at this time a cup is given them that makes them lose all sense. We are shown that the abomination that causes desolation (army of the dragon) leans on Judah.

ZEC 12:2 "Behold, I will make Jerusalem a cup of drunkenness to all the surrounding peoples, **when they lay siege against Judah** and Jerusalem.

Further in ZEC 12:3 Jerusalem is compared to an extremely heavy stone that when any country attempts to throw it away, it cuts that individual to pieces. Remember, at this time all of our Lord's elect are with Him in heaven. Jews, who are unregenerate apparently, are still in Jerusalem or else the nations would not be approaching this city to destroy it. This may represent the Lord's wrath against the apostate country of Israel for continually turning away from Him and seeking other lovers. All nations of the earth are gathered against Israel.

ZEC 12:3 "And it shall happen in that day that I will make Jerusalem a very heavy stone for all peoples; **all who would heave it away will surely be cut in pieces, though all nations of the earth are gathered against it.**

As in so many other prophetic views of this battle, our Lord is able to bring confusion and madness into those belonging to the enemy camp. He does mention the leaders of Judah as being given special attention, keeping His eyes on them. This particular tribe in the past is more loyal to Him than any of the others. Due to our Lord's compassion for those in Jerusalem he, when all hope is gone, bends down and saves the city that gives Him so much grief when he walked its streets several millennia ago. His eyes being on the house of Judah implies concern and grace.

ZEC 12:4 "In that day," says the Lord, "I will strike every horse with confusion, and its rider with madness; **I will open My eyes on the house of Judah**, and will strike every horse of the peoples with blindness.

The statement below by the leadership of Judah is one of faith in their God. This pleases our Lord and He always honors faith.

ZEC 12:5 "And the governors of Judah shall say in their heart, 'The inhabitants of Jerusalem are my strength in the Lord of hosts, their God.'

The Israeli leadership, up to this point, does not yet recognize Christ as Savior (see the reason why, below). Nevertheless our Lord ordains that they become enabled to act as a torch to consume their enemies. The mention of the leaders of Judah again is quite important because it points to the "wing of the temple" on which the abomination leans.

ZEC 12:6 "In that day I will make the **governors of Judah like a firepan in the woodpile, and like a fiery torch in the sheaves**; they shall devour all the surrounding peoples on the right hand and on the left, but Jerusalem shall be inhabited again in her own place --- Jerusalem.

In Zec 12:7 the Lord sets out to destroy all the nations that attack Jerusalem. This occurs at the time of the seventh bowl and the arrival of Christ with His army of saints. In Zec 12:10, a very important action on the part of our Lord takes place. It appears that it is at this time that our Lord gives His Spirit that leads to the salvation of the last portion of His Jewish remnant. Although he specifically mentions those of the house of David, He points out that He gives also to the inhabitants of Jerusalem. These may be Gentiles, as well as Jews, who rally to the cause of protecting Jerusalem. With His Spirit they are given eyes to see and recognize who He is. This brings about a tremendous outpouring of repentance. This is peculiar because the great bulk of the bride is already with Christ and at this point accompanies Christ back to express His wrath. Being given the "Spirit of grace and supplication," as stated below, gives them eyes to see the truth of just who the Lord is.

ZEC 12:10 "And **I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then** they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.

From Zec 12:10 to Zec 12:14 a deep period of grief-filled repentance is shown by those who remain of the house of Israel. Zec 13:1 refers to the availability of the saving grace of the blood of Christ given to Israel at this time. In Zec 12:9 our Lord declares that on that day He will set out to destroy all the nations that attack Jerusalem. That certainly sounds like the time of Armageddon to me. Another reason that I believe this is the Second Advent of Christ is that in Zec 13:2 a statement is made that men no longer prophecy. The gifts are taken away "when that which is perfect"(1 Co 13:10) returns. That which is perfect is our Jesus at His Second Advent. Zec 14:2-14 gives a second look at what occurs above but with more detail concerning our Lord's actions during the battle. Those in Jerusalem sustain much damage with half the people being led into captivity. Still our Lord expresses the fact that a half still has access to the city. The scene here is such that we are led to believe that our Lord comes at the very last moment, at a time when it is Jerusalem's most desperate hour.

ZEC 14:2 For I will gather **all the nations to battle against Jerusalem**; the city shall be taken, the houses rifled, and the women ravished. **Half of the city shall go into captivity, but the remnant of the people shall not be cut off from the city.**

ZEC 14:3 **Then the Lord will go forth and fight against those nations**, as He fights in the day of battle.

This occurs as the last bowl is poured out, or rather the last plague. The wording in Zec 14:12 is quite appropriate at confirming the time of this battle. This is definitely the seventh and last plague poured out from the seventh bowl. Zec 14:13 reinforces a very much-repeated description from various areas of Scripture of the members of the enemies' army enveloped in a great panic that leads to annihilation. Judah is mentioned again as fighting at Jerusalem.

ZEC 14:12 And this shall be the **plague** with which the Lord will strike all the people who fought against Jerusalem: their flesh shall dissolve while they stand on their feet, their eyes shall dissolve in their sockets, and their tongues shall dissolve in their mouths.

ZEC 14:13 It shall come to pass in that day that **a great panic from the Lord** will be among them. Everyone will seize the hand of his neighbor, and raise his hand against his neighbor's hand;

ZEC 14:14 **Judah also will fight at Jerusalem.** And the wealth of all the surrounding nations shall be gathered together: Gold, silver, and apparel in great abundance.

The spoils of this war, as described by gold, silver and apparel above, I submit to you, is not literal but describes the significant righteousness, completed redemption, and completed covering as provided by the bride through the hellish fire. This fiery juggernaut is brought against Jerusalem (Ariel) to be sacrificed on the fiery hearth. Those whom the Lord uses to refine those He loves are sacrificed and destroyed when their refining chores are finished. This is always the case as shown throughout Scripture.

As Shown to Habakkuk

Starting in a prayer of Habakkuk there is an unveiling of the time of the last battle that we have just analyzed in Zechariah above. More symbolism is used in this description making it is more difficult to interpret. Let's use the King's code to unveil the prophecy hidden in the midst of a prayer. This prophecy may well be set to music with the tempo picking up as well as the volume. It almost seems that it is sung as a vibrant victory song regarding the time of the end. It is given to Habakkuk at a time when he is very distressed as Israel at that time is being invaded and the future seems bleak.

In Hab 3:1-2 after a short prayer of need, an answer seems to come beginning in Hab 3:3 and continuing to Hab 3:15. This answer so terrifies Habakkuk that in Hab 3:16 he expresses the incredible dread that is stirred up within him at the revelation of the Lord's wrath.

In Hab 3:4 our Lord is shown approaching with splendor like the sunrise. Other Scriptures describe the destruction of the evil one as being concurrent with the brightness

of our Lord's coming. Hab 3:5 describes that a plague goes before him. Plagues in Revelation accompany the seven bowls. Christ's appearance is tied to the seventh bowl. In Hab 3:6 He is described as standing up and shaking the earth. This is a way of describing the greatest earthquake that accompanies His return. We also know that there is a time of great shaking during the seven trumpets. In the same verse *the ancient mountains crumbling* are symbolic of *competing religions being destroyed* and the age-old hills that are difficulties given to the Lord's people for maturing now collapse, as they are no longer needed.

HAB 3:7 I saw the tents of Cushan in affliction; the curtains of the land of Midian trembled.

The Scripture above shows the countries that are targeted by the Lord's wrath. They are quite familiar, as we have seen most of them before in the description of those nations accompanying Gog. The Land of Midian (strife)¹⁸ contains the Midianites, which Gideon overcomes with his three hundred. These peoples descend from Ishmael and are not the people of the promise. These people are located to the east of Israel and to the south extending down the peninsula of Sinai. These are the Arab peoples of today that promote Islam. Cushan (blackness) is an old term that describes Ethiopia or what is now the Sudan, a location that at one time was a portion of the old Babylonian empire. Compare these areas with the countries that accompany Gog and I believe you will find that many are included in these areas.

Within the verse below (Hab 3:8) is a series of questions that must be viewed through the eyes of symbolism for proper understanding. When the Lord is asked if He is displeased with the rivers we must understand that rivers of water from anyone other than our Lord contain lies that take captive or lead to idolatry. Naturally, He is displeased that any waters contain lies.

So the answer to the next question is most certainly that his anger is directed to those rivers. He is particularly against those that spew the type imitating His water of life from their mouths.

The next question reads: is His wrath directed against the sea? Because the *sea* is symbolic of *those who are of the world and under the yoke of Satan (leviathan)*, it can be understood that at this time when their purpose of testing and trying the bride is completed, it is time for them to be destroyed. All of these questions come connected to an observation that He is riding on his warhorses and chariots of salvation (victorious chariots).²⁹

Looking at an expression in Song of Songs 1:9 the youthful Schulamite is compared to a mare harnessed to one of the chariots of Pharaoh.²⁹ Later she, when quite mature, states that her desire set her among the **royal chariots** of her people (S.O.S. 6:12).²⁹ From these two expressions, we might surmise from the Scripture below that our Lord is riding with or within His saints. In any case we do know, from a previous study, that at this time a great many of those people that are left in besieged Jerusalem seem to receive salvation at this time. The bride, at this time, is already taken up in the air and is returning with Christ to save the beleaguered Jews. Whether this saving from the situation is also a spiritual salvation, I do not know, but the one Scripture below lends

credence to it. Saints that belong to our Lord most certainly can be called *chariots of salvation*.

HAB 3:8 O Lord, were You displeased with the rivers, was Your anger against the rivers, was Your wrath against the sea, that You rode on Your horses, Your chariots of salvation?

A bow is mentioned in the next Scripture (we have seen this before mentioned by another prophet of the Word). In Zec 9:13 Judah is called the bow and Ephraim is called an arrow. A partnership is inferred in this Scripture, as Judah is the Messianic Jew and Ephraim the Messianic Jewish leadership portion of the church working together. The names of Ephraim and Manasseh, which are types for The Two, often come up during a time of battle. Gideon is from the tribe of Manasseh and is felt to represent the Gentile portion of the church. Arrows in our Lord's quiver are His saints. The last portion of the Scripture below refers to the deception (rivers) that our Lord allows to separate and to confuse those of the nations who do not choose Him. Our Lord only provides one river of life. Since the plural form regarding rivers is mentioned here, they are not thought to be truth from our Lord but are all of the many lies produced by various religious groups during the end days. We also cannot forget that He allows the evil one to spew forth rivers of deceit to produce various religious divisions among men. His river of life to us promotes unity and love in our camp.

HAB 3:9 Your bow was made quite ready; oaths were sworn over Your arrows. Selah You divided the earth with rivers.

HAB 3:10 The mountains saw You and trembled; the overflowing of the water passed by. The deep uttered its voice, and lifted its hands on high.

Verse 3:10 describes the response of the enemy to sighting our approaching Lord. Verse 3:12 gives us a clue as to when the unregenerate are to be harvested for the fire. Threshing the nations is harvesting. This is when the tares (chaff) are bundled for the fire. The NKJV uses the word trampled instead of threshed.

NIV HAB 3:12 In wrath you strode through the earth and in anger you threshed the nations.

NKJV HAB 3:12 You marched through the land in indignation; You trampled the nations in anger.

Below, we again see a statement that at this time "salvation" is to be achieved for His people, the Jews. The word *anointed* is attributed to them. This term is used to indicate someone whom the Lord chooses for a future purpose. Long ago the Lord chose Israel and we can see that finally the last portion to be redeemed is brought in just a little beyond the end of the tribulation week.

A lethal blow to the head of this leader is related to revealing truth about him from neck to the feet. The NIV states he is stripped from head to foot. This means an uncovering or revealing of the full truth about him. During the first half of the tribulation week The Two confront the world system and do reveal considerable truth regarding it.

HAB 3:13 You went forth for the salvation of Your people, for salvation with Your Anointed. **You struck the head from the house of the wicked**, by laying bare from foundation to neck. Selah

The laying bare of the enemy occurs many times down through history. When Christ comes he reveals the nature of the enemy. When The Two stage their last stand, it results in an enormous number of people being brought into the Kingdom. They uncover the truth of the evil system. Remember though that only those that are given eyes to see truth are able to recognize it. In this context it seems that our Lord is at the very beginning of the next age revealing Himself to those of Jerusalem that are making their last stand. During the tribulation week there are three groups of the Jews that seem to be brought to “salvation, each at a different time: (a) a group of Messianic Jewish leaders at days two and three, (b) others who accept salvation halfway through the week and then come through the Great Tribulation, being the 144 000 warriors, and (c) finally just as Christ returns, a third group. From a study of three, we discover that the bride is a tripartite being. Possibly we are being shown a picture of the three portions that Israel provides to the greater bride.

At a time when the enemy’s victory seems certain, the Lord turns the enemy’s own weapons against them. Compare the translation of the NIV with that of the NKJV given below.

NKJV HAB 3:14 You thrust through **with his own arrows the head of his villages**. They came out like a whirlwind to scatter me; their rejoicing was like feasting on the poor in secret.

NIV Hab 3:14 **With his own spear you pierced his head** when his warriors stormed out to scatter us, gloating as though about to devour the wretched that were in hiding.

Finally in 3:15 our Lord is shown trampling the sea and churning the great waters. This is the end of the beast and his army.

As Shown to Zephaniah

There are some parallel types within the Scriptures below. Starting in Zep 3:1-4 Jerusalem is scathingly reproached for all the evil she does throughout the years. In 3:7 the Lord is shown as not wanting to punish Jerusalem (or the Jewish nation) but he recognizes that they still are all willing to act corruptly. Then we see in 3:8 an allusion to the battle for Jerusalem. He is tying a portion of Israel’s salvation to a terrible time of purification. Below, he seems to be telling those of Jerusalem (the Jews): since you do not change, then wait until the day I do all these things. You can recognize from below the same picture we repeatedly see above. This time at the end of 3:8 our Lord’s jealousy is linked with the fire of his wrath. This is an expression of His righteous indignation because the one he loves gives herself to another. His wrath is poured out primarily on the one to whom she gives herself who is now abusing her. Still she suffers some punishment.

NKJV ZEP 3:8 "Therefore wait for Me," says the Lord, "Until **the day** I rise up for plunder; My determination is to **gather the nations to My assembly of kingdoms, to pour on them My indignation, all my fierce anger; all the earth shall be devoured with the fire of My jealousy.**

NIV 3:8 "Therefore wait for Me," declares the Lord, "for the day **I will stand up to testify.** I have decided to **assemble the nations,** to gather the Kingdoms and **to pour out my wrath on them --- all my fierce anger.** The fire of my jealous anger will consume the whole world.

After His wrath is expended many wonderful promises in ZEP 3:9-17 are given to peoples and to the Daughter of Zion and Jerusalem. They all amount to the fact that He is their God and they will be blessed.

ZEP 3:9 "For then I will restore to the peoples a pure language, that they all may call on the name of the Lord, to serve Him with one accord.

As Shown to Malachi

Starting in Malachi 3:1 the Lord through Malachi makes a startling statement. He is going to send a messenger that prepares the way for His entrance. We know from previous studies that this is the Spirit of Elijah, or the Holy Spirit that brings to repentance. This occurs possibly sometime within the sixth day of the tribulation period, The type in Scripture that discloses the preparation of a portion of the house of Israel for salvation is Elihu starting in Job 32:2. Below is Malachi's description of the wrath of the Lamb as it is expressed at His coming.

MAL 4:1 "For behold, **the day** is coming, burning like an oven, and all the proud, yes, all who do wickedly will be stubble. And **the day** which is coming shall burn them up," says the Lord of hosts, "That will leave them neither root nor branch.

MAL 4:2 But to you who fear My name the **Sun of Righteousness shall arise with healing in His wings;** and you shall go out and grow fat like stall-fed calves.

MAL 4:3 **You shall trample the wicked,** for they shall be ashes under the soles of your feet on the day that I do this," says the Lord of hosts.

As Shown Using Samson as a Type

We find Samson typologically at the end of the Great Tribulation blinded and perhaps eating the bread of affliction. He appears to be a type for the Spirit-empowered Jew. He is taken captive and is worn down by the enemy's incredible power during the time of the Great Tribulation so as to test him (the saved remnant of Israel). Late in the sixth bowl period, the beast and his army are formed and prepared as a sacrifice to be presented upon the mountains of Israel. At the seventh bowl this beast army encircles Jerusalem and torments Israel (Samson) with great glee. Note the Scriptures below that I believe pertain to this time period. We know our Lord is preparing the army of the enemy at Armageddon for a great sacrifice but they believe their victory will be a sacrifice to their own god. They believe that Satan delivers Israel into their hands when

in reality it is our Lord that deliver them into the hands of the completed Jews (Samson) who belongs to the bride of Christ.

JUD 16:23 Now the lords of the Philistines gathered together to offer a great sacrifice to Dagon their god, and to rejoice. And they said: "**Our god has delivered** into our hands Samson our enemy!"

JUD 16:24 When the people saw him, they praised their god; for they said: "Our god has delivered into our hands our enemy, the destroyer of our land, and the one who multiplied our dead."

Remember, within this type, this is taking place at Gaza, a city of the Philistines, that has never really been conquered before except by Solomon (type for Jesus). Three thousand men and woman are mentioned as watching on the roof. These individuals are used by our Lord to refine His people in the furnace of affliction during most of the tribulation years. But the three thousand above (our Lord's "anointing" for purification) result in purification through absolute destruction of those who complete their work as refiners of fire.

JUD 16:27 Now the temple was full of men and women. All the lords of the Philistines were thereabout **three thousand men and women** on the roof watching while Samson performed.

It is the scene below that I believe represents the destruction of all of those who oppose the Lord when Christ returns. This is the vengeance of our Lord as expressed partially through the Messianic portion of his bride. Typologically speaking, I believe the two eyes to be in reference to the Two Witnesses (owned by both major portions of the bride) who are sacrificed so that many others could live.

JUD 16:28 Then Samson called to the Lord, saying, "O Lord God, remember me, I pray! **Strengthen me, I pray, just this once**, O God, that I may with one blow take vengeance on the Philistines **for my two eyes!**"

Rewarding the Saints

The great clean up period that lasts from Christ's destruction of the evil one and his army, at or just after the 1290th day (Dan 12:11) to the 1335th day (Dan 12:12). After this time period of forty-five days, it appears that our Lord calls for a time of judgment. This is not the white throne judgment that occurs at the end of the millennial period. It is a judgment (rewards ceremony) specifically for those belonging to our Lord who live and die throughout the tribulation week. I believe the ones who sit on those thrones, being given authority to judge, are The Two (Rev 20:4). We do see in Eze 44:24 a group of end day's priests (apostles) that are to act as judges in what I believe to be the future living temple or bride. At the end of Rev 20:4 we see a group whose loyalty is rewarded by those who are judging; "*Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands.*"

These individuals who are tested in this great end day's fire are to be rewarded with living and reigning with Christ for a thousand years. In Rev 20:5 this is called the first resurrection. These saints are called blessed and Holy. This first resurrection due to its timing occurs at the 1335th day as described in Dan 12:12. From the description of these individuals it seems like they live during the tribulation week (Rev 20:4). Because of this there is a possibility that the great bulk of Christians do not receive their inheritance until sometime within or at the end of the millennial period. This tribulation group of saints is stated to be priests of God and of Christ. They reign with him for the entire millennial age. Apparently they have their glorified heavenly bodies and no longer age. Now what of the vast majority of Christians who live during the past two thousand years or so? As the millennial age seems to be a time when all true Christians become assembled into one whole, it seems that their placement (function) within the body is their inheritance or reward. We will take a final look at this question at the end of this book as we look at the entire completed bride.

During much of this chapter we concentrate on the remnant of Israel and their part in the tribulation week. In the next chapter we look primarily at the Gentile portion of the bride. I say primarily because there is no doubt that there are converted Jews within her as well. Differentiating between these two portions of our Lord's body is not easy and I know that occasionally the differences blur to the extent that both can be included in a particular type.