

REVELATION: THE SEQUENCE OF END TIME EVENTS  
(I Thess. 4; Zech. 14; Rev. 19, 20; II Thess. 2; Rev. 16)  
A Bible Study by Dr. Gene Scott

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VFR 523

I'm going to keep right on preaching through Daniel and Revelation and the rest of the Bible on this subject. I'd like to finish this series in this church. Page 249, if you've got a Bible like mine. I Thessalonians 4:

"I would not have you to be ignorant, brethren...."

Thank God, I can preach to a church where that plea has some hope. I know some churches where it would be wasted.

"But I would not have you to be ignorant, brethren...."

A message of hope! There are lots of churches where there would be no hope. Let's try it again.

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

This is not a message on soul-sleeping. In other places Paul said, "To be absent from the body is to be present with the Lord," and he wants it immediately. That's not the subject today, for those of you that think they sleep. It's a wonderful line for morticians.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep..."

If you look in the margin, the alternate word for "prevent" is "precede."

"...Shall not precede them which are asleep." (We don't get to go first.) "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first...." (One of the few advantages to being dead.)

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

"Wherefore comfort one another with these words."

The coming of the Lord. Now, let's go to Zechariah 14 (Page 1024, if you have a Bible like mine).

"Behold, the day of the Lord cometh."

There we go again -- "the day of the Lord cometh." Thessalonians talks about Him coming and we meet Him in the air, in the clouds.

"Behold, the day of the Lord cometh, and the spoil shall be divided in the midst of thee.

"For I will gather all nations against Jerusalem to battle."

A little old spot on earth, Jerusalem, with everybody gathered to battle.

"And the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

"Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east..." (not a meeting in the air) "...and the mount of Olives shall cleave in the midst thereof toward the east and the west..." (one-half one way and one-half the other way) "...and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

"And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and the Lord my God shall come, and all the saints with thee." (He doesn't come alone.)

"And it shall come to pass in that day, that the light shall not be clear, nor dark:

"But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light.

"And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

"And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.

"All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem..."

Verse 11: "Jerusalem shall be safely inhabited.

"And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet..." (like "Raiders of the Lost Ark").

Verse 16: "It shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles."

And whoso doesn't come up to keep the feast of the tabernacles, God will smite them with the plague.

One more scripture, the New Testament, Revelation 19:11.

"I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

"His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

"And he was clothed with a vesture dipped in blood; and his name is called The Word of God.

"And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

"And out of his mouth goeth a sharp sword that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

"And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

"That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

"And I saw the beast..." (That's Antichrist, or the spirit that empowers him.) "...And the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

"And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

This is what is traditionally referred to as the "Battle of Armageddon" in Revelation 19, where Jesus comes on the white horse, the armies are gathered together, and He destroys them with a sword out of His mouth. He is obviously again touching the earth, the nations that are assembled to make war are destroyed by Him, and it is not just a meeting in the air.

Then in the 20th chapter, John sees an angel come down having the key to the bottomless pit, he lays hold on Satan, casts him into the bottomless pit a thousand years, and verse 7 says:

"And when the thousand years are expired, Satan shall be loosed out of his prison..." (the bottomless pit),

"And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."

Then the devil that deceived them is cast into the lake of fire. Then comes the white throne judgment, a new heaven, a new earth, and we reign throughout eternity.

Now, between the battle of Armageddon of chapter 19 when the beast and false prophet are taken and the 7th verse of chapter 20, a thousand years expire. That 1,000 years is known as the Millenium. As I have laid out before, Leviticus defines the "feast days." We translate them "feasts," but literally, the Hebrew has it, "These are the set times of the Lord." Paul says, concerning those feasts, that they are a shadow cast of things to come. The substance of the shadow is Christ. Each of the feast days casts a shadow. The Sabbath becomes a shadow cast of the

substance, which is the life of faith. That was the first one. Then comes each of the other feast days -- Passover, Unleavened Bread, Firstfruits, Pentecost, Trumpets, Atonement, Tabernacles.

We know that the life of faith is fulfilling the first one. Christ was our Passover, our Unleavened Bread, the Firstfruits of them that shall rise again. The day of Pentecost has come, and the feast of the Tabernacles is identified as this thousand years. And as we have been teaching, the other two yet remain.

The feast of the Trumpets is identified with that catching away and the meeting in the air and that's when He will appear in the air.

The Atonement (where those who do not accept Christ as their Atonement must fulfill the suffering of the atonement, which is affliction of the flesh) will be brought by God pouring out His wrath in the tribulation period, which will drive those chosen ones of God, who will carry out His Word, to recognize Him Whom they have pierced. He then will come and rescue them in the battle of Armageddon at the close of the seven years, the 70th week of Daniel, and the feast of the Tabernacles of a thousand years will start.

A temple will be rebuilt according to Ezekiel's plan given in the reformatory prophecies of Ezekiel and they will carry forward the worship practices during the Millenium, able to teach the substance to which these shadow activities point. Throughout the thousand years, they, the chosen people, will fulfill their destiny to be God's oracle and they will finish the job of taking the gospel to the world.

Do you know how long a thousand years is? Five times longer than we've existed as a nation, and we've come quite a way. This building will be a collector's item.

At the end of the thousand years Satan gets out again from his prison and he again encompasses Jerusalem. Lots of people have studied prophecy all their lives and have failed to see those two happenings in regard to Jerusalem:

- 1) The gathering that is fought out at the plain of Megiddo at the end of the seven years of tribulation, when Jesus comes in Revelation 19;
- 2) At the end of the Millenium, when Satan is released out of the bottomless pit and assembles another band, who are foolish enough to surround Jerusalem.

This second time, Revelation 20 says, fire from heaven destroys them. If there is a nuclear holocaust, it will be this second war where God destroys Satan's crowd at the end of the Millenium. It doesn't matter that much. The saints have been rescued, the thousand-year Millenium is over, and Satan is released for a short season to do this job of assembling the people for destruction by fire from heaven.

What follows is the white throne judgment. Those that are not in Christ by faith will stand there and be judged by their works and be cast into the lake of fire where previously, a thousand years earlier, the beast and the false prophet were deposited. At the end of the Millenium, the short season of Satan's release and the fire from heaven on Jerusalem, Satan follows them there. Then at the aftermath of the white throne judgment, those that are judged by their works (all of whom come short) are cast there. Then God says, "Behold, I make all things new," and we live and rule and reign with Him throughout eternity.

Now, what have I said thus far? Thessalonians talks about a meeting in the air where we are caught up. The word "rapture" occurs once in the New Testament, when Philip was down on the Gaza Strip and needed to go to Jerusalem. It says he was caught away, and "zippo," he's in Jerusalem! That word in the Greek for "catching away" came to

generically characterize all references in scripture to that catching up to meet the Lord in the air.

There are certain crossroad principles of prophecy that, unless they are comprehended, you cannot sort out these diverse prophetic passages. One of them we've been hammering for weeks -- the division of the birthright of Abraham. You must understand from Chronicles and Genesis that the birthright that was given to Jacob was taken away from the firstborn, Reuben, because of his sins. The birthright was then redistributed by Jacob and it was given to the sons of Joseph, with Judah retaining only the sceptre and the right to make the laws. If you can't understand that, you will remain confused on all Old Testament prophecies.

God's Word, forever settled in heaven, fails unless His national promises that flow from Abraham to Isaac to Jacob to the recipients of the birthright are carried out. They are not spiritual; they are literal commitments of God to the doings of a people down here. And if He fails in those promises, He cannot be counted on to keep His Word of promise.

That Word of promise states that for our faith we become regenerated, born again. New life is placed in us of a substance which is God's substance that, retained there by faith, engrafts itself into our nature. That new creation in Christ Jesus is the way God views us: Seated in heavenly places with Christ Jesus; heirs and jointheirs with Christ; citizens of a new race; the Christians or "little Christs" that will reign throughout eternity and will come with Him to do this stomping at Megiddo; the saints, the ones on the white horses behind Him, the ones who have been caught up. That promise fails if God can't keep His word of promise that flows out of Abraham into the stream of history.

Likewise, as you can't understand God's faithfulness to His Word unless you understand the division of the birthright (which most of the Christian church has ignored), you cannot understand the end time coming of the Lord unless you recognize that the day of the Lord includes, at the very least, these many events, among others:

- A catching away and a meeting in the air -- the dead in Christ rising first, then we which are alive and remain being caught up to be with Him in the air -- the removal of something that restrains the coming forth of Antichrist.
- After the coming forth of Antichrist, a seven-year period which fulfills Atonement, the substance of the shadow that is cast, the 70th week of Daniel.
- At the close of the seven-year period, the feast of the Tabernacles for a thousand years, when Satan is put into the bottomless pit.
- Again, after the thousand years, Satan is let out and a second time encompasses Jerusalem and fire from heaven destroys him at that point.
- Then the end time events of the white throne judgment, a new heaven and new earth, begin to unfold.

Unless you understand that you will never understand end time events.

You say, "Well, how do you know it's in that sequence?"

Well, the tabernacle must be built as part of the restored worship. The assignment of territory for the tribes must be restored. All this

is in Ezekiel, in the latter chapters of Ezekiel, after the so-called "Russian chapters." The territories include a territory for Dan, even though Dan is left out of the 144,000 that are marked during the tribulation in the book of Revelation. After the tribulation and during the Millenium when the temple is built, Dan gets its territory reassigned to it in the land of Palestine.

The temple is specified and its dimensions. The temple requires a flowing of water from beneath the altar which, as described in Ezekiel, is going to sweeten the waters of the Dead Sea. But this cannot happen with current geography -- which is "sensible" geography in Palestine, where the mountains run north and south. Palestine lies between the Mediterranean Sea and the Jordan Rift. The springs start way up in Dan, flow down to the Sea of Galilee, then to the Jordan Rift and the Dead Sea. Then you have the Sinai Peninsula area to the south. Jerusalem is west of the north end of the Dead Sea.

You can sit in the Intercontinental Hotel atop those hills on the east of Jerusalem and look across those badlands which represent the Mount of Temptation where Jesus was tempted, toward the Jordan Rift, down to where Jericho is, and get a feel for this dry, barren stretch that lies between Jerusalem and the Jordan Rift and the barren stretch on the other side. The topography doesn't allow a temple built in Jerusalem to flow waters into this Rift area, until you read in Zechariah 14, the mountain is split. The Mount of Olives splits in half and God rearranges the geography.

We know that this is before the Millenium, because for a thousand years after Zechariah 14, when the Mount of Olives is split in half, the Jews keep the feast of the Tabernacles and the people must come from all over the world to keep the feast of the Tabernacles. Jerusalem becomes a place of peace, the Lord rules over them there, and if they don't come to Jerusalem during that thousand years, God smites them with a plague. So we know that this geographic splitting and this touching of the earth comes before the Millenium.

The sequence is therefore the catching away, removing of that which lets Antichrist be revealed; the seven years in which Antichrist makes a covenant of seven years in that final week of Daniel's 70 weeks of years; the battle of Armageddon where the Lord touches this earth and the mountain splits, followed by a thousand years. That's why -- and you just keep expanding the scriptures that lead you to that -- no prophecy of scripture is of private interpretation.

We know the meeting in the air occurs before the touching down. We know that Antichrist has been here ruling seven years with a covenant of one week before Armageddon comes, which is the touch-down. If Revelation 19 and Zechariah 14 are the same -- suggested by the fact that in Zechariah 14 the Lord comes to rescue Jerusalem, touches down and splits the mountain, and in Revelation 19, He touches down and defeats the armies of the earth -- then we have a seven-year period for Antichrist to rule, and a thousand-year period for Satan to be bound and the feast of Tabernacles to be kept. On each side of this event, what is the most logical place for the catching away? What is the most logical time for the removal of that which restrains? Let's go to II Thessalonians 2.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him..."

That is reminiscent of I Thessalonians 4, where he said, "Comfort one another. We shall be caught up together -- those that are dead first, and we which are alive and remain, caught up, ever to be with the Lord." That's his reference point. He wrote I Thessalonians 4 to these same people. Now in the second chapter, he is saying:

"We beseech you, brethren, by the coming of our Lord..." (which I've already told you to comfort yourself with) "...and by our gathering together unto him..." (which I've already told you to comfort yourself with) "...that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us..." (someone circulating a letter saying that this is what Paul just wrote) "...as that the day of Christ is at hand.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first...."

There are large numbers of scholars who translate that differently -- "a catching away first." I lean toward the "falling away," because I think there will be a falling away in terms of faith and spirituality, but either is a proper translation.

"...And that man of sin be revealed, the son of perdition...."

"Catching away" is more consistent with the rest of the context. "Falling away" is more consistent with the normal use of the phrase. This "man of sin," "son of perdition," verse 4 says:

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

This is Antichrist: Substitute deliver, substitute Christ, who will come.

"Remember ye not, that, when I was yet with you, I told you these things?

"And now ye know what withholdeth that he might be revealed in his time."

God is a God of set times. These feast days or set times of the Lord were shadows of things to come and, in the fulness of each of these set times, God will perform His purpose. Jesus was crucified, as we've taught, exactly on the Passover in exactly the year that the sequence of days and events would fall so that He would be 72 hours in the tomb and still rise on the first day of the week. In the first year of Cyrus' reign God had named that heathen in his mother's womb that he might be born exactly to fulfill the promise of God that the bondage of the Jews in Nebuchadnezzar's Babylon would be only 70 years. As we have already shown in the prophecy of the 70 weeks of years, the end of the 69th week -- to the very day -- hits on the crucifixion of Christ when "Messiah is cut off and not for himself."

These set times of God include the exact moment at a future time in a precise year, exactly when the feast of the Trumpets hits -- which is in the fall of the year -- when there shall be a catching away and a meeting in the air. The dead in Christ rise first. Then we which are alive and remain are caught up to meet Him in the air, ever to be with Him.

We know from verses of scripture, as we weave the fabric of "no prophecy of scripture being of private interpretation," that we are not appointed unto wrath. We are the body of Christ. The atonement means "covering," "kapporeth," and God let His wrath fall on Christ for our sins. We passed out from underneath (Galatians 3), and if God's atoning wrath falls on the body of Christ a second time again, God Himself

commits the act for which He denied Moses the Promised Land -- for shattering the type and hitting the stone twice. "He was once appointed," and only once, to feel the wrath of God's punishment for sin. We, in Christ, are His body, and that body cannot feel the wrath of God again.

The substance that the shadow of the atonement points to is the wrath of God poured out on sin. The Great Tribulation, when they accept a false Christ and covenant seven years with Antichrist, is the period wherein God pours out His wrath. It is called the tribulation, the Great Tribulation, because it is God's wrath on the earth.

We that are not appointed unto wrath have been caught up before the seven-year period starts, as typified in Revelation 4, by John, the type of the church. After the admonitions to the church through the 2nd and 3rd chapters, he looks up, hears a voice, sees a door opened in heaven, and the voice says, "Come up hither." That tells us that the church meeting in the air must happen before the seven years occurs and God has a set time. The set time is the feast of the Trumpets when the restraining force is removed and Antichrist then is released to do his work. Verse 4:

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

"Remember ye not, that, when I was yet with you, I told you these things?

"And now ye know what withholdeth..." (or "restraineth," "holds back") "...that he might be revealed in his time." (That's the time that Antichrist is to be revealed -- something holds it back.)

"For the mystery of iniquity doth already work."

The prince of the power of the air is doing his work in Paul's day. From other passages preached in this series, the beast from the bottomless pit comes forth and is released to go into perdition. That beast from the bottomless pit is identified in the seven mountains of rulers from Egypt through Assyria through Babylon, on through Medo-Persia and Greece and Rome to Antichrist. That mountain series of demon-inspired, insane, rulers that oppressed the people of God will find its final expression on this earth when the beast out of the bottomless pit possesses Antichrist and brings to full orb his perditious reign on this earth. That man of sin, that working, is from Satan and it is working in Paul's day.

"Only he who now letteth...."

Old English. As I have said before, in some pompous circles, tennis clubs, they still say "let ball," when the ball hits the net. Old English "to let" means "to restrain." Now the word is changed so that "to let" means "to allow" -- the exact opposite. Most of your Bibles have in the margin, "hindereth" instead of "letteth." The word in the Greek is "to restrain."

"The mystery of iniquity doth already work: only he who now restraineth will restrain until he be taken out of the way."

Some people say that's the Holy Spirit. That isn't the Holy Spirit. The Holy Spirit will still be here during the tribulation, doing His work. The 144,000 are going to be protected. The angels of the Lord are doing their work of opening the seals and blowing the trumpets and pouring out the vials. The two witnesses will be empowered by the Holy



Spirit until nobody can touch them until God says the time has come. Then they will lie in the streets and the Holy Spirit will pick them up and take them to heaven.

It isn't the Holy Spirit that is removed. The body of Christ is removed -- we that by faith are placed in Him. We're back to I Thessalonians 4: We which are alive and remain and those that are dead in Christ caught up to a meeting in the air. In Revelation 4, John is a type of the church; the message, "Come up hither." That restraining force is the body of Christ here that cannot receive the wrath of God.

Therefore, not appointed to wrath, the body of Christ must be caught up, taken out of the way, to a meeting in the air, in order that God now might be free to deal with the fulfilling substance of the atonement, the 70th week of Daniel; The release of the man of sin, his set time having come; his possession by the beast out of the bottomless pit; the covenant with Israel, who will accept a false Christ; the seven years of tribulation; and that will lead to the battle of Armageddon.

You say, "How will that happen?"

Well, go to Revelation 16. Revelation proceeds through seven seals, seven trumpets, seven vials poured out by seven angels. We're at the end of the tribulation in Revelation 16. The fifth angel has poured out his vial upon the seat of the beast in verse 10. Verse 12:

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared."

We don't have any trouble with Egypt, Libya, Israel, the land of Antichrist, which is Syria, or northwest Iran or Iraq; nor with Gog and Magog, the chief prince of Meshech and Tubal, the territory occupied by the great nation Russia today; nor with the restored Roman Empire, made up of at least ten units of the ancient geographic extension of the Roman Empire, the uprooting by the little horn of some of them, the gift of rulership given to Antichrist from the rest of them.

But there are three great masses of population that God never anticipated, by the way some people interpret prophecy. "The kings of the east" -- well, here they are. And isn't it interesting that the great vast expansion of population groups east of Palestine have never been noted as Christian nations, Bible-believing nations? There have been great revivals in both China and Korea and other places, but they are tough to penetrate. Judson spent seven years without a convert down in Burma. Wouldn't God have had Himself a problem if Paul had gone east and Christianity had flowed from east of Jerusalem to the west? Wouldn't God have had Himself one hell of a problem if the cry to restore Palestine had come from Japan or India? They would have had to fight their way through all the Arab nations. Just think about it a minute! How lucky God is! I mean, He writes these things years ago and lucks out. Christianity would have been dead centuries ago if God hadn't been so "dad-gummed" lucky! Because the kings of the east are not coming, my friends, to rescue the saints. They are coming to join with Antichrist. Isn't that something? Here at the end of the tribulation period the kings of the east are coming to the plain of Megiddo.

"The water was dried up, that the way of the kings of the east might be prepared.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon..." (the devil), "...out of the mouth of the beast..." (Antichrist), "...out of the mouth of the false prophet."

Are these actual frog-like demons? Or are they symbolic characterizations of an overpowering message that goes forth from Satan, from the beast, and from the false prophet, the religious leader that so compromised with government that he himself earlier is seen as the instrument that causes people to bow down to Antichrist and receive his mark in their hand or their forehead? Whatever they are, this is what those frogs do.

"They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

Then he says: "Behold, I come as a thief."

That's one of those catch-word phrases. Most people want the "thief in the night" coming to be the catching away. That isn't what is being said here. Satan always imitates. Christ gathers His people, escaping them from the wrath to come, to a meeting in the air. This dispersion of spirits is to gather Satan's people. How does this dragon devil gather his people?

"Gather them to the battle of that great day of God Almighty. Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments."

That means don't sleep in those days with your garments in the other room. There's going to be a sudden grabbing.

"Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

"And he gathered them together into a place called in the Hebrew tongue Armageddon."

God sends forth His Son to gather us to a meeting in the air. Satan sends forth his frogs to gather together at a place called Armageddon. Satan gathers them to this place where Christ will come to destroy in the battle of Armageddon.

Now, where is the United States while this is going on? Isn't that where I was when I quit last time on this subject? I'm glad we got back to that point. I'll see you next week.