

100 Most Frequently Asked Questions about the End Times

1. Why is it important that we study the and the Book of Revelation? Studying what the Bible has to say about the future empowers us to be victorious in love and power during the most glorious and difficult time in history. It prepares us to actively participate under Jesus in the end-time events and to rightly interpret Jesus' leadership in the coming global crisis, instead of being offended by Him (Mt. 11:6). Studying the end times awakens urgency in us for intercession, knowing that our prayers may minimize evil and increase victory. Understanding end-time scriptures strengthens our confidence in God's sovereignty by knowing that He is in control and is never surprised (Joel 2:13-14; Zeph. 2:3; Mt. 11:6; 24:4; Phil. 1:10; Rev. 12:11).

2. How much does the Scripture say about the end times? Most of the prophets spoke about the future "Day of the Lord" which relates to the events of Jesus' coming. See our article entitled *150 Chapters on the End Times*.

3. How do we know the end-time Scriptures were not fulfilled in 70 AD? The events of 70 AD do not fulfill most of the details of many scriptures about the Great Tribulation. For example, Revelation 13 requires a talking image, the mark of the Beast, a healed head-wound, mandatory worldwide worship of the Antichrist, and a False Prophet. Jesus said the Great Tribulation would not happen until after we see the abomination of desolation standing in the holy place for *exactly* 1,290 days, which would result in the threat of every human being killed (Dan. 12:11). Nothing close to this scenario happened in the first Jewish revolt against Rome (66–73 AD), when Jerusalem and the second temple were destroyed in 70 AD, ending at Masada (73 AD). In the second Jewish revolt against Rome 500,000 Jews were killed, in addition to the destruction of 1,000 villages (132–135 AD). The fifty million babies aborted worldwide each year overshadows the loss of life in both 70 AD and WWII.

4. What is the Great Tribulation and how long is it? It is the time period just prior to Jesus' return to earth (Dan. 12:1; Mt. 24:21-22; Mk. 13:19-27). In this time frame, God will release unprecedented judgments on the Antichrist's kingdom as seen in Revelation 6; 8-9; 16. It is three and a half years in duration (Dan. 7:25; 12:7; Rev. 11:2-3; 12:6, 14; 13:5).

5. Will the Church be on earth during the Great Tribulation? The Church will absolutely be on the earth during the Great Tribulation. Jesus' Bride will partner with Him in this very important time of history at the very climax of this age.

6. What is the Church's role in the Great Tribulation? The Church will participate in the release of God's judgments under Jesus' leadership through the unified global prayers of faith (Ps. 149:6-9; Mt. 18:18-19; Jn. 14:12; Rev. 8:4; 22:17). The end times is the Church's finest hour, when miracles will occur and supernatural prophetic direction will be released. The miracles of Acts and Exodus will be multiplied and combined on a global level (Mic. 7:15).

7. How do I prepare for these events? The key to preparing is to consistently and prayerfully study what the scriptures say about the end times. Jesus called this “watching.” Daniel received revelation of God’s prophetic purposes for this generation by diligently studying what God’s Word said about it (Jer. 29:10-14). He embraced a lifestyle of Bible study with prayer and fasting (Dan. 9:2-4) to receive “skill to understand” (Dan. 9:22).

8. How can we know when Jesus is coming if He says in Matthew 24:36 that “no one knows the day or the hour”? Jesus did not say we could not know the season or the conditions surrounding His coming. Neither did Jesus say that the Church would not know the day and hour in the generation the Lord returns. We must seek the Father’s Word as to when this begins, because only the Father knows. God did not want to make the day and hour known in the early church, but Daniel and the Apostle John made it clear that the Messiah would come exactly 1,260 days after the abomination of desolation (Dan. 7:25; 12:7; Rev. 11:2-3; 12:6, 14; 13:5).

9. Why will believers reject Jesus during the end-time “falling away”? Paul says in 2 Thessalonians 2:11-12 that people are condemned because (1) they do not love the truth; and (2) they take pleasure in unrighteousness. Paul explains to Timothy that those who depart from the faith will do so after “giving heed to deceiving spirits and doctrines of demons” (1 Tim. 4:1). A few years later, Paul adds that, “they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables” (2 Tim. 4:3). Paul describes this type of believer (and unbeliever) in 2 Timothy 3:1-5. The central issue is that they are lovers of themselves. The victorious believer in Revelation 12:11 will overcome Satan by the blood of the Lamb, the word of their testimony, and the fact that they did not love their lives to the death.

10. Why is the Book of Revelation important? This book gives us more information on the end times than any other book in Scripture. It has a special purpose in equipping God’s people to participate with Jesus’ end-time plan and to overcome with victory in the Great Tribulation. It is the “prayer manual” for the end-time church.

11. How can we tell if a passage in Revelation is symbolic or if it should be taken literally? The general rule is that Revelation means what it says and says what it means (common sense reading), unless an angel explains it otherwise. We interpret a passage symbolically when it is clearly indicated by the text. For example, in Revelation 1:20, the angel tells John the seven lampstands are symbolic of seven churches.

12. Do other commentaries refer to the parenthetical sections as interrupting the chronological story line? Yes, many throughout history have understood the structure of Revelation in this way.

13. What is the special significance of the letters to the seven churches in Revelation 2-3 for us today? Jesus identified the issues that would most challenge the end-time church, and then addressed them by strategically selecting seven churches in the first century that were challenged in those very same ways.

14. Are we able to know the signs of the times? Yes, Jesus commanded the people who lived in the generation of His return to know the signs (Mt. 24:32-44). Jesus rebuked those who did not heed the prophetic signs that pointed to His coming (Mt. 16:1-4; Lk. 19:41-44). Prophetic signs serve the Church in the same way that a weather station signals coming trouble so that people can prepare and save lives.

15. Can the signs of the times be understood? Yes. The scriptures on the end times and the signs of the times were written to be *understood by all*, since the majority of people throughout history have been uneducated peasants. The Scripture was written for them. Jesus and Paul emphasized the know-ability of the prophetic signs of the end times (Mt. 24:32-34; Lk. 21:25-29; 1 Thes. 5:1-6; 2 Thes. 2:1-11). The lie is that we are not to know the times and seasons of His return (Acts 1:7-8).

16. How much information does the Bible provide on the signs of the times? There is more prophetic evidence about Jesus' second coming than any other prophetic event in the Bible. The end times is the most written-about subject in all of Scripture. There are over 150 chapters in the Bible in which the majority of the chapter is about the end times.

17. Is it true that every generation believed they were living in the generation the Lord returns? It is a common misperception that most generations believed they were in the end times. It is true that a very small group (less than 1 percent) of every generation might have thought they were at the end. Only once has there been a *universal sense* that was sustained over decades that it was the time of the end, and that was during the generation of the first apostles.

18. How long is a biblical generation? A generation in Scripture ranges from forty to 100 years (Gen. 15:13-16; Num. 32:13; Ps. 90:10; Mt. 1:17; Acts 7:6). Moses spoke of Israel's captivity in Egypt as lasting 400 years or four generations (Gen. 15:13). Thus, a generation could refer to 100 years. There were fourteen generations from Abraham to David covering nearly 1,000 years (Mt. 1:17). These fourteen generations averaged about seventy years.

19. How can we be confident that we are living in the generation the Lord returns? There are many biblical trends that reveal "the season or generation" of His coming (Mt. 24:4-8). They include the emergence of global prayer (Isa. 56:7), the increase of knowledge (Dan. 12:4), the revelation of the bridal paradigm (Rev. 22:17), the great harvest from all nations (Mt. 24:14; Rev. 7:9), and the increase of wickedness (Dan. 8:23; Rev. 14:9).

20. What is Daniel's seventy weeks (Daniel 9:24-27)? The angel Gabriel revealed to Daniel that God's purpose for Israel involved a prophetic period of seventy weeks. In the modern world a week speaks of a period of seven days. However, in the ancient world a week represented a period of seven years. Gabriel spoke to Daniel about a prophetic period in which God would deal with Israel's salvation over seventy weeks, or 490 years (70 x 7 years = 490 years). However, after the initial sixty-nine weeks (69 x 7 years = 483 years), a "pause" was put on the prophetic calendar when Jesus the Messiah was "cut off," or crucified. There is one week, i.e., seven years, left in God's prophetic calendar and plan in bringing Israel to salvation. The first sixty-nine weeks of the "seventy weeks" prophecy of Daniel 9:24-26 were fulfilled, beginning at Nehemiah's command to rebuild the city of Jerusalem in 445 BC (Neh. 2:1) to the time of Jesus' first triumphal entry into Jerusalem to be crucified (Dan. 9:25).

21. What is the beginning of the birth pangs? The birth pangs occur in a significant prophetic period in which Jesus predicted that there would be twelve worldwide trends all occurring in the same generation (Mt. 24:4-8; Mk. 13:5-8, Lk. 21:7-18). Matthew gives seven major trends: false christs, wars, ethnic conflict, economic warfare, famines, pestilences, and earthquakes. Luke describes five more: commotions, fearful sights, great signs from heaven, distress in the nations and roaring waves. The Greek word *birth pangs* is translated as *sorrows* in the NKJV. It is to be compared with the increasing trauma a woman experiences during childbirth.

22. How do we know when the final seven years of this age start? It begins with a covenant made between the Antichrist and the nations, bringing peace and safety as Paul prophesied in 1 Thessalonians 5:3 (Isa. 28:14-18; Ezek. 38:8-12, 14; 39:26; Dan. 8:24-25; 9:27; 11:21, 45; Zech. 11:16; Jn. 5:43; Lk. 19:11-28).

23. How will we know that the Antichrist is coming into power? The main sign is the abomination of desolation, when the Antichrist stands in the temple of Jerusalem proclaiming himself as God (Mt. 24:15, 2 Thes. 2:4).

24. Is there a mathematical calculation that people need to figure out regarding 666 (Rev 13:18)? The exhortation to understand the mark of the Beast will become increasingly relevant as the end times approach. It will be obvious who the Antichrist is after he takes his seat in the temple claiming to be God (2 Thes. 2:4). We will not be able to “calculate” it before that time. Some believe that calculating the number will involve the ancient practice of gematria, used to hide messages in numbers by substituting numbers for letters of the alphabet in order to give a numerical value to the letters, for example, “a” stands for 1; “b” for 2; “j” for 10; and so on.

25. What does the “number of man” signify? Seven is the number of perfection. Six is the number of man, that falls short of perfection. Three is the number of God, and three sixes speak of the satanic “trinity” (Satan, Antichrist, and False Prophet).

26. When does the final three and a half years start? It is marked by the abomination of desolation (Mt. 24:15; Mk. 13:14; 2 Thes. 2:3-4; Rev. 13:12-18).

27. What is the abomination of desolation? This occurs when the Antichrist stands in the Jerusalem temple and declares himself to be God by setting up an idol in the temple and then seeking to force all who are on earth to worship him (Dan. 11:31-32; Mt. 24:15; 2 Thes. 2:4; Rev. 13:14-17). The Antichrist’s statue or image will be the greatest abomination to God in history, because the Antichrist will demand to be worshiped as God and many will fully respond to this demand.

28. When is the abomination of desolation set up? It will start the final three and a half years of natural history. It will occur after the Antichrist puts a stop to the sacrifices in the temple. The desolation will occur in two different ways. First, the Antichrist will seek to desolate or destroy any who refuse to worship him. Second, God will desolate or destroy in judgment all those who yield to the pressure to worship the Antichrist. The abomination of desolation is referred to seven times in Scripture, five times by Daniel (Dan. 8:13; 9:26, 27; 11:31; 12:11) and twice by Jesus (Mt. 24:15; Mk. 13:14).

29. Will the abomination of desolation in the temple be alive? The False Prophet will command all to make an image (statue) related to worshipping the Antichrist (Rev. 13:14, 15; 14:9, 11; 15:2; 16:2; 19:20; 20:4). He will cause the image to speak and breathe.

30. Who is the restrainer in 1 Thessalonians 2:6-7? The restrainer is a combination of two forces that currently restrain the Antichrist, referred to as *something* and *someone* by Paul in 2 Thessalonians 2:6-8. These forces will be removed to allow the Antichrist to come to a place of international political power. Paul describes the restrainer of the Antichrist as a *what* (neuter in v. 6) and as a *He* (masculine in v. 7). Thus, the restraining force is a *what* and a *He* working together. Paul taught that the power of the state is appointed by God to restrain evil (Rom. 13:1-4). The power of the state is *what* and the *He* is God and His sovereign decree. Some wrongly teach that the Holy Spirit is the restrainer who is removed when the Church is raptured before the Great Tribulation. If that is true, then nobody could be saved in the Great Tribulation, because it takes the work of the Holy Spirit moving on an unbeliever's heart in order for salvation to occur.

31. How do you know the horseman of the first seal judgment is the Antichrist? The rider of the white horse has a crown (political prominence, Rev. 13:1-2, 7), a bow (military authority), and he is a successful conqueror. The nations have been enjoying a counterfeit worldwide peace (1 Thes. 5:3). This will end after the opening of the first seal, the fall of Babylon, and the abomination of desolation. The color white symbolizes righteousness, because his reign initially appears righteous. He is the counterfeit to Jesus who rides a white horse with truth (Rev. 19:11). It would be out of place to say the rider of this white horse is Jesus when the other three horses have negative judgment events that involve sinful actions of men. Jesus is gloriously pictured in Revelation in splendor in three places (Rev. 1:12-18; 14:14-16; 19:11-16). There are significant differences between the white horse riders in Revelation 6:2 and Revelation 19:11-16.

32. Do the first four seals describe the result of the Antichrist's activity? Yes. Each seal leads to the unfolding of the next seal. For example, the rise of the Antichrist in the first seal (Rev. 6:2) leads us to a world war in the second seal, which in turn causes famine and economic crisis in the third seal and calamity in the fourth seal. Jesus releases the seal judgments against the harlot and the nations that align with her.

33. Who are the two witnesses? The two witnesses are prophets who will preach with great power and release God's judgments against the Antichrist's empire in the Great Tribulation.

34. Who is the "prince who is to come" of Daniel 9:26? He is the Antichrist who makes a covenant with many nations, including Israel (Dan. 9:27).

35. Who is the Beast in Revelation 13:1-8? He is the Antichrist.

36. Why is the Antichrist called the Beast? His character is like a wild animal. He will be unreasonable, ferocious, cruel, and without reason or mercy. The term *beast* is used thirty-six times to describe the Antichrist (Rev. 11:7; 13:1, 2, 3, 4, 11, 12, 14, 15, 17, 18; 14:9, 11; 15:2; 16:2, 10, 13; 17:3, 7, 8, 11, 12, 13, 17; 19:19, 20; 20:4, 10).

37. What do the four beasts in Daniel 7 represent? Most scholars agree that the vision of Daniel 7 predicts four successive ancient empires (Babylon, Medo-Persia, Greece, and Rome), described as four beasts. These empires played a key role in Israel's history between 605 BC when Israel went into Babylonian captivity and the destruction of Jerusalem in 70 AD.

38. What are the seven heads? The heads refers to seven empires from world history.

39. What are the ten horns? The horns speak of a future ten-nation confederation that will work closely with the Antichrist in the end times (Rev. 17:11-13, 17).

40. Who is the "other beast" in Revelation 13:11? He is the False Prophet.

41. What are the "two horns like a lamb" on the second beast symbolic of? Why is the False Prophet displayed as he is (Rev. 13:11)? These two horns represent the False Prophet's demonic power, probably displayed in religion and in economics. He will use his power behind the façade of being like a mild and gentle lamb.

42. Who are the 144,000 of Revelation 7 and 14? The 144,000 are ethnic Jews that are sealed to be protected from God's judgments in the book of Revelation.

43. What is the third woe? There are three "woes" that happen in chronological order; they are the fifth, sixth, and seventh trumpets (Rev. 8:13). The third woe is the seventh trumpet, which involves the release of the seven bowl judgments.

44. What is the "little book" in Revelation 10? It is a book that contains key prophetic information for the end times. This may be the same book with the same prophetic information that Daniel received in Daniel 12. Daniel sealed up comparable prophetic information with an angel of similar glory and a corresponding oath related to the final three and a half years (Dan. 12:4-10). The little book is not the same book taken from the Father by Jesus (Rev. 5:7).

45. What are the seven thunders of Revelation 10? They are seven prophetic messages that the Lord will strategically reveal to the end-time church. They have been sealed up until the end times like some of Daniel's prophetic words (Dan. 12:9).

46. What is the bottomless pit? It is a temporary prison from which the Antichrist ascends during the tribulation (Rev. 11:7, 17:8). The demonic locusts seen in the fifth trumpet come from this pit (Rev. 9:1-2, 11). It is also the place where Satan will be bound for 1,000 years (Rev. 20:1-3).

47. When will Jesus rapture the Church? The rapture will occur in association with the last trumpet (Isa. 27:13; 1 Cor. 15:50-52; 1 Thes. 4:16-17; Rev. 10:7; 11:15-17). The last trumpet is the last in a series of seven trumpets as seen in Revelation 8-9.

48. What is dispensationalism? It is the belief that world history is divided into seven different “times,” or dispensations. It includes an understanding of the end times that was developed by John Darby starting in 1830 and made popular by the Scofield Reference Bible. It teaches about a “secret rapture” of God’s people before the tribulation, thus teaching that the Church does not go through the tribulation. The theological idea of dispensationalism is less than 200 years old.

49. What does it mean to believe in the pretribulation rapture? *Pre* means *before*, so to be *pre-trib* (believing in the pretribulation rapture) means one believes that Christians will be raptured before the Great Tribulation begins.

50. Who are the ones taken from the field, and who are those left behind in Matthew 24:38-42? The context of this passage describes those taken in *judgment* in a sudden and unexpected manner. These will be “swept away” in death by God’s judgment coming on the earth. Many people in Noah’s day were surprised by the flood of judgment that killed them. In the same manner, many will ignore the signs that Jesus described in Matthew 24:3-35. Jesus told them clearly that those taken were taken by death to the place the eagle or vultures will eat them.

³⁴*“I tell you, in that night there will be two men in one bed: the one will be taken and the other will be left. ³⁵Two women will be grinding together: the one will be taken and the other left. ³⁶Two men will be in the field: the one will be taken and the other left.” ³⁷And they answered and said to Him, “Where, Lord?” So He said to them, “Wherever the body [dead carcass] is, there the eagles [vultures] will be gathered together.” (Lk. 17:34-37)*

51. What does it mean to believe in the posttribulation rapture? Since *post* means *after*, to believe in the posttribulation rapture means you believe Christians will be raptured at the end of the Great Tribulation at the second coming of Jesus. The Bible explicitly teaches this. After describing the Great Tribulation in Matthew 24:15-26, Jesus states when believers will be raptured (Mt. 24:29-31).

²⁹*“Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. ³⁰Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. ³¹He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.” (Mt. 24:29-31)*

52. When does Jesus' second coming happen? Jesus returns at the seventh trumpet or the last trumpet (1 Cor. 15:52; Rev. 10:7; 11:15-19). The second coming procession involves a **three-stage process** including many events occurring during thirty-day period (compare Rev. 11:2-3; 12:6, 14; 13:5; Dan. 7:25; 12:7 with Dan. 12:11). In His procession, Jesus first travels *across the sky* to rapture the saints, and He is seen by every eye (Rev. 1:7). He will march *through the land* of Edom (modern-day Jordan; Isa. 63:1-6) and then He will march *into Jerusalem* to be officially received by the leaders in the nation of Israel (Mt. 23:37-39) on to the Mount of Olives (Zech. 14:4).

53. How do we know that the second coming procession will take thirty days? The tribulation will be three and a half years, which is 1,260 days (Rev. 11:3; 12:6), or forty-two months (Rev. 11:2; 13:5). Daniel 12:11 tells us, however, that though the tribulation lasts 1,260 days, the abomination of desolation is set up for 1,290 days. In other words, the tribulation of the saints lasts thirty days less than the time the Antichrist is on the earth. The question then is, "why the extra thirty days?" According to 1 Corinthians 15:52, Jesus will come at the last trumpet, which is the seventh trumpet of Revelation 11:15. The seven bowls of wrath will follow while the believers are with Jesus during those extra thirty days.

54. Where will Jesus and the saints be during these thirty days? During the thirty days, several things will be happening with the believers, as seen in Matthew 24:31; 1 Thessalonians 4:17 and Revelation 11:15-18. The saints will be gathered together in the sky to receive their resurrected bodies, be evaluated and rewarded by Jesus, and then organized and mobilized for the battle of Jerusalem which results in the hostile takeover of the governments of all the nations on earth. This is when Jesus marches up from Edom (Jordan; Isa. 63:1-6) to Israel, as the "greater Moses," releasing the bowl judgments on the Antichrist as the "end-time pharaoh." He marches into Jerusalem to liberate Israel and kill the Antichrist and his armies, thus ending the abomination of desolation (Rev. 19:11-21). The saints will be involved in this. These dramatic events will take thirty days from the rapture of the Church to Jesus' triumphal entry into Jerusalem to be received as the King of kings.

55. How do we know that Jesus is not returning first to the Mount of Olives? Some people assume that Jesus will come to the Mount of Olives first upon His return. There is nothing in Zechariah 14:4 stating that Jesus will come to the Mount of Olives first; it just says that he does come there. When he does come there, He will split the mountain and provide an escape route for Jews trapped in Jerusalem by the armies surrounding them. Isaiah 19:1 tells us that ...the Lord rides on a swift cloud into Egypt first. Isaiah 63:1-6 tells us that Jesus will march through Bozrah en route to deliver the Jews at the Mount of Olives.

56. Will every eye see Jesus at the same time in the sky? Do we all see the sky split at the same time? No, every eye will not see Jesus at the same time when He descends from heaven at the second coming. In order for every eye to see him, Jesus would have to be a 500-foot man and the earth would have to go completely flat. Jesus is returning as a real man traveling in real time and space.

57. Who is the woman in Revelation 12? She is the faithful remnant of Israel throughout history.

58. Will there be an actual war in the heavens (Rev. 12)? Yes, war will break out between Satan and Michael the archangel. The result is that Satan will be cast to the earth. The war will happen at the beginning of the Great Tribulation. Satan now operates in the heavenly places (Eph. 6:12).

59. What is the mark of the Beast? The False Prophet causes all to receive a public mark on the right hand or forehead (Rev. 13:8; 14:9-12; 15:2; 16:2; 17:8; 19:20; 20:4). No one may buy or sell (basic necessities of life such as food, electricity, etc.) except one who has the mark. Economic survival will be the issue. To refuse the mark is to be refused all benefits of the social institutions. The mark being on the right hand or forehead makes those who have refused to take it obvious to all. The mark will be required and will have severe penalties socially and economically. This will result in relational and economic conflict and pressure on a daily basis. However, to take this mark is to become demonized and reprobate, ending in eternal judgment (Rev. 14:9-11). The mark is a mark of loyalty and worship.

60. What if I took the mark of the Beast to feed my family? Will God have mercy on me? No! Revelation 14:9-11 says clearly that those who receive the mark of the Beast will suffer eternal damnation! Taking the mark is an act of satanic worship; Paul warns us in 2 Thessalonians 2:3-4 of a falling away that will occur in the end times.

61. Are the people represented by the “grapes” in Revelation 14:18-20 the same people who are killed by the bowls of wrath in Revelation 16? Yes.

62. How does Christ tread the winepress? This is an eschatological winepress (Isa. 63:1-4; Rev. 14:17-20; 19:13) in which Jesus gathers the evil leaders of the earth to Jerusalem to kill them. The “wine” that will flow from this winepress is their blood. The blood on His robe during this treading of the winepress denotes His intimate involvement in the judgment process. It also makes a public statement that He fully believes in the judgments He is releasing whereby so many people are killed.

63. How can a God who doesn’t lie send “strong delusion” to unbelievers? God doesn’t send the “delusion” upon innocent people, but on unbelievers who refuse to receive the love of the truth (Rom. 9:20-23; 2 Thes. 2:10; 1 Tim. 4:1-2).

64. Is it human blood that flows in Revelation 14:20? Yes. It is going to be a mixture of both human blood and animal blood in the context of a great rain storm (Ezek. 38:22), causing a river of blood to run nearly 200 miles (the distance from Megiddo in the north to Bozrah in the south).

¹⁹The angel...gathered the vine of the earth, and threw it into the great winepress of the wrath of God. ²⁰The winepress was trampled...and blood came out of the winepress, up to the horses’ bridles, for 1,600 furlongs [200 miles]. (Rev. 14:19-20)

65. How do we see the mercy of God in the midst of such severe judgments? It is an expression of great mercy that Jesus will take action to drive evil and oppression off the planet. The principle of judgment is that God will use the least severe means to reach the greatest number at the deepest level of love without violating anyone’s free will.

66. What is the harlot Babylon? It is an evil system that will function as the center of worldwide demonic religious and economic networks, preparing the earth to receive the Antichrist (Isa. 13-14; 21; Jer. 50-51; Rev. 17-18).

67. Where is Babylon the city going to be? It will likely be the rebuilt city of Babylon in the land of Shinar (modern-day Iraq, fifty miles south of Baghdad) along the Euphrates River (Zech. 5:11).

68. Why do the ten kings hate the harlot in Rev. 17:15? The Harlot establishes a unified, powerful, worldwide religion with great influence and wealth that will provoke the ten kings to jealousy.

69. Will the temple be rebuilt in Jerusalem? The Bible describes two temples being rebuilt in Jerusalem. The first one will be functional some time before the Great Tribulation and is often referred to as the “tribulation temple.” This temple will be desecrated by the Antichrist when he brings an end to all Jewish sacrifices and sets up the abomination of desolation, and proclaims himself to be God (Mt. 24:15; Mk. 13:14, *cf.* Dan. 9:27; 2 Thes. 2:3-4). After Jesus returns He will build another temple, described by Ezekiel (Ezek. 40-48), which will become the seat of His earthly government during the millennial kingdom (Zech. 6:12-13). This temple is sometimes called the “millennial temple.”

70. What is the time of Jacob’s trouble (Jer. 30:7)? This refers to the Great Tribulation immediately preceding Israel’s national salvation. Both Daniel and Jesus refer to this time as the greatest time of trouble that Israel will ever know (Dan. 12:1; Mt. 24:21-22).

71. The forty-two months is three and a half years, but how does 1,260 days equal three and a half years? The Jewish calendar is different from today’s 365-day Gregorian calendar. There are 360 days in a Jewish year. We can compare the following passages to see the different terminology used to describe the Antichrist’s oppression of the Church and Israel for three and a half years. For example, the Antichrist will be given authority to continue against Israel and the Church for forty-two months. (Rev. 13:5). The Gentiles under the Antichrist’s leadership will oppress Jerusalem for forty-two months (Rev. 11:2). The two witnesses prophesy in Jerusalem for 1,260 days (Rev. 11:3). The remnant of Israel will be hidden from the Antichrist in the wilderness for 1,260 days (Rev. 12:6), which is also described as time, times and half a time (Rev. 12:14). The Antichrist will be given authority to continue against the saints for time, times, and half a time, i.e., three and a half years (Dan. 7:25). Israel’s strength will be completely shattered after three and a half years (time, times, and half a time) (Dan. 12:7). The term *time* refers to one year, *times* refers to two years, and *half a time* speaks of half of a year.

72. Are there cities of refuge in the end times? Cities of refuge in the Old Testament referred to towns in Israel where those who unintentionally killed someone could claim the right of asylum. This idea of a city of protection is used by some today yet with a different application. In Zephaniah 2:3, the prophet tells the people to “seek righteousness and humility because God may hide us in the day of His judgments.” Believers are not appointed to suffer God’s wrath (1 Thes. 5:9-10). Believers partner with God in releasing His judgments. Goshen is an example of a geographic area that was protected from God’s wrath during the plagues on Egypt in the days of Moses (Ex. 9:26, 10:23).

73. In Daniel 12:7 it says “as soon as they finish shattering the power of the holy people, all of these events will be completed,” so are the “holy people” referenced here Jews or Christians and is the power referenced here spiritual or natural power? Daniel is told in Daniel 12:1 that there is a time of trouble coming unlike any other time in history and that in that time “your people” will be delivered. It is clear from the context that “your people” means Daniel’s people, Israel. At the end of the great trouble, the “holy people,” Israel, will have their power “completely shattered.” The angel is talking about their natural power in the sense of their national power to build, establish, and protect the nation. God’s plan is to give Israel an exalted place in ruling the nations (Deut. 28). God will prepare Israel to handle this authority by training them in great meekness. They must be stripped of all pride before they are entrusted with this authority. Thus, the Lord will allow their power to be “completely shattered” that they might become completely dependent on God.

74. How is the salvation of Israel related to the fullness of the Gentiles? The Gentiles, operating in the fullness of power, will be God's means to provoke Israel to their salvation (Rom. 11:11). As the Gentiles operate in the fullness of the Spirit, Israel will become jealous of the anointing of grace and power in their lives.

75. When and how will all of Israel be saved? Jewish people will come to fullness and receive Jesus as their Messiah after the fullness of the Gentiles comes in (Rom. 11:25-26) at the end of the Great Tribulation.

76. Does Romans 11:26 mean that every Jewish person alive when Jesus returns will get saved? At the time of Jesus’ coming, Israel’s national salvation will include universal repentance and salvation (Zech. 12:10-14; 13:1; 3:9; Joel 2:32). *All Israel* in Romans 11:26 means every living Jewish person on earth at the time of Jesus’ second coming.

77. Who are the resisters? Many people will be resisting the activities of the Antichrist as well as resisting salvation and will not join the Church or enter into salvation during that time. The Bible frequently refers to them as “those that are left” and “those who remain” in the nations after God’s judgments are complete. These will have an opportunity to be converted after Jesus returns and then populate the millennial earth. (Isa. 4:3; 10:20; 11:11; 49:6; 65:8; 66:19; Jer. 31:2; Ezek. 20:38-42; 36:36; Dan. 12:1; Joel 2:32; Amos 9:9-10; Zech. 12:14; 13:8; 14:16).

78. When will the resurrection take place? The Bible describes two resurrections at the end of the age. Believers will rise at the time of Jesus’ coming, at the seventh trumpet (Lk. 14:14; 1 Cor. 15:52; 1 Thes. 4:5-18; Rev. 11:15; 20:4-5). These resurrected saints will rule with Jesus for 1,000 years as He restores all things (Rev. 2:26-27; 20:4-6). The “rest of the dead” will rise at the end of the millennial kingdom for judgment (Rev. 20:5).

79. When are the saints judged? They are judged at the time of the seventh trumpet (Rev. 11:18) at the judgment seat of Christ (1 Cor. 3:11-15). The Greek word for *judgment seat* of Christ is *bema* seat, the place to receive a reward (2 Cor. 5:10).

80. Are hell and the lake of fire the same place? No. Hell is the temporary place where unbelievers go until the final judgment takes place after the millennial kingdom in Revelation 20:15. The lake of fire is the final place of judgment for the Antichrist, False Prophet, Satan, demons and all unbelievers (Rev. 20:15). Unbelievers will take part in the resurrection of condemnation (Jn. 5:29), enduring eternal torment of body and soul.

81. When does the marriage supper of the Lamb take place? It may occur after the rapture when Jesus celebrates His wedding to the redeemed as His Bride (Rev. 19:7-10). Some believe that it will last the entire 1,000 years of the millennial kingdom. However, the Bible is not clear as to when this event takes place, possibly because it is an event that may take place over time, not in one moment.

82. Who rules and reigns in the millennial kingdom? Jesus, as King of Kings, will personally govern a worldwide Kingdom from Jerusalem in partnership with resurrected saints, establishing a biblically-based social order (Mt. 19:28; 20:21-23; 25:23; Lk. 19:17-19; 22:29-30; Rom. 8:17; 1 Cor. 6:2-3; 2 Tim. 2:12; Rev. 2:26-27; 3:21; 5:10; 20:4-6; 22:5). The saints' roles in the Millennium are as priests (intercessory worship) and kings (ruling). In Revelation, the saints are called kings who reign on the earth (Rev. 1:6; 5:10; 22:5) and priests (Isa. 61:6; Rev. 1:6; 5:10; 20:6). Priests will worship, intercede, and mediate the knowledge of God to others (non-resurrected people on the millennial earth, to saints and angels in the New Jerusalem, etc.). As kings, the saints will rule with a rod of iron and will conduct war tribunals, judge, and administrate punishments on sinners. The rod of severity against sin will be used by Jesus with His saints (Ps. 2:9; Isa. 11:4; 24:23, 32:1; Jer. 30:21; Ezek. 45:8-9; Mt. 19:28; Rev. 2:27; 19:15; 12:5).

83. What is the purpose of Christ ruling the earth for 1,000 years? The purpose is to prepare the earth to become an eternal dwelling place for the Father and the New Jerusalem (Rev. 21:3).

84. Will all the wicked people of the Antichrist's empire be killed by the time the saints begin to rule the nations at the start of the Millennium? They will be killed, but we are not sure how long it will take to gather all the nations before Him and then separate them from one another (Mt. 25:32). Judging the nations implies several stages of activity, which includes capturing, trying, sentencing, and executing them.

85. Will the martyrs from the tribulation be the only ones who reign in the Millennium? In Revelation 20:4, John saw thrones and a group of people sitting on them, and judgment was committed to them. This large group is comprised of the saints from all of history (Dan. 7:22, 25-27; Mt. 19:28; 20:21-23; 25:23; Lk. 19:17-19; 22:29-30; Rom. 8:17-18; 1 Cor. 6:2-3; 2 Tim. 2:12; Rev. 2:26-27; 3:21; 5:10; 20:4-6; 22:5). Then John highlighted a smaller group within the large group. These beheaded martyrs are especially emphasized, but are only a part of the larger group that will be given authority to rule the nations.

86. What are the main expressions of God’s glory in the Millennium? Jesus will bring together the supernatural, physical, political and relational dimensions of the Kingdom so that we eventually experience the fullness of the Father’s plan on earth forever. These aspects converge together in the millennial kingdom. The *New Jerusalem* coming to earth will bring the *supernatural, eternal* dimension. When the New Jerusalem comes to the millennial earth, then heaven is literally on earth. The *garden of Eden* will bring a *physical paradise* aspect, including restoring the environment (agriculture, animals, atmosphere, etc.) along with physical pleasures. The *kingdom of David* will bring a *political and social* dimension of life (government, economy, education, family, arts, music, technology, travel, communication, etc.). The *house of prayer* in the millennial temple will be the center of the worldwide worship and prayer movement. This brings an *intimate relational* aspect.

87. Where will the saints live? The saints’ residence will be in the New Jerusalem, yet they will rule with governmental responsibilities on earth (like senators who live in their home state with a governmental office in Washington D.C.). Paul said our citizenship is *in heaven*, which is the New Jerusalem (Phil. 3:20–21).

88. How will those with resurrected bodies and natural bodies relate to one another in the millennial kingdom? Resurrected saints will relate to but not *fully* co-mingle with those in natural bodies. Inhabitants on the millennial earth (with non-resurrected bodies) will work closely with saints with resurrected bodies. Marriage will continue among those in non-resurrected bodies. Those with resurrected bodies who live in the New Jerusalem will not be given to marriage. Jesus spoke with His disciples for forty days in His resurrected body (Acts 1:3). Even now, sometimes spirit beings (demons and angels) appear in the natural realm to interact with people in natural bodies.

89. Do people keep becoming Christians in the millennial reign? Yes, people will keep becoming Christians in the millennial reign. Unsaved people who resist the Antichrist and survive the events of the Great Tribulation will still need to be converted and disciplined in the ways of Jesus. This will be true for those born during the Millennium as well. Jerusalem will be the spiritual center of the millennial earth, where both saved and unsaved people will go to learn the ways of Jesus (Isa. 2:3).

90. Will there be death in the millennial kingdom? Yes. Isaiah reveals that although lifespans will be lengthened considerably, humans will still die and must await the final resurrection of the dead (Isa. 65:17-25; Rev. 20:5-6, 11-15).

91. Will there be marriage in the millennial kingdom? Yes, among those with natural bodies. The resurrected saints will not marry (Mt. 22:30); however, those who remain with natural bodies will still be able to marry and have children (Isa. 65:20).

92. In the millennial reign, will sin be given every opportunity to be manifest? Scripture depicts Jesus ruling the nations with a rod of iron (Ps. 2:9; Rev. 19:15). He rules them with kindness, mercy, righteousness, justice, and great affection, but also with a firm hand in dealing with sin and rebellion among the nations (Zech. 14:16-21). There is not very much sin in society at this time, because Satan is bound during the 1,000 years (Rev. 20:1-3) and the earth is being progressively disciplined and “Christianized” into the righteousness of Christ in obedience and meekness. God’s law will go forth to all nations from Jerusalem (Isa. 2:2-4).

93. Why is God going to release Satan after the 1,000 years (at the end of the Millennium, Rev. 20:7-9)? Satan will once again be free to deceive the nations. Jesus allows the “snake” back in the garden to reveal man’s heart and God’s justice in judgment. God demonstrates the justice of His eternal judgments by showing that rehabilitation will not occur and that men rebel even in an ideal environment because they love sin. Men will not be able to blame their sin on their difficult circumstances. God will openly manifest the truth about the *depth of human sin* (called the mystery of lawlessness in 2 Thes. 2:7) and about Satan as being *incurably evil*. Satan deceives the nations, revealing that he was not rehabilitated or changed.

94. Where will the New Jerusalem descend in the Millennium? It will descend to a place above millennial Jerusalem on Mount Zion, creating a vast *governmental complex* joined by a *corridor of glory*. This governmental center of heaven and earth is referred to as Jesus’ throne of glory (Mt. 19:28; 25:31). It is not clearly revealed as such, but is understood by implication when taking into account all the specific details of the prophetic scriptures. It will be a vast, high city that connects with the earth. The New Jerusalem will descend to the millennial Jerusalem, connecting the two Jerusalems. Jesus rules in heaven as the Son of God (heavenly Jerusalem) and on the earth as the Son of David (earthly Jerusalem). The New Jerusalem descending to earth will create a new situation in which the spiritual and natural realms will operate together dynamically. This will cause an open heaven over the earth as the veil is lifted. A tidal wave of glory will spread to all nations from millennial Jerusalem; this is the time in which all the earth will be filled the glory of the Lord (Hab. 2:14).

95. When will Jesus establish His throne? At the second coming, Jesus will establish His throne of Glory on the earth in Jerusalem (Jer. 3:17; Mt. 25:31-32). It will be connected to the Holy of Holies in the millennial temple (Ezek. 43:4-7).

96. Does Jesus have one throne or two? Is it on the millennial earth or in the New Jerusalem? His throne of glory is both on earth and in heaven. *It is one throne with two expressions*. I suggest that Jesus’ throne of glory is a vast governmental complex with the *far upper end* extending into the New Jerusalem and its *far lower end* based in the millennial temple in Jerusalem, in what I refer to as a *corridor of glory* between the two Jerusalems (Rev. 22:3).

97. When does the New Jerusalem come down from heaven? The New Jerusalem descends from heaven to earth in two stages. The first is at the end of the Great Tribulation at the start of the millennial earth (Rev. 21:10). The second stage is when the New Jerusalem descends fully to the new earth (Rev. 21:2) after the millennial kingdom.

98. How do we know that the New Jerusalem will descend to the earth during the millennial kingdom? There are *four reasons* the New Jerusalem is close to millennial Jerusalem, yet not on the earth. First, millennial Jerusalem is about ten square miles, or 4,500 rods times 4,500 rods (a rod is approximately 10.5 feet; Ezek. 45:6; 48:15-19, 30-35). The New Jerusalem is 1,380 miles (Rev. 21:16); thus it is too large for the ten-mile area of millennial Jerusalem. Most believe the unit of measure is rods (10.5 feet) not cubits. The NKJV adds the word *cubits* in italics to designate it is not in the original text. Second, the kings of the millennial earth come into the New Jerusalem (Rev. 21:24-26). Third, the leaves in the New Jerusalem are for the healing of the millennial nations. Therefore, people on the millennial earth have access to these healing leaves (Rev. 22:2). Fourth, angels guard the entry to the city to keep sinners out (Rev. 21:12, 27; 22:14-15), as angels guarded the entrance to the garden of Eden after Adam sinned Gen. 3:22-24).

99. What is the new earth? Will there be a literal new earth after the Millennium? Will the old earth disappear? The new earth is the permanent resting place of the New Jerusalem and will not disappear. A new earth speaks of this earth that God made at creation; the earth He called *good*. It will be the eternal home of the New Jerusalem and God the Father, the heavenly realm.

100. Are heaven and earth completely destroyed? When is the earth purged with fire? Theologians debate whether this present earth will be renovated (renewed) or annihilated after the Millennium. Heaven and earth will be purged with fire at the end of the millennial kingdom to cleanse them with fire from the effects of sin. This present earth will continue forever (1 Chr. 23:25; Ps. 37:29; 78:69; 104:5; 105:10-11; 125:1-2; 28:8; Isa. 60:21; Ezek. 37:25; Joel 3:20).