

End Times: Questions and Answers

INTRODUCTION

Question: Have you shared everything you know about the end times, or are there secrets you are not allowed to share yet?

Answer: No. Do I have any secrets? I don't think I do, but I haven't had the opportunity because I mostly stay at the introductory level on Saturday nights because most of the folks have only been here three to six months. I don't want to give complicated concepts. I have lots of ideas I haven't shared on Saturday nights, but Dave Sliker and Stuart know them all.

Question: Can you tell me what evidence there is other than Israel getting its own land back? Because before the first coming, it had its land for a long time, coming and going for it. I was here for your ten-year celebration. I heard about the story of IHOP-KC. What other evidence is there, outside of those things, for the end times being closer rather than farther away?

Answer: I'm going to rephrase it: The subject is "signs of the times." The Bible has quite a few signs that tell us what times we're living in. Israel becoming a nation is one of the premier signs of the times. For 2,000 years they were not a nation, but the prophets said they would have to be a nation before the end-time purpose is fulfilled. For 2,000 years, scholars would say, "It cannot be; Israel will never be a nation. They will never overthrow the occupying power. They don't have an army, an organized community anywhere of any stature, enough to take over a nation." Bible scholars for years gave up on it. But suddenly, in 1948, Israel became a nation. It was a shocking social and political development, because no nation in history had ever gone forty years without a homeland and gotten back their homeland. Some had gone out for five or ten years and come back. No one had gone forty years and retained a native language and regained their homeland. They were exiled for 2,000 years, not forty. That is a huge sign of the time.

I'll only give two or three. A second sign of the time, the other one that's really major, is the one in Matthew 24:14 where Jesus said that every nation will have a witness of the Gospel. Right now the biggest mission organizations of the world, say the top fifty, the vast majority are in unity. There might be one that isn't. They say this is going to happen in ten years, for the first time in history. So, Israel has become a nation in the same generation that every generation has a witness of the gospel for the first time ever. Both of those things have happened together. There are quite a few others as well, but instead of me making this a teaching on the sign of the times, I'll just give you those two.

Question: I have a question about the resisters. In Revelation 13:16-17, it says that the Antichrist makes all, rich and poor, free and slave, to take the mark of the Beast. How do the resisters fit into that verse?

Answer: In Revelation 13:16-17, he makes all take the mark of the Beast, meaning if they want to be involved in the economic system. If they want to leave the system, then he can't make them. Everyone who uses the worldwide economic system has to follow this system. Many will say no. It's just like World War II in Nazi Germany. Hitler made a bunch of rules for Europe and the Nazis occupied France. A bunch of the people from France said, "No, we don't want your economic system; we don't want your propaganda; we don't care about

your wars. We will go in the woods and do our own thing.” The French resistance movement wasn’t based on loving Jesus; it was based on nationalism. There will be resisters.

Question: In Revelation 14:10, it talks about how those who receive the mark of the Beast will be tormented in the presence of the holy angels and the presence of the Lamb. Is the lake of fire the absence of God’s presence or the fullness of His wrath?

Answer: In Revelation 14:10, they are in the lake of fire, but the angels are witnessing it. The question is, is the lake of fire the absence of God’s presence or the fullness of wrath? I would say the fullness of wrath. Even the verse in Psalm 139, “If I make my bed in hell, behold, You are there,” suggests that the presence of God is everywhere. I wouldn’t think of the lake of fire as the absence, the one place in the universe that God is not. I would say they don’t connect with God, they don’t enjoy His presence, it isn’t helpful to them. So it’s the fullness of wrath.

Question: In Daniel 12, I’m familiar with the 1,260 days, but in verse 11 it talks about how from the time the regular sacrifices are abolished and the abomination of desolation is set up, there are 1,290 days. Those are the days we assume are the bowls and so forth. But then in verse 12 it says, “Blessed is he who waits and comes to the 1,335 days.” What is that extra forty days?

Answer: I’m going to repeat it. In Daniel 12, it’s clear from a bunch of Bible verses that there are 1,260 days. That’s three and a half years. That timeframe is repeated over and over in prophetic Scriptures. The angel comes and tells Daniel, “Hey, there are thirty more days. It’s not just forty-two months; there’s a forty-third month. It’s after the rapture, but the Antichrist is still functioning for thirty days after the rapture.”

The question has been, “What happens while the Antichrist is still functioning thirty days after the rapture?” Your question is the next verse. It goes on and adds forty-five more days to it. There’s not a lot of evidence as to what it is, but I assume the extra forty-five days in the 1,335 days is a transition period where the nations are getting new leaders and new infrastructure is being put in place. I consider it to be the transition time in the millennial kingdom. Jesus comes, and the Antichrist is over, done, even though he gets thirty days beyond the rapture to function. It’s not like Jesus waves His hand and all the kings are in place. It still takes time. It will be real people with natural bodies who have all the places of government. I think that in those forty-five days, the Lord is putting leadership in every nation of the earth. That is what I assume is going on.

Question: I had a question on your vision on Revelation 6 and 12. It was just a thought, because of Isaiah 34, and because in Revelation 6 it says, “The stars of heaven fell to the earth, as a fig tree drops its late figs when it is shaken by a mighty wind” (Rev. 6:13); I was wondering if the stars of heaven at that point could be the demons falling from heaven.

Answer: In Revelation 12:7-9, there’s a war where Michael the archangel fights with Satan. All the demons get cast to the earth from the mid-heavens. They are thrown to the earth, Satan included. That is a radical concept, that every single demon that exists will either be in the pit or on the earth roaming. None of them will be in the mid-heavens where many of them are now. They will be on the earth causing torment to people. It will be as close to hell as possible. Your question from Isaiah 34 that says the stars fall down...

Question: Also, Isaiah 34 says the sword is bathed in heaven and comes down on Edom, right after it says the stars...

Answer: So the question is, are the stars demons, or are the stars stars? My opinion is that the stars are stars, because of the Revelation 6:12 verse. I think it's related to that. It's right at the very end. When Jesus is in Edom, modern-day Jordan, killing people, that's when the blood is—at the end of the Tribulation. Revelation 12 is at the beginning of it. That is why we think it would be actual stars.

Question: My question is about the battle of Gog and Magog in Ezekiel 38 and 39, and how it fits into the scheme of things timing-wise. Also, I wanted to ask you when you think or how might the temple be built.

Answer: I will do the first one. Ezekiel 38 and 39 talk about Gog and Magog. Those are two very important chapters. Gog is actually a title, like the Antichrist or Caesar. It's not the guy's name. Magog is his primary nation; that's his resource. I think Gog is the Antichrist and Magog is his primary nation. He has a primary nation and then he has the ten nations. So Gog is either his own personal nation, or it could be the ten nations. The book of Revelation makes it clear, as does the book of Daniel, that the Antichrist has a ten-nation confederation which is his military and political base. It's ten nations. Magog might be all ten of them. Who knows? I think it's the Antichrist and his ten nations, and I think the battle is going on for three and a half years.

The battle starts when there is peace in Israel. The peace they have made is with the Antichrist, because he is a world leader who is masquerading as a nice man, as a shepherd of the nations. They make peace with him. He gets his inroads into Israel. Then he takes off his mask and says, "Sorry guys, I'm really against you. Now I'm entrenched in your nation." It goes on for three and a half years, which I call the Armageddon Campaign. The Armageddon battle is not a battle at the end. In my opinion, it's a three-and-a-half year campaign of which the final battle is the battle for Jerusalem. The final battle is the battle around Jerusalem. So for three and a half years Gog and Magog are warring against Israel and the nations. At the very end what happens is the destruction of the Antichrist, which is the destruction of Gog. Whenever Ezekiel 38 and 39 talk about Gog gets destroyed, that is insight into how the Antichrist is destroyed.

I think the temple has paradoxes. It is bad and good. There are several verses that make it clear that God has a purpose around the temple. The two witnesses, the two greatest prophets in history, are ministering in the context of it. The Jewish leaders are offering sacrifices that the Lord does not honor. To offer sacrifices in that temple is an abomination. There are ungodly Jewish leaders offering sacrifices that offend God. Those sacrifices are not accepted, but the temple has a purpose. It's not called the temple of the Devil, it's the temple of God. It's a paradox. To me, it's mysterious how it can have both dimensions.

Your question is, "How is it going to be established, and when?" That's another sign of the times, because Israel became a nation in the last sixty years. The prophecies of the Bible make it clear that the temple has to be built and that the sacrificial system has to be functioning. Right now in Israel there is tremendous, aggressive energy to get that sacrificial system established and functioning. That couldn't have happened a hundred years ago, five hundred years ago, or a thousand years ago. That's only been true for a few years. I don't know how they're going to make it happen, but they will make it happen. It won't be pleasing to the Lord, but He will use it. He doesn't receive those sacrifices.

Question: My son would like to know if you believe the two witnesses will be Elijah and Enoch.

Answer: There are two witnesses in Revelation 11. These are the two most powerful prophets ever, besides Jesus of course. They go beyond Moses and Elijah in power, but they are unnamed. No one really knows who they are. The next situation is that several times, even from the lips of Jesus, but also from the prophet Malachi, it's particularly clear that Elijah is coming back. We know Elijah is coming back and we know there are two prophets. People say, "Why can't one of those prophets be Elijah?" The answer is, "It could be." You cannot know. We know for sure Elijah is coming back, but maybe it's two prophets plus Elijah. We don't know. If it's not two prophets plus Elijah, then clearly it's Elijah.

Now the question is, "Who is the second one?" The reason people choose Enoch is because Elijah and Enoch are the only two men who have never died. If you remember, in the book of Genesis, Enoch was walking with God and God took him. He just went up! Elijah just went up. Those are the two guys who have not died. The Scriptures say "It is appointed unto man once to die" (Heb. 9:27, KJV). Everyone has to die. The prophecy guys through the years have said the only two guys who haven't died are the two witnesses, so it must be those two.

Well, there's a problem because there are going to be millions who don't die. It's called the rapture. The idea that the two witnesses have to be Elijah and Enoch because they haven't died is unconvincing because millions who will be raptured never die physically. Having said that, it could be Enoch and Elijah. We really don't know. Most guys says it's either Enoch and Elijah or Elijah and Moses because the miracles in Revelation 11:3-6 are the same miracles Moses and Elijah did. We don't really know. We know these are two really powerful guys, and we know Elijah is coming. So it's either two plus one, or, if it's the two, Elijah is one of them.

Question: In Matthew 25, the sheep-and-goats judgment, Jesus makes it clear to those nations who have treated Israel, the least of His brethren. I'm wondering, in light of that Scripture and where we are in terms of the Middle East crisis, how do you see the Church's relationship in America changing or transforming with Israel, with that nation?

Answer: In Matthew 25:31-32, Jesus comes back and establishes His throne of glory. Now all the nations come before Him. He judges them and He has those that He calls sheep, and they are often referred to as "sheep nations." Then there are goat nations. We're not positive there's such a thing as sheep and goat nations, but many have that view. It's believable that it's the right interpretation, but it doesn't actually say "sheep nations" and "goat nations." Though it could be true, I'm not 100-percent convinced, but it could be. Jesus determines who are the sheep and who are the goats—in other words, who gets to be involved in the millennial kingdom and who doesn't based on this criteria: "How they treated My brethren."

The big debate, the huge debate, is, "Who are His brethren?" Is Jesus talking of how the nations treated the Jews, or is Jesus talking of how the nations treated believers? Because born-again believers are His brethren, and those of the flesh of the bloodline of Abraham are His brethren. Which is it: born-again believers, or Jews of the bloodline of Abraham? My guess is it's probably Jews from the bloodline of Abraham. That's a passage that's really hard to land. My guess is, what it means is that He's talking to individuals and possibly nations about how they treat Israel in the Tribulation. That's my opinion; it's a guess, because many of the Jews in the Tribulation will be in prison camps and death camps.

Question: Can you give us a Scripture reference for that?

Answer: There are quite a few of them. One of them is Zechariah 14:2. It says that the Gentile nations will surround Jerusalem. They will do battle against the city and they will capture the city, and half of the population of Jerusalem will go into captivity, into slave camps. There are nearly 700,000 people in the city of Jerusalem. Most of them are Jewish. With the numbers today, let's say there are 600,000 Jews in Jerusalem. That means 300,000 from one city going into prison camps.

It's a highly unpopular topic at every level. You're thinking, "What?!" I say this with trepidation, but I believe the Holocaust is going to happen again at a level beyond what happened in Nazi Germany. However, this time what's going to happen is that God will require the Church to stand with Israel. It's in that very difficult situation that the nations will be judged on how they treated His brethren at that time. Did they ignore or bring goodness to them? I think the Church in Europe, for the most part, gave up Israel in the Holocaust. They said, "The potato is too hot. I'm backing away."

The Lord says, "No, you cannot back away. I will require that My Church stands with Israel." It's in that context that the Church will provoke Israel to jealousy, and they will want to know Jesus because of it.

Question: So that's in reference to Romans 11. That's how we're provoking Israel to jealousy?

Answer: I think that in this crisis, we will provoke them. In Romans 11, it says the Church is going to provoke Israel to jealousy. Right now, 2,000 years later, Israel is not remotely provoked by the Church. It's less than one percent. They look at the Church and they are not provoked. *Provoked* means they look at the Church and say, "We want the reality you have with God. We are awed by the way you know God. We want to know God." For 2,000 years, we have been at the low, less-than-one-percent level of success. Something is going to happen so dramatically that it makes Israel worldwide say, "We want what you have with God."

That hasn't happened yet. It's still in the future. I think Jews will be in flight. For instance, you will take them in your home. They'll think first, why are you doing this? Your life is in danger?"

You'll say, "Because the God of Israel, His name is Jesus."

They'll say, "Ah, no; not one of those. I appreciate the free room, so I will listen."

Your life will be at risk. You say, "I live for the age to come."

"Really? You mean the age to come is more real to you than right now?"

"Yes."

"Whoa. We're listening a little, but we're not convinced yet."

So there are fifteen of you at the table, but there are only ten potatoes. You lay hands on them and the potatoes multiply. These Jewish unbelievers hiding in your basement are saying, "Hey, our guys did this—Moses and Elijah. Our guys did this. Not your guys."

You'll say, "Yeah, your guys are the guys we joined. We were grafted into your guys. It's your guys who are our role models."

Then little Susie comes in and says, "Daddy, the bad guys are coming at ten o'clock tomorrow." So you do something differently. Then, at ten o'clock, the bad guys come. They say, "How did your little daughter know that? Wait, our guys did that. We get dreams and visions, not you guys."

We'll say, "Don't you get it? This is the root of Abraham. This is the tree. We are in the tree that belongs to you." Add a few more examples, and it's in that context that they will be provoked to jealousy. In the end they will say, "We want your God because you say He is our God." It's very exciting, but it will cause a lot of trouble for the Church.

Question: How can we know the harlot Babylon will be a religious and economic belief system?

Answer: I'm just making up this number, I don't know, but of the thirty to fifty times throughout the Old Testament that the word *harlot* is used, it's always used in the context of false religion. A harlot is a harlot because they had a covenant with God, but they weren't loyal to the covenant of God. The harlot is never just immoral people. It's someone breaking their covenant in their immorality. The immorality is not so much physical sexuality, though that will be rife in the harlot Babylon. It will be spiritual harlotry, denying the God of Israel, denying the true God. They're coming up with false gods and are loyal to them. That is why the system is a harlot. The harlot system will be made up of the religions of the world. I mean, Jews, Christians, the religions of the world will perpetrate this religion. They will say, "The Jesus we grew up with isn't the real Jesus, this is the real Jesus."

This is really intense; it's an opinion, and I don't have this where I can prove it. I think the primary leaders of the harlot Babylon will be Jewish. It won't just be Christians from around the world, or Buddhists, Hindus, or Muslims. I think the primary leaders on the front end will be Jews portraying the God of Israel. In a religious context, that's why He calls it a harlot. I think the harlot Babylon religion will start in the city of Jerusalem. That's my opinion.

Question: I was wondering if the fire in 2 Peter 3:10 is the same fire as in Revelation 20:9.

Answer: That is a great insight; I've never thought about that. In Revelation 20:9, it's the end of the Millennium and the Devil gets out of prison. He stirs up the people in the nations to come and attack Jerusalem again. They come from throughout the nations. God sends fire down and consumes them. That's the very end of the Millennium. The next thing we know, we have the new heavens and the new earth. The fire comes down at the end of the Millennium. The letter of 2 Peter says fire comes at the end of the Millennium. I've never put the two verses together. It sounds cool and it could be right.

Question: I also had a question about the resisters. I was wondering about Revelation 13:8, "All who dwell on the earth will worship him." If everyone is worshiping the Beast, how do the resisters fit around that? Everyone is worshiping the Beast, and those who worship the Beast will burn in the lake of fire.

Answer: Great question. In Revelation 13:8, it says that they all worship the Beast except those whose names are in the book of life. The resisters end up getting saved; their names are in the book of life. They're not just

saved before the second coming, but they're saved for billions and billions and billions of years. Their names end up in the book of life.

Question: Does the current economic crisis have any relevance to the end times, and if so, how so?

Answer: I think it does, not because it's going to get worse and worse. I don't think it's going to get worse and worse. I think the crisis is going to create a shift in policy that is dramatic. It's the shift in policy that will bail us out, assuming—I'm not saying this by the Holy Spirit, I'm just doing this by math—far worse will be the shift in policies around the world. Of course, we're seeing it in this nation with our president. But I think things will happen way more drastic than the things happening now. Far worse will be the shift in policies around the world. These are only the beginning of the beginning. I think this is opening the door to radical new ways that nations do economics. It's going to put us on the fast track and probably speed us up a decade or two on systems being in place for that ultimate negative system to function.

My opinion, if I was guessing, is that it's thirty, forty, fifty years out. That doesn't mean I'm right, but I think those systems are being shifted now. There will be a few major crises like 9/11, but far bigger than that. That and the economic crisis and terrorist attacks will shift things, and that is far more dangerous than the crisis that is at hand at this very minute.

Question: In Revelation 1:5, Jesus is called "firstborn from the dead," and then in Acts 26:23 it says that Christ suffered and was the first to rise from the dead and proclaim light to the Jewish people and the Gentiles. Why is Jesus called the firstborn from the dead? How is He the firstborn from the dead, since people were raised from the dead in the Old and New Testaments?

Answer: Jesus is the firstborn from the dead in at least two ways, and maybe more. Number one, *firstborn* means the position of heir. In the Jewish community, the firstborn was the one born first, but occasionally the firstborn was not the one born first. It was the other one that God sovereignly chose, and that one was called the firstborn. The firstborn is the heir. Jesus is the firstborn as the elder brother, the heir of everything.

Secondly, He is the first Man with a resurrected body, not the first Man raised from the dead. Lazarus was raised from the dead, but he died later. He had to die twice. Lazarus was raised from the dead, but he didn't have a resurrected body. There's a big difference. Jesus is the first human being with a fully resurrected body in the full capacity. He's the firstborn from the dead in that way.

Question: I want to know if you think the Child in Revelation 12 is Jesus. It also says twice in that chapter that the woman went to her place in the wilderness. I would like to know if that's the first time she goes in the first three and a half years, and the second time is the second three and a half years. In the middle of that, is that when Satan falls from heaven?

Answer: In Revelation 12:1-5, John gives the picture and says it's symbolic. When the book of Revelation says it's symbolic, then you know it's symbolic. When it's not indicated, then it's straightforward. It says what it means and means what it says. It makes it clear it's a symbol. I think the Child is very clearly Jesus. The woman is the remnant of Israel; she goes into the wilderness in the end times.

The question is, "Does the woman go into the wilderness once or twice?"

Question: I think I want to know if that represents two separate floods of persecution.

Answer: I think it's one wave, personally. I've never thought of it as two. The common thought is that it's one three-and-a-half-year period.

Question: I am wondering when the marriage of the Lamb will actually take place. Is it after the procession, before the Millennium? Second question: When you received the mandate to establish the house of prayer, was your knowledge of the end times already set, or did it evolve through the years?

Answer: I will answer the second one first. I've had about ten or fifteen main points I've held for thirty years. I'm fifty-three now. When I was twenty-three, the ten or fifteen main points that I believe today, I had then, thirty years ago. Then, because of teaching it every Friday and Saturday night for the last seven years now, starting in September 2002, and having lots of discussions, a lot of our main Bible teachers, about twenty of them, had debates every Sunday afternoon for two hours on all the passages. The goal was, I would tell them, "Prove me wrong."

They loved it. "This is wrong, that's wrong..."

I would say, "You have to use Bible verses, not tradition."

For three years, two hours every Sunday afternoon, I would go there with a bunch of our Bible teachers. They would go hard after this. It was a very interesting three-year period. I formed a lot of thinking in that period. We haven't done that in three or four years. So it's formed over time.

It never says in the book of Revelation when the marriage of the Lamb takes place. It's unstated. You just want it to be stated. I do, too. My opinion is that the marriage supper goes for a thousand years. It's a thousand-year supper, going the entire millennial kingdom. We're having a great time for a thousand years. Jesus is ruling the nations and He's involved in the banquet. That's my opinion, and it might not be true. Whatever it is, it will be great. When does it start? I don't quite know. After that seventh trumpet blast, all bets are off. Let the wedding begin! At that seventh trumpet, anything might happen, but I think it goes clear to the end.

Question: Has God already determined the date and time of the Lord's return? If so, how can the Church hasten this day?

Answer: There's a difference between God knowing the future and God determining all the issues in the future. There's a difference between God's foreknowledge and predetermination. God knows if I'm going to do something bad in a few years, but He's allowing me to choose. He says, "I know what you're going to do, but you still choose." So it's both/and. Does the Lord know the date? I certainly assume He does. How do we have an impact? Because He has such insight into all the factors that are playing. He can see the beginning of the beginning. You might see a little five-year old who can play Bach and Beethoven on the piano. He's a protégée, five years old, playing the most difficult pieces. You could say, "I bet when he's twenty, he's in music."

"Boy, you are so sharp, Joseph."

The Lord is so smart, even what is happening with that five-year old is super-obvious where it's going. The Lord can still know many things, but still we have a very relevant contribution that matters and that affects the outcome. It's the both/and. That's as heavy as I get on it. The reason I don't get any more detailed on that is because I picture my angel saying, "Listen, little guy, you have a really small brain and God has a really big brain. You had better go easy. You don't know that much about His brain, so go soft." So I always have the little guy syndrome, which is a good one to have.

Question: In Revelation 2:13, Jesus is talking to the church of Pergamum. He says, "I know... where you dwell, where Satan's throne is." Does Satan still have a throne on the earth? Is it in Pergamum? If not, where and why?

Answer: I don't know if it's in Pergamum. I don't know that. Does Satan have a throne on the earth? I assume, but there's nothing in the Bible that says it, except for that one time when Jesus said it. If he had it at one time, why would he not have it the other times? We know that in Revelation 13:2 he gives his throne and authority to the Antichrist. We know his throne is given to the Antichrist. I think it's fair to assume it's somewhere on the earth. I don't know. Your guess is as good as mine. What do you think?

Question: I have two questions. First, as believers, are we supposed to encourage Jewish people to return to their land? Secondly, during the end times are we supposed to focus on bringing the gospel to the Jews before the Gentiles, or does it matter?

Answer: As for encouraging the Jews to go to the land, I don't think there's a mandate on all Jews going to the land. There are too many Jews not in the land in the prophetic scriptures. I don't have a standard, like if you're Jewish, you go to the land. I think one person is supposed to go, and another is not. It's all different. Some Messianic ministries, some Jewish ministries that love Jesus teach that everyone must go back to the land. I don't see that in the Bible. I've heard the exhortation, but I don't find it biblical. Maybe it is. I've never seen a verse that proves it. There are too many Bible passages where the Jews are not all in the land. One classic passage is Ezekiel 20. It says that in the wilderness of the nations God meets Israel face to face and brings them into the bond of covenant with Himself. That's not in Israel, it's in the wilderness of the nations. That's Ezekiel 20. I don't think there's a mandate that they either go or don't go. I think it's the will of God for one to go and the will of God for one not to go.

Do we preach to Jews first? I don't think there's a mandate to do that. Again, you preach to whomever the Lord tells you to preach. I think it's just that simple. The reason why the gospel had to be offered to the Jews first in the first century—I think that offer was made, and it's 2,000 years later. If you live in a city, it's not like you have to make sure you preach to the synagogue first and then build a church. Some guys have tried to do that. I think they misunderstood the fact that because the gospel belongs to the Jews, it had to go to them in the first century, after the day of Pentecost, first. I don't think that was the case in the 1500s or the 1800s. If the door opens, of course go to the Jews. Of course they won't appreciate it, but I think you still go.

Question: What is the best way to approach a person who's aggressively defensive of the pretribulation rapture? What Scriptures would you guide me to that show the pretribulation rapture is wrong?

Answer: First of all, humility. In a relationship, if you believe something and I don't, and I say, "You're deceived and you're wrong!" already the conversation is going to be strained, because you love Jesus as much

as I love Jesus, even though you're deceived and I'm right. I think a lot of it is in the approach. The burden of the rapture isn't to find the verses that prove it's not pretribulation. The burden is to find the verses that say it is. There are zero. There's not one. When you talk to someone and say, "Where in the Bible does it say the rapture is before the tribulation?" there's not one passage. There's one possible passage, and I think you have to stretch it. Revelation 3:10 is the only possible passage that could indicate it.

Even some of the Bible teachers on the pretribulation side admit this, though not all obviously. There's one of the main Bible teachers on the pretribulation rapture, president of a seminary, who's written fifty or sixty books on the end times in fifty years, one of the number-one names on the pretribulation rapture. I was reading his stuff and he says, "We have been criticized that there's not a specific verse that says it. To this we have to answer, 'That is right.'"

I said, "Whoa..."

He said, "There's not one verse that says it explicitly. However, by implication it says it ten times." If you do it by implication, you could end up anywhere. He actually says in his own book, "There's no direct verse that actually says it. To that charge I have to say, they're right."

When I talk to someone, humility is the big point. The question isn't, "What verse says it isn't?" What verse says it is? Two of the primary verses that strike me immediately are 1 Corinthians 15:51-52. In essence, they say the rapture will be at the last trumpet. We know it's at the last trumpet. There are only seven trumpets that are numbered in the book of Revelation. At the seventh and last trumpet, the kingdoms of the earth become the kingdoms of the Lord. This clearly happens at the last trumpet. There are only seven mentioned, and the seventh is the last. In Matthew 24:30, Jesus says, "When the trumpet sounds, then the angels go out and get all the believers from one end of heaven to the other." It's after the tribulation. He says, "These things happen immediately after the tribulation of those days" (Mt. 24:30, paraphrased). The trumpets blow and the angels get the believers from the four corners and bring them to Jesus.

The pretribulation rapture has only been a doctrine since 1830. The pretribulation rapture was not a doctrine for 1,800 years of Church history. If you had asked a scholar in the 1400s or the 1600s, they would have gone blank on you. A woman in Scotland had a vision in 1830 of the pretribulation rapture. A few teachers, John Darby and Scofield, got hold of it and made it famous. It was a heresy to most people. By around 1930, it became established, but mostly only in America. It's not a doctrine that's widespread around the world, except for the places where American seminaries have taken it. It's a fairly new theological idea from the 2,000-year point of view of history.

Question: I have a question about the temple. In Revelation 3, it says that those who overcome will be a pillar in the house of the Lord. In Revelation 21 it says that there will be no temple, for God is the temple. Also, Ezekiel 40 and so on talks about the temple. I was just wondering, will there be a temple in the New Jerusalem, or will there not be? In Ezekiel, what temple is that?

Answer: My guess is that there's not a temple in the New Jerusalem because it says there's not. The whole New Jerusalem is the temple. There's not a special place in the city that's the temple; the entire city is the temple. How can we be pillars in the temple (Rev. 3:12)? I think the key verse in that is Galatians 2:9 where it says that Peter, James, and John were pillars of the church in Jerusalem. *Pillar* means a person of stature. In

Revelation 3, when He says, “You will be pillars,” He’s not talking about an actual, physical pillar, like Lot’s wife, who turned into a pillar. The pillar is a person of stature in that sense. The Ezekiel 40-48 temple is the millennial temple on the earth for the 1,000 years of the millennial kingdom.

Question: Speaking about the resisters in Revelation 13, I don’t have a problem with that, but I do have a problem with Revelation 9, where it says the rest of mankind were not killed by these plagues. They didn’t repent of the works of their hands so as to worship demons. I was wondering, because to me it seems like after the sixth trumpet, there’s basically a point where there’s so much deception on people that they have to choose. To me there’s no ground for resisters. I have trouble fitting them in.

Answer: That would be your one verse, though, that one. There are about ten verses in the Old Testament that talk about it, and typically they use the phrase, “The rest” —those that remained, or the rest of the nations, talking of people who didn’t take the mark of the Beast, and weren’t raptured. That’s mentioned about ten times in the Scriptures. It says, “Those that remain,” or, “The rest.” One is Isaiah 4. It says all these people die, but talks about those who remained. In Zechariah 14:16-17, it says that the rest of the nations which remained, if they didn’t go up to Jerusalem for the Feast of Tabernacles, the judgment of God came on them. They were not raptured, they are not Jewish, they did not take the mark of the Beast. They are called the rest of the nations.

Revelation 9:20 is the verse you’re quoting. That’s a very important verse. I don’t think you want to take it beyond what it says there. I think they didn’t repent there. But that doesn’t mean they never, ever do. It doesn’t mean all of them, because we find in Revelation 11:8-9 that the two witnesses die, the earthquake hits, and a whole bunch of people glorify God. Who is that gang? Who is that group glorifying God? They are crying out and giving Him glory. That’s a strange group. I think it’s true that at the sixth trumpet (Rev. 9:20-21), there is hardness of heart, but many things happen in the next thirty, forty, and fifty days. If they haven’t taken the mark of the Beast, they can still say “yes” to the Lord. When Jesus comes, it says all the nations will see Him. They will mourn when they see Him. Some will mourn because they’ve taken the mark of the Beast and are on their way to the lake of fire. Others will mourn because they have resisted salvation all these years. There are two groups that are mourning.

Question: This question is on the structure of the seven seals, seven trumpets, and seven bowls. You mentioned that the structure was four, two, and one. I think that goes really well for the seals and the trumpets. But with the bowls it’s like 5-1-1, or 5-2. The fourth bowl is the bowl on the sun, and the fifth one is the darkness. The darkness fits for the fourth trumpet, but do you see what I mean?

Answer: I agonized over that. The fifth one says darkness came on the throne of the Antichrist’s empire. The fifth one is about a throne. The sixth one is about the kings of the earth. It could be that those are both governmental in nature. If that’s not right, then you are right. It’s one or the other. I actually like that sense of, “Ahhh, Lord, it’s not working!” I appreciate that.

Question: How do we know from Scripture that the seals, trumpets, and bowls will happen sequentially instead of being increasingly intense judgments?

Answer: I don’t know how those are different. If they’re intense, they can still be sequential. How do we know that they’re sequential? Several ways. Number one, the angel says, “The first seal, the second seal, the third seal...” They are numbered, because we’re supposed to understand that four comes after three. It’s literally that

simple. The second point is that they increase in intensity as they go on. Maybe he's touching that point. There are too many times where it says, "After this..." There's timing language. Not that I have the final word on it, but the timing language is really there. If you read it in general, you'll miss the timing language: "After this... and then... then they said this..." If you study the timing language, and some people compare the seven trumpets and seven bowls and say they're the same. There are a few that are similar, but the differences are weighty. We have to account for the details of the differences. It is convenient to make them the same, but it doesn't add up in reality.

Question: From what I've noticed, the general, at least initial response to the end times is fear. How would you say is the best way to combat that?

Answer: I think it's fear on the front end. It's fear because of this paradigm: According to the book of Revelation, something is going to happen *to* us. We're victims and we have no power. If you read the storyline rightly, we're in the position Moses was in. Moses wasn't fearful when he went into Egypt. The Church is in the power position. If the fear is that the Antichrist will persecute us, then I get that. Persecution has been going on for 2,000 years, and has been really intense in many parts of the world. For Westerners to be afraid of persecution, I understand that. The answer is that we have to connect with the Lord more. I know there's fear of persecution, but there are 403 verses in Revelation and only twelve on persecution. Three percent of the book is about persecution. Ninety-seven percent of the book is not about persecution. People are reading the twelve verses and putting that color over the entire book. That's where I think the fear comes from.

Question: When talking about the Book of Life and the names, are all the resisters going to be saved?

Answer: I think so, but you can't be sure. Revelation 13:8 says that either their names are in the book of life, or they worship the Antichrist. Sometimes when it says "all," meaning all nations, when it says the Antichrist is in all nations, it doesn't mean he dominates all nations. His government, his influence, his economic system, has a presence in all nations. It doesn't mean it dominates every nation. That's really critical. When we have this *all* concept, we automatically have an idea that he's dominating all nations. When it says "all the parts of the world," it doesn't mean every person is worshipping him.

Question: When Christians aren't getting the mark of the Beast and persecuted, I hear people talk about the Church going underground, but I also hear you saying we're going to be proclaiming the next judgment to show people the Lord. How can we be in hiding and running for our lives, yet proclaiming the truth at the same time?

Answer: I think every situation is different. Think of Nazi Germany. In World War II, there were some really bold people preaching and leading others to the Lord. Others were underground or in prison doing it. There were others who quit doing it. There are so many different responses. One part of the world will be more restrictive; other parts of the world will have more liberty. It's like Paul: He went into prison one time and an earthquake knocked the door open. The next time he went into prison and got beat up with a whip. Then he went into prison and the magistrate decided not to put him in prison. Another time, he was killed. When you go into prison, does the angel come? Do you get whipped or do you die? Paul would say, "All four." It's tricky; you don't quite know.

Question: In Revelation 14, the first chunk about the 144,000, I know it's a parenthetical section, but when is it happening and what exactly is going on? They're singing and they follow the Lamb. Then I have heard people say that in Revelation 7, when they're getting their seals, they're not saved. Are they on earth or in heaven?

Answer: This isn't a copout, but I don't have great answers. I have my answers, but I can't prove my answers. You could say it other ways, and I think any position is thirty percent convincing to me. My opinion is that those 144,000 are literal singers to whom Jesus actually appears, and He trains them. It's during the Tribulation. This is a phenomenal move of God and of the Holy Spirit. Mount Zion is on the earth. Jesus appeared to the twelve in the resurrection, and if He could appear to twelve guys for forty days, why could He not appear to guys like that at the end of the age? He could.

The other option is that it's Mount Zion on the earth. I'm strong on that point. It's at the end of the Tribulation, and there are 144,000 singers, after all the negative has happened. I think it's at the beginning, personally. I wouldn't preach that as a doctrine; I would have to call it an opinion. I have several reasons why I think that's true.

Question: How do we know in the Word that all believers are sealed like the 144,000?

Answer: I don't know that we know that all believers are sealed. I think there's a good argument that a lot of them are sealed, if not all of them. We can't say for sure that they are. Revelation 9:4 talks about how the locusts sting everyone except for the people sealed. Some say, "Well, that's only the 144,000." I don't think it's limited to the 144,000. I think it's just like it says, those who are not sealed. The locust seals the people without the seal. I think it's a bigger number than 144,000.

In Ezekiel 9:6, when God is about to judge Jerusalem, He tells the angel, "Go down through the city and seal" —or mark—"the intercessors, those who sigh over the abominations in the land" (Ez. 9:6, paraphrased). But it's more than intercessors; it doesn't mean people who are part of a prayer ministry per se. I'm not limiting it to that. In Ezekiel 9:6, the angel marks them, but no one sees the seal. The guy who gets marked, I don't think he sees it, but he gets spared. He thinks, "Man, I did not die. That is intense." The other guys die. That's a verse that tells us there's a sealing greater than that of the 144,000.

Then think of the children of Israel in Goshen. There were almost three million of them, but when the plagues hit Egypt, almost none of them were touched. Three million! That was in the old covenant. The new covenant far exceeds in glory that of the old covenant. I think there's a good case for the fact of all of them, or if not all of them, then certainly a number that's way up there. There might be some believers who are on the verge of denying the Lord. I can't peer into God's mind to know.

Question: How did you come up with the dual fulfillment theory of the Old Testament passages in light of the end times? How do you know that it's trustworthy, because there are some Old Testament passages that seem like it's time specific for the past.

Answer: It's a really common hermeneutical principle, or principle of interpretation, that's been in the theology books for centuries, that prophecies in the Old Testament are partially-fulfilled. There are many examples that are very self-evident. The big way we know if they're dual-fulfillment prophecies or not is if you read the passage, and all the details have been fulfilled in history. If they're all fulfilled in history, you can't be sure

there's a dual fulfillment. Most of them have about 10 percent fulfilled, and 90 percent are unfulfilled. A vast amount is not fulfilled.

Some theologians will ignore those 80 or 90 percent, and focus on the 10 or 20 and say, "That already happened."

You say, "Wait a second, there are way too many details here that haven't been fulfilled." It all comes down to whether or not there are any parts of it that aren't fulfilled. Then it's still going to be fulfilled because the prophecy cannot be false. Normally it's not even close; normally it's like 10 or 20 are, and 70 or 80 aren't fulfilled. It's quite obvious.

Question: What is your opinion as to where the Antichrist will come from?

Answer: I'll just give you three places the Antichrist is from. He's called the king of Babylon. That's Iraq-ish. Babylon isn't exactly Iraq; it's Iraq plus some. We don't know for sure. He's also called the Assyrian. That's Iraq, Jordan, Syria. And he's called the prince of the Roman Empire. That's Western Europe. So we know he's coming from Iraq-plus-some, Jordan, Syria, and the Roman Empire.

The question is, which of the three? I think it's possible his lineage is one. I don't know which it would be. His residence and where he grew up is the other. Maybe his place of political career is another. Think of our president, Obama. Some guys say, "He's from Kenya... but no, he's from Hawaii! And sort of Chicago!" You could make a case that he's from three or four places. I'm happy with that; I'm not saying it as a negative. Is it his political career, is it his lineage, is it his ethnic background, is it the place where he grew up or the place where he's in government? It's Assyria, Babylon, and Europe—the revived Roman Empire—or some combination of the three, but we don't know which. I don't think we'll know until we get there.

Question: My understanding of the sixth bowl and the Euphrates drying up is that the kings of the east are primarily the nations which will be resisting the Antichrist. After the rapture they will be replaced by unrighteous kings and join in the battle.

Answer: Not necessarily righteous. It could be an unrighteous king who has a righteous wife. For real. He could have righteous family members. It might be some really mean dude, but the prayers of the saints in Asia and even his family connections cause him to hold the line a little.

Question: My question is, how does it happen that within a thirty-day period, when the bowls are being poured out, that you can gather an army all the way from Asia to Jerusalem in order for them to be destroyed in the battle of Jerusalem?

Answer: That's based on the implication that they're all based in Asia. All the American troops aren't based in America right now. They could be based ten miles from the Euphrates River. They could be at the Euphrates River when it dries up within an hour. We don't know. Too much is left. The whole political and military landscape is so convoluted by then, we can't guess that at all.

Question: The 144,000 in Revelation 7 are Israel. I have to say I feel very happy because I feel like the Lord gave me some revelation. As I was waiting, I saw that the seventh trumpet is in Revelation 11, so it's possible

that in Revelation 14 these same 144,000 are now in the presence of the Lord because the trumpet has already sounded.

Question: We make the Scriptures written to us when they're written for us. Revelation was written specifically to the seven churches. Quite a bit He uses the word *soon*. Why would He give all this revelation to these seven churches and say *soon* when He knew it wouldn't be for thousands of years later?

Answer: I'm thinking of the two or three times—I think it's twice—when He says, "I will come to you soon." The Lord comes to us in three ways. He comes to you and visits you. That's one way He comes. He comes to you when you die. He comes to you in the historical sense at the second coming. When the Lord says, "I will come to you," any of those three can be all included in that. He could say, "I only mean eschatologically, in the end, and 2,000 years is soon to me because I'm the Ancient of Days type." *Eternal* is what I'm trying to say.

Or He could mean all three of them. "Church of Sardis, I'm coming to you to evaluate you." He comes to ministries all the time; He's invisible, but He comes. When you look over a ministry, over thirty, forty, fifty years, or a lifetime, there are two or three seasons in that lifetime when He promoted them or demoted them in a graphic way. The Lord was evaluating that. He either means that, which I think He does, or He means in the eschatological sense in 2,000 years: "Because I am eternal, it's a minute." There is continuity in the Church. To us, we leave this church and go to that church. To the Lord, the church of Kansas City is still one reality for many generations ago. He says, "I am... it's just a minute later." There are different ways to look at that.

Question: He said that things would also happen soon. In the past, when He would say *soon*, it was soon. Know what I mean?

Answer: What specific thing? Think of one.

Question: In Chapter 16, the bowls take place and Jesus is on the earth for those thirty days. In chapter 19, you see the white horse. Do you hold the view that John is looking down and seeing that horse on the earth, or does he come from heaven down.

Answer: I think that when John says, "And I saw heaven opened" (Rev. 19:11), that's describing the mode of his visionary experience, not the destination from which the white horse is coming.

Question: Why is the angel telling John to measure the temple in Revelation 11?

Answer: I think *measure* means to evaluate it.

Question: What's the point of that?

Answer: In Revelation 11, there is this odd phrase, "to measure the temple." There are about five such verses in the Old Testament. When an angel or even a man measured, it meant to evaluate, like I'm measuring you in the balance. There are five or six verses that make that quite clear. I think the exhortation to us today is, when you look at the temple in Jerusalem, don't write it off too quickly; measure it. Don't make it too important; measure it—because the two extremes are to write it off as irrelevant or nearly to start worshipping it. I'm talking about

some Christians who are so Israel-focused that it's fanatical in a way that is against Jesus. I think He's saying, "Measure it. Pay total attention to what is happening."

Question: I have heard teaching lately that it's possible to be saved without necessarily being part of the Bride of Christ. Are you aware of this teaching?

Answer: It's a common teaching. I don't believe that's true. You've heard it throughout history. It's mostly holiness groups. I like holiness groups, but they're saying, "Let's go really hard and we'll be the bride and everyone else won't be." I think there are four or five reasons why that's not right, but I love them going really hard.

Question: Would the marriage of the Lamb be at the end of the Millennium so as not to exclude those who are born and accept Jesus during the millennial reign?

Answer: If it goes on for a thousand years, they're in either way. It never says it crystal clearly, so you never know for sure.

Question: I have another question about the resisters. How do you read 2 Thessalonians 1:7-9? It says that when Jesus returns, He is going to destroy with everlasting destruction those that don't know God and those that don't obey the Gospel. To me, that doesn't leave any room for anyone who doesn't take the mark of the Beast. They don't know God and don't obey the gospel.

Answer: I understand what you're saying, but I think that would be true if you're forcing it into that exact moment there. In other words, right now there is judgment over unbelief in our nation. At this moment, right now, every unbeliever is under judgment. It's hard to use that verse to say every single human being is going to be judged. What if they're responding, mourning, and repenting? Now they're not an unbeliever. You can't use that verse to press the detail too intensely.

Question: At the onething conference, you were saying something about a redneck in Texas who didn't receive the mark of the Beast. How does he come into play and end up in the Millennium?

Answer: When the Lord comes and every eye sees Him, that guy sees Him, too. He mourns and repents. That's what I mean. That 2 Thessalonians 1:7 verse you're quoting doesn't mean they're destroyed on Tuesday, but they might have repented on Wednesday. It's letting us know, if you read the passage clearly, that He's taking vengeance on those who troubled the saints. That passage leans much more heavily towards those people persecuting the saints who did not know God.

Question: If parents who are unbelievers force a young child to take the mark of the Beast, is that child held accountable?

Answer: I can't imagine it. I have no idea. I've never even thought of that. Now I'm in consternation because I wonder if they could. But I think the nature of the Beast isn't ink on your hand; it's covenantal. In other words, you can't baptize a four-year old and make them born again because you put them in the waters of baptism. A person has to say in their heart, "I'm in." It's not just about ink on their hand. I think it's more intense than that, having never even thought of that before.

Question: For the Church today, which will begin to walk in power, how is that going to affect the end times? How are we going to affect the end times, the Church walking in power?

Answer: I think the power dimensions are going to increase, the dedication is going to increase, the prophetic is going to increase. I think they're increasing steadily on the earth.

Question: The apostolic anointing, as that comes down, and you said God had shared with you that He was going to completely turn around the whole Church in the nations in a generation. We're probably going to see that. Then we'll be walking in power and things will be changing. How does that tie in as far as timelines when these other things begin to happen?

Answer: I think that in the last three and a half years, everything goes to a whole different level of intensity, positive and negative. It skyrockets in the final three and a half years. In the final decades leading up to it, I believe we will see more people dedicated and more believers falling away in compromise. We're seeing two trends in the Church right now. There's polarization in the Church. A lot of people, people of the greasy-grace, cotton-candy gospel, are getting "Ahhh!" and clustering more together. Those numbers who are buying into the false gospel are getting bigger. They're increasing in both directions. The prayer movement is exploding across the world. It's not very anointed. Ten, twenty years ago, it was so small. It's growing so fast right now. That's ramping up. We're going to see more power, persecution, and consecration for a decade or two or three, and then we're going to kick into a whole new gear. That's my opinion.

Question: I was wondering about Job 40 and 41, where it talks about the behemoth and Leviathan. Does that have any relation to Revelation 13 about the beast from the sea and the beast from the earth?

Answer: It could. Isaiah 27:1 says the same thing. Those beasts and monsters are tricky, because either they're real, or they used to be, or they're symbolic. You don't really know for sure. So I just say, "It could."

Question: The Bible talks about the glory of the latter house being greater than the former. We have heard our friend Neville Johnson say the Tribulation is not a time of fear, but a time of believing for God's great supernatural provision; that He's raising up a supernatural body; that we will be able to flow like Enoch and Philip. Yes, persecution will increase, but as you were saying a second ago, the powers of the age to come will be witnessed in the Church. My question is, do you see a twofold happening with Ezekiel 38:39, where it also talks about them in Revelation 20:8, after the 1,000-year reign?

Answer: I think Gog and Magog are prophetic titles, not people. The Antichrist is a real man, but in the spirit he's called Gog. That's a prophetic title, like the Antichrist. I think there will be another Gog and Magog at the end, but it won't be the same personalities. It's a Caesar-title type thing.

Question: Concerning the Man-Child in Revelation 12, it talks about how He would rule the nations with a rod of iron. Would you not consider that as the believers, as in Revelation 2:2 where it talks about the overcomers?

Answer: It's both; it's Jesus and His people.

Question: The mature body that's been raised up?

Answer: Right.

Question: In Revelation 21, it says, “Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no more sea.” Is the sea like a literal ocean?

Answer: Literally an ocean.

Question: Why?

Answer: Maybe there will be big lakes. Maybe with the new transport system you’re operating in, it won’t be that big of a deal to surf. It’s the literal sea. Actually the sea, as pretty as it is, is hostile to the earth. The sea divides the nations. It’s turmoil. The sea is like the different languages: It makes life difficult, hard, and separated. The sea is part of judgment. It’s a form of judgment or a form of negativity.

Question: Does that mean that where the sea is now, it’s just going to be land?

Answer: Yes. It will be really pretty land, like the garden of Eden. I’m not even joking. I am joking about you surfing on a lake. I think the bodies of water will be amazing, but they won’t separate nations. There will be huge bodies of water, I have no doubt.

Question: I wanted to know if you could address the commonly-abused “pretribulation” verse in Revelation 3:10?

Answer: For the church in Philadelphia, I think that meant they were spared a great hour of persecution that came out of the Roman Empire. That’s what it meant to them. It was written to 10,000 believers who lived in that city—I don’t know the exact number. He was giving them a promise: “If you keep faithful, I’m going to spare you in the Psalm 91 sense where there’s trouble everywhere,” because Philadelphia was the most dedicated church in Asia. That’s what Revelation 3:10 means.

Then what does that verse mean to us? “To keep us from” is the key phrase. Some will say it’s “to keep you in.” *From* and *in* is the whole argument. John 17:15 is a really key verse. Can you remember that? Here’s what Jesus prays: “Father, I pray that You would keep them from the evil one. I’m not asking You to take them out of the world, but to keep them from the evil one” (Jn. 17:15, paraphrased). That’s the exact terminology of Jesus in John 17:15. Here’s Jesus again talking to John. John wrote those phrases once when Jesus gave them. He said, “I will keep you from...” I think it’s talking about keeping them from the power of the evil one, the concept of John 17:15. The reason I don’t think that’s the rapture is because He gave that promise to 10,000 people and none of them were raptured. Either it means Jesus is a liar, or all 10,000 of them backslid, because He didn’t keep them out of the world in that sense if it means the rapture. If it means the rapture, it had to happen to the people to whom He gave that promise. I don’t think it’s possible for this to be the rapture. That’s the best pretribulation rapture verse in the Bible. It couldn’t possibly mean that, because either Jesus wasn’t honest to those 10,000, or they backslid. I don’t think it means that. I think it means John 17:15, “I will keep you from the evil one.” Jesus went on to say, “I did not mean to take you out of the world.”

Question: I’m struggling with this question. I’ve been trying to get it so that I could ask it clearly. I’ve only been here about three months. It’s about the whole concept of the Gentile church preaching the gospel to the

Jews, and then Jesus coming. At the same time, I was studying marriage and got sent to something in Genesis. I was led to Genesis 2:18: “I will make him a helper comparable to him.” God makes man, fills him with the breath of life in his nostrils, and puts him in the Garden of Eden. That is where He gives him the law with the tree. Then He says, right after that, “I will make him a helper.” It’s this masculine word. Then it says that God allowed a deep sleep to fall on Adam. He took a rib out of him and closed up the flesh in its place. Then the rib He had taken from man, He made into a woman. He brought it to the man and the man said, “This is now bone of my bone and flesh of my flesh. Therefore a man shall leave his father and mother and be joined to his wife.” I feel this is possibly talking about male being Jewish and woman being Gentile, the rib being taken out and that whole weird concept of marriage. My question is, does this sound like a proof text? Am I off?

Answer: I think you could be on to something, but most theologians in the world don’t know it if you are. It sounds like I’m saying you’re wrong. In God’s mind, there are so many levels. He writes poetry on ten levels. Why could He not be thinking of Jew and Gentile, time and eternity on eight levels? You cannot prove He is. If you say you have an opinion that it is, that’s cool. If you say, “I know that’s what it means,” people would have a real basis to say, “No, you’re in error.” But to say, “Who are you to say that God in His ten levels...?” That’s a made-up number. Sure, He could be. What would limit God from having those meanings? But we don’t know in the Bible that that’s what it means.

Question: ?

Answer: I use apostolic premillennialism. That’s a phrase we use because we wanted to put a term on the whole body of thinking. Premillennialism isn’t strong enough. Premillennial is good; a lot of folks are premillennial, and they’re pretribulation and don’t see the Church in victory. I believe the Church will be in victory. I use the word *apostolic* to mean like the Church in the book of Acts. It’s a premillennial, book-of-Acts church. That’s what it means.

Question: Among millennial-kingdom doctrines, there’s historical millennialism and there’s historical premillennialism. Then there’s dispensational, amillennialism and postmillennialism. Among them, which one do you like?

Answer: We’re historic premillennial, but with a victorious church. The problem with historic premillennialism is that, though it’s the most well-known and widely-held view in church history, and though most of the Church has believed that for most of the time, only in 1830 did a group come and say, “We’re raptured out of here.” That’s a brand-new concept. Historic premillennialism is where we’re at. The problem is that many historical premillennialists don’t have a victorious church. They have a church backing into a cave holding in. I see the Church going forth in power, signs, wonders, prayer and prophecy. I just put the word *apostolic* instead of *historic* premillennialism. It’s historic, but with a victorious church.

Questions: I was wondering who you thought the twenty-four elders are?

Answer: I think they’re people, humans. I don’t have a clue who they are in terms of the names. I think they’re humans as opposed to angels.

Question: I always heard that the Beast was the Devil, and then in Revelation 20:10 it says, “The Devil who deceived them was thrown into the lake of fire and sulfur, where the Beast and the false prophet are.”

Answer: The Devil is not the Beast; the Antichrist is the Beast, for sure. I'll give it to you, the dragon is the Devil, every time. The Beast is the Antichrist, and thirty-six times in the book of Revelation he's called "the Beast"—every time. He's not called anything besides the Beast. One time only, the false prophet is called "another beast." You think, "Which beast is which?" Thirty-six times the Beast is the Antichrist. One time the term *beast* is used in a whole paragraph about the false prophet, so it's crystal clear this is the false prophet being talked about. He's "another beast."

You say, "John, why did you not just keep three names? With you it's dragon, Beast, false prophet, another beast..." He threw that extra title on the false prophet; why? Because the false prophet, though he will appear to be a lamb, and will come like a lamb, and though his demeanor will be gentle and soft, and though he will be kind and compassionate, John says, "Just know this: He is as cruel as the other guy. He is as much of a beast as the Antichrist. Don't be tricked." That's the reason he once gets the name, "Another beast"—so we can know he is as evil as the Antichrist.



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