

## Who is Gog?

Thus hath the Lord God shewed unto me, and behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and lo, it was the latter growth after the king's mowings. Amos 7:1 (KJV)

Thus the Lord showed me, and behold a swarm of locusts were coming and behold; one of the young devastating locus was Gog, the King. Amos 7:1 (LXX)

Demon Locusts:

“The locusts have no king.” Proverbs 30:27

And there came locusts upon the earth....And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. Revelation 9:3, 11

Example Daniel 10 - Persia/Greece  
Spiritual princes over nations and geographical areas  
“Michael your Prince” - Israel

## A Timely Look at Prophecy

### Fall Feasts

“Yet Unfulfilled”

\* Rosh Ha Shannah 1<sup>st</sup> of Tishri

\* Day of Atonment  
(See page 2)

\*Feast of Succoth or Booths  
(See page 3)

All of these Fall Feasts are candidates for the Rapture of the Church

### Rapture Models in the Old Testament?

Types Shadows, Similitudes.

Hosea 12:10

### Point of View

Illustration	-	Math Problem
Shepard	-	Pastor
Teacher	-	Analytical – Details-Proof
Hebrew	-	Rabbinical
American	-	What’s in for Me “Self”
Ecclesia	-	Church – Christ Centered

### Ezek. 38/39 WHO’S WHO??????

#### Players

Meshech  
Tubal  
Elam  
Ethiopia  
Libya  
Gomer  
Togarmah

#### Non Players

Sheba  
Dedan  
Tarshish  
Asshur  
Mizaim

## Table of Nations:

## Noah's Sons: Shem

Elam (Persia) Iran  
 Asshur (Assyria)  
 Aram (Syria)  
 Sons: Uz, Hul, Gether, Meshech  
 Lud

Note: Sheba & Dedan Grandsons of Abraham,  
 But by 3<sup>rd</sup> wife Keturah (not sons of  
 Ishmael) Gainsayers on sidelines "fearful"

Tarshish – Grandsons of Japhath sons of  
 Javan – Island w/sea traffic

## Ham

Cush (Ethiopia) "Black Africa"  
 Sons: Seba, Havilah, Put, Raamah,  
 Sabtecha, Nimrod  
 • from Raamah sons: Sheba and Dedan  
 Libya, Algeria, Tunisia, morocco  
 Arabs – Arabian Peninsula – Saudi  
 Arabia

Mizraim (Egypt)  
 Sons: Ludim, Anamim, Lehabim, Naphtuhim,  
 Pathrusim, Casluhim, Caphtorim  
 • from Casluhim sons: Philistim

Canaan (Tribes)  
 Sons: Sidon and Heth  
 Jebusites, Amorites, Girgasites, Hivites,  
 Arkites, Sinites, Arvadites, Zemarites,  
 Hemathites

## Japheth

Gomer (Germany) Cimmerians – Rhine & Danube Valley  
 Magog (Russia)  
 Madai (Medes)  
 Javan (Greece, Spain)  
 Tubal (Tartars, Mongolia) West of Meshech  
 SE shores of the Black Sea  
 Meshech (Russia, Muscovites) NE Turkey – Herodotus  
 Josephus  
 Tiras (Thracians)

Togarmah Turk Tribes – Armenia

Genesis 5 and 10 Majority of this Information

Central Asia	Kazakhstan
	Turkmenistan
Islamic Crescent	Uzbekistan
	Tadzhikistan
	Kyrgyzstan (Kirghizia)

## Ezekiel 38 and 39 War of Gog and Magog

Ezek 38:3 I am against thee o Gog  
 38:4 I will turn thee back  
 38:8 In latter years ...brought back they shall dwell safely  
 38:10 At the same time..think an evil thought  
 38:11 I will go up  
 38:12 Cattle and much goods  
 38:13 Sheba and Dedan & Merchants of Tarshish  
 38:14 My people of Israel dwelling safely...  
 38:15 Riding upon horses  
 38:18 Gog  
 38:23 I magnify myself & sanctify myself...be known in many nations...

Ezek 39:2 Leave a 6<sup>th</sup> part  
 39:3 Smite thy bow  
 39:4 Ravenous birds – fall of year “1982”  
 39:6 Dwell carelessly in the isles  
 39:7 My holy name  
 39:9 Burn weapons for seven years  
 39:11 Burial downwind – east of Dead Sea  
 39:12-14 Quarantine 7 months, 7 months to clean up  
 39:23 I hid my face – did not call them His People  
 39:27 Gather them out  
 39:29 Neither will I hide my face any more  
 39:29 I have poured out my Spirit on Israel

## Hosea

1:9-10 Not my people, shall be my people  
 2:23 Put Israel back in her land.  
 6:1 Come let us return  
 6:2 After 2 days he will revive us:  
 in the 3<sup>rd</sup> day he will raise us up, and we shall live in His sight

## Feasts of Trumpets (Yom Teruah)

[Rosh Hashanah (“Head of the Year”) = Jewish New Year]

Leviticus 23:23-25 (Torah = 1 day; 2<sup>nd</sup> day added about 500 B.C.)

Teki' at shofar: ram's horn; not silver Temple trumpets.

Shofar: Isaiah 58:1; 27:13

Akedah: substitutionary ram.

Left horn = "first trump."

Right horn = "last trump."

3 series of 10 blasts each.

Final blowing of 10 blasts

Tekia'h Gedolah, "the great blowing."

Not short blasts (= "alarm").

But long blasts = victory!

"The Last Trump"? (1Corinthians 15:51-52)

Note: 7<sup>th</sup> trumpet judgment of Revelation not "last" since trumpets will be blown in Millennial Temple, etc.

(But 1 Thessalonians 4:16-18: The Trump of God only here and in Ex 19. See page 13.)

Yomim Noraim – Days of affliction

Threshing floor idiom? (Luke 3:16, 17)

Ruth (Gentile bride) at Boaz's feet (the kinsman-redeemer) during the threshing floor event (Ruth 3:8-9)

## Day of Atonement (Yom Kippur)

10<sup>th</sup> of Tishri (Leviticus 16:1-19; 23:26-32; Hebrews 9:1-16)

Most solemn of all feasts.

High priest: only day he enters the Holy of Holies; sprinkles the Mercy Seat.

God, who "dwelleth between the cherubim," looking down on the broken law, is propitiated (hilasterion, Gr.) by the shed blood (of Christ). (Hebrews 9:1-16)

Two goats: azazel, scapegoat (Leviticus 16:20-34; Matthew 27:33; 2 Corinthians 5:21; Isaiah 53:6; 52:15)  
[Lottery box for the Third Temple available for viewing at the "Temple Institute in Jerusalem.]

Red Heifer (Numbers 19; Hebrews 9; 13)

Cf. John 2: water of purification to wine!

Veil: 4 inches thick (Josephus)

Rent: Matthew 27:50, 51; Hebrews 10:10, 14, 17-22; Isaiah 52:14, 15.

(Loss of Temple for 19 centuries, dilemma: Leviticus 17:11, etc.  
no altar; no shedding of blood = man-centered, good works system  
of appeasement-prayer, charity, and penitence...)

## Feast of Tabernacles [Succoth (“Booths”)]

15<sup>th</sup> of Tishri: 5 days (grace?) after Yom Kippur  
(Leviticus 23:33-44) Compulsory (Deuteronomy 16:16).

Temporary dwellings: 7 days + special Sabbath  
Gaps in sides, roof = wilderness wanderings... (Feast = “rehearsal”)

After the week, leave temporary dwellings for  
Permanent (Hosea 5:15-6:3; Zechariah 14:4, 9, 16).

### Procession:

Lulav willow: no fragrance, no fruit  
myrtle: fragrance, no fruit  
palm: no fragrance, fruit

Ethrog citrus: fragrance + fruit  
(Cf. Matthew 13:3-9; 18-23; Revelation 7:9)

Trees = men (Psalms 1; Daniel 4)

John 7:2, 20, 37-39; from Rock (1 Corinthians 10; Revelation 21:3-6; 38).

Sacrifices: 13 bulls, 2 rams, 14 lambs, 1 kid  
13, 12, 11... for 7 days = 70  
(Cf. Genesis 10, 70 nations; Talmud)

(Solomon dedicated the Temple on Feast of Tabernacles)

Harvest = gathering the fruit (Deuteronomy 16:13)

Transfiguration during Feasts of Booths?  
Cf. Peter: built 3 “Succoth’s”? (Matthew 17:4).

## The Mystery of the Church

There is a tendency to assume that the Church is a natural  
continuation of the Old Testament—simply a response to the  
rejection of the Jewish Messiah...it is far more than that.

The Church is, indeed, a mystery. The confusion about the “Rapture” stems more from inadequacies in ecclesiology than from eschatology!

## Six Millenniums

From Adam to Abraham: one stock-Gentile. From Abraham to Christ: two-Jew and Gentile. From Pentecost to today: three-Jew, Gentile, and the Church.

Final (Coming) Millennium: Only two on the earth-Jew and Gentile. John the Baptist paradox (Matthew 11:11-13; Luke 16:16): “the law and the prophets were until John...” The Old Testament closes with John the “Baptist.

## The Mystery of the Body of Christ

The first use of the word “church” occurs in Matthew 16:18: “I will build my church.”

“I”	Christ alone.
“Will”	Prophetic aspect. It did not exist before, or when Christ was speaking. It is not included in the scope of the Seventy Weeks of Daniel, et al.
“Build”	A process. “Being Built” is the literal translation of Ephesians 2:20; Hebrews 3:6.
“My”	The blessed reality; “purchased with his own blood” (Acts 20:28; cf. Ephesians 5:25).
“Church”	Establishing a distinction which exists between this heavenly company and every other classification of human beings. Loved to an infinite degree (John 13:1; Ephesians 2:7; 5:25).

## Church vs. Israel

Fivefold covenants with Israel are everlasting in every respect: Paul concludes his famous “Resurrection Chapter” (1 Corinthians 15) with the “rapture” of the believers who are alive upon His return.

## Terminology

The mysterious event known as the Rapture is most clearly represented in 1 Thessalonians 4:13-18, which encourages the grieving Christians that, at the “great snatch,” they will be reunited with those who have died in Christ before them.

In verse 17 the English phrase “caught up” translates the Greek word *harpazo*, which means “to seize upon with force” or “to snatch up.” The Latin translators of the Bible used the word “rapturo,” the root of the English term “Rapture.” At the Rapture, living believers will be “caught up” in the air, translated into the clouds, in a moment of time, to join the Lord in the air.

## Two Events?

There are many that still hold to the view which emerged in the Medieval church (Catholic and Protestant) that the “Second Coming” of Christ and the “Rapture” are somehow the same. There are a number of indications that these are distinct and separate events. The passages referring to the Rapture and the Second Coming are summarized in Table I. The principal contrasts between the two distinct events are summarized in Table II.

There is also predicted an unparalleled “time of trouble” that Jesus called the “Great Tribulation.” Many hold to the view that the Rapture of the church will occur after that specific period of time, thus, closely associating it with the Second Coming, and this is known as the “post-tribulations” view.

**Table I**

Rapture	Second Coming
John 14:1-3	Daniel 2:44-45
Romans 8:19	Daniel 7:9-14
1 Corinthians 1:7-8	Daniel 12:1-3
1 Corinthians 15:1-53	Zechariah 14:1-15
1 Corinthians 16:22	Matthew 13:41
Philemon 3:20-21	Matthew 24:15-31
Colossians 3:4	Matthew 26:64
1 Thessalonians 1:10	Mark 13:14-27
1 Thessalonians 2:19	Mark 14:62
1 Thessalonians 4:13-18	Luke 21:25-28
1 Thessalonians 5:9	Acts 1:9-11
1 Thessalonians 5:23	Acts 3:19-21
2 Thessalonians 2:1 (3?)	1 Thessalonians 3:13
1 Timothy 6:14	2 Thessalonians 1:6-10
2 Timothy 4:1	2 Thessalonians 2:8
Titus 2:13	2 Peter 3:1-14

Hebrews 9:28  
 James 5:7-9  
 1 Peter 1:7, 13  
 1 John 2:28-3:2  
 Jude 21  
 Revelation 2:25  
 Revelation 3:10  
 Romans 11:25  
 Isaiah 26:19-21  
 Revelation 4:1, 2

Jude 14-15  
 Revelation 1:7  
 Revelation 19:11-20:6  
 Revelation 22:7, 12, 20

## Table II

Rapture	Second Coming
Translation of all believers.	No translation at all.
Translated saints go to heaven.	Translated saints return to earth.
Earth not judged.	Earth judged; Righteousness established
Imminent, any moment, signless.	Follows definite predicted signs, including tribulation.
Not in the Old Testament.	Predicted often in Old Testament.
Believers only.	Affects all men on the earth.
Before the day of wrath.	Concluding the day of wrath.
No reference to Satan.	Satan is bound.
Christ comes <i>for</i> His own.	Christ comes <i>with</i> His own.
He comes in the air.	He comes to Earth.
He claims His bride.	He comes with His bride.
Only His own see.	Every eye shall see Him.
Tribulation begins.	Millennial Kingdom begins.
Church believers only?	

In fact, the oldest prophecy uttered by a prophet was given  
 before the flood of Noah and was of the Second Coming!  
 It was given by Enoch, quoted in Jude 1:14-15.

The movement of the believer at the Rapture is from earth to heaven; at the Second Coming it is from heaven to earth. At the Rapture, the Lord comes for His saints (1 Thessalonians 4:16), while at the Second Coming the Lord comes *with* His saints (1 Thessalonians 3:13).

## Post-Tribulation Views

There are at least four distinct types of post tribulational views:

- 1) Classic post-tribulationism (J. Barton Payne, et al);
- 2) Semi-classic post-tribulationism (Alexander Reese);
- 3) Futuristic post-tribulationism (George E. Ladd);
- 4) Dispensational post-tribulationism (Robert H. Gundry).

These differing views are based upon differing approaches, presuppositions, and argumentation. In fact, they substantially contradict each other. As one insists on literalness, each of these views must embrace increasing difficulties.

Those of us who cling to a very literal view of the Scriptures believe that the church will be removed *prior* to the tribulation period (the “pre-tribulation” view). Why? What is the basis for this view?

## The Pre-Tribulation View

The Rapture is characterized in the New Testament as a “translation coming” (1 Corinthians 15:51-52; 1 Thessalonians 4:15-17) in which the Lord comes *for* His church, taking her to His Father’s House (John 14:3). However, at Christ’s Second Coming *with* His saints, He descends from heaven to set up His Messianic Kingdom on earth (Zechariah 14:4-5; Matthew 24:27-31). The differences between the two events are harmonized naturally by the pre-trib position, while other views are not able to account comfortably for such differences.

## Post-Tribulation Problems

One of the strengths of the pre-trib view is that it is better able to harmonize the many events of end-time prophecy because of the above distinctions. There are some awkward difficulties with the post-tribulational view:

- 1) The post-tribulation view requires that the church be present during the 70<sup>th</sup> week of Daniel (Daniel 9:24-27), even though it was absent

from the first 69. This is in spite of the fact that Daniel 9:23 indicates that all 70 weeks are for *Israel*. We believe the church must depart prior to the 70<sup>th</sup> week, before the final seven-year period.

- 2) The post-tribulation view denies the New Testament teaching of imminency – that Christ could come at any moment – since there are intervening events required in that view. We believe there are no signs that must precede the Rapture.
- 3) The post-tribulation view has difficulties with who will populate the Millennium if the Rapture and the Second Coming occur at essentially the same time. Since all believers will be translated at the Rapture and all unbelievers are *judged*, since no unrighteous shall be allowed to enter Christ's Kingdom, then no one would be left in mortal bodies to start the population base for the Millennium.
- 4) Similarly, post-tribulationism is not able to explain the sheep and goats judgment after the Second Coming in Matthew 25:3-46. Where would the believers in mortal bodies come from if they are raptured at the Second Coming? Who would be able to enter into Christ's Kingdom?
- 5) The Bride of Christ, the Church, is made ready to accompany Christ to earth (Revelation 19:7-8, 14) before the Second Coming. How could this reasonably happen if part of the church is still on the earth awaiting the Second Coming? If the Rapture of the Church takes place at the Second Coming, then how does the Bride (the church) also come with Christ at His Return?

### Origin With John Darby?

There are some who have been taught that these views originated through John Nelson Darby, who popularized them in the 1820's. However, the views associated with "Pre-Tribulationism" are documented in the earliest church histories. There are over 80 references in the Ante-Nicene writings prior to 325 A.D.

### Amillennialism

Upon the "conversion" of Constantine, his Edict of Toleration declared Christianity the official state religion of the Roman Empire in 325 A.D. As one can easily imagine, the view that Jesus Christ was destined to literally return to the earth to defeat evil governments and rule a political kingdom was not popular with the Roman leadership.

Despite the messianic destiny clearly portrayed in the Old Testament,

the promise of David's Throne confirmed to Mary, and the 1,000-year ("Millennial") reign prophesied in the Book of Revelation, Origen and others began to allegorized these passages and de-emphasize their literal significance. They preferred to view this "reign" in metaphorical terms rather than a literal view.

Augustine adopted this allegorical, or symbolic "amillennial" view, which then became the dominant view of the Roman Catholic Church.

The Protestant Reformation, with its "back to the Bible" emphasis, dealt aggressively with the issues of salvation by faith and other crucial doctrines, but the protestant reformers failed to adequately challenge the eschatological views of the medieval church. Thus, the "amillennial" views-and their associated "post-tribulation" views-continued as a dominant perspective of many of the mainline Protestant denominations.

## The Historical Record

However, the original "pre-millennial, pre-tribulational" views can be traced throughout church history. The essentials of these views appear in the *Epistle of Barnabas*, (A.D. 100) and other early writings: Irenaeus, in *Against Heresies*; Hippolytus, a disciple of Irenaeus (2<sup>nd</sup> century); and Justin Martyr, *Dialogue with Trypho*. These views also show up in *The Approaching Deliverance of the Church*, by Peter Jurieu., 1687; Philip Doddridge's *Commentary on the New Testament*, 1738; Dr. John Gill's *Commentary on the New Testament*, 1 Thessalonians 4:15-17, 1748; James Macknight's *Commentary on the Apostolical Epistles*, 1763; and Thomas Scott's *Commentary on the Holy Bible*, 1792.

Many writers, including the great scientist and mathematician Sir Isaac Newton, continued to advocate a literal view of prophecy. Throughout the Bible, the readers invariably understand the prophecies they are reading literally.

Since the pre-trib view was widely popularized by John N. Darby in 1820-along with Emmanuael Lacunze (Ben Ezra) in 1812, Edward Irving in 1816, and Margaret McDonald in 1830-many, unfamiliar with the views held earlier, ascribe the origin of these views to Darby. A recent discovery has also been made by Grant Jeffrey, Tommy Ice, and Timothy Demy that remarkably documents the pre-tribulation view of the early church.