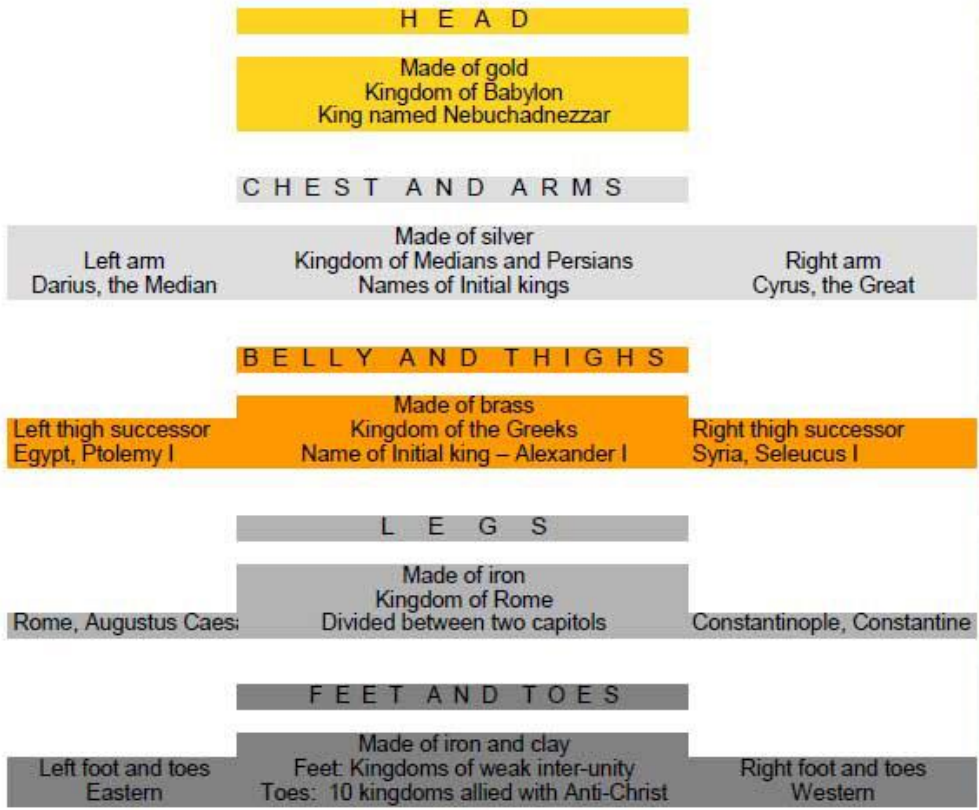


KEY POINTS OF END TIME

IMAGE OF KING NEBUCHADNEZZAR



1. **What Signs Indicate That The End Times Are Approaching?**

[Matthew 24:5–8](#) gives us some important clues for discerning the approach of the end times: “Many will come in my name, claiming, ‘I am the Christ,’ and will deceive many. You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come. Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. All these are the beginning of birth pains.” An increase in false messiahs, an increase in warfare, and increases in famines, plagues, and natural disasters—these are signs of the end times. In this passage, though, we are given a warning: we are not to be deceived, because these events are only the beginning of birth pains; the end is still to come.

Some interpreters point to every earthquake, every political upheaval, and every attack on Israel as a sure sign that the end times are rapidly approaching. While the events may signal the approach of the last days, they are not necessarily indicators that the end times have arrived. The apostle Paul warned that the last days would bring a marked increase in false teaching. “The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons” ([1 Timothy 4:1](#)). The last days are described as “perilous times” because of the increasingly evil character of man and people who actively “oppose the truth” ([2 Timothy 3:1–9](#); see also [2 Thessalonians 2:3](#)).

Other possible signs would include a rebuilding of a Jewish temple in Jerusalem, increased hostility toward Israel, and advances toward a one-world government. The most prominent sign of the end times, however, is the nation of Israel. In 1948, Israel was recognized as a sovereign state, essentially for the first time since AD 70. God promised Abraham that his posterity would have Canaan as “an everlasting possession” ([Genesis 17:8](#)), and Ezekiel prophesied a physical and spiritual resuscitation of Israel ([Ezekiel 37](#)). Having Israel as a nation in its own land is important in light of end-times prophecy because of Israel’s prominence in eschatology ([Daniel 10:14](#); [11:41](#); [Revelation 11:8](#)).

With these signs in mind, we can be wise and discerning in regard to the expectation of the end times. We should not, however, interpret any of these singular events as a clear indication of the soon arrival of the end times. God has given us enough information that we can be prepared, and that is what we are called to be as our hearts cry out, “Come, Lord Jesus” ([Revelation 22:20](#)).

2. **What is the Tribulation? How do we know the Tribulation will last seven years?**

The tribulation is a future seven-year period of time when God will finish His discipline of Israel and finalize His judgment of the unbelieving world. The church, made up of all who have trusted in the person and work of the Lord Jesus to save them from being punished for sin, will not be present during the tribulation. The church will be removed from the earth in an event known as the rapture ([1 Thessalonians 4:13-18](#); [1 Corinthians 15:51-53](#)). The church is saved from the wrath to come ([1 Thessalonians 5:9](#)).

Throughout Scripture, the tribulation is referred to by other names such as the Day of the Lord ([Isaiah 2:12](#); [13:6-9](#); [Joel 1:15](#); [2:1-31](#); [3:14](#); [1 Thessalonians 5:2](#)); trouble or tribulation ([Deuteronomy 4:30](#); [Zephaniah 1:1](#)); the great tribulation, which refers to the

more intense second half of the seven-year period ([Matthew 24:21](#)); time or day of trouble ([Daniel 12:1](#); [Zephaniah 1:15](#)); time of Jacob's trouble ([Jeremiah 30:7](#)).

An understanding of [Daniel 9:24-27](#) is necessary in order to understand the purpose and time of the tribulation. This passage speaks of 70 weeks that have been declared against “your people.” Daniel's people are the Jews, the nation of Israel, and [Daniel 9:24](#) speaks of a period of time that God has given “to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy.” God declares that “seventy sevens” will fulfill all these things. This is 70 sevens of years, or 490 years. (Some translations refer to 70 weeks of years.) This is confirmed by another part of this passage in Daniel. In verses 25 and 26, Daniel is told that the Messiah will be cut off after “seven sevens and sixty-two sevens” (69 total), beginning with the decree to rebuild Jerusalem. In other words, 69 sevens of years (483 years) after the decree to rebuild Jerusalem, the Messiah will be cut off. Biblical historians confirm that 483 years passed from the time of the decree to rebuild Jerusalem to the time when Jesus was crucified. Most Christian scholars, regardless of their view of eschatology (future things/events), have the above understanding of Daniel's 70 sevens.

With 483 years having passed from the decree to rebuild Jerusalem to the cutting off of the Messiah, this leaves one seven-year period to be fulfilled in terms of [Daniel 9:24](#): “to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy.” This final seven-year period is known as the tribulation period—it is a time when God finishes judging Israel for its sin.

[Daniel 9:27](#) gives a few highlights of the seven-year tribulation period: “He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.” The person of whom this verse speaks is the person Jesus calls the “abomination that causes desolation” ([Matthew 24:15](#)) and is called “the beast” in [Revelation 13](#). [Daniel 9:27](#) says that the beast will make a covenant for seven years, but in the middle of this week (3 1/2 years into the tribulation), he will break the covenant, putting a stop to sacrifice. [Revelation 13](#) explains that the beast will place an image of himself in the temple and require the world to worship him. [Revelation 13:5](#) says that this will go on for 42 months, which is 3 1/2 years. Since [Daniel 9:27](#) says that this will happen in the middle of the week, and [Revelation 13:5](#) says that the beast will do this for a period of 42 months, it is easy to see that the total length of time is 84 months or seven years. Also see [Daniel 7:25](#), where the “time, times, and half a time” (time=1 year; times=2 years; half a time=1/2 year; total of 3 1/2 years) also refers to “great tribulation,” the last half of the seven-year tribulation period when the beast will be in power.

For further references about the tribulation, see [Revelation 11:2-3](#), which speaks of 1260 days and 42 months, and [Daniel 12:11-12](#), which speaks of 1290 days and 1335 days. These days have a reference to the midpoint of the tribulation. The additional days in

[Daniel 12](#) may include the time at the end for the judgment of the nations ([Matthew 25:31-46](#)) and time for the setting up of Christ's millennial kingdom ([Revelation 20:4-6](#)).

In summary, the Tribulation is the 7-year time period in the end times in which humanity's decadence and depravity will reach its fullness, with God judging accordingly.

3. **What Is The Time Of Jacob's Trouble?**

The phrase "the time of Jacob's trouble" is a quote from [Jeremiah 30:7](#) which says, "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (KJV).

In the previous verses of [Jeremiah 30](#), we find that the Lord is speaking to Jeremiah the prophet about Judah and Israel (30:3-4). In verse 3, the Lord promises that one day in the future, He will bring both Judah and Israel back to the land that He had promised their forefathers. Verse 5 describes a time of great fear and trembling. Verse 6 describes this time in a way that pictures men going through the pains of childbirth, again indicating a time of agony. But there is hope for Judah and Israel, for though this is called "the time of Jacob's distress" (NASB), the Lord promises He will save Jacob (referring to Judah and Israel) out of this time of great trouble (verse 7).

In [Jeremiah 30:10-11](#) the Lord says, "I will surely save you out of a distant place, your descendants from the land of their exile. Jacob will again have peace and security, and no one will make him afraid. I am with you and will save you," declares the LORD."

Also, the Lord says He will destroy the nations who held Judah and Israel in captivity, and He will never allow Jacob to be completely destroyed. However, it should be noted that the Lord describes this as a time of discipline for His people. He says of Jacob, "Though I completely destroy all the nations among which I scatter you, I will not completely destroy you. I will discipline you but only with justice; I will not let you go entirely unpunished."

[Jeremiah 30:7](#) says, "That day is great, so that none is like it." The only time period that fits this description is the period of the Tribulation. This time is unparalleled in history.

Jesus described the Tribulation using some of the same imagery as Jeremiah. In [Matthew 24:6-8](#), He stated that the appearance of false christs, wars and rumors of wars, famines, and earthquakes are "the beginning of birth pains."

Paul, too, described the Tribulation as birth pains. [First Thessalonians 5:3](#) says, "While people are saying, 'Peace and safety,' destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape." This event follows the Rapture and the removal of the Church, in 4:13-18. In 5:9, Paul reemphasizes the absence of the Church from this time period by saying, "For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ." The wrath spoken of here is God's judgment on the unbelieving world and His discipline of Israel during the Tribulation.

These “birth pains” are described in detail in [Revelation 6-12](#) Part of the purpose of the Tribulation is to bring Israel back to the Lord.

For those who have received Christ as Savior from sin, the time of Jacob's trouble is something for which we should praise the Lord, for it demonstrates that God keeps His promises. He has promised us eternal life through Christ our Lord, and He has promised land, seed, and blessing to Abraham and his physical descendants. However, before He fulfills those promises, He will lovingly but firmly discipline the nation of Israel so that they return to Him.

4. Who Are The 144,000?

In Revelation 7, we are introduced to a special group of believers who are called “the servants of our God” (Revelation 7:3). They are sealed by God for ministry before the 7th seal is opened. This number is exact of a certain group of people – the Jews, 12,000 from 12 tribes (Rev.7:4).

Some people claim that we do not know who they all are. It does not matter, God does.

The tribe of Dan is excluded (Revelation 7:6) and Manasseh who is one of the sons of Joseph takes his place.)

The 144,000 are not sealed to become Israel but are sealed OUT OF Israel. The Bible tells us these men from the 12 tribes of Israel who will be evangelists to the world during the Tribulation period.

The genealogical background of the 144,000 is Hebrew Rev. 7 tell us clearly that they will be totally Jewish in origin because they are called “children of Israel”. The scripture tells us plainly that there will be 12,000 from each of the 12 tribes of Israel.

The importance of the number 12 is a consistent one. In Mt.10:2 Jesus picks 12 men that will be evangelists to Israel (in contradistinction, Jesus seals 12,000 men from 12 tribes to go to the world). Acts 1:21-26, the 11 apostles recognize that Judas must be replaced to keep this consistent number of 12.

Matt 19:28 So Jesus said to them, “Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.”

In heaven the 12 tribes of Israel and the 12 apostles are recognized. Rev. 21:12-14: “Also she had a great and high wall with twelve gates, and twelve angels at the gates, and names written on them, which are the names of the twelve tribes of the children of Israel: three gates on the east, three gates on the north, three gates on the south, and three gates on the west. Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the

Lamb.”

Of the New Jerusalem the number is kept as its theme:

“The city is laid out as a square; its length is as great as its breadth. And he measured the city with the reed: twelve thousand furlongs. Its length, breadth, and height are equal. Then he measured its wall: one hundred and forty-four cubits, according to the measure of a man, that is, of an angel” (Rev. 21:16-17).

The 144,000 will be saved men that will give faithful witness to Jesus Christ- they are His Jewish witnesses in the Tribulation period.

These are later referred to (Revelation 14:4) as the *“firstfruits unto God and to the Lamb”*. They will be the first to come to Christ as Saviour in the Tribulation period.

It will be these evangelists that will go throughout the world preaching the gospel fulfilling what Jesus said *“and then the end will come.”*

Rev 7:9: *After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands”* These are those saved by the ministry of the 144,000 Jewish evangelists from without the world as the witness to every nation and people.. The white robes and palm branches speak of salvation.

Rev. 7:13-14 *Then one of the elders answered, saying to me, “Who are these arrayed in white robes, and where did they come from?” And I said to him, “Sir, you know.” So he said to me, “These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb.”*

This is a future people that are saved during the great tribulation. This is not taking place now.

In Rev. 14 we see them in a vision with the Messiah on the mount when he returns.

They are sealed for ministry and protection throughout the tribulation period:

In Rev. 9:1-4 the bottomless pit is open and this demonic force are told not to touch those who are sealed Rev 9: 4 *They were commanded not to harm the grass of the earth, or any green thing, or any tree, but only those men who do not have the seal of God on their foreheads.”*

And they are also virgins (this should be taken literally):

Rev. 14:4-5: *“These are the ones who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These were redeemed from among men, being firstfruits to God and to the Lamb. And in their mouth was found no deceit, for they are without fault before the throne of God.”*

So we learn that they are all males, they are unmarried (virgins) and they speak only truth (no deceit in their mouth).

The 144,000 Jews appear to be on the earth throughout the complete tribulation period as they are sealed for doing ministry. Being sent throughout the world they might be in the city of Petra (Bozrah) when Israel flees at the second half of the Tribulation (Rev.12), and be influential in leading Israel into their repentance (Zech.12:9-14); then they will call upon Jesus to come back (Mt.23:39; Zech. 13:9; Hosea 5:15; Rom.11:26), first to rescue them then to the valley of Meggido where the battle of Armageddon will occur (Zech.14:2-5.)

5. **Who Are The Two Witnesses In The Book Of Revelation?**

There are three primary viewpoints on the identity of the two witnesses in [Revelation 11:3-12](#): (1) Moses and Elijah, (2) Enoch and Elijah, (3) two unknown believers whom God calls to be His witnesses in the end times. (1) Moses and Elijah are seen as possibilities for the two witnesses due to the witnesses' power to turn water into blood ([Revelation 11:6](#)), which Moses is known for (Exodus chapter 7), and their power to destroy people with fire ([Revelation 11:5](#)), which Elijah is known for (2 Kings Chapter 1). Also giving strength to this view is the fact that Moses and Elijah appeared with Jesus at the transfiguration ([Matthew 17:3-4](#)). Further, Jewish tradition expected Moses and Elijah to return in the future. [Malachi 4:5](#) predicted the return of Elijah, and the Jews believed that God's promise to raise up a prophet like Moses ([Deuteronomy 18:15, 18](#)) necessitated his return.

(2) Enoch and Elijah are seen as possibilities for the two witnesses because they are the two individuals whom God has taken to heaven apart from experiencing death ([Genesis 5:23](#); [2 Kings 2:11](#)). The fact that either Enoch or Elijah has experienced death seems to qualify them to experience death and resurrection, as the two witnesses experience ([Revelation 11:7-12](#)). Proponents of this view claim that [Hebrews 9:27](#) (all men die once) disqualifies Moses from being one of the two witnesses, as Moses has died once already ([Deuteronomy 34:5](#)). However, there are several others in the Bible who died twice—e.g., Lazarus, Dorcas, and the daughter of the synagogue ruler—so there is really no reason why Moses should be eliminated on this basis.

View (3) essentially argues that Revelation chapter 11 does not attach any famous identity to the two witnesses. If their identities were Moses and Elijah, or Enoch and Elijah, why would Scripture be silent about this? God is perfectly capable of taking two "ordinary" believers and enabling them to perform the same signs and wonders that Moses and Elijah did. There is nothing in [Revelation 11](#) that requires us to assume a "famous" identity for the two witnesses.

Which view is correct? The possible weakness of (1) is that Moses has already died once, and therefore could not be one of the two witnesses, who die, which would make Moses a contradiction of [Hebrews 9:27](#). Proponents of (1) will argue that all of the people who were miraculously resurrected in the Bible (e.g., Lazarus) later died again. [Hebrews 9:27](#) is viewed, then, as a "general rule," not a universal principle. There are no clear

weaknesses to view (2), as it solves the "die once" problem, and it makes sense that if God took two people to heaven without dying, Enoch and Elijah, it was to prepare them for a special purpose. There are also no clear weaknesses to view (3). All three views are valid and plausible interpretations that Christians can have. The identities of the two witnesses is an issue Christians should not be dogmatic about.

6. **Why Did God Take Enoch And Elijah To Heaven Without Them Dying?**

According to the Bible, [Enoch](#) and Elijah are the only two people God took to heaven without them dying. [Genesis 5:24](#) tells us, "Enoch walked with God; then he was no more, because God took him away." [Second Kings 2:11](#) tells us, "Suddenly a chariot of fire and horses of fire appeared and separated the two of them, and Elijah went up to heaven in a whirlwind." Enoch is described as a man who "walked with God for 300 years" ([Genesis 5:23](#)). Elijah was perhaps the most powerful of God's prophets in the Old Testament. There are also prophecies of Elijah's return ([Malachi 4:5-6](#)).

Why did God take Enoch and Elijah? The Bible does not specifically give us the answer. Some speculate that they were taken in preparation for a role in the end times, possibly as the two witnesses in [Revelation 11:3-12](#). This is possible, but not explicitly taught in the Bible. It may be that God desired to save Enoch and Elijah from experiencing death due to their great faithfulness in serving and obeying Him. Whatever the case, God has His purpose, and while we don't always understand God's plans and purposes, we know that "His way is perfect" ([Psalm 18:30](#)).

7. **What Is The Purpose Of The Thousand-Year Reign Of Christ?**

The Millennium (also known as the [Millennial Kingdom](#)) is the 1,000-year reign of Jesus after the Tribulation and before all the people of the world are sent to either heaven or hell. Jesus will reign as king over Israel as well as all the nations of the world ([Isaiah 2:4; 42:1](#)). The world will live in peace ([Isaiah 11:6-9; 32:18](#)), Satan will be bound ([Revelation 20:1-3](#)), and, at the beginning, everyone will worship God ([Isaiah 2:2-3](#)). The purpose of the 1,000-year reign is to fulfill promises God made to the world that cannot be fulfilled while Satan is free and humans have political authority. Some of these promises, called covenants, were given specifically to Israel. Others were given to Jesus, the nations of the world, and creation. All of these will be fulfilled during Jesus' 1,000-year reign.

The Palestinian Covenant, also called the Land Covenant (Deuteronomy 30:1-10)

God has already fulfilled the personal aspects of the Abrahamic Covenant; Abraham did go to the Promised Land, he did have many descendants, and he is the forefather of many nations. Several hundred years after Abraham, Joshua led the Israelites to claim ownership of the Promised Land. But Israel has never possessed the specific boundaries that God promised in [Genesis 15:18-20](#) and [Numbers 34:1-12](#). Not even Solomon ruled over this particular area ([1 Kings 4:21-24](#)). Although he did reign from the River of Egypt to the Euphrates, he did not hold the area from Mount Hor to Hazarenan ([Numbers 34:7-9](#))—into present-day Lebanon and Syria. In addition, the covenant God made with Abraham was that he and his descendants would have the land for eternity ([Genesis](#)

[13:15](#); [17:8](#); [Ezekiel 16:60](#)). The current Israeli state may be a step in this direction, but they still do not possess the boundaries God laid out.

The Davidic Covenant (2 Samuel 7)

God's covenant with David was that his line would never die out and that David's heir would sit on the throne of Israel forever ([2 Samuel 7:16](#)). Biblical scholars agree that Jesus is the fulfillment of this covenant—one of the reasons His genealogy is given for both His step-father ([Matthew 1:1–17](#)) and His mother ([Luke 3:23–38](#)). The Jews understood this when they laid down palm branches and their cloaks as Jesus rode into Jerusalem ([Matthew 21:1–17](#)). They expected Him to be a military/political leader that would liberate them from the Romans and make Israel a great nation again. But they didn't understand the nature of Jesus' work at the time was for the New Covenant, not the Davidic Covenant. The 1,000-year reign will be the beginning of Jesus' eternal reign over Israel and the earth ([Revelation 20:4, 6](#)).

The New Covenant (Jeremiah 31:31-34)

The work of the New Covenant—Jesus' death and resurrection to reconcile hearts to God—has been accomplished. But we have not yet seen the complete fulfillment. [Jeremiah 31:33](#) says, “But this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.” [Ezekiel 36:28](#) gives more specifics: “You shall dwell in the land that I gave to your fathers, and you shall be my people, and I will be your God.” [Isaiah 59:20–21](#) explains that this covenant is possible because of the Redeemer, and the reconciliation He provides will last forever. This covenant does not mean that every Jew will be saved. But it does mean that Israel as a nation will worship their Messiah. The Old Testament prophets who spoke of this covenant, including Isaiah, Jeremiah, Hosea, and Ezekiel, all wrote that it will be fulfilled in the future. From their time on, Israel has yet to be an independent nation that worshiped its Messiah ([Romans 9–11](#)). They will be in the 1,000-year reign of Christ.

Other Promises

Those are the covenants God made with Israel that are to be fulfilled in Jesus' 1,000-year reign, but the Bible lists other promises that will be fulfilled, too. God promised Jesus He will make His enemies a footstool, and that Jesus' followers will worship Him freely ([Psalm 100](#)). God promised the nations of the world that they would live in peace with Jesus as their ruler ([Daniel 7:11–14](#)). And He promised creation that the curse would be lifted ([Romans 8:18–23](#)), animals and the earth would be restored to peace and prosperity ([Isaiah 11:6–9](#); [32:13–15](#)), and people would be freed from disease ([Ezekiel 34:16](#)). These, too, will be fulfilled during the 1,000-year reign.

The main purpose of Jesus' 1,000-year reign is to fulfill the prophecies given to Israel and the promises made to Jesus, the nations, and the whole earth. God's covenants were voluntary and one-sided. He promised He would bless Israel and restore the world in specific ways, and He will.

8. Who Will Occupy The Millennial Kingdom?

There will be two distinct groups occupying the Earth during the millennial kingdom—those with glorified bodies, and those with earthly bodies who lived through the tribulation and on into the millennial kingdom. Those with glorified bodies consist of the Church, receiving glorified bodies at the rapture ([1 Thessalonians 4:13-18](#); [1 Corinthians 15:21-23, 51-53](#)), and those who are resurrected after Christ returns to Earth ([Revelation 20:4-6](#)). Those who have earthly bodies can be subdivided into two groups: believing Gentiles and believing Jews (Israel).

In [Revelation 19:11-16](#), we find the return of Jesus Christ to Earth, known as His second coming. The rapture ([1 Thessalonians 4:13-18](#); [1 Corinthians 15:51-53](#)) is an appearing of Christ in the air, not His second coming. I mention this to make a distinction between the rapture and the second coming of Christ. There is no mention in [Revelation 19-20](#) of any kind of rapture event. The implication is that saints who are on Earth when Christ returns will remain on Earth to enter the millennial kingdom in their natural bodies. If the rapture or any kind of event where a living believer receives a glorified body were included in the second coming of Christ to Earth, one would expect to find reference to such a major event in [Revelation 19](#). But no such reference is to be found. The only event that results in believers receiving glorified bodies is found in [Revelation 20:4-6](#) where those who became believers during the Tribulation and were killed because of their faith are resurrected. It is also believed that at this same time Old Testament saints will be resurrected, also receiving glorified bodies (see [Daniel 12:2](#)).

[Matthew 25:31-46](#) is another passage that should be considered. This passage is commonly called the separation or judgment of the sheep and the goats. The sheep and goats refer to righteous and unrighteous Gentiles. Christ will judge the unrighteous Gentiles (goats), and they will be cast into the lake of fire for eternal punishment ([Matthew 25:46](#)) Note: Many will be on earth when Christ return. This will involve both righteous and unrighteous people of whom terrorists (Isis) are not left behind. Therefore, no unbelieving Gentile will survive to live on into the millennial kingdom. The righteous Gentiles, or sheep, will live on into the millennial kingdom. They will give birth to children and will populate the Earth. However, these are not the only ones who will be producing children during the millennial kingdom.

The impression is given that when Christ returns, all Israel will trust in Him ([Zechariah 12:10](#)). They, too, will not receive glorified bodies (as did those who were raptured prior to the tribulation and those resurrected afterward). They also will produce children during the millennial kingdom.

So, believing Gentiles, Israel, and resurrected/raptured believers (all of whom have glorified bodies) will occupy the Earth. It should be noted, however, that believers with glorified bodies will not be reproducing. There is no marriage after this life ([Matthew 22:30](#)).

Children born during the millennial kingdom will have the responsibility of faith in

Christ as all people of past ages have (faith in Christ since His coming; faith in God before—[Genesis 15:2-6](#); [Habakkuk 2:4](#); [Romans 3:20](#)). Unfortunately, not all of the children that are born during the millennial kingdom will come to faith in Christ. Those that do not will be led away by Satan into rebellion against God at the end of the millennial kingdom when Satan is let loose for a short time ([Revelation 20:7-10](#)).

For a further look at this subject (who will live into the millennial kingdom), look also at the following passages: [Isaiah 2:2-4](#); [Zechariah 14:8-21](#); [Ezekiel 34:17-24](#); [Daniel 7:13-14](#); [Micah 4:1-5](#).

9. **Will David Reign With Jesus In The Millennial Kingdom?**

After the [Tribulation](#) and the [Battle of Armageddon](#), Jesus will establish His 1,000-year Kingdom on earth. In [Jeremiah 30](#), God promises Israel that the yoke of foreign oppression would be cast off forever, and “instead, they will serve the Lord their God and David their king, whom I will raise up for them” (verse 9). Speaking of the same time, God says through the prophet Ezekiel, “My servant David will be king over them, and they will all have one shepherd. They will follow my laws and be careful to keep my decrees” ([Ezekiel 37:24](#)). From the prophecies of Jeremiah and Ezekiel, some have concluded that King David will be resurrected during the [Millennium](#) and installed as co-regent over Israel, ruling the Kingdom with Jesus Christ.

Jeremiah’s and Ezekiel’s prophecies should be understood this way: the Jews would one day return to their own country, their yoke of slavery would be removed, their fellowship with God would be restored, and God would provide them with a King of His own choosing. This King would, in some way, be like King David of old. These passages can refer to none other than the long-awaited Messiah, the “Servant of the Lord” (cf. [Isaiah 42:1](#)). The Jews sometimes referred to the Messiah as “David” because it was known the Messiah would come from David’s lineage. The New Testament often refers to Jesus as the “Son of David” ([Matthew 15:22](#); [Mark 10:47](#)).

There are other reasons, besides being the Son of David, that the Messiah is referred to as “David.” King David in the Old Testament was a man after God’s own heart ([Acts 13:22](#)), he was an unlikely king of God’s own choosing, and the Spirit of God was upon Him ([1 Samuel 16:12–13](#)). David, then, is a [type](#) of Christ (a type is a person who foreshadows someone else). Another example of this kind of typology is Elijah, whose ministry foreshadowed that of John the Baptist to the extent that Malachi called John “Elijah” ([Malachi 4:5](#); cf. [Luke 1:17](#); [Mark 9:11–13](#)).

David will be resurrected at the beginning of the Millennium, along with all the other Old Testament saints. And David will be one of those who reign with Jesus in the Kingdom ([Daniel 7:27](#)). However, all believers will rule the nations ([Revelation 2:26–27](#); [20:4](#)) and judge the world ([1 Corinthians 6:2](#)). The apostle Peter calls Christians “a chosen race, a royal priesthood, a holy nation” ([1 Peter 2:9](#)). In [Revelation 3:21](#), Jesus says about the believer who conquers, “I will grant him to sit with me on my throne.” In some sense, then, Christians will share authority with Christ (cf. [Ephesians 2:6](#)). There is some

biblical evidence, as in the Parable of the Ten Minas ([Luke 19:11–27](#)), that individuals will be given more or less authority in the Kingdom according to how they handle the responsibilities God has given them in this age ([Luke 19:17](#)).

Jesus is the King of kings ([Revelation 19:16](#)). Humanly speaking, Jesus is from the Davidic dynasty; but in power, in glory, in righteousness, and in every other way, He is rightly called the Greater David. “The government will be on his shoulders” ([Isaiah 9:6](#)). The Old and New Testaments reveal that the future King during the Millennium and all eternity is Jesus Christ and Him alone ([Jeremiah 23:5](#); [Isaiah 9:7](#); [33:22](#); [Revelation 17:14](#); [1 Timothy 6:15](#)).

10. **Will There Be Animal Sacrifices During The Millennial Kingdom?**

There are several passages in the Old Testament that clearly indicate animal sacrifice will be re-instituted during the millennial kingdom. Some passages mention it in passing as the topic of the millennial kingdom is discussed, passages like [Isaiah 56:6-8](#); [Zechariah 14:16](#); and [Jeremiah 33:15-18](#).

The passage that is the most extensive, giving the greatest detail, is [Ezekiel 43:18-46:24](#). It should be noted that this is part of a greater passage dealing with the millennial kingdom, a passage that begins with [Ezekiel 40](#). In [Ezekiel 40](#), the Lord begins to give details of the temple that will exist during the millennial kingdom, a temple that dwarfs all other temples previously built, even Herod’s temple that was quite large, which existed during the earthly ministry of Christ.

After giving details concerning the size and appearance of the temple and the altar, the Lord then begins to give detailed instruction as to the animal sacrifices that will be offered ([Ezekiel 43:18-27](#)). In chapter 44, the Lord gives instructions as to who will be offering sacrifices to the Lord. The Lord states that all of the Levites will not be offering blood and fat to the Lord due to previous sin; it will be those from the lineage of Zadok (verse 15). Chapters 45 and 46 continue to mention that animal sacrifices will be made.

The primary objection made to the idea of animal sacrifices returning during the millennial kingdom is that Christ has come and offered a perfect sacrifice for sin, and there is therefore no need to sacrifice animals for sin. However, it must be remembered that animal sacrifice never removed the sin that spiritually separated a person from the Lord.

[Hebrews 10:1-4](#) says, “For the Law, since it has only a shadow of the good things to come and not the very form of things, can never by the same sacrifices year by year, which they offer continually, make perfect those who draw near. Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins? But in those sacrifices there is a reminder of sins year by year. For it is impossible for the blood of bulls and goats to take away sins” (NASB).

It is incorrect to think that animal sacrifices took away sins in the Old Testament, and it is incorrect to think they will do so in the millennial kingdom. Animal sacrifices served as object lessons for the sinner, that sin was and is a horrible offense against God, and that the result of sin is death. [Romans 3:20](#) says, “Because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.”

Most premillennial scholars agree that the purpose of animal sacrifice during the millennial kingdom is memorial in nature. As the Lord’s Supper is a reminder of the death of Christ to the Church today, animal sacrifices will be a reminder during the millennial kingdom. To those born during the millennial kingdom, animal sacrifices will again be an object lesson. During that future time, righteousness and holiness will prevail, but those with earthly bodies will still have a sin nature, and there will be a need to teach about how offensive sin is to a holy and righteous God. Animal sacrifices will serve that purpose, “but in those sacrifices there is a reminder of sins year by year” ([Hebrews 10:3](#)).

11. **What Is The Battle Of Armageddon?**

The word “Armageddon” comes from a Hebrew word *Har-Magedone*, which means “Mount Megiddo” and has become synonymous with the future battle in which God will intervene and destroy the armies of the Antichrist as predicted in biblical prophecy ([Revelation 16:16](#); [20:1-3](#)). There will be a multitude of people engaged in the battle of Armageddon, as all the nations gather together to fight against Christ.

The exact location of the valley of Armageddon is unclear because there is no mountain called Meggido. However, since “Har” can also mean hill, the most likely location is the hill country surrounding the plain of Meggido, some sixty miles north of Jerusalem. More than two hundred battles have been fought in that region. The plain of Megiddo and the nearby plain of Esdraelon will be the focal point for the battle of Armageddon, which will rage the entire length of Israel as far south as the Edomite city of Bozrah ([Isaiah 63:1](#)). The valley of Armageddon was famous for two great victories in Israel’s history: 1) Barak’s victory over the Canaanites ([Judges 4:15](#)) and 2) Gideon’s victory over the Midianites ([Judges 7](#)). Armageddon was also the site for two great tragedies: 1) the death of Saul and his sons ([1 Samuel 31:8](#)) and 2) the death of King Josiah ([2 Kings 23:29-30](#); [2 Chronicles 35:22](#)).

Because of this history, the valley of Armageddon became a symbol of the final conflict between God and the forces of evil. The word “Armageddon” only occurs in [Revelation 16:16](#), “Then they gathered the kings together to the place that in Hebrew is called Armageddon.” This speaks of the kings who are loyal to the Antichrist gathering together for a final assault on Israel. At Armageddon “the cup filled with the wine of the fury of [God’s] wrath” ([Revelation 16:19](#)) will be delivered, and the Antichrist and his followers will be overthrown and defeated. “Armageddon” has become a general term that refers to the end of the world, not exclusively to the battle that takes place in the plain of Megiddo.

12. **Why Is God Going To Release Satan After The 1000 Years?**

[Revelation 20:7-10](#), “When the thousand years are over, Satan will be released from his prison and will go out to deceive the nations in the four corners of the earth—Gog and Magog—to gather them for battle. In number they are like the sand on the seashore. They marched across the breadth of the earth and surrounded the camp of God's people, the city he loves. But fire came down from heaven and devoured them. And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.”

As we read these verses, we wonder, “Why will God release Satan at the end of the Millennial Reign of Jesus Christ?” First, we must admit that there are some biblical questions which we cannot answer this side of glory because God has chosen to reserve some mysteries to Himself ([Deuteronomy 29:29](#), [Romans 11:33-36](#)). Yet, as believers, even if we cannot always understand something about God's Word, His will, or His ways, we can be sure that He remains ever faithful, true, and trustworthy, and in light of that our job remains to obey what we do understand as quickly, fully, and well as we are able. Even if we might not be able to answer why God releases Satan, we can suggest some possible reasons and motivations, based on an understanding of the entirety of the Word of God.

At the beginning of the Millennium, only believers will be alive ([Revelation 19:17-21](#)), some who live through the Tribulation Period, and some who come back with the Lord at His second coming. It will be a time of peace unparalleled in history ([Isaiah 2:4](#); [Joel 3:10](#); [Micah 4:3](#)). Jesus will be ruling on the throne of David, imposing a benevolent theocracy on all of His creation. Jesus will ensure that everyone has every need fulfilled, while not tolerating the sin so prevalent in today's society ([Psalm 2:7-12](#); [Revelation 2:26-29](#); [12:5](#); [19:11-16](#)). We can only imagine such a time of “heaven on earth.”

The believers who live through the Tribulation will be mortal. They will live and repopulate the earth during the Millennial Kingdom. Without the devastation of sin taking its toll, we can imagine the population increase during the Millennium will be enormous, almost incomprehensible. All those who are born during the Millennium will enjoy the benefits and blessings of Christ's reign on the earth, but they will still be born with a sin nature, and they will still have to freely repent and believe the Gospel, personally choosing Christ as Savior and Lord.

Yet, at the end of the Millennial Reign, Satan is loosed and is able to deceive a vast multitude to follow him in one final rebellion against the Lord of glory and His saints! It seems that the further humanity gets from the end of the Tribulation and the start of the Millennium, the more they will “take for granted” how good they have it, and some may even harbor doubts about the goodness of God. Even though the number who rebel with Satan are said to be “as the sand of the sea” ([Revelation 20:7](#)), they may still be a minority compared to the number who do not rebel. It will still be a large number of souls who join Satan. Undoubtedly, one of the primary reasons God gives us this picture of what will happen in time is to demonstrate the deep-seated sin nature inherent in all of humanity ([Jeremiah 17:9](#)).

Additionally, God is trying to tell us something about His nature as displayed during the Millennium. His grace and goodness will be on display continually. But at the end of the 1000 years, He will have zero tolerance for rebellion. When it happens, He will show no mercy and offer no "second chances." At that time He will be quick to judge, and the final rebellion of Satan and sinful man will be over in a flash of fire. After this, the final judgment of the dead takes place (the Great White Throne Judgment, [Revelation 20:11-15](#)). Eternity can thus begin with every aspect of sin gone for all time.

Finally, God is trying to reinforce some very important lessons concerning Satan himself, especially for believers. First, that he has been and always will be the enemy of humanity. As God has fixed His love on us, Satan has for us a special hatred. Ever since Satan's fall ([Isaiah 14](#), [Ezekiel 28](#)), he has been the adversary of believers, and he is aptly described as the ultimate deceiver of mankind ([John 8:44](#); [1 John 2:22](#)). All he can give or promise man is death and destruction ([John 10:10a](#)). Satan is also shown here to be a truly defeated foe, and his ultimate doom is certain, along with the doom of all who follow him. God is trying to remind us that Satan is a created being who is powerless before Him ([2 Corinthians 12:7](#)). All this should encourage believers today to take God at His Word concerning our position in Christ with respect to the devil ([Matthew 4:1-11](#); [Luke 4:1-13](#); [1 Corinthians 10:13](#); [2 Corinthians 4:1-7](#); [James 4:6-8](#); [1 John 2:15-29](#); [1 John 4:1-3](#)), especially as we remember this grand truth: "...greater is he that is in you, than he that is in the world" ([1 John 4:4](#)).

13. **What Are Gog And Magog?**

Historically speaking, Magog was a grandson of Noah ([Genesis 10:2](#)). The descendants of Magog settled to the far north of Israel, likely in Europe and northern Asia ([Ezekiel 38:2](#)). Magog seems to be used to refer to "northern barbarians" in general, but likely also has a connection to Magog the person. The people of Magog are described as skilled warriors ([Ezekiel 38:15](#); [39:3-9](#)).

Gog and Magog are referred to in [Ezekiel 38-39](#) and in [Revelation 20:7-8](#). While these two instances carry the same names, a close study of Scripture clearly demonstrates they do not refer to the same people and events. In Ezekiel's prophecy, Gog will be the leader of a great army that attacks the land of Israel. Gog is described as "of the land of Magog, the prince of Rosh, Meshech, and Tubal" ([Ezekiel 38:2-3](#)). Ezekiel's battle of Gog and Magog occurs in the tribulation period, more specifically in the first 3 1/2 years. The strongest evidence for this view is that the attack will come when Israel is at peace ([Ezekiel 38:8, 11](#)). The description from Ezekiel is that of a nation that has security and has laid down its defenses. Israel is definitely not at peace now, and it is inconceivable that the nation would lay down its defenses apart from some major event. When Israel's covenant with the Beast/Antichrist is in effect at the beginning of Daniel's 70th Week (also known as the 7-year tribulation, [Daniel 9:27a](#)), Israel will be at peace. Possibly the battle will occur just before the midpoint of the seven-year period. According to Ezekiel, Gog will be defeated by God Himself on the mountains of Israel. The slaughter will be so great it will take seven months to bury all of the dead ([Ezekiel 39:11-12](#)).

Gog and Magog are mentioned again in [Revelation 20:7-8](#). The duplicated use of the names Gog and Magog in [Revelation 20:8-9](#) is to show that these people demonstrate the same rebellion against God and antagonism toward God as those in [Ezekiel 38-39](#). It is similar to someone today calling a person "the devil" because he or she is sinful and evil. We know that person is not really Satan, but because that person shares similar characteristics, he or she might be referred to as "the devil."

The book of Revelation uses Ezekiel's prophecy about Magog to portray a final end-times attack on the nation of Israel ([Revelation 20:8-9](#)). The result of this battle is that all are destroyed, and Satan will find his final place in the lake of fire ([Revelation 20:10](#)).

It is important to recognize that the Gog and Magog of [Ezekiel 38-39](#) is quite different from the one in [Revelation 20:7-8](#). Below are some of the more obvious reasons why these refer to different people and battles.

1. In the battle of [Ezekiel 38-39](#), the armies come primarily from the north and involve only a few nations of the earth ([Ezekiel 38:6, 15; 39:2](#)). The battle in [Revelation 20:7-9](#) will involve all nations, so armies will come from all directions, not just from the north.
2. There is no mention of Satan in the context of [Ezekiel 38-39](#). In [Revelation 20:7](#) the context clearly places the battle at the end of the millennium with Satan as the primary character.
3. [Ezekiel 39:11-12](#) states that the dead will be buried for seven months. There would be no need to bury the dead if the battle in [Ezekiel 38-39](#) is the one described in [Revelation 20:8-9](#), for immediately following [Revelation 20:8-9](#) is the Great White Throne judgment (20:11-15) and then the current or present heaven and earth are destroyed, replaced by a new heaven and earth ([Revelation 21:1](#)). There obviously will be a need to bury the dead if the battle takes place in the early part of the tribulation, for the land of Israel will be occupied for another 1,000 years, the length of the millennial kingdom ([Revelation 20:4-6](#)).
4. The battle in [Ezekiel 38-39](#) is used by God to bring Israel back to Him ([Ezekiel 39:21-29](#)). In [Revelation 20](#), Israel has been faithful to God for 1,000 years (the millennial kingdom). Those in [Revelation 20:7-10](#) who are rebellious are destroyed without any more opportunity for repentance.

14. Does The Bible Prophecy A One-World Government And A One-World Currency In The End Times?

The Bible does not use the phrase "one-world government" or "one-world currency" in referring to the end times. It does, however, provide ample evidence to enable us to draw the conclusion that both will exist under the rule of the Antichrist in the last days.

In his apocalyptic vision in the Book of Revelation, the Apostle John sees the "beast," also called the Antichrist, rising out of the sea having seven heads and ten horns ([Revelation 13:1](#)). Combining this vision with Daniel's similar one ([Daniel 7:16-24](#)), we

can conclude that some sort of world system will be inaugurated by the beast, the most powerful “horn,” who will defeat the other nine and will begin to wage war against Christians. The ten-nation confederacy is also seen in Daniel’s image of the statue in [Daniel 2:41-42](#), where he pictures the final world government consisting of ten entities represented by the ten toes of the statue. Whoever the ten are and however they come to power, Scripture is clear that the beast will either destroy them or reduce their power to nothing more than figureheads. In the end, they will do his bidding.

John goes on to describe the ruler of this vast empire as having power and great authority, given to him by Satan himself ([Revelation 13:2](#)), being followed by and receiving worship from “all the world” (13:3-4), and having authority over “every tribe, people, language and nation” (13:7). From this description, it is logical to assume that this person is the leader of a one-world government which is recognized as sovereign over all other governments. It’s hard to imagine how such diverse systems of government as are in power today would willingly subjugate themselves to a single ruler, and there are many theories on the subject. A logical conclusion is that the disasters and plagues described in Revelation as the seal and trumpet judgments (chapters 6-11) will be so devastating and create such a monumental global crisis that people will embrace anything and anyone who promises to give them relief.

Once entrenched in power, the beast (Antichrist) and the power behind him (Satan) will move to establish absolute control over all peoples of the earth to accomplish their true end, the worship Satan has been seeking ever since being thrown out of heaven ([Isaiah 14:12-14](#)). One way they will accomplish this is by controlling all commerce, and this is where the idea of a one-world currency comes in. [Revelation 13:16-17](#) describes some sort of satanic mark which will be required in order to buy and sell. This means anyone who refuses the mark will be unable to buy food, clothing or other necessities of life. No doubt the vast majority of people in the world will succumb to the mark simply to survive. Again, verse 16 makes it clear that this will be a universal system of control where everyone, rich and poor, great and small, will bear the mark on their hand or forehead. There is a great deal of speculation as to how exactly this mark will be affixed, but the technologies that are available right now could accomplish it very easily.

Those who are left behind after the [Rapture](#) of the Church will be faced with an excruciating choice—accept the mark of the beast in order to survive or face starvation and horrific persecution by the Antichrist and his followers. But those who come to Christ during this time, those whose names are written in the Lamb’s book of life ([Revelation 13:8](#)), will choose to endure, even to martyrdom.

15. **Does the Bible say that an increase in technology is a sign of the end times?**

Many people over the years have proposed that there would be an increase in technology as the end times approach. Among those espousing this view were renowned scientists Isaac Newton and Francis Bacon. On the frontispiece of Bacon's *Instauratio Magna*, ships of learning were depicted passing by the limits of human knowledge, with a quote in Latin from [Daniel 12:4](#). In more recent times, this belief has been supported in books like *Future Shock* by Alvin Toffler and *The Bible Code* by Michael Drosnin.

In *Future Shock*, first published in 1970, Toffler described the results of the rapid advancement of technology he had observed in the 1950s and 1960s. As technology brought ever faster changes in society, certain people were left on the sidelines, unable to cope with the speed of change. That stress and disorientation in people was dubbed “future shock.” Toffler did not attempt to use the Bible in his work, but the concept of future shock was alluded to in works like Hal Lindsey's *Late Great Planet Earth*, which was also published in 1970. Mr. Lindsey has made frequent mention of [Daniel 12:4](#) as a prophecy of this rapid technological advance.

The Bible Code was based on the work of Eliahu Rips and others, who proposed that the history of all mankind was encoded in the text of the Torah and could be found by the process of “equidistant letter sequencing” or ELS. This concept was first proposed by Rabbi Bachya ben Asher in the 13th century, a man who is recognized as introducing the use of Kabbalah (Jewish mysticism) into the study of the Torah. According to this theory, the Hebrew word for “computer” is encoded in [Daniel 12:4](#), thus giving apparent confirmation that technology would indeed have exponential advances with the advent of computers.

With this background information, we are still left with the question, “Does the Bible say that an increase in technology is a sign of the end times?” The short answer is “No.” Working backwards through the previous information, the concept of ELS has been heavily debated in both academic and religious circles. Intriguing discoveries have been made, but the methods by which they appear are suspect at best. The concept proposed by Rabbi ben Asher is related more to divination than to Bible study, and God condemns any method of discerning hidden knowledge ([Deuteronomy 18:10,14](#)).

But, as Toffler observed, there certainly has been an exponential increase of technology, and it appears to be gaining ground even more quickly. So what does the Bible have to say on this matter? Let's take a look at the text in question, [Daniel 12:4](#), “But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.” Daniel was told that the meaning of his prophecy would be sealed until the time of its fulfillment was near. The majority of Bible scholars through the ages have understood the last two phrases to reference the prophecy itself. Jamieson, Fausset, and Brown's critical commentary (published 1871) identified the meaning as scrutinizing every page to discover God's purposes in the events foretold. John Darby translated the passage “many shall diligently investigate,” and Samuel Tregelles rendered it “many shall scrutinize the book from end to end.” Matthew Henry's Commentary (c. 1700) said, “Then this hidden treasure shall be opened, and many shall search into it, and dig for the knowledge of it, as for silver. They shall run to and fro, to enquire out copies of it, shall collate them, and see that they be true and authentic. They shall read it over and over, shall meditate upon it, and run it over in their minds.”

Many passages of Scripture refer to what will happen at the end of the age, but no other passage seems to deal with increasing knowledge or technology as a sign for us. A greater sign is the advancement of the gospel which Jesus spoke of in [Matthew 24:14](#) and

which He commanded us to proclaim in [Matthew 28:19-20](#). God's goal for mankind isn't to advance as far as we can or to know all we can discover, but rather that all should come to repentance ([2 Peter 3:9](#)).

16. Does the Bible say the United Nations will have a role in the end times?

Many believe the formation of the United Nations was a key development relating to biblical prophecy of the end times. The United Nations is not mentioned by name in the Bible, and neither is its predecessor, the League of Nations; of course, that does not mean it is not symbolically suggested in prophecy. The possibility of a one-world government has come and gone constantly over the past 2,000 years since John wrote the book of Revelation. As the United Nations has gained more power, it has provided fodder for various conspiracy theories. At the same time, the rise of the UN is a valid field of study for students of prophecy and for anyone anticipating the New World Order.

A one-world or [global government](#) is predicted in Daniel and Revelation. It will come after the rise of a confederation of ten nations or regions ([Revelation 13:1](#); [Daniel 7:16–24](#); [Daniel 2:41–42](#)). One member of the confederation will displace three of the other members, subdue the others, and rule over all, led by the satanically empowered [Antichrist](#). It is this confederation of ten nations that is most often connected with the United Nations. If this connection is correct, it may be that the UN or a similar group is mentioned, indirectly, in the Bible, but there is no way to be completely sure before the Antichrist makes his appearance.

Another prophecy that some people connect with the United Nations is found in [Revelation 17–18](#). There, “Babylon the great” or the “[Whore of Babylon](#)” is condemned. The first mention of Babel is in [Genesis 11](#), the story of the [Tower of Babel](#). The building of the tower was mankind’s first attempt at “world government” in defiance of God. Babylon the Great in the end times is a similar conglomeration of nations attempting to unite against God. This could be the United Nations or the European Union or some other, yet-to-be-identified bloc of countries associated with the Antichrist. The fact that this evil world system is called a “mystery” ([Revelation 17:5](#)) indicates that we do not know all the details yet.

It should be noted that the [Jehovah’s Witnesses](#) were quick to denounce the formation of the League of Nations. In 1919 the second president of the [Watchtower Society](#) condemned both the League and any person who supported it. They did the same when the United Nations was created, passing a resolution condemning it in 1963. Jehovah’s Witnesses believe that the UN is the “image of the beast” of [Revelation 13:1–18](#) and the “abomination of desolation” mentioned in [Matthew 24:15](#), although there is no clear hermeneutical evidence for either interpretation.

There are many international events which could be interpreted as the fulfillment of various apocalyptic prophecies in the Bible. However, we should be careful not to jump to conclusions. Throughout history there have been major international threats, possibilities of global totalitarian governments, and proud, out-of-control leaders. It may appear that our current situation is more likely to fulfill prophecy than past situations, and

we can more clearly “see the Day approaching” ([Hebrews 10:25](#)). But until we see Christ, we must trust God and continue our efforts to spread the good news of His [Kingdom](#) with the resources we have been given.

17. **What Is Going To Happen According To End Times Prophecy?**

The Bible has a lot to say about the end times. Nearly every book of the Bible contains prophecy regarding the end times. Taking all of these prophecies and organizing them can be difficult. Following is a very brief summary of what the Bible declares will happen in the end times.

Christ will remove all born-again believers from the earth in an event known as the rapture ([1 Thessalonians 4:13-18](#); [1 Corinthians 15:51-54](#)). At the judgment seat of Christ, these believers will be rewarded for good works and faithful service during their time on earth or will lose rewards, but not eternal life, for lack of service and obedience ([1 Corinthians 3:11-15](#); [2 Corinthians 5:10](#)).

The Antichrist (the beast) will come into power and will sign a covenant with Israel for seven years ([Daniel 9:27](#)). This seven-year period of time is known as the “tribulation.” During the tribulation, there will be terrible wars, famines, plagues, and natural disasters. God will be pouring out His wrath against sin, evil, and wickedness. The tribulation will include the appearance of the four horsemen of the Apocalypse, and the seven seal, trumpet, and bowl judgments.

About halfway through the seven years, the Antichrist will break the peace covenant with Israel and make war against it. The Antichrist will commit “the abomination of desolation” and set up an image of himself to be worshipped in the Jerusalem temple ([Daniel 9:27](#); [2 Thessalonians 2:3-10](#)), which will have been rebuilt. The second half of the tribulation is known as “the great tribulation” ([Revelation 7:14](#)) and “the time of Jacob’s trouble” ([Jeremiah 30:7](#)).

At the end of the seven-year tribulation, the Antichrist will launch a final attack on Jerusalem, culminating in the battle of Armageddon. Jesus Christ will return, destroy the Antichrist and his armies, and cast them into the lake of fire ([Revelation 19:11-21](#)). Christ will then bind Satan in the Abyss for 1000 years and He will rule His earthly kingdom for this thousand-year period ([Revelation 20:1-6](#)).

At the end of the thousand years, Satan will be released, defeated again, and then cast into the lake of fire ([Revelation 20:7-10](#)) for eternity. Christ then judges all unbelievers ([Revelation 20:10-15](#)) at the great white throne judgment, casting them all into the lake of fire. Christ will then usher in a new heaven and new earth and the New Jerusalem—the eternal dwelling place of believers. There will be no more sin, sorrow, or death ([Revelation 21-22](#)).

18. **What Is The Second Coming Of Jesus Christ?**

The second coming of Jesus Christ is the hope of believers that God is in control of all things, and is faithful to the promises and prophecies in His Word. In His first coming,

Jesus Christ came to earth as a baby in a manger in Bethlehem, just as prophesied. Jesus fulfilled many of the prophecies of the Messiah during His birth, life, ministry, death, and resurrection. However, there are some prophecies regarding the Messiah that Jesus has not yet fulfilled. The second coming of Christ will be the return of Christ to fulfill these remaining prophecies. In His first coming, Jesus was the suffering Servant. In His second coming, Jesus will be the conquering King. In His first coming, Jesus arrived in the most humble of circumstances. In His second coming, Jesus will arrive with the armies of heaven at His side.

The Old Testament prophets did not make clearly this distinction between the two comings. This can be seen in [Isaiah 7:14](#), [9:6-7](#) and [Zechariah 14:4](#). As a result of the prophecies seeming to speak of two individuals, many Jewish scholars believed there would be both a suffering Messiah and a conquering Messiah. What they failed to understand is that there is only one Messiah and He would fulfill both roles. Jesus fulfilled the role of the suffering servant (Isaiah chapter 53) in His first coming. Jesus will fulfill the role of Israel's deliverer and King in His second coming. [Zechariah 12:10](#) and [Revelation 1:7](#), describing the second coming, look back to Jesus being pierced. Israel, and the whole world, will mourn for not having accepted the Messiah the first time He came.

After Jesus ascended into heaven, the angels declared to the apostles, "'Men of Galilee,' they said, 'why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven'" ([Acts 1:11](#)). [Zechariah 14:4](#) identifies the location of the second coming as the Mount of Olives. [Matthew 24:30](#) declares, "At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory." [Titus 2:13](#) describes the second coming as a "glorious appearing."

The second coming is spoken of in greatest detail in [Revelation 19:11-16](#), "I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war. His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself. He is dressed in a robe dipped in blood, and his name is the Word of God. The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean. Out of his mouth comes a sharp sword with which to strike down the nations. 'He will rule them with an iron scepter.' He treads the winepress of the fury of the wrath of God Almighty. On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS."

19. What Is The Meaning Of The Valley Of Dry Bones In Ezekiel 37?

Ezekiel's vision of the valley of dry bones ([Ezekiel 37:1-14](#)) came to him after God had directed him to prophesy the rebirth of Israel in chapter 36. God announced, through the prophet, that Israel will be restored to her land in blessing under the leadership of "David, My servant [who] shall be king over them" ([Ezekiel 37:24](#)), clearly a reference to the future under Jesus Christ the Messiah, descendant of David ([Isaiah 7:14](#); [9:6-7](#); [Luke](#)

[1:31–33](#)). However, this promise seemed impossible in light of Israel’s present condition. She was “dead” as a nation, deprived of her land, her king, and her temple. She had been divided and dispersed for so long that unification and restoration seemed impossible. So God gave Ezekiel the vision of the dry bones as sign.

God transported Ezekiel—probably not literally, but in a vision—to a valley full of dry bones and directed him to speak to the bones. Ezekiel was to tell the bones that God would make breath enter the bones and they would come to life, just as in the creation of man when He breathed life into Adam ([Genesis 2:7](#)). Ezekiel obeyed, the bones came together, flesh developed, skin covered the flesh, breath entered the bodies, and they stood up in a vast army. This vision symbolized the whole house of Israel that was then in captivity. Like unburied skeletons, the people were in a state of living death, pining away with no end to their judgment in sight. They thought their hope was gone and they were cut off forever. The surviving Israelites felt their national hopes had been dashed and the nation had died in the flames of Babylon’s attack with no hope of resurrection.

The reviving of the dry bones signified God’s plan for Israel’s future national restoration. The vision also, and most importantly, showed that Israel’s new life depended on God’s power and not the circumstances of the people. Putting “breath” by God’s Spirit into the bones showed that God would not only restore them physically but also spiritually. The Israelites residing in the Holy Land today are not the fulfillment of this prophecy. It will be fulfilled when God re-gathers believing Israelites to the land ([Jeremiah 31:33](#); [33:14–16](#)) and Christ returns to establish His Millennial Kingdom ([Matthew 24:30–31](#)).

20. **What Is The Revived Roman Empire?**

The term *Revived Roman Empire* (which is not used in Scripture) refers to a powerful government predicted in biblical prophecy. This regime will rise to power and dominate the world during the end times. According to various interpretations of the books of [Daniel](#) and [Revelation](#), the Revived Roman Empire is either a generic world political system or a specific nation under a specific ruler. Various interpreters have centered this empire in Rome itself, in Turkey, or in the Middle East.

The Revived Roman Empire is commonly associated with the fourth beast of Daniel chapter 7. This beast is described as “terrifying and frightening and very powerful” ([Daniel 7:7](#)). This ten-horned beast is a prophetic picture of the Roman Empire (verses 19–24), but, as Daniel watches, a little horn rises from the beast, with “eyes like the eyes of a human being and a mouth that spoke boastfully” (verse 8). This final horn is the [Antichrist](#), who will somehow be connected with the Roman Empire. Since the Roman Empire has been defunct since the fifth century, we expect it to be “revived” in some way to fulfill the end-times’ prophecies.

The Revived Roman Empire has also been linked to the fifth and final kingdom mentioned in Daniel chapter 2 ([Daniel 2:41–43](#)). This passage concerns Nebuchadnezzar’s dream of an image made of various metals. The iron legs represent the Roman Empire, and the feet made “partly of iron and partly of baked clay” ([Daniel 2:33](#)) represent the final world empire. The fact that it shares the element iron with the fourth

kingdom suggests a connection to Rome, and the ten toes could imply a ten-nation confederacy (matching the ten horns in [Daniel 7:20](#)) led collectively by a single powerful ruler.

Other commentators point to Revelation chapter 13, which describes a beast coming from the sea having ten horns and seven heads ([Revelation 13:1](#)). This depiction connects it to the fourth beast of [Daniel 7](#), which also has ten horns. Revelation describes this government as “blasphemous” (verse 1) and tyrannical, requiring absolute submission in financial, spiritual, and political matters (verses 4–8). The global power this nation wields is given to it by Satan (verse 2). In this context, the symbols are more easily interpreted as references to a particular ruler and a particular political empire yet to come, rather than some figure of prior history.

Speculation about the exact nature of the Revived Roman Empire can be interesting, but we must remember to keep the right perspective. Our primary focus as Christians is supposed to be spreading the gospel, not trying to identify the Antichrist. In particular, we should realize that what’s written about the Revived Roman Empire in the Bible is not very extensive, and we can’t go beyond what’s written ([1 Corinthians 4:6](#)). We know the Antichrist is coming, and we know he will have some connection to the ancient Roman Empire, possibly through ancestry, geography, or the structure of his government. We can read the signs of the times ([Matthew 16:3](#)), but we don’t know enough to be dogmatic in the details.

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