



Cover Page To:

Chapter

Twenty Three

of 24 Chapters

The Creator's Window

Viewing Global Change,
Universal Timelines & The Promise

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Note, technological and political developments, among other topics, have undergone **recent change** and made stunning advancements that are yet to be captured here. For example, when this book project was started, the Internet was in its infancy. The rapid advances in the global communications systems alone is worthy of note in the Creator's Window. So, in some places you may fill in certain logical gaps as you read by simply thinking of and integrating your understanding of current events.

The purpose of the Creator's Window fits within the larger scope of WindowView.org. To better understand how all this fits within the window's holistic view, we encourage a visit to the WindowView web site. Moreover, an outline for the entire writing project, of which this document is only one part, can be best appreciated by reading the outline for the Creator's Window at the web site. Please reserve your assessment of this presentation until you examine the outline for its larger context.

WindowView.org is a thought resource that entertains a larger perspective based on **Origins (as related through scientific evidence and a look at the Scriptures that identify a beginning to our universe), to current **Global Changes** (which you are familiar from reading the nightly news), **Time Lines** (based on science, human history in general, and biblical projections), and finally the role of a specific **People Group** that has been an intended messenger... one group that is meant to shine a light on the path ahead of all humanity. Sounds like a tall tale? Well, you are living today with all the evidence that is used here... come see how it looks through the Window's View!**

Look, discern, then decide for yourself what it all means to you personally!

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XXIII -- UNIVERSAL TIMELINE

Two distinct, ever emerging, window perspectives head along timelines toward similar conclusions. Is this merely coincidence at work? Perhaps, but one finds a central strand of wisdom woven throughout this view. There, the weave presses seemingly unrelated, natural and God-natural, threads into one logical fabric. Remember, when you grew, the unfamiliar world was eventually sewn into trusted knowledge. Indeed, combining diverse segments of the view into a holistic panorama challenges our sense of what is normal. Without imagining information, I look for the seam joining science and Scripture. This endeavor however makes the window view extremely broad. With so much to see, I am restricted to tell what I can in a few words. Remember also, the main sequence explored here along a Universal Timeline is studied elsewhere in other ways.⁶⁶ Thus far, through this window, you have witnessed global change, developments within the expanding Universe, and a direction indicated by a specific '70 week' timeline. All this brings us to the point of assembling these pieces end to end.

Think of the window as divided in two—much like looking at the forest below and the clouds above—where you see both a stage set in the heavens and another on Earth. The timeline concentrates on beings in both places, but the focus of those above generally looks to one central geographic location on Earth. The view is universal and global, but the biblical script presents symbols and references specific to a chosen cast. Watch carefully because humanity's

⁶⁶ This chapter is the product of a number of sources, cited elsewhere—see footnotes and references—with the biblical sequence based on A. Fruchtenbaum's book, *The Footsteps of Messiah*. You are encouraged to read his book because my writing is intended to be an first step toward more complex studies.

entire being is linked by a universal theme and through events experienced by these chosen few. As time progresses, the stages—above and below—merge into one reality. This is intuitively contrary to the physical dimensions we know. However, what captivates my attention—making the story-like nature a literal reality in our time—are the future's clearly identifiable milestones. Let me see what lies ahead and I will watch carefully. That past events were foretold is not amazing to me, but provide one milestone for tomorrow and the timeline's self-evident proof heightens my expectations for other events yet to come. The Universal Timeline provides several such milestones for your consideration.

When someone speaks of *apocalypse*, do you understand them to mean a process that reveals? This word means revelation. The window has already shown an awful and horrific side to a biblical timeline, or of humanity's present exploitation on Earth, but my intention is to reveal an often overlooked or misunderstood plan. This story line challenges us to listen as a child, but integrate truth with intellect and heart. I intend to work completely past apocalyptic doom and gloom to unmask critical components of the timeline's full message. If this information is truthful, the story will—in your lifetime—authenticate itself. Let us return to the window to identify components of the Universal Timeline and to align specific past and present developments with the future.

Getting Started

Creation, as described in Part Two, initiates the timeline. The Earth enters the view about 4 or 5 billion years BCE. To the naturalist's view of Earth, I add the heavenly stage and the beings found there. I previously introduced the Creator and an Anointed One—whose origin precedes time within the

Universe. Others, including a second anointed figure, arch-angels, and angels, fill the stage above. In simple terms, both anointed figures were created with perfection. The One stayed true to the Master's plan and the other found universal freedom permits possibilities beyond the Creator's stewardship guidelines. That anything is possible puts the second anointed being in an adversarial role—and thus we have the Adversary. Thinking back to the theories describing the physical Universe, I picture the heavenly stage set within the perfect symmetry and extra-dimensional reality that lie outside our human experience. The anointed figures are permitted a presence in the Universe. In fact, the Adversary is given the Earth as a domain, and his influence is ever present here. Elsewhere, the Anointed One momentarily steps into and out of our physical domain. This is the Jewish Messiah's first appearance. His departure leaves a void now occupied by the Creator's Holy Spirit. The earthly presence of this holy figure presently restrains the Adversary from a more active role on Earth. These are the characters that I see in the upper window. They are like a gallery watching every movement played throughout human history. At appointed times, actions above relate to interactions below.

The stage below was established when a juvenile ball of energy and matter was carved out space and time. There is no mysticism in the physics of the cosmos—it is simply wonderful enough as it is. One eon after another collected energy into matter, stars into galaxies, and order from expanding asymmetry. A barren earth was clothed with gases, water, and primitive life preparing the innermost stage for more complex life forms. The wisdom from without was expressed within. In this context time will undo any objections from the scientific literalists who say life is merely the product of chance. In my more whimsical moments, I love to remember that I am only a container

made of energy. Matter is an illusion of sorts, it holds together the bodily place for soul and spirit. My vessel—specifically designed, apart from all other creatures on Earth—holds spirit. This is how I am made in his image (Genesis 1: 26,27). Control of the spirit nature within each human determines one's destiny along the timeline. Thus, on the Earth, physics is the stage crew, and every aspect of history is played by electromagnetic beings confined to three spatial dimensions and time.

The timeline's first segment appears in Plate XI-a. No dates are given here because as science has shown for the Universe and elsewhere for existence of man-like creatures on Earth, human perceptions of former events may be more accurately sequenced than dated. If Adam and Eve represent a certain creation of intellectually capable beings, then perhaps these two were placed in time about six thousand years ago. Further, the spirit nature may distinguish us from other hominid prototypes. At this early point you might think of testing the following hypothesis: 'The timeline's end will prove its means.' If the timeline is accurate its future steps are more critical than archeology or technical interpretations of the past.

Advancing With Promises

ETERNITY PAST
CREATION / Big Bang 'Asymmetry'
Innocence (Genesis 1-3) <i>Edenic Covenant</i> (Gen. 1:1-2:17)
Conscience (Gen. 4:1-8:14) The Fall <i>Adamic Covenant</i> (Gen. 3:1-19) Cain kills Abel (Gen. 4:8-15)
Civil Government (Gen. 8:15-11:32) Flood / <i>Noahic Covenant</i> (Gen. 6:1-8:19; 9:1-17) Tower of Babel (Gen. 11:1-9)
Promise (Gen. 12:1- Exodus 18:27) Call of Abraham <i>Abrahamic Covenant</i> (Gen. 12:1-3; 15:18) Abraham offers Isaac (Gen. 22) Jacob and sons in Egypt (Gen. 46) Plagues then Exodus from Egypt (Ex. 7:14-10; 14)
Plate XI-a

Moving on, once the Earth's environment achieved a balanced state, the early biblical stories recount creation of intelligent beings—Adam and Eve—in innocence. An Edenic Covenant (the Creator's first promises are summarized in Appendix B) established a foundation for life and stewardship for generations to follow. When the Adversary enters, first deceiving the woman, and then tempting the man with the fruit of knowledge, innocence is lost and the original covenant is amended (Adamic Covenant, Appendix B).

'And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil.' (Genesis 2:9, NKJV)

At this transition, humanity is illuminated by all things possible, knowledge brings consequence, for better or worse, and consciousness brings sorrows, curses, and personal timelines ending with death. Disobedience to the Creator's original plan weaves a sinful nature into the fabric of every human existence. Deny or deal with sin, either way this is a fact of life. Conquering sin, to find life beyond present dimensions, is a central underlying theme

established here. An early promise, made in the Garden of Eden, foretells a Redeemer who one day provides victory in place of sin and eventually ends the Adversary's reign over humankind. This first biblical promise of Messiah initiates a human age in the presence of sin.⁶⁷ The end of the age comes with the Adversary's demise, reconciliation between the Creator and created, and a victory over sin.

Stepping further along, still concentrating on the interaction between the Anointed One and the Adversary, brings us to Noah and judgment by flood. On the surface, humanity fills the Earth with disobedience. The cause for this lurks behind the scenes where the Adversary has sent his kind to seduce humanity in an attempt to block Messiah's future earthly appearance. That humanity is polluted by the Adversary's seed brings the Creator's judgment and another covenant (Noahic Covenant, Plate XI-a, and Appendix B). Eight humans are saved in the famous Ark with all its precious living cargo.⁶⁸ Most every child knows the story of the animals who, by entering the Ark two by two, survive the global flood. I think of this as the Creator's first gesture to preserve and protect *biodiversity*. This saving act implies a decree stating all species are to survive in spite of the human dilemma. The Ark is actually a wonderful *type* representing *salvation* during times of trial and *tribulation*. Those in the Ark are saved, set apart, by the grace of God. The raging waters

⁶⁷ 'And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.' (Genesis 3:15, KJV) The identification of the seed of the woman is a reference to the virgin birth of the Messiah. Enmity identifies the opposing roles of Messiah and Satan, the Adversary, and 'bruise' signifies the eventual death of the Adversary.

⁶⁸ The number eight, in biblical terms, represents *beginnings*. Here, Noah and his family members represent a new beginning for humans in the absence of the Adversary's previous misdeeds.

of the flood depict universal judgment that sweeps the earth. The Noahic Covenant builds on a progressive foundation established by previous covenants. Here, civil government is added, subduing civil chaos, and humanity once again rebuilds its population on Earth.

The single most important timeline theme is the Creator's desire for relationship with his created. After creation, all subsequent developments contribute to an evolution of relationship, first in the garden, later in the character exhibited by Noah, and next in the establishment of a human patriarch. To this point all humans are Gentile, of the world, and dispersed among nations. In fact, the tower of Babel appears as a symbol for the root of *cultural diversity*. Today, languages and customs separate the human family, creating differences, unique human resources, and, unfortunately, seeds for conflict. Among all people, the Creator chose one man, Abram, to initiate a new relationship. His descendants initiate a living testimony to communicate the Creator's desire and will for humanity's corporate future. This man's faith launched a Chosen People who, as his descendants, were heirs to the testimony of relationship with the Creator. Abram was given a new name, Abraham, and he plus his descendants, those today known as the Jewish people, were promised a land yielding a national identity—Israel (Plate XI-b). The importance of the new Jewish mission centers on *an invitation to all people, from all nations, to join in relationship with the Creator*. You might stop to review how life today hardly reflects this Divine intention. The window soon reveals the exact nature of this problem—resulting from a nation's sin—and later shows the solution to this present dilemma. The Jewish example is a living pattern created to sustain proof of the Universal Steward's plan for humanity beyond the end of this age. But to that end point, Jews and Gentiles

are a responsible joint-party—given choice and guidance—to determine a corporate human destiny. There is no challenge if the Creator were to

take the wheel and steer the exercise by his will alone.

The relationship between the Creator and the Jewish people is developed further through times of exile in and escape from Egypt. The exodus period was marked by a most significant event, the Mosaic Covenant, which presents commandments and ordinances for civil and religious life. Again, the focus is on the Jews, but this *type*, offers humanity equity and access to the God-human relationship. The Law establishes a model system putting sin in context with daily life. Israel, living by the Law, is bound to specific guidelines. Among the religious practice is animal sacrifice

which covers sin. One perfect lamb sacrificed and you're covered, at least for a while, and more sacrifices follow. Future events never eliminate sin nor the Law, but the manner in which sin is addressed, and the need of animal sacrifice, changes when the Jewish Messiah introduces a covenant that provides forgiveness and grace in place of sin.

Law (Ex. 19:1 - Acts 1:26)
Giving of the Law
<i>Mosaic Covenant</i>
(Ex. 19:1-31:18; 19:25*)
1,490 BCE
<i>Palestinian Covenant</i>
(Deuteronomy 30:1-10)
1,450 BCE
<i>Davidic Covenant</i>
(2 Samuel 7:16)
1,040 BCE
Kingdom of Israel Divided
931 BCE
Assyrian Captivity
(2 Kings 17:6, 23-25)
722 BCE
Babylonian Captivity
606 BCE
Return under Zerubbabel
536 BCE
Decree of Artaxerxes
Rebuilding of Jerusalem and Temple
(Nehemiah 2:1-8)
444 BCE
Temple restored by Maccabees
164 BCE
Qumran Community

Plate XI-b

A King's Covenant

Advancing on, the Davidic Covenant (Plate XI-b) introduces a special quality to the Universal Timeline. Promises given here are truly futuristic. King David's own family lineage would lead to Messiah. David represents a type for a Messianic king and kingdom to follow the present age. Furthermore, King David's example demonstrates how the invasion of sin, even the most grievous forms including murder and adultery, is overcome by this man's faithfulness to the *God who continues to seek relationship with us*. Within the Scriptures there are examples of sin affecting individuals and elsewhere involving a larger corporate, *national*, body of persons. In the latter case, judgment falls on the entire population. Also, there are two classes of offense: 1) sins against Heaven, and 2) sins against Creation. Offend God and all Heaven takes notice. Insult the land and the consequences are immediate. In times leading to captivity in Babylon, Israel's corporate sin violated the principle of sabbath rest for the land. The seventy years of Babylonian captivity represent judgment for this corporate sin against creation. During Israel's captivity, the land received its rest.

Later in their history, the Jews commit the other type of corporate sin, causing their dispersion from the land—and this is described further in the next section. Only in recent time have the Jews returned to Israel. Dr. Fruchtenbaum demonstrates the return of the Jews is presently in preparation for judgment, and thus is a secular and not a religious action.⁶⁹ As you will see, later along the timeline, a spiritual regeneration of Israel follows this initial return to the land. The timeline process heals the wound left by a prior corporate sin against Heaven. In the meantime, as already described, Daniel

⁶⁹ *Ibid.*, A. Fruchtenbaum, page 65.

recorded prophecy concerning the 'seventy week' timeline. The Jews who read Daniel's writings before Messiah's appearance anticipated specific events to come. The Messiah was foretold in a two-fold prophecy. The former portion was understood by the Maccabees who, after the wrath of Antiochus Epiphanes, played a significant preparatory role by consecrating the Jewish Temple. As a result of their actions, the stage below was set for a visitation from above.

Good News Covenant

The next covenant, foretold by Jeremiah, is also the last (Jeremiah 31: 30-34). The Messianic presence provided a teacher and prophet who installed and emphasized the importance of this New Covenant. The Anointed One performed miracles to authenticate his station in life, on earth, and in the heavens. Anyone who clearly understood Daniel's writings also knew the Messiah would only visit a short while. He came to first play a servant's role—as described by Isaiah 53. But a corporate sin, against God, was clearly made when the first century Jewish Pharisees and corporate (Israeli) leadership ***rejected the Messiah***. A few men stood as testimony for a corporate unbelief that continues today. Intelligent beings, with sufficient evidence to illuminate the Messiah's identity, could not accept what they saw. They expected a Davidic, kingly, conquering Messiah. But Jesus, as a man, was simply plain. His acts of authentication were insufficient to sway stubborn egos. For this reason, after the Anointed One's life was cut off, the Jewish people encountered the Roman flood that purged the land of its people and destroyed the city and Temple. Insult the land and be captive for decades, but insult God, and the chaos of dispersion lasts centuries. One must not confuse the corporate sin with that of present day individuals. Each Jew and Gentile

presently has an independent choice allowing acceptance of a personal relationship with Messiah. The theme of the corporate sin represents a larger issue that is resolved later. Messianic Jews become a distinct group who will exit the timeline and thus depart the corporate example. A sad retrospective reflects how a Jewish people were made for a special relationship and called as an example. Then, for nearly two-thousand years historical events misdirected them from their intended gospel mission.

Ironically, the New Covenant, revealed in the Gospels (the good news), might have redefined the Jewish corporate mission. But only *individuals*—the Jewish apostles and faithful Messianic believers—created an enduring link between Messiah, the last of the covenants, and all people on Earth. The exact nature and testimony of the Qumran community is lost—with the exception of Paleographer and Archaeologist's speculations. Truths in the scrolls still await public declaration. Judaism, without a Temple and its tradition, spilled into synagogues and the present rabbinical practice. The events of the early first century muddied the streams of belief while Hebrew-Christians escaped the Roman siege only to witness a million countrymen die by the sword (Plate XI-c). The corporate Jewish rejection of the Messiah scattered Israel to the four corners of the globe. Through time, the gospel was assimilated by Gentiles who quickly outnumbered the Jewish membership in a growing Messianic community. A horrible irony next arises in history as Jews are persecuted in the name of their Messiah. The Adversary is always at work. Ignorance and twisted history kept a Chosen People apart from their New Covenant truths. How can one say a man converts when he accepts that which was already his own? The real Messianic question asks the heart to turn toward God. This defines redemption. As John states: 'salvation is of the Jews' (John 4: 22).

Because human activity historically ignores God's will, I had to learn of the Gospels from Gentiles. Unfortunately, God's invitation bearers were physically and intellectually scattered in geographic chaos and confusion. How could one expect this divided House—Israel—to function as the example? (Matthew 12: 25)

At this point, the timeline is anchored to several key events. The Messiah arrives as foretold by the prophets. He is of the house of David, born of a virgin, fits Daniel's timeline, and comes first as a servant to guide Israel with an important new message. He authenticates his position and authority with miracles that defy ordinary physics, yet he is rejected by a vain leadership. Upon completing his teaching ministry, this figure willingly gives himself to die so that his body and blood replace all future sacrifice. This is the new basis for forgiveness of sin. In an act of literal death, the Anointed One bore the sins of the world and sealed the New Covenant. Later, Jewish hands put the physical body in a shroud, laid him to rest in a cave, and rolled a monolithic stone over the tomb's passageway. Just as Jonah was hidden three days, so too the Messiah fulfilled a Jonah-specific prophecy, which he publicly stated before the very Pharisees who rejected him.⁷⁰ The Messiah paid a life-price to purchase and arrange a body of believers who would follow in the way of the New Covenant. Having addressed the issue of sin, the Messiah presents his resurrected body as a statement, a first-hand demonstration, for what lies ahead on the Creator's timeline.

⁷⁰ Messiah's sign was that of Jonah—see Matthew verse 16: 4—which alludes to the three day period after the crucifixion when the Messiah was hidden in a tomb and then appeared upon his resurrection. Also, see Matthew 12:39; Luke 11:29.

Window Pane Fifteen

A Jewish Marriage: Church and Kingdom

A Jewish perspective is helpful when looking at Scripture, old and new. For example, Dr. Fruchtenbaum's writings describe Messiah's relationship with the Church—i.e. all Messianic communities—in terms of the Jewish wedding traditions.⁷¹ The pattern follows four steps: 1) Arrangements and paying a bride-price, 2) Fetching the Bride, 3) Wedding Ceremony, and 4) Marriage Feast. The marriage arrangements may concern young children or adults. At the proper time, consistent with a courting process, the groom brings—fetches—the bride to his home. The wedding ceremony is typically open to a small group of immediate family and friends. The feast is attended by an extensive guest list.

The New Covenant fits this pattern through Messiah's plan for his body of believers. The term church—from the Greek '*ekklesia*'—signifies a group who gathers for a purpose. In the context of Messianic believers the term is used for *congregations* who meet on the sabbath.⁷² In reality, it wasn't the apostles or Gentiles who established churches, for the Messiah initiated the church by his teachings.

⁷¹ *Ibid.*, A. Fruchtenbaum, page 110.

⁷² The formal church is set in motion in Acts 2 after the Ascension of Jesus into Heaven. The 'Body of Christ' (Colossians 1:18)—the church—was to be composed of Jew and Gentile (Ephesians 2:11-16; 3:6). The church is further defined (Romans 14:10-12; 1 Corinthians 3:10-15; 2 Corinthians 5:10) by those who enter in by the baptism of the Spirit (1 Corinthians 12:13). The Jewish mission is to tell the news of salvation (John 4:22) which is presented in a Jewish type for evangelism in Acts 15:14.

'I also tell you this: you are 'Kefa' [which means 'Rock'], and on this rock I will build my Community, and the gates of *Sh'ol* will not overcome it.' (Mattityahu 16:18, JNT; Kefa: Peter, Community: Church, *Sh'ol*: hell)

Jesus and his students, all Jewish men, made the first New Covenant *ekklesia*. It is only because membership in the Messianic community is not limited to Jews that Gentiles have filled the body of numerous congregations. But an unnatural separation of the Jew from recognizing the Messiah keeps present Jewish membership to a minimum. This process was recognized by Paul who states:

'For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.' (Romans 11:25, NKJV)

And technically the marriage arrangements were made by Jesus, the groom himself, at the infancy of the church. The bride-price was paid by Messiah trading his earthly life for humanity's atonement.

The fetching of the church is accomplished by a future event called the Rapture (Plate XI-d). In simplest terms, this occurs at a time known only to God, the Messiah appears in the heavens with an audible shout and the sound of trumpet, and New Covenant believers—Jew and Gentile—are instantaneously moved from Earth to the heavens. At that moment the bride (church) will be with the groom ***and the Earth will be void of every Messianic believer***. The void will be momentary because the conspicuous absence of the former group stimulates renewed faith by lukewarm 'believers.' The latter group, however, is left to encounter future events on the timeline.

The marriage ceremony is described in Revelation 19 (verses 6-9) and occurs just prior to the time of Messiah's second appearance on Earth. True to Jewish tradition, the ceremony is attended by only selected guests—represented

here by the members of the church and the host in Heaven. The feast occurs on Earth, after the Old Covenant and Tribulation saints are brought in (after Judgement, Item F on Plate XI-d), and this event boasts a very large list of guests.

The true apocalypse, *revealing* Messiah and the Creator's plan, is highlighted by the wedding unification. Those who concentrate on Armageddon and judgments on the Earth have missed the main sequence. Before the Rapture every human is offered an invitation to be a member of the bride and thus part of the wedding ceremony. In these terms the process is uplifting, forward looking, and very positive.

Jonah Transformed

Think of the crucifixion, burial shroud, stone sealed grave, and then be challenged by life's resurrection victory over death as the ultimate transition from one cycle to another. The universal circle reminds us cycles are everywhere in nature, here too, the primary seed generation expires yielding regeneration. In this case special physics applies. The resurrection body demonstrated by Jesus is a critical timeline image because it portends the nature of things future. The first century briefly witnessed a forty day window view of the Messiah's resurrected life form. This type of being is promised to all believers for their timelines during the Messianic Kingdom. In his extra-dimensional state Jesus ate food, his physical appearance and voice were recognizable, he could be embraced, yet he could pass through a solid wall or suddenly disappear.⁷³ This demonstration was given in c. 33 CE.

⁷³ See: John 20:16, 17, 26-29; 21:7; Luke 24:31, 41-43.

Churches Yesterday and Today

A large portion of the New Covenant describes conditions and issues related to young Messianic communities outside Israel. In the concluding book of the Bible, Revelation, John records seven letters to seven first century churches. The amazing quality of these letters is their parallel nature to seven future church ages. The seven letters, studied in detail by Fruchtenbaum, Lindsey, or others, is briefly summarized below by community name and by the church age represented for each church type:

- Ephesus - The first church period represents the initial work of the apostles and the spread of the gospel to the nations, 30 to 100 CE. (Revelation 2:1-7)
- Smyrna - The period when the church was under Roman persecution, 100 to 313 CE. (Rev. 2:8-11)
- Pergamum - Church separates into spheres under Roman and Constantine influence, 313 to 600 CE. (Rev. 2:12-17)
- Thyatira - Dark ages, 600 to 1517 CE. (Rev. 2:18-29)
- Sardis - Reformation period, 1517 to 1648 CE. (Rev. 3:1-6)
- Philadelphia - The period when missionary work extended to the four corners of the globe, 1648 to 1900 CE. (Rev. 3:7-13)
- Laodicea - The apostate church period, 1900 to present. (Rev. 3:14-21)

The descriptions of the churches fit seven types of congregations now and in John's day. The nature of each profile prophetically fits seven distinct church periods. Only Smyrna and Philadelphia are described favorably, without condemnation. The remaining five are given mixed reviews including a commendation, condemnation, exhortation, and a promise based on the character of each congregation exhibited in the corresponding church age. Humanity has entered the last phase of the Church history.

In general, a majority of present congregations make up the apostate church. Here, the people rule in place of God. They make the church fit their image, not that of the Law or God's will. Look at the turmoil within the



'church' today, here modernism and liberalism undo the biblical guidelines. Worldly works, in the absence of faith, or goods and riches, become a focus apart from God and Scripture. The last letter, to Laodicea, typifies current church activity continuing to the Tribulation period. The present noteworthy exceptions, like Smyrna and Philadelphia, are evangelical, spirit-filled, groups including Jewish and Gentile Messianic congregations. This church age finds most of humanity in an unsaved state, self-deceived, spiritually poor, fallen from grace, and woefully ignorant of the message in the Scriptures. Clearly, not every member of a congregation will experience the Rapture.

The final earthly stage is set and the

Laodicean period is close to termination.

Overlapping events or themes appear in various segments of the future timeline. As Jesus stated, birth pangs precede the trials in the final days closing the present age. Among these are rumors of war—global wars: World Wars I

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and II—famines, pestilence, and earthquakes. These topics, considered previously, enter the timeline at this point. Some are rather generic events, however, I now look at the first of several future situations you can keep in mind for the days immediately ahead. For those with a pragmatic disposition, the timeline gives notice in advance of truly difficult times ahead. Relevant to the immediate future, the following Window Pane considers shifts in world governments.

Window Pane Sixteen

Shifting World Governments

The previous description of Daniel's statue considered four world empires (Chapter XV, Plate VI). You may recall the head of gold represented Babylon, the chest and arms of silver were the Medes and Persians, the belly and thighs of bronze were Greece, and the legs of iron represented Rome. But, as elsewhere in biblical meanings, there is a two-fold purpose to Daniel's image. The two legs apply to former and latter-day empires. The Roman empire formally ceased to exist in the fourth century. Some interpretations of Daniel's prophecy specifically suggest the Roman empire will reappear, thus continuing the statue vision down to the two feet of iron and clay. Various commentators suggest—because a future ten Kingdom alliance appears as ten toes of clay—the new empire will be based on the European Community.⁷⁴ Present global change now suggests the new empire—as the Scripture states: 'shall be diverse from all kingdoms, and shall ***devour the whole earth***, and shall tread it down, and break it in pieces' (Daniel 7: 23, emphasis added)—must fit ***a truly***

⁷⁴ This is the approach taken by Hal Lindsey, in *There's a New World Coming*, which was published in the 70s. Again, given the circumstances of the 70s this suggestion is at first reasonable, but the global view now suggests a world-wide context.

global picture. Rome may play a significant role, and is perhaps the origin of the Antichrist, but therein similarities may end.

The first series of events following the former Roman empire is the emergence an East-West balance of power. This split in power is first observed in a secular and religious division between Rome and Constantinople.⁷⁵ Through time the 'two-legged' stage develops into the post-World War II balance of power—between the Allied Forces, including the U.S. as a western superpower, and communist nations, with the Soviets as the eastern superpower. Thereafter the East-West balance, evident in the early 90s, diminishes opening the way for a single temporary global government. Here, economics enters as the global common denominator. If the system is based on the UN, then one is justified—by this institution's prior record—in expecting the system to collapse quickly. That this system devours the earth suggests rapid movements necessitated by instability as much as by the presence of a dominant power. As in Daniel's vision, this system proves fragile, like clay feet, and a split soon follows resulting in a world-wide ten Kingdom government. The power base throughout is imperialism, with some central governing body coordinating global activity. The 90s movement toward a World Trade Organization serves as a model for such a global plan. In this case the ten kingdoms represent cartels or trade centers composed of local groups of nations.

The ten kingdoms enter as the red beast—on which the Harlot rides—to stand for the first 3.5 years of the Tribulation period. The final earthly empire is developed by the Antichrist's reformation of the confederation of ten. The Antichrist dethrones three kings as he makes a global autocracy. Implied

⁷⁵ *Ibid.*, A. Fruchtenbaum, Chapter 2, pages 16-34.

within this system are the ten geographical kingdoms with three controlled directly by the Antichrist. Seven kings remain as puppets coordinating the Antichrist's dictates over the entire the globe.

The time frame for the initial One World Government is not clear. Elsewhere, the exact groups making a 10 division stage have yet to clearly emerge and the European Community may be one of these ten. The ten kingdoms ruling under the Harlot exist for a minimum of 3.5 years. The Antichrist's reformed one world system stands for an additional 3.5 years (see Plate XI-c). These governmental transitions were foretold by Daniel and John's visions recorded 25 and 20 centuries ago. In current terms, the power transitions are likely to follow necessity created by economic forces and other human driven changes. The world watches, mesmerized by what seems ordinary circumstance, and thus all humanity unwittingly enters Daniel's last week.

Post World War Two

Returning to the main line, several historic events occur in the presence of the East-West balance. First, Israel as a people, in 1948 regained a national land-based identity. What the window shows is an Israel reassembled in secular or non-Messianic belief. There are two gatherings foretold by the Scriptures. The first is for judgment, the end product of the corporate sin, and the second follows Israel's future regeneration in belief. The secular nature of Israel from the 50s to the 90s puts the Jewish nation in a position of increased security, but never true peace. Secular progress toward peace always meets setbacks and turmoil. The timeline brings this tiny nation into a period of false peace. But to achieve even the appearance of peace, the secular Israeli leadership again places its judgment in the wrong hands. Clearly, a timeline

difference appears for Jews who fit distinct categories, including: 1) secular Jews, who are Jew in name only, 2) religious Jews, who are faithful to God, but have not understood nor accepted Yeshua as Messiah, 3) those who will discover Yeshua's Messiahship during the last week of seven years, and 4) Jews who presently know the identity of their Messiah. When the Rapture comes only the first three groups remain. From now to the end of the present age, all types of Jews will migrate to Israel. In time, in the very last days, only a remnant, one-third of all latter day Jewry, will stand—two-thirds will have died in end time persecutions. Every Jew alive on the very last day of the Tribulation (actually the 1335th day, Daniel 12:12, see Plate XI-d), will be saved. Gentiles are less diverse with respect to the God of Israel—they know Messiah, and are saved, or are beyond salvation in God's eye. Worshipping others—Buddha to Zeus—constitutes a distraction from the Universal Timeline.

Global changes, as presented in Part One, should be revisited at this point in time. The growth of a future imperial empire has roots in material exploitation of world resources. The business news reports describe increasing production as the yardstick for economic progress and material survival. Scripture references to global trade reinforce the notion of continued use and abuse of even the most rare of non-renewable resources (Revelation 18, Chapter XX). The nature of materialistic systems is like an addiction that cannot reverse itself—even with recycling or with persistent scientific evidence demanding stewardship and an urgent response. Change is like a beast of its own nature. When ridden by the adulterous system, every leader and nation is seduced into improper use of a most fragile life support system—Earth! Herein lies a fatalistic component, as illogical as it is, which continues the complacency of previous decades. There is no urgent response, the scientific

community is ignored by overpowering compulsions to continue fornication with this new age, secular, madness. The prophets indicate there is no end to the present process. When too late, the beast of ten kingdoms turns on the false religious system. Ironically, that action only clears the way for the Antichrist's reformed government.

The Short War

There is one other component to place here—perhaps approximately in this region of the timeline. Ezekiel records, in his chapter 38, that Israel will be invaded by a massive force from the uttermost north and from the south. A confederacy composed of Russia (Gog), Iran, Ethiopia, Somalia, Germany, and Armenia (identified by ancient biblical names), sweep in along Israel's central mountain range.⁷⁶ The reason for the invasion is simply stated as an *evil plan* for plunder and spoils. Rumors from a modern Russia, in the 90s, remind us anything is to be expected from this unstable land. No Arab nation is involved, and distant powers, such as the U.S., for whatever reason, can only protest the movement of military troops into the Middle East. The troops enter when Israel lives in a time of internal *security*—not peace. To summarize the results briefly, this invasion appears to create pivotal points preparing secular Israel for a future relationship with the Antichrist. Remarkably, the invading forces meet no human opposition, other than their own internal confusion, in the presence of God's wrath:

'...when Gog comes against the land of Israel," says the Lord GOD, "that My fury will show in My face. For in My jealousy and in the fire of My wrath I have spoken: `Surely in that day there shall be a great earthquake in the land of Israel, ... and all men who are on the face of the earth shall shake at My presence. The mountains shall be thrown down, the steep places shall fall, and every wall shall fall to the ground.' I will call for a sword against Gog

⁷⁶ *Ibid.*, A. Fruchtenbaum, pages 69-83.

throughout all My mountains," says the Lord GOD. "Every man's sword will be against his brother. And I will bring him to judgment with pestilence and bloodshed; I will rain down on him, on his troops, and on the many peoples who are with him, flooding rain, great hailstones, fire, and brimstone. Thus I will magnify Myself and sanctify Myself, and I will be known in the eyes of many nations. Then they shall know that I am the LORD.' (Ezekiel 38:18-23, NKJV).

Not one invader is left standing. This demonstration of the Divine presence spurs religious revivals in Israel and around the world. The God-faithful (non-Messianic Jews) and Messianic groups may respond differently, but to them the source of this judgment is unmistakable. A major global military component—perhaps the only nearby power representing potential resistance to the Antichrist's future movements—is reduced to rubble. Ezekiel reports that seven months are required to bury the dead, and seven years are needed to clear and destroy the invader's weapons. Future events concerning the Israelites, including a mini-Jewish exodus to the wilderness mid-way through the seven year Tribulation, suggest this invasion must occur 3.5 or more years in advance of the Tribulation period. A later start would make it impossible for Israelis to collect and destroy weapons. Finally, the Antichrist, a.k.a. *false man of peace*, soon appears to make a pact with Israel—which offers a guarantee for future peace and religious freedom within Israel's borders (I Thessalonians 5: 3).

Around and About Jerusalem

The third temple must be built to set the stage for the Antichrist.⁷⁷ The 1967 six-day war helped return Jerusalem into Israeli hands, but the presence of Islam's Dome of the Rock and other religious buildings on the Temple Mount presently prevents new construction. But remember a terrible earthquake

⁷⁷ Daniel 9: 27; Matthew 24: 15; II Thessalonians 2: 3, 4; Revelation 11: 1, 2.

devastates the Russians. This earthquake, the presence of God's wrath, or other possibility open the door to rebuilding. The earthquake alone could topple buildings on the mount. Any form of spiritual revival following events at this point would be split between faith perspectives—i.e., traditional Judaism versus Messianic understanding. For example, God-fearing (but not Messianic) Jews who build the Temple are likely to follow Ezekiel 40—which describes an as yet unknown Temple. Such action logically reinstates all Temple practices including animal sacrifice. Again, required elements for Temple practice are now studied or collected in preparation for the next Temple (Appendix A, Plate XI-d). The Ark of the Covenant is missing and might surface in a nearby land,⁷⁸ or be substituted by a secular duplicate. However, the *Messiah's sacrifice ended the need for animal sacrifice*. Therefore, Old Covenant practice in the Temple represents Jewish activity outside of God's blessings. New and Old Covenant perspectives, as held by Messianic and non-Messianic Jews, respectively, will one day clash in the streets of Jerusalem.

Meanwhile, the political fortunes of the Antichrist elevate him to global prominence. The Scriptures note this figure is *revealed*, and those who can determine the number of his name will spread the news of his true identity (Revelation 13: 18). An interpretation of Daniel's writing suggests he will be a Roman.⁷⁹ His public and political importance deceives many causing a *falling away* from faith in God (II Thessalonians 2: 1-3). The Antichrist's new stature,

⁷⁸ Ethiopia is suggested as the probable place where the Ark has been kept since it last was housed in Jerusalem's Temple. See: Grant R. Jeffrey, *Armageddon - Appointment with Destiny* (Toronto: Frontier Research Publications, 1988), pages 108-127.

⁷⁹ Daniel 9: 26-27 speaks of 'the people of the prince that shall come shall destroy the city and the sanctuary' which ties the price to come (Antichrist) to the Roman people who, in 70 CE, destroyed Jerusalem and the Second Jewish Temple.

personal charisma, seductive style, and craftiness put him in the position to make a pact with the secular leadership in Israel. This man's deceptions construct a false peace (II Thessalonians 5: 3). Furthermore, a 'firm' seven-year covenant—referred to in Daniel 9: 27—will initially allow Israel unrestricted religious freedom and Temple practice—including animal sacrifice. Isaiah records God's view declaring this a 'covenant with death' (Isaiah 28: 15; 28: 18.). The prophet's words further indicate the covenant fails the Jews—it will be broken (Isaiah 28: 17-22). Elsewhere, in the world at large, another growing secular religious force emerges—the Harlot is collecting her own advantage from all corners of society, even from the apostate churches. Gentiles, and Jews outside Israel, are then persecuted, even to death, for non-allegiance to the Harlot's system. The global false religion, kept apart from Israel by the covenant, is tolerated for a time by the Antichrist who operates politically within the global ten kingdom imperial confederation.

The Scriptures indicate a reappearance of the prophet Elijah. For so many years Passover is observed with a traditional place setting and extra chair left for Elijah. The presence of this long expected prophet serves a role much like John the Baptist, who is perhaps a New Covenant type representing the return of the Old Covenant prophet. Earlier commentaries suggest Elijah and Moses are Revelation's two witnesses appearing in Jerusalem during the first half of the tribulation.⁸⁰ A review of this issue, offered by Fruchtenbaum, suggests the Elijah and Moses theory is unsubstantiated by the Scriptures. Thus, the lone prophet enters the stage to announce that the latter days have come. Some of the Jewish faithful may then recognize his message and Messiah's

⁸⁰ *Ibid.*, H. Lindsey, pages 148-150.

identity, even in advance of the Rapture. Without additional information, exact placement of this figure on the timeline is tentative.

Entering Tribulation

The Rapture now enters the timeline and occurs sometime before the signing of the Antichrist's covenant (Plate X-d). Again, briefly stated, in an instant every living Messianic believer, Jew and Gentile, are caught up to the Messiah in Heaven, and thus vanish from the face of the Earth. How would you explain millions of missing people? The concept rattles any form of scientific explanation, but then the future promises many strange events to come. Unbelievers must realize they encounter a living nightmare, but life must continue, so the usual survival needs override the Rapture's illogical mystery. There is however a clear reason for this event. *In the following segment of time God resets the evangelical clock. The Jews were always the intended message bearers. Who can imagine the irony of billions of unbelievers, including hateful anti-Semites, left to find God only through Hebrew-Christian evangelists.* But that is exactly what happens.

Starting with the seven year covenant, a number of relatively simultaneous events occur, including: 1) sealing of 144,000 Jewish evangelists, 2) the initiation of a Jerusalem-based ministry conducted by two anointed witnesses and their growing Messianic congregations, 3) the world-wide false religion continues for 3.5 year reign, 4) ten kingdoms combined into a global political system—probably founded on and sustained by global trade—continue to govern for the next 3.5 years, and 5) the Antichrist is released to conquer (First Seal, see Chapter XXII). Signing the seven year covenant initiates the Tribulation period (B, Plate XI-d).

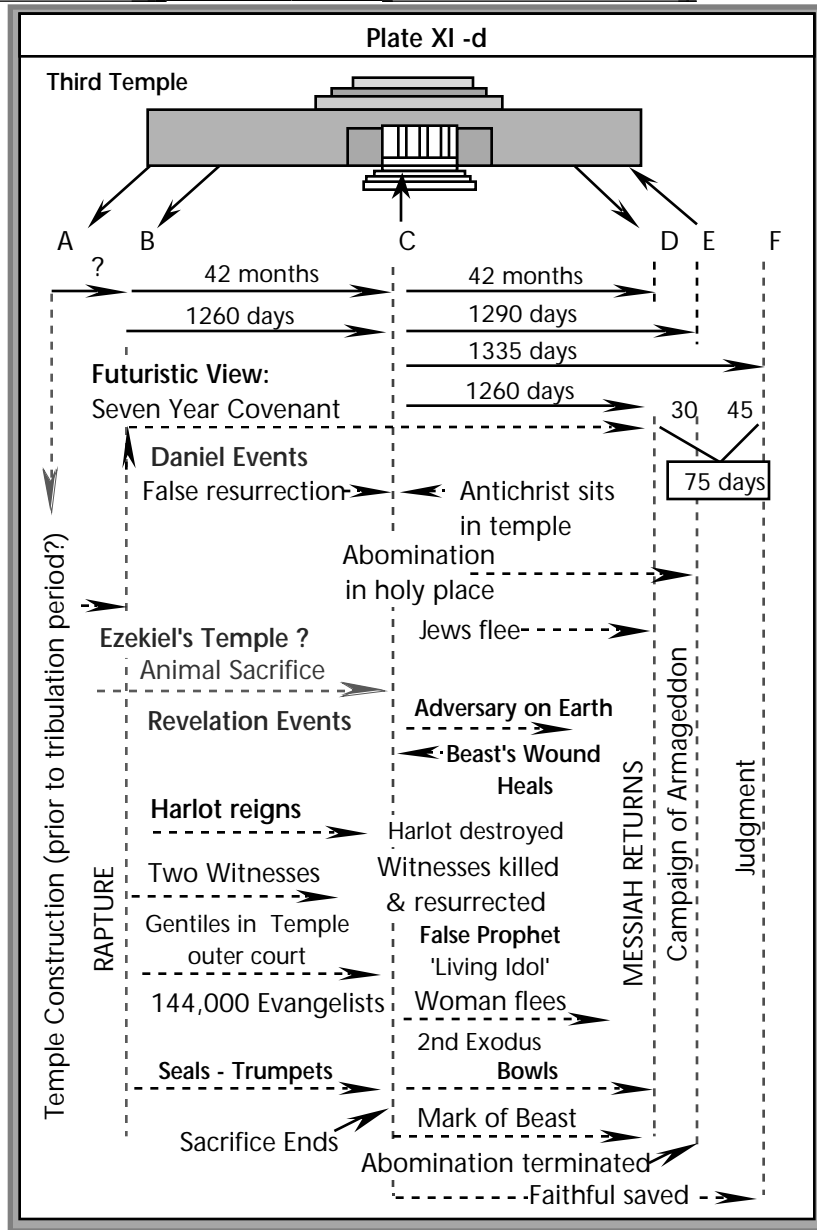


Plate XI-d illustrates how Daniel, Ezekiel, and Revelation events fit the Great Tribulation period. Both Daniel and Revelation describe dual 3.5 year, 42 month, or 1260 day half-periods. Generally speaking both seal and trumpet judgments come during the first half. The bowls come after the seven unspecified thunders (Plate X-b), and when released bring a rapid and final judgment upon the Earth. Concurrent activity, at many levels, presents a

bewildering almost incomprehensible display. The seals release war, economic collapse for the poor, famine, persecution of believers, and large numbers of dying or dead humans. Israel is a sequestered part of the global stage. In the Temple, religious non-Messianic Jews are conducting the daily animal sacrifice. In the streets, two anointed Jewish witnesses demonstrate great signs and power—including: killing enemies by fire from their mouths, causing drought, turning water into blood, and producing plagues (see Zechariah 4: 11-14). Through their Divine appointment, they deliver truth to many Jews, and perhaps Gentiles, who join one of their two Messianic congregations. These groups follow the pattern set by Smyrna and Philadelphia.⁸¹ Of the seven churches addressed by Revelation, these two are noted to stand in the presence of the synagogues of Satan (the Adversary, Revelation 2: 9; 3: 9). Jerusalem becomes a sacrilegious place which the Scriptures compare to the corrupted Sodom. Being an openly Messianic Jew brings personal risk; like those in Smyrna, some will be jailed or killed for their belief in Messiah (Revelation 2: 10).

Outside Israel, the world-wide false religious system engages in policy that seduces every nation and king. The world economy—linked to trade and material wealth—is at the heart of the system's success. The Harlot, described as spiritual Babylon, is pictured as one who is drunk with the blood of saints (Revelation 17:6). Since the Rapture, many world citizens trust God and Messiah as personal truth. Meanwhile, anyone, for any reason, who does not subscribe to the Harlot's new religion is subjected to persecution and death.

⁸¹ Revelation 1: 12 refers to seven churches as the seven lampstands. Revelation 11:4 refers to the two witnesses as two olive trees (see Zechariah citation above) and two lampstands (Messianic congregations) with them.

From Buddha to Zeus, nothing else is acceptable to the Harlot. Into this world the Creator sends his Jewish evangelists! Revelation 7 describes twelve groups of 12,000 Jews—one from each of the twelve tribes of Israel—who are given God's seal upon their foreheads. This seal signifies service and protection. From the early part of the Tribulation until the time of the bowl judgments, these Jewish gospel bearers are the only source of world-wide evangelism. The tables have turned back to the Creator's original plan for his Chosen People. They now disseminate the New Covenant news to the world. Later, in Revelation 14, the 144,000 are seen once more, just before the bowl judgments are poured upon the Earth. At that point on the timeline, the evangelists' work is complete, no other human will accept the truth.

Window Pane Seventeen

Why Tribulation?

Repeat visits to the older and newer Scriptures eventually yield the realization that this user manual contains numerous references to a specific end time or latter day period. The Scriptures repeatedly declare: THIS will happen at THAT specific time. The Tanach is filled with end time references including the following examples: Time of Jacob's trouble (Jeremiah 30:7); Daniel's Seventieth Week (Daniel 9:27); Jehovah's Strange Work and Strange Act (Isaiah 28:21); The Tribulation (Deuteronomy 4:30); The Day of Vengeance (Isaiah 34:8); Day of Wrath, Distress, Wasteness, Desolation, or Darkness (Zephaniah 1:15). The same period is described in the New Covenant as: The Day of the Lord (II Thessalonians 5:2); Hour of Trial (Revelation 3:10); Wrath to come (I Thessalonians 1:10); Great Tribulation (Matthew 24:21); or the Hour of Judgment (Revelation 14:7). When the prophets speak of 'that day,' 'latter

days,' or other similar reference they often mean the end of time or the approaching Tribulation.

This period's purpose is several-fold, from God opening a channel for reconciliation with a stubborn people—the Jews (Daniel 12: 5-7; Ezekiel 20: 34-38)—to making an end to wickedness and the wicked (Isaiah 13: 9; 24:1 9-20), to bringing world-wide revival (Revelation 7: 1-17), to spreading the gospel around the world (Matthew 24:14), and to setting in motion an exodus from this earth to the Messianic age. The death and destruction described in the Bible presents a sensational picture of gloom and doom. Ironically, the true focus of the apocalypse is on purification and redemption. The Scriptures assure that each believer need not fear the wrath of God. Judgments and their consequences only fall on the unbelievers. Unfortunately, during the Tribulation, a believer may encounter *human wrath*, through the activities of unbelievers, the Antichrist, False Prophet, or Harlot. Believers are assured a reward for enduring such tribulation.

Both the signs with us today and themes appearing as the Bible's apocalyptic images confront humanity with choice. Times of trial force choice upon us all. In the former case, ineffective policy and lack of secular-corporate will result in mounting but unresolved concern. Here, choices are lost as time passes and global change proceeds to new desperate dimensions. In the later case, the Creator puts a stewardship- and spiritual-based ultimatum before the whole population. Everyone is given sufficient warning as the gospel is announced one last time by the 144,000 messengers ordained by the Creator himself. *Now the choice is limited to personal belief—regardless of one's origin or native religion. Whatever consequences come to the environment are a*

secondary concern. The Earth is eventually renewed but individual will is left to a one-time self-determined commitment.

The Half-Way Point

Mid-way through the Tribulation numerous events occur simultaneously. The Antichrist, from his political center in Babylon, leads a campaign that defeats three kings. Concurrent events elsewhere destroy the Harlot—terminating her religious and material influence—bolstering the Antichrist's power. He next moves into Jerusalem, breaking the seven year covenant, and effectively moves a political and religious presence from Babylon to Jerusalem.

To this point, the Adversary held equal access to heaven and earth, but now he is rejected from the heavenly stage and cast to the earth (Revelation 12: 7-12). His presence soon empowers—energizes—the Antichrist to a supernatural state of being. In this sphere of demonic influence comes the False Prophet, who possesses the same powers as the Antichrist. These three figures establish a false trinity on the earthly stage, as opposed to the Creator's Trinity on the heavenly stage.

During this course of events the Antichrist is struck down and dies. Standing out of view, just off stage, the Adversary exercises his power and he revitalizes this dead man. A critical transition from natural to supernatural occurs as *the Antichrist is resurrected*. Earthlings see this man who conquers death and they are so filled with wonder, they marvel, follow, and worship him. He is truly the imitation, counterfeit, Messiah. In the political arena, the remaining seven kings yield all their authority to him. This supernatural man now consolidates his power by simultaneously moving into the religious arena. The Harlot now removed, the Antichrist's ego sores, and he commits a most

awful violation of the Jewish Temple by entering past the inner court to the holiest place—'so that he as God sitteth in the temple of God' (II Thessalonians 2:4b, KJV)—and there proclaims himself God. Spiritual Babylon, formerly the Harlot's religion, is now redefined by the invincible image of the Antichrist.

The False Prophet enters producing signs and miracles of his own. At his command fire rains from the heavens! He deceives men and directs them to make an idol in the image of the Antichrist. This statue is placed on the Temple grounds and the False Prophet gives it life. This abomination both speaks and has power to kill those who refuse to worship the Antichrist. Messianic Jews—the remnant of Israel—recognize the false idol as the 'abomination that causes desolation,' described in both covenants,⁸² and flee to the wilderness. This sub-set of the Jewish people wait out Tribulation events, in safety, for the next 1260 days (C to D, Plate XI-d). Other faithful, God fearing Jews, also flee because these events terminate the Temple practice—and as the Scriptures foretell the daily sacrifice ceases. The abomination remains in the Temple until shortly after the prescribed Tribulation period ends—thus standing for the 1290 days described by Daniel 12:11 (C to E, Plate XI-d).

While the Antichrist acquires greater power, the two witnesses finish their Jerusalem-street ministry. Their lives are given over to the opposition and they are killed. The secular world marvels further at the Antichrist's ability to defeat these men of God. Nothing seems to stand in the way of the Adversary's anointed man. For three and a half days, the dead bodies of the two witnesses

⁸² In the former references by Daniel, the Antichrist takes dominion over all nations but Edom, Moab, and Jordan (Daniel 11: 41). These places hold the future refuge for the Jews who flee eastward from Judea—which is referred to in Matthew 24: 16. This safe haven is identified the wilderness in Revelation 12: 6, 14.

lay in the street (Revelation 11:8). The entire world sees them, perhaps through high definition TV or computer assisted virtual reality. No one on the face of the planet is ignorant of the events in Jerusalem. Indeed, in this moment of secular triumph unbelievers celebrate—they send gifts!—but the Antichrist's holiday is interrupted by a counter-punch from the heavens.

The world next observes the resurrection of the witnesses who immediately ascend into Heaven (Revelation 11:11,12). Everyone watches and the reaction is mixed. Some turn to God, accepting the Messianic message of the witnesses, while many others still refuse to believe. An act of the False Prophet next delineates the former (free) choice from that of a point of (spiritual) no return. This false holy spirit—False Prophet—next attempts *to seal* all those who worship the Antichrist *with the Mark of the Beast*. At this point the Antichrist is given 42 months to reign on Earth. He persecutes and terminates the lives of those who refuse him. With all the preceding events, signs, and miracles as clear Divine testimony, no one takes the mark in ignorance. The Mark becomes a false refuge. Those who bear this symbol absolutely experience every bowl judgment.

The second half of the Tribulation is a time of anti-Semitic and religious persecution. However, long ago, the prophets foretold a remnant—a third of the Jewish people (Zechariah 13: 8,9)—would be preserved. By default, prophecy indicates that the Harlot and Antichrist kill up to two-thirds of the Jewish population. This mirrors a parallel reign of terror and death in all nations around the world. Gentiles, too, seek safety from the Antichrist—but millions are slain for their defiance and belief. Remember, Israel is the central biblical focus in a much larger picture. The remnant is thus a *type* for all believers. Unfortunately, one must conclude that hoards of other Gentiles

submit to the Antichrist's power. The prevailing system controls every transaction and where survival seems the logical objective the issue of salvation is of little concern. Families are torn, societies are in turmoil, as some endeavor to exist without the Mark of the Beast. But conditions for survival, in spite of the world system, are subjected to environmental degradation that continues as a consequence of the seal and trumpet judgments. Isaiah describes the Earth in the latter days as follows:

'The earth is violently broken, The earth is split open, The earth is shaken exceedingly. The earth shall reel to and fro like a drunkard, And shall totter like a hut; Its transgression shall be heavy upon it, And it will fall, and not rise again. (Isaiah 24:19-20, NKJV)

I suspect chaos blurs clear thinking to the point of fatalism. Even the Antichrist must think these times strange. The blame appears to fall on the Jews, for the Antichrist's final influence, together with the Adversary and False Prophet,⁸³ directs the kings of the world to gather for one final battle (Three Frogs, Plate X-c). Amazingly, one more time, the chosen are singled out as humanity's problem. Then again, remember the root of such thoughts stems from the Adversary's accusations against the Creator. To strike a blow to the Creator's Chosen is scripted into scenes played on the stage above.⁸⁴ The final act however is clearly played out on the stage below.

⁸³ The Sixth Bowl judgment describes three unclean spirits, coming from the false trinity, which draw the forces of the world to one place: Megiddo or Har-Mageddon (Revelation 16: 16).

⁸⁴ Fruchtenbaum cites Psalm 2: 1-6 and states: "By seeking to destroy the Jews, Satan is also seeking to break the cords of God's control of the world." p. 219.

The Final Act

The following briefly summarizes places and events associated with the Campaign of Armageddon. Keep in mind, the troops assemble at a place called—in Hebrew—Har-Mageddon (in some texts Armageddon), which translates to ‘the mountain of Megiddo.’⁸⁵ That a battle occurs here is actually a misnomer. This is a place for staging or preparing for battle. As the campaign gets underway, distressing news comes from the north and east. The Antichrist’s capitol, in Babylon to the north, is under siege. In the wake of military developments, the Messianic Jews disappear into the east. Forces opposed to the Antichrist—presumably these are Tribulation-period believers—surround Babylon with what must be highly technical and completely devastating weaponry. Interestingly, at no previous time have any Babylon-specific prophecies been fulfilled, which tells us three things. Babylon must first be completely rebuilt for the Antichrist to call it his capital. In fact, this work progressed during the 80s and 90s under the reign of Iraq’s Saddam Hussein.⁸⁶ Second, Jeremiah describes the forces that oppose this city as:

‘...An assembly of great nations from the north country, And they shall array themselves against her; From there she shall be captured. Their arrows shall be like those of an expert warrior...’ (Jeremiah 50:9b, NKJV).

⁸⁵ *Ibid.*, A. Fruchtenbaum, page 218.

⁸⁶ The restoration of a physical Babylon must be viewed literally and symbolically. Even the coincidental physical reconstruction of a city in Iraq does not necessitate this site as the future center for the Harlot nor the Antichrist. References to spiritual and political Babylon first refer to a behavior and evil disposition. The coincidence of Babylon’s reconstruction does however pose interesting possibilities!

The allusion here strongly suggests the technical (expert) abilities like that of present day US or NATO forces. Third, Babylon falls completely, in an instant (one hour), as noted by John:

'And they threw dust on their heads as they wept and mourned, saying, "Oh no! The great city! The abundance of her wealth made all the ship owners rich! In a single hour she is ruined!".' (Revelation 18:19, JNT)

This event tells us the apocalypse contains a series of acts where humanity, short of complete annihilation, still retains representatives from every nation on the Earth. However, the biblical focus tends to center on the main line, suggesting news of Babylon spurs the Antichrist's forces to respond by inflicting their wrath on Jerusalem.

The forces leave Mediggo traveling southeast to confront Jerusalem. Zechariah describes the initial Jewish resistance as mighty but this effort eventually fails (Zechariah 12: 1-9; 14: 1-2). Spoils of war are taken, women are ravished, each house is rifled through, and the city is utterly wasted. Approximately half the Jewish population remains, perhaps deeply hidden, while the troops move southward toward a place the Scriptures identify as Bozrah. Daniel notes this place is part of the lands—Edom, Moab, and Ammon (Jordan)—preserved from the hand of the Antichrist (Daniel 11: 41). Present day possibilities for Bozrah include Petra which is situated in a natural fortress-like position amid the mountains south and east of the Salt Sea (Dead Sea). In this place Messianic and other God-fearing Jews have fled to safety for the second half of the Tribulation. This is the fortress of wilderness and mountains set aside for the remnant of Israel (i.e. place to which *the Woman*, in Revelation 12:6, *flees*; Plate XI-d).

This mountain-top station provides a view to the bowl judgments below. In these times, a process of *corporate confession* and pleading, in prayer, initiate

a regeneration within the house of Israel. This process addresses the unfinished business left by the *corporate sin* committed in the first century. This is the business of the Jewish-Messianic community—the remnant in the wilderness. As the Antichrist's forces move on Bozrah, the Tribulation's second 1260 days are not as yet concluded. A climax to the battle of Armageddon begins with corporate (Jewish) prayers seeking repentance and calling on Yeshua to return. *The former Jewish rejection of Messiah is forgiven—the Messiah comes to Bozrah.*⁸⁷ The key issue of corporate sin is now reversed, Messiah appears as the long awaited Davidic figure. His Divine power destroys the approaching adversarial force. On the earthly stage, the Antichrist is killed and his body is trampled by his own men. On the heavenly stage both the Antichrist and False Prophet are thrown alive into a Lake of Fire. The lake represents final judgment, total condemnation, and the absolute undoing of one's soul and spirit. This represents a second and final death for one's being. The Antichrist has come to a *complete* end.

The battle does not stop until the evil forces are run north and westward to the city of Jerusalem. The battle takes some time. The Messiah, even though accompanied by a host from heaven, does all the fighting. The biblical image is that of one treading a winepress (Isaiah 63: 1-6). Bodies are crushed and blood runs like juice into the vintner's vat. Along the way—as Zechariah (14:12-15) foretells—Messiah's might consumes human flesh, eyes wither in their sockets, and tongues shrivel in their mouths. This is not a vision clipped from an Indiana Jones film, these are consequences produced by Divine power.

⁸⁷ Some commentaries incorrectly cite the Messiah's first return appearance is at the Mount of Olives. Dr. Fruchtenbaum, in his Chapter XIV, demonstrates that the Scriptures reveal Bozrah as a critical center for the Remnant's exodus from Tribulation events and the place for Messiah's return.

A trail of blood and bodies, described in Revelation as four feet deep and 1600 stadia long,⁸⁸ extend from the origin of conflict to the city walls. Birds fly into the battleground to scavenge and eat their fill. Once the battle proceeds to the region of Jerusalem, the Messiah finally touches his foot to the crown of the Mount of Olives, the earth quakes, and the mountain opens a passage running east and west. The events described for the seventh bowl judgment appear to coincide with the Messiah's return. The inhabitants of Jerusalem flee the city before it is devastated by the final judgment of earthquake and hail. The Tribulation period closes with Messiah's victory ascent to the top of the Mount of Olives.

There remains a 75 day period between the end of the Tribulation and the beginning of the Messiah's kingdom (D to F, Plate XI-d). Thirty days of post-Tribulation activity pass before the abomination—false idol—is removed from the Temple, thus completing Daniel's prophecy of 1290 days.

'And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days.' (Daniel 12:11, NKJV)

Many Jewish survivors see the Messiah's return to Jerusalem still in ignorance of his true identity. His first century wounds, including his pierced side, were probably declared numerous times by Elijah and the two witnesses. During the first 30 days, Jesus once again walks the streets of the holy city. Zechariah, chapter 12 previously cited in Chapter XVI, describes God's spirit poured upon Jerusalem and those who mourn when the Messiah's wounds are clearly recognized. Oddly enough, after all these events, not every Jew has

⁸⁸ 200 miles in length. This refers to a physical distance greater than that from Bozrah to Jerusalem which is approximately 100 miles. The longer distance thus indicates the larger scope of this final battleground.

seen the Messiah return, these may still be unaware of his identity, yet all Jews who survive to the very end of the age will be blessed and saved for the Messianic Kingdom to follow. The last day is the 75th day after the Tribulation or the 1335 days from the middle of the Tribulation, as noted by Daniel (F, Plate XI-d):

'Blessed is he who waits, and comes to the one thousand three hundred and thirty-five days.' (Daniel 12:12, NKJV)

Gentiles who survive to the final day are subject to judgment leading to the Messiah's Kingdom or to eternal hell.

Judgment — A Synopsis

Need I say, the Adversary has failed. Metaphorically, the Good Steward has returned to the vineyard and now prepares to reset the vines and make way for new tenants. The Adversary is suspended, put in a place called the Abyss or bottomless pit, for the next 1,000 years (Revelation 20: 1-3). The sin nature of humanity is next addressed in two ways. First, temptation is removed from the Earth for the duration of the Adversary's absence. Second, the Messiah now stands as Judge over all peoples. The judgment takes the next 45 days and thus completes the 75 day period after the Tribulation.

The biblical site of the judgment is the Valley of Jehoshaphat.⁸⁹ The living Jews are saved and living Gentiles are now sorted and judged. The Antichrist's forces who remain alive are gathered and their fate is sealed for their misdeeds and persecution of Israel (Joel 3: 1-3). Any other Gentile alive at that time is judged a sheep or goat based on their Tribulation activities. Surely those who refused the Antichrist's system, defeated Babylon, and favored the Jewish people are saved. These are the sheep saved for the Millennial Kingdom. The

⁸⁹ Jehosh'aphat: meaning 'whom Jehovah judges'

goats are sent to eternal hell. After the living are judged, two additional groups remain. First, Old Covenant (Tanach) saints are resurrected:

'And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame and everlasting contempt. ' (Daniel 12:2, NKJV)

Dr. Fruchtenbaum offers a 'more literal' reading of this verse as follows:

'And (at that time) many (of thy people) shall awake (or be separated) out from among the sleepers in the earth's dust. These (who awake) shall be unto life everlasting but those (the rest of the sleepers who do not awake at this time) shall be unto shame and contempt everlasting.'⁹⁰

Only righteous saints are resurrected at this point, leaving many to sleep in the earth. Judgment here is an evaluation like that used to measure the stature of the previously raptured saints. Believers are recognized for faith and works while on Earth. In New Covenant terms believers are given crowns for steadfast, incorruptible, belief, or glory, life, righteousness, and soul-winning.⁹¹ At the very least, a saint may be saved but find himself without a crown. The Lord doesn't seem to grade on a flexible curve, and some in a lesser-glorified state just squeak into the Kingdom.

The judgment process is not immediate, it is time-ordered, and this leaves one last group to process before the 75 days are over. Tribulation saints, Jew and Gentile, who accepted Messiah and were persecuted unto death are next resurrected:

'Then I saw thrones, and those seated on them received authority to judge. And I saw the souls of those who had been beheaded for testifying about Yeshua and proclaiming the Word of God, also those who had not

⁹⁰ *Ibid.*, A. Fruchtenbaum, page 261.

⁹¹ *Ibid.*, A. Fruchtenbaum, pages 107-110; H. Lindsey, pages 68-69; and Scripture citations therein.

worshipped the beast or its image and had not received the mark on their foreheads and on their hands. They came to live and ruled with the Messiah for a thousand years. (The rest of the dead did not come to life until the thousand years were over.) This is the first resurrection.' (Revelation 20:4-5, JNT)

The raptured saints are given thrones and authority to judge. This task facilitates the evaluation of the now resurrected Tribulation saints. Here again, as with the Old Covenant saints, the unrighteous are left behind for a later judgment. Once completed, the first of two resurrections is concluded—the other is scheduled at the end of the 1,000 year kingdom. The new tenants, those destined to occupy the vineyard for a millennium, are now selected.

The Wedding and Feast

Window Pane Fifteen described the church in terms of a wedding. The wedding of the church (bride) to the Messiah (groom) occurred even before the battle of Armageddon (Revelation 19: 6-8). It is the church saints and host from heaven who accompany the Messiah as he returns to Earth. The union of the **head**, Jesus, to the **body** of believers was made in preparation for one last conflict on Earth.

The feast awaits a greater company of guests—including Old Covenant saints⁹²—who are mentioned in Revelation 19:9:

'And the angel said to me, "Write: 'How blessed are those who have been invited to the wedding feast of the Lamb!'"' (JNT; Lamb: Messiah)

After this verse there is a description of the Messiah's second coming. One is left to assume the feast closes the 75 day period or occurs just at the dawn of the millennium. Either way, this function serves as a reunion of believers and as the seeding of beings that populate a renewed planet.

⁹² Fruchtenbaum, on page 261 of his text, notes the Old Testament saints are called friends of the bridegroom in John 3: 29 and thus implies their attendance at the wedding feast.

The Vineyard Renewed

What next catches our eye is the window's presentation of a regenerated creation.

'For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.' (Isaiah 65:17, KJV)

The Millennial Kingdom starts with an Earth much like the former planet, with land masses and seas, but the former will not be remembered. Pollution left by the Tribulation's judgments is gone, the sky is clear, and vegetation inhabits every niche from desert to rain forest. The renewed hydrology of the planet provides a foundation for incredible productivity:

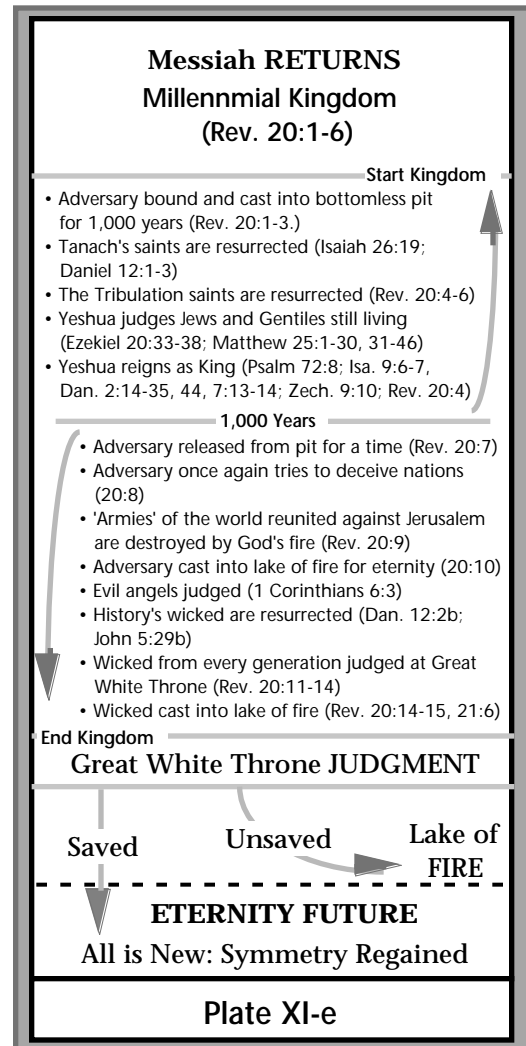
'He will also send you rain for the seed you sow in the ground, and the food that comes from the land will be rich and plentiful. In that day your cattle will graze in broad meadows. The oxen and donkeys that work the soil will eat fodder and mash, spread out with fork and shovel. ... streams of water will flow on every high mountain and every lofty hill.' (Isaiah 30:23-25, NIV)

A new, highly productive, vegetation must be in order here! Isaiah's words suggest advanced plant physiology will contend with an enhanced lunar and solar source:

'Moreover the light of the moon will be as the light of the sun, And the light of the sun will be sevenfold, As the light of seven days, ...' (Isaiah 30:26, NKJV)

The turnover of vegetative biomass can only be equated with a complete flora and fauna. In keeping with a completely stable ecology the regeneration of the new earth is complete with restoration of biodiversity—this evolution is Genesis-creation revisited. The nature of all earthly creatures is also very different, non-threatening to man or other beast:

'The wolf also shall dwell with the lamb, The leopard shall lie down with the young goat, The calf and the young lion and the fatling together; And a little child shall lead them. The cow and the bear shall graze; Their young ones shall lie down together; And the lion shall eat straw like the ox. The nursing child shall play by the cobra's hole, And the weaned child shall put his hand in the viper's den. They shall not hurt nor destroy in all My holy mountain, For the earth shall be full of the knowledge of the LORD As the waters cover the sea.' (Isaiah 11:6-9, NKJV)



Within this framework the new tenants are left to the task of rebuilding and tending their own vines. The picture is one of a renewed Eden⁹³ and stewardship afresh:

*'They shall build houses and inhabit them; **They shall plant vineyards and eat their fruit.** They shall not build and another inhabit; They shall not plant and another eat; For as the days of a tree, so shall be the days of My people, And **My elect shall long enjoy the work of their hands.** They shall not labor in vain, Nor bring forth children for trouble; For they shall be the descendants of the blessed of the LORD, And their offspring with them. "It shall come to pass That before they call, I will answer; And while they are still speaking, I will hear."' (Isaiah 65:21-24, NKJV, emphasis added)*

The earth and heavens, now regenerated to replace the environmental balance lost during the preceding age, are once more a stable base for maximal carrying capacity. The fruitful nature of creation cycles back to the sustained garden state that might have lasted had sin not entered. With temptation removed the vineyard is truly sustainable! This is an environment preserved for all generations by the stewardship once intended for Eden. Optimal regard for Creation's resources means inhabitants can successfully increase their numbers to a population size, even for Israel alone, described as:

'Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered...' (Hosea 1:10, KJV)

The *continued creation*—the Creator's family planning—process now proceeds unabated by the former woes of insufficient carrying capacity, famine, poor health, and infant mortality:

'Never again will there be in it an infant who lives but a few days, or a man who does not live out his years.' (Isaiah 65:20, NIV)

The full expression of a biological Eden is thus established at the start of this kingdom. Stewardship through faith, knowledge, and deed now sustain and replenish the Earth without fail.

⁹³ see also Ezekiel 36: 28-38.

The Millennial Kingdom

Plate XI-e summarizes the main events associated with the 1,000 year kingdom promised by the prophets and New Covenant. Only Revelation 20 states the Messianic Kingdom is 1,000 years—it does so six times. The Old Covenant, for its part, makes multiple references to the Earth's regenerated state, Messianic government, seat of government, quality of life, and other activities. Furthermore, all promises made in previous covenants find fulfillment in this period (see Appendix B). The Jews are totally regenerated and re-gathered from the entire Earth. They now occupy the land as promised to Abraham. Remember, Israel, in the previous age, never possessed the exact boundaries as promised. King David returns to occupy an eternal throne. Peace is reality.

The Scriptures are focused on the world's new capital city, atop the holy mountain. The details for the holy city, the new Temple, and the residences for the tribes of Israel are given in great detail by Ezekiel. The whole world turns its attention to God, Messiah, and the activities of this new world center. Every Jew needs to know that their day comes with glory. Long established promises, illustrated chapter and verse, are finally fulfilled. Whatever is esteemed in the holy country is held high in those nations who also conduct their business in full view of the Creator. There is actually a din of activity over the whole globe. Take what you see in the new Israel and multiply it by all the nations on the Earth. This biblical setting is built around praise, worship, functional stewardship, and a time to breath free. Yet, the kingdom is only part of a longer-term timeline strategy.

The Adversary is completely withheld and any possibility for temptation is reserved for one final test at the conclusion of the millennium. The sin nature

is still evident, it is visibly inherited, generation to generation, within the general population, as noted by Fruchtenbaum:

'However, in the process of time, there will be birth in the kingdom of both Jews and Gentiles. These newly born, natural people will continue to inherit the sin nature from their natural parents and will also be in need of regeneration. Although Satan is confined, thus reducing temptation, the sin nature is quite capable of rebelling against God apart from Satanic activity.'⁹⁴

Sinners in the kingdom either repent or perish by the age of 100, which is actually a youthful age in Messiah's kingdom. The presence of sin necessitates a final purification process left to the end of the kingdom period.

There are several key differences in this window's view compared to the former age of global change. First, ***equity among all peoples is finally achieved in this period.*** The Messiah's kingship assures the iron rod of justice prevails and:

'...with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.' (Isaiah 11:4, KJV)

Previously, poverty was the great 'unequalizer' of the former age. Now, the role of economics and material advantage are meaningless:

'For the LORD your God will bless you just as He promised you; you shall lend to many nations, but you shall not borrow; you shall reign over many nations, but they shall not reign over you. If there is among you a poor man of your brethren, within any of the gates in your land which the LORD your God is giving you, you shall not harden your heart nor shut your hand from your poor brother, but you shall open your hand wide to him and willingly lend him sufficient for his need, whatever he needs.' (Deuteronomy 15:6-8, NKJV)

Israel, this one nation, becomes the center of foreign aid! But here no interest is charged eliminating oppressive foreign debts. Provisions lent are not simply

⁹⁴ *Ibid.*, A. Fruchtenbaum, pages 272-273.

for the gain of one nation alone, but to the good of the entire kingdom. This is reflected in the fact that the capital city has a new name, ***Jehovah Shammah***, which means “Jehovah is there.” Ironically, humans must again live in the presence of a temple that holds the ***Sh'khinah*** glory, and in this regard a ***life with the Creator*** is yet to be realized. Before this can occur, the kingdom must be closed and purification of humankind must be completed—as explained below.

The architecture of the biblical experience contains many cycles fulfilled in the Millennial Kingdom. Just as in nature, numerous cosmic relationships appear to support life's journey from universal seed to eternal seed and from earthly generation to regeneration. Eden was first established on the former Earth, then lost to sin and global change. Here regeneration reforms the garden in the kingdom. Previous human meddling and exploitation ruined the earth through materialism creating imbalance and robbing the earth of irreplaceable resources. The vineyard now renewed, human tenants regain dominion over all resources in a balanced system. This time the Good Steward is present and the planet is truly sustainable. What was meant in the beginning is recaptured in every aspect of the Millennial Kingdom.

Finally, God's Chosen People were always meant to be the interface between God and all people. These were people ignored, trampled, and persecuted in the former age. Now a cycle is successfully sealed as the chosen are promoted to their rightful place. A symmetry is forming on the earthly stepping stone. The Millennial Kingdom is a realization of previous promises. New laws, knowledge, and eternal covenants are forthcoming during the 1,000 years. What that will be is presently unknown. What is certain, nothing

corruptible will pass to eternity and this is assured by the next two steps along the timeline.

Closing the Kingdom

At the end of the 1,000 years, the Earth's population is once again very large. Those of child bearing age now sustain a baby boom like no other in Earth's history. The number of 'children under 100' is rather large and consequently the baby boomer generation boasts a large number of undecided or boldly unbelieving individuals. Remember, everyone over 100 is a regenerated, repentant, believing person. Thus, the stage is set for sin's final performance. The Creator allows the Adversary to be released from his holding place:

'When the thousand years are over, the Adversary will be set free from his prison and will go out to deceive the nations in the four quarters of the earth, Gog and Magog, to gather them for the battle. Their number is countless as the sand on the seashore; and they came up over the breadth of the Land and surrounded the camp of God's people and the city he loves. But fire came down from heaven and consumed them. The Adversary who had deceived them was hurled into the lake of fire...' (Revelation 20:7-10a, JNT)

This scene is a recreation of the former Russian invasion. Here again, for our understanding, it is very clear that God purges the land of the unbelieving forces by fire from the heavens. Sin's greatest ally is next tossed into the Lake of Fire, which is the eternal end of the Adversary.

The White Throne

'Then I saw a great white throne and the One sitting on it. ***Earth and heaven fled from his presence, and no place was found for them.*** And I saw the dead, both great and small, standing in front of the throne. Books were opened; and another book was opened, the Book of Life; and the dead were judged from what they had done. (Revelation 20:11-12, JNT, emphasis added)

You must recognize two fundamental events here. First, all of creation—***Earth and heaven—vanish.*** The universal stage is rolled up and

packed away. In terms of physics, the forces that now hold antimatter and matter apart are released. The net result is an annihilation of all matter. What remains is the reality that exists apart from the Universe humans now experience. The physical dimensions, plus all other previously hidden dimensions are revealed. This transformation provides a stage occupied by soul and spirit. *At this very moment, humanity steps back across the threshold formerly established at the Big Bang.*

Second, two groups of spirit bodies—the believing who have come out of the Millennial Kingdom, the dead from the Millennial Kingdom, and all the unbelieving who were previously passed by at the first resurrection—stand in the presence of the King who now sits on Eternity's White Throne.

'Then Death and Sh'ol were hurled into the lake of fire. This is the second death—the lake of fire. Anyone whose name was not found written in the Book of Life was hurled into the lake of fire.' (Revelation 20:14,15, JNT; Sh'ol: Sheol, Hades, hell)

Life presents a peculiar proposition. *If you are born twice you die once, and if you are born once you'll die twice.* In the former case, the physically born are reborn into the Spirit and thus can never die but one physical death—and if so they are resurrected in the first round. But the unbelieving are born once, never find spiritual rebirth and thus die a physical death, only to be resurrected to die again in the Lake of Fire. When a believer asks: 'Are you born again?' They are really saying: "If you trust Messiah you'll see Eternity."

Special Physics — Eternity Future

The final window view requires a literal reading with some room for interpretation, personal speculation, and anticipation of future conditions. The timeline now comes to a critical threshold. Rather than an end I see an open ended view often described in terms of religion's highest pinnacle and God's

greatest glory. Without undermining those perspectives, I sit and think about what I see here. In the process, the Scriptures throw me back to the very beginning—back to the Big Bang.

'Then I saw a new heaven and a new earth, for the old heaven and the old earth had passed away, and there was no longer any sea. Also I saw the holy city, New Yerushalayim, coming down out of heaven from God, prepared like a bride beautifully dressed for her husband. I heard a loud voice from the throne say, See! God's *Sh'khinah* is with mankind, and he will live with them. They will be his peoples, **and he himself, God-with-them, will be their God**. (Revelation 21:1-3, JNT; Yerushalayim: Jerusalem, *Sh'khinah*: the glorious manifest presence of God)

The universe now changed, the physical realm stripped away, spirit now dwells with spirit. The Creator is no longer confined to a Temple but lives with his created. The Jerusalem of Gold is an eternal dwelling place, which even words fail to describe... but John attempts to give the essence of this place as he records the last moments of this vision.

'Then the One sitting on the throne said, "Look! I am making everything new!" (Revelation 21:5, JNT)

This declaration closes a cycle from Big Bang to Eternity Future. The exclamation itself tells me that a super symmetry and a hidden physics rewrites all the laws of science. The eternal throne, God's presence, even the city are described in terms of gems stones and diamonds. These materials are crystalline structures possessing a regularity and order that extend in every dimension throughout their being. This is the ultimate symmetry defined for those who live in a four-dimensional-asymmetric world.

'It had the Sh'khinah of God, so that its brilliance was like that of a priceless jewel, like a crystal clear diamond.' (Revelation 21:11, JNT)

The properties of the eternal order still impart physical dimension and shapes. The New Jerusalem has a high wall and twelve gates. Its dimensions measure

1500 miles in width and height. The outer walls of diamond measure 216 feet thick. The city and its streets are described as gold which is transparent as glass. There is no Temple because the Creator and Messiah dwell in the city.

'The city has no need for the sun or the moon to shine on it, because God's Sh'khinah gives it light, and its lamp is the Lamb. The nations will walk by its light, and the kings of the earth will bring their splendor into it.' (Revelation 21:23-24, JNT)

Here one finds the Tree of Life, previously seen in Eden, now fulfilling its original function:

'Between the main street and river was the Tree of Life producing twelve kinds of fruit, a different kind every month; and the leaves of the tree were for healing the nations—no longer will there be any curses.' (Revelation 22:2, JNT)

Time is still with us, even in eternity, for the fruit of the tree appear by the month. What time will be equated to in terms of infinity can only be guessed. In this regard, humanity is only given a wee view of the purposes and events in Eternity Future. One is assured of security and knowledge in the presence of the One who created everything in the first place:

'The throne of God and of the Lamb will be in the city, and his servants will worship him; they will see his face, and his name will be on their foreheads. Night will no longer exist, so they will need neither the light of a lamp nor the sun, because Adonai, God, will shine upon them. ...' (Revelation 22:3-5, JNT)

The user manual spares the reader further details. Eternity Future can be no more delineated nor defined from the current window than can Eternity Past which science only approaches with theory and mathematics. Progressing along the timeline is the only means available to learn more of what lies beyond the horizon.