

**Apocalypse
Tribulation
Rapture ...
and yet
no Panic!**

Rolf E. Keusen

© Copyright 2019 - Rolf E. Keusen
1st edition 2019

All rights reserved. According to the copyright of the German Federal Republic this book is protected. It may not be copied or printed for commercial purposes and use. It is permitted to use short quotations or to make copies of a page for personal or group use. Approval will be granted upon request.

*Editor: Edition Keusen-Ministries
 Im Buchenhain 35
 D-63225 Langen*

Email: rolf.keusen@t-online.de

Bibles used:

The Holy Bible, New International Version, Copyright 1984 by International Bible Society, Hodder and Stoughton Limited.

Other versions used are the KJV (The Authorized Version or King James Version (KJV), 1611, 1769. Outside of the United Kingdom, the KJV is in the public domain. Within the United Kingdom, the rights to the KJV are vested in the Crown.)

The Revised Standard Version (RSV)

Any highlighting is done by the author.

Cover photo: Detail from the baptism window in the St. Paul Münster in Esslingen/Neckar, created by Prof. Dr. Johannes Schreiter, used by permission

Cover:

Daniela Rang-Keusen - drk-artwork

Table of Contents

I. Foreword by the Autor	04
II. Introduction	06
Chapter 1 Contemporary relevance versus Panic	10
Chapter 2 Listen to him ...	12
Chapter 3 This Gospel ...	13
Chapter 4 Like in Noah's time	15
Chapter 5 New Testament Statements about the End Times	17
Chapter 6 Be Watchful	33
Chapter 7 Rapture ... Second Coming	45
Chapter 8 Important versus Urgent	54
Chapter 9 Our security needs to be met	62
Chapter 10 What does this mean for us	64
Chapter 11 What should be amended	73
Chapter 12 Last but not least	75
Appendix to the Self-Study of the End Times	87
A. 150 chapters in the Bible on the end times	88
B. God's covenants with people	117
C. Important dates in Israel's prophetic history	119
D. Events 70 A.D.	121

I.

Foreword

Why am I writing this book? I heard the Spirit of God speak to me about the end times and rapture and put this subject on my heart as a burning sensation.

Much is said about the second coming of Jesus, and we have also heard a lot about the rapture. We also know that Jesus is coming back soon, and the rapture of his bride is imminent.

The Spirit of God instructed me to study and write down everything in the Gospels about the end times and the rapture. He instructed me to deal only with the Gospels. When I asked him why, he told me, "The Gospels are understandable and accessible to everyone."

Jesus speaks how important it is to him that we be vigilant all the time. He assures us that we will recognize when the time is near. He himself gave us the command to preach his gospel. He has included this theme in the Gospels of Matthew, Mark, Luke, and John. He teaches in an urgency that I was deeply touched by how little seriousness and how rarely it is taught.

When I tell the brothers and sisters around me, 'Jesus is coming soon,' I often hear: 'This has already been told about 2000 years or yes, maybe in a hundred years it will be true.' At the highest point it is said: "No one knows when he will come and how long it will take. But he is coming!

Jesus says something else about it! That's why I wrote this book.

*"The Spirit and the bride speak come,
whoever hears it speaks come"*

II.

Introduction

The impetus to write this book goes back to the experience that many Christians lose themselves in hypothetical statements of the Old Testament prophets and Revelation, forgetting to pay attention to Jesus' seminal statements about the end times. It is not my intention to join the ranks of the end-time hysterics, but we should pay more attention to the very clear statements of Jesus.

The Bible commentaries are mainly taken from the Schlachter 2000 translation. If different Bible translations have been used, this is specifically pointed out. All emphasis in the mentioned Bible verses is made by the author

Before we familiarize ourselves with the topic, I would like to clarify some basics on which the further trains of thought are built.

John 15:5 KJV

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Jesus teaches us that we are a vessel, a temple, vines, or a member of his body. If we take a closer look at these terms, we find that they point to a commonality: we are not really viable without being connected to or

filled with the true source. In other words, separate from Jesus, we cannot do anything that lasts forever.

When we believe that God's Word is true, it also refers to Jesus' statement that we cannot do anything separately from Him. Then why do we argue about how much is NOTHING?

- *Wouldn't it be much wiser to believe the Word of God and act accordingly?*
- *And if we can't do anything without Him, we shouldn't try to do anything without Him.*

God created us to be-oriented and not performance-oriented.

In my life, I was able to observe first in myself, but also in many others, how quickly our self-worth is derived from what we do. It is too easy to forget that God has not ordained us to do, but to fellowship with Him. Every action, derived from *one's own works*, can never find God's pleasure.

One of our basic problems is that our carnal nature tends to copy patterns of behavior that already brought down Adam and Eve. They began to think of their own thoughts about the "how and the what" of their actions - blinded by the diffuse idea of realizing themselves. As a result, they became receptive to the whisperings of Satan, which flattered their quest for independence, and ate from the tree of the knowledge of good and evil. This failure to achieve this goal separated people from the intimate communion with God. On the other hand, God's plan was to teach them about *His* ways and works so that they could be done in His favor. But man chose to know for himself, to be able to do himself, and to realize himself regardless of God's direction, instead of obeying God, counseling himself, and being inspired by his wisdom and knowledge.

If we analyze this latently existing undivine urge to do one's own actions, we find that this is ultimately due to a lack of identity. This in turn leads to the erroneous assumption that we can define ourselves by our own performance, effort, and the fruits of our actions.

This approach stands in stark contrast to Jesus' statement that we are not servants and maids, but friends, sons, and daughters. Would it not be advisable to ask Him to teach us to *be* sons and daughters?

If we do not understand that sonship is synonymous with being and the key to the heart of the loving Heavenly Father, we try to gain His attention through our own achievement. But since this is not possible, we seek recognition from our fellow human beings and let *them* marvel at us for our deeds.

Why, I wonder, are we always satisfied with the second, if not the third, choice, when we would be entitled to the first. If only we were willing to accept God's offer again after the lost, intimate communion with Him.

I am convinced that the conflict between being and doing is one of the most difficult lessons we have to learn. For it is precisely this recognition that makes the difference from a performance-oriented, religiously, and legally shaped to a free, fulfilled, cheerful and sustained Christianity.

Therefore, it is much more relieving to walk God's ways and do His works than to expose ourselves to the frustrations that await us on our way.

God cannot deny His Word and Essence

God cannot deny *Himself*, His nature, and His Word. He is who he is and keeps what he says. He was yesterday, is the same today and for all eternity. He can and will never change simply because he is God and not a human being. Unlike us, he is perfect and does not need change. But we are not God, not "perfect" and therefore dependent on being changed into the image of Jesus.

Free will

One thing we should keep in mind: God respects our free will. He will never demand anything from us that we do not voluntarily give to Him, or that we do not want to do of our own free will. It is up to us alone whether we allow Him to assist us in all areas: *He* wants, but do we also

want? Under no circumstances will he do anything *against* our will. *We* determine, even if he is God, to what extent and where he may intervene.

The theme of this book is under the following premises:

I ask you to see all the statements of this book through the filter of these mindsets. Then I am sure that there is no room for self-reproach, damnation, and accusation.

- *We can't do anything without him.*
- *God created us as beings and not doings, he is not performance oriented.*
- *God cannot deny His Word and His nature.*
- *He respects our free will and will never violate this principle.*

1

Present-relatedness versus panic

It is certainly clear to everyone that we live at the end of time. We can clearly see that nothing is as it was a short time ago, but also that it cannot go on for much longer as our social-ecological pseudo-market-oriented government, as well as most people imagine. It seems that this is not only characteristic of Christians, no, on the contrary, serious scientists have been warning for years of a social, economic, financial, ecological and, finally, moral collapse of our society. Aren't these indicators of end-time events that Sacred Scripture draws our attention to?

I sometimes wonder what else needs to happen for us to listen to the Bible's statements. I am aware that especially in the 1950s to 1980s there was a real "I'm coming soon hype" in many places. This must not prevent us from interpreting the signs of the times correctly. It's not about scaremongering, it's not about unleashing a new rapture hype. It is only a matter of being prepared for what concerns everyone personally, regardless of whether we are still experiencing the imminent revival of Jesus or whether we are dying before.

In both cases, Jesus' message is relevant to all concerned. In one we must prepare for the encounter with Jesus in the clouds to be there, on the other hand we should be recalled beforehand, "already" was the only thing that counts.

We should keep in mind that our lifetime, if things go well, is limited to 60 - 80 years. We don't know when our life clock has expired, so I would suggest that we consider our lifetime as an individual end time and not pretend to live forever. That is why it is a matter of focusing our attention, disconnected from global end-time events, on meeting Jesus as a bridegroom, friend, and Savior, not as a judge.

Revelation 22:17 KJV

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Right now, we can hear everywhere that the Holy Spirit is alerting people that the time we have left is short. It seems as if he is preparing Christians worldwide to participate in the crescendo:

Come, come Lord Jesus come!

The Holy Spirit has begun to prepare the bride of Jesus and to tune in to the near coming of Jesus, this becomes clear because of the swelling call for the imminent coming of Jesus. Very soon, this single sigh will lead to an unmistakable call of the Spirit and the bride.

We should, indeed, open ourselves to this urge, this urgency of the Spirit of God and allow him to change in such a way that we can meet Jesus at any time.

Luke 8:8 KJV

And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

I just can't imagine that references to what Jesus told us can put pressure on anyone who is serious about Jesus' teachings. Especially, because he has never left us in the dark about the fact that succession has always been about living in accordance with his commandments if we want to obtain the wreath of victory.

Should anyone panic or come under pressure on this issue, I think it would be appropriate to ask some questions about the seriousness of their decision for Jesus. This will help us to look calmly and joyful towards the events that are coming to us in a hurry.

2

Listen to him ...

Matthew 17:5 KJV

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

Not anyone has said this, it is our Heavenly Father who asks us to listen to what His Son must tell us. It is not an option; it is his will that what his son says is heard by his children.

Too often we carelessly ignore what is vital for us, even relevant for salvation. If we even notice it. I believe that if we paid more attention to Jesus' words, he also could take us more seriously. If we listen, our ears tilt towards his statements, we will experience that his spirit intensifies his words, opens them up to us and makes us understand in their depth.

I am convinced that Jesus' words about the end-time events will have a grave impression on his body and his bride and those who want to hear it. That is the real reason why I am writing this book, so that Jesus' words on this subject are given the weight they deserve.

3

This gospel ...

When I was dealing with the subject, a verse literally caught my eye and would not let go of me.

Matthew 24:14 KJV

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

This gospel of the kingdom ... this good news, this good news, will be proclaimed throughout the world as a testimony to all the Gentile peoples... Is not this very message of the imminent end, the rapture, the return of the King of Kings, the Gospel that should be proclaimed in this, our time?

The gospel of the kingdom of God challenges the powerful, has an absolutely polarizing effect on everyone who hears it; because the powerful are told that another has the ultimate power. In addition, she demands a decision from everyone and makes the consequences unmistakably clear to everyone, no one is left in the dark.

I am not always sure whether we are fulfilling this task in the radicality to which it is entitled. Do we want to deal with the uncomfortable, unpopular issues and bear the consequences to which we inevitably exposed ourselves? That is the question we must answer. These are not

the issues that want to be heard, because they polarize, are stirring and inevitably present us with a decision. People are generally resistant to change, so they must be faced with a decision that they cannot avoid. Pointing out the expected consequences is the decision-making aid.

Could it not be that Jesus, with the view of the end-time events, brought his doctrine of love, of divine mercy, but also of divine justice and consequence, to a culmination point. By juxtaposing everything he has ever taught with what will happen and what will affect people in one way or another. For some it is good news of hope, of life whereby for others it means fear, destruction, howling and gnashing of teeth.

It is far from me to spread scaremongering, but I wonder why is it so strangely quiet in our churches regarding the issues of rapture, return and judgment? Rarely is there so much restraint, so much suppression and so much ignorance on this topic. Nevertheless, it is precisely this message that embodies the hope for the life that Jesus promises to his children and to all those who are not yet, a warning in which he makes them aware of the impending consequences of being lost.

This is not scaremongering, this is the message of love, because God does not want the death of the sinner, but that he lives. However, I agree that the statements of Jesus are not easy to digest, on the contrary, Jesus has thrown us some chunks here on which we have to chew quite properly.

However, just to avoid scaring off anyone, should we sweep this issue under the carpet, remain silent, and fall into judgment ourselves because we were not willing to preach the whole gospel? Biblical truths are and have never been convenient, and especially when they contain such polarizing, consequential statements as Jesus' speeches in the end times.

4

As in Noah's time

Matthew 24:37–39 KJV

37 But as the days of Noe were, so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

Jesus says ... as it was in Noah's time, so it will be at the return of the Son of Man. We should take a closer look at this statement.

Accordingly, Jesus says that here people gave themselves to pleasures, to enjoyment and dealt so intensively with everyday life that they no longer had room to deal with what was important. They led a superficial life driven by their desires. Sounds familiar.

Nothing distinguishes the society of that time from that of today. As then, it is characterized by pleasures, distractions, to gain wealth, as if it is the basic purpose of life and yet ultimately only a hash of wind. We must put up with the question, is what we are doing really meant taking precautions to put our lives on a secure basis?

Or is it not rather characterized by promises, temptations that give us the illusion of fulfillment, happiness, security, and reputation. We allow ourselves to be tempted by illusions projected by the media to waste our

full strength, efforts, resources, ultimately on nothingness. We are only too happy to be persuaded if we oppose this trend of not belonging to the in-society. However, do not consider that the "in-society" only simulates an unattainable distorted picture of reality. And co-opted and shielded us from dealing with the important things. Hand on heart, the things we are asked to pursue are meaningful or only reflect the appearance of being desirable and are nothing more than a mockery of the fulfillment of happiness and contentment presented to us.

Have you already noticed when you have achieved an intermediate goal, do not come to satisfaction with what has been achieved as expected, but rather an inner emptiness spreads, which drives us to immediately align ourselves with the next not yet achieved. We can confidently call this a vicious circle of desires, in that we are constantly animated to chase endlessly after an unattainable goal, the desirability is thus no end.

And as if that weren't enough, we are exposed to a constant flow of infotainment during the necessary recovery periods, whether in our workplace, our free time, our holidays, which never allows us to rest. The principle of bread and games sends greetings. When I look around me in this way, I am always amazed at the fervor, dedication, effort, strength, and emotional, spiritual, financial, and human resources with which people invest themselves in things that are transient, but stylized by them into idols, which they persistently serve.

If we walk God's ways and obey His commandments with the same commitment, our society will look very different.

5

New Testament Statements about the End Times

The Word of God gives us many clues about the end-time events. In the prophetic books, God initiates us into His plan for His actions in the end times. This is important for us to be able to correctly assess and evaluate times and events with which we are confronted. In addition, it gives us the certainty not to despair, regardless of the circumstances, nor to have to despair. We know that no matter what happens, God has not lost control. Not even if it seems so, he has predicted what will happen, which in turn is comfort to us in difficult times.

Also, as far as end-time events are concerned, God keeps His Word that He will do nothing unless He has revealed it to His prophets. These prophetic messages are signs of his love and care for his children, but also an explicit warning to those who still think that they and not God will determine what happens.

Over the years, I have dealt intensively with the biblical statements about the end times, read many books about them, dealt with the most diverse interpretations and hypotheses. I was very surprised by something,

although each of these theses was coherent, they contradict each other. In the end, I was never able to get any remaining open questions answered to my full satisfaction.

It is interesting to understand what will happen. To deduce this hidden knowledge from the Word of God, which is not yet accessible to many or not yet accessible, exerts an almost unquenchable fascination on us. When we become aware that our progenitors wanted to be the same as God and preferred the knowledge of good and evil to life with God, it is no wonder that we are fascinated by everything that knowledge seems to be able to open to us. We should never forget where the fruit of knowledge has taken us. Knowledge is not the same as life, that should give us food for thought.

These contradictions have led me to seek a starting point that is reliable and not tied to specific events. It must be the foundation that, if we follow these recommendations, will inevitably lead us to the goal that we all aspire to, which is eternal communion with Jesus. After all, they must be understood by everyone, whether they are illiterate, a child or a highly educated intellectual.

I found this approach in the end-time discourses of Jesus. This is also the reason why in these chapters we deal exclusively with what Jesus has left us. What He shows us in His talk about the end times is what we should know to make sure of our path with Him. Without getting caught up in hypothetical statements and being blinded by them. Only Jesus' instructions are suitable for conveying what is salvific and therefore important to achieve our goal.

- *Jesus' Warnings*
- *The milestones of the upcoming events*
- *His encouragements*
- *The eternal perspective, the glory with him*

Together, we want to draw the appropriate conclusions that will give us the guidelines to which we must align ourselves.

I am convinced that if they are willing to take on this challenge, in the end it will become more clearly visible around whom the whole story revolves ... Jesus Christ of Nazareth ... the Word incarnate ... the Son of God.

Milestones of upcoming events

- *Answering Three Questions of the Disciples*

Matthew 24:1-3 (Mark 13:1-4; Luke 21:5-7)

1 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. 2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. 3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

Jesus' statements about the end times unequivocally answer the questions of his disciples:

- *When the destruction of the temple will be*
- *The signs that precede the congregation, the approaching rapture of his bride.*
- *The signs pointing to his imminent return.*

He did not leave her in the dark about what would happen before he came back to fetch his bride and what events would precede his second return and subsequent judgment.

- *Seduction*
- *Destruction of Jerusalem*
- *Conflicts and Wars in the End Times*
- *Natural disasters*
- *Plagues and epidemics*
- *Pursuit*
- *Lawlessness takes over and love cools down*
- *The fig trees*

- *Evangelism of the Gentile Peoples*

I am aware that it would be beyond the scope of this book to satisfy all the various aspects that the Bible gives us about the end times. That is why I have deliberately limited myself to Jesus' statements regarding end-time events. Because I think if we understand his statements and heed his recommendations and warnings, we will certainly achieve our goal.

Let us now take a closer look at the milestones that Jesus has set. In this way, we get a picture of the events and can place them in the overall context of the events through the centuries since Jesus' ascension.

The end times as Jesus depicts it to us began immediately after Jesus' resurrection. His disciples, from their point of view, experienced the apocalypse. Their land was destroyed, they were confronted with famine, wars, persecution, and apostasy. Therefore, it is not surprising why the first Christians lived in such a pronounced hope for Jesus' early return. Since then, every generation of Christians has been confronted, at least partially, with a real end-time scenario for them.

- *Seduction*

Matthew 24:4-5 (Mark 13:5-6; Luke 21:8)

4 And Jesus answered and said unto them, "Be careful that no one deceives you!"

5 For many will come under my name and say, "I am the Christ!" And they will seduce many.

Jesus begins His end-time discourse with a warning. Have eight! That no one will seduce you. Many will come in his name to seduce those who gullibly follow every doctrine, every savior, and so-called saints. Not everything that appears bright is light we must look closely to see if it is light or shine. The light of Jesus shines out of itself, whereas splendor and glitter are only a reflection of the true light. We will deal with Jesus' warnings in detail in one of the following chapters.

- ***Destruction of Jerusalem***

Jesus foretold that no stone would be left unturned in Jerusalem. This also happened in the year 70 AD. It occurred when the Romans razed Jerusalem and expelled the Jews from Judea, Samaria, and Galilee.

Luke 13:6-9

Luke 13:6-9 KJV

6 He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. 7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? 8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

Mark 11:13-14 and 20 (Matthew 21:18-19)

13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. 14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

Jesus wanted to eat these pre-figs and he cursed the tree, because he probably drove leaves, but had not formed any pre-figs, so his fertility only faked. If we now know that the fig tree is a symbol of Israel, what Jesus did was an act of judgment that would hit Israel. We read in the Word of God that over the centuries he tried again and again to gather Israel around him to establish it as an example of his presence for the peoples. The result was that Jesus came into his possession... and his followers rejected him.

Matthew 23:37-39 (Luke 13:34-35; 19:41-44)

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Matthew 24:2

And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

When asked when this will happen, he replied:

Luke 21:20-24

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. 22 For these be the days of vengeance, that all things which are written may be fulfilled. 23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Matthew 23:36 KJV

Verily I say unto you, All these things shall come upon this generation.

Luke 21:32 KJV

Verily I say unto you, This generation shall not pass away, till all be fulfilled.

Jesus gives his disciples an approximate time, which he defines by signs, but also sets a certain time frame for the coming events.

- *Jesus' Warning*

But when you see Jerusalem besieged by armies of war, you realize that its devastation is near.

- *The time frames*

This generation will not pass. Jesus' prophecy arrived during the lifetime of the people who lived with him. In 70 AD, the Romans under Titus destroyed Jerusalem and the Temple and expelled the Jews from Judea, Samaria, and Galilee.

I think in this passage the end times had already begun during the lifetime of the disciples. Wars and war cries were true for Jerusalem at the latest in the year 70 AD and since then through all centuries, up to the present.

But as Jesus says, do not frighten, because all this must happen. But he gives us a precise hint: this is not the end.

- **Conflicts – Wars – Rumors of War – Unrest**

Matthew 24:6-8 (Mark 13:7-8; Luke 21:9-10)

⁶ And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet. ⁷ For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. ⁸ All these *are* the beginning of sorrows.

He also speaks of a pagan people (an ethnicity, that is an ethnic group within a multi-ethnic state standing up against each other, see ex. Yugoslavia, Turkey, Afghanistan, Rwanda, Sudan, Angola, Central African Republic, Mali, Mexico, Yemen, Colombia, Georgia, Ukraine, to name but a few) against the others and one kingdom against the other. I think we have already experienced this at least in part and continue to do so to a degree that frightens us.

Perhaps we do not have direct access to this event because it does not directly affect most of us. But if we think of the conflicts of the twentieth century, we are directly affected by war and war cries, or these situations have come alarmingly close to us. In the worldwide influx of refugees, we can see the effects of the biblical predictions, even here in the "still" relatively safe West.

Luke 21:9

But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

Despite all the terrible things that have happened and may still happen, Jesus tells us, do not frighten ... for all this must happen... but the end is not yet coming.

- ***Famines - Epidemics - Natural disasters***

Matthew 24:7 (Mark 13:7-8; Luke 21:9-10)

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

Famines are and have always been a constant companion of humanity. It is certainly not difficult for us to retrieve enough examples that have happened during our lives. As far as epidemics are concerned, humanity has been repeatedly exposed to these plagues over the

centuries. Just think of the great plague epidemics in the Middle Ages, the flu waves at the beginning of the last century, which killed millions. And remember, I'm only talking about what has directly affected us, the Western world. The epidemics that have occurred worldwide in recent years, such as AIDS, swine and bird flu, Ebola, etc., are not included.

If we look at the statistics, the frequency and intensity of earthquakes and other natural disasters increases to a frightening extent. They, too, have occurred again and again over the centuries, but one thing we see today is that natural catastrophes are becoming worryingly more frequent, according to the major reinsurers.

Although it may seem to us that this horror cannot extend even further, Jesus himself tells us that this is only the beginning of the imminent contractions.

- *Pursuit*

Matthew 24:9-10

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. 10 And then shall many be offended, and shall betray one another, and shall hate one another.

The next thing Jesus says is that his children will be persecuted and killed. They are hated by all pagan peoples, for the sake of his name. Christians have also suffered this over the centuries. Even today, active persecution of Christians is taking place, especially in Islamic, Hindu, Buddhist countries. In our latitudes, a delusion is spreading among politicians that is second to none. Some ¹elected

¹ „Germany is disappearing more and more every day, and I think that's just great." **Jürgen Trittin**, (Source: Frankfurter Allgemeine Sonntagszeitung of 02.01.2005,

"It's not about right or wrong in the immigration debate, We are first and foremost concerned with the suppression of the German population in this country." **Executive Board of Bündnis90/Die Grünen von München**

"What our forefathers at the gates of Vienna did not succeed, we will do with our minds!" **Cem Ozdemir**, Hurriyet/Focus 14.9.98

"We, the Greens, must ensure that as many foreigners as possible come to Germany get. If they are in Germany are, we must fight for their right to vote. When we achieve that, we will have the share of the vote we need to change this republic.." **Daniel Cohn-Bendit, Alliance90/The Greens**

politicians think it would be good if Germany, Austria, and Switzerland became Islamic. We think this does not happen in the Western world and yet we have a latent persecution of Christians even in our latitudes. It is no problem to spread Islamic, Buddhist and Germanic religious ideas, but as soon as it is Jesus' value system, we are confronted with massive resistance and are labeled as fanatics, eternally backward, etc.

Increasingly, we are confronted with limitations of our faith. The persecution we face is more likely to be characterized by isolation and exclusion. We are the weirdos, the fanatics, the traditionalists, the unteachable. However, exclusion can quickly mutate into active persecution.

Jesus tells us one more thing. Among Christians there will be those who first turn away from the true faith irritated and then begin to hate and finally betray each other. Are we not always surprised that the resistance from our own camp, precisely because we hope for understanding, hits us hardest.

- ***Lawlessness takes over and love cools down***

Matthew 24:11–13 KJV

11 And many false prophets shall rise, and shall deceive many. 12 And because iniquity shall abound, the love of many shall wax cold. 13 But he that shall endure unto the end, the same shall be saved.

Over time, many false prophets will appear. False prophets are those who corrupt the truth of God. They pretend to know and teach God's truth, but they deceive the people of God with their false statements. The people of God are deceived, exploited, and seduced. This, in turn, weighs itself in a false sense of security since it is conveyed that the end of the days will not come for a long time. No wonder when our love cools down in an endless queue. When love cools down, lawlessness will inevitably spread. But we shouldn't confuse cause and effect. The cause is that the people of God are deceived by false

"We want Germany to become Islamic" Cem Ozdemir,

anointed ones and then end up from the true faith.

- *The fig tree*

Matthew 24:32

Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

We know that the fig tree is the symbol of Israel. As sure as Jesus' prophecy about the destruction of Jerusalem and the expulsion of the Jews has occurred, with the revived fig tree he gives us a temporal clue that heralds the end of all times.

Isaiah 66:8 KJV

Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

This prophecy was fulfilled on May 14, 1948, with the founding of the state of Israel. A globally oppressed, persecuted people has overnight become a nation that immediately had to defend itself against overpowering enemies. If we assume that with the reunification of Jerusalem, the branches of the fig tree are already becoming juicy and blowing, we recognize that the end-time events have dawned and the Age of the Gentiles is coming to an end and, from a biblical point of view, God's attention is again focused on Israel.

Also, about the end-time events, Jesus gives his disciples an approximate time, which is defined by signs and sets a certain time frame for the upcoming events.

- *The time windows*

But the parable learns from the fig tree: When its branch is already juicy and drives leaves, you realize that summer is near. So, when you see all this, you too realize that he is close to the door.

- *The time frames*

The generation that has experienced the strengthening of Israel and the reunification, that is, the conclusion of the state unity of Israel,

will not pass away before all this has happened. If we keep in mind that a human life according to the Bible lasts 60, 70 and when it comes up 80 years, everyone can calculate where we stand in the end-time events.

- ***Evangelism of the Gentile Peoples***

Matthew 24:14 KJV

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Christians have always had and still have the task of reaching their generation with the Gospel. This is simply a fact, and yet there is a difference from all previous generations in terms of spreading the gospel. We have access to tools that never been available to christians before.

Just think of the many christian radio and television stations, which allow the Good News to be spread even to countries where no other christian activity is permitted. The Internet is also used as a gospel dissemination ministry. By means of video streams of conferences and church services, on web pages and blogs, as well as the offered downloads of sermons and worship songs, people can participate in church services, conferences, online Bible schools and courses. In addition, information relevant to Christianity is also disseminated.

If this does not lead to the fulfillment of Jesus' prophecy, I would not know what else would have to be done to make the gospel accessible to people in the undeveloped, inaccessible areas of the earth. Here, too, the prophecy of Jesus has already been fulfilled, at least in part.

- ***The Great Tribulation***

Matthew 24:21-22 (Mark 13:19-20)

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

If Christianity has already been struck by infinite hardship and suffering through the centuries, what is yet to come will far surpass anything that has ever been there. When even the Bible speaks of it:

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be..

We can't imagine what else is going to happen or what else is going to happen. what the body of Jesus still must endure. I don't think scripture tells us in vain:

And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

If it is necessary to shorten the days, i.e., the time that can be experienced, so that the chosen ones are saved or, in other words, to get through this time, it must really be such dramatic and unclassifiable events. We know what happened from the persecution of christians. We listen to the sufferings, hardships, and privations that Jesus followers suffer and yet this cannot be compared with what is rolling towards us at the speed of a rush.

We cannot rely on living in the "christian occident," a civilized society that will protect us from active persecution. On the contrary, this society is so radicalized to isolate, denounce, and ultimately persecute dissenters that it is considered non-profit to lock out, denounce and ultimately eradicate the disturbing elements. The so-called do-gooders live according to the principle that the shirt is closer to me than the jacket or I see nothing – I hear nothing – I don't say anything, that's exactly what they have proven again and again.

But don't worry, the days will be shortened, God will take care of His children and I am sure that not only will the days be shortened, but He will also provide us with whatever we will need to achieve our goal.

- ***The forces of heaven are shaken***

Matthew 24:29–30 (Mark 13:24-25; Luke 21:25-26)

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Soon but after the great tribulation there will be unique Signs on sun moon and stars

- *The sun darkens*
- *The moon will no longer shine*
- *The stars will fall from the sky*
- *The forces of heaven are shaken*

If this is not dramatic, I really don't know what else could happen for humanity to wake up from an almost omnipresent spiritual deafness. There will be reactions, but differently than expected.

Luke 21:25-26

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

https://accordance.bible/link/read/KJVS#Luke_21:25

People fall into perplexity at the roar of the sea. If we take this literally and relate it to our knowledge of the dangers of incoming and expected tsunamis, we can understand the threat to our coasts around the globe, and at the same time how great our own helplessness is. If we then keep in mind the fact that, according to science, about 80 percent of humanity lives in a 32-kilometer-wide coastal strip, we can vividly imagine what this means for us humans.

- *Loss of life and limb*
- *Loss of belongings*

Such prospects are suitable for people to fall into fear and terror and powerlessness because of the events threatening them. Because in such tragic situations, a collective helplessness inevitably sets into the individual powerlessness, if not even the laws of the jungle take over the regiment.

Encouragement

Matthew 24:33

So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

Luke 21:28 KJV

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

Especially in a situation that could drive us to despair, Jesus' word encourages us. When all this happens, Realize I am standing close to the door. Even more precise instructions are given by Luke's scripture. When all this starts to happen, here's what to do

- *Focus on*
He tells us we do not need to hide, on the contrary, by straightening up we become visible and can see what is happening around us. It does not help us to be surprised in the spiritual trenches of Jesus' return.
- *Raise your heads*
Focus on what I have promised and not on the circumstances you are facing. Looking up gives you the strength you need. Let's never forget, his promise is true: I will not miss you. I am with you until the end of time.

Our perspective

Matthew 24:13

But he that shall endure unto the end, the same shall be saved.

Mark 13:13

And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

Luke 21:18-19

Luke 21:18-19 KJV

18 But there shall not an hair of your head perish. 19 In your patience possess ye your souls.

Jesus does not deceive us for the reward of our efforts by promising us diffuse perspectives. No, in his word he gives us very concrete commitments. There is nothing about that, but there is nothing to shake. If we have invested, struggled, as we often experience from individuals, companies, unfortunately also Christian organizations, we are denied the reward. It won't be the same with him.

- *... and you will be hated by all for the sake of my name.*
- *But no hair from your head will be lost*
- *Win your souls through your steadfast endurance*
- *But whoever endures to the end will be saved.*

He does not leave us in the dark what is happening, he does not trivialize anything. He tells us that we are hated for his name, he tells us that we are persecuted, he tells us that for some this can mean dying for the word of their testimony.

However, he gives us his promise that no hair will be lost from our head. Accordingly, he tells us that even if we lose a hair for his name's sake, which is so unimportant to us as a result, even this unimportance is registered, appreciated, and ultimately rewarded by him.

Win your souls, gain life through steadfast, patient, constant, the dangers of defying tribulations, even in the most difficult conditions. That is the meaning of steadfast perseverance.

If we have understood this as a perspective, we also understand why he gives us the comfort at this point to endure to the end despite all that may come upon us, to be steadfast, i.e., to stand by our faith and conviction, to overcome to be saved.

This is our eternal perspective saved, redeemed, bought by his blood, to be eternally united with him, to live with him where there will be no more suffering, no need.

Mark 13,27

And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

I can never do that

But we can say that out loud! We can't do that out of ourselves. Jesus also tells us this clearly. Without me, you can't do anything.

John 15:5

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

We shouldn't do that at all, yes, it was never intended that we could achieve anything lasting from ourselves. For apart from Jesus, we have no chance of surviving. Separately from the vine the vines do not prosper. So why do we keep going our own ways, which only lead us astray.

Our Help

Jesus promised us his help. He wants all people to be saved, even if not all accept salvation. His help is explicitly stated in one word.

- *Heavenly Father's love draws us to Him*
- *His Word Illuminates Our Path*
- *His Spirit leads us to Him*

We will deepen these thoughts in one of the following chapters.

6

Rapture... Second coming

I do not want to join the chain of speculators who try to spread a temporal prediction of the coming events. On the contrary, it is important to me that we are clear about what awaits us and how we can prepare for what is to come. For these reasons, we should be aware of the sequence of end-time events and the different phases, as well as their meanings.

I would ask you to bear in mind that this book primarily discusses Jesus' statements about the rapture and his return, although other statements in the Bible are also used, I am concerned with working out Jesus' statements on this subject.

For a better understanding, let's list these events as follows

General statements of Jesus regarding the end times

- *The fig tree*
- *Signs to the sun, moon, and stars*
- *Perplexity of the pagan peoples in the roar of the sea and the waves*
- *The abomination of devastation*

The Rapture

- *Statements of Jesus regarding the Rapture*
- *Are there signs of imminent rapture?*

- *Why a rapture at all?*
- *Who is involved in the rapture?*
- *What happens in the event of rapture?*
- *The Living and the Dead in Christ*
- *Where are we being raptured?*

The Return of the Son of Man

- *Statements of Jesus regarding his return*
- *What are the signs of Jesus' imminent return?*
- *What happens at the return of the Son of Man?*

The bottom line ... or the most important

Today, more than ever, I am convinced that it is to be regarded as secondary what happens when and with what effects in the end-time events. When we are fixated on certain events, we let ourselves be blinded by what we expect without knowing exactly what to pay attention to and lose ourselves in looking for diffuse signs of the longed-for events. This leads us to fail to implement what Jesus expects of us, i.e., every Christian ... unconditional succession.

Jesus has given us a guardrail with his end-time statements. However, a guardrail should not be confused with the path. The task of the guardrail is to secure the way. We should concentrate on the path and not the guardrail if we want to reach our goal. Certainly, it is interesting to know the construct of the guardrail and yet it is much more important that we know its function, namely, to show ourselves the limitations in which we can safely move on the way to the goal.

Of course, we should be familiar with the whole Word of God and more importantly, we adhere to what God's Word tells us. Jesus tells us that only he who has his word and keeps his commandments is the one who loves him. If we do this, it is He Himself who will reveal Himself to us. One thing we can be sure of, if we have a revelation of the Son of God and are willing to entrust ourselves to the guidance of the Holy Spirit, we will follow Him and not a Caricature of Christ. Founded in His Word, guided by the Holy Spirit, no circumstances, false prophets with their

false teachings, can dissuade us from our goal.

It is not about more knowledge about the end times, which would ultimately only mean feeding on the tree of knowledge, but rather Jesus always tells us to stick to him again and again and to let us be guided by his spirit. Then it is also unimportant what happens because we know ourselves safe in Jesus, drawn in God's hand and guided by his Holy Spirit.

Nevertheless, I do not want to fail to address the areas that we should know to achieve our ambitious goal.

End Times and Intimacy to God

The Context of the Parable of the Wise and Foolish Virgins

Matthew 25:1-13

1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five were foolish. 3 They that were foolish took their lamps, and took no oil with them: 4 But the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

- Jesus combined preparation in the end times with intimacy with God. Jesus teaches about the end times and uses three parables in his teaching before describing his final judgment. These two chapters contain "the doctrine", which is aimed at the leaders of the end times, and thus to be regarded as a unity.
 - *The Faithful and Wise Servant Matthew 24:45-51*
 - *The Ten Virgins Matthew 25:1-13*

- *The entrusted talents*

Matthew 25:14-30

- The greatest revival, but also the greatest pressure in history, is for the generation experiencing Jesus' return. We should continue in our service to reap the great harvest and to act in the seven areas of society. (Family, Church, Education, Economy, Politics, Media, Military)
- The light, but also the darkness, will increase simultaneously to an unimagined degree. The wheat and weeds come to full maturity at the end of the age (Matthew 13:30)
- Jesus said that He would come quickly. We should be faithful and reliable during his delay.

1. Parable. Faithful and Wise – Evil Servant - The delay of Jesus' return is shorter than expected.

The parable of the good and bad servant in Matthew 24:45-51 Shows two types of leaders in the kingdom of God.

The bad servants work with false motives. They abuse the blessing given to them by God, as well as their authority. The faithful servants are wise and reliable and serve the people entrusted to them in the sense of God.

2. Parable: Ten Virgins - The delay of Jesus' return is longer than expected.

The parable of the wise and foolish virgins in Matthew 25:1-13 emphasizes the need to be closely associated with the Holy Spirit and to live in an intimate relationship with Jesus, as our bridegroom God.

Smart leaders with real motives will not work in a false mindset that is inevitably caused by neglecting the intimate relationship with God.

3. Parable: Entrusted Talents - The time of delaying Jesus' return is harder than expected.

The parable of the faithful steward in Matthew 25:14–30 is focused on our duty to be reliable in the end times. The task seemed small and hard at the same time (Matthew 25:21, 24). Most of us have small tasks

Those who react incorrectly to these instructions work with incorrect assessment and neglect even small work instructions, as they are classified as insignificant.

- In the end times, the Holy Spirit sheds special light on three aspects of Jesus' nature, namely the Bridegroom, King, and Judge. (Matthew 24–25, Revelation 19; Isaiah 61–63; Psalm 45) We are confronted with the bridegroom's longing... with His power as king ... and with his zeal as judge, to destroy everything that stands in the way of love, justice, and peace. Matthew 24–25 discusses these aspects in detail.
- Jesus prepares his disciples to endure the tribulation in strength and with confidence in victory. The end-time church is enraptured at the end of the tribulation. This praying church, as Jesus' partner, will release judgment on the kingdom of the Antichrist through prayer.
- It will be as Moses brought the 10 plagues upon Pharaoh and his kingdom. This kind of prayer will liberate those who are persecuted and mistreated by oppressors of the antichrist. This happens in the last 3 1/2 years before Jesus comes back.

Matthews 24,29-31

29 But right after the tribulation of those days... 31 And he shall send out his angels... and they will gather his elect from the four wind directions, from one end of heaven to the other.

- Jesus' counsel is to go through the end-time events, watch and develop a close relationship with the Holy Spirit. (Matthew 24:36, 42–44, 50; 25:13)

Matthew 24:36 KJV

But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

Matthew 24:42–44 KJV

42 Watch therefore: for ye know not what hour your Lord doth come. 43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

Matthew 25:13

Matthew 25:13 KJV

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

We are called ten times to watch and pray to recognize and endure the afflictions of the end times. (Matthew 24:42; 25:13; Mark 13:9, 33, 34, 35, 37; Luke 21:36; 1 Thessalonians 5:6; Revelation 16:15).

- "To acquire oil" is immediately active to approach God and not frustrated to go into isolation from events and to hope to pass this time as harmlessly as possible.
- Waking up, watching out means having an attentive heart to hear what the Spirit is saying to us. An anointed observer to register his work in society as a response to our prayers.
- Be careful includes believing in what the Word and the Spirit say about Jesus' return.

Word:

Watch and explore what the Bible says about the signs of His return.

Circumstances:

Observe with a believing heart the signs of the times, the events and the tendencies that unfold continuously but progressively before our eyes according to the Word of God. Be prepared to be one of those "anointed observers."

Life: *Be vigilant to recognize the urgings and challenges of the Holy Spirit in your life and ministry.*

- We "watch" to receive strength, to love God and people. The time we invest in the relationship with God gives us the equipment that empowers us to do His will.
- It would be presumptuous to want to love and serve without an intimate relationship with the Holy Spirit. I compare it to the time it takes us to refuel our car instead of pushing it.

Definition of Wise Leadership in the End Times:

Matthew 25:1-13

Matthew 25:1-13 KJV

1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five were foolish. 3 They that were foolish took their lamps, and took no oil with them: 4 But the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

All believers are like virgins before God, because of the righteousness of Jesus.

2Corinthians 5:21

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

2Corinthians 5,17

Therefore if any man be in Christ, he is a new creature: old things are passed away;

behold, all things are become new.

2 Corinthians 11:2

For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

Each of these virgins had a lamp that speaks for their ministry of bringing light from God to other people.

Matthew 5:15–16 KJV

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Isaiah. 62,1

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

John 5:35

He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

All virgins had the revelation of Jesus as the bridegroom. Everyone was on their way to meet the bridegroom Jesus.

Revelation 22:17

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

We ask, when is then? The word "then" points to the end-time theme illuminated in Matthew 24. That is, when the kingdom of God is comparable ... like virgins waiting for their groom.

- In this parable, Jesus warns that wise virgins can become foolish if they stop cultivating the intimate relationship with Jesus and still set out to meet the bridegroom Jesus. (Matthew 25:1)

Five Wise Virgins: Acquired Oil

Matthew 25:2-4

2 And five of them were wise, and five were foolish. 3 They that were foolish took their lamps, and took no oil with them: 4 But the wise took oil in their vessels with their lamps.

- The existing oil speaks of the presence of the Holy Spirit in our lives, touching our hearts, enlightening, refreshing, and encouraging them as we spend time with God.

2 Corinthians 1:21

Now he which stablisheth us with you in Christ, and hath anointed us, is God;

1 John 2:20

But ye have an unction from the Holy One, and ye know all things.

1 John 2:27

But that anointing which ye received of him, dwelleth in you: and ye need not that any man teach you: but as the same Anointing teacheth you of all things, and it is true, and is not lying, and as it taught you, ye shall abide in

The oil of the Holy Community touches our hearts in different ways:

1. It softens our heart,

we perceive God's desire for us.

[L]
[SEP]

2. It increases the desire for its presence,

when we have grasped his desire for an intimate relationship with us.

3. It enlightens our understanding

for the revelation of the beauty of God.

[L]
[SEP]

4. It creates zeal for justice,

Helping to stand by God's values will fall in a time of injustice and general values.

- The foolish virgins had their lamps (service) but were not worried about getting oil. That is, they exercised ministry as their priority,

rather than acquiring oil in their relationship with Jesus. They are set to do and not to be.

- The priority of the service of the wise virgins was to always refill the oil in their reserve containers. They make sure that their spare containers and lamps were filled. That is, they practiced acquiring the oil as their priority. It was not the enlargement and expansion of their ministry and influence that was important to them.
- The intimate relationship with Jesus is our most important good, not our ministry.

Zechariah 4:6

Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

The End Times Service: The Triple Cry

Matthew 25:5-7

5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps.

- At midnight of history, the triple call to the nations resounds.

First ... Jesus comes, refers to victory and his judgment. Jesus "comes to us" by gradually releasing waves of restoration so that the lost may be reached and society transformed. These waves intensify progressively until Jesus returns to delight his bride.

Second... Jesus Coming as a Bridegroom is our most fervent desire the intimate relationship of the bride with Jesus drives us his us, his bride.

Third... We are invited to meet him and meet him, that is, to put ourselves in position to meet him through a lifestyle of adoration, obedience, prayer, being anchored in the Word and fasting.

- They all slept, and everyone had to get their lights ready. Sleeping in this parable is not bad. It is an indication that everything Jesus has predicted is embedded in a completely natural, daily routine, albeit in challenging circumstances.

Mark 4:27

Mark 4:27 KJV

And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

- This also talks about how we can obtain oil in the natural course of life. We can cultivate intimacy with Jesus, even during the challenges, the tribulation, which in the coming time will be the routine of ordinary life.

Matthew 25:5–9 KJV

5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps.

Jesus emphasizes the need to acquire oil in the end times

- The foolish virgins realize their mistake of neglecting the oil, the intimacy with Jesus.

Matthew 25:8-9

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

- Many ministry lamps will go out because the spiritual vitality of the oil, the anointing of the Holy Spirit, is missing. The foolish virgins asked the wise to give them oil for their ministry.

The wise understand their limitations, they know that they cannot pass on their spiritual experiences and willingness.

Christian, shallows, pious posturing, ear-itching sermons, no longer

fulfill the necessity of the hour. In these days, only the word of truth, which can refer to the intimate life with Jesus, will be heard, everything else will only be perceived as a consumed echo.

- Jesus asks us to buy oil to familiarize ourselves with the god-ordained process of intimacy.
- We cannot deserve intimacy with God. But we can invest in this costly process and receive it.

Revelation 3:18

Revelation 3:18 KJV

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

*Intimacy to
Jesus, the Holy Spirit
and to God the Father is the key,
to survive in the coming period*

The Ten Virgins.

- All ten were virgins
- A virgin is the symbol of purity in the Bible
- All were pure, immaculate, and untouched
- Everyone was waiting for the groom
- All ten became tired and slept
- All ten had their lamps, but only five had taken precautions and got extra oil.
- The time until the groom came was longer than they thought
- Five lamps went out

- When the groom finally arrived, only five had oil with which they could re-light their lamps.
- The virgins, who had not taken precautions, asked the others to share their oil with them.
- We know there answer – no – otherwise it is not enough for us either. Go to the merchants and buy for yourself.

What does Jesus want to tell us with this example:

- It is not even enough to have caught fire.
- We should work hard to always have enough oil in stock.
- We must stock up on the merchants.
- That means nothing else than that we must be willing to pay the price it costs to have filled our lamps, including an extra portion.
- Shopping takes time and time is precious.
- We humans have nothing more precious than time because time is life.
- Are we willing to use the most precious thing we must supply ourselves with oil.
- Oil is a symbol of the Holy Spirit
- When we are ready to be filled by Him, we are ready to build a relationship with Jesus.
- A relationship without invested time is not a relationship.
- This is exactly what Jesus asks of his bride, that she builds an intimate heart relationship with him, that we are willing to bring the most precious thing we have into the relationship with him.

Many miss future opportunities to be needed in their full potential. Jesus' counsel is awake, watching out to develop intimacy with him. The

substantially best way to acquire the oil is to saturate our minds with the Word of God. This has a twofold effect:

***First** when we read the Word of God together with the Holy Spirit, it reads us and convicts us of all injustice.*

***Second** our minds are strengthened, built, encouraged, and always centered on Jesus. This prepares us to receive God's revelation.*

Matthew 25:13 KJV

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

7

Vigilant for all time now

Jesus gives us some hints that require our special attention and about which we should be clear. These warnings have been valid through the centuries since he gave his end-time speeches, they still apply today. Only if we take his warnings seriously and pay attention to them can we escape the threat of seduction.

Be careful!

Jesus strongly warns us against seduction by deception, false prophets, false Christs, but he also warns us to be mindful of ourselves.

- ***... that no one will seduce you***

Matthew 24:4–5

4 And Jesus answered and said unto them, Take heed that no man deceive you. 5 For many shall come in my name, saying, I am Christ; and shall deceive many.

Mark 13:5–6

5 And Jesus answering them began to say, Take heed lest any man deceive you: 6 For many shall come in my name, saying, I am Christ; and shall deceive many.

- ***... that you will not be seduced***

Luke 21:8

And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

- ***... on yourself***

Luke 21:34–36

34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. 35 For as a snare shall it come on all them that dwell on the face of the whole earth. 36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

- *... I have predicted everything for you*

Mark 13:23

But you, be careful! Behold, I have foretold you all things.

That no one will seduce you... that you will not be seduced.

We can be seduced in two ways. Through others, but also through ourselves. In the first case of seduction, we are led to believe that it is the Savior, the Messiah, who is eagerly awaited by all of us. Could it be that it is precisely this longing expectation of the promised Savior that is the cause of the deception to which many succumb. We read in God's Word that there will be no shortage of "credible" signs to prove the authenticity of the Antichrist, or rather the "false anointed." This is especially because God always revealed Himself through signs. To give a few examples:

- *Abraham*

... the smoking furnace and the fire torch that passed between the sacrificial animals. (Genesis 15:17)

- *Jacob*

... The blow to his hip that made him limp and his renaming from Jacob to Israel (Genesis 32:25-33)

- *Moses*

... The Burning Bush That Did Not Burn (Exodus 3:2)

- *The People of Israel*

... The Cloud by Day and the Pillar of Fire at Night (Exodus 13:21-22)

... God revealed Himself visibly and audibly to the whole people on Mount Horeb. (Exodus 19:16-19)

- *Gideon*
... the angel of God touched the sacrifice with his staff and fire consumed the flesh and unleavened bread. (Judges 6:17-23)
- *Elijah*
... The divine fire that consumed his sacrifice, the stones of the altar and stained out the water. (1 Kings 18:30-38)
- *Solomon*
... On the temple consecration, when the cloud of God's presence descended on the temple and the priests could no longer do their work. (2 Chronicles 5:13-14)
- *Zacharias*
... after meeting Gabriel, the Messenger of God, he became silent because of his unbelief (Luke 11:19)
- *Jesus*
... at baptism, ... on the Mount of Transfiguration ... in the temple ... when the voice of God perceived all those present said ... this is my beloved Son. Likewise, the healing of the blind born and the resurrection of Lazarus and finally Jesus' ascension which took place before the eyes of his disciples.

These are just a few of the supernatural examples God used to point out to people that it was an authentic message or an encounter with Him.

Matthew 24:23-26

23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 25 Behold, I have told you before. 26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

This is exactly what the seducer of our souls knows how to use for his own purposes. That is why they will be signs and wonders that we know from the Word of God and that only God or the returning Messiah will be ordered.

That's the perfidy of this tactic, that we have trouble distinguishing the original from the copy, since all the marks of the copy reflect the characteristics of the original. But please remember that even the wizards

before Pharaoh could turn their wands into snakes... only we should and make aware that it was the staff or the serpent of Moses that devoured all other rods.

This brings us to the second kind that Jesus warns us about. It consists in not letting ourselves be seduced because we have lost sight of the complete picture of the end times. The Bible exhorts us to examine everything, i.e., to look closely and only then to decide.

Nevertheless, we are only too happy to get involved in plausible, yet deceptive statements of a ubiquitous media sprinkling. They would like to give us the authenticity of an apparition as divinely believable to convince us of a seemingly existing urgency. As if it were a summer sales offer, this is only offered now.

It seems that those who come in His name but are not really the promised Messiah act with transparent, but nevertheless brazen means, to urge us to act hastily, if not to force us.

Jesus explicitly tells us "Be careful!" before such tactics, through which many are seduced or allowed themselves to be seduced. He warns us against the following statements:

- *This is me!*
- *The time is near!*

He warns us not to give in to such pressure without examination.

- *Don't run after them now!*

We are not at the mercy of whatever may happen if we listen to what the Word of God tells us and are willing to entrust ourselves to the guidance of the Holy Spirit.

Take care of yourself

Luke 21:34-36

34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. 35 For as a snare shall it come on all them that dwell on the face of the

whole earth. 36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Jesus knows us. He knows how easily we get caught up in the worries of life on the one hand and on the other hand are willing to compensate for the worries and burdens of everyday life through distractions of all kinds. Both worries and distractions, Jesus calls intoxication and drunkenness here, are ideally suited to cloud our senses. I am convinced that this warning means everything that can prevent us from a living relationship with Jesus.

Today it is made easy for us to be distracted from the important by the omnipresent information and entertainment offer and to drone ourselves with trivialities of all kinds. The escape into a virtual world without worries, hardships but also without any reference to reality is all too tempting. The question is, how can we, disconnected from real life, listen to the warnings of the Holy Spirit, or respond to His urging. Inevitably, we miss his hints and the chance to keep us ready.

Don't be frightened

Not only that Jesus warns us and makes us aware of the dangers None! It does not encourage us to be frightened, not to be fooled, even if whatever happens far exceeds our expectations and understanding. So, he gives us the hint that all this must happen, but it is not the end yet.

Wake up anytime...

Luke 21:36

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Always watch, but always be ready, no matter in and under what circumstances we live. This is the perspective that Jesus gives us.

Faithful versus unfaithful servants

Matthew 24:45-47

Matthew 24:45-47 KJV

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his

household, to give them meat in due season? 46 Blessed is that servant, whom his lord when he cometh shall find so doing. 47 Verily I say unto you, That he shall make him ruler over all his goods.

I was surprised to find these statements in the end-time discourses of Jesus. However, when I consider it, it seems to me that it is precisely in our time that there is a need to return to the nucleus of our Christianity ... which is:

"Word and Spirit".

We are all too inclined to delegate the responsibility that each of us has to parents, leaders, elders, and pastors. On the other hand, we pay them and on the other hand, they are responsible for our physical and spiritual well-being. However, we forget that every born-again Christian is endowed with his own individual responsibility for others, appropriate to his status.

We must, if we are his servants, face up to this responsibility. So, who is the faithful servant that his master has placed over his servanthood so that he may give them food at the right time. Who faces up to his responsibility, that is the question that wants to be answered here. We are servants, i.e., workers, our fellow Christians are servants and workers, whenever we come together everyone has something to contribute to the divine service. So, you and I are servants, and workers.

If a worker is not properly nourished, he is weak and not up to the efforts of his tasks. The work entrusted to him is carried out, if at all, only inadequately. This in turn means that in certain areas the work is not done, but theoretically there are enough workers. However, they are malnourished or incorrectly nourished.

The food for our mind consists of two components:

- *Word of God*
- *Holly Spirit*

The Word of God is the power food for our spirit. Only by satisfying our spiritual hunger for the Word of God can we do what we are destined to be light and salt in a lost world.

We need a second component, namely the food to the right. The word of the hour that has been filled with life by the Holy Spirit. This word nourishes our spirit, this is the substance in which our faith can be anchored. This, in turn, gives us the boldness and courage to speak, command, bind and dissolve in faith and trust.

Let us remember that God created man in his own image. If we were created in God's image, we are also an imprint of His nature.

In the first verses of the Bible, God introduces us to the concept of how we function. The Spirit brooded and God spoke. It is the same in our lives. The Spirit of God broods over a given situation, waiting for us to speak the revealed, living Word of God in faith.

In this way, as in the act of creation, the Holy Spirit broods over our very personal chaos, the vacuum, the emptiness, the nothingness and waits for the Word of God spoken in faith, so our circumstances are also changed. To pronounce this Word of God believing is not to be confused with taking any word, proclaiming it and "sim sala bim" has already manifested what I always wanted in an inexplicable magical way. On the contrary, this biblical concept is based on an intimate relationship with Jesus and a deep understanding of the power of the Word of God, made alive by the Holy Spirit and fully developing its creative potential.

If the Holy Spirit can reveal this concept to us, we understand that God's words, imbued with Him, develop the same creative force in our mouths, as if they were spoken by Him.

We must not allow ourselves to separate God's Word from the Author. Only when we have understood that it is the Holy Spirit who opens his Word to us, it becomes food for our spirit and develops in us its creative, restorative, and healing power.

Therefore, whenever we read the Word of God, it is appropriate to give the Holy Spirit the opportunity to share with us his view of his holy word. In short, meditating on his word, I read the passage out loud again and again until it has sunk into our minds.

This nourishes our spirit, it makes us participate in the living Word, in Jesus.

His Word spreads in our minds and brings about what it is sent to do and develops its purifying, sanctifying, healing, liberating character.

Let us always remember that when we read the Word of God, it reads us and holds up the mirror of truth to us. When we are ready to face this, we will be transformed step by step into the image of Jesus.

It is only through the Word of God living within us that our faith is built up and strengthened, and it is also the only foundation to which our faith can refer.

If we do not immerse ourselves in the Word of God together with the Holy Spirit, it will remain closed to our minds. It will not begin to live in us. Our faith will remain weak and fruitless, and we will turn away from the true faith in frustration and prefer to deal with substitute philosophies.

Should we choose to cooperate with the Holy Spirit, it is he who penetrates God's Word with power, which in turn enables us to recognize and do his works prepared for us on the path he leads us.

It is everyone's responsibility to engage with God's Word. We have no excuse not to do it. Only when we are willing to engage at Jesus' direction can and will the Holy Spirit bring the words of God to life in us and open His Word to us so that it becomes our food.

Jesus promises those who do this:

Blissful is the servant whom his master, when he comes, will find in such actions. Verily, I say to you, He will put Him above all His goods.

This is what he tells us: I in you and you in me. The living Word in us and the Father in Jesus is like God lives in us and works through us. In short, this is life in the mind and that's what it's all about in the end.

If we are faithful in this, God can put us above all His goods. Let's say it as it is meant, all his goods are called, if he lives in us, ultimately nothing is impossible for us, in other words we already live in the supernatural possibilities of God.

Matthew 24:48–51 KJV

48 But and if that evil servant shall say in his heart, My lord delayeth his coming; 49 And shall begin to smite his fellow servants, and to eat and drink with the drunken; 50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, 51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

The situation is different when we are reluctant to do what we have committed ourselves to with our devotion, our conversion. If we begin to blow Jesus' warnings to the wind and not expose them to the purifying Word of God and stop paying attention to the admonitions of the Holy Spirit, we will inevitably drift and begin to demotivate, discourage, and if one should then set out to take a radical stand for Jesus to slander him, to put him down and deprive him of his qualifications for his service.

We are focused on doing legally, formally the necessary thing that we do not allow any dissenting opinion and only join forces with negatively like-minded people.

The Bible warns us against this lifestyle. For it inevitably leads us into a spiritual blindness, which can be very piously whitewashed, but still has nothing to do with life in the spirit. In this situation we do not live as we should, do not pass on what we are called to do and miss to see what the hour has struck.

8

The Word of God

Most of us are familiar with the principle, deal with what is important, and nothing will ever become urgent.

I sometimes wonder why we understand and apply such important principles in our professional environment, but neglect to use this knowledge in our spiritual life.

How easy it would be to avoid critical situations if we had already made provision at times to deal with the important and not the urgent things.

Jesus himself keeps asking us to be vigilant, and there are reasons for that. If we do not discipline ourselves, we will inevitably become careless, careless and succumb to the perfidious seduction tactics of the enemy of our souls.

Important things for our spiritual health are:

- *Knowing God's Word*
- *Living in living communion with Jesus Christ*
- *Prepare everything in prayer*
- *Living in discipline and perseverance*
- *Obey a commandment*

Knowing God's Word

From my experience, it is frightening to see how few read the Word of God, let alone take it seriously.

2 Timothy 3:16 KJV

*All scripture is given by **inspiration of God²**, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:*

On the other hand, there is the frightening development of how God's Word is presented to us today, politically correct, but diluted, often softened in many new editions. Everything is done to not step on the feet of any member of anyone, no matter how crooked it may be. Unfortunately, we forget that the Word of God is of divine and not human origin and thus has the claim not to meet human, but God's standards.

We should simply recall how many people have been persecuted, tortured, imprisoned, and executed to acquaint ourselves with God's Word, His will, His purpose. If the Word of God did not have the liberating power in its origin, Satan would not have to make such an effort to dilute the message, dilute it and soften its power according to the spirit of the times.

On the one hand, how can we expect the power of the good news promised to us to become active if, on the other hand, we allow God's eternally valid Word to be stripped of its power? Why, we wonder that we do not experience the promises when we deny the releasing power. We accept without resistance that under the name Bible for every taste a special Bible endograft or Bible retelling is spread.

How can man, who is not familiar with matter, recognize with what "improved content freed from content" he exposes himself to? It is apparently intentional and therefore not surprising that with all Bible derivatives", "the Bible", if at all, still finds its way into our culture as history books. Against this background, it is also understandable that so few Christians regularly read the Word of God

² For "given by God" the Greek word – *theopneustos* is used. *Breathed with God; of theos, God, and pneo, breathe, breathe, blow. The meaning of the word is therefore: caused by God, divinely inspired. This breath is breatheht through the pneoma, the spirit. Paul says with theopneustos that the Word of God is caused by the Holy Spirit and therefore is to be considered with a breath of God.*

and are only superficially familiar with it, let alone take God's statements seriously.

We should take the warning, which is certainly not by chance at the very end of the Word of God, very seriously under these circumstances. We are not dealing with human statements and commandments that have no meaning in the light of eternity, but with the Word of God, of which He himself says:

Heaven and earth will pass away, but my words will not pass away.

Judge for yourself. Was it important, the words of people who will no longer be there in a few years and about whom no one speaks anymore, or the eternally valid word of the living God, who, by the way, sits in judgment over every human being and has the power to erase our part from the book of life.

Revelation 22:18–19

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Jesus the Word

After all, Jesus is the Word of God incarnate. We can see this from the scriptures listed.

John 1:1 KJV

*In the beginning was the Word, and the Word was with God, and the **Word was God.***

John 1:14

*And **the Word became flesh** and dwelt among us, and we looked at his glory, a glory as a native of the Father, full of grace and truth.*

Revelation 19:11–13

*11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. 12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13 And he was clothed with a vesture dipped in blood: and his name is called **The Word of God.***

If we consider that we people who change Jesus' statements in his word, "improvement efforts" get a completely different weighting. On the one hand, we realize that we must leave his word as it has opened to us over the last centuries, but on the other hand, the knowledge that we must expose ourselves to his word in a completely new way so that we can build our house of life on a foundation fortified by God. In this way, we allow Jesus to manifest to us through his Word his nature, his will, and his intentions.

The Bread of Life

It often seems to me that we are in a time like the one when Jesus proclaimed in the synagogue in Capernaum: "I am the bread of life". Up to this hour, Jesus had many who followed him. When he confronted them with the consequences of succession, it had a polarizing effect on his disciples, that he himself asked "the twelve", do you also want to leave me?

We may not like to deal with the consequences of true succession. We prefer to enjoy pious highlights in our cozy, easy-going, Christian niche. Jesus asks us to finally give Him the status he deserves.

John 6:35

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

John 6:51–56

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. 52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? 53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 55 For my flesh is meat indeed, and my blood is drink indeed. 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

These are Jesus' words – uncomfortable, challenging, but full of divine dynamism. Obviously, it is no longer about us, about our well-being and about our ego, he puts the spiritual reality at the center through these words. It's all about him. He is all we need, if we have him, we have

everything we could ever need. This is what Jesus tells us with these words. In doing so, he also claims to be not only a basic provider, but also sufficient in everything and for all.

If Jesus and the Word of God are interchangeable, then we should think about how to get that word into our innermost being. Let's take a closer look at the analysis with which God's Word confronts us.

Jesus the Word that lives in us

John 17:8

For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

I pretended that we all love Jesus and we long for his closeness, we wish that his experiential presence would be our constant companion. If this is our wish, it is necessary to know his words and to align oneself with his words. Jesus Himself says that whoever has my commandments or my words and keeps them is the one who loves me. But how are we going to keep His words if we do not know them, and they are not anchored in our innermost being?

John 14:15

If ye love me, keep my commandments.

John 14:21

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Surely, we all long for an intimate relationship and intimate fellowship with Jesus. What does he tell us: He who keeps my commandments loves me, and he who loves me is loved by my Father, and I will reveal myself to him. For this reason alone, we should know His words and His commandments.

John 14:23 KJV

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

Jesus goes on to say that if someone loves me, he will keep my word and my Father will love him, and listens carefully now:

"... and we will come unto him, and make our abode with him."

Is not exactly what we desire in our deepest hearts. To have a personal revelation of Jesus Christ and to know that Jesus and the Father made an apartment in us.

Cane imagines what that means - Jesus and the Father make an apartment in us? They are thus of all divine power, imagine that the Creator God lives in you personally. Once we understand this, nothing is impossible for us anymore.

Jesus speaks to the disciples the day after he cursed the fig tree:

"... have faith in God" (to put it more precisely, have God's faith).

Of course, we all want to have God's faith! I think that God showed us the way in His Word. When Jesus lives in us through His Word, God's faith also spreads within us, especially in situations where we need His supernatural faith. Let us always remember that the Word of God is sent, that it aligns what it has been sent to do.

Let us make it our daily practice to study God's Word, to meditate on it, to bring the words to our innermost being and to live out what is known from them. Then the manifestations of supernatural life will spread in our lives in the power and authority of God.

Do not allow yourself to study the Word of God in detail. Remember: The portion you read yesterday was enough for yesterday - but not for today.

Living in living communion with Jesus Christ

A living relationship with a person arises when I try to get to know them. Many Christians confuse a living community with knowing much about

Jesus. Knowing much about him is not the same as a living relationship.

Let me give you an example:

There would never have been a marriage between me and my wife, if I only knew a lot about her, but had not met her personally. I learned a lot about her from the personal relationship we had with each other. However, living in a community with each other means responding to the other, adapting to him, keeping him weighed ... in short, to love him.

Loving Jesus is not done by words, but by being willing to keep His commandments. Then what he promised us happens.

Prepare everything in prayer

Sure, prayer is not everything, but please remember, everything is nothing without prayer. The Bible teaches us that Jesus is given to us as a model. So also, the model for our prayer life. We read in the Gospels repeatedly that early in the morning late at night he sought solitude to pray.

I think we often have a wrong understanding of prayer. We occupied the term prayer with educated, learned content.

Let's look at the dictionary to define the word content. *Prayer or prayer is talking to God. (Often in the form of a fixed text).*

- *To worship him*
- *To ask him for something*
- *To thank him for something*
- *To speak to him in prayer*

Of course, prayer involves the components we are familiar with, such as worshipping God, asking God to thank God, but also talking to Him. This is precisely the area that we often neglect, but this is the part of prayer that leads us into the true relationship with Jesus, with the Father, with the Holy Spirit.

Talking to God also means that when we can approach Him frankly, we are always aware of who God is and who we are. It is simply a matter of adhering to the simple principles of decency. In this way, our concerns, concerns, emotions, and frustrations before God can be spread.

Because if we take the example of a human relationship, the main part of our talking to each other, our communication, should be that we share with each other what moves us deep within ourselves. This is an intensive exchange in which we learn what the other thinks about a situation and we have the chance to share in the knowledge, skills, capacity, and possibilities of the other.

Prayer opens perspectives that remain hidden from us without prayer. We simply need to be aware that God shares His wisdom and insight with those who ask Him to do so. Considering prayer as a pure religious duty often ends in turning away from our efforts in frustration because we seem to speak not to a counterpart, but rather to a wall. But this is not the meaning and purpose of our prayers, but it is dialogue with our God, which consists of speaking and listening.

9

Our security needs must be met

Knowing all this, I really wonder why so many Christians are not willing to abide by the simple rules that Jesus has given us and thereby live a full life at his side with the prospect of being with him for eternity.

Why do we allow ourselves to be seduced by a misconception that we still have time when the events we project into the future are emerging, to take things seriously? Who says that whatever our expectations are, whatever we expect, we will experience when our life clock has not expired before? What are we basing this supposed security on?

It must simply be clear to us that it does not matter whether we have already entered the ultimate final stage of the end times or not, and that regardless of our age, could be the final stop for us at any time. If we only keep the end-time perspective in mind and let ourselves be blinded by it, we will do much more to arrive safely at our destination and receive the promised victory wreath than if we stare like a rabbit in front of the snake at an event that we do not know exactly when it will occur.

There are two things we can say with certainty in this context. Wearers finite and God's promises are true, they will happen, but we cannot assume that we will still be alive.

So why don't we follow the basic need for security and adhere to what gives us the ultimate certainty of spending eternity with our Lord Jesus, regardless of whether we are united with Him in the clouds during our lifetime, or whether we first rise and meet our Lord and King in the clouds. That is what it is all about and we should avoid anything that is suitable to dissuade us from this goal.

This recommendation would serve our ultimate need for security, make our lives easier, more relaxed, and happier.

10

What does this mean for us?

- *Discipline and perseverance*

Discipline today has almost degenerated into a dirty word. Discipline is one of the fruits of the spirit, namely chastity. This means that we commit ourselves to going our way correctly and without compromise.

Perseverance is often confused with stubbornness. Someone who is persistent, unlike someone who is stubborn, is teachable. Persistent, but nevertheless remaining teachable is a secret to arrive at the end of our run at the finish.

Please keep in mind that everyone has only partial knowledge and if something turns out to be wrong, I must be willing to say goodbye to the wrong way. This can be the persistent, the stubborn continues the path once taken, no matter where it leads.

Please follow me as I try to paint the spectacle of a race in front of your eyes. Imagine what belongs to all these scenes. First, there are a lot of spectators, lots of booths, which are busy providing the spectators with drinks and food. Furthermore, the pleasure of the spectators is also taken care of, often showmen are bundles of all kinds at the start and finish. And then there are the competitors,

although sometimes it seems to me that they are just the extras of all the hype. They are there – even if someone wonders – why actually - because the festival could also take place without them.

As with the event just described, the framework of the spectacle mutated into the main attraction and the actual main actors are only the addition or the pretext to create variety and pleasure.

If we take a closer look at this scenario, we find that often many more supply and entertainment companies participate for spectators than for actors and their caregivers. Something is out of balance; it should be about a competition and thus about the competitors.

What does this have to do with our topic - very much so. We have a similar situation in the body of Jesus. Although we are all called to run the race in our communities, those who stand at "the track" and those who run the competition are pitiful when they can hardly continue to run can make fun of them, mock them, and discourage them with their "heckling".

As soon as one decides to take up the race, he is often insulted as a radical weirdo, fanatic, zealot, and extremist. Unfortunately, we have forgotten that every Christian was asked by Jesus to take on the rigors of running and join the ranks of the competitors.

There is no place for spectators in God's kingdom, these are reserved for the competitors, the fighters, the overcomers. Of course, the question is how I go from being a spectator to an actor.

As stated at the very beginning, we must be aware of one thing.

"Separate from Jesus, we cannot do anything."

I think it starts with the fact that we decide not to be spectators anymore, but really start to participate in the race. Quite simply, we should know that there is a division of tasks between Jesus and us.

Our responsibility is

- *To make the decision to run.*
- *To run the race.*

The responsibility of Jesus is it

- *To train us through the Holy Spirit, to coach*
- *To advise us how to walk*
- *To encourage, to motivate us to keep running.*
- *To give us the strength and the confidence to be able to complete the run.*

We simply must not get confused. If that were the case, we will not intentionally do anything, build up and motivate. God works the will and the accomplishment but let us never forget, we are the ones who do it!

Philippians 3:7–11

7 But what things were gain to me, those I counted loss for Christ. 8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: 10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; 11 If by any means I might attain unto the resurrection of the dead.

With this word, Paul gives us the right introduction to understanding discipline and perseverance. He gets to the point.

We should realize the scope of our decision and realize that we have only one way to make our salvation safe. Namely, to leave with an undivided heart all that prevents us from putting the commandments of God above everything else. So be disciplined.

I pray that we will realize that we have lost nothing by choosing

Jesus, all Jesus wants from us are the things that burden us, oppress us, and prevent us from reaching the full freedom he has promised us.

We often act as if entanglements in sin, attachment, illness, and a lot of mental distress are worth preserving. Almost meticulously we watch over the fact that nothing of this "treasure" that we have accumulated during life is taken away from us. The tragic-comic thing about the whole thing is that in very few cases we are aware of our peculiar obsolescence. We cultivate the preservation of the "half-redeemed" state by repeatedly making compromises and thinking that God would make an exception for us. Far from it, because in his word he says clearly:

Romans 2:11

For it is not a reputation of the person with God.

Colossians 3:25

But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

1 Peter 1:17

And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

His word applies to everyone, no matter how we feel about it. His justice does not allow him to make an exception.

Romans 8:32

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

It is not possible for God to go against His principles. If he could not spare his son, the dearest he has, when he loaded the sin of all mankind upon him and had to turn away from him, why do we think that he would make an exception for us? These misconceptions, should we hold on to them, will give us a dull awakening.

Let us pray that every root of these misconceptions, these possibly false teachings, will be eradicated from our hearts. I am aware that this is not to everyone's taste, but it is the consequence with which God's Word confronts us.

If you have read this far, I assume that you are one of those people who want to receive lasting blessings for the rest of their lives, so I allow myself to write these words in clarity about the consequences of our actions.

We have lost nothing, not quite the opposite, we have gained everything through Jesus. By the way, we only have the choice to accept God's gift of grace, because we are already lost without Jesus. There is no neutrality in the spiritual sphere. If you don't choose Jesus, you're already lost.

It is absurd to think that we can be a little saved, just as it is not possible to be a little pregnant. There is only one either I am, or I am not. We must come to terms with this, albeit unpleasant, consequence of the Word of God.

Today, Jesus confronts us with the choice either for or against me. Paul tells us:

Philippians 3:8–9

8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Paul makes it unmistakably clear to us in these verses that we either continue to live as we do or focus entirely on Jesus. Please remember who Paul was. He belonged to the elite of society at that time, the "crème de la crème" of his time. Well educated, crazy religious, in his religious, Jewish society an "in-type". He says of himself:

Philippians 3:4–7

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: 5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; 6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. 7 But what things were gain to me, those I counted loss for Christ.

The explanation he gives us is conclusive and catchy, as he says: If we still think we can still live on our own, we will retain an independence from Jesus. For our human qualities, our goodness, is worshipped, against which God's Word tells us:

Romans 3:10–12 KJV

10 As it is written, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

This mindset will prevent us from entering the fullness of the knowledge of Jesus Christ. The "actual good man, the actual righteousness" is one of the basic evils, not only of the Gentiles, but also in the church of Jesus. This way of thinking is the beginning of a downward spiral. It starts with I am still a bit good, so our desire for independence from God is nourished and egocentricity and individualism are strengthened. Individualism and egocentricity, however, are the seeds of rebellion and rebellion against God. The "entanglement" in sin, destruction and death is already programmed. We must not allow our lives to fall into these tragic dependencies. That is why Paul tells us so clearly:

Philippians 3,12-14

12 Not that I have already grasped it or that I have already completed it; but I chase after him whether I should also seize it, because I am also moved by Christ Jesus. 13 Brethren, I do not think of myself that I have grasped it; But one thing I do: I forget what is in the back, but reach out to what is in front, 14 and chase towards the goal, towards the battle price of God's calling upwards in Christ Jesus.

The summarized statement is:

- *I'm not there yet.*
- *But I'm on the road.*
- *I forget what was.*
- *I don't look back.*
- *I align myself with my goal.*
- *I subordinate everything to arriving.*

Paul leaves nothing related to competition to chance. He knows, and let's be honest with ourselves and we know it, we can only arrive if the following three steps are implemented:

- *Start the run*
They begin to enter the race, so they decide to leave the comfort zone behind and expose themselves to the efforts of the competition. Jesus never said that this race is easy. A race is not a ride on an amusement steamer. On the contrary, your whole unity is required. It takes everything to complete this run. The whole power is challenged. This race is a challenge to your self-discipline.
- *Do not carry any additional loads with you.*
Have you ever seen a competitor who enters the race with a backpack of heavy stones? I think the exact opposite is being done. The runners get rid of any additional burden, no matter how small. How pointless it is when the runner carries around loads that cost him strength and thus jeopardize his arrival at the finish.
- *Stick to the competition rules.*
We all know that every competition has rules that must not only be accepted by all participants, but also adhered to. Only if the runner adheres to these rules, his run will be evaluated. If he cheats his way around the rules, he will be disqualified. We have no problems with this, because the rules create the same conditions for each of the many participants.

We know very well that only if we meet all the three points described will we have the chance to finish the race. Let's look at the conditions:

I sometimes wonder why, in a normal competition, we see as clearly as what needs to be done, but as soon as it comes to the run-in which God promises us the eternal victory prize, we behave as if we cannot count to three. Why do we think we will arrive without setting out; loads carry around with us that only prevent us from reaching the goal and think we can cheat ourselves around the rules of the game.

I would like to ask three questions:

- *Are you ready to break all bridges to the secular value system?*
- *Do you really accept the Word of God as the only valid life guardrail?*
- *Do you allow the Holy Spirit to lead you into all truth?*

If you want that and are willing to do that, you are really a participant in the run for the crown of victory.

Think of this time ahead of you as a training camp by building you up and learning more about this race. In a training camp, not only mistakes are pointed out, but the athletes are encouraged to continue in the race.

- ***The encouragement to persevere on***

Paul is also not lacking in encouragement:

Philippians 3:16

Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

It is significant that Paul, in this context, tells us that what we have come to do is to hold on to it. It is up to us whether we keep what we have achieved or whether we throw the shotgun into the grain.

Philippians 3:15

Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you.

Most of the time, when we switch off, someone has stepped on our feet, someone has trimmed us or simply said the opinion. The bad thing about it is not that we are told the opinion, no, we can bear that, because we are tolerant. The bad thing is that we know that the other is right and we are not or not yet ready to admit our wrongdoing.

That is why Paul tells us:

Philipper 3,15

... and if in anything ye be otherwise minded, God shall reveal even this unto you.

Don't let the areas in which you think differently become a trap. Bring this before God and He will reveal His will to you.

But do not allow your different thinking to lead you away from God. Keep what you have achieved. If you get out in the middle of the run or stop running, you lose all that has already been achieved. Only those who cross the finish line have completed their run. All the efforts, the efforts that were included in an unfinished run, are never, never rewarded ... all the effort you put in was in vain.

Always remember that none of us has already achieved it, we are all on the road. It may be that some are a little further than others, but one thing unites us, we have all not arrived yet.

To arrive, Jesus promised us the Holy Spirit who assists, encourages, teaches, guides, and helps us in all situations. From our point of view, we are not able to complete the run. We all need the encouragements, the admonitions, the corrections, and his help.

11

What would have to be changed should be changed

There is no universal answer to these questions because the individual circumstances are so different, they must be worked out by each one. To get specific answers to these questions that are appropriate for you, I would like to encourage you to seek the answers in prayer in the Word of God with the help of the Holy Spirit. You will be amazed at the solutions that the Holy Spirit reveals to you.

- What do we want to achieve and how?
Am I aware of what I want to achieve and how I intend to achieve it? It is important for us to set goals and to have an idea of how they can be achieved.
- What are we willing to use?
Become clear about what you are willing to use. How much is it worth to you to embark on a new path, break out of your comfort zone and embark on an adventure together with the Holy Spirit.
- What does the Word of God say about our behavior?
What does God's Word say about you and your present state? What you should change
- What advice does God's Word give us?

God's Word is full of wisdom and advice, use it and begin to implement it in your life. In particular, the Psalms, Proverbs, the Song of songs, but also the New Testament epistles are suitable for this.

- From what sources do I nourish my mind?
Think carefully about what you are feeding your mind with, because spiritual nutrition has a great influence on resilience to enemy attacks.
- What are my spiritual weaknesses?
Become aware of where your weak points are. Also an experienced fighter has weak points. Only if he is aware of them can he behave accordingly in an attack and will not be taken by surprise. An experienced fighter knows his weaknesses.

12

Last but not least

At the very end, I just want to be brave, you are not alone. Jesus told the disciples at their last meeting that it is good that he goes to the Father, because then he will send them the Holy Spirit, the helper. Whatever your circumstances may be, you are not alone, The Holy Spirit is at your side. Practice building a relationship with him, and you will soon notice how he helps you with words and deeds, because he leads you into all truth.

In addition, it is important that you know that you will never be able to do it alone and that is not meant to be. Depending on the Holy Spirit, everything is much easier, better and, above all, more effortless. He is ready to help, the only question is if you let him help?

Jesus tells us in the parable of the vine and the vines

John 15:5 KJV

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

If we can't do anything that lasts forever without Him, why do we keep trying to achieve something without Him? It's nonsense and ultimately just an idle one, especially if we internalize the following verses:

John 15:1–4

1 I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 3 Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

It is about hanging out with Jesus, getting our elixir of life from him, the vine, and bringing a lot of fruit in his vicinity.

Please remember, a grape does not strain to become ripe and delicious tasting. She simply hangs on the vine and can be sunbathed and watered.

Good advice, stay close to Jesus

2 Corinthians 3:18

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

That means nothing more than to look unbiased at the glory of the Lord, thereby transforming us into His image; it is not we who need to transform, but the Lord of the Spirit who transforms us.

That's good news. We hang around, see Jesus, are transformed, and bear a lot of fruit in the process.

To sum up, I would like to say the following:

Joel 2:28–29

28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

Undoubtedly, we are in a time when we are witnessing the Holy Spirit being poured out on all flesh. I think we agree that it is a privilege to experience God's manifest presence more and more. It is the Bible that aptly describes this to us, generations of people have waited for what we are allowed to experience today to happen.

Matthew 13:16-17

16 But blessed are your eyes, for they see: and your ears, for they hear. 17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Not only are we blissful that we are experiencing these times, but we also have a responsibility to align ourselves with the words of God.

For me, I have been hearing these words repeatedly for many years. I was happy about it; the only question was how to deal with these words.

For a long time, everything I associated with these statements was rather abstract promises, and I struggled with the question of what the concrete effects on my life are.

If we do not deal with what God lays down immediately before His children, we perceive God's statements, but we may miss His intention and not perceive the blessings that God wants to give us because we do not know exactly what to do with God's statements.

In doing so, God expects us to recognize the signs of the times and to deal with His words, to understand them, and to begin to put ourselves in the right position according to His words.

We should take the necessary steps to get in touch with him more closely. To learn more about him, to understand, by simply taking him and his speech seriously. When we study the two verses of Joel 2:28-29 we cannot hide the fact that the outpouring of His Holy Spirit on all flesh restores prophetic ministry on all levels.

“... your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions and also upon the servants and upon the handmaids in those days will I pour out my spirit.”

The whole people of God will be seized by this prophetic awakening. According to God's counsel, there should be no more exceptions. Young

and old, men and women, rich and poor are seized by this work of the Holy Spirit. God wants to restore the prophetic church. The church that is led by His Spirit and that stands and works in power and glory.

What does prophetic departure mean? But only that his people are prepared to meet him. That grievances are exposed, that his people are encouraged to remain close to Him our Lord.

We can be sure. that we are in this time right now? Yes, because God wants His children to know in what time they live and He does not want humanity to run unwarned to perdition, so He gives us signs in heaven and on earth.

Joel 2:30–32 KJV

30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. 31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. 32 And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

He reveals his power by depriving people of power and making them seem powerless and helpless.

He reveals himself as the one who can be experienced, he lets his people live in his presence, as it has never happened in history. What we are witnessing today in the outpouring of the Holy Spirit worldwide is one of the signs of God's visitation. His people are restored, and his body is done with his power and glory.

In contrast to the departure of the Body of Jesus, we experience how the signs are revealed on the different levels:

Global: *Environmental disasters, earthquakes, droughts, crises, politic, social, and economic instability*

National: *Wars, war cries, economic and social crises*

Society: *False Christs, false anointed, decay of ethical moral values, a life no longer counts for anything, Diseases, epidemics, pandemics*

Individual: *Injustice is increasing to an unprecedented degree, love is cooling, many are being seduced.*

Matthew 24:5-7

5 For many shall come in my name, saying, I am Christ; and shall deceive many. 6 And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

It is precisely currently that God's offer is open to us:

“And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.”

Anyone who invokes the name of the Lord will be saved. God does not want anyone to be lost. That is why he gives us signs of the times in his Word and expects us to reach out to understand them.

It conveys the following message to us:

- *He says to his children: Repent, for your salvation is near.*
- *To all others he says: By taking away all their security, draw near to me because I alone am salvation and help in need.*

I want us to understand how seriously Gott means the invitation to us. That's why let's take a closer look at some of the steps we must take to understand:

Called

We are the called ...

Matthew 5:13–16

13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. 14 Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

We have the task of reaching the people of our respective generations, the mission to be light and salt to the people. If we do not carry out this mission, who should do it God has given us this order to his children and he has not taken it back. We are the ones who are called to show people God's love and grace, which is effective through us.

1 Peter 2:9

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

It is enormously important for us that we do not doubt this mission, but also do not despair and think that we can't carry it out.

In the sanctuary, where God is worshipped with all his heart, his salvation is present. Whoever, unlike his people, can and will be in body. Salvation, restoration will be present where God's people have given themselves completely to him and make a life in his power and authority.

This generation, however, will work in such an authority as it has never been in the history of the Church. But this requires that his bride lives near him, as it has never happened before.

He wants us to have our ear on his mouth so as not to overhear what he has to say to us. Therefore, He will teach us the following lessons and He will certainly not rest until we have learned them. These lessons are:

- *Seeking God* - *Finding Him*
- *Fearing the Lord* - *Loving Him*

- *Trusting the Lord*
- *One Body* - *Living in Unity*
- *Life by Faith* - *Not Given to Fear*
- *Walking in the light* - *free from accusation*
- *Lord ignites your fire* - *live as an arsonist*

Seeking God

with all our heart, with all that is in us. Not only once that we are saved, that we may be baptized in the Spirit, that we receive a special blessing, that we are given prophecy, etc. No! I think that this search for God has a much deeper meaning, namely, to seek Him always and for everything.

Luke 11:9–10 KJV

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

If we make this a habit, our lives will be led by Him, we will create the conditions for Him to teach and guide us and to equip us. To seek Him until we have found Him leads us to the closeness of God that we so long for.

However, searching involves a component that we see easily forget, which we overlook, that finding is a temporal process. That only means that we should stay with perseverance until we have found it.

But searching also means that we search where we can find.

Luke 24:5

... Why seek ye the living among the dead?

What good is it for us to seek where we do not find Him Jesus? Looking for where we can't get in touch with him? Who is looking for something where he has not lost it? Look my loved ones, so it is also with God that we seek him where he is to be found. In silence, in prayer, in communion with him.

Fearing the Lord

When we look around the Bible and look for ways close to the heart of God, we cannot help but love God with all our heart, soul, and mind.

Deuteronomy 10:12

And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

Fearing God, the Lord has nothing to do with fear and anxiety. The fear of God is nothing more than to honor God in his unlimited majesty and sovereignty fully, from the bottom of our hearts, from the depths of our souls and with all our minds, and to welcome his reign unreservedly and humbly. And all this should be done out of love, voluntarily and not out of any compulsion and pressure.

Thus, the fear of God is nothing more than the recognition that we can never satisfy God's omnipotence, glory, and holiness. This amazes us at his greatness, love, mercy, patience and gives undeserved grace the status it deserves.

At the same time, however, it is also a recognition that we could squander this grace through our careless and not serious dealings with God.

Trusting the Lord

Our trust is placed in the Lord because He is the source of our salvation. Only Him is there to give us salvation, healing, love, security, and security.

Psalm 27:1

The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?

Psalm 46,2-Psalm 46:2-4

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; 3 Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. 4 There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.

Psalm 91:1–16

1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. 2 I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust. 3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. 4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. 5 Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; 6 Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. 7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. 8 Only with thine eyes shalt thou behold and see the reward of the wicked. 9 Because thou hast made the LORD, which is my refuge, even the most High, thy habitation; 10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling. 11 For he shall give his angels charge over thee, to keep thee in all thy ways. 12 They shall bear thee up in their hands, lest thou dash thy foot against a stone. 13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. 14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. 15 He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. 16 With long life will I satisfy him, and shew him my salvation.

Our fortress and our castle is the heart of it, we will certainly not waver. We will not give way, for he is the Lord with us, may he rise who willing, we remain firm in him, for he has placed us on solid ground, on the rock of Jesus.

One body

We are one body. It is this unity that makes us strong. Believe me, Jesus asked that the Father make us one as He and the Father are one. Jesus prayed incessantly. We are called upon to want this unity and to live it.

John 17:20–23 KJV

20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

What sense does it make if we settle nicely into our garden fence and still think we are doing God a favor when we play museum guards? God's

people are a people in motion, facing the challenges side by side and victorious together.

Unity among each other is what God expects of us.

Life of Faith

All that is given to us by God, we first grasp in faith.

Hebrews 11:6 KJV

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Romans 1:17 KJV

For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

2 Corinthians 5:7

... for we walk by faith, not by sight ...

Romans 5:1-2

1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

We live by faith, we are saved by faith, we are led by faith, we are made righteous by faith. Our spiritual life does not take place in looking, but faith in the promises of God is like a catalyst that calls what is not into being.

That is why we go every step of saying every prayer in faith.

James 1:6 KJV

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

For without faith in God, His promises, we are like a wave of the sea moved back and forth by wind. We have no support in a time when there are no longer any fixed values, except when we are ready to stand on the rock of Jesus.

Not devoted to fear and anxiety

Because fear and anxiety paralyze. If we only move in our fears, we will achieve nothing, because then we allow the fear that it paralyzes us before it has begun.

Romans 8:15 KJV

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

This is the difference between a son and a servant. The son is aware of his status, but the servant must earn his status every day. That is why the Bible tells us that as sons, we should pay much more attention to being than to doing.

Of course, we are in distress in the world and certainly not too scarce, but Jesus has won us the victory, he has overcome the world, that we can walk in his victory.

John 16:33 KJV

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

Of course, we have trouble in the world, but we are not at the mercy of this affliction or this fear. For Jesus has overcome the world with all its afflictions and fears, and he has called on the cross of Calvary, it is finished. The way to God is open, we no longer need to live in oppression, fears, because he has prepared us the way to the Father's Heart of God.

His love frees us from fear

Walking in the light

We walk in the light, because what and who is in the light, for in the light there is no darkness, and nothing is hidden. If we are in the light, no reproach can be made against us.

The enemy has no clue in our lives, no dark spot with which he can sue you or blackmail you and make you feel guilty. For you are made righteous by the wonderful, holy, and unifying blood of Jesus Christ of

the Son of God.

The result of walking in the light is indicated by the fruits of our lives, they are proof that our life is okay with God.

Light the fire

The called person is led the way of fear of God, of humility, of penance, he learns to trust in the Lord. The concerns of Jesus become his concerns, unity in the body of Jesus becomes a desire and prepares us for the lower path, if only the goals of Jesus come through. What is grasped in faith begins to materialize and fear is not the part of who walks in the light, for he knows God.

All that remains is a cry from our hearts:

*"Lord light the fire of the Holy Spirit in us,
Lord let us burn for you.*

Light the flame of the Holy Spirit in us and never let it go out again.

Revelation 22:17

*And the Spirit and the bride say, Come. And let him that heareth say,
Come. And let him that is athirst come. And whosoever will, let him
take the water of life freely."*

Appendix

for self-study about the end times

A.

150 Chapters of the Bible on the End Times³

This appendix is intended to encourage you to study the end-time statements of the Bible. Self-study is always the best way to let the Holy Spirit lead you into the truth. Jesus himself says, he will lead ourselves into all truth.

This appendix summarizes 150 chapters of the Bible in which the end times is the main theme. Only chapters are selected in which most of the text (at least 51%) is focused on one aspect of the end times.

- *The eighty-nine chapters of the four Gospels give us a glimpse of Jesus' heart, His power at His first coming to pay the price for our salvation.*
- *The 150 chapters give us an insight into Jesus' heart, his power at the second coming to rule over the earth.*
- *These 150 chapters show Jesus working in the power of the Holy Spirit, as described in the Bible.*

³ IHOP-KC Mission Base www.IHOP.org; Translated and edited by Rolf E. Keusen

- *Almost twice as many chapters of Scripture describe Jesus' return as ruler as savior at his first coming.*

We cannot ignore these glorious 150 end-time chapters of the Bible about Jesus. The generation that is experiencing the Lord's return is clearly the generation to which the Bible gives the most weight. Jesus spoke more about the end-time generation than about the one in which He was born. He did this so that during the most dramatic period in world history, his bride would prepare victoriously in expectant love.

This paper contains a brief description of the key aspects of these 150 chapters; By the way, there are more than 150 chapters, but it could be discussed whether some of these chapters have the end times as their primary reference. Therefore, for the sake of clarity, the number of chapters is limited to 150.

Some end-time prophecies have a double fulfillment. This is called a double reference. This means that a partial fulfillment of prophecy has already occurred in the past, while the full fulfillment of prophecy is still in the future.

Most negative prophecies will be fully fulfilled in the great tribulation, while most positive prophecies will be fulfilled in the millennial kingdom.

(e.g., in Luke 4:18 Jesus refers to Isaiah 61:1-3 with reference to His first coming. However, not all the details of Isaiah 61 were fulfilled at the first coming of Jesus. They will be fulfilled after his return under his rule in the millennial empire when he frees the prisoners of Israel. This is the time when this prophecy will be fully fulfilled.)

Many of the Old Testament prophecies have partial fulfillment at some point in the past, but complete fulfillment falls in the generation experiencing the Lord's return. Sometimes the partial fulfillment may convey a prophetic shadow image of what the fullness will look like at

the end of time. Therefore, this consideration includes brief references to the partial fulfillment of prophecy in history, if applicable.

It is important to note that these prophecies have spiritual implications for all believers at all times of history, even before their full fulfillment at the end of the age.

I. NEW TESTAMENT

Matthew 13:

Jesus first refers to the special judgments on Israel described in Isaiah 6. Next, he describes the characteristics of nature of the kingdom of God, through a series of parables. A guiding principle in these parables are that the full manifestation of the kingdom will happen after its return in the millennial kingdom.

Matthew 24; Mark 13; Luke 17; Luke 21:

Jesus' focus in these four parallel chapters is to describe the great tribulation before His return. He predicted the siege of Jerusalem and the destruction of the Temple (Matthew 24:2) by the Roman army in 70 AD. This historical tragedy foreshadows the siege of Jerusalem at the end of the age (Joel 3:2;12; Zephania 3:8; Zechariah 12:2-3; 14:2; 16:14). Many details of Jesus' words in these four chapters make it clear that the events at the end of the age go far beyond the events described in 70 AD. Jesus, for example, describes the time of great suffering as the worst time in history (Matthew 24:21). God shortens this time period, especially for the sake of the elect. (Matthew 24:22). Jesus said this hour will be a pitfall for people all over the earth, not just Israel. (Luke 21:35). The Great Tribulation will far surpass all other crises in history, including the 1 million people who died in 70 AD and the nearly 80 million dead of the two world wars. Because neither 70 AD nor the two world wars threatened the existence of mankind. Jesus said that this time of great tribulation would come only after the abomination of devastation became visible, (Matthew 24:15), contains a worldwide worship of the Antichrist and his image. His system is centered on the Antichrist and

the sign of the beast (Revelation 13:13-18). None of these details were fulfilled in the Jewish uprising against Rome (66-70 AD).

Matthew 25:

This chapter continues the theme of Matthew 24. The events at the end of the age are addressed by describing how the Church can prepare for the end times of that hour (Matthew 25:1-30). Then there is a description of Jesus, about the judgment of the nations, immediately after His second coming (Matthew 25:31-46).

1 Corinthians 15:

This is the most informative passage in the Bible about the resurrection. In verses 24-28, Paul describes Jesus' reign in the millennial kingdom. In verses 35-49, he reveals the glory of the risen body. Finally, in verses 50-55, Paul speaks of the mystery surrounding the generation of believers who will not die, but instead will be transformed from mortality to immortality, at lightning speed at rapture.

2 Corinthians 5:

Paul teaches about the rapture and the judgment seat of Christ.

1 Thessalonians 4-5:

Paul describes the rapture of the Church and the resurrection of the dead at the second coming of Jesus (4:15-18). Next, Paul invites believers to wake up (5:1-10). He concludes with a prayer to be sanctified and to stand before Him without reproach at Jesus' return (5:23).

2 Thessalonians 1:1-2

The glorious day when Jesus will come with his mighty angels and take revenge on the enemies of the gospel. (Isaiah 66:15)

The return of Jesus will be preceded by an apostasy from the true faith and the rise of the "man of sin, the son of the Heir, the Father", the Antichrist. The apostasy of Christians will be so widespread that it is Paul's primary sign of the nearness of Jesus' return.

2 Timothy 3:

Paul describes the dangerous times in the last days regarding the moral decay within society that sin, deception, and deceit will prevail.

2 Timothy 4:

Many people may not endure the sound teaching in the end times. Instead, they will sit up to false teachers, propagate the way of life of lust, in connection with the false doctrine of grace. Many turn away from the truth. In this short chapter verses 1:8, 18), Paul referred three times to the coming of Jesus.

2 Peter 3:

Peter describes the final stages of the Lord's Day and the purification of the earth with fire.

Revelation 5:

Heavenly Father's plan is to elevate Jesus as King over the whole earth. Jesus takes the scroll out of the Father's hand. The scroll is the title deed of the earth and the restoration plan to clean it.

Revelation 6:

The judgments of God against the kingdom of darkness are presented.

Revelation 7:

God promises to protect His people from the courts and compromises.

Revelation 8-9:

The trumpet courts are released against the empire of the Antichrist.

Revelation 10:

God promises to issue prophetic messages to protect people from deception. Joel prophesies a dynamic outpouring of the prophetic spirit in the end times.

Revelation 11:

The two witnesses are prophets, endowed with unprecedented strength.

Revelation 12:

John describes the war in heaven because of which Satan is thrown to earth during the great tribulation.

Revelation 13:

John describes the activities of the Antichrist and the false prophet.

Revelation 14:

God will save 144,000 Jewish believers. 14:6–13 points to four important prophetic proclamations. God promises to condemn the followers of the Antichrist.

Revelation 15-16:

The seven bowls of anger are poured out. The bowls of wrath are reminiscent of the plagues in Egypt unleashed by Moses against Pharaoh (Ezekiel 7-12). The realm of the Antichrist is finally destroyed during the Wrath Courts.

Revelation 17-18:

God promises to destroy Babylon the evil, worldwide, economic, and religious network that has seduced many, caused much evil, and persecuted the saints.

Revelation 19:

Jesus invades Jerusalem as a warrior-king to end the Armageddon campaign by defeating the Antichrist.

Revelation 20:

Satan is thrown into prison. Jesus establishes the millennial kingdom. After the millennial kingdom, Satan is released for a short time to seduce those who want to be deceived. Then the final judgment with the great white throne will come and all the unbelievers will receive their judgment.

Revelation 21-22:

The New Jerusalem, as the eternal dwelling of believers, is described.

II. OLD TESTAMENT

The Five Books of Moses

Genesis:

The end-time applications of Genesis are listed later under Abraham's Covenant.

Deuteronomy 26:

This chapter contains the promises of the blessing of obedience, but also warnings to Israel against disobedience. A partial fulfillment of this chapter in history has already occurred, especially in the Babylonian captivity (586 BC) and the destruction of Jerusalem. (70 AD) Genesis 26:14–39 contains the promises of sevenfold punishment for Israel's rebellion to "*break the pride of its power*" (BC 19). The military invasions and attacks against Israel are not a historical achievement. They come in the end times, for fulfillment, until Israel confesses its sins. (Exodus 26:40; Hosea 5:15).

Deuteronomy 23-24:

These chapters contain four prophetic oracles of Balaam, Balak, the king of Moab. Some of these prophetic oracles have been partially fulfilled, King David and other Israelite kings have defeated Israel's enemies. The abundance of these oracles will be filled with the final destruction of some states in the millennial empire. A star emerges from Jacob and a scepter rises from Israel Jesus is described as the star of Jacob and as a scepter that will crush Israel's hostile nations.

Genesis 28–30:

Promises of blessings of Israel's obedience, as well as warnings of their disobedience, are given. Some of the curses in Genesis 28:15–68 were seen in the invasions of Babylon (586 BC) and Rome (67-70 AD) when Jerusalem was besieged and destroyed. The details or full measure of these curses will occur during the great tribulation. The fullness of blessing will be during the millennial kingdom.

Deuteronomy 32:

The song of Moses is sung on the sea of glass in Revelation 15:3. It is a song that describes the Lord's guidance in connection with Israel's infidelity and plan to redeem Israel as His blessing to the whole earth. God will tempt Israel to jealousy verses 16-21) through a foolish people, a people who are not a chosen people. (verse 21) Then the Lord, who can kill and bring the wounded back to life and heal, will finally free Israel from its enemies verses 39-42). The Gentiles and the Israelites will greet this with rejoicing (verse 43).

Psalm 2:

David prophesies that the anger of the nations against Jesus, which will manifest itself during the great tribulation in the Armageddon campaign. The anger of the nations in this psalm was partially fulfilled as they persecuted the saints in the early church. (Acts 4:28-31)

Psalm 14:

The lament of the fullness of sin being lived out and the horror when they realize that God is at the side of the righteous. This is happening at the time of the great apostasy and oppression of God's people.

Psalm 24:

Jesus ascends to the holy place, in a triumphant entry into Jerusalem, at the time of His second coming, after the victory over the kings on earth. This is partially fulfilled in Jesus Christ's ascension, in the judgments of heaven after he defeated the forces of darkness on the cross of Calvary, and by divine saints throughout history who, in the presence of God and the power of the Holy Spirit, defeated evil.

Psalm 45:

The Song of Love describes Jesus fighting against his enemies and restoring truth, justice and gentleness for the millennial kingdom following the Armageddon campaign.

Psalm 46:

This psalm describes the certainty we have during the great tribulation. The Psalm calls us to meditate in prayer during the frightening events of the end times. In the immediate context of this song, King David united victory over his enemies and the corresponding calm that follows victory. Jesus ultimately brings an end to war as in verses 8-9. The stream from the temple of Ezekiel 47 seen in Psalm 46:5 is depicted.

Psalm 47:

Verse 3 of this psalm shows Jesus during the millennial kingdom. Some see that this passage describes the time when the Ark of the Covenant was brought to Jerusalem with much celebration (2Samuel 6).

Psalm 48:

During the Millennium, human kings are filled with reverence, gathering outside Jerusalem. These kings are in panic and flee (48:5) from the terrifying majesty of the glory of the throne of Jesus.

Psalm 50:

Jerusalem is described as the shining one. God's punishment for the wicked is also revealed

Psalm 53:

David, prophesies again about the fullness of sin that is lived in this time. He sings about the time of the great apostasy and the time of oppression of God's people. But also, about the fear that attacks the apostates.

Psalm 58:

Jesus' end-time judgments against wickedness and the reward of the righteous are described.

Psalm 67:

Jesus will show His power on earth and lead every nation to salvation.

Psalm 68:

David describes Jesus' march through the wilderness as well as the dispersal of his enemies and the liberation of prisoners during his return procession. David uses the images of exodus and Sinai verses 4: +11-19) to describe the harbingers of the great end-time redemption of God's people verses 24-35).

Psalm 72:

This prayer describes the fullness of Jesus' reign over the earth, the goal for filling the nations with His glory. This is also a prayer for the last days that Solomon prayed as King of Israel successor to the throne of David. Scope and abundance are expressed during the reign of Jesus as the greater David.

Psalm 75:

The full cup of God's wrath upon the nations is as in Revelation 14, seen being proclaimed in this psalm.

Psalm 79:

Israel's prayer for salvation in the Great Tribulation (Revelation 11:1-2) is set forth in this Psalm. Some of these events were partially fulfilled in Israel's Babylonian captivity in 586 BC, as were the atrocities of Antiochus Epiphanes in the fourth century.

Psalm 80:

Israel's affliction in the great tribulation and intercession for the Lord is the theme of this Psalm. There is no agreement among scholars regarding the certainty of partial fulfillment.

Psalm 83:

During the Great Tribulation, Israel prays for salvation from a ten-nation confederation. This lawsuit focuses on the effects of anti-Semitism that has occurred time and again throughout Israel's history. It has partial fulfillment in the events of the Babylonian exile, Assyrian exile, and the destruction of Jerusalem in 70 AD etc.

Psalm 85:

This is a prophetic prayer for Israel's return to the land at the end of the age when the Lord removes "all" His wrath. There was a partial fulfillment in the Assyrian invasion and Babylonian captivity.

Psalm 87:

The fullness of this passage speaks of the glory of Jerusalem to the Jewish people, as well as to the physically and spiritually (born again) in Zion, during the millennial kingdom. This is described in Hebrews 12:23, to the born-again Jews in heavenly Jerusalem (Hebrews 12:23).

Psalm 93:

Jesus as Yahweh dresses with strength and is celebrated as a victorious warrior-king. Jesus' end-time victory is depicted here, and the earth's circle is also firmly anchored.

Psalm 96:

At Jesus' return, the whole earth will worship Jesus with trembling. Singing a new song is referenced nine times in the Bible (Psalm 33:40 96; 98; 144; 149; referenced. Isaiah 42; Revelation. 5:14). in every reference, except for Psalm 40, the scope of the song is global. It contains Jesus who returns as a judge in the context of humanity and creation. The new song (Isaiah 42:10, Revelation. 5:8-14) explains the new things (Isaiah 42:9) before they happen. The universal recognition of Jesus as Yahweh is explained.

Psalm 98:

All nations will worship Jesus during His reign in the Millennium

Psalm 102:

Israel's despair and future restoration in the millennial empire are displayed

Psalm 110:

The abundance of the passage describes Jesus' reign during the Millennium and His end-time judgments on the nations. This psalm is partially fulfilled by the ministry of the Church after Jesus' resurrection.

Psalm 110 is the Old Testament passage most quoted in the New Testament. It is quoted directly six times (Matthew 22:44; Mark 12:36; Luke 20:42; Acts 2:34; Hebrews 1:13; 10:13) and has a total of twenty-five direct or indirect allusions to it. The two main themes in Psalm 110 are Jesus' eternal, royal, and priestly ministry. In Psalm 110, Heavenly Father speaks two provisions about Jesus. First, the Father invites Jesus to sit on the throne with him as King forever (verse 1). Then he gives Jesus spiritual duties as high priest according to the order of Melchizedek for eternity (verse 4).

Psalm 118:

The fullness occurs when Jesus frees Israel at His return. The psalm was partially fulfilled by Jesus' triumphant entry into Jerusalem shortly before his death on the cross. Jesus referred to this psalm in Matthew 23:39, according to which he would not enter Jerusalem until the leaders declared, "Blessed is he who comes in the name of the Lord." (Psalm 118:26; Matthew 23:39)

Psalm 147:

Jesus will rebuild Jerusalem and gather His people from the nations.

Psalm 149

Israel will cooperate with Jesus in carrying out judgments on the nations of the earth.

Prophets

Isaiah 2.

Jesus will rule all nations from Jerusalem in the millennial kingdom.

Isaiah 4:

The Millennial Kingdom is the branch of the Lord under Jesus (Jeremiah 23:5; 33:15; Zechariah 3:8; 6:12).

Isaiah 5:

God's judgment and salvation for Israel at the end of the age. This was partially fulfilled when God disciplined Israel through the Assyrian invasion in 721 BC.

Isaiah 9:

During Jesus' return, he will defeat the Antichrist who occupied Israel. This passage was partially fulfilled by the invasion of the Assyrian king Sennacherib, in Isaiah's generation. However, the details of this passage were not fully fulfilled at the time. There was no time of "*multiplication and great joy*" in the "*division of the loot*" with which the robes and instruments of the Slain Army served "*as fuel for the fire*". (9:3-4). It was neither the promised child, his reign on the throne of David, nor his kingdom of righteousness based on righteousness reality (9:7). The throne of David speaks of the earthly dimension of the Messiah's reign.

Isaiah 11:

Jesus is the ruler of the thousand-year-old kingdom and judge of the bock nations.

Isaiah 12:

This prophetic song is sung by Israel after Jesus frees them from the oppression of the Antichrist and begins the millennial kingdom as described in Isaiah 11. Chapters 11-12 illustrate the glorious image of God's reign on earth from Zion after Jesus gathers and restores Israel.

Isaiah 13:

Isaiah describes the fall of Babylon at the end of the age. The Babylonian oppression of Judah (605-539 BC) was stopped when they were defeated by the Persians in 539 BC. Babylon is being rebuilt and established in Iraq (50 miles south of Baghdad). It is being restored and appears as one of the headquarters of the Antichrist. Babylon will function as the center of the worldwide demonic, religious, and economic network. (Isaiah 13-14; Jeremiah 50-51; Revelation 17-18). The judgments against Babylon in Jeremiah 50-51 describe their sudden and constant destruction. These are not yet fulfilled in their entirety.

Isaiah 14:

The decisive defeat of Satan comes at the end of the Millennial Kingdom. The Antichrist and his fate as described in Revelation 19:20, fits the description of the Babylonian king without a grotto or a tomb verses 18-20). He will be thrown alive into the lake of fire. (*He will not be a human being because a person must be condemned before his punishment. I think he is a Nephilim, because they are already condemned*) This prophecy was partially fulfilled in the verdict against Babylon in 539 BC by Persia.

Isaiah 18:

God promises to intervene for Ethiopia against the Antichrist as His armies In Daniel 11:42-43, by Jesus at Armageddon (Isaiah 18:4-6), the Antichrist defeated and conquered Ethiopia and Egypt. The Lord will deliver Egypt (Isaiah 19) and Ethiopia (Isaiah 18) during the time of His return. Verse 7 describes "*in this time*" as the end of the age. Ethiopia and Assyria will offer their worship to Jesus.

Isaiah 19:

There is a national revival in Egypt at the time of Jesus' return (19:18-22). Egypt and Assyria serve each other, with economic and political harmony with God's people, Egypt, Assyria will be the work of his hands, and Israel as the heir of Jesus, will work together. This has not yet been fulfilled in history, but it will be fulfilled after the return of Jesus.

Isaiah 21:

The final fall of Babylon comes at the end of the age, which means the fullness of this prophecy. This passage was partially fulfilled, in the autumn of 529 BC was a reason for the joy because it led the release of the Jewish exile. The exiles had returned to the country and managed to rebuild the temple.

Isaiah 24:

This describes a universal judgment during the great tribulation and in the extraordinary kingdom. Verse 21 speaks of the judgment of the kings of the earth.

Isaiah 25:

Isaiah describes the millennial kingdom. This includes Jesus' great feast with his people. God's redemption of Israel and the final removal of death through the resurrection of the dead.

Isaiah 26-27:

The song of Judah about God's faithfulness contains a reference to the resurrection (26:19). Isaiah 27:12 speaks of gathering the scattered Israelites from Assyria and Egypt at the end of the age.

Isaiah 28:

The fullness of this prophecy will take place when Israel enters an alliance with the Antichrist, the "*Covenant of Death*." The Antichrist will then break this covenant after three and a half years, and then Jerusalem will trample them with their feet (verse e 18). This can be considered partially fulfilled, because when Israel entered a covenant with Egypt in the face of a military aggression led by Assyria in the days of Isaiah. Jesus will deliver Israel at His return, as mentioned in Isaiah 28:16-17. (Matthew 21:42; Mark 12:10; Luke 20:17; Acts 4:11 Romans 9:33)

Isaiah 29:

Isaiah prophesies judgment and the restoration of Israel at the end of the age vers14:17-24). God will allow a siege against Jerusalem that will cause the nations to invade the city (Isaiah-29:1-7; Joel 3:2; Zephaniah 3:8; Zechariah12:2-3; 14:2). This passage was partially fulfilled when Sennacherib's army was supernaturally defeated (Isaiah 39).

Isaiah 30:

Israel's full rebellion and judgment vers6) will ultimately be fulfilled in the end times, just before the Lord restores them (verse 14-26), and judges the Antichrist, who is called the Assyrian. (verse 27-33)

Isaiah 31:

Israel's end-time events, its national penance and redemption from the Antichrist is mentioned. National repentance verse 7 did not happen in

Isaiah's day. A partial fulfillment fell during the reforms that Hezekiah justified.

Isaiah 32-33:

The defeat of the Assyrian army prophetically describes the period of great tribulation in which Jesus returns as King of Israel. Many Jewish cities were burned in the campaign of 701 BC.

Isaiah 34:

God's end-time judgments against the nations and the destruction of Edom at Jesus' return are foretold.

Isaiah 35:

Isaiah describes the healing of Israel and the land in the millennial kingdom. While this was partially filled with the return of the exiles from Babylon, the permanence of everlasting joy and the complete elimination of sorrow in verse 10 marks greater fulfillment. The restoration of verses 5-6 began with the ministry of Jesus and the Apostolic Church. Israel will see a complete renaturation (verse 1,2,7) and redemption (verse 4) following the time of Jesus' return.

Isaiah 40:

All flesh will see the global revelation of the glory of God and the return of Jesus. Prophetic messengers are resurrected those who prepare nations for the coming end-time glory of God. This prophecy was partly fulfilled in the ministry of John the Baptist before the first coming of Jesus as a precursor. John was a partial fulfillment because in his ministry not "all" flesh saw the glory of the Lord. (verse 5)

Isaiah 41:

Israel will be completely healed and restored at the end of the age. God affirms His choice of Israel and assures that all nations that have oppressed Israel will be defeated and judged. It is at this time that Jesus is exalted as God throughout the earth.

Isaiah 42:

God's righteousness fills the entire earth at Jesus' return as part of a worldwide worship movement (verses 10-12). This passage was partially fulfilled at the first coming of Jesus (Matthew 12:18-20).

Isaiah 43:

Jesus wants to redeem Israel completely from the ranks of the nations and bring them back to the land at the end of the age,

Isaiah 44:

The Lord will pour out His Spirit upon Israel at the end of the age. This results in a national rebirth that restores Israel spiritually, socially, and ecologically. Jesus will be recognized globally as the Savior of Israel and the King of the whole earth.

Isaiah 47:

This prophecy against Babylon was fulfilled in 529 BC. (Daniel 5) However, it serves as a prophetic image of the end-time destruction of Babylon as in Isaiah 13:50-51; depicted. Jeremiah and Revelation 17-18

Isaiah 48:

The great tribulation is to be seen in the context of the purification and trials of Israel. (verse 10) Jesus will take up his inheritance, glory, and glorification at his return. God will withhold His wrath so that Israel is not destroyed.

Isaiah 49:

Isaiah describes Jesus' worldwide leadership role in the millennial kingdom after he freed the Jewish prisoners and they returned to Israel. This passage has an initial fulfillment at the first coming of Jesus (2 Corinthians 6:2). They are ultimately fulfilled when God's salvation reaches the ends of the earth (verse 6).

Isaiah 53:

At the end of the age, Israel will make this national confession. Part of this prophecy was fulfilled in the passion of Christ on the cross (Acts 8:32-37) and in the healing ministry of Jesus (Matthew 8:14-17).

Isaiah 56:

The House of Prayer in Jerusalem will be established after the Second Coming. This prophecy was fulfilled in part by the apostolic ministry through which many Gentiles were saved.

Isaiah 59:

Isaiah describes Israel's rebellion and injustices (verses 14-15) throughout history, as well as at the end of the age, as God's judgments are fully released. (verse 18) At this time, Jesus will wage war against his enemies and return as the liberator of Zion (verses 17-20) and free them from their sins and their oppressor (Antichrist). God as a man is the great advocate who will establish justice among peoples.

Isaiah 60:

God's blessing is upon Israel in the millennial kingdom, as many nations bring their wealth to Jerusalem.

Isaiah 61:

The restoration of the nations by Jesus in the Millennium. Isaiah 61:1 was partially fulfilled on Jesus' first coming.

Isaiah 62:

God is leading Jerusalem to become the spiritual and political capital of the earth. God promises to raise up intercessors (guardians) in the end times who cry out to Him for the fullness of Jerusalem.

Isaiah 63:

Jesus will wage war against the kings of the earth at the time of His return. Jesus will march through Edom (now Jordan) on his way to Jerusalem. John refers to this passage in Revelation 19:11-21 of Jesus, prophesied war against the kings of the earth.

Isaiah 64:

Is a prayer for the return of Jesus. Isaiah sees Jesus from Edom comes in Isaiah 63. This prayer describes that Jesus will return in the clouds of heaven. These include the visible opening of the heavenly kingdom, fire from heaven and earthquakes. God's wrath on his enemies on the one hand and his love and tenderness for his covenant people on the other are emphasized here.

Isaiah 65-66:

In the millennial kingdom and beyond, God's people have deep joy.

Jeremiah 30:

Jeremiah describes Israel in the Great Tribulation (vers3-8) and "*the last days*"(vers24). The second half of the chapter speaks of a time when Israel after returning from captivity. fully protected from his enemies and worshipped in peace in the land. This has a partial fulfillment in Israel's return from Babylonian captivity, in 536 BC and when the State of Israel was re-established in 1948. The promises listed here find their full fulfillment in the millennial kingdom.

Jeremiah 31:

The end times salvation of Israel and restoration, which began in Jeremiah 30, are described. Of particular importance is God's reference to the restoration of "*Ephraim*" after punishment. This speaks of the ten northern tribes that have been separated and lost from Israel for over 100 years through the time of Jeremiah's ministry. God saves the remnant of Israel, takes pity on the tribes that were scattered to bring great blessings and prosperity to all of Israel when their people are reunited. This happens when all of Israel receives the "*new covenant*"(verses 31-34), it has already been partially fulfilled by the death and resurrection of Jesus.

Jeremiah 33:

The fullness of God's covenant promises are manifested in the millennial kingdom when Israel and Judah are honored before all nations.

Jeremiah 50-51:

The fall of Babylon has its final fulfillment during the time of the second coming. The fall of Babylon in 539 BC, into the hands of the Persian army, became a partial fulfillment of Jeremiah in 50. However, many of the specific details of this prophecy were not fulfilled at this time. John quotes Jeremiah 51, three times in Revelation 18 regarding the future judgment on Babylon. In both passages, there are many elements of the prophetic proclamation that point to a future scenario in which Babylon is fiercely fought and harshly judged by the Lord.

Ezekiel 5:

The greatest famine in history (Ezekiel 9; Daniel 12:1; Matthew 24:21) will happen at the end of the age. This prophecy was partially fulfilled in 586 BC. This important verse makes the entire chapter applicable to the final destruction of Jerusalem at the end of the age.

Ezekiel 11:

Israel's restoration is the end of the age when everyone is gathered from ethnic Israel, around the Messiah and the land (verses 14-20). This was fulfilled after the Babylonian captivity (this applies to Judah and Benjamin but not to the entirety of the 10 lost tribes) as well as in 1948.

Ezekiel 20:

Describes the gathering of Israel after the great dispersion (Deuteronomy 28-30; Ezekiel 20:33-44). When the Lord gathers Israel, He will remove, cleanse, and restore them.

Ezekiel 34:

After Jesus' return, shepherds and gatherers will bring ethnic Jews from the nations back to the promised land, and then they will prosper (Deuteronomy 30:1-10; Ezekiel 34:11-31). The blessings described are reminiscent of the Garden of Eden (Isaiah 11:6-9).

Ezekiel 36:

The fullness of this prophecy will be seen in the millennial kingdom.

Ezekiel 37:

Israel is symbolized by a valley of parched bones that are suddenly imbued with the life of God. At a time when all hope has been lost, God's covenant of blessing becomes visible in a restored and united Israel. This is happening in the context of Jesus' return.

Ezekiel 38-39:

The destruction of the Antichrist and his arms in the Armageddon campaign (Revelation 19:17-21) is described. Gog is a prophetic name of the Antichrist. The triumph and restoration of Israel described here will occur at the time of Jesus' return.

Ezekiel 40-48:

The Temple is built in Jerusalem. Ezekiel records the sacrifices and donations after Jesus' return. Some confuse these sacrifices with sacrifices for sin. However, there is no need for a blood sacrifice for sin, as all such sacrifices were abolished by the death of Jesus, (Hebrews 8:5, 13, 9:9, 24, 10:1) The sacrifices are not vicarious as they were before Jesus' death, they will rather be offered in remembrance out of gratitude. They will look back in memory of the cross as we did at the Lord's Supper. Ezekiel was commissioned to observe the architectural details and measurements of the future temple to assure his people of the certainty of the coming of the Messiah.

Daniel 2:

Daniel's interpretation of Nebuchadnezzar's dream depicts the four successive ancient empires that will stand against Israel. The Fourth World Empire is represented by both ancient Rome and the future "*revived*" Roman Empire ruled by the Antichrist. The stone, which is unleashed without human hands, represents the return of Jesus and the establishment of his messianic rule.

Daniel 7:

This is Daniel's vision of the four beasts for four successive ancient empires (Babylon, Medo-Persia, Greece, and Rome) plus the anti-Christian empire at the end of the age. Daniel sees a heavenly courtroom where the Father, as the *"old man of the days,"* makes Jesus over all nations and decrees, and fulfills judgment over the Antichrist at the time of Jesus' return. The Roman Empire was a *"near"* fulfillment of the fourth beast in Daniel 7. The *"further"* fulfillment comes as a revived Roman Empire consisting of ten countries that emerge under the authority of the Antichrist.

Daniel 8:

The abundance of what Daniel prophesies here occurs in the last years of history as we know it. (verses 17, 26). This vision begins with the description of the rise of Medo-Persia and Greece (Alexander the Great). (Daniel 8:9-14) describes Antiochus Epiphanes's attack on Jerusalem (verse e 9). Daniel's prophecies of the Antichrist in the (were partially fulfilled by Antiochus Epiphanes. (verses 23-25)

Daniel 9:

Daniel records his prayer for the liberation of the Jewish people from foreign captivity. This prayer will be reused by the remnant of Israel in the end times. The angel Gabriel responded reassuringly to Daniel's prayer by telling him that the Jews from Babylonian captivity would soon be released. He gives the prophetic message of the seventy weeks in which God's plan with the Jewish people will be completed. In this prophecy, the word "week" refers to a period of seven years (instead of seven days). So, seventy weeks 490 years. After the initial sixty-nine weeks or 483 years, a "pause" was taken on God's calendar when Jesus the Messiah "had to be cut off." In the seventieth week or the last seven years of history as we know it, the Antichrist or "the prince who is to come" will make a peace treaty with Israel and many nations (verse e 27). The first weeks of sixty-nine (483 years) may have been fulfilled from 445 BC to 32 AD.

Daniel 11:

This is the most detailed chapter of prophecy in the Bible. It describes the rise of Alexander the Great and four subsequent empires that arose from his empire. From verse 21, Daniel Antiochus describes Epiphanes IV, who is a kind of end-time Antichrist. There are many parallels between Antiochus Epiphanes and his attack on Israel and of the Antichrist. Daniel 11:36–45 describes the Antichrist in a very precise and direct way without comparison to Antiochus.

Daniel 12:

This describes Israel's greatest tribulation and hardship in history. This tribulation lasts three and a half years (time, times, and half a time)

Hosea 1:

Israel's Restoration Comes at the End of the Age After the Endures of God's Judgments

Hosea 2:

Israel knows the Lord as its bridegroom, at the beginning of the millennial kingdom (verse e 16)

Hosea 3:

Israel will fear the Lord in the last days. The word "after" represents the timeline (verse e 5). The events here will occur just before the time of Israel's great restoration at the end of the age.

Hosea 5:15-6:3:

The Lord will remain "*in His place*" until the Jewish people acknowledge His guilt and seek God's face in a time of great affliction; then the Lord will revive them and heal Israel.

Hosea 14:

At the end of the age, Israel will come back to the Lord and receive healing from its apostasy.

Joel 2:

The Antichrist will lead a military invasion against Israel in the Great Tribulation (verse 2). This crisis will come in the context of the greatest outpouring of the spirit the world has ever seen. Two sentences require an end-time interpretation. First, the invading army in verse 2 is the most terrible army in human history (the Anti-Christ army). Then, in verse 28, "*after*" means that this army is immediately preceded by God's restoration at the end of the age. Joel 2:1-11 was partially fulfilled in three Babylonian invasions in 605, 597, and 586 BC.

Joel 3:

All peoples are gathered in a military conflict for the Armageddon campaign and the siege of Jerusalem to Israel. Israel Experiences God's Deliverance and Redemption physically and spiritually

Amos 8:

This judgment on Israel was partially fulfilled in 721 BC, the Assyrians conquered and deported the ten northern tribes. Sennacherib's invasion in 701 BC and the three waves of attack of Babylon (606, 597 and 586 BC) are a partial fulfillment. Israel endured partial fulfillment of the referring court again by Rome in 70 AD when the Temple was destroyed and in 135 AD when Jerusalem was destroyed. But the fullness of judgment in this chapter is not complete until the sun sets at noon and the earth darkens in broad daylight, (verse e 9) as described in the fifth of the Wrath Bowl (16:10).

Amos 9:

The Lord will rebuild the tabernacle of David and bring back all the remnants of Israel that have been scattered among the nations. You will never leave the country again

Obadiah 1:

May the Lord pour out His wrath upon the nations. And bring his salvation to Israel.

Micah 2:

Israel will be restored in the Lord's response to the evil leaders He controls. It will break through. The wickedness in Micah's day *reflects the "dangerous times"* of the last few days. (2.Timothy 3). This passage is a prophetic warning, to the wicked ones in that generation, that a time of justice will come for Israel and the nations.

Micah 4:

Micah describes a time when the Messiah will rule over the nations in peace of Jerusalem. This happens after God has "judged" the nations that revolted against Him at the end of the age. Micah is in conversation with the Israel of his time. The reaction of the people to the terrible events that led to their final liberation from captivity and Babylon (verse 9-10) is the prediction. But God wants to show through the *"pain of birth"* that the description of salvation is far more than the return from Babylon 536 BC.

Micah 5:

The Messiah will reign and be the shepherd of his people after defeating the Antichrist. The ruler who comes from Bethlehem is Jesus (verse 2). Israel's salvation through Jesus is described. There was a partial fulfillment in Micah's day (verses 5-6) when the Assyrian king Sennacherib was defeated by the angel of the Lord in Jerusalem (Isaiah 37:36). However, this will *"cut off"* from Israel's enemies, wherever the Jews appear among the nations, scattered at the end of the age (verses 7-9).

Micah 7:

Micah's prayer for revival and redemption will be answered in its fullness at the end of the age. These verses speak of reassembled Israel at the end of the great tribulation when Jesus guards his people. With signs like Moses did when he led them out of Egypt (verse 15). As a result, the nations will be ashamed of their military power and trembling learn the fear of God (verses 16-17).

Nahum 1:

The Lord will show the fullness of His fierce anger when He puts an end to the Antichrist (the evil counselors) and His coalition of the Bock Nations (verse e es 15:1; 14:10). This prophecy was partially fulfilled when Nineveh, the capital of Assyria, was defeated by the Babylonians and Medes in 612 BC. The Assyrian king Sennacherib (the evil advisor) was killed in the house of his gods (2 Kings 19:36-37). This prophecy will be fulfilled at the very end of the age when evil ones are no longer passing through Israel vers15). Israel has been attacked many times since 612 BC. Only after Jesus defeats the Antichrist and establishes the millennial kingdom does Israel live in constant preservation and peace.

Habakkuk 2:

The wicked and proud are described as "*death that cannot be fulfilled*" (verse 5). This is fulfilled by the Antichrist, who gathers all nations against the Anointed One of the Lord. Partial fulfillment occurred when Babylon plundered the nations and then plundered by the Persians in 539 BC. The complete fulfillment of this prophecy requires that the evil one gather all nations around him (verse e 5). Babylon was a prophetic image of it but did not fulfill all the details of this prophecy. Babylon is not all nations but could only gather a small part of them. The Antichrist will gather and oppress every nation to some extent (Psalm 2:1-3; 13:14-17,16:13-14, 17:12-14)

Habakkuk 3:

Habakkuk sees a vision of Jesus' procession at his return, both on land and in the heavens, as he carries out the judgment against the Antichrist and his armies. A prophetic premonition that showed this happened when God, through Moses and Joshua, invaded the promised land and destroyed the hostile nations along the way. God's brightness was like the light in the pillar of fire, and he "*walked through the sea*" he separated the Red Sea. God led Israel on dry ground. The sun stood still for Joshua. This passage is fulfilled when Jesus returns and "*the plague goes before him*" (verse 5) as depicted in the seventh bowl of wrath (Ezekiel 38:22; Zechariah 14:12-18; 16:21). A plague did not go before the armies of Israel when they broke into Canaan. Jesus will also crush the nations in anger at the time of the Second Coming (Habakkuk. 3:12; 19:15). The

sentence in verse 8, "*You who rode your horse,*" are fulfilled in Revelation 19:11-14 when Jesus returns on a white horse with the armies of heaven. The Israelites had no chariots when they entered Canaan, but the armies of heaven will have chariots. (2 Kings 6:17).

Zephaniah 1:

Dishes that destroy humans, animals, birds, and fish are described. vers3) This was partially fulfilled when Jerusalem was destroyed by Babylon, but full fulfillment is still pending until the great tribulation of Jesus' return is fulfilled and Jesus judges the rebellious nations.

Zephaniah 2:

The verdict on Jerusalem comes at the end of the age when the God of Israel is elevated above all the gods of the earth. All these geographical regions suffer the court to varying degrees. For example, Nineveh and the Assyrian Empire were destroyed in 612 BC. Nevertheless, it was not so difficult that no inhabitant and the country was left as an eternal wasteland. (verse 5) (In the end times, the finality and gravity of these judgments will be fulfilled on the regions around Israel. (verse 9)

Zephaniah 3:

God will destroy all rebellious nations and restore Israel to the millennial kingdom. (verses 8-20). This prophecy was partially fulfilled in 721 BC, when the Assyrians conquered and deported the ten northern tribes. Judah received this judgment from the hands of Assyria and Babylon partly in 701 BC when the Assyrian king Sennacherib invaded Judah, and when Babylon conquered Judah three times. (606, 597 and 586 BC) When Israel returned to the land under Nehemiah (445 BC) to rebuild the Temple, there was partial fulfillment. The whole world will be consumed by God's fire (verse 8), and never again will a nation rise in pride for fear of being harmed again vers11), which has not yet taken place. (verse 5), This will fulfill them in the context of Jesus' return.

Sacharia 1:

God will destroy all enemies of Israel, restore Israel's prosperity, as well as the reconstruction of Jerusalem. This was partially fulfilled when Israel

returned to the land from Babylonian captivity under Zerubbabel (536 BC) and Nehemiah (444 BC). However, the prosperity and peace presented in vers17) did not come at that time. Until the second dispersion in 70 AD, Israel was oppressed by foreign powers. Most promises of the restoration of Israel in the land depend on national penance (Zechariah 12:10-14). Neither the return to the country in 536 BC nor the re-establishment of the State of Israel in 1948 meets this requirement.

Sacharia 2:

The Lord brings unprecedented population growth and economic prosperity to Jerusalem in the Millennium. He comes and dwells in his manifest presence in Jerusalem. The Lord will deal in judgment with the nations that have oppressed Israel. A partial fulfillment of this passage can be seen in the limited prosperity in the days of Herod, and again since 1948 in Israel. However, the expansion of prosperity and enjoyed by the population in these periods is significantly lower than what is presented here. Moreover, the population of Israel has always been afraid of its enemies.

Sacharia 3:

God's grace is greater than the gravity of Israel's sin. Israel as a kingdom of priests will be fully restored as the Lord completely purifies the entire nation through the work of the Messiah and restores its priestly authority to serve before Him. In the days of Zerubbabel and Joshua (516 BC), God restored the temple and priestly ministry of Israel, despite the gravity of their former sin. The national salvation of Israel depends on the collective, national acceptance of Jesus' atoning work (Zechariah 3:9; 12:10 Romans 10:12).

Sacharia 4:

God will restore Israel's ministry as a witness of His glory to the nations as a burning and shining lamp in the end times, especially in the service of the two witnesses (Revelation 11:3-6). Israel's ministry as a kingdom of priests was partially restored and in the days of Zerubbabel, when the

temple was rebuilt, and priestly covenant service was restored. However, the manifest presence of God did not return to the rebuilt temple.

Sacharia 5:

God will purify Israel in the end times, by judging and removing all wickedness. In contrast, wickedness comes to completion in the land of Shinar (Babylon). Israel was purged of blatant idolatry after returning to the land in 536 BC. However, Israel's sin was never fully treated. This prophecy was made in the days of ancient Babylon (519 BC but it turns out that there will be a future resurgence of Babylon as the abode of wickedness (Revelation 17-18).

Sacharia 6:

The Lord will judge all the enemies of Israel and will establish Jesus as King over the whole earth. Jesus will build the temple and from Jerusalem; rule the earth.

Sacharia 8:

God will fully restore Israel in every dimension: spiritually, agriculturally, physically, and financially, as well as provide for its security, as Jerusalem becomes the center of global worship. Relative prosperity returned to Jerusalem after the days of Nehemiah. (444 BC to dispersion 70 AD)

Sacharia 9:

Jesus, as Prince of Peace, will free Israel from all future wars as He establishes peace and prosperity worldwide under His leadership from Jerusalem. This prophecy could have a partial fulfillment of the conquests of Alexander the Great (332 BC) and in Jerusalem's redemption in the days of Antiochus Epiphanes IV (167-165 BC). Shadow images that point to the Antichrist. In the final fulfillment of this passage, Israel will never again suffer at the hands of an oppressor. (verse 8)

Sacharia 10:

This describes the destruction of all enemies of Israel under the leadership of Jesus. There is massive population growth after Jesus saves

the entire nation and brings many back to the land. This has been partially fulfilled since 1948

Sacharia 12:

In the end times, there is an unsuccessful siege of all the peoples of the earth of Jerusalem, which leads to their destruction. Jesus will defend Israel in the battle before Jerusalem if they fully recognize Jesus as their Messiah, it will be to the Lord as a National Day of Repentance.

Sacharia 13:

A great cleansing comes to Israel after the great tribulation in which two-thirds of the Jewish people are killed, and one-third are saved.

Sacharia 14:

The peoples are gathering against Jerusalem. Jesus returns to earth to fight for Israel. Living water flows from restored Jerusalem, bringing life to the land. Jerusalem will be created as the global center of worship, which is sacred to the Lord.

Malachi 3:

The Lord will awaken precursor ministries that prepare His people and peoples for Jesus' return. This prophecy was partially fulfilled in John the Baptist as a forerunner who prepared the way of Jesus before his first coming (Matthew 11:10, Mark 1:2, Luke 7:27). However, John's ministry did not result in the ultimate judgment or purification of Israel described in this chapter Of Malachi.

Malachi 4:

Malachi describes the coming of Elijah as the ultimate precursor ministry that will turn the hearts of the fathers to the children, as well as the heart of the children to the fathers, before the return of Jesus. There was a partial fulfillment in the ministry of John the Baptist he came in the spirit and power of Elijah (Luke 1:17).

B.

THE COVENANTS OF GOD BETWEEN HIM AND MEN

THE ABRAHAMIC COVENANT

God's covenant with Abraham and Israel is seen primarily in five passages: Genesis 12:1-3; 13:14-17; 15:4-21; 17:1-21; 22:15-18). the covenant between God and Jacob confirmed (Genesis 26:1-4; 28:10-14; 35:9-12; 48:3-4). God promised Abraham that he would make Abraham a great nation (Genesis 12:2; 13:16; 15:4-5; 17:6) and that his descendants, the people of Israel, would possess the land of Canaan forever. (Genesis 12:7; 13:14-15,17;15:7;17:8) This leads to great blessings to the whole earth (Genesis 12:3; 22:18; 28:14). The fact that God promised Abraham's descendants (ethnic Israel) the land of Canaan forever as an eternal covenant means that Israel as a people will never perish. If Israel as a nation were ever to perish, it could not always own the land, and a Behamite covenant could not live forever in Kanaan.

Parts of the Abrahamitic covenant have already been fulfilled. For example, God blessed Abraham with great wealth and other blessings during his lifetime (Genesis 24:1, 35), he raised his name among the nations and gave him a multitude of descendants. After 400 years of slavery, God gave the land of Canaan to Abraham's descendants, and they never went extinct like other ethnic populations from the Middle East. Through the death of Jesus, a descendant of Abraham, he has unleashed great blessings for all the nations of the earth through his death and

resurrection for all the nations of the earth. God gave Abraham's descendants the land of Canaan for eternal possession (1Mosse 17:8).

DAVIDIC COVENANT

Recorded in 2Samuel 7:11-16 and 1 Chronicle 17:10-15. There are several other passages that refer to God's covenant with David. (2Samuel 23:5; 2Chronicle 7:18; 21:7; Psalm 89:3-4;28-29;34-37; Jeremiah 33:19-26). God promised David an everlasting lineage and an eternal throne and kingdom. Jesus sits on the throne of David forever in Jerusalem. David's kingdom was the physical land and people of Israel. By the time Jesus returns, he is already exercising his royal rule and authority, for he sits at the right hand of Heavenly Father. The Bible mentions that Jesus will also fulfill God's promises to David by establishing his future reign over a natural kingdom on this earth.

C.

IMPORTANT DATES IN ISRAEL'S PROPHETIC HISTORY

721 BC: The ten tribes of Israel of Assyria under Sargon (2 Kings 17) have been deported from Israel. She never returned to the country. Assyrian leaders mentioned in the Old Testament are Tiglat-Pileasians (2 Kings 15-16), Salmanazar (2 Kings 17-18), Sennacherib (2 Kings 18-19; 2 Chronicle 32; Isaiah 36-37), and Sargon (Isaiah 20).

701- BC: Assyria under Sennacherib invades Judah (southern kingdom) Hezekiah's reign, but not Jerusalem (2 Kings 18-19; 2 Chronicles 32:1-23; Isaiah 9:1).

612 BC: Assyria is overthrown, and its capital Nineveh falls, as prophesied by Nahum. Babylon becomes the dominant empire in the Middle East.

606 BC: Babylon's king Nebuchadnezzar invades Jerusalem and captures many Jews.

597 BC: Nebuchadnezzar conquers and plunders Jerusalem and the Temple and leads about 10,000 Israelis to Babylon as prisoners.

586 v.Chr.:

Jerusalem is reoccupied by Nebuchadnezzar; the Temple destroys and takes even more prisoners with him to Babylon. The diaspora of God's people begins (5 Moses 28:41;49;64; Jeremiah 25:9, 12; 22:7; 27:6; 43:10.

539 BC The New Babylonian Empire was overthrown by the Persians under King Cyrus.

536 BC: With the permission of King Cyrus, 50,000 Jews led by Zerubbabel return to Jerusalem from Babylon. He rebuilds the city wall of Jerusalem and builds a new temple (2 Chronicle 36:22; Isaiah 44:24-45:4).

520-516 BC: The completion of the temple took place under the prophetic supervision of Haggai and Zechariah

175 to 165 BC: Syrian leader Antiochus Epiphanes gains control of Jerusalem. The Jews gain independence from its repressive rule 167 BC culminated in 139 BC when the kingdom was recognized by the Roman Senate. Israel remained independent for 100 years until it fell under direct Roman rule in 37 BC.

70 A.D.: Rome burns down Jerusalem and destroys the temple as prophesied by Jesus (Matthew 24; Mark 13; Luke 21).

135 AD: Jerusalem was destroyed by Rome under Hadrian. 580,000 Jews were killed and forbidden to return to the city.

1940 A.D.: 6 million Jews were killed by the Nazis.

1948 A.D.: Israel is restored as a nation.

1967 A.D.: Jerusalem is reconquered and annexed by Israel in the Six-Day War.

D.

The events of 70 AD do not fulfill the prophecies of the end of times.

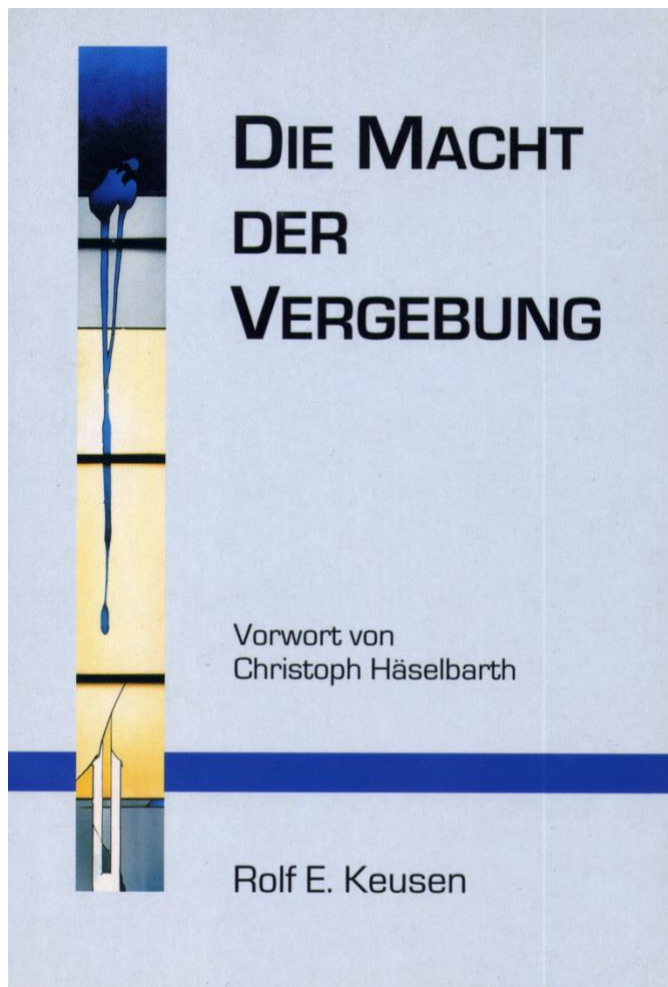
The events of 70 AD do not fulfill the prophecies about the end of times. Jesus prophesied that great suffering would be the most difficult time in world history. It will surpass all other times of crisis. Some seek to minimize this prophecy by reducing it to symbolism or see it fulfilled as completely 70 AD. The great tribulation will be so terrible that God will reduce it to three and a half years to prevent all of humanity and (above all others) his people from being killed. (Matt. 24:21-22). 1 million people died in 70 AD and in the two world wars, 85 million. Neither 70 AD nor the two Second World Wars came close to threatening the entirety of humans. However, in the great tribulation, this would happen if God did not shorten time. No period on earth was worse than the Great Tribulation, the most terrible and worst time in history. The events of 70 AD were clearly a prophetic preview of the great tribulation. However, they did not fulfill most of the details about the great tribulation described in Scripture. For example, Jesus said that great tribulation would occur only after the abomination of devastation was revealed. (Revelation 6:8; 09:15). Details of the abomination of devastation in Revelation 13:11-18 include a talking image, the sign of the beast, a healed mortal wound, obligatory worldwide worship of the Antichrist, and a false prophet.

None of these details were fulfilled either in the Jewish uprising against Rome (66-70 AD after the conquest of Jerusalem and the destruction of

the Second Temple (70 AD), nor in the fall of Masada in 73 AD). Nor at the Bar Kochba uprising against Rome (132-135 AD the Jews against Rome when 500,000 Jews were killed, and 1,000 villages destroyed. Israel was driven into exile (diaspora) and Jerusalem was rebuilt and subsequently renamed Aelia Capitolina.

The Power of Forgiveness

by Rolf E. Keusen



Although the topic of "forgiveness" has been talked about and written many times, this book by Rolf Keusen offers unique, important insights that every Christian should know but also live. Unlike in the other religions, the God of the Bible offers Christians the gift of forgiveness of grace. We can, if we want, forgive others of any guilt, receive forgiveness ourselves, and thereby enter a completely liberated life.

Practiced forgiveness is the key to healed good relationships, to a life of freedom, healing, and authority. Although forgiveness is part of biblical teaching, it is not taken seriously by many Christians and is not practiced. The psalmist says:

Psalm 103:

'... who forgives you all your sins and heals all your infirmities.'

When we forgive - God forgives us too - and the way for inner and physical healing is opened. This has an impact on our marriage, family and even in our entire relationship environment. If we forgive, relationships are healed. On the other hand, if we do not forgive guilt that has been inflicted on us or do not ask for forgiveness, if we ourselves have become

guilty, Satan has rights to attack. Possible points of attack are diseases, sleep disorders, depressive moods and much more. This is made very clear in the story of Schalk's servant in Matthew 18. The worst thing would be that we decide not to forgive – because then God cannot forgive us for our transgressions. God has bound Himself to his word to forgive, even if we forgive. That is why the topic of "forgiveness" is crucial to live a life in freedom.

We are grateful to Rolf Keusen for bringing all these connections in a clear, comprehensible, and profound way.

We believe that this book is for the readers, who take it to heart, trigger great blessings and much liberation. We are very much in favor of that this issue is once again taken up and presented in such a clear form.

Jesus says, "Blessed is he who hears and does his word." We hope that this book will help you caused to be a listener and perpetrator of HIS word. There will be liberation and healing in many areas of a lifetime.

Dr Christoph Häselbarth

Source:

Keusen-Ministries
Im Buchenhain 35
D-63225 Langen

Free Download
Keusen-ministries.com

