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Four Reasons the Biblical Celestial Disturbance Event Supports the Pre-Wrath Rapture – Ep. 2

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[music]

It's time for the Biblical Prophecy Program with your host, Alan Kurschner of Eschatos Ministries.

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I will show wonders in the Heavens and on the Earth - blood and fire and columns of smoke. The sun shall be turned to darkness and the moon to blood, before the great and awesome day of the Lord. Joel 2:30-31. On today's program, I'm going to show how that passage and a few others passages that express the biblical celestial disturbance event, and why these events supports the Prewrath rapture. Now this title, I want to first explain some terms in this title - Why the Biblical Celestial Disturbance Events supports the Prewrath rapture. Notice that qualified celestial disturbance event with the biblical celestial disturbance event. I'm emphasizing that it's Biblical in contrast to some isolated, so called blood moon or some other types of eclipse. There are books out there today trying to connect the blood moons with these Biblical account in Joel and the biblical account in all of these course, Matthew 24, in Luke, Mark, as well as in Revelations 6 with the sixth seal. But this is not the case, because as I'm going to explain later in the show, because the biblical account of these celestial disturbances, as we see, will convey a cluster of events. Not isolated or separated by months, or even years. In fact, when the Bible describes these events, there is a immediate response in conjunction to these events. The wicked, they're mourning when they see these events. They're fainting in fear. Now, last time I checked the last blood moon, I don't recall anyone fainting or the wicked mourning over the blood moon. The blood moons that are happening at this time in corresponding with the Jewish feast, I'm not going to rule out that they don't have any prophetic significance but don't make the mistake as many popular prophecy teachers are doing today. And they're trying to connect these so called, "blood moons" to Joe'l's account, as if they're fulfillment of that account and Mathew's account and the sixth seal. They cannot be because of the context of these Biblical accounts. This prophecy teachers are basically lifting these Biblical Celestial Disturbances out from its context.

So I'm going to explain about this Biblical Celestial Disturbances, and why it supports the position of what's called the Prewrath rapture. Now for those who may not know what the Prewrath rapture is, let me quickly summarize it. And then I'm going to explain why this is important for the church. The Prewrath rapture basically says that God has ordained the last generation of the church to experience an unprecedented persecution before His return - before His return to judge this wicked world. Prewrath makes a biblical distinction between the Antichrist great tribulation and the day of the Lord's wrath. They are not the same event. As for a lot of confusion comes in, pretribulationism says that, "Christ can come back at any moment." There's no prophesied events that must occur before Christ returning to rapture His people. They mistakenly confuse the great tribulation, which has to happen before the rapture with the day of the Lord's wrath which will happen after the rapture. So that's kind of a basic summary of the Prewrath rapture, and it will be-- I will develop that more here in this show.

But why is this important anyway? I mean what's the big deal? Why study this? Why is this important? What's interesting that in the context of Celestial Disturbance Event that Jesus describes in Matthew 24:25, He says, "Remember I have told you these things." Actually, "Remember I have told you ahead of time." He didn't simply say, "Here, I'm warning you this is going to happen." No, He says it in an ominous way, "I have told you ahead of time." In other words what is being implied is - when these things happen, it's going to be too late to get your spiritual house in order. Understand it now. I'm saddened that much of the church disregards this text. In fact, pretribulationists will say Matthew 24 has nothing to do with the church. These are events that the church is not going to experience. Now, I'm sorry. But if you're going to dismiss a warning from Jesus Himself saying that doesn't apply to the church - you better know for certain that you are right. Because there will be consequences, you will have to stand before God Almighty one day and explain why did you relegate my son's warning to some other group of people and not for his people? It's a dire warning. So that's a reason why this is important. Another reason is... well, look at the parables. After Jesus describes the great tribulation, Matthew 24. And he describes His Parousia coming on the clouds. His return. He then spends quite a long time illustrating His return, and one of these parables He uses is the Ten Virgins. Now to say that the Ten Virgins does not apply to the church, which pretribulationism needs to consistently say that the Ten Virgins is not for the church. They'll say it's applied to "tribulations" saints or Jewish believers during the "tribulation period". Once again, you had better be certain that these warnings do not apply to the church. And the sad thing is - they're mistaken. They do apply to the church. They apply to every generation of the church. Every believer, this warnings apply to because Christ can return not in any moment, but he can return in any generation. Another reason why this is very important is - and I have already touched on this - and that is in Matthew 24 as we'll see these Celestial Disturbances will happen after the Antichrist Great Tribulation. Which means the church is going to encounter the Antichrist Great Tribulation.

So the fact that the church will face the Antichrist, sort of makes this kind of a relevant teaching for the church today. Another reason why this is important is in Revelation 14:9-12, Jesus - of course, this is a revelation of Jesus, right? - but there's an angel, angelic warning that connects the very destiny of our souls with this issue. So you know, contrary to those who say, "Well, they want to disconnect Eschatology from salvation." And yet, Jesus ties these together. In fact, your very soul may depend on how you understand this issue. But don't take my word for it, let's look at the word of God. Revelation 14:9-12, "A third angel followed the first two declaring in a loud voice, 'If anyone--' " It's not some people, right? This is unequivocal, "If anyone worships the beast in his image and takes the mark on his forehead or on his hand, that person will also drink at the wine of God's anger that has been mixed undiluted in the cup of His wrath and he will be tortured with fire and sulfur, in front of the holy angels and in front of the Lamb. And the smoke from the torture will go up forever and ever. And those who worship the beast and his image, will have no rest day or night. Along with anyone who receives the mark of his name." And notice what follows after this warning - it's a warning to God's people, "This requires the steadfast endurance of the saints, those who obey God's commandments and hold to their faith in Jesus." This one passage right here is sufficient to argue that this issue is applicable to the church. So we have these warnings from our Lord. And by the way, the Revelation 14 text, this is one of the most - if not, the most - graphic passage of Hell in entire Bible. Isn't it interesting? Isn't it interesting that the most graphic ominous description of internal punishment is in the direct context of Eschatology, the Antichrist Great Tribulation. So once again, Eschatology matters. And those who poo-poo it, especially those who shepherd the flock, are going to give an account to God one day who ignore this passage. This is a sober warning for God's people, and the last generation of the church will face the Antichrist Great Tribulation. And that's why every generation of the church, because we don't know which generation of the church is going to be the last. We have to take it as if we are the last generation of the church.

So what method am I going to use to tie in the Celestial Disturbances with the support of the Prewrath rapture? Well I'm going to use a method that most prophecy teachers do not use. They should use, because most prophecy teachers what they do is they find these obscure verses or concepts in the

Bible. They are very skewed type of interpretations or a verse, and they use these as "prophetic keys". And that they think unlocks all of the scripture, all of prophetic scripture. What they do is they take their skewed interpretation, they force it through a single verse, "Hey, that explains all. Thank you for explaining all of prophetic interpretation. We've missed it all these centuries." No, that's not the correct way. I'm going to use a method of interpretation that believers have been using for centuries. It's actually a very common sense interpretation, and that is interpreting the implicit in light of the explicit. You begin with explicit passages. Traditionally, they've been called Chair Passages. You take these passages and you just-- then you take implicit passages and you interpret these explicit passages. It sheds light on these implicit text. So in another words, in our insincere-- when we see a pervading theme over and over again, it is incumbent upon the student of prophecy to listen or read closely to what it is trying to tell us. And this pervading theme or event that we see in our instance here, is the Celestial Disturbance Event. It's very interesting that this event shows up and key in-time passages that announce the day of the Lord's wrath. So we need to listen very closely to what it is trying to tell us. So we're going to look at four key passages that contain this vital event. And at the end of it, it's going to give us this beautiful composite connecting the key events together. The four passages will be in Joel 2, Matthew 24, Luke 21, and then Revelation 6 with the sixth seal. Each one of these is going to give us a key piece of information that will paint this picture for us.

So we begin with Joel 2:30-31. There's a few books in the Bible that are completely devoted to the day of the Lord. This is 1 Joel and 1 Thessalonians is, 2 Thessalonians and [?] Obadiah's. So maybe we have four books in the Bible that are completely devoted to the day of the Lord. I'd say Revelation is, but just part of Revelation is devoted to the day of the Lord, not the entire Book of Revelation. So Joel 2:30-31 reads, "And I will show wonders in the Heavens and on the Earth, blood and fire and columns of smoke. The sun shall be turned to darkness and the moon to blood, before the great and awesome day of the Lord comes." Now before we get into this key piece of information that Joel provides - it's a very foundational piece of information - I want to say a few words about the nature of the day of the Lord's wrath. When I say, "The day of the Lord's wrath." I'm not talking about a literal 24 hour day. The prophets used this expression to denote a complex whole and epic period of time, right? This is where many judgement elements - God's wrath - will be poured over during a course of time. For example, even when we go to the New Testament, we see it as a complex whole as well. The judgements of the trumpet and bowl judgements' - God's wrath. And I'll explain later why the seal is not God's wrath. But the trumpet judgements is God's wrath, the bowl judgements are God's wrath. Even the fifth trumpet judgement says it's going to last five months, and the seventh trumpet a few days. By the way, this is not unusual because we've seen God's systematic judgements before. Where have we seen that? Yeah, the plagues on Egypt. That was systematic. That wasn't like some snap of the finger and boom-pooof, God's judgement was poured out in a single day or within a moment or whatnot. No, God has actually-- he can pour out His judgement in a single day, but the text show they convey that this is going to be a complex hold. It's going to be a time when the Lord is alone as exalted. Antichrist will be rendered useless. Oh, sure. Antichrist will try to fight back, [chuckles] right? But it will be the Lord alone who will be exalted during that day. Even though the Antichrist will try to reassert his authority, but it will be to no avail. the purpose of His judgement - the day of the Lord's wrath - is going to be judgement, reckoning, vengeance, punishment, justice. It will be furry, burning anger, destruction, panic, subjugation, confusion, turmoil, doom, battle. It will be awesome and it will be unique. So returning to our text in Joel, Joel gives us the first piece of information, and that is - this is going to happen before. Before the great and awesome date the Lord comes. Now let's say, if the language means anything, it's an explicit temporal marker. It's not after the day of the Lord, it's not during the day of the Lord. Although there will celestial type of disturbances during the day of the Lord. But as far as this specific discernible cluster event, it's going to happen before the day of the Lord. We're going to see that the New Testament passages are consistent with teaching this concept of before the day of the Lord. We're using our principle of interpretation of interpreting the implicit, in light of the explicit. The explicit is, we know that the celestial disturbance will happen before the day of the Lord.

Our second passage, Matthew 24:29, which will provide us the second piece of information building

this composite, this Eschatological composite connecting key events with each other. In Matthew 24, this is Matthew 24 and 25, is the Olivet Discourse. Jesus will draw from Joel in his Olivet Discourse. And in Matthew 24:29, you have another passage on the Celestial Disturbance Event. But a little bit of context, I think it's helpful. You have your Olivet Discourse before Matthew 24, Jesus had these climactic encounter with the Jewish leadership and He walks away from the temple. He's going to the man of Olives. And the disciples, they've been following him from three years and they're besides Himself and they're trying to salvage something from this, from what they consider as a disaster - this encounter between Jesus and the Jewish leadership. So they tried to draw Jesus's attention back to the beautiful temple buildings. Of course, Jesus, he's not going to have none of that. In fact, he's going to turn to them and say, "You see those buildings that you admire so much, that religious externalities? Well, not one stone will be left upon each other." And that prophecy came true in 70 AD. Now in the disciples' minds, when they hear that prophecy - we don't know exactly why or how - but somehow they're connecting that destruction with the with the Abomination of Desolation-- I'm sorry, they're connecting that with the End of the Age and His return. Which is why their response to Jesus is to ask, "When will that happen? What will be the sign of your coming in the end of the age?" So they're connecting that. But Jesus will challenge their kingdom categories. He will show that they're not so much connected. In fact there will be-- the end of the age, will be brought about by the return of Christ. There's a lot of confusion out there, it's not that difficult - I don't believe to understand this - between the end of the age and the Parousia. A Parousia will bring about the end of the age. We see that in Matthew 24, Jesus takes us up to the end of verse 14. Then He begins this parenthetical section that ends in versus 31-32, around there. So the disciples asked Him what is the sign of coming of the end of the age, and Jesus responds, he doesn't give the answer right away and what the sign is. He's like, "Oh, you want to see the kingdom, do you? Well, guess what? You're going to have to suffer first." And so he gives his lengthy discourse on the abomination, desolation, the Great Tribulation. He talks about the Great Tribulation that would be cut short for the sake of the elect. Because we have to remember, Satan wants to exterminate every single believer. That's his goal. But God is going to thwart His purposes. Great Tribulation cut short and then Jesus talks-- actually then He gives the sign, which is the light that shines from the East to West and-- it might be that's His kind of glory. When Christ appears on the clouds, it will be His brilliance, His manifestations that will be that brilliance in which will be the true sign, will authenticate the true messianic presence of Jesus.

And then we're taken to the Celestial Disturbance Event in verse 29. In fact, let me read that. It says, "Immediately after the suffering of those days, the sun will be darkened and the moon will not give it's light. The stars will fall from Heaven and the powers of Heaven will be shaken." Now notice, it says immediately after the suffering of those days. What days? Well, of course, the days of tribulation, what He calls The Great Tribulation. So these celestial disturbances Jesus explicitly says will happen after The Great Tribulation - the suffering of those days. Here we have evidence that there is a distinction between the Great Tribulation and what will come afterwards, the day of the Lord's wrath. Joel says that the celestial disturbances will happen before the day of the Lord, and yet here Jesus says that the celestial disturbances are going to happen after the Great Tribulation. Do you see this composite being developed here? There is a splicing going on. The splicing has the celestial disturbances connecting two key events. The Antichrist Great Tribulation will happen first, and that will be cut short with the celestial disturbances in the return of Christ in the clouds, and then you have the day of the Lord's wrath occurring. In verse 30, it says, "Then the sign of the son of man will appear in the heaven and all the tribes of the Earth will mourn. They will see the son of man arriving on a clouds of Heaven with power and great glory." So the Parousia begins with Christ coming on the clouds. That's actually important. Remember, there's a lot of people believe that the Second Coming happens when Christ physically comes to Earth - that's not the case. Christ's second coming, His Parousia presence will begin when he actually comes on the clouds. And by the way, not just in Jesus teachings, you can see that in 1 Thessalonians 4:15-17. The Parousia - Paul teaches - happens when Christ comes on the cloud. And it just makes sense that he's consistent with Jesus, because he's actually drawing his teaching from the Olivet discourse. And then in verse 31, "And He will send His angels with a loud trumpet blast, and will gather His elect from the four winds from one end of Heaven to the other." Matthew 24:31. I believe

that this gathering is the rapture, and will have more to say about this later in the show. In fact in my book, *Antichrist Before The Day Of The Lord: What every Christian needs to know about the return of Christ* - on page 87, I began a lengthy discussion giving four reasons why Matthew 24:31, the reference the gathering of his elect, why that is a reference to the raptures. I give four concrete biblical reasons. And later on in the show, I'm going to touch on this as well with one of those reasons - actually, two of those reasons. Just to recap, Joel says it's going to happen before the day of the Lord. Jesus, in Matthew 24, says it's going to happen after the Great Tribulation or the persecution in those days.

And then our third text is Luke 21:25-28. Luke is going to give us a third piece of information, which is going to be two opposite or polar responses when these celestial disturbances begun. Luke 21, beginning in verse 25, it says, "And there will be signs in the sun and the moon and the stars and on the Earth. Nations will be in distress, anxious over the roaring of the sea and the surging waves. People will be fainting from fear in from the expectation of what is coming on the world. For the powers of the Heavens will be shaken. Then they will see the Son of Man arriving in a cloud with power and great glory. But when these things begin to happen, stand up and raise your heads because redemption is drawing near." So Luke's account - by the way, the Olivet discourse not just Matthew 24 and 25, but Luke 21 and Mark 13 - here in Luke's account, the third piece of information is that when these celestial disturbances happen, the response is going to be-- well, no one is going to be sitting on the fence. Luke's going to say that there's two polar responses. One is that the wicked, the wicked are going to experience apprehension. Fainting from fear of what is going to expect to come on the world. Because the celestial disturbances, they announce, they signal or they're a harbinger of the day of the Lord's wrath. However for the godly, they are told that when these things begin to happen, stand up and raise your heads because the redemption is drawing near. So you have two polar responses. And actually Luke gives us a more information, not just the two polar responses, but Luke adds a terrestrial dimension to this celestial event. In fact, we could call it the Celestial Terrestrial Disturbances. I guess you could call it that. It's kind of a tongue twister to try to say that ten times real fast [chuckles]. But there is a terrestrial dimension here. And the terrestrial dimension, it says that the there's going to be-- the nations will be distressed, anxious over the roaring of the sea and the surging waves. Now the last time I checked, nations do not faint in fear over six foot waves. I believe that these waves are most likely going to be global tsunamis. It's very interesting that the Greek word behind that surging waves is Salous. It was a term in Greek literature that could be applied to earthquakes. It's very interesting, because what causes tsunamis? Earthquakes. So you have celestial terrestrial disturbances. The wicked is seen experiencing the instability. They're looking up in the sky. They're seeing the instability of the sky. And then they're actually feeling the instability on the ground. Because it's the Lord. The Lord alone will be exalted in that day. While this technically is-- the celestial disturbances will announce the day of the Lord's wrath, like a prelude as they said, "They will harbinger, they will signal or portend of what is coming." That's why it says from the expectation of what is coming upon the world.

Let's move into our most-- the fourth passage. This is the most descriptive passage that ties them all together. And that's Revelation 6, the sixth seal. In Revelation, you have a scroll. Has seven seals on it. Seven seals on the scroll. I believe that these seven seals, they represent conditions. These seven conditions, they have to be met before the scroll is opened. What is in the scroll? Well, the contents of the trumpet and bowl of judgements - it's god's wrath. In antiquity, it was very common to have one seal on a scroll. But on occasion - on special documents - you could have more seals. You could have multiple seals. About 50 years ago-- or just over 60 years ago, there was an actual discovery of - in Israel - a scroll with - guess what? - seven seals on the scroll. It was actually still intact. The seven seals still intact. In my book, in the appendix when I published the book, I received permission from a museum in Israel to be able to publish a photograph of this. Now the photograph - it's actually two photographs - I don't have the photograph of the actual seven seals on the scroll. Of course, they took off the seals because they wanted to see the contents of the scroll. But there are two photographs of the actual scroll. You can see the seven seals in one photograph, and the actual scroll that contains the seven seals. And that is in my book, *Antichrist Before The Day Of The Lord*. It's one of the appendices. So you have the scroll, seven seals on the scroll, and I'm not going to get into the first four seals. That

will take sometime and basically there are conditions that have to be met, you have war, famine, et cetera. And again, I do expound on the first four seals in my book. But for our purposes today, I'm focusing on the sixth seal, the celestial disturbances. So I'm not going to get into the first four seals, but I do want to mention something about the fifth seal. Because the fifth seal does have some connection with the sixth seal. So let me read the account of the fifth seal in Revelations 6:9, "Now when the Lamb opened the fifth seal, I saw under the altar, the souls of those who had been violently killed because of the word of God, and because of the testimony they have given. They cried out with a loud voice, 'How long sovereign master, holy and true before you judge those who live on the Earth and avenge our blood?' Each of them was given a long white robe, and they were told to rest for a little longer until the phoned number was reached, of both their fellow servants and their brothers who were going to be killed just as they had been."

Now those who say that the seals are God's wrath, are just completely wrong. How do you account for the fifth seal? Because pretribulationists, the Prewrath view agrees with Pretribulationism. That says that in 1 Thessalonians 5:9, that we are promised exception from the Eschatological day of the Lord's wrath. Okay, we agree with that. Yet, they contradict themselves because they'll say that the seals are God's wrath. Yet, here in the fifth seal - especially the fifth seal - says that it's martyrdom against God's people. This is not God's wrath. In fact, notice what the martyrs themselves are saying. They're saying, "How long sovereign master, holy and true, before you judge those who live on the Earth and avenge your blood?" So the martyrs themselves recognize that their plate is not a result of the day of the Lord's judgement. And by the way, it's confirmed by the divine or the Heavenly answer given to them. Because it said, "Each of them was given a long white robe and they were told to rest." They're given a white robe, they're not wearing it, they're given it. As if it's like, "Hey it's a guarantee. Your prayers are going to be answered very soon. You're going to have your resurrection." And they're told to rest a little longer until the full number was reached of both their fellow servants and their brothers who were going to be killed just as they had been. So in God's infinite wisdom and goodness, there is a determined amount of martyrs who must be martyred first before God will return and judge the wicked. So the fifth seal cannot be God's judgement. This is the fifth seal explicitly disproves the pretribulationist belief that the seals are God's wrath. In fact, it's pointing to God's wrath. And of course, we will see now with the sixth seal. And also the sixth seal, "Remember, it will happen before the day of the Lord's wrath." Joel says. And here we're going to see that's very consistent that the day of the Lord's judgement has not happened yet. The scroll has to be opened, all seven seals have to be broken. So Revelation 6:13 says, "Then I looked when the Lamb opened the sixth seal, and a huge earthquake took place. The sun became as black as sack cloth made of hair, and the full moon became blood red. And the stars in the sky fell to the Earth, like a fig tree dropping its unripe figs when shaken by a fierce wind. The sky was split apart like a scroll being rolled up, and every mountain and island was moved from its place. Then the kings of the Earth and the very important people - the generals, the rich, the powerful and everyone, slaves and free - they hid themselves in the caves and among the rocks of the mountains. They said to the mountains and to the rocks, 'Fall on us and hide us from the face of the one who is seated on the throne, and from the wrath of the Lamb. Because the great day of the wrath has come, and who is able to withstand it.'" So that's Revelation 6. The sixth seal is expressing in this graphic portrayal of the Celestial Disturbance Event. So the wicked recognized, they're interpreting the sixth seal correctly that, "Hey, God's wrath is impending and this is a warning that is about to begin." I wanted to highlight that. In the first verse, it does say that a huge earthquake took place - a huge earthquake. That might be tied in, by the way with Luke's account about the tsunami language as well.

So here you have four passages on the Celestial Disturbance Event. And they built this composite of demonstrating that there's a distinction between the Antichrist Great Tribulation and the day of the Lord's wrath. The event functions to portend the wrath of God. I do want to mention the seventh seal in the Book of Revelation, so you have seven seals total. It's very interesting because the account in Revelation 6 and 7 and 8, you have-- so you have seven seals. The first one is broken. And then the second one is broken. The third one is broken. The fourth one is broken. The fifth one is broken. The

sixth one is broken. And then before the seventh seal is broken, there's this inconspicuous break in the narrative. And that's highly significant, because this break in Revelation 7 has two groups of people being delivered, being protected. Why this break? Why are they being protected before the seventh seal is opened? It makes sense because the seventh seal - once the seventh seal is broken - you have the scroll opened, and then you have the contents of God's judgement being poured out. Two groups of people, the first group is 144,000 Jews who were protected and I believe it's part of the remnant that God will save when his Son returns. But I want to focus on this other group that's described as innumerable group, who appeared in heaven having bodies that are wearing white robes and they're praising God for their deliverance. In Revelation 7, now it begins saying, "After these things, I looked and here was an enormous crowd that no one could count - made up of persons from every nation, tribe, people and language - standing before the throne and before the Lamb dressed in long white robes, and with palm branches in their hands." Of course, that indicates they're praising God for their salvation. Which it says in verse 10, "They were shouting out in a loud voice, 'Salvation belongs to our God, to the one seated on the throne and to the Lamb.' And all the angels stood there in a circle around the throne and around the elders and the four living creatures, and they threw themselves down with their faces to the ground before the throne and worshipped God saying, 'Amen and praise and glory, wisdom and thanksgiving, honor and power, and strength be to our God forever and ever, Amen.'" Now, this is where it gets very interesting. Because in verse 13 it says, "Then one of the elders asked me," That would be John, "these dressed in long white robes," Now they're dressed in white long robes, right? That indicates a resurrection has happened, "Who are they? And where have they come from?" Now you have to keep in perspective for John, the church was like this-- at the end of the first century, just pockets of people in Asia-minor and Israel. It wasn't this global millions of Christians, right?

So John's like, "Well, who are they?" This is new to John. He's a bit stunned here. And in verse 14, it says, "So I said to him, 'My Lord, you know the answer.' Then He said to me, 'These are the ones--' " This innumerable group who's now appeared in Heaven. They have resurrected bodies. He says, "These are the ones who have come out of the Great Tribulation. They have washed the robes and made them white in the blood of the Lamb." Now, if we just do our basic common sense and principle of interpretation of comparing scripture with scripture, we see that there's a consistent pattern here because this is strikingly similar. In fact, it's the same sequence that we find in Jesus's account. Because in Jesus's account, the gathering of the elect come out of the Great Tribulation when it's cut short. We shouldn't be surprised by this, because the Olivet discourse, is what? It's a teaching from Jesus. And what is the source of the Book of Revelation? It's a revelation of Jesus. So there's a consistent sequence here. In Matthew 24, you have the Great Tribulation, a persecution against God's people. In Revelation, the fifth seal, persecution against God's people. In Matthew 24, you have the next event, the Celestial Disturbances. In Revelation, it's the sixth seal, is the celestial disturbances. And then Matthew 24, you have the gathering of the elect. In Revelation, the next event is what? The gathering of the elect. The God's people coming out of the Great Tribulation. It doesn't stop there, but there's another very important sequential event. And that is in Matthew 24, where He returns on the clouds, He's coming to judge the world. Which is why he uses the Noahic illustrations about judgement. What do you have in Revelation? The Revelation 7 begins the-- you have the opening of the seventh-- I'm sorry, Revelation 8, you have the opening of the seventh seal which is God's judgement. It contains the trumpet and the bowl judgements. So it's consistent. The pre-reposition is consistent. I'm not trying to strain any scripture here or trying to make things fit. I'm just doing what I believe is just a natural comparison of scripture.

So I like to use this expression to summarize some of the seals in Revelations 6 and 7 and 8. I like to say that the fifth seal promised His wrath, the sixth seal portends wrath. An interlude in Revelations 7, protects from wrath. And the seventh seal pronounces wrath. So this whole composite, I actually will have a couple of charts in the show notes that will illustrate these points. So if you go to alankurschner.com/2, that's the number 2. So alankurschner.com/2, you'll be taken to the show notes and you can see a couple of the charts that I'll leave there. But I want to close with a couple of things.

First of all with a question and a benediction. Because listen, this is not... this should not be head knowledge. This should spur us to holy living. This should spur us to a true Biblical vigilance, not lip-service. There's always that lip-service cliché kind of stuff out there. But this should spur us to know that we could be this generation that experiences it. And listen if God calls us - you, me - causes to live in that last generation of the church which could be this generation, to encounter the Great Tribulation before the Second Coming - what would your reaction be to this Celestial Disturbance Event? Will you faint from terror, apprehensive of what is coming on the world? Or - which I hope - you'll be faithful and confident to stand up and lift up your heads, because your redemption is drawing near. I'm going to close with Romans 8:35-39. I believe that this passage should be at the heart of every Christian in any types of persecution, but especially during the Great Tribulation when the church is experiencing this unprecedented persecution. This is a promise from God, "Who will separate us from the love of Christ will trouble or distress or persecution or famine or nakedness or danger or sword. As it is written for your sake, we encounter death all day long, we were considered as sheep to be slaughtered. Know in all this things, we have complete victory through Him who loved us. For I'm convinced that either death, nor life, nor angels, nor heavenly rulers, nor things that are present, nor things to come, nor powers, nor height, nor depth, nor anything else in creation will be able to separate us from the love of God in Christ Jesus, our Lord."

[music]