

Grace Evangel Fellowship Pulpit

REVELATION IN BRIEF

A Message

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Revelation is the most popular book in the Bible, perhaps because of its mystery, or perhaps because of our curious nature with a desire to know the future.

CHAPTER 1. The book opens, *“The unveiling of Jesus Christ, which God gives to Him, to show to His slaves what must occur swiftly ...”* Swiftly, because once the events described begin to unfold, they will unfold swiftly. But the heart of this opening passage is that in the book of Revelation we will see *the unveiling of Jesus Christ* and certain things which must occur that are associated with this unveiling.

Today Jesus Christ is *hidden* to most in the world who are occupied with the busy-ness of life; its challenges and its pleasures. In Revelation we will see the *unveiling* of Jesus Christ, currently in the invisible, celestial realm, when He returns to the earth once again – this time to reign.

Continuing through the first two verses we learn that Christ’s unveiling is being made known to John – *“who testifies to the word of God and the testimony of Jesus Christ, whatever is perceived.”* That which John relays to us in this book is *the word of God* – and the things that are shown to John as God’s chosen messenger he will be reporting. John will be taken on a most privileged journey into the future, to see things that will take place. And he will then testify or report to us in Revelation that which he is privileged to see.

In the fourth verse of this opening chapter, letters are directed *“to the seven ecclesias”* in the province of Asia. *Ecclesia* is often, though not always, translated “church” in most Bible versions. But the word simply means *called-out-ones*, or a group of people called-out from a larger group of people. We will see that in Revelation the ecclesias that John speaks of are not churches as we know them to be today. **Everything in Revelation is in reference to the Jewish people.** We read of priests, and synagogues, and *“those who say they are Jews but are not,”* and the twelve tribes of Israel, and rewards based on acts, not faith.

The ecclesias that we read of here are comprised of Jewish believers in Jesus Christ. They meet in synagogues. The only references found to the nations anywhere in Revelation are in a negative vein; those that oppose God and that oppose the believers in Jesus Christ among Israel.

So where is the church if it is not to be found within the pages of Revelation? Where is the Body of Christ that Paul speaks of – that body of believers with no barrier between Jew and Gentile, and where *all* members are joint heirs enjoying equal stature? I suggest that by the time the events of Revelation begin to unfold, God has removed the Body of Christ to serve Him elsewhere – in the

celestial realm. The Body of Christ will have an assignment to serve the Lord in the final eons, in the celestial (heavenly) realm. The remnant of believers among Israel will serve the Lord on the earth, and we read of this in Revelation.

I believe this removal is what Paul speaks of in 1 Thessalonians 4:17. And I believe that which is detaining the man of lawlessness (mentioned in 2 Thessalonians 2:6), preventing him from moving forward with the plans we will see unfold in Revelation – is the Body of Christ, inhabited by the indwelling spirit of God. The removal of the Body of Christ is a necessary part of God’s plan, preparing the way for His move into the next stage – as we will see in Revelation.

And so, the Body of Christ is not present upon the earth in the days of Revelation.

So as God now turns His attention to the earth, with the Body of Christ removed – Israel becomes the focus, and the Jewish believers are the group through which He will work in the unfolding of these final eras upon the earth.

When John tells us in verse 9 that he came to be, in spirit, “***in the Lord’s day***,” he is not telling us that he received the revelation from God on a particular day. As a matter of fact, the terminology “*the Lord’s day*” that has come to be associated with Sunday is a figment of tradition. It is not Scriptural. What John is telling us here is that he came to be *in the Lord’s day* – or put another way *in the day of the Lord*. The *day of the Lord* is mentioned often by Old Testament prophets and speaks of that future day when the Lord returns and takes possession of what is rightfully His. In Revelation, John is given the privilege of seeing these events that will take place in *the day of the Lord*. In spirit he comes to be *in the day of the Lord*.

In CHAPTERS 2 and 3 we are told of the **letters to seven ecclesias**. Remember that John is seeing things that will occur in the future, and so logically these seven *ecclesias* are those in existence at that future time that he now sees. These letters are littered with Jewish references. They contain in some cases commendations, and in other cases warnings. But the common thread is a call to obedience and perseverance as the events upon the earth unfold.

As CHAPTER 4 begins, John sees a door open in heaven – and a voice calls him to “*come up here and I will show you what must be occurring after these things*.” John comes to be in spirit and is transported to heaven to see things that will occur. One day, at some point after this life has ended, we will be given an incorruptible, spiritual body as Paul tells us in 1 Corinthians 15. This transfiguration into a spiritual body that John is experiencing *temporarily*, to perceive things in the future that God wants him to perceive, we will one day experience in permanence, when God gives us an incorruptible, celestial body (1 Corinthians 15).

Upon being transported through the open door into heaven, John sees a throne, and spiritual creatures worshipping, and One sitting upon the throne. Moving into CHAPTER 5, John sees a Lamb looking as though it had been slain. The One upon the throne **gives the Lamb a scroll** sealed with seven seals, and those worshipping comment that this Lamb is worthy to take the scroll and to open its seals. Considering the context, we seem to be seeing God handing the title deed for His creation to Christ, who has authority to remove its seals and to take possession of the creation.

CHAPTER 6 begins with the **seals** being opened. Taking possession of the earth, having been ruled by mankind for some time, will not come without painful repercussions. Mankind will not want to

forfeit power and authority. And Satan will not want to relinquish his hold upon mankind. So as each seal is removed from the scroll, we see **calamitous events** taking place upon the earth.

A rider on a white horse, most probably a false christ, comes forth conquering. A second rider on a red horse comes with a large sword to remove peace from the earth. A rider on a black horse comes bringing famine. A rider on a green horse is given jurisdiction over a fourth of the earth to kill with the blade and with famine and with death and by the wild beasts of the earth.

Souls of martyrs cry out for God to judge and avenge their blood. And with the sixth seal there comes a great cataclysm, with the sun turning black and the moon as blood. Stars fall upon the earth, mountains and islands are moved out of place, and the kings of the earth and others holding power upon the earth hide.

Before the seventh seal is opened we enter CHAPTER 7 and see the sealing of the slaves of God to protect them from the additional calamities that will come upon the earth. **144,000** are sealed; 12,000 from each of the 12 tribes of Israel. And meanwhile in heaven, a vast throng continues to worship.

Much has been speculated through the years concerning the identity of these 144,000. But one important thing we take note of – these 144,000 are *Israelites* (from the 12 tribes), not Gentiles from other nations.

In CHAPTER 8 the seventh and final seal is opened. With this seal there is a hush, a silence, as **seven trumpets** are given to seven messengers. Another messenger is given a **golden thurible** with incense representing the prayers of the saints. This messenger then crams the thurible with fire from the altar, and casts it into the earth – whereupon there is thunder and lightning, and voices, and an earthquake. And then the trumpets begin to sound.

As each of the seven trumpets sounds John sees **additional calamities** taking place upon the earth. He sees hail and fire mixed with blood, and a third of the earth burned up – including all green grass. He sees a third of the sea being destroyed. He sees a third of the waters made bitter and unusable. He sees a third of the sun, moon, and stars darkened.

In CHAPTER 9 the trumpets continue to sound in progression. A star falls to the earth, and the well of the submerged chaos is opened. Fumes ascend from this well, darkening the sun and the air. Locusts that are as scorpions arise from the well with instruction to torment for five months those of mankind who do not have God's seal upon them. At the sixth trumpet, four messengers are loosed with a cavalry of 200 million, and with instruction to kill a third of mankind. Surprisingly, after all that has happened, those that survive will not repent of their acts and continue to worship demons and idols. They murder, seek enchantments, commit prostitution, and steal.

CHAPTER 10 opens with another messenger descending out of heaven, proclaiming that there will be no further delay, and when the seventh trumpet sounds the secret of God will be completed. That is to say, the final events of this era upon the earth will be accomplished.

In CHAPTER 11 John sees **two witnesses** who will prophesy for 1260 days (3-1/2 years), without fear of harm coming to them. They have authority to prevent rain from falling, to turn the waters into blood, and to smite the land with calamity. Once their 1260 days have been completed the wild

beast kills them. Their bodies are not buried but lie in the open where all can observe what has happened to them. But after 3-1/2 days God resurrects them and causes them to ascend into heaven, to the astonishment and fear of all who observe. A great earthquake occurs, causing a tenth of the city to fall and 7,000 to be killed.

I do not think the 1260 days given to the two witnesses is a pause between the sixth and seventh trumpet. I believe this is occurring simultaneously with some of the events already described. But the *timing* and *sequence* are not the most important things to focus on as we read Revelation. What is important is the bigger picture – the events in total that are taking place as Christ prepares to descend to rule and take possession of the earth.

The **seventh trumpet** sounds and voices in heaven say that *the kingdom of this world became our Lord's and His Christ's, and He shall be reigning for the eons of the eons*. While many today claim that Christ will reign forever and ever, a consideration of 1 Corinthians 15:25 will tell us otherwise. There we read that Christ will reign *until* all is subjected to Him, at which point He will surrender the kingdom to God the Father – His purpose having been fulfilled. He will reign *until!* The Greek *eon* and its adjective counterpart *eonian* are the most distorted of words in all of the Scriptures. They do not in any instance mean eternal or endless but always *for an eon* or *eons* – *age* or *ages*. *Eon* and *eonian* are worthy of further study for any who wish to truly understand what God is telling us in the Scriptures.

At the sounding of the seventh trumpet the focus turns to heaven. I believe the occurrences we will read about in heaven are taking place simultaneously with things upon the earth that we have already read about. At this seventh trumpet we see the ark of God's covenant, and thunders and an earthquake and great hail.

In CHAPTER 12 John sees a great sign in heaven – a woman clothed with the sun, and with the moon under her feet, and a wreath of twelve stars upon her head. She is pregnant and is crying, travailing, and tormented to bring forth her child. And then John sees another sign – a fiery dragon with seven heads and ten horns with diadems on each head. Its tail drags a third of the stars from heaven and casts them to the earth. And it stands before the woman waiting to devour the child when it is born.

But the woman and her child, a son, are protected by God. The child is snatched away to God's throne, and the woman flees into the wilderness and is protected by God for 1260 days (3-1/2 years).

A battle takes place in heaven. Michael and his messengers defeat the dragon and its messengers, casting them out of heaven. This dragon, we are told, is the ancient serpent called Adversary and Satan, and has been deceiving those of the earth. It is cast to the earth with its messengers, and they will exhibit great fury knowing their time is brief.

Consider that while Satan in our present day is a deceiver with great influence upon the earth, he has also been permitted to enjoy relative freedom in the heavens as well. But John is observing a time when he is, at last, cast out of heaven. But relegated to the earth, and knowing his time is short, he will bring increased deceit and havoc upon the only domain he has remaining – the earth.

So the dragon, now cast to the earth, persecutes the woman who brought forth the child. From the context of the Scriptures in total, I think we can clearly see that the child is Christ. And the woman? I believe she represents a faithful remnant of believers in Jesus Christ – those Israelites that have been sealed. This woman is supernaturally protected, given wings to flee to a place made ready.

Meanwhile, with the woman gone, the dragon turns its attention to the rest of her seed who are keeping the precepts of God and who have the testimony of Jesus – the faithful among Israel, still upon the earth.

When reading of the two witnesses and now about the woman who bore the child, we continue to see mention of 1260 days, or 3-1/2 years. Without going into detail here, Daniel 7-12 is worthy of study and comparison with these events we read of in Revelation. Many of the details in Daniel match up quite nicely with the details in Revelation, not the least of which is a repeated reference to 3-1/2 years, and at times a 7-year period. My own study of the Scriptures has led me to the conclusion that the 7-year period preceding the return of Christ is broken into two parts. The first half of this period has been accomplished, and today we live in a time where the events of the 7-year period have been paused. The 3-1/2 years we read about in Revelation refer to a resuming of the 7-year period, when the pause that has now lasted for over 2000 years has ended. Clearly, we must avoid speculation when debating the order of events, what this 7-year period and this 3-1/2-year period represent, and how the events of Daniel correspond with the events of Revelation. But I believe you would find a study of Daniel 7-12 alongside a study of Revelation to be of great interest. I present an overview of this comparison in my book, “The Return of the King.”

Turning back to Revelation, CHAPTER 13 opens with a **wild beast** ascending from the sea, and the dragon gives this beast power and authority. One of the beast’s seven heads appears it had been slain but was cured. The earth marvels. This apparent restoration of life to one who was apparently dead is credited to the dragon (Satan), an imitation of the Lord’s miracles. This is reminiscent of the miraculous events when Moses insisted that Pharaoh release the Hebrews from Egypt, with Egyptian sorcerers imitating the miraculous events as best they could. We should stop and observe at this point that miracles are not evidence or proof of divine or righteous activity. To believe so will play a big part in Satan’s ability to deceive.

And so the dragon is worshiped. And the beast blasphemes God’s name and is given authority to do its will for 42 months. So again we see the 3-1/2-year period. The beast battles with the saints and conquers them, and he is given **authority over every nation** and every people-group.

Another wild beast ascends from the land, speaking as a dragon and exercising the authority of the first beast – causing the earth’s inhabitants to worship the first beast. This beast does great signs, deceiving mankind because of these signs. It causes an image of the first beast to be made, appears to animate this image, and requires all to worship the image under threat of death. And it causes all to have an emblem on their hand or forehead and **prohibits any buying or selling without the emblem**. Much has been made of the number associated with the beast ... 666. Many theories have been offered as to who or what 666 represents. But it is not so much the number 666 which is merely representative. It is really about what the emblem represents – **submission to the beast** which stands in opposition to God.

After these events upon the earth, CHAPTER 14 turns our attention once again to the heavenly realm. The Lamb is seen standing on Mount Zion with the 144,000 who were sealed, and from heaven the sounds of many waters, and great thunder, and music and singing. These 144,000 thus appear to be the woman of chapter 12, having fled and protected by God.

A messenger brings an eonian evangel to those upon the earth, proclaiming to all people – *Fear God and give Him glory, for the hour of judging has come. Worship the maker of heaven and the land and the sea.* Note the simplicity of this evangel – this gospel. And note how different it is from the gospel of grace and faith that was proclaimed by Paul. It does not ask its hearers to believe. It calls upon them to fear God and give Him glory – to recognize Him as the creator of all things.

A second messenger follows, proclaiming the fall of Babylon – which had made all nations drink of her prostitution. Babylon is God’s name for the world system that is controlled by the beast. It is a **global society that opposes God.**

A third messenger follows, warning those who worship the beast and its image and who accept the emblem of the beast – for God’s indignation is coming. Torment will occur for the eons of the eons, the last two eons (time periods). The eons collectively were set in motion by God when He created. From my study of the Scriptures, these final eons will complete God’s plan of leading all into subjection to Him, enabling Him to at last be *All in all* as noted in 1 Corinthians 15.

John sees One like a son of mankind sitting on a white cloud, with a wreath and carrying a sickle. A messenger comes out of the temple crying, *“Reap! For the hour has come.”* The sickle is cast to the earth, and it reaps. Another messenger comes out of the temple with a sickle, and another calls upon this messenger to harvest the grapes which are now ripe. The grapes are harvested and cast into the trough of God’s fury, and blood flowed outside the city.

CHAPTER 15 reveals **seven messengers** with the last seven **calamities** coming out of the temple in heaven. Worshipers proclaim that all the nations will come and worship God. Each of the messengers has a golden bowl brimming with God’s fury. As CHAPTER 16 opens a loud voice tells the messengers to pour these bowls of God’s fury into the land.

Successively the seven bowls are poured out, resulting in calamities upon those of mankind with the beast’s emblem and who worship the image. Malignant ulcers, destruction of all sea life, rivers and springs turned to blood, great heat from the sun that scorches mankind, darkness and misery upon the beast’s kingdom, and the river Euphrates dries up.

From the mouths of the dragon, the wild beast, and the false prophet come unclean spirits – doing signs and mobilizing the kings of the earth to assemble for the great battle at a place called Armageddon.

The seventh bowl brings lightnings and voices and thunders and a great earthquake such as never occurred since mankind came to be on the earth. The cities of the nations fall. And large hail falls from heaven upon mankind, which continues to blaspheme God.

In CHAPTER 17 we are told of a woman, representative of a city that has a kingdom over the kings of the earth. She is described as a great prostitute, committing prostitution with the kings of the earth. At some point the kingdom of ten of these kings is given to the wild beast, and they will hate

the woman and make her desolate. And at some point these kings will battle with the Lord and will be conquered.

So here it seems we are seeing the worldly Babylonian society being overtly taken over by Satan as he works toward assembling his empire to battle directly against God.

As CHAPTER 18 opens, John sees a messenger descended out of heaven crying out that **Babylon falls**. Because of her prostitution all the nations have fallen. The kings of the earth commit prostitution with her, and the merchants of the earth are rich as a result of her power to indulge. So we learn that the woman described in chapter 17 is the city Babylon, the power center for the wicked world in the days John sees.

A voice out of heaven instructs God's people to come out of Babylon, lest they become joint participants in her sins. For in one day her calamities will arrive – death, mourning, and famine. And she will be burned up with fire. The kings of the earth will lament and grieve when they see the smoke of her burning. And the merchants of the earth who were made rich through her will lament and mourn, for no one is buying from them any longer.

CHAPTER 19 sees rejoicing and praise to God in heaven, for His just judging of Babylon. John sees heaven opened and a **white horse**, with The One sitting on it who is called Faithful and True, and whose name is The Word of God. The armies in heaven follow Him on white horses. He will smite the nations, and He will shepherd with an iron club. On His cloak and on His thigh is written, King of kings and Lord of lords.

The wild beast and the kings of the earth and their armies gather to battle with Him. The wild beast is arrested, along with the false prophet and those getting the emblem of the beast and worshipping its image. The two are cast into the lake of fire, and the rest are killed.

And so, **the King has returned**. And the massive army assembled by the kings of the earth is quickly dispatched.

CHAPTER 20 reports that the dragon, **Satan, is bound** in the submerged chaos for **1000 years**, preventing him from deceiving the nations before the 1000 years is finished. There are thrones, and judgment granted to those seated on the thrones.

Those who persevered and did not worship the beast or its image will live and reign with Christ for 1000 years, along with the souls of those who had been executed because of the testimony of Jesus and the word of God. This is *the former resurrection*, and the rest of the dead do not live until the 1000 years is finished. Those reigning with Christ through the 1000 years will be priests of God and of Christ.

But what about the Body of Christ? The fact that they are not mentioned in this former resurrection is evidence in support of the conclusion that the Body has been “snatched away” prior to the events of Revelation, per the description provided in 1 Thessalonians 4. Also consider the many Jewish references throughout Revelation with absolutely no mention of the Body of Christ, or anything close to the message of grace proclaimed by Paul in his later epistles. Compare, for example, Paul's letter to the Ephesians with the letter to the Ephesians found in Revelation chapter 2. Clearly the Body of Christ who received Paul's letter are not to be found in Revelation.

Based on his study of the Scriptures, E. W. Bullinger summarizes the 1000 years as the absence of Satan, the restoration of the earth, physical marvels, deserts converted to gardens, changes in the sun, moon, and stars that affect the climate and fruitfulness of the earth, changes in the nature and habits of wild animals, righteous government, prolonged life, and improved health.

Chapter 20 proceeds to tell us of **Satan's release** from his jail when the 1000 years is finished. He resumes his work to deceive the nations, and surprisingly is able to muster a huge army. But the battle described is short, as fire descends from God out of heaven and devours the rebellious army. The Adversary is **cast into the lake of fire** where the beast and the false prophet are, and they will be tormented for the eons of the eons. This time period, *the eons of the eons*, represents the final two eons in God's agenda, leading to and preparing the way for Paul's description found in 1 Corinthians 15 – when all will be subjected to God through Christ, and when God will at last become All in all.

A **great white throne** appears in preparation for judgment, and the dead are judged *by their acts*. Notice the difference from Paul's evangel where justification is by faith alone, lest any should boast.

Death and the unseen (hades) are cast into the lake of fire, which is the second death. And anyone not written in the scroll of life are cast into the lake of fire.

So those *not* found in the lake of fire once this judgement has concluded are the Body of Christ, previously removed from the scene as described in 1 Thessalonians 4, those previously mentioned in the former resurrection, and those whose names were found in the scroll of life (based upon their works).

Satan, the beast, and the false prophet will be tormented in the lake of fire for the eons of the eons. No mention of a time period is found for individuals cast into the lake. If the lake is literal, these subjects would have died by fire upon entry, with bodies of flesh unable to survive in such a place. If the lake is figurative, the time period in the lake would be as deemed appropriate by God to accomplish His purpose of bringing all into subjection to Christ, and resulting in His becoming All in all.

One further note. When, in 1 Corinthians 15, Paul describes the abolition of death, this would of necessity include the lake of fire, as it is the *second death*. If death is no more, how could the second death still endure? Furthermore if the lake continues to burn and to torment even Satan, the beast, and the false prophet – how could God be *All in all*?

CHAPTER 21 describes the **new heaven and earth**, with the former having passed away. The holy city, new Jerusalem, descends out of heaven. God will tabernacle with mankind. Death will be no more, nor mourning, nor misery.

New Jerusalem is surrounded by a wall with 12 portals, with messengers at the portals inscribed with the names of the 12 tribes of Israel. And on the wall's 12 foundations are inscribed the names of the 12 apostles. So once again we notice the references to Israel.

The nations will walk by means of the light coming from the city, illuminated by the glory of God. And the kings of the earth will carry their glory into the city. But nothing contaminating will be allowed entry.

CHAPTER 22 tells us of the **river of life** coming from the throne of God, and the **tree of life** producing fruit and leaves with curative powers. God's slaves will reign for the eons of the eons. Happy are those permitted entry into the city, but **kept outside are** curs, enchanters, paramours, murderers, idolaters, and everyone fabricating and fondling falsehood. So God is clearly not yet *All in all*, with this rebellious lot that exists outside the city.

Having concluded this rather quick trip through Revelation, let's note a few key points.

1. First, we observe that calamities of the kind described in Revelation have not yet occurred at any time in history. Yes, we have seen earthquakes and famine and disease and natural disasters of many kinds, but nothing of the magnitude described in this prophetic book.
2. Rather than speculate upon the timing of the events described, or the precise sequence, or whether things like the scorpion-like locusts are literal or figurative, or where Babylon is located, or the identity of 666 – we would be advised to focus on the big picture. We should ponder the *purpose* of the events described – to bring about the subjection of all to Christ and culminating with God becoming All in all, as described in 1 Corinthians 15.
3. The Body of Christ is nowhere to be found in Revelation. References are made to Israel throughout the book, and when the nations are mentioned, it is always in a negative sense. Far from Paul's evangel which speaks of there being no barrier between Israel and the nations, with believers of the nations being joint heirs, and with justification by faith – in Revelation we see the nations persecuting Israel, and judgment based entirely upon works. So where is the Body of Christ in the era described? Again, I would suggest that 1 Thessalonians 4 speaks of the Body's removal to serve God in the celestial realm. Working toward the subjection of the entire universe, God employs the *Body of Christ* in the celestial realm and *Israel* in the earthly realm as He works toward His goal.
4. The words of Revelation become increasingly validated as we see world events unfold in our present day. A single **world government** controlled by the evil one might have seemed totally unrealistic until the growth of the Worldwide Web, the inter-connectedness of the world, the advent of smart phones that make individuals trackable, the growing notion of "globalism" and talk of a "New World Order" by some world leaders, and talk of a move to digital currency that would make us trackable and easily controlled (a lock down of our ability to buy or sell). When the worldwide COVID virus spread in 2020 with governments across the globe taking action to control individuals and remove personal liberties "for the common good" – we see **things falling into place** that were never possible in the past, paving the way for the dragon and the beast as described in Revelation. Some are quick to dismiss conspiracy theories, but this causes them to miss real conspiracies when they occur. And with humanity being as they are, with politics being as it is, and with spiritual forces influencing mankind – most definitely there are conspiracies in operation! That is made quite clear in Revelation.

5. Revelation describes a world getting progressively worse until the Lord's return to reign. We live in the day of man, and things will not get better until the day of the Lord's return and reign. This is contrary to mankind's common thinking that the world will get better and better as science is introduced to cure all ills, and a utopian government to remove all offensive words and actions so that all can live in perfect harmony.

Let me conclude with the words of E. W. Bullinger from his "Commentary on Revelation."

"What we have to look for now is not the conversion of the world, but the judgment of the world. The professing church is deceiving the world. It tells the world that its mission is to improve the world and, by improving its sanitation, housing its poor, and generally preaching the gospel of earthly citizenship, to bring on the millennium, in which no Christ is thought of or wanted! While the majority of the Church's teachers are loudly proclaiming that "the day of the Lord" will not come till the world's conversion comes, the Spirit and truth of God are declaring that the day shall not come until the apostasy comes. (2 Thessalonians 2:3) While the majority of the Church's teachers are maintaining that the world is not yet good enough for Christ, the Spirit is declaring in the Word that the world is not yet *bad* enough."

This overview contains the thoughts and opinions of the author and is a work in progress as his study of the Scriptures continues. Some things that God has revealed are very clear. That Christ died for our sins; that He was entombed; and that He was roused (1 Corinthians 15:3) is clear. That all are to be ultimately reconciled to God thru the work of Christ is also very clear (1 Corinthians 15:20-28). But on many specifics in the Scriptures there are a variety of interpretations and opinions, and none should conclude they have the complete and final understanding on these matters that are less clear. The reader is encouraged to consider various opinions, but to study and to think for himself. Within the Body of Christ we should study and discuss our understandings to mutually reach a more complete understanding of that which God has revealed.

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