

Two Tribulations at the End of the World

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Introduction

For centuries, theologians and Bible scholars have labored intently in order to try and understand just how God would work out the Great Tribulation (judgment) period at the end of the world. The time when God's people would be taken up to be with the Lord in heaven, known as the Rapture, was an important puzzle piece that was moved around. It was either placed before the tribulation (pre) or after it (post). These theological 'speculations' sparked numerous commentaries each with their own scenario for the end of the world.

Many years ago, Mr. Harold Camping waded through all of the many contrary and confusing theological arguments. Instead of referencing theologians and their ideas, he went straight to the Bible itself for its answers to the questions dealing with God's plan for the Great Tribulation and the end of the world. By looking only at the Bible, and by God's grace, Mr. Camping was able to develop a fairly complex and yet precise timeline. That timeline was for the Great Tribulation period as well as the start of Judgment Day.

The tribulation, according to Mr. Camping's studies, would be a working out of God's judgment on the world's churches. It began on May 21, 1988, and would continue for an exact 23 years, until May 21, 2011. This 23-year Great Tribulation period would be broken up into two distinct parts. The first part, lasting 2,300 days, went from May 21, 1988 through September 7, 1994. This would be the more grievous part of the tribulation, as virtually no one in all the world would become saved (Revelation 8:1). Then, on September 7, 1994 (a jubilee year), the second part of the Great Tribulation period began. On that day, and for the rest of the days left (about 17 years), God would save a great multitude of people outside of the world's churches and congregations (Revelation 7:9). This outpouring of salvation would be known as the Latter Rain period. Once we came to the date of May 21, 2011, the Latter Rain would stop falling. At that point, the 23-year Great Tribulation would conclude—that is, it would transition from one that had been exclusively upon the churches, and would expand and become a worldwide judgment, targeting all the unsaved inhabitants of the earth. The worldwide proclamation of May 21, 2011 as Judgment Day was based on the

fact that the Great Tribulation period ended on that very day. It was an impressive timeline that arrived exactly 7,000 years from the flood—that is, it fell on an equivalent selfsame day that the flood began (the seventeenth day of the second Hebrew month). In other words, May 21, 2011 had the same underlying date in the Hebrew calendar, as did the beginning of the flood in 4990 B.C.

The two-part Great Tribulation came to an end on May 21, 2011: from that time until now, we have been living on the earth after the tribulation. The Bible describes our present time after the Great Tribulation with very shocking language:

Matthew 24:29 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:

The language used in the verse above certainly seems as if it is describing the actual end of the world. But the reality is that it is not. We will learn in this study that the darkening of the sun and moon, and the stars falling from heaven, are simply language showing forth the nature of the spiritual judgment that has fallen upon the whole world. In this study, you will find that we agree with many things Mr. Camping previously taught, especially in relationship to the timeline for the Great Tribulation period. We believe that the 23-year Great Tribulation period is very accurate. We also agree that it was a two-part tribulation broken up into two distinct periods of days (2,300 days + 6,100 days, totaling 8,400 days).

However, we have made some corrections to Mr. Camping's conclusions dealing with Judgment Day. One such conclusion that this study will address is that God's overall program for the final judgment of mankind is broken up into two tribulation periods. This should not be confused with what we were just considering regarding the Great Tribulation occurring in two parts. Once again, we agree that this was the case. The Great Tribulation was a two-part tribulation, which, when combined, totaled an exact 23 years or 8,400 days. The Great Tribulation concluded on the date of May 21, 2011.

Here is what we have since learned from the Bible: on May 21, 2011, a second tribulation period began to unfold. This second tribulation period would be similar to the first, because it would be spiritual in nature. It would also continue for a prolonged period of time. According to the Biblical evidence we have been able to find, this second tribulation period will continue until the year 2033 A.D. As the first tribulation, or judgment, on the churches, lasted for 23 years, it appears that the second tribulation, or judgment on the world, will continue for 22 actual years, but 23 inclusive years (2011 to 2033 = 22 actual years / 23 inclusive years).

One way of understanding a tribulation is to realize that “tribulation” is basically a word that is synonymous with “judgment.” When we say that the churches first experienced the Great Tribulation, we are really saying that the churches first experienced the judgment of God upon them. It is expressed this way in 1 Peter 4:

1 Peter 4:17 For the time *is come* that judgment must begin at the house of God:

Judgment, or tribulation, began at the house of God. That is, God first judged or brought tribulation upon the churches for their unfaithfulness to His Word. And then, immediately after that 23-year tribulation (also known as the Great Tribulation), the Lord transitioned to judging the world itself, or bringing tribulation upon the unsaved people of the world.

Throughout this study, we will present all the Biblical evidence showing God’s plan for two tribulations at the end of the world. Our desire for the reader is that once you understand from the Bible that there are two tribulations that take place before the world is destroyed, you will soon recognize exactly where we are in God’s timetable. And by gaining this knowledge, it will help the elect child of God to live according to the will of God, and bring Him glory, as you have found yourself alive and remaining on the earth that has been spiritually set on fire by the wrath of God. Once you are able to fully grasp these things, it is our hope that this knowledge will strengthen you inwardly and enable you,

by God's help and through the power of His Spirit, to not faint at the prolonged and trying time He has prepared for us as we approach ever closer to the end of the world, and to the entrance point into the eternal kingdom of God.

Faint Not at My Tribulations for You

In Ephesians chapter 3, we find a very interesting verse:

Ephesians 3:13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

Notice that the word “tribulations” is plural. This means that God is referring to more than one tribulation. Many people, including myself, have read this verse and concluded that it must be speaking of the numerous trials and tribulations that each Christian endures as we live our life in this sinful world. That is a reasonable conclusion to make; but we will find, as we continue to look further into this, that conclusion would be incorrect. The tribulations being referred to are indeed focused on the two tribulations that God has arranged to unfold at the time of the world’s end (our present time). The Lord, knowing the severity and grievous nature of these two tribulations, is encouraging His people to not faint at them when they come, but instead, to endure through them until their completion. This endurance of the tribulations will ultimately bring God glory.

Here’s another verse that mentions “tribulations”:

Romans 5:3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

The fact that the Lord is tying tribulation to working patience is extremely important. Why? Because we find that patience appears in two highly significant chapters of the Bible: one dealing with the Great Tribulation period, and the other detailing the final judgment of the world. Since patience comes into view in both passages, and we know from Romans 5:3 that patience is a byproduct of tribulation, this indicates that the final judgment on the world is indeed a tribulation period. Let’s read from the book of Revelation:

Revelation 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and

ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

...

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

...

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

Revelation 13 is speaking of the Great Tribulation period. The beast that comes up out of the sea is a picture of Satan as he is loosed from the bottomless pit and comes against the camp of the saints (the churches) beginning on the date of May 21, 1988. These verses are describing God's judgment on the churches, or, we could say they are describing the Great Tribulation that came upon the churches of the world. Significantly, the patience of the saints (God's elect) is mentioned in verse 10. Remember, tribulation worketh patience (Romans 5:3). The saints develop the spiritual fruit of patience as they, through God's grace, endure the awful 23 years of Great Tribulation, which was God's judgment on the churches of the world.

Let's keep in mind that Revelation 13 is speaking of the first tribulation, or the time of judgment on the churches and congregations. And if we go to the next chapter in the book of Revelation, we find something remarkable:

Revelation 14:10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with

fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

In the overall context of the day of God's wrath upon this world, once again the patience of the saints is in evidence. This is really amazing. Obviously, since these verses are speaking of the outpouring of the cup of God's wrath upon the nations of the world, the last thing we would expect is for the patience of the saints (God's elect) to come into view. Especially since our former understanding was that the saints would be raptured out of the world in order that they not experience the final judgment of mankind. But there it is. Right in the middle of a discussion of the cup of God's wrath and the smoke of their torment ascending up, we find the Lord speaking of the saints' patience just like He did in the previous chapter.

But why? The answer is because "tribulation worketh patience" (Romans 5:3). And it has always been God's plan to leave the saints on the earth to go through the Great Tribulation (judgment on the churches) as well as the tribulation for the world (judgment on the unsaved outside of the churches). By pointing out that the patience of the saints is in view in Revelation 14, the Lord is letting it be known that a second tribulation is in effect.

Twofold Nature of God's Judgment Program

Most churches, if not all today, are ignorant of the Bible's stated intention of beginning the end-time judgment process with the churches themselves. Commonly, Scriptures such as Matthew 16:18 are mischaracterized and offered as "proofs" against the idea that God would ever dare to judge and destroy the institution of the corporate church.

Matthew 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

After quoting this verse, they say that the church cannot be overcome and defeated; not even the gates of hell can prevail against the church. Unfortunately, their understanding of the verse is completely wrong. They have misapplied the reference to the word "church" in this verse to mean the outward, physical and very visible corporate church located on our street corners. But in actuality, the "church" to which the Lord Jesus is referring to is the eternal, invisible church, made up exclusively of every one that God has saved over the course of human history. It is speaking of the church of God's elect. It is that church, and only that church, that will never be defeated and never fall.

The corporate church, though, is quite another story. God warned the corporate church not to think of itself too highly, but instead they should fear since God might not spare them:

Romans 11:19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

In Romans 11, the Lord reminds the corporate church that He had earlier cut off the natural branches (national Israel), and if they (the corporate church) also failed in their obedience to the Word of God,

they too would be cut off. As the Lord addressed the seven churches in Revelation chapters 2 and 3, a similar warning was issued:

Revelation 2:1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

...

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

The warning was clear: faithfully obey God's commandments or else the Lord Jesus would take away the light of the gospel (the candlestick) from the midst of the corporate church. Someone may say, "That's only a warning to the church at Ephesus, not to all churches," but that statement would be incorrect. In the addresses to each of the seven churches, God makes a point of emphasizing that what is said there has application to all "the churches":

Revelation 2:7 He that hath an ear, let him hear what the Spirit saith unto the churches; ...

Despite these clear warnings to all New Testament congregations, the church continues to ignorantly think it cannot be touched with the judgment of God. Incredibly, they seem impervious to the fact that Scriptures like 1 Peter 4:17 are even in the Bible:

1 Peter 4:17 For the time *is come* that judgment must begin at the house of God: ...

Perhaps they think the reference to the "house of God" is somehow a reference to the temple in Israel? They may think this but it is not true. Here's a verse where the house of God is defined for us:

1 Timothy 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God,

which is the church of the living God, the pillar and ground of the truth.

Notice that the “house of God” is said to be “the church.” Therefore, when we read that judgment begins at the house of God, it is a statement declaring that judgment begins at the church (corporate). This is a curious thing. We wonder why it is that the Lord begins judgment at the church? Why not begin it with the world? If we were in charge of things, we might do it that way, but God starts with the church because they are the ones who have been entrusted with the blessing of having the Word of God in their possession. As a result, the Lord holds them to a greater degree of accountability than the people of the world.

We find that the idea of judgment beginning with the churches is not only found in 1 Peter 4:17, but this principle can actually be seen in a few places in the Bible. For instance, we find it stated in the book of Ezekiel:

**Ezekiel 9:5 And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:
6 Slay utterly old *and* young, both maids, and little children, and women: but come not near any man upon whom *is* the mark; and begin at my sanctuary. Then they began at the ancient men which *were* before the house.**

We also find the same principle in the book of Jeremiah:

**Jeremiah 25:15 For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.
16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them.
17 Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me:
18 *To wit*, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as *it is* this day;**

God commands Jeremiah to take the wine cup and cause all nations to drink of it. The wine cup is a picture of the cup of the wrath of God (Psalm 75:8, Matthew 26:39, Revelation 16:19). After taking the cup (verse 17), we see that the first to drink of it is Jerusalem and the cities of Judah (verse 18), effectively illustrating the principle for us that judgment begins at the house of God.

Further along in this same chapter we read:

Jeremiah 25:28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.

29 For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

The sequence of judgment is laid out for us once again. “I begin to bring evil on the city called by My name,” identifies with Judah of old, but spiritually points to the New Testament congregations. And after making this statement, we see that the Lord is having Jeremiah address the nations of the world: “... and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth.” We can summarize this to mean that judgment begins first at the house of God, and then it transitions to the unsaved people of the world.

A Sword Upon All the Inhabitants of the Earth

Interestingly, we find similar language in the book of Revelation. In numerous verses in Revelation chapter 8, we read of God's judgment on the third part. As Mr. Camping often pointed out, the judgment on the third part is a figure of speech showing God's judgment on the corporate church (typified by the reference to the third part) during the Great Tribulation period.

Revelation 8:7 **The first angel sounded, ... and the third part of trees was burnt up, and all green grass was burnt up.**

8 **And the second angel sounded, ... and the third part of the sea became blood;**

9 **And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.**

10 **And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;**

11 **And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.**

12 **And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.**

The above passage could be summed up as the judgment of God on the churches of the world, or, it is said to be the first tribulation, seeing that judgment first began at the house of God. But notice what is said in the next verse, the last verse of the chapter:

Revelation 8:13 **And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabters of the earth by reason of the**

other voices of the trumpet of the three angels, which are yet to sound!

We see with the declaration of the three woes (trumpets) still to come that the target of those woes will be “the inhabitants of the earth.” That follows the exact pattern we just discussed in Jeremiah 25. First, God begins to judge those called by His name; and then calls for a sword upon “all the inhabitants of the earth” (Jeremiah 25:29). Once we understand how to properly interpret Revelation chapter 8, we find the same pattern of judgment as in 1 Peter 4:17, Ezekiel 9, and in Jeremiah 25. First the church (referred to as the “third part”) and then the world (which are the “inhabitants of the earth”). Additionally, we see that the reference to the inhabitants of the earth ties in with what we find in Isaiah 24, which is a chapter wherein God’s judgment on the earth is intensely described in verse after verse.

Isaiah 24:6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

In this very informative verse, we read that the earth has been judged (devoured) and its inhabitants have been burned. The reference to “inhabitants of the earth” catches our eye, as it is very similar to what we read in Jeremiah 25:29 and in Revelation 8:13. What also stands out is that although the inhabitants of the earth have been burned, yet there are “few men left.” A quick comparison with other Scriptures reveals that God’s elect are often typified by “few” (many are called few are chosen, Matthew 22:14). Therefore, this verse reminds us of the amazing things we read earlier in Revelation 14:10-12, that the cup of wrath was being meted out to the unsaved people of the earth, and practically in the same breath, we read of the “patience of the saints.” Again, we can only conclude that it is God’s plan for His elect people to remain on the earth in order to go through both tribulations (both judgments).

So we see that two judgments (tribulations) are in view in Jeremiah 25, and two judgments (tribulations) are in view in Revelation chapters 8 and 9. And when we look closely, we’ll see that two judgments

(tribulations) are also in view in 1 Peter 4:17. Let's read that verse again, and this time let's take a look at the entire verse:

1 Peter 4:17 For the time *is come* that judgment must begin at the house of God: and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God?

We have already observed that the Biblical sequence is for judgment to start at the house of God. Curiously, though, the Lord then asks the question concerning the end of them “that obey not the gospel of God.” Who could these people be? Well, since the Lord began by addressing the disobedience of those within the churches, and by declaring that judgment would begin there, it is evident that those who obey not the gospel are the unsaved people of the earth. After all, disobedience towards the law of God (the gospel) is openly embraced and is characteristic of those people, among the nations of the world, found outside of the churches and congregations.

Them That Obey Not the Gospel

The Greek word translated as “obey not” in 1 Peter 4:17 is #544 in Strong’s Concordance. It is the word *peitheo* with the negative particle attached, literally meaning, “not believe,” or “not trust,” or “not persuaded.” It is also translated as “disobedient”:

1 Peter 2:7 **Unto you therefore which believe *he is precious: but unto them which be disobedient (#544), the stone which the builders disallowed, the same is made the head of the corner,***

8 **And a stone of stumbling, and a rock of offence, *even to them which stumble at the word, being disobedient (#544): whereunto also they were appointed.***

The same word is found in a passage of Romans chapter 2 that has given us a good deal of insight into God’s end-time judgment plan. To begin with, we find that the day of wrath is also a time wherein the Lord gives revelation to His people:

Romans 2:5 ... **the day of wrath and revelation of the righteous judgment of God;**

The verses that follow continue to discuss the Lord’s righteous judgment program as verse 6 lays out the principle that God is evaluating all people, the righteous and the wicked, in order to render correctly to them according to their deeds. Then we read:

Romans 2:8 **But unto them that are contentious, and do not obey (#544) the truth, but obey unrighteousness, indignation and wrath,**

So, we see that the rendering of God’s wrath is upon them that are contentious and do not obey (#544) the truth. Now notice what is said next:

Romans 2:9 **Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;**

Do you see the two-part tribulation (judgment) plan of God stated in this verse? In the context of the “day of wrath and revelation of the righteous judgment of God,” the Lord has once again laid out the sequential order of His final judgment, showing that it will be worked out through two tribulation periods.

Let’s look at the verse again, leaving out some of the words in the middle which should help us to see it more clearly:

Romans 2:9 Tribulation ... of the Jew first, and also of the Gentile;

By starting with the “Jew first,” God is saying the same thing as Jeremiah 25:29 (begin to bring evil on the city which is called by My name), and the same thing as 1 Peter 4:17 (that judgment begins at the house of God). Tribulation to the Jew first must be understood as spiritually referring to tribulation beginning with the corporate church. Whereas tribulation to the Gentile follows after, just as tribulation (judgment) upon the nations of the world followed judgment on the city called by the Lord’s name in Jeremiah 25; and tribulation to those who obey not the gospel follows the judgment which begins at the house of God in 1 Peter 4:17.

Salvation to the Jew First, and Also to the Greek

In Romans 2:9, the word translated as “Gentile,” is Strong’s #1672, and is normally translated as “Greek.” We find it used in a similar way in the first chapter of the book of Romans:

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek (#1672).

Of course, the gospel of God saved people who were Jews as well as Greeks, but it also saved people from all the nations of the world. Therefore, “the Greek” must be representative of all who are non-Jews, or all people of the nations of the world. The Greek language and culture was extremely popular throughout the known world in the 1st century, A.D. This was the time when the Lord was finishing up His Holy Book, the Bible. In fact, God arranged for the entire New Testament to be written in the Greek language. Consequently, it is understandable how using the figure of the “Greek” came to represent the nations of the world.

Spiritually, it is as though God is saying that His salvation will save those who have personal relationship to Him (as the Jews did and as those in the churches did), as well as those who did not have any personal relationship to Him. In other words, Romans 1:16 is telling us of God’s plan to save people within the congregations during the Church Age (salvation to the Jew first), which identifies with the spiritual harvest brought in during firstfruits, as the early rain fell upon the churches. This was followed by God’s plan, after the Church Age ended on May 21, 1988, to save people outside of the churches and congregations during the second part of the Great Tribulation (salvation to the Greek), which identifies with the spiritual harvest of ingathering that came in with the latter rain. This same language is found in the next verse of Romans 2:

Romans 2:10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

The “glory, honour, and peace, to every man that worketh good,” is speaking of those that God has saved because the only people who can possibly work good are those who do so through the work of the Lord Jesus Christ performed and counted on their behalf. And again, we see the order of salvation just as it was laid out in judgment: first, salvation to the Jew, and then to the Gentile (Greek). This aligns exactly with what we know about God’s program of times and seasons as He sent the rain to bring in His spiritual harvest of souls during the Church Age (“the Jew first”), and to the nations of the world, once the Church Age ended (“also to the Greek”).

Recompense Tribulation to Them That Trouble You

In accord with much of the other information we have discussed already, we find references to tribulations (plural), as well as to the righteous judgment of God, in the second epistle to the Thessalonians:

2 Thessalonians 1:4 **So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:**

5 ***Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:**

Since the Lord knows the end from the beginning (Isaiah 46:10), He is fully aware of those who will falsely accuse His end-time judgment plan of being unrighteous and unjust. They will say, “it’s unfair,” upon hearing that God has shut the door of heaven. Or, they may say, “it’s cruel for God not to allow for the possibility of salvation while there is still time unfolding on the earth.” Again, knowing that these accusations will be unfurled, the Lord repeats, again and again, the truth that His final judgment program for mankind is indeed most fair and most righteous. He says it again in the next verse:

2 Thessalonians 1:6 **Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;**

Anyone looking up the word “righteous,” in the New Testament, will find it is used repeatedly to describe the day of God’s wrath. Here are a few other Scriptures declaring this fact:

Revelation 16:7 **And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.**

And,

Revelation 19:2 **For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.**

Also,

Revelation 19:11 **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.**

The Lord wants there to be no doubt about it: His judgment of the unsaved is truly a righteous judgment. Charges leveled regarding it being “unfair” are completely unfounded and false. After all, the accusation that it is not a righteous thing for God to end His salvation program and to pass that type of judgment upon man, are charges being made by the rebels themselves. And what can be expected from the condemned criminal who has been found guilty and sentenced to die for his acts of wrongdoing? Certainly, it is common for those in prison to speak badly of the judge and the system of justice that rightly put them behind bars for their crimes.

Returning to verse 6 of 2 Thessalonians 1, we see that an interesting statement was made there concerning tribulation:

2 Thessalonians 1:6 **Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;**

We are told, that within God’s righteous judgment program, it is a “righteous thing” for Him to “recompense tribulation” to them that troubled us. Now what could this mean? It’s clear, from the following Scriptures, that the recompense of tribulation is describing Christ’s second coming and the judgment of unsaved mankind, as well as the end of the world:

2 Thessalonians 1:7 **And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,**
8 **In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:**
9 **Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;**

Notice the familiar reference in verse 8 to “them that know not God, and that obey not the gospel.” It matches up perfectly with the second part of 1 Peter 4:17 and Romans 2:8-9. The rest of the language in these verses is unmistakably speaking of the final judgment of mankind. Therefore, we can be sure that the “recompense of tribulation” is the outpouring of God’s wrath in the Day of Judgment upon all unsaved inhabitants of the earth. And this means that we have been correct in our understanding, that tribulation and judgment are synonymous.

Furthermore, since God is moving the apostle Paul to discuss the final judgment of man as a “recompense of tribulation” of them that previously troubled us, we can gather that this action of wrath is a response to an earlier tribulation (judgment) whose target was the people of God. The strong implication is that the troubling of God’s people occurred during the judgment which began at the house of God. And since that judgment on the house of God is called a “great tribulation” in some places (Revelation 2:22), it stands to reason that the recompense to those that troubled us in that manner is a recompense of tribulation upon them. The Greek word translated as “recompense” (#467), is also translated that way in:

Hebrews 10:30 **For we know him that hath said, Vengeance *belongeth* unto me, I will recompense (#467), saith the Lord. And again, The Lord shall judge his people.**
31 ***It is* a fearful thing to fall into the hands of the living God.**

It’s translated as “repay” in another place:

Romans 12:19 **Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay (#467), saith the Lord.**

God will repay vengeance or wrath to the sinner. The form of that vengeance is being declared in 2 Thessalonians 1:6 as we are told that it is a righteous thing with God to repay TRIBULATION to them that trouble (us). That is also what was meant by the language in Romans 2:9, "Tribulation ... upon ... the Jew first, and also the Gentile." The repayment of tribulation immediately reminds us of this important verse in the book of Revelation:

Revelation 18:5 **For her sins have reached unto heaven, and God hath remembered her iniquities.
6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.**

The context for these verses is the fall of Babylon (Revelation 18:2) which historically occurred after a 70-year period of tribulation upon Old Testament Judah and was carried out primarily by the Babylonians. The 70 years of tribulation was an historical parable wherein God typified the actual 23-year Great Tribulation judgment of Satan and his forces coming against the churches and congregations. Babylon's historical fall, therefore, is a picture of God recompensing tribulation to that nation.

Spiritually, Babylon's fall represents the fall of Satan and of the emissaries of the kingdom of darkness of this world that were formerly triumphant over the camp of the saints (the churches) during the time when judgment began at the house of God. But now, as the Lord puts it, it is time to "double unto her double according to her works," that is, the exact 23 years of Great Tribulation have expired and it is the date of May 21, 2011, which is the time of the expansion of God's judgment from the churches, to include all unsaved inhabitants of the earth. Or to say it another way, it is the time of God's judgment on Babylon in order to repay that nation for daring to stretch forth her hand against God's anointed (the corporate church). This is why God declares, "Reward

her even as she rewarded you.” This returning of the reward upon Babylon is detailed in a few places in the book of Jeremiah:

Jeremiah 50:28 The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the LORD, against the Holy One of Israel.

We see, in the verses above, that the reason God is taking vengeance on Babylon has to do with His temple. Recompense is said to be taken on her in verse 29 and it most definitely has to do with destroying her in judgment. This same thing is stated in the next chapter of Jeremiah:

Jeremiah 51:6 Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD's vengeance; he will render unto her a recompence.

And,

Jeremiah 51:11 Make bright the arrows; gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it; because it is the vengeance of the LORD, the vengeance of his temple.

Once again, the reason for God’s wrath being poured out upon Babylon involves taking vengeance for His temple. Historically, the Babylonians destroyed Solomon’s temple with fire:

2 Kings 25:8 And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem:

9 And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great *man's* house burnt he with fire.

Also,

2 Chronicles 36:18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

Spiritually, the temple (the house of God) is a picture of the corporate church. The Lord loosed Satan out of the bottomless pit on May 21, 1988 (Revelation 20:3), and right away he entered into the congregations and took his seat as the man of sin ruling in the temple (the church), showing himself that he was God (2 Thessalonians 2:4). Satan's rule over the church brought utter spiritual destruction to it. This was done at the allowance of God, as God used Satan as a destroying weapon in His hand to carry out the judgment that started at the house of God. However, Satan's zealotry in destroying the temple of God was his own evil doing and God's perfect standard of righteousness demanded repayment for it. The tribulation caused by Satan and his evil forces against the people of God must be repaid. The transition to Judgment Day, on May 21, 2011, is that time of repayment. It is the recompense of tribulation upon those that previously troubled us.

The Clue Phrase, "Those Days," Reveals Two Distinct Tribulation Periods

Often times, when reading Bible verses dealing with the time of the Great Tribulation, we would come upon the phrase, "those days," and know that it was describing that particular period of time (the Great Tribulation) wherein God was judging the corporate church. However,

upon further review, the clue phrase “those days,” appears to point to distinct segments of tribulation. Here are a few Scriptures where “those days” is referring to the 23-year judgment upon the house of God:

Matthew 24:19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

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.

Also,

Mark 13:17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

“Those days” was also used by God to speak of the first part of the Great Tribulation, which lasted for 2,300 evening mornings (Daniel 8:14):

Matthew 24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Those days (May 21, 1988 through September 7, 1994) were shortened in the sense that during that awful 2,300-day period, virtually no one, anywhere on the earth, was being saved. But once that first part of the Great Tribulation (2,300 days) passed, the Lord once again began to save people outside of the churches over the course of the second part of the Great Tribulation period.

The phrase “those days,” appears a little later on in Matthew 24:

Matthew 24:29 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:

We are told that “immediately after the tribulation of those days,” the sun will be darkened and the moon will not give her light, etc. This agrees with what we have learned from numerous other Scriptures, which is that the final judgment of the world takes place once God has completed His judgment (tribulation) on the corporate church.

Yet, it is another statement made in a parallel gospel account that leads us to the conclusion that “those days” is used by God to describe both tribulation periods: the tribulation, or judgment, which first came on the churches, and the tribulation, or judgment, that comes on the nations of the world immediately after. Here’s the verse:

Mark 13:24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

At first glance, this verse seems to be saying the same thing as Matthew 24:29. But if we take a closer look, we notice that the reference to “those days” is said to be “after that tribulation.” That is very different from what was stated in Matthew 24:29. Here are both verses side by side:

Matthew 24:29 Immediately after the tribulation of those days shall the sun be darkened, ...

Mark 13:24 But in those days, after that tribulation, the sun shall be darkened,

In Matthew 24:29 the sun is darkened AFTER the tribulation of “those days.” While in Mark 13:24 we are told about a period of time identified as “those days” that take place after the tribulation. Or, to say it in another way, there is a period of time called “those days” which occurs before the sun is darkened (Matthew 24:29); and a period of time called “those days” which occurs after the sun is darkened (Mark 13:24). This

leaves us with the fact that there are two distinct periods of time which are both called “those days.” And, as we have already noted, the two distinct periods of time identified as “those days” can only be referring to the two tribulation periods that God has arranged to unfold upon the rebellious house, which is the corporate church (that is the first tribulation), and then upon the wicked people of the world who obey not the gospel (that is the second tribulation).

Finally, the phrase “those days,” appears in an extremely significant place in the book of Revelation. As we discussed earlier, Revelation chapters 8 and 9 cover both judgments, or tribulations, at the end of time. The judgment of God on the third part (the first four trumpets) in chapter 8 is focused on the Great Tribulation (the judgment on the churches), while in chapter 9, the first of the remaining three trumpets start to pronounce the three woes bringing the wrath of God as it is being poured out on the unsaved inhabitants of the world. Understanding this helps us to know that the following verse is describing the tribulation, or judgment, which has fallen on the people of the earth:

Revelation 9:6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

Since we know that men typically have no difficulty in seeking and finding physical death in this world, we know that the death being spoken of in this verse must be a spiritual death of some kind. And as we search the Bible, we find that it is indeed referring to the spiritual death that is in view as an individual is identified with the death of Christ through the experience of salvation. For example, let’s take a look at this passage:

Romans 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection:

Three times, the person who became saved, is said to be involved in Christ's death:

- (1) we are baptized into His death (verse 3),
- (2) we are buried by baptism into His death (verse 4), and
- (3) we are planted together in the likeness of His death (verse 5).

But in Revelation 9, a chapter describing an awful period of time identified as "those days," a time which can only happen after the Great Tribulation (judgment on the church) has been completed, we see that men are seeking death (death in Christ, which is salvation), but are unable to find it because it is a time wherein God has shut the door of heaven and ended His salvation program for the entire world. Understanding that "those days" is speaking of the time of tribulation, or judgment on this world, helps us to pinpoint it as the time when the sun (the light of the gospel) has been darkened, and the moon (the Word of God) is not giving its light, and this goes along with the idea that no one is being saved anywhere in the world.

The 45/46 Year Timeline for the Two Tribulations

We are greatly helped in our efforts to try and determine a timeline for the two tribulation periods because we already know the timeline for the first tribulation (the Great Tribulation), or judgment on the churches. Additionally, we also know the timeline for the start of the Day of Judgment on this world (the second tribulation). According to Biblical calendar information that has proven to be correct (based on the fact that the Bible locked in the date of May 21, 2011), the Church Age ended and the Great Tribulation began on May 21, 1988. Then followed an exact 23-year, or 8,400-day, Great Tribulation period which concluded on May 21, 2011. This gives us the dates for the first tribulation or the judgment on the corporate church. And, since we know that May 21, 2011 ended the Great Tribulation period and was the beginning of the Day of Judgment on the world, we have the starting point for the second tribulation period.

According to mounting Biblical evidence, there are many time paths and Biblical proofs pointing to the year 2033 as the completion of the prolonged judgment (or tribulation) period on this world. If correct, this, of course, would mean that the world would end in the year 2033 at the point of completion of the second tribulation. However, we do not yet have any confirmation of an exact date within the year 2033 that would complete the final judgment process. But we can lay out the following dates that we do know so far:

May 21, 1988 to May 21, 2011 = 23 years / 8,400 days (the first tribulation period / judgment on the corporate church).

May 21, 2011 to _____, 2033 = 22 years / ? days (the second tribulation / judgment on the world).

Double Unto Her Double

The timeline reveals to us that the first judgment (tribulation) was 23 years; and the second judgment will be 22 actual years or 23 inclusive years. As a result, we see that the judgment on the church, typified by more stripes, is longer than the judgment on the world, typified by less stripes (Luke 12:47-48). You may remember that we discussed, in Revelation 18:6, that Babylon's cup was to be doubled.

Revelation 18:6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

After looking at a 23-year judgment on the church, followed by a 22-year (or 23 years inclusive) judgment on the world, someone might correctly say, "Hey, that's not a doubling of judgment. Actually, if Babylon is a figure of the world, your timeline would mean that the world is receiving less judgment than the church. How can you explain that?"

That's a good question that we are able to answer by God's grace. Remember, we mentioned earlier that God used the figure of the third part (one-third) to represent the congregations of the world. The identification of the corporate church with the third part came to be because it was a figure that God used to point to His elect people, who were found within the congregations during the Church Age. Here is a passage where God discusses the third part and relates it to His people:

Zechariah 13:8 And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein.

9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, *It is my people*: and they shall say, *The LORD is my God*.

In the verses above, we see that the third part is referring to God's people, and they are brought through the fire. The other two parts are not called God's people, but are those who are cut off and die, and are not brought through the fire, which implies they are burned up by the fire (the fire of Judgment Day, as we saw in Isaiah 24:6). Therefore, the two parts are clearly unsaved people that come under the wrath of God. Again, we saw in Revelation chapter 8 that the Lord brought judgment on the third part. He mentioned the third part numerous times so it could not be missed that that judgment was upon those called by His name ("It is My people").

If the first tribulation was a judgment on those within the churches called by His name (the third part), and the judgment transitioned to the unsaved inhabitants of the earth (the rest of unsaved mankind outside of the churches) on May 21, 2011, then the figure that would apply to them is two thirds or two parts. And we all understand that two parts is twice as much as one part (the third part).

One reason for the doubling of the figure is because there are many more unsaved people outside of the churches than those within the churches. So we can see, by the Bible's own language, that once God goes from judging the churches (a judgment on one-third) to then judging the whole world (a judgment on two-thirds), that there is truly a doubling of those drinking of the cup of His wrath. How incredibly accurate the Bible is in everything it says.

Getting back to what was discussed earlier, we find that a total length of time of 45 actual years or 46 inclusive years is in view for both judgments. In a curious way, this aligns with the timeline given for two judges in the book of Judges. First, let's read about a judge named Tola:

**Judges 10:1 And after Abimelech there arose to defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.
2 And he judged Israel twenty and three years, and died, and was buried in Shamir.**

Tola judged Israel for 23 years. Tola's name (Strong's #8439) is derived from a Hebrew word (#8438) which means, "worm." In Psalm 22, which is a Messianic Psalm, we read the statement, "I am a worm, and no man," in relationship to Christ's experience of judgment as He became sin for us. Therefore, Tola ("worm") is a name which ties in with the judgment of God. Further, in the Bible, the number 23 identifies with judgment, especially the judgment of God upon those called by His name. For instance, we find a 23-year inclusive period of judgment upon the death of good king Josiah in 609 B.C., until the year 587 B.C., when the temple was destroyed by the Babylonians. And we know that the actual Great Tribulation period was an exact 23 years. Understanding this allows us to see Tola's 23-year judgeship as a type of the Great Tribulation period.

As we continue to read in Judges chapter 10, we find another very interesting time reference for the judge who followed Tola:

Judges 10:3 And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Havoth-jair unto this day, which *are* in the land of Gilead.

The name "Jair" (Strong's #2971) comes from the Hebrew word for "enlightened" (#215) and is also once translated as "set ... on fire" (Isaiah 27:11). As the enlightened one, Jair is a picture of the Lord Jesus Christ. And the Day of Judgment is tied to enlightenment in the book of Revelation:

Revelation 18:1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

Right after telling us the earth was lightened with His glory, we read of Babylon's fall:

Revelation 18:2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become

the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

As we have previously discussed, Babylon fell after a 70-year historical period of tribulation, which typified the actual 23 years (May 21, 1988 to May 21, 2011) of Great Tribulation. This would mean that the reference to the earth being lightened with His glory is connected to the time of the end of the Great Tribulation period and the beginning of the world's judgment on May 21, 2011. And that would further tie in with what we are reading of these two judges in the book of Judges. Tola's 23 years came to an end, and immediately thereafter Jair (the enlightened) begins to rule for 22 years. Clearly, we are very much interested in this because Jair's 22-year period of judging matches up perfectly with the mounting Biblical evidence that is pointing to 22 actual years (or 23 inclusive) for the time of the final judgment of God upon the world (the second tribulation).

Jair's thirty sons, riding thirty ass colts and possessing thirty cities, spiritually points to the complete purpose of God for His elect children ($30 = 3 \times 10$, and in the Bible, the number 3 points to God's purpose, and the number 10 points to completeness). The fact that these thirty sons are judging along with their father Jair instructs us that Christ is judging the world, along with His saints, throughout the prolonged judgment period on the world—a period of twenty-two years (2011 to 2033 A.D.):

1 Corinthians 6:2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

If we combine the time Tola judged (23 years) with the time Jair judged (22 years), we get 45 years, which is the very duration of time from the year 1988 (which is the 13,000th year of earth's history and the beginning point for the Great Tribulation) to the year 2033 A.D. (1988 to 2033 = 45 years).

Significant Time Paths Modified by the Number 45/46

As we review the various time paths that the Biblical calendar of history has opened up to our understanding, we begin to see certain patterns repeat, and we are able to recognize how God weaved together key Biblical events at precise times in history. Here are a few of these pivotal events seen from the vantage point of the timeline from the creation of the world, which was in 11,013 B.C.:

11,013 B.C. to the year 1967 B.C., when Jacob and Esau were both 40 years old, and when Esau failed God's testing program by marrying two heathen wives (Genesis 26:34):

$$11,013 \text{ B.C.} - 1967 \text{ B.C.} = 9,046 \text{ years from creation}$$

Next, if we go from creation to the laying of foundation of the temple in the year 967 B.C. (1 Kings 6:1), we find:

$$11,013 \text{ B.C.} - 967 \text{ B.C.} = 10,046 \text{ years from creation}$$

So we can see that God does use the number 46 as a legitimate modifying number once the fullness of a number, in thousands, is reached.

Once more, if we go from creation to the cross in 33 A.D., we get:

$$11,013 \text{ B.C.} + 33 \text{ A.D.} = 11,045 \text{ actual years} / 11,046 \text{ calendar years}$$

These timelines prove to us that God may modify an important number by the number 46, or the number 45.

Now, if we again start at the creation of the world (11,013 B.C.) and go to the year 2033 A.D., a year that much Biblical evidence is pointing to as the likely time for the completion of the prolonged Judgment Day period and the end of the world, we find the following time path:

11,013 B.C. + 2033 A.D. = 13,045 actual years / 13,046 calendar years

Obviously, as we compare the timelines above, the 13,045/46 years from creation to the year 2033 matches the pattern of the Old Testament time paths and especially the pattern for Christ's first coming in 33 A.D. Also, now that we understand that the Lord's end-time judgment program includes two tribulation periods, the first, being 23 full years, and the second, being 22 actual years but 23 inclusive years, we can readily see the purpose behind the 45/46 years modifying the number 13,000.

Two Major Time Paths Pointing to Two Distinct Tribulations

One of the biggest time paths that directed us to the year 2011 as the end of the world was the time path from the creation year:

$$11,013 \text{ B.C. (the date of creation)} + 2011 = 13,024 \text{ calendar years} \\ - 1 \text{ (since there was no year zero)} = 13,023 \text{ actual years}$$

There were several things pointing to the year 2011 as the time when the Great Tribulation would be completed, and the final judgment of the world would come to pass. Since we thought, incorrectly, that the world would end five months after the Great Tribulation period concluded, it was believed that there would only be one tribulation period, lasting 23 years, and then the end. Therefore, the time path mentioned above, of 13,023 actual years from the creation, was viewed as a strong piece of evidence for that particular understanding.

And yet, time has continued for several years after this date in 2011 has passed. However, additional time paths have come to light, also showing outstanding evidence for an end of the world date (in 2033) that likewise has a 23-year tribulation period attached to it. From the flood in Noah's day we find:

$$4990 \text{ B.C. (the flood date) to } 2033 \text{ A.D.} = 7,023 \text{ calendar years}$$

As we check this date against the time for Christ's first coming (and His going to the cross in 33 A.D.), we discover solid supporting evidence which testifies to the accuracy of this time path:

$$4990 \text{ B.C. (the flood date) to the cross in } 33 \text{ A.D.} = 5,023 \text{ calendar years}$$

Since the time path of 5,023 calendar years from the flood to the cross proved itself to be completely accurate, this adds credence to the projected time path of 7,023 calendar years from the flood (4990 B.C.) to the year 2033.

As a result, we see that there are two major time paths, in thousands of years (13,000 and 7,000), each with a modifying number of 23 (13,023 years / 7,023 calendar years), but each one falling on a different date (13,023 years from creation to 2011; and 7,023 calendar years from the flood to 2033). How are we to understand this? Well, in the past we would simply conclude that one date was in error and accept the other date as correct. But now that we have learned that the Bible teaches us that there are two tribulation periods at the end of the world, we can clearly see how the one time path from creation (11,013 B.C.) to the year 2011, totaling 13,023 years, was directing our gaze to the end of the Great Tribulation period, or the end of the judgment on the churches and congregations of the world, and the beginning of the world's final judgment. While the other time path from the flood (4990 B.C.) to the year 2033, totaling 7,023 calendar years, is directing us to the end of the second tribulation period, the final judgment of all unsaved inhabitants of the earth. When the question is asked, "Which time path is correct?" The answer is that both are correct, because each one takes us to the concluding point for one of the two tribulations that the Lord has arranged and appointed to occur at the end of time.

Enduring Until Both Tribulations Are Complete

Matthew 24:13 But he that shall endure unto the end, the same shall be saved.

There were a lot of people, many of which were Family Radio listeners, who seemingly, patiently endured the 23 years of the Great Tribulation period, right up until the date of May 21, 2011. At that time, it appeared that they had endured to the end. However, this was not the case; since things did not go as expected on that day, a good number of them turned back from following the truths that the Lord had graciously opened up to His elect people. They turned back from their understanding of the timeline and began to reject the sound dates for the Great Tribulation (May 21, 1988 through May 21, 2011). They also turned back from understanding that May 21, 2011 was indeed the beginning of Judgment Day. Since their turning back from these things was not a result of their searching of the Scriptures for correction, but instead was simply due to a natural-minded error of trusting in one's own physical eyesight (meaning that they witnessed no physical great earthquake or wrath of God falling down on the wicked people of the world on that day), God began to take away even more truths from them. And as they went back from the sound dates derived from the Biblical calendar of history, they soon lost sight of where they were in time. Without the timeline information, they quickly forgot about the end of the Church Age and returned (went back) to church with their families. Tragically, they failed to endure the race to its end. They thought it was over, and having spent their time and resources (energy), they gave up and went backwards.

But backwards is not the direction for God's elect people. Jesus pointed out that it is Satan who is behind Him (Luke 4:8). The Bible has nothing good to say about those who turn, or even look back:

Genesis 19:24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 But his wife looked back from behind him, and she became a pillar of salt.

It was the Israelites in the wilderness, incredibly, after experiencing a great deliverance out of Egypt, and on the way to the promised land, who began to murmur and actually desire to return to the house of bondage:

Numbers 14:1 **And all the congregation lifted up their voice, and cried; and the people wept that night.**

2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, Let us make a captain, and let us return into Egypt.

Sadly, in the spiritual realm, this is the very same thing that has happened with many people who “believed” and participated in the proclamation of May 21, 2011. They have since either gone back to the world or the apostate churches (both of which are typified by Egypt in the Bible). Or, just as bad, they have gone back to former doctrines. Again, though, the direction in which the God of the Bible guides His people, is not backward, but forward:

Exodus 14:13 **And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.**

14 The LORD shall fight for you, and ye shall hold your peace.

15 And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

God's elect children move forward. Always forward.

**Philippians 3:13 Brethren, I count not myself to have apprehended: but *this one thing I do*, forgetting those things which are behind, and reaching forth unto those things which are before,
14 I press toward the mark for the prize of the high calling of God in Christ Jesus.**

After May 21, 2011, the people of God were just as tired as others who went backwards, yet we did not. But why not? The reason is because God has a hold upon His people. He will not let them go away from Himself and His Word, the Bible. God gives His people an ear to hear the voice of Christ (the Truth), as it is declared from the Scriptures (John 10:4-5, 27; 18:37). Certainly, even those who were God's elect were extremely wearied from enduring the 23 years of the Great Tribulation—the judgment on the churches. And after expectations were incorrectly raised that they would be raptured out of the world at the end of the Great Tribulation, and not have to go through the final judgment of mankind, it was a terrible blow to slowly realize that, all along, it was God's plan for them to actually live through the world's judgment (tribulation), as well as the earlier tribulation which first began on the corporate church. It's no wonder God knew we would need encouragement and therefore gave us the verse in Ephesians chapter 3:

Ephesians 3:13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

Many of us may have felt like fainting once we realized that there was a second tribulation period. And like the first, it would extend for many years. It was, in fact, another prolonged judgment. When the year 2033 was first mentioned as having the most Biblical support as an end date to the prolonged judgment we are experiencing, some long-standing followers of the Bible's teachings seemed to groan at the prospect of

going years and years into another tribulation period before reaching the end. And yet, after a while, as the Lord continued to open up His Word and to reveal more information regarding His righteous judgment program, the hands which hung down, and the feeble knees, seemed to be lifted up more and more. The truth from the Bible started to comfort God's elect as they heard and understood the reasons for the prolonged judgment through which we are passing. God revealed the purpose and necessity of His elect appearing before the judgment seat of Christ (2 Corinthians 5:10). The Lord also revealed the need for His people to go through the fires of Judgment Day in order to be tested as silver and gold is tried, and purified by the fire, as it endures the flames (Zechariah 13:8-9, Malachi 3:3). Yes, understanding these things has served to comfort the elect people of God:

2 Corinthians 1:3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

In a passage where God speaks of those who are alive and remaining on the earth (pointing to the elect left on the earth to go through the final judgment process), He also refers to comforting one another with those very words:

1 Thessalonians 4:15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

Those alive and remaining on the earth at this time certainly need comforting. The comforting can only come from the declaration of the truths of the Bible concerning God's righteous judgment program. This is one excellent reason why Jesus commanded Peter three times in John 21 to "feed My sheep." Sharing these things from the Bible, which have comforted us in our tribulation, will also bring that same comfort to others as they go through this second and final tribulation on the world.

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About E Bible Fellowship

E Bible Fellowship was named for the following reasons:

Electronic: We believe that the Lord has used the electronic medium (radio, internet, etc.) in a tremendous way to save a great multitude of people outside of the churches and congregations of the world. Now the task at hand is to “feed His sheep” so that all those God has saved will be edified with the Gospel.

Bible: The Bible is our authority. No man-made confession, or creed, or doctrinal statement of any kind, has any authority above the Bible. We are living at a time when the Bible is being highly exalted by God. The Word of God is supreme in all it declares.

Fellowship: We are a fellowship of believers whose desire is to have fellowship with God through His Word. The Bible teaches us that the Church Age has come to an end; therefore, we have no affiliation or identification with any church or denomination of any kind.

1 John 1:3: **That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.**

Other booklets:

- *The Elect's Appearance Before the Judgment Seat of Christ*
- *Yet Forty Days!*
- *50 Types & Figures Found in the Bible*

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