

Some Comments on "Four Blood Moons" by John Hagee

by Karl Kemp October, 2013

I will always quote from the New American Standard Bible (NASB), 1995 edition, unless otherwise noted. When I quote from John Hagee, he quoted from the New King James Version (NKJV). Sometimes I include comments in the middle of quotations using brackets [] or [[]] to make them more obvious. I am going to put this paper on several Christian article sites. They do not permit footnotes, italics, underlining, bold, most dashes, or small caps.

Abbreviations: cf. means "compare"; e.g., means "for example"

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1. INTRODUCTION. I have respected John Hagee's ministry over the past thirty years, or so, and I still do (I believe he is a sincere, Bible centered, evangelical Christian minister who is zealous for the things of God), not that I have agreed with him on every detail. For one thing, he has always taught the pre-week rapture, and I have always taught the mid-week rapture. That difference will be obvious in this paper. It is very important for us to rightly divide/interpret the passages of the Bible that deal with the end times, but we cannot allow these differences to divide Christians.

The primary reason I was motivated to write this paper on Hagee's new book, "Four Blood Moons" (Worthy Publishing, 2013), is that he presents the viewpoint that the quite unusual four total lunar eclipses (a tetrad of "four blood moons") that will coincide with the Jewish feasts of Passover and Sukkot (Tabernacles) in 2014 and 2015 (on April 15, 2014; October 8, 2014; April 4, 2015; and September 28, 2015), in combination with the total solar eclipse on March 20, 2015, will fulfill the prophecies of Joel 2:31 and Acts 2:20 about the moon being turned into blood and the sun being darkened. He also says that those eclipses will fulfill the prophecy about the sun being darkened and the moon not giving its light of Matt. 24:29.

On pages 49-51, under the heading "The Shemittah Year," Hagee makes the point that the fact that 2015 will be a Shemittah year makes it all the more special. "Shemittah is the Sabbatical year, which occurs every seventh year. 'Shemittah' is 'Shabbat' (the Sabbath) for the land of Israel: the land 'rests' in a fashion, similar to the way the Jewish people rest every seventh day (Leviticus 25:4). ... This we know: things are about to change forever."

I'll include a sentence from Hagee's page 44 (also see his pages 18-20), "The Bible clearly describes both blood moons and a solar eclipse in Joel 2:30-31 and Acts 2:19-20, and Jesus confirms them in Matthew 24:29 saying, 'Immediately after the tribulation of those days the sun will be darkened and the moon will not give its light; the stars will fall from heaven and the powers of the heavens will be shaken.' " I strongly disagree with Hagee's interpretation regarding the darkening of the sun and moon (or the moon becoming like blood) in these super-important

prophetic verses. A big part of this paper will be devoted to discussing Joel 2:30, 31 and Matt. 24:29 in its context with Matt. 24:15, 21, 22, and 30, 31. We will also discuss Rev. 6:12, which prophesies that "the sun became black as sackcloth *made* of hair and the whole moon became like blood." (Hagee didn't mention Rev. 6:12 in this book.) There is widespread agreement that Joel 2:31; Acts 2:20; Matt. 24:29; and Rev. 6:12 all refer to the same event when the sun will be darkened and the moon will become like blood (or darkened). I won't discuss Acts 2:19, 20 in this paper because the apostle Peter was quoting from Joel 2:30, 31 in these verses and the same interpretation applies.

"The history of the world is about to change forever, and God is sending us messages on His high-definition billboard by speaking to us in the heavens - using the Four Blood Moons; the question is...are we listening?" (page 25). "He didn't just do this one time - but Tetrads [four consecutive blood moons] linked to Jewish history [significant events in the history of Israel have taken place during, or near the timing of, the blood moons that fall on four consecutive feast days of Passover and Sukkot (Tabernacles)] have happened only three times in more than five hundred years. AND IT'S ABOUT TO HAPPEN FOR A FOURTH TIME [in 2014 and 2015]" (page 42). (I capitalized the sentence that Hagee had in italics, since I cannot use italics in this format.)

Hagee started his chapter 1 quoting Luke 21:25, 27-28 (NKJV); I'll include verse 26: **There will be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, the sea and waves roaring; (26) men's hearts failing them from fear and the expectation of those things which are coming on the earth, for the powers of heaven will be shaken. (27) Then they will see the Son of Man coming in a cloud with power and great glory. (28) Now when these things begin to happen, look up and lift up your heads, because your redemption draws near.**

Hagee isn't saying that we will necessarily be here to see the four blood moons, or the total eclipse of the sun in 2015, or any other signs, because (as he says on pages 66 and 244, for example) "the Rapture could happen at any moment." This is the typical pre-week viewpoint. Hagee would agree with the typical pre-week rapture viewpoint that the words of Luke 21:27, "Then they will see the Son of Man coming in a cloud with power and great glory," don't refer to the Lord's coming for us and the rapture, but for His coming at the end of the seven years in what they typically call the second coming, or second advent. In this book Hagee interprets Christ's coming with "the clouds of the sky and with power and great glory" of Matthew 24:30 of His coming at the end of the seven years (see his pages 66, 90, 163, 164). From the pre-week rapture point of view the rapture takes place before (pre) the seven years begin.

It seems clear to me, and to very many others, that the words of Luke 21:27 (and Matthew 24:30, and quite a few other verses) about Christ's "coming in a cloud with power and great glory" definitely include His coming for us and the rapture

(along with His coming to judge the world and to do some other things). It is important to note that "the signs in the sun, in the moon, and in the stars" and the other things that are mentioned in Luke 21:25, 26 are signs of Christ's coming for us and to judge the world. (I should mention that the sun, moon and stars will be darkened by a third, one way, or another at the sounding of the fourth trumpet of the book of Revelation [Rev. 8:12].)

Our full "redemption" that Christ mentioned in Luke 21:28 will become a reality for us when Christ comes in a cloud with power and great glory (as pictured in Luke 21:27) to glorify us and rapture us to Himself in the air (cf., e.g., Rom. 8:23; 1 Cor. 15:50-57; and Phil. 3:20, 21), which He will do, I believe, right in the middle of Daniel's 70th week. This full "redemption" will take place for us at the time of our glorification and rapture, not at the end of Daniel's 70th week, but it will take place after "the signs in the sun, in the moon, and in the stars" and the other things that Jesus mentioned in Luke 21:25, 26.

Two reasons why those holding the pre-week viewpoint are forced to deny this natural interpretation are because it doesn't fit their view of imminence (that nothing has to take place before the Lord Jesus comes for us and the rapture [see Hagee's page 66, for example]) and because Matthew 24:30, in its context, is after the abomination of desolation of Matthew 24:15, which will take place in the approximate middle of the seven years, and after the short "great tribulation" of Matthew 24:21, 22. We will discuss Matthew 24:15, 21, 22, 29-31 next in this paper.

2. MATTHEW 24:15, 21, 22, 29-31. See my paper on Matthew chapters 24 and 25 on my internet site and Article #s 2-5 in my "Twenty-Four Articles on the Mid-Week Rapture" (Google to Karl Kemp Teaching). Matthew chapter 24 is not discussed in a separate chapter in my book, "The Mid-Week Rapture: A Verse-by-Verse Study of Key Prophetic Passages," but passages from this chapter are discussed quite a bit in the book; see the listing of passages discussed at the front of the book. The mid-week rapture is discussed in some detail in the 360 page book, and there is a fold-out chronological chart at the back of the book. The book is available on my internet site and at amazon.com.

MATTHEW 24:15. Therefore when you see the ABOMINATION OF DESOLATION, which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand). I'll comment briefly on the word "therefore" at the beginning of Matt. 24:15. This word builds on the preceding verses and shows that the abomination of desolation will take us beyond "the beginning of birth pangs" that Jesus spoke of in verse 8. I'll read verse 8, "But all these things are merely the beginning of birth pangs." The change comes at the abomination of desolation. At that time things will really begin to shake. The abomination that will lead to great desolation will take place when Antichrist

enters the rebuilt temple in Jerusalem, stops the sacrificial offerings, and demands that he be worshipped (Dan. 9:27; 12:11; and 2 Thess. 2:3, 4).

Daniel 9:27 shows that the abomination will take place in the middle (approximate middle) of Daniel's 70th week, but I believe Dan. 12:11 enables us to see that the abomination will take place some thirty days (a month) before the precise middle of the seven-year period. I'll quote Dan. 12:11, "From the time that the regular sacrifice is abolished [at the time of Antichrist's abomination of desolation] and the abomination of desolation is set up [I would translate "is initiated," or the equivalent, instead of "is set up"], *there will be 1,290 days.*"

Based on Dan. 7:25; 9:27; 12:7; Rev. 11:2, 3; 12:6, 14; and 13:5, we expect Dan. 12:11 to say 1,260 days (three and one-half years, forty-two months, or a time, times, and half a time) if the abomination of desolation is to take place right in the middle of the seven-year period known as Daniel's 70th week. But it says 1,290 days. The 1,290 days will end at the end of the seven-year period when Antichrist (and his followers) will be removed from the scene by the Lord Jesus (see Rev. 19:19-21, for example).

It is important to understand that the Hebrew word ("chatsi") translated "middle" in Dan. 9:27 is frequently used in an imprecise sense, and I believe that includes Dan. 9:27. For example, in Ex. 12:29; Judges 16:3 and Ruth 3:8 "chatsi" is used of the middle of the night, which is very imprecise terminology, and in Psalm 102:24 the Psalmist prays that he may not be taken away in the midst of his days, which is also very imprecise terminology.

If we count backwards 1,290 days from the end of Daniel's 70th week (when Antichrist will be destroyed and removed from the scene), it brings us to 30 days (a month) before the precise middle of the seven-year period and shows us that the abomination of desolation will take place some thirty days before the middle of the seven-year period. I believe this is super-important information.

Based on my studies, especially in the all-important book of Revelation (and especially chapters 11-13), I am convinced that the Lord Jesus will return and the rapture will take place right in the middle of Daniel's 70th week. (See my book "The Mid-Week Rapture" and my paper "Twenty-Four Articles on the Mid-Week Rapture.") If the abomination of desolation were to take place right in the middle of the seven-year period, there would not be any time for the short great tribulation of Matt. 24:21, 22 to take place before the Lord Jesus returns and the rapture takes place (right in the middle of Daniel's 70th week), which are pictured in Matt. 24:30, 31.

As I mentioned, Hagee and most Christians who hold the pre-week rapture viewpoint don't agree (can't agree) that the rapture takes place in Matt. 24:30, 31 (they say that these verses speak of His second coming at the end of the seven years, whereas the rapture took place before the seven-year period began - the

pre-week rapture), even though the coming of the Lord Jesus is mentioned, and the clouds, the trumpet, and our being gathered to Him in the air. They (including Hagee; see his pages 75, 88) believe, however, that we see the coming of the Lord, the clouds, the trumpet, and our being caught up to meet Him in the air in 1 Thess. 4:16, 17.

They cannot allow the rapture to take place in Matt. 24:30, 31, because it would come after the abomination of desolation and the short great tribulation (of Matt. 24:15, 21, 22), which would mean that the rapture cannot take place before Daniel's 70th week begins. And this would clearly go against their idea of imminence: that nothing has to take place before the Lord Jesus returns and the rapture takes place, because the abomination of desolation and the short great tribulation (and other things, including the seven-year treaty of Dan. 9:27) will take place before the Lord returns and the rapture takes place. Matthew chapter 24 and 2 Thess. 2:1-5 were the first two passages that began to convince me that the pre-week rapture viewpoint that I had been taught as a young Christian is wrong. (2 Thessalonians 2:1-12 are discussed in the last chapter of my book, "The Mid-Week Rapture," and 2 Thess. 2:1-5 in Article #3 of my "Twenty-Four Articles on the Mid-Week Rapture" on my internet site.)

MATTHEW 24:21. For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will. It is very important for us to understand the short "great tribulation"; however, from my point of view, very few do understand it at the present time. We often hear that the final seven-year period is the great tribulation, but that is clearly wrong: Matthew chapter 24 shows that it doesn't start until the time of the abomination of desolation. ("Then" at the beginning of Matt. 24:21 [and 24:16] refers to the time of the abomination of desolation.) Much more reasonable is the widespread viewpoint that the great tribulation refers to the second half of the seven-year period; however, I believe this view is also wrong. As discussed above, the abomination of desolation will be initiated a month before the middle of the seven-year period, and Matt. 24:29 shows that the great tribulation (spoken of in 24:21, 22) will be over before the mid-week return of Christ and the rapture, which are pictured in Matt. 24:30, 31. Note that 24:29 starts with the words "immediately after the tribulation of those days," referring back to the days of the short great tribulation.

I consider Rev. 9:13-21 to be the most important of the three most important cross-references that enable us to understand the short great tribulation. ((On these three cross-references, see Article #s 3, 4 of my paper "Twenty-Four Articles on the Mid-Week Rapture". On Rev. 9:13-21 also see under these verses in my paper on Revelation chapters 1-10.)) These verses describe what will happen when the sixth trumpet of the book of Revelation sounds; they speak of very intense warfare, undoubtedly nuclear (and perhaps chemical and/or biological), that will center in the part of the world that includes Israel. The sixth

trumpet will sound about the time of the abomination of desolation, about a month before the rapture.

The warfare described in Rev. 9:13-21, which constitutes at least the major part of the warfare of the short great tribulation, is a war between nations; this warfare (described in Rev. 9:13-21) seems to start with an attack against Antichrist and his armies by gigantic armies coming against him (see Dan. 11:40-44, which are discussed next, especially verse 44); these armies could be as large as two-hundred million soldiers. This invasion of troops and intense warfare will certainly include staking out various claims for control of the land of Israel, Jerusalem, and the Temple Mount, and other religious sites. We'll talk more about this warfare as we continue.

The nation Israel will suffer greatly during the one-month period between the abomination of desolation and the mid-week return of Christ. During this period they will apparently be reduced to a repentant remnant, ready (for the most part at least) to receive Christ Jesus when He comes, but they will not receive Him until after the rapture. ((See on Zech. 13:7-14:5 [pages 225-230 of my book, "The Mid-Week Rapture"]; see on Dan. 12:1 [pages 149-159], and see on Zech. 12:1-14 [pages 221-224]. Some of these verses are discussed in my "Twenty-Four Articles on the Mid-Week Rapture" on my internet site; see the listing of passages at the front of the paper.))

Daniel 11:40-12:1 are another one of the three most important cross-references for the short great tribulation. Daniel 11:40-43 apparently deal with the preliminary warfare that leads up to the warfare of Rev. 9:13-21, and Dan. 11:44 apparently deals with the warfare of Rev. 9:13-21, in very brief form. The abomination of desolation will apparently take place at the time of the events of Dan. 11:41. ((Chapter 9 of my book, "The Mid-Week Rapture," deals with Daniel 11:36-45. I recommend that, at a minimum, you read what is said under Dan. 11:40-44 on pages 137-143. Daniel 11:40-12:2 are discussed in Article #4 of my "Twenty-Four Articles on the Mid-Week Rapture."))

Daniel 12:1 is a very significant verse for the great tribulation. For one thing, there is widespread agreement that Jesus' words of Matt. 24:21 regarding a time of unequalled great tribulation/distress, though not a word-for-word quotation, derive from the words of Dan. 12:1. ((I recommend reading what is written on Dan. 12:1 in my book, "The Mid-Week Rapture," on pages 149-151, 155, 156. Daniel 12:1 is also discussed in some detail in Article #14 in my "Twenty-Four Articles on the Mid-Week Rapture."))

Daniel chapter 12 with Dan. 11:36-45 serves as a very strong confirmation that the rapture will take place right in the middle of Daniel's 70th week. ((As I mentioned, these passages are discussed in significant detail in my book, "The Mid-Week Rapture." They are also discussed in Article #s 4 and 14-16 of my "Twenty-Four Articles on the Mid-Week Rapture.")) The time of short great

tribulation/distress mentioned in Dan. 12:1 will be over by the middle of Daniel's 70th week. Daniel 12:7 shows that three and one-half very difficult years still remain (after the short great tribulation) for these end-time saints, who will not become Christians until after the rapture (cf. Dan. 7:21, 25; Rev. 13:5, 7). Daniel 12:2 speaks of the mid-week resurrection of God's people (the believers), not that you could tell that it was mid-week based on Dan. 12:2 by itself.

Further rather strong confirmation that the time of great tribulation is over and the resurrection (and rapture) takes place in the middle of the seven-year period is provided by Dan. 12:6, 7, which speak of "the man dressed in linen, who was above the waters of the river." This apparently refers to the Lord Jesus Christ (the Angel/Messenger of Yahweh, who often appears in the Old Testament, who is deity, God the Son, not a created angel), who is seen in an exalted position above the earth (apparently relating to His coming in the clouds at the time of the rapture), at a time corresponding with the middle of Daniel's 70th week (in that He says that there are still three and one-half years to go). I already mentioned that Dan. 12:11 helps us see that the abomination of desolation will take place a month before the middle of Daniel's 70th week (in the approximate middle of the seven-year period). To say the least, Daniel chapter 12 is a very important prophetic chapter. ((These important points are all discussed in the two chapters of my book dealing with Daniel chapter 12 and in my series "Twenty-Four Articles on the Mid-Week Rapture."))

Revelation 7:14 must also be considered here since this verse speaks of "the great tribulation." These words undoubtedly build on Matt. 24:21. ((Revelation 7:14 is discussed as part of a brief discussion of Rev. 7:9-17, which is a rather glorious passage, on pages 154, 155 of my book, "The Mid-Week Rapture." These verses are also discussed in my paper on Revelation chapters 1-10.))

Joel 2:30-32, which we'll discuss further below, is one of the three most important cross-references that help us understand the short great tribulation. Joel 2:30 is doubly significant in that it mentions "columns of smoke." This smoke (and the dust) generated during the warfare of the short great tribulation will undoubtedly cause the darkening of the sun and moon (or the moon becoming like blood) that is pictured in Joel 2:31; Matt. 24:29; Acts 2:20 (and Rev. 6:12). It is significant that Rev. 9:17, 18 mention smoke too. (As I mentioned, Rev. 9:13-21 are the most important cross-reference for the warfare of the short great tribulation.) It is significant that Joel 2:30, 31 specifically mention that the darkening of the sun and the moon becoming like blood will take place (just) before the day of the Lord begins. The day of the Lord will officially begin when God the Father sends His Son back to the earth to save and to judge. The darkening of the sun and moon of Matt. 24:29 is followed by the coming of the Lord Jesus to rapture the believers from the earth and to judge the world.

MATTHEW 24:22. Unless those days had been cut short [in God's plans for the end of this age], no life would have been saved, but for the sake of the

elect those days will be cut short. The "elect" are God's people, the true Christians, but the elect here certainly includes those who will become Christians after the rapture, including the often-mentioned repentant, elect, end-time remnant of Israel. Because of the intensity of the warfare of the short great tribulation (Revelation 9:15, 18 show that a third of mankind will be killed [in a short period of time], which is overwhelming, even if this third probably deals with a third of a population substantially less than the total population of the earth), there wouldn't be any people left alive on the earth if these days weren't cut short in God's end-time plans.

MATTHEW 24:29. But immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken. As I mentioned, I believe that most of the light coming from the sun and moon will be blocked out by the large amounts of smoke and dust generated during the very intense warfare of the short great tribulation. (Wars using nuclear weapons could be quite "short.") Notice that verse 29 says, "But immediately after the tribulation of those days [referring to the days of the short great tribulation spoken of in verses 21, 22; in the Greek the same noun for "tribulation" is used in verses 21 and 29]...."

As I mentioned, it is significant that the smoke and dust generated during the warfare of the short great tribulation will undoubtedly block out (most of) the light coming from the sun and moon. (Revelation 9:2 confirms that it is Biblical to speak of the sun being darkened by smoke.) I also mentioned that Joel 2:30, 31 are a very important cross-reference. Joel 2:30b refers to the warfare of the great tribulation with the words "blood, fire [and even mentions] and columns of smoke." (Smoke is also mentioned in Rev. 9:17, 18, verses that also speak of the warfare of the great tribulation.) Then Joel 2:31 says, "The sun will be turned into darkness, And the moon into blood, Before the great and awesome day of the LORD [Yahweh] comes." I believe Joel 2:31 speaks of the same darkening of the sun and moon as Matt. 24:29. What little light from the moon that is visible on the earth will apparently have an ominous red coloration, like blood. (On the moon becoming like blood, cf. Rev. 6:12.) Note that Joel 2:31 shows that the darkening of the sun and moon serve as a sign of the coming of the Lord to judge the world. ((For further discussion on Joel 2:30, 31, see pages 151-153 and 156-158 of my book, "The Mid-Week Rapture." Also see Article #4 of my "Twenty-Four Articles on the Mid-Week Rapture."))

Another important cross-reference for this same darkening of the sun and moon is Rev. 6:12, with 6:12-17. Revelation 6:12 says, "...the sun became black as sackcloth made of hair, and the whole moon became like blood." And the following verses show that these things will happen in conjunction with the coming of the day of judgment, which will officially begin when the Lord Jesus returns. ((On Rev. 6:12-17, see pages 23, 24, 153, and 301-303 of my book, "The Mid-Week Rapture." See my paper on Revelation chapters 1-10 and Article

#4 of "Twenty-Four Articles on the Mid-Week Rapture.") Quite a few other verses include darkness in conjunction with the day of the Lord (cf., e.g., Isa. 13:6-16; Joel 2:10, 11; 3:12-17; Amos 5:18-20; 8:7-10; Zeph. 1:14-18; and Acts 2:19, 20, which quote Joel 2:30, 31.)

I don't believe there is any possibility that Hagee's viewpoint that the four total lunar eclipses (the four blood moons) of 2014 and 2015 and the total solar eclipse of 2015 will fulfill (or even partially fulfill) the darkening of the sun and moon (or the moon's becoming like blood) pictured here in Matt. 24:29 (or in Joel 2:31; Acts 2:20; Rev. 6:12). As I mentioned, a big part of my motivation to write this paper was to disagree with Hagee's viewpoint regarding the fulfillment of the darkening of the sun and moon in these verses. Hagee didn't mention Rev. 6:12 in his book.

(I'll quote the last words of Matt. 24:29 again here) "And the STARS [my emphasis] will fall from the sky, and the powers of the heavens will be shaken." Satan's kingdom will be greatly shaken at that time, right in the middle of Daniel's 70th week. For one major thing, Rev. 12:4, 7-9 show that Satan and his angels will be cast down to the earth right in the middle of the seven-year period, and significantly, Satan's angels are called STARS in Revelation chapter 12. This helps us understand the meaning of these words here in Matthew 24:29 (and Rev. 6:13) about the STARS falling from the sky. Satan's angels will be cast down to the earth with him when he is cast down right in the middle of Daniel's 70th week.

MATTHEW 24:30. And then the sign of the Son of Man will appear in the sky [[On "the sign [of Christ's coming]," see Matt. 24:3. Jesus warned us in verses 4, 5, 23-27, for example, that there will be false Christs, false prophets, and false signs and wonders, and that we must be very careful. The primary sign we need to be looking for is Christ's appearing in the sky with power and great glory. He will not come/appear some other way. The power and great glory of His appearing will apparently be all the more spectacular in contrast with the existing darkness.]], **and then all the tribes of the earth will mourn** [[They will mourn because judgment day has come. Cf. Rev. 1:7; 6:15-17; Matt. 16:27; and 2 Thess. 1:6-9. All is not negative, however, for all the people left on the earth after the rapture (as you would assume from verses like Matt. 24:37-41). Many will become Christians after the rapture, very much including the repentant, elect, end-time remnant of Israel. Beyond that, God will leave a multitude to enter the millennial kingdom (probably a billion people, or more) who (apparently) are not part of (and never will be part of) God's true Israel; they are called "the nations" in Rev. 15:3, 4; 20:3. They can be called the remnant of the nations.

Although there will be some rebelling on the part of some of these people from the nations, or at least on the part of some of their offspring (especially see Rev. 20:7-10; cf. Isa. 65:20; Zech. 14:16-19); those who don't rebel will end up in God's eternal kingdom (see Revelation chapters 21, 22).]], **and they will see the**

SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory. For a start, see number 12 on page 16 of my book, "The Mid-Week Rapture." (He will come with the sounding of the seventh and last trumpet of the book of Revelation, right in the middle of Daniel's 70th week, and the rapture will take place at that time.) These words derive from Dan. 7:13, 14, which are discussed in some detail on pages 75-83 of my book, "The Mid-Week Rapture." The adjective "great" could be taken with both "power" and "glory." Note Mark 13:26: "And then they will see THE SON OF MAN COMING IN CLOUDS with great power and glory."

Some other verses that speak of Christ's coming with (great) power are Psalm 110:3; Luke 21:27; 1 Cor. 6:14; 15:43; Phil. 3:20, 21; 2 Thess. 1:9 (here Paul mentions "the glory of His power"); 2 Pet. 1:16; Rev. 11:17; and 12:10. Some other verses that speak of His coming with (great) glory are Matt. 16:27; 25:31; Mark 8:38; Luke 9:26; 21:27; and 2 Thess. 1:9.

MATTHEW 24:31. And He will send forth His angels [Some other verses that speak of Christ coming with the angels are Matt. 13:30, 39, 41, 49; 16:27; 25:31; Mark 8:38; 13:27; Luke 9:26; 1 Thess. 4:16 (This verse just mentions "the voice of the archangel"; cf. Jude 1:9; Rev. 12:7); 2 Thess. 1:7; Jude 1:14 (see the NIV); and Rev. 12:7.] **with A GREAT TRUMPET AND THEY WILL GATHER TOGETHER His elect from the four winds, from one end of the sky to the other.** The first order of business for Christ, after He has returned and cast down the devil and his angels, will be the gathering to Himself in the sky (the rapture) those who have been waiting for, and loving, His appearing (cf., e.g., 1 Thess. 1:9, 10; 2 Tim. 4:8). Apparently the casting down of Satan and his angels and the rapture will be essentially simultaneous.

It is important to see that this is the same trumpet we see in 1 Cor. 15:52 (which speaks of the resurrection and glorification of the believers who will have died before the Lord Jesus returns, and the glorification of the believers who are still alive on the earth when He returns, at the sounding of the "LAST TRUMPET"); in 1 Thess. 4:16, 17 (which speaks of the return of Christ and the resurrection and rapture with the clouds at the sounding of the trumpet of God, and the voice of the archangel); and in Rev. 11:15 (which speaks of God/Christ beginning to reign [the reign includes the salvation of His elect and the judgment of His enemies] at the sounding of the seventh and LAST TRUMPET of the book of Revelation). ((See numbers 11-15 on pages 15-17 of my book, "The Mid-Week Rapture." For a discussion on this resurrection (including the question regarding who will be resurrected at this time), see under Dan. 12:2 on pages 159-161 of my book. On 1 Cor. 15:50-52 see my paper on 1 Corinthians chapter 15 on this Christian article site. On 1 Thess. 4:16-18 see Article #9 of my "Twenty-Four Article on the Mid-Week Rapture"; on Rev. 11:15 see Article #17 of my "Twenty-Four Articles on the Mid-Week Rapture." Revelation chapters 11-13 are discussed in some detail in my book, "The Mid-Week Rapture."))

Second Thessalonians 2:1 is an important cross-reference, **Now we request you, brethren, with regard to the coming of the Lord Jesus Christ, and our GATHERING TOGETHER [my emphasis] to Him.** The Greek noun ("episunagoge") translated "gathering together," which is only used twice in the New Testament, was derived from the verb used in Matt. 24:31 ("episunago"), which is translated "they will GATHER TOGETHER [my emphasis]." The Greek noun ("parousia") translated "coming" in 2 Thess. 2:1 is also used in Matt. 24:3, 27, 37, and 39 (and in quite a few other verses of the New Testament). Those who hold the pre-week rapture viewpoint typically agree that 2 Thess. 2:1 includes the rapture, but they deny that Matt. 24:31 includes the rapture. As I mentioned, I am quite sure that Matt. 24:31 includes the rapture too. ((Second Thessalonians 2:1-12 are discussed in the last chapter of my book, "The Mid-Week Rapture." These verses are extremely important on the end times. Second Thessalonians 2:1-5 are discussed in Article #3 of my "Twenty-Four Articles on the Mid-Week Rapture" and 2 Thess. 2:9-12 in Article #13.))

The last words of Matt. 24:31, "from the four winds [which is like saying "from the north, south, east, and west"], from one end of the sky to the other [that is, from every place on the earth under the sky]" mean worldwide. See Mark 13:27.

Gathering the Repentant Elect End-Time Remnant of Israel. In the verses that speak of the end-time gathering (saving) of the people of Israel, the remnant of the nation Israel are spoken of, but it seems clear that many Gentiles will also be converted to Christ after the rapture and become part of God's born-again family, even as we Gentiles who become Christians in the days before the rapture are grafted into God's true Israel (cf. Rom. 11:17-24). ((See under "Further discussion to help show that the Christian church is part of God's true Israel and part of the seed [offspring] of God's true Israel" on pages 315, 316 of my book, "The Mid-Week Rapture," and see under Rev. 12:17b on pages 323, 324.))

I believe the great trumpet of Isa. 27:12, 13 is also in view here in Matt. 24:31. God will begin to gather (save) the repentant, elect, end-time remnant of the nation Israel on the earth at the time of Christ's mid-week return, but they will not become Christians until after the rapture. ((See number 14 on page 17 of my book, "The Mid-Week Rapture"; see on Mic. 5:3-6 (pages 251-254); on Zech. 9:11-10:12 [The trumpet of Zech. 9:14 probably refers to this same mid-week trumpet pictured in Matt. 24:31] (pages 196-202); on Zech. 12:1-14:5 (pages 221-231); on Rev. 11:13 (pages 288, 289); on Rev. 11:19 (page 304); on Rev. 12:6 (page 317); and on Rev. 12:12-17 (pages 321-324). The discussion of Rev. 7:1-8 (pages 176-179) is also quite relevant, and many other verses also deal with the end-time salvation and gathering of the end-time remnant of Israel, including Deut. 30:1-10, espec. verse 4; Isa. 11:11-16; Jer. 23:1-8; 30:1-11, 18-22; 31:1-40; 32:36-44; 33:1-26; Ezek. 20:33-44; 34:1-31; 36:1-38; 37:1-28; Hos. 2:14-23; Joel 2:32-3:21 (Joel 2:32-3:2 are discussed on pages 156-158 of my book, "The Mid-Week Rapture."); Mic. 2:12, 13; 7:14-20; and Rom. 9:27-29; 11:25-32. Many of these passages are also discussed in my "Twenty-Four

Articles on the Mid-Week Rapture." (The passages that are discussed in that paper are listed at the beginning of that paper on my internet site.) Also see the papers that discuss selected eschatological passages on the books of Psalms, Isaiah, and Jeremiah on my internet site.)

Christ will also ultimately gather the nations into God's eternal kingdom, as discussed briefly above under the mourning of Matt. 24:30 (cf., e.g., Rev. 21:1-22:3). They are part of God's elect; as Rev. 21:27 shows, their names are in the Lamb's book of life (they are saved through His atoning death), but apparently they will always be distinct from God's true Israel. For one thing, true Israel will be reigning.

3. JOEL 2:30-32.

JOEL 2:30. I will display wonders in the sky and on the earth, Blood, fire, and columns of smoke. The "blood, fire, and columns of smoke" go with warfare, which is (I believe) the warfare of the short great tribulation (of Matt. 24:21, 22), which will come to pass just before the Lord Jesus returns and the day of the LORD [Yahweh] begins. (On the name "Yahweh," see under Joel 2:32 below.) Significantly, Joel 2:31 goes on to mention the coming of the day of the LORD [Yahweh]. The day of the LORD [Yahweh] will officially begin when the Father sends His Son back to the earth to save and to judge.

JOEL 2:31. The sun will be turned into darkness And the moon into blood Before the great and awesome day of the LORD [Yahweh] comes. This speaks of the same darkening of the sun and moon (or the moon becoming like blood) that is spoken of in Matt. 24:29 (and other verses). As we have discussed, the smoke and dust generated during the intense warfare of the short great tribulation will block out most of the light coming from the sun and the moon. Remember that Matt. 24:29 speaks of the sun being darkened and the moon not giving its light "immediately after the tribulation of those days" (referring to the days of the short great tribulation of Matt. 24:21, 22) and just before the Lord returns, as pictured in Matt. 24:30, 31.

It is significant that Joel 2:30 mentions "columns of smoke" and Rev. 9:17, 18 (in verses that speak of the warfare of the sixth trumpet, which is the same as the warfare of the short great tribulation of Matt. 24:21, 22) specifically mention "smoke." Technically the sun itself won't be darkened, but most of the light coming from the sun will be blocked out before it reaches the surface of the earth. Revelation 9:2 demonstrates that it is biblical to speak of the sun (and air) being darkened by smoke.

Joel 2:31 says the sun will be turned into darkness and the moon into blood before the great and awesome day of the LORD comes. When the Lord Jesus returns and the day of the Lord begins, it will be dark. Many verses speak of the

day of the Lord as a day of darkness. We should briefly discuss one minor detail. Matthew 24:29 speaks of the moon not giving its light, but Joel 2:31 speaks of the moon being turned into blood. I believe it is rather clear that Matthew 24 and Joel 2 are speaking of the same event. (This is a widely accepted viewpoint, including John Hagee.) What little light that is visible coming from the moon will apparently have an ominous red coloration, the color of blood. Revelation 6:12, which is speaking of the same event, says the "whole moon became like blood."

JOEL 2:32. And it will come about that whoever calls on the name of the LORD [[Let's stop for a minute to discuss the word LORD. The Hebrew has "Yahweh," which is a very important name for God that is used over 6,500 times in the Old Testament. The NASB shows that the Hebrew noun behind the word LORD here is Yahweh by using four capital letters for the word LORD. Many other translations follow this same procedure, including the KJV, NKJV, and the NIV. See my paper "The Name Yahweh and God the Father and God the Son" on the meaning of the glorious name Yahweh that God picked for Himself.]] **Will be delivered. For on Mount Zion and in Jerusalem There will be those who escape** [[This is one of many places where we read of the escape of the repentant, elect, end-time remnant of Israel. They will escape being blown away during the great shaking that will take place during the days of the short great tribulation. They will be here to receive the Lord Jesus Christ when He comes to Jerusalem in the middle of Daniel's 70th week, not long after the rapture. They will be living on the earth when Antichrist is reigning throughout the second half of Daniel's 70th week, and there will be many martyrs (cf., e.g., Dan. 7:21, 25; 12:7; Rev. 13:5, 7), but it will all work out for the glory of God and for their good.]], **As the LORD [Yahweh] has said, Even among the survivors whom the LORD [Yahweh] calls.** The survivors are the repentant, elect, end-time remnant of Israel.

4. REVELATION 6:12, 13. We are given a brief look at the arrival of judgment day when the Lord Jesus breaks the sixth seal on the super-important scroll of Revelation chapter 5 in Rev. 6:12. The scroll cannot be opened until the seventh and last seal has been removed at Rev. 8:1. See my paper on Revelation chapters 1-10 on my internet site.

I'll quote part of what William Hendriksen said under Rev. 6:12-17 ("More than Conquerors" [Baker, 1982], pages 107, 108). "The sixth seal...introduces the judgment day. It describes the one great catastrophe at the end of this age. [[This "one great catastrophe" won't be finished in the fullest sense until after the millennium and the great-white-throne judgment at the end of the millennium. Hendriksen, now deceased, held the amillennial (no millennium) viewpoint.]] The dread and terror, the awe and consternation of that day is pictured under the twofold symbolism of a crashing universe and a thoroughly frightened human race. The terror of that day refers, of course, only to the wicked. ...

What we have here is a symbolic picture of the terror of judgment day. The symbol, taken as a whole, teaches just *one* lesson, namely, that the final and complete effusion of God's wrath upon a world that has [rejected God the Father and His Son and] persecuted the Church will be terrible indeed.we do not deny, of course, that there will be a most thorough-going dislocation of the heavenly bodies and a rejuvenation of the universe, in connection with the end of this present age. Scripture clearly teaches this (2 Pet. 3:10, 12, *etc.*). Neither do we at all deny that also our present passage refers to this fact (cf. Matt. 24:39 [24:29]). But the main point of our passage is this: it stresses the terror of the day of wrath for the wicked. The dissolving elements, earthquake, falling stars, *etc.*, add terror to the picture."

(I'll begin to quote Rev. 6:12) **I looked when He broke the sixth seal, and there was a great earthquake** [[I believe it would be better to translate "a great shaking." This great shaking probably includes the intense shaking of the short great tribulation, which will come to pass under the sixth trumpet, that will darken the sun and the moon, and it undoubtedly includes the shaking pictured in Rev. 6:13, 14. It apparently also includes all the shaking that will take place throughout the second half of Daniel's 70th week as God shakes the world in judgment. On the shaking of judgment day, cf., e.g., Isa. 2:19, 21; 13:13; 24:19, 20 [Isaiah chapter 2; 13:6-13; and chapter 24 are discussed in a verse-by-verse manner, along with many other passages, in my eschatological paper on Isaiah on my internet site.]; Hag. 2:6, 7, 21; and Heb. 12:26-29. On this great shaking, also see under Rev. 16:18-20 in my paper that deals with Rev. 14:6-19:21 on my internet site.]]; **and the sun became black as sackcloth made of hair, and the whole moon became like blood** [[See Joel 2:30-32; Acts 2:20-22; and Matt. 24:29-31. As we have discussed, the large amounts of smoke and dust generated by the very intense warfare (probably nuclear) of the short great tribulation will apparently block out most of the light coming from the sun and moon. We see this warfare in Joel 2:30; Matt. 24:21, 22; and Rev. 9:13-21 (and other places).]]; **(13) and the stars of the sky fell to the earth, as a fig tree casts its unripe figs when shaken by a great wind.** [[The stars here apparently refer first, and foremost, to the angels of Satan, who will be cast down to the earth with their leader (from their present privileged position in heavenly places) right in the middle of Daniel's 70th week. See Rev. 12:4, 7-9. The third of the angels who follow Satan are cast down to the earth right in the middle of Daniel's 70th week; those angels are called "stars" in Rev. 12:4. This is a major feature in God's end-time judgment of the world. (See pages 15, 313, 317-319 of "The Mid-Week Rapture" on these verses; they are discussed in less detail in Article #4 of my "Twenty-Four Articles on the Mid-Week Rapture" on my internet site.)

Matthew 24:29 is another important cross-reference for the stars falling at the time of Christ's return with the clouds of heaven, at the sounding of the seventh and last trumpet, right in the middle of the seven-year period. I'll quote the second half of Matt. 24:29: "and the stars will fall from the sky, and the powers of heaven will be shaken." Satan's kingdom will obviously be greatly shaken at the

time he and his angels are overpowered and cast down to the earth. (Matthew 24:29 is discussed above in this paper.) Also see Isa. 34:4. I should point out that the "host of heaven" in Isa. 34:4 refers to the stars.

We should probably also think of literal falling stars here in Rev. 6:13; Matt. 24:29; etc. This present natural/physical world must ultimately pass away/vanish to be replaced by God's new heaven and new earth (cf., e.g., Matt. 24:35; Rev. 20:11; 21:1).

5. SOME TECHNICAL DETAILS REGARDING THE FOUR TOTAL LUNAR ECLIPSES IN 2014 AND 2015 AND THE TOTAL SOLAR ECLIPSE IN 2015. I am taking much of this information from the informative Answers in Genesis article titled "Will Lunar Eclipses Cause Four Blood Moons in 2014 and 2015?" by Danny R. Faulkner, dated July 12, 2013. Faulkner, who is an astronomer, joined the staff of "Answers in Genesis" in January, 2013. I also read quite a few (more than ten) related articles on the internet. I'm not going to get into all of the technical details that Faulkner deals with in his 11 page article.

A total lunar eclipse takes place when the earth is between the sun and the moon and the earth's umbra (shadow) covers the moon. The earth's atmosphere bends light which typically allows quite a bit of light from the sun to hit the moon during a lunar eclipse. "The earth's atmosphere scatters out shorter-wavelength light (green through violet) leaving mostly longer-wavelength light (red, orange, and yellow) in the earth's umbra. ... While the color of some total lunar eclipses could be compared to blood, others are more orange, similar to a pumpkin. Still others look yellow, and some are very dark - virtually black. [Faulkner points out that these differences are "based on atmospheric conditions at the time including dust and humidity levels."] ... In short, most lunar eclipses don't appear blood-like, so it is a bit presumptuous to assume that any particular future eclipse - or in this case, four eclipses - must of necessity be 'blood moons' " (pages 1-2). On page 1 Faulkner mentions that "most lunar eclipses are red [how about reddish (somewhat red)?]."

There will be a total of 85 total lunar eclipses in this century. A lunar eclipse (whether it is total or not) always takes place with a full moon. The reason we don't have a lunar eclipse every month at full moon is because the plane of the moon around the earth is tilted a little more than 5 degrees with respect to the plane of the earth around the sun. Two times a month the moon crosses that plane (lunar nodes). If the full moon isn't near a lunar node the shadow of the earth won't fall on the moon. When a full moon occurs near a lunar node a lunar eclipse will occur. (When a new moon occurs near a lunar node a solar eclipse will occur.) "There are two times per year when the [lunar] nodes are roughly aligned with a full moon. These seasons are [a] little more than a month long..." (page 3).

"The [Jewish] civil year [Rosh Hashanah (new year)] began near the autumnal equinox [[Twice a year (in the spring [vernal] and in the fall [autumn]) the tilt of the earth's axis is not inclined toward or away from the sun; the sun crosses the equator of the earth, and the day and night are of equal length (equinox - equal night). (The Wikipedia article "Equinox" points out that the day is actually a little longer than the night at an equinox.) Rosh Hashanah always takes place with a new moon near the time of the autumnal equinox.]] on the first day of the first month [using their lunar calendar], and the Jews today still celebrate Rosh Hashanah (New Year) then. However, at Sinai God established that the ceremonial year would begin in the spring, six months earlier. [[The ceremonial year starts with a new moon near the time of the spring equinox.]] The festivals that the Hebrews were to observe on this ceremonial calendar are recorded in Leviticus 23. Passover is the fifteenth day of the first month and Sukkot [Tabernacles] begins on the fifteenth day of the seventh month, six months after Passover. Thus Passover and Sukkot are always at full moon [since the full moon comes half a lunar month after the new moon, which is a little less than 15 full days]..." (page 4). Faulkner went on to say that this shows that it isn't surprising when a lunar eclipse takes place on (the first day of) the Feasts of Passover or Tabernacles. I'll explain further as we continue.

A lunar eclipse cannot take place unless there is a full moon, because the sun, earth, and moon cannot be aligned without the moon's being full. (And there are two times a year when the lunar nodes are roughly aligned with a full moon, periods that are a little more than a month long.) The (Jewish) lunar months start with a new moon. If we are going to be accurate, it takes the moon 29.53059 days to complete its orbit around the earth (it would only take 27.3 days for the moon to complete its orbit around the earth if the earth didn't continue its orbit around the sun), so since the Feast of Passover and the Feast of Tabernacles both start on the fifteenth day of the lunar month, they will always start when the moon is full (with room for the dates to be off by a day, or sometimes two; see at the end of the next paragraph).

It takes half of a lunar month (which is a little less than 15 full days) to go from a new moon to a full moon (and then another half of a lunar month to get back to a new moon). The earth in its yearly rotation around the sun must be near the autumnal equinox for there to be a lunar eclipse on the first day of the Feast of Tabernacles, and it must be near the spring equinox for there to be a lunar eclipse on the first day of the Feast of Passover. A solar eclipse can only take place with a new moon, when the moon is between the sun and the earth, even as a lunar eclipse can only take place when the earth is between the sun and the full moon. On pages 4 and 5, Faulkner lists 5 reasons that explain how these dates can be off by a day, or sometimes two.

Faulkner makes the point that the total solar eclipse on March 20, 2015 won't be visible to hardly any people on the earth, which greatly reduces the sign value of that total eclipse.

Since a solar year is 365.25 days (more accurately, 365.2421987 days) and a lunar year is only 354 days, the Jews would add an extra month every two or three years to keep their lunar calendar synchronized with the sun. This works out to 7 added months in a 19 year period.

I'll quote a paragraph from "Yearly Eclipse Cycles" at www.idialstars.com. "There are a minimum of 2 solar eclipses and 2 lunar eclipses every calendar year, though any eclipse is only visible from a portion of the Earth's surface. It's possible - though very rare - to have as many as 7 eclipses in one calendar year. This, in fact, only happens twice in the 21st century: 2018 and 2094."

A Few More Details About Eclipses. I'm taking this information from the article on "Lunar Eclipse" in Wikipedia. "Unlike a solar eclipse, which can only be viewed from a certain relatively small area of the world, a lunar eclipse may be viewed from anywhere on the night side of the Earth. A lunar eclipse lasts for a few hours whereas a total solar eclipse lasts for only a few minutes at any given place due to the smaller size of the moon's shadow" (page 1).

"When the Moon travels completely into the Earth's umbra [shadow] one observes a total lunar eclipse. The Moon's speed through the shadow is about one kilometer per second (2,300 mph), and totality [the period where the entire full moon is covered by the shadow of the earth] may last up to nearly 107 minutes. Nevertheless, the total time between the Moon's first and last contact with the shadow is much longer, and could last up to 4 hours" (pages 1, 2).

Many people living on the night side of the earth would only be able to see the beginning of the eclipse (assuming that conditions permitted being able to see the moon), because as the earth continues to rotate (24 hours per day; about 1040 mph at the equator) they would pass out of the night side of the earth. Also, for many other people the moon would not become visible until after the eclipse started, but they could watch the rest of the eclipse after they rotated into the night side of the earth.

"The following scale (the Danjon scale) was devised by Andre Danjon for rating the overall darkness of lunar eclipses:

L=0: Very dark eclipse. Moon almost invisible, especially at mid-totality.

L=1: Dark eclipse, gray or brownish in coloration. Details distinguishable only with difficulty.

L=2: Deep red or rust-colored eclipse. Very dark central shadow, while outer edge of umbra is relatively bright.

L=3: Brick-red eclipse. Umbral shadow usually has a bright or yellow rim.

L=4: Very bright copper-red or orange eclipse. Umbral shadow is bluish and has a very bright rim" (page 3).

6. A FEW PROBLEM AREAS. (I am not listing all such problem areas that I noticed, but I am not listing the many places where I agree with what Hagee says in this book either; like I said, I respect his ministry. I wouldn't be surprised to learn that Hagee and his publisher were in a hurry to publish this book: 2014 and 2015 are coming soon.):

On page 62 Hagee mentions that "The Jewish inhabitants of Jerusalem that survived this vicious siege [speaking, in context, of the Roman siege of AD 70] fled and dispersed to the nations of the world, which began what history calls the Diaspora." My Webster's Dictionary says that "Diaspora," which comes from the Greek "diaspora," a scattering, refers to "(a) the dispersion of the Jews after the Babylonian exile; (b) the Jews thus dispersed; (c) and the places where they settled." The apostle Paul, for example, ministered to Jews who were dispersed throughout the Roman world, before the Romans destroyed Jerusalem. The Romans added to the dispersion of the Jews after they destroyed Jerusalem, etc.

On page 63 Hagee mentions that the Temple was destroyed for the first time in 423 BC. I trust Hagee knows that it was destroyed by the Babylonians in 587/586 BC.

On page 66 Hagee defines what it means to be a premillennialist with the words "I believe Jesus Christ will come for His church in an event called the RAPTURE before the seven years of the Great Tribulation, led by the Antichrist." I trust Hagee knows that premillennialism means you believe that the Lord Jesus will come back PRE (before) the millennial kingdom begins. I trust Hagee knows that the pre-week rapture viewpoint (he would undoubtedly call it the pre-tribulation rapture viewpoint) means that the Lord Jesus will come back before the seven-year period that is sometimes called the 70th week of Daniel (based on Dan. 9:24-27) begins.

On pages 72, 73 Hagee mentions that Jesus "was beaten with thirty-nine stripes." You hear this a lot in some Pentecostal/charismatic circles, but it is wrong. It is true that Deut. 25:1-5 limits the number of stripes that can be given to 40, but we must understand that the Romans (who were the ones who scourged Jesus) were not interested in keeping the Mosaic Law. The person (Person) wrapped in the Shroud of Turin had received between 60 and 120 lashes according to "The Authentication of the Shroud" on the "Shroud of Turin" website. The number is typically given as more than a hundred lashes, and the Roman scourging could kill a person.

On page 83 Hagee mentions that the rider on the white horse in Rev. 6:2 is Antichrist. Many teach that viewpoint in our day, but I am confident that it is wrong. In agreement with many, I believe the rider is the Lord Jesus Christ, or the Word of the Gospel, or the kingdom of Christ going forth throughout this age. That's quite a difference in interpretation, isn't it? See under Rev. 6:1, 2 in my

paper on Revelation chapters 1-10 on my internet site. I quoted from Henry Alford there ("New Testament for English Readers," Vol. 4 [Baker, 1983 reprint] page 1831); he said "that all expositors from the earliest times down to the year 1500" agreed, "with divergences of separate detail," with the interpretation I have given; none of them understood the rider on the white horse to be Antichrist. Even if Alford missed an expositor/interpreter or two (and I don't know that he did), that's important information.

On page 116 Hagee interprets Matthew chapter 25 of God's judging the nations because they "abused the Jewish people." I'm not suggesting that God won't judge the nations for abusing the Jewish people, but I believe that His "brothers" (Matt. 25:40) that Jesus was speaking of in Matt. 25:31-45 are Christians (whether Jewish or Gentiles). In fact, the glorified Christians will be with Christ when He judges the nations. ((See my verse-by-verse discussion of Matthew chapters 24 and 25 on my internet site on these verses.))

I reject replacement theology, but it seems clear to me that Israel was temporarily set aside in some ways when they rejected the Messiah (cf., e.g., Matt. 21:33-46 [especially verse 43]; 23:37-39; and Rom. 11:17-24). Romans chapter 11 also makes it clear that God still has significant plans for Israel (cf., e.g., Rom. 11:11-16, 25-36). Romans 11:25-27 show that all Israel (the end-time remnant of Israel) will be saved with new-covenant salvation through the Lord Jesus Christ. Every person who is in heaven will be there because of the all-important atoning death (and resurrection) of the Lord Jesus Christ (cf., e.g., Acts 4:12; Rev. 21:27). There is no basis whatsoever for any persecution of Jews, and God is certainly involved with Israel. Furthermore, He has eternal plans for Jerusalem.

Should the gospel be presented to Jews? Of course! See Acts 1:8; 2:22-47; Rom. 1:16, 17, for example.

On page 157 Hagee says "When Jesus comes the second time [which for Hagee and many others means at the end of the seven-year period], as described in Revelation 19:11-16, the whole world will see Him." (Also see his pages 66, 67.) I'll quote what I said on Rev. 19:11 in Article #22 of my paper "Twenty-Four Articles on the Mid-Week Rapture" on my internet site:

Let's go on to Rev. 19:11, **And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war.** Everything that the triune God does He does "in righteousness." It is clear that the Rider on the white horse is the Lord Jesus Christ. He is judging and waging war in His end-time judgment of the world. He has been judging and waging war since He returned to the earth and began to reign at the sounding of the seventh and last trumpet in the middle of Daniel's 70th week (see Rev. 11:15-18). He has already judged and removed Babylon the great harlot, and the first six bowls of wrath have already been poured out, by the time we get to Rev. 19:11, very near the end of the seven-

year period. Revelation 14:14-16 picture the Lord Jesus Christ sitting on a white cloud (and the glorified, raptured saints will be with Him) and swinging His sickle over the earth to reap the earth. I believe that reaping refers to His judgment and removal of Babylon the great harlot. (On Rev. 14:14-16, see my paper on Revelation 14:6-19:21.)

The fact that the Lord Jesus Christ is pictured with His robe dipped in the blood of His enemies in Rev. 19:13 serves to strongly confirm the very important fact that He has already been actively engaged in judging when we see Him in Rev. 19:11, before He judges and destroys Antichrist and his followers at the end of Revelation chapter 19. [Hagee agrees, along with very many others, that "He will be clothed with a robe dipped in the blood of His enemies..." (page 165).] The glorified, raptured saints (who are pictured following the Lord Jesus, riding on white horses in verse 14) have been reigning with the Lord Jesus Christ since the time of their glorification and rapture in the middle of Daniel's 70th week (cf. Rev. 17:14). I should mention that although the Lord Jesus Christ will be visibly present at the time of His mid-week return with the clouds of heaven, apparently He (and the glorified, raptured saints with Him) will not be visibly present throughout at least most of the second half of Daniel's 70th week, when He will be judging the world.

For one thing, if the Lord were visibly present on the earth throughout much of the second half of Daniel's 70th week, it would detract from God's plans to test mankind regarding who they will worship (cf., e.g., Rev. 3:10; 13:11-18; 14:6, 7, 9-12). The Lord Jesus Christ (and the glorified, raptured saints with Him) will be living, at least for the most part, in the heavenly (spiritual) dimension after the time of His return and the rapture, but He will be very directly involved with His end-time work of saving and judging in the spiritual and physical dimensions throughout the second half of Daniel's 70th week.

At the beginning of Rev. 19:11, John "saw heaven opened." Heaven was opened so John could see - see in a series of visions - the next things that God wanted to reveal to him, and through him to us. One of the seven angels who had the seven bowls of God's wrath came to John in Rev. 17:1 and told him that he would show him the judgment of Babylon the great harlot. Revelation chapters 17, 18, and the first verses of chapter 19 dealt with that judgment. But then the angel went on (in Rev. 19:7-9) to speak of the marriage of the OTHER WOMAN of the book of Revelation, the woman of God's true Israel, the bride of Christ. See Revelation chapter 12 on this other woman.

That angel passed from the scene with Rev. 19:9, 10, and John began to receive a series of visions that continue through Rev. 21:8. Then at Revelation 21:9 one of the seven angels who had the seven bowls of wrath came to show John the bride, the wife of the Lamb. THE FACT THAT HEAVEN WAS OPENED IN REVELATION 19:11 SO THAT JOHN COULD RECEIVE VISIONS FROM GOD IS LIKE EZEKIEL 1:1, WHERE HEAVEN WAS OPENED SO EZEKIEL COULD

RECEIVE VISIONS FROM GOD. I'll read Ezek. 1:1, "Now it came about in the thirtieth year, on the fifth day, of the fourth month, while I [Ezekiel] was by the river Chebar among the exiles, the heavens were opened and I saw visions of God."

A large number of Christians (including those who hold the pre-week rapture and the end-of-the-week rapture viewpoints) believe that heaven was opened here in Rev. 19:11 so that the Lord Jesus Christ (and those with Him) could leave heaven and come to the earth at the end of Daniel's 70th week. As we have discussed, however, Rev. 11:15-18 demonstrate that the Lord Jesus Christ will come and begin to reign (reigning includes saving and judging) at the sounding of the seventh and last trumpet, right in the middle of Daniel's 70th week. And we see the resurrection, glorification, and rapture of the saints taking place in the middle of Daniel's 70th week in Rev. 12:5. We also see the resurrection, glorification, and rapture of the two witnesses/prophets taking place in the middle of the seven-year period in Rev. 11:11, 12. A "cloud" is even mentioned in Rev. 11:12. (They are part of the believers raptured in the middle of Daniel's 70th week, but they could be raptured a few hours before the rest of the believers.) And we see the glorified, raptured saints with (including reigning with) the Lord Jesus after the rapture in Rev. 17:14 (Significantly, this verse speaks of Antichrist and the ten horns waging war against the Lord Jesus AND the glorified saints throughout the three and one-half year super-evil reign of Antichrist.); Rev. 19:14, 19; cf. Rev. 7:9; 13:6; and 14:14-16.

And as we have discussed, Christ's mid-week coming, at the sounding of the seventh and LAST trumpet that is pictured in Revelation chapters 11, 12 is the same coming that is pictured in Matt. 24:30, 31 (which mention His coming, the trumpet, the rapture, and the clouds); 1 Cor. 15:51, 52 (which mention the LAST trumpet and the resurrection and glorification of the saints); and 1 Thess. 4:16, 17 (which mention His coming, the trumpet, the clouds, and the resurrection, glorification, and rapture of the saints).

It is quite significant that there is no mention in Rev. 19:11 and the following verses of Christ's coming to begin to reign, or of the resurrection, glorification, or rapture of the saints, or of the trumpet, or of the clouds. ((Those holding the pre-week rapture viewpoint believe that Christ will come in the sky and the saints will be resurrected, glorified, and raptured before Daniel's 70th week begins, but they don't call that His second coming. They typically speak of that pre-week coming being a secret coming. They typically speak of His second coming taking place at Rev. 19:11 (and Matt. 24:30, 31), very near the end of the seven-years.)) Also, as we have discussed, it is significant that the Lord Jesus Christ (and the glorified, raptured saints with Him) has already judged and removed Babylon the great harlot, and the first six bowls of wrath have already been poured out, before we get to Rev. 19:11. His robe has already been dipped in the blood of His enemies.

7. FROM NOW ON WE WILL BE DEALING WITH SECTION 3 OF HAGEE'S BOOK; THIS SECTION IS TITLED "THE FOUR BLOOD MOONS" (pages 171-246). There are five chapters in this section: chapter 12, "The Four Blood Moons and Two Feasts"; chapter 13, "The Four Blood Moons of 1493-94"; chapter 14, "The Four Blood Moons of 1949-50"; chapter 15, "The Four Blood Moons of 1967-68"; and chapter 16, "The Four Blood Moons of 2014-15."

8. HAGEE'S CHAPTER 12. "THE FOUR BLOOD MOONS AND TWO FEASTS" (pages 171-181). I'll include an excerpt from pages 172, 173. " 'Four "blood-red" total lunar eclipses will fall on Passover and Sukkot [Tabernacles] in 2014 and 2015, the same back-to-back occurrences at the time of 1492, 1949 and 1967.' [An endnote shows that Hagee quoted this sentence from Bill Koenig, "World Watch Daily," Koenig International News....]

Those three dates were the most important dates in all of Israel's history! [Not more important than the Passover and the Exodus from Egypt, etc.]

There have been several Tetrads (four consecutive blood moons) since NASA first recorded their occurrences [[The NASA Lunar Eclipse site even includes data for lunar eclipses for the 5,000 years from -1999 to 3,000, including the number of tetrads per 100 years. For example, from -399 to -300 there were 229 lunar eclipses, with 88 total eclipses, and 7 tetrads; from 1 to 100 there were 251 lunar eclipses, with 57 total eclipses, and 0 tetrads; and from 801-900 there were 228 lunar eclipses, with 89 total eclipses, and 8 tetrads.]], but Tetrads linked to significant Jewish history have happened only three times in more than five hundred years. These specific occurrences could not be ignored. My further research led me to the unmistakable biblical and scientific truth that they are about to happen a fourth time."

I believe that it is quite possible (even probable) that something significant will take place involving Israel in conjunction with the four total lunar eclipses of 2014 and 2015 that will coincide with Passover and Sukkot on those years, and the total solar eclipse of 2015. For one thing, we are living in exciting times, apparently very near the signing of the seven-year treaty of Dan. 9:27. But the tetrad covers a year and a half, and if it is like the other three tetrads of the past five hundred years that Hagee mentions, the significant thing(s) could take place (or begin to take place) before the tetrad begins (as with the tetrads of 1493-94 and 1949-50) or after it ends, which isn't very precise dating for a sign. Besides that, the individual total lunar eclipses in themselves are not all that spectacular (and they will not necessarily be blood red); they are of short duration; and they are not visible in large parts of the world, even if the conditions are favorable to see these eclipses. I already mentioned that very few people on the earth will be able to see the total solar eclipse of 2015. NASA says that total solar eclipse will be visible to some extent (if conditions permit) in Iceland, Europe, north Africa,

and north Asia, but that the total eclipse will only be visible in the north Atlantic ocean, the Faeroe Islands (some 200 miles north of Scotland) and Svalbard (an island chain located about half way between Norway and the North Pole).

Danny Faulkner (the astronomer mentioned earlier in this paper) mentioned that the first three total lunar eclipses of 2014 and 2015 won't be visible from Jerusalem. If you are interested where the lunar eclipses will be visible on the earth (conditions permitting), see the NASA Eclipse Web Site.

As we have discussed, my motivation to write this paper started with a need to disagree with Hagee's viewpoint that the four total lunar eclipses (four blood moons) of 2014 and 2015 and the total solar eclipse of 2015 will fulfill the prophecies regarding the sun and moon being darkened (or the moon becoming like blood) of Joel 2:31; Acts 2:20; and Matt. 24:29. I believe those prophecies are very important, but I don't believe there is any possibility that Hagee's viewpoint regarding their fulfillment is correct.

9. HAGEE'S CHAPTER 13, "THE FOUR BLOOD MOONS OF 1493-94" (pages 183-195). I'll quote a sentence from page 183, "Each Tetrad series, consisting of four consecutive Blood Moons with a total solar eclipse occurring somewhere within the sequence of the total lunar eclipses, announced a time of tears and tribulation that would end in national triumph for the Jewish people."

The dates for those four blood moons were Passover, April 2, 1493; Feast of Tabernacles, September 25, 1493; Passover, March 22, 1494; and Feast of Tabernacles, September 15, 1494. And I'll quote what Hagee said (on page 184) after giving those dates. "The first Blood Moon in the Tetrad appeared on April 2, 1493 - on the first day of Passover after the Jewish events of 1492. [Hagee defines those events on the following pages.] There was a total solar eclipse on September 24, 1493 - one day before the blood moon of the Feast of Tabernacles, September 25, 1493."

I knew that the date for the total solar eclipse of September 24, 1493 had to be wrong, one way, or another. It is impossible for a lunar eclipse and a solar eclipse to be a day apart. When a lunar eclipse takes place the earth is between the sun and the moon, and the moon is full. When a solar eclipse takes place the moon is between the sun and the earth, at a new moon. It takes half of a lunar month (14-15 days) for the moon to go from a full moon to a new moon, or vice versa.

NASA has 5,000 years of data for solar eclipses, as it does for lunar eclipses. The date for the only total solar eclipse in 1493 is April 16. This date was 14 days after the first total lunar eclipse of April 2, 1493. I don't know where Hagee got his date of September 24, 1493. He could have gotten it from Mark Biltz: On page 184 Hagee said, "The Four Blood Moons graphics in the chapter and the rest to

follow were inspired by 'The Feasts of the Lord' DVD set by Mark Biltz of El Shaddai Ministries." There also was a partial solar eclipse October 10, 1493. Anyway, correcting this date for the total solar eclipse of 1493 won't change what Hagee is saying here.

I'll quote a few sentences from Hagee's pages 185-195 to briefly show what he means by "the Jewish events of 1492." "The monarchy took increasingly drastic measures against the Jews and on March 30, 1492...King Ferdinand and Queen Isabella signed a decree ordering the Jews to leave Castile and Aragon by August 1. This was known as the Edict of Expulsion, which banished all Jewish people from Spain who refused to convert to Catholicism" (page 187). "On July 30 of that year, the entire Jewish community that had not been converted or killed - some 200,000 - were expelled from Spain." In an endnote Hagee referred to Joseph Telushkin, "Jewish Literacy: The Most Important Things to Know About the Jewish Religion, Its People, and Its History" (New York: William Morrow, 1991).

10. HAGEE'S CHAPTER 14. "THE FOUR BLOOD MOONS OF 1949-50" (pages 197-207). The Four Blood Moons of 1949-50 "occurred during the birth of the State of Israel, which began in 1948" (page 197). He gave the dates for the total lunar eclipses of 1949-50 as Passover, April 13, 1949; Feast of Tabernacles, October 7, 1949; Passover, April 2, 1950; and the Feast of Tabernacles, September 26, 1950, and he mentioned that a total solar eclipse took place on September 12, 1950.

"What was happening to the Jewish people during this time [the time of the four total lunar eclipses of 1949-50]? It was in 1948 that Israel was once again declared a nation. There is no greater miracle in human history than the miracle of the ingathering of the seed of Abraham. ... (page 198)." "It was Ben-Gurion who delivered Israel's declaration of independence in Tel Aviv on May 14, 1948" (page 204). "The first permanent Israeli government took office on January 25, 1949. ... It was during this process of Israel's rebirth and the establishment of her borders that on Passover 1949 God splattered the heavens with the first Blood Moon of the second Tetrad [of a 500 year period]. ..." (pages 206, 207). The timeanddate.com website shows that the part of the world where the total lunar eclipse on Passover 1949 was visible from the beginning to the end included all of South America and much of North America, including essentially all of United States, excluding Alaska.

11. HAGEE'S CHAPTER 15, "THE FOUR BLOOD MOONS OF 1967-68" (pages 209-221). "The third occurrence of a Tetrad of Blood Moons significant to Jewish history [for a 500 year period]...was in 1967-68. Why was this significant to Jewish history? 1967 was the year the city of Jerusalem was reunited with the Jewish people for the first time in nearly nineteen hundred years" (page 209).

Israel took over the Old City of Jerusalem, which includes the Temple Mount, from Jordan in the Six-Day War.

These four total lunar eclipses took place on Passover, April 24, 1967; Feast of Tabernacles, October 18, 1967; Passover April 13, 1968; and Feast of Tabernacles, October 6, 1968, and there was a total solar eclipse November 2, 1967.

"In total, 21,000 of Israel's enemies were killed during the Six-Day War; Israel lost 779 soldiers. ... God's signature was on the miraculous victory of the Six-Day War. He signaled this historic event with the third series of Four Blood Moons. The trials and tribulation of war finally brought forth triumph for the Jewish people - the unification of their beloved Jerusalem."

12. HAGEE'S CHAPTER 16, "THE FOUR BLOOD MOONS OF 2014-15" (pages 223-246). This is the last chapter of the book. These four total lunar eclipses will take place Passover, April 15, 2014; Feast of Tabernacles, October 8, 2014; Passover, April 4, 2015; and Feast of Tabernacles, September 28, 2015; and there will be a total solar eclipse March 20, 2015.

"What is the prophetic significance of these Four Blood Moons? ... What were the common denominators of 1492, 1949, and 1967? They all centered in significant events related to Israel and the Jewish people, and they occurred on the Feasts of the Lord, but what about the future? ... God Almighty is going to defend Israel Himself, and Israel will prevail over all adversity and adversaries. As we learned in chapter 1, the prophet sends a clear and powerful message to the world and to Israel: [Hagee quoted Joel 2:30, 31 and mentioned Acts 2:19-20.]" (pages 224-226).

In chapter 1 Hagee did not clearly state that the four total lunar eclipses (blood moons) and the total solar eclipse of 2014-15 will fulfill the prophecies of the sun being darkened and the moon turning into blood of Joel 2:30, 31 and Acts 2:19, 20, but the inference is quite strong. On page 44, however, he clearly stated: "The Bible clearly describes both blood moons and a solar eclipse in Joel 2:30-31 and Acts 2:19-20, and Jesus confirms them in Matthew 24:29, saying, 'Immediately after the tribulation of those days the sun will be darkened and the moon will not give its light; and the stars will fall from heaven and the powers of the heavens will be shaken.' " On page 50 he points that that the tetrad of four blood moons that coincide with Passover and the Feast of Tabernacles in 2014-15 is the last such tetrad this century. (For the record, the NASA data shows that a total of 7 other tetrads of total lunar eclipses (blood moons) take place this century: 2003-04; 2032-33; 2043-44; 2050-51; 2061-62; 2072-73; and 2090-91, but none of these tetrads coincide with Passover and Tabernacles.) And Hagee makes it clear that he believes we are living in the last generation before the Lord Jesus returns (see his pages 228, 229, for example).

The following excerpt from this last chapter in Hagee's book, under the heading "Are You Ready?" (pages 244-246) confirms that he is saying that the four blood moons of 2014-15 will fulfill the prophecies of Joel 2:30, 31; Acts 2:19, 20; and Matt. 24:29 about the sun being darkened and the moon being turned to blood (darkened): "The fourth series of Four Blood Moons is coming! They are extremely rare even by scientific standards. God is shouting to us, 'Something big is about to happen!' However, the coming Four Blood Moons of 2014-15 does not mean the Rapture is going to happen during that time. Why? Because the Rapture could happen at any moment [[from Hagee's pre-week rapture point of view]. I don't believe Hagee wants to go on record saying that if the Rapture doesn't take place before the Four Blood Moons of 2014-15, it will necessarily take place in 2014-15, but I'm confident that he thinks that is a very real possibility.]].

What they *are* telling us is that God is getting ready to change the course of human history once again. He is preparing to display the next series of signs in the heavens. What is going to happen?

The question is not about the terminal generation or when Israel's enemies are going to attack next - the question is are *you* ready to meet the Lord? Are your children ready?

Watch and pray! Be prepared, like the five wise virgins who made sure they had extra oil for their lamps (Matthew 25:13 [7-10]). The Church is soon to leave the world. We are seeing signs of the end of this age.

Jesus said, 'When these signs begin to happen, look up and lift up your heads, because your redemption draws near' (Luke 21:28).

We're getting ready to leave here. The King is coming! He is coming with power and great glory, and His reward is with Him (Isaiah 40:10). Are you ready? Are the members of your family ready? It's the greatest question you will answer in this life! ... [And in the last sentence of Hagee's book, he says:] *The coming Four Blood Moons are almost here...are you ready?"*

Although we are living in very exciting times, and things are shaking and apparently ready to do a lot more serious shaking, I'm not sure that the four total lunar eclipses of 2014-15 with the total solar eclipse of 2015 will prove to be very significant. However, I believe it is very important to see that those events in the sun and moon in 2014-15 will not fulfill, or partially fulfill, the prophecies of the darkening of the sun and the moon becoming like blood (or darkening) of Joel 2:20, 31; Acts 2:19, 20; Matt. 24:29; or Rev. 6:12. However, I certainly agree with Hagee that it is imperative for us to get ready (fully ready), and stay ready, for the soon-coming return of the Lord Jesus Christ and the glorification and rapture.

13. A FEW SIGNS OF THE IMMINENT (VERY-SOON) RETURN OF THE LORD JESUS AND THE RAPTURE THAT WILL PROVE TO BE A LOT MORE SIGNIFICANT THAN THE FOUR TOTAL LUNAR ECLIPSES AND THE TOTAL SOLAR ECLIPSE OF 2014-15: We will see the seven-year treaty of Dan. 9:27. (Those who believe the rapture will take place before this seven-year period begins, like Hagee, will have to disagree.) It may not be obvious at first that that particular treaty is the treaty of Dan. 9:27, but subsequent events will confirm that it was that treaty. We will see the three and one-half year ministry of the two prophets/witnesses that will take place throughout the first half of Daniel's 70th week (Rev. 11:1-12), and the temple will be rebuilt then, if it has not been rebuilt already (cf., e.g., Matt. 24:15; 2 Thess. 2:3, 4; and Rev. 11:1, 2). The first six trumpets of the book of Revelation will undoubtedly all sound, and those prophesied events will all take place, during the first half of the seven-year period (Rev. 8:1-9:21). We will see the abomination of desolation followed by the short great tribulation and the sun and moon being darkened that Jesus mentioned in Matt. 24:15, 21, 22, and 29, for example. Then we will see the Lord Jesus coming in the clouds to gather us to Himself in the rapture, with a trumpet, the last trumpet of Rev. 11:15 (cf. Matt. 24:30, 31; 1 Cor. 15:51-53 ["last trumpet"]; and 1 Thess. 4:16, 17). From then on, and forever, we will be reigning (reigning includes judging) with the Lord Jesus (and God the Father).

In Matt. 24:32, 33 (Mark 13:28, 29) Jesus said, "Now learn the parable of the fig tree: when its branch has become tender and puts forth its leaves, you know that summer is near; (33) So, you too, when you see all these things, recognize that He is near, *right* at the door." In that context, those things would very much include the abomination of desolation, the short great tribulation, and the sun and moon being darkened (of Matt. 24:15, 21, 22, and 29) as definite end-time signs of the super-imminent return of the Lord Jesus Christ.

Those who hold the pre-week rapture viewpoint, which includes Hagee (unlike those who hold the mid-week, pre-wrath, and end-of-the-week rapture viewpoints) are forced to say that none of the things (signs) I mentioned in the paragraph before the last one can take place before the rapture.

Those who hold the pre-week rapture viewpoint believe that their view of imminence is a super-strong confirmation of the pre-week rapture. I'll quote a sentence from the article "Perhaps today: The Imminent Coming of Christ" by the pre-week-rapture writer Thomas Ice ([raptureready.com/ featured/ice/tt7](http://raptureready.com/featured/ice/tt7)). "The New Testament teaching that Christ could return and rapture His church at any-moment, without prior signs or warning (i.e., imminency), is such a powerful argument for pretribulationism [which equates with the pre-week rapture] that it is one of the most fiercely attacked doctrines by pre-trib opponents." I don't think of myself attacking that doctrine (or the Christians who teach it), but (although it might sound reasonable in some ways) I believe that many passages of the Bible

(including Matthew chapter 24 and much of the all-important book of Revelation) show that it is wrong.

I'm confident that all the Christians who hold the pre-week rapture viewpoint will have rejected that viewpoint long before the abomination of desolation takes place. I haven't seen any solid evidence for any Christians holding the pre-week rapture before the early 1800s. I sincerely don't mean to show a lack of respect for those Christians (my brethren) who are teaching the pre-week rapture. They are sincere Christians who are committed to God and His Word, and I'm sure that they are making it a top priority to rightly divide God's Word. I have learned a lot from those teachers, and I agree with most of what they say about the rapture taking place early, before the "hour of testing" of Rev. 3:10, for example. We won't be living on the earth during any part of the super-evil reign of Antichrist that will begin in the middle of Daniel's 70th week or after the devil has been cast down to the earth, having great wrath (Rev. 12:12).

I'll quote three sentences from the article "The Doctrine of Imminency: Is It Biblical?" by pre-week-rapture writer Gerald B. Stanton ("When the Trumpet Sounds: Today's Foremost [Pre-Week-Rapture] Authorities Speak Out on End-time Controversies" by Thomas Ice and Timothy Demy [Harvest House Publishers, 1995], page 223). "*No clearly prophesied event* [which would include the seven-year treaty of Dan. 9:27 and the abomination of desolation, for example] *must transpire prior to the rapture, for this might date the time of His coming.* [[His point is that if we could date the time of His coming (by knowing that the seven years has just started, or that the abomination of desolation has just taken place, for example) then His coming wouldn't be a surprise, which it must be according to the pre-week rapture viewpoint.]] If the return of Christ for the church is imminent, then obviously it will be before the coming period of Tribulation [referring to the seven-year period of Dan. 9:27.], with its clearly predicted signs and judgments [like the abomination of desolation]. In theological language, the rapture must be pretribulational."

Pre-week rapture writers often use Matt. 24:36 and the following verses of that chapter (and Matt. 25:13) to try to prove that the return of Christ and the rapture must be a surprise. See the article titled "Imminency" by Todd Strandberg, for example (raptureready.com/rr-imminency). I'll quote most of what I said under Matt. 24:36 in my paper on Matthew chapters 24 and 25 that is on my internet site.

Before I quote most of what I said under Matt. 24:36, I'll quote a sentence from the article by Todd Strandberg that I just mentioned, which demonstrates how important the idea of imminency (which includes the idea that the rapture must take place before any clearly prophesied end-time event like the treaty of Dan. 9:27 or the abomination of desolation) is to the pre-week rapture viewpoint: "No wonder the late John Walvoord called imminency 'the heart of Pretribulationism

[which equates with the pre-week rapture]. " Strandberg listed, and quoted, Matt. 24:36; 24:42-46 KJV; and Matt. 25:13 first in his article, on page 2.

It has always seemed clear to me that most of the verses that some pre-week rapture writers list to support the idea of imminency (which includes, as I mentioned, the idea that the rapture must take place before any clearly prophesied end-time events like the treaty of Dan. 9:27 or the abomination of desolation) don't really offer any substantial support for their viewpoint. I'll list the last 19 of the 22 verses that Strandberg lists on his pages 6 and 7: Rom. 13:11-12; Rom. 16:26; 1 Cor. 1:7; Phil. 3:20; Phil. 4:5; 1 Thess. 1:10; 1 Thess 5:6; 1 Tim. 6:14; Titus 2:13; Heb. 9:28; Heb. 10:24-25; Heb. 10:37; James 5:7-9; 1 Pet. 1:13; 1 Pet. 4:7; Jude 1:21; Rev. 3:11; Rev. 22:7; and Rev. 22:20. I believe that most readers who take the time to read these passages will agree that they really don't offer any substantial support for the idea that no clearly prophesied events like the treaty of Dan. 9:27 or the abomination of desolation can take place before the rapture.

The first verse that Strandberg listed on pages 6 and 7 was Matt. 24:36. His second listing was Matt. 25:1-6 ((these verses are a parable that makes the point that we Christians, all Christians of all generations, must always be ready for Christ's return, even if He returns later than we were expecting, by having sufficient oil, which is symbolic of the work of the Holy Spirit; these verses are discussed in my paper on Matthew chapters 24 and 25)); and his third listing was Mark 13:33-37. These last verses cover much of the same ground as Matt. 24:42-51, which I discuss in my paper on Matthew chapters 24 and 25.

Now I'll quote Matt. 24:36 and then quote most of what I said under this verse in my paper on Matthew chapters 24 and 25:

But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone. [[Cf. Acts 1:6, 7. The dominant idea here is, since no one but the Father knows the time of Christ's return, it is of critical importance for each Christian of each generation to get ready, and to stay ready, for His return. (See Matt. 24:42 with 24:43-51; and 25:13 with 25:1-30.) The truth emphasized here must be held in tension with, and be used to balance out, the teaching of Matt. 24:9-35 that there will be events/signs signaling the nearness of Christ's coming (see 24:32-34). SIGNS, OR NO SIGNS, IT IS MANDATORY FOR ALL CHRISTIANS OF ALL GENERATIONS TO ALWAYS BE FAITHFUL AND READY FOR HIS COMING.

We certainly cannot wait for definite end-time signs to get ready for the return of Christ. From our perspective (BUT NOT FROM THE PERSPECTIVE OF THE CHRISTIANS OF THE FIRST FEW GENERATIONS), we can see that many generations of Christians have lived out their lives, and died, before the definite end-time signs appeared. What if they had waited to see definite end-time signs before they got serious with God to get ready for Christ's coming? For one thing,

we don't know when we are going to die - we can't afford to put off getting ready for Christ's return. Also, to the extent Christians aren't walking close to God, the more they can be deceived and fail to properly respond even when the definite signs do appear. Furthermore, as we'll discuss in the paragraph after next, if Christians are willfully living in sin, they may well find Christ coming for them in judgment, like a thief in the night, before the time of His mid-week return. We have been warned!

It seems clear that at the time of the Olivet discourse (Matthew chapters 24, 25) Christ didn't know the time of His return. He said He didn't in this verse. He clearly had some temporary limitations after His great condescension (in the will of God the Father) to become a man (cf., e.g., Phil. 2:6-8; Luke 2:52; Heb. 2:17, 18; 4:15; and 5:8), though He didn't become just a man - He became the God-man; He didn't cease being deity, God the Son. After His atoning death, He was resurrected AND GLORIFIED (see John 17:5; Acts 2:33; Phil. 2:9-11, for example).

Jesus didn't tell us here in Matt. 24:36 (or in Acts 1:6, 7) that Christians will continue in ignorance regarding the time of His coming until the end - we won't. It seems that we are being given more light all the time. Our being given the book of Revelation (some sixty-five years after the Olivet discourse was given, and some twenty-five to forty years after the Gospel of Matthew was written, assuming that Matthew was written in the late fifties, or in the sixties) was quite significant, and it seems that God is giving us more understanding of the book of Revelation (and of other prophetic passages) in these last days. It is very important for the Christians living on the earth the last few years before Christ returns to understand the details.

Once we see the abomination of desolation, for example, we should know the time of His coming, at least within a few days. I don't believe there is much difference between knowing the exact date of Christ's return and knowing the date within a few days. I don't believe it would be detrimental for Christians truly living for God in the last few years before Christ returns to know the exact date of His coming. (I'm not saying that we necessarily will know the exact date, even after the abomination of desolation is manifested. Sometimes the Bible uses round [approximate] numbers. See the "Discussion on the Time of the Death of the Two Prophets and the Time of Their Resurrection and Rapture" on pages 287, 288 of my book, "The Mid-Week Rapture.") Such Christians wouldn't abuse this information as an opportunity to live in sin for a while, before repenting and getting ready for the day of Christ's return. Surely no true Christian could be that sinfully stupid.

A dominant message that permeates Matt. 24:42-51 (which we'll discuss below [but I'm just including Matt. 24:36 in this paper on the four blood moons] is that if any Christian of any generation starts thinking that he has enough time to go off into sin for a while (LIKE IN MATT. 24:48-51), since Christ isn't coming for a

while, he is making a gigantic mistake. Such a Christian may find Christ coming for him in judgment as a thief in the night, whether at the end of this age (like in Matt. 24:48-51), or earlier. See 1 Thess. 5:2; it is important to note that the apostle Paul doesn't say in this verse that Christ is coming like a thief in the night for those who are ready for His coming (as many wrongly teach); see 1 Thess. 5:3, 4. ((1 Thess 5:1-11 are discussed in my book, "The Mid-Week Rapture" on pages 37-40; and 1 Thess. 5:1-6 are discussed in Article #s 1 and 2 of my "Twenty-Four Articles on the Mid-Week Rapture."))

Christ couldn't come as a thief in the night for those watching for His coming, which includes being faithful to Him and living in His truth (by His grace), nor would He have any reason to come against them in judgment, like a thief in the night. Also see Rev. 3:3; 16:15; and Matt. 24:48-51.

IT IS VERY IMPORTANT FOR US TO SEE THAT THE EXHORTATIONS AND WARNINGS OF MATT. 24:36-25:30 ARE ESPECIALLY NEEDED BY, AND AIMED AT, THOSE WHO LIVE ON THE EARTH IN THE DAYS BEFORE THE DEFINITE END-TIME SIGNS APPEAR. For further discussion on Matt. 24:32-36, see under "Will We Know the Date of His Return" on pages 49-52 of my book, "The Mid-Week Rapture."

May the will of God be fully accomplished through this paper, and His people be edified, very much including John Hagee! In Jesus' name! "Amen. Come Lord Jesus" (Rev. 22:20).

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