

The Rapture As Taught In Revelation

Part Eight

The First Resurrection & Heaven On Earth

Compiled/Formatted By Tom Stephens

(All bible references are from the King James Version of the Bible unless otherwise stated.)

Revelation 20:4-6

4) And I saw thrones, and they sat upon them, and judgment was given to them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5) But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6) Blessed and holy is he that has part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. (Rev. 20:4-6)

Revelation 20:4-6 is the only passage that labels the "believer's resurrection." It is important to understand that just as there are two phases to Christ's second coming—(1) the Rapture of the Church and (2) the Glorious Appearing—so there are three phases to the resurrection of believers: (1) the Church, (2) then seven years later the Old Testament saints, and finally (3) the Tribulation saints. John merges them all together when he says, "*Blessed and holy are those who have part in the first resurrection.*"

Church Age Saints—Phase 1

The saints of the church age will be resurrected in the first phase of the first resurrection, as outlined in 1 Thessalonians 4:13-18. This passage described the Rapture of the Church, when all worthy Christians will be resurrected. This resurrection, according to Paul, will concern only "the dead in Christ" and those "who have fallen asleep in [Jesus]" (we who are alive and remain will be changed unto immortality, not resurrected); and it will be limited to the Church Age. Consisting solely of those who are born-again believers, the Rapture will include no Old Testament saints. "In Christ" is uniformly used in the New Testament as a theological reference to those who have been washed in the precious blood of Jesus into the body of Christ and indicates the saints after the day of Pentecost.

Old Testament Saints—Phase 2

In Daniel 12, immediately after the description of the Tribulation in the preceding chapter, deliverance is promised Israel at the close of the Tribulation."

1) "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. 2) And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt."(Dan.12:1-2)

The suggestion that Israel will be resurrected prior to the Tribulation saints results from a comparison of Revelation 19:7-9 with Psalm 50:1-6. At the marriage supper of the Lamb, non messianic Israel will be in attendance as friends of the Bridegroom. Since the marriage supper will occur just prior to the Glorious Appearing, we may assume that Israel will be resurrected before the Glorious Appearing, while Tribulation saints are raised during or at His Glorious Appearing (Second Coming with His army).

Tribulation Saints—Phase 3

Revelation 6:9-11 presents a picture of the Tribulation saints who have been martyred for the testimony of the Lamb, waiting for the resurrection, "and they were told to wait a little longer, until the number of their fellow servants and brothers ... was completed." This obviously refers to the end of the Tribulation period, at which time, when Christ comes in His glory to set up His millennial kingdom, the Tribulation saints will be resurrected. This accords with our text:

I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years. (Rev. 20:4)

In order to “come to life, the tribulation saints are resurrected; this may take place while the angel is binding Satan, just prior to the millennial kingdom.

The Unbelieving Dead

Who are these who are called "the rest of the dead"? About this there is no question. They are the unbelievers of all ages. Luke 16:19-31 states that after death they exist in Hades. They will be brought out of Hades and judged, then cast alive into the lake of fire, which is the second death. Since these unbelievers are not resurrected to life but to death, a state of separation from God, they are referred to as having part in the "second death." The second resurrection, then, is a resurrection to death. The chart below sharply contrasts the nature of the two resurrections.

The First Resurrection	The Second Resurrection
Involves Witnesses of Jesus (Rev. 20:4)	Those deceived by Satan (Rev. 20:8); and unbelievers (21:8)
Will occur before the Millennium (Rev. 20:4)	Will occur after the Millennium (Rev. 20:11)
“They came to life” (Rev. 20:4)	“The dead” (Rev. 20:12)
Judged (Rev. 20:4)	Judged (Rev. 20:14)
Become Priests & rulers with God & Christ (Rev. 20:6)	Tormented day and night forever (Rev. 14: 10-11)
God’s Sons (Rev. 21:7)	There was found no place for them (Rev. 20:11)
Over them the second death has no power (Rev. 20:6)	Cast into the lake of fire, the 2 nd death (Rev. 20: 14, 15)
Enjoy eternal Life (Matthew 25:46)	Suffer everlasting punishment (Matthew 25:46)
Blessed, happy and holy (Rev. 20:6)	Weeping and gnashing of teeth (Matthew 25:30)

The New Jerusalem—The bride of Christ

One of the seven angels who had the seven bowls full of the seven last plagues came and said to me, "Come, I will show you the bride, the wife of the Lamb." And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God. It shone with the glory of God, and its brilliance was like that of a very precious jewel, like a jasper, clear as crystal. (Rev. 21:9-11)

Inviting John to a high mountain, the angel showed him the Bride, the Lamb's wife. But the Bride is described in verse 10 as that "great [city] ... the holy City, Jerusalem." This does not suggest that the Bride of Christ is a city. Since chapter 19 described the marriage of the Lamb to the Bride, we find that the Bride is not a physical city but the Church. The Holy Spirit here is telling us about that city that the Lord promised His disciples in John 14:2 when He said, "*I am going there to prepare a place for you.*" Now that prepared city is coming to the earth, and its inhabitants are the members of the Bride.

When this city comes to the earth, it will be a people-filled city— people in their resurrected bodies after the Millennium, prepared to dwell with Christ for eternity. That is why this city, which surpasses the splendor of anything we can comprehend, is called the Bride, the Lamb's wife. A city is more than buildings and streets, for these are merely the means of providing for the inhabitants that compose the real city. As we will see, others will be permitted into the city, but the city, which will be the capital of the eternal order of God, is "*the bride, the wife of the Lamb ... the Holy City, Jerusalem.*" Where, at first, she was the church, then after the rapture, she became the elders, **but now** her identity is changed one more time—and that forever—as the bride of the Lamb, for the Lamb will never divorce His own bride!

"*It shone with the glory of God*" (Rev. 21:11). This city is the crowning feature of the creation of God, the unique habitation of the redeemed for eternity. To emphasize the glory of God, the verse pictures a dazzling light "like a jasper, clear as crystal." Certainly it will reflect the glory of God.

The City Foursquare (Rev. 21:12 - 21)

"It had a great, high wall" (Rev. 21:12). The great wall around this city suggests that it will be an exclusive city. It will not be built for protection since no enemies will threaten in the eternal order, but it will stand as a visual reminder that all do not have access to God.

". . . with twelve gates, and with twelve angels at the gates. On the gates were written the names of the twelve tribes of Israel" (Rev. 21:12). Obviously the number twelve takes on great significance in this city. Since the Bible is inspired by God, we can expect, in spite of the various authors and the length of time engaged in its writing, that there will be an unusual, even supernatural continuity in the use of numbers.

Students of Bible numerology point out this thrilling thread of consistency that attests to divine authorship. For example, it is suggested that the number one stands for unity, two for union, three for the Trinity; four is the number of the earth (four directions: east, west, north, south), five the divisional number (five wise and five foolish virgins), six the number of humankind. Everything in the Bible that has to do with humanity seems to be in the realm of six. For instance, "Six days you shall labor" (Ex. 20:9). The height of the average person is about six feet. The Antichrist uses for his number three sixes, called "man's number" (Rev. 13:18).

Seven seems to be the perfect number, or God's number. He instructed Solomon to put seven steps in the throne of the temple. He established the divine calendar on the basis of seven days, and He has described seven millennia of time relating to humankind's activity on earth.

Twelve seems to be the governmental or administrative number. We find multiples of twelve in the administration of God's universe—twenty-four thrones around the altar and the 144,000 Israeli witnesses. Note the many references to "twelve" in this picture of the Holy City that will come down from heaven (21:9-21):

- *Twelve gates.* Twelve entrances will always be open for God's people to have access to the New Jerusalem. Revelation 21:13 indicates there will be three gates on each of the four sides of this gigantic city.
- *Twelve angels.* Again we see the relationship of angels in the eternal order and their work with the human race.
- *The names of the twelve tribes.* These indicate that the children of Israel will have ready access to this splendid heavenly city. Since angels are mentioned, it seems that each of the tribes has its angel, just as each of the churches has its angel (see Rev. 2-3).
- *Twelve foundations.* The foundation walls of the city will be magnificent beyond comprehension. In verses 19-21 they are described as "decorated with every kind of precious stone." Dr. Walvoord described the twelve foundations as follows:

The various foundations are represented as layers built upon each other, each layer extending around all four sides of the city.

Jasper—gold in appearance but like clear glass in substance, namely, glass with a gold cast to it;

Sapphire—a stone similar to a diamond in hardness and blue in color;

Chalcedony—an agate stone from Chalcedon (in Turkey), thought to be sky blue with other colors running through it;

Emerald—introduces a bright green color;

Sardonyx—a red and white stone;

Sardius—refers to a common jewel of reddish color, also found in honey color which is considered less valuable. The Sardius is used with Jasper in Revelation 4:3 in describing the glory of God on the throne;

Chrysolite—a transparent stone, golden in color, according to the ancient writer Pliny, and therefore somewhat different from the modern pale green Chrysolite stone;

Beryl—is sea green;

Tolpaz—is yellow-green and transparent;
Chrysoprasus—introduces another shade of green; *Jacinth*—is a violet color;
Amethyst—is commonly purple. Though the precise colors of these stones in some cases are not certain, the general picture here described by John is one of unmistakably beauty, designed to reflect the glory of God in a spectrum of brilliant color. The light of the city within shining through these various colors in the foundation of the wall topped by the wall itself composed of the crystal-clear Jasper forms a scene of dazzling beauty in keeping with the glory of God and the beauty of His Holiness. The city is undoubtedly far more beautiful to the eye than anything man has ever been able to create, and it reflects not only the infinite wisdom and power of God but also His grace as extended to the objects of His salvation." -

- *The names of the twelve apostles of the Lamb.* The foundation stones of the city contain the names of the apostles, indicating that the Holy City will contain the redeemed by the blood of Christ, who heard the Word through the faithful witnessing of the servants of God in the first century, the apostles. The gates of the city contain the names of the twelve tribes, indicating that they were the vehicles through which the oracles of God were revealed in the Old Testament days, and to whom Messiah came. Both the Old Testament saints and the Church will have access to this city, but each time they enter they will be reminded of their debt to the nation of Israel and to the apostles.

"The twelve gates were twelve pearls" (Rev. 21:21). Every gate will be one pearl, large enough to cover the gateway to this huge city, so they will be larger than people. In addition, the streets of the city will be "pure gold, like transparent glass," indicating that we will walk on gold.

The Holy City of God will be so magnificent that we will literally walk on precious metals that today are used for costly bracelets, necklaces, and rings. The city's foundation will consist of precious stones that today are used for ornaments only and, because of their expense, are small. This presentation, when taken literally, emphasizes the phenomenal omnipotent power of our God.¹

Heaven on Earth

Revelation 22

My option in this final chapter, Revelation 22, is to bring to our memory, possibly the most important things on the heart of Jesus, both warnings and blessings. It contains a final description of the heaven-like earth God has prepared for those who love Him, and a final challenge of the loving Savior who came into this world to die for the sins of the human race. He has not failed on any point. He never will.

The Bible opens and closes with basically the same type of setting. In the first two chapters of Genesis we see God's description of creation and the heaven-like conditions on the earth prepared for humankind. The last two chapters of Revelation describe the eternal heaven that God will reestablish for them. The chapters between contain the great conflict of the ages as men turn their backs on God, and as He seeks to draw them to Himself. In all these books man is consistently presented with the opportunity to worship God freely by faith or reject Him by rebellion of will.

Revelation 22:1-5 contains six descriptions of earth. I recommend the reading of the heavenly city and the new earth described in chapter 21 together with chapter 22. You will find more details to make this utopian state even more wonderful.

Verse 1. "Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb" (Rev. 22:1).

The water of life represents eternal sustenance and divine provision (cf. 22:1; Ps. 36:9; Isa. 55:1; Jer.

¹ Revelation Unveiled. Tim LaHaye; Pg. 360-364; Zondervan Publ. House; Grand Rapids, Mich.; ©1999 by Tim LaHaye

2:13; and John 4:14), which is available free by faith in Christ (22:17).

John appears to be—at the least—surprised at the clarity of the waters which flowed from the throne of God. Is it possible that pollution of waterways was a significant problem then, as it is today? Today we are familiar with muddy and stagnant waters, in our nation, as well as around the world. But there's something more here than meets the eye. Maybe John was really amazed because it seems he could not comprehend this beautiful sight. It was pure; but it was also crystal clear. We talk about our crystal clear “bottled” water every day, but I remember when, in John 4:13,14, Jesus spoke to the Samaritan woman about her soul by using water as a demonstration. He said, “*Whosoever drinketh of this water shall thirst again.*” (He was speaking about the water drawn from the well). He continued, “*But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*”

Later, on the final day of the feast of Tabernacles, Jesus stood and cried out, saying, “*If any man thirst, let him come to Me, and drink.*” I can see in my mind Jesus standing on a huge boulder with tears running down His face and His hands pointing to the sky, because of the rejection of the Jews; and He continued, saying, “*He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified).*”

I think of the many hundreds of biblical manuscripts created in the past two hundred years. I cannot help but feel that, since so many new versions of the Word are in contradiction with the King James version, most have been corrupted to some extent. One thing I have certainly noted is that some new versions have been seriously watered down—when measured against the KJV. Since Jesus Himself is the “Word”, should we not expect *It* to be these *rivers of living waters* instead of a dehydrated water bed? There is something terribly wrong in the Church today—and we need to repair the damage through intercession. Remember that, in the Garden of Eden, Lucifer called God a liar. He is still using the same tactics today.

If we are saved—truly saved—we have tasted of the same water that flows from under the throne of God and His Son. (The Bible mentions similar millennial blessings in Ezek. 47:1-12; Joel 3:18; Zech. 14:8).

Verse 2) “In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.”

Genesis 3:22-24 states:

And the LORD God said, “The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever.” So the LORD God banished him from the Garden of Eden to work the ground from which he had been taken. After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.

This text clarifies that the eating of the *Tree of Life* makes a person live forever. Adam and Eve were forbidden to eat of that tree because they had first taken of the Tree of the Knowledge of Good and Evil, but in the eternal future human beings will be able to eat of it; this testifies of the eternity of our blessed future state. The fruit of this *Tree of Life* will spring forth all year. The trees will produce 12 fruits of different kinds, and will yield these fruits every month of the year. At that time we will not remember conditions on the present earth—famines (droughts), recessions and depressions.

The leaves for the healing of the nations is the fulfillment of the prophecy given in Ezekiel 47:12: “...*and the fruit thereof shall be for meat, and the leaf thereof for medicine.*” I’m not sure about this, but I believe the leaves—our medicine—will be needed during the 1,000 year millennial reign of Christ because humans will still be on the earth during that time; but never again after the millennial reign has passed.

Verse 3) "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him." (Rev. 22:3).

The curse that God placed on the earth as a result of the sin of Adam and Eve in the Garden of Eden will be partially lifted during the Millennium, but completely lifted after that period. The potential of the planet God gave to the human race will be realized for the first time. *And then*, God will place His throne here; all rebellion will have forever ceased.

Verse 4) "And they shall see his face, and his name *shall be* in their foreheads" (Rev. 22:4).

The seal of God in the forehead of a person indicates that he or she is the blood-bought child of God through faith in Jesus Christ. This shows ownership and consecration unto God (3:12; 13:16; Exodus 28:36-38). The superiority of the future status of humanity in relationship to God is seen in the fact that we will actually be able to see God. Today we know that "*no man has ever seen God*" (John 1:18); *but then* we will literally see God.

Verse 5) "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever." (Rev. 22:5).

As expressed in Revelation 21, God Himself, who is light, will be the light of that eternal order, suggesting a consistency of heat and light. Today we are dependent on the sun for light and heat, changing our apparel or place of residence or habits of agriculture in accordance with the cycle of the sun. At that time we will not be limited to external objects, for God Himself will provide a consistent pattern of light that is ideally suited for us.

NOTE: These first five traits bring beauty and warmth into the new order. The description in chapter 21 of the stone city with golden streets, pearl gates, and rock foundations does not suggest the warmth that the water, vegetation, and light described in this chapter convey. So these elements indicate it will be a city furnishing the warmth of natural life that is so advantageous to human beings.

"And they will reign forever and ever" (Rev. 22:5). Just as we rule with Christ for a thousand years, so we will reign with Him forever. That is a certainty: *We will reign with Him forever.*

Christ's Last Message To Mankind

Revelation 22:6-9 takes us back to the early part of this book, when the faithful and true witness told us that He would send His angel to convey His message concerning the things that must come to pass. For the second time John bows before the angel but is forbidden to do so (v. 9), for the consistent pattern in the Word of God is that we worship God only.

Verse 7) "Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book." (Rev. 22:7).

Three times we find this expression in the last verses of this book. Some have been confused about the literal meaning of the expression because it was uttered almost two thousand years ago. It is more accurately translated, "Behold, I come *suddenly*."

Significant details are given in association with each of these three promises of our Lord.

- 1) Verse 7 contains the promise, "*Blessed is he who keeps the words of the prophecy in this book.*" This may be a reference to the Rapture of the Church (see 3:10, 11—biblically connected in that Christ appears to encourage the Church concerning the rapture). "Happy are those" who are sufficiently aware of the prophecy of this book to be ready when that Day arrives.
- 2) "*Behold, I am coming soon! My reward is with me, and I will give to everyone according to what*

he has done" (Rev. 22:12). Added to Christ's promise of his second coming, this verse proclaims a reward by way of judgment, a standard part of the state of believers after the Resurrection. On the basis of this reward we will reign with Christ forever.

- 3) "*Do not seal up the words of the prophecy of this book, because the time is near*" (Rev. 22:10). How different is this command of God to John from what He gave Daniel at the close of his book. There the Lord said to Daniel: "*But you, Daniel, close up and seal the words of the scroll until the time of the end*" (Dan. 12:4). The reason for the difference in the instructions is that one lived after the time of Christ's crucifixion, the other before. In John's day it was possible to see the unfolding of the events prophesied; in Daniel's day they were a long way off.²

Verse 11 "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

Now, go back to 21:6:

"And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely" (Rev. 21:6).

Time is rapidly closing, for God said, "*It is done*". He has now completed His eternal purpose in gathering a holy, devoted people for Himself. John has certified that he has actually seen and heard everything that he wrote in the book. In contrast to Daniel, who was ordered to *seal* up his book of prophecy—since the end was still in the distant future (cf. Dan. 12:4, 9-13)—John is ordered to *not* seal his book (Revelation). The Savior has come, His return imminent, and the time is at hand. Verse 11 is not a command, but rather a statement and a warning. A gradual hardening of the heart becomes fixed and unchangeable over time because of negative attitudes; and the coming of the finality of the last days will prevent any rehabilitation of the heart. *Let the unjust remain so; and let the righteous remain righteous.*

So, in 21:6, the Lord was likely still accepting recipients of His spilt blood unto salvation; but in 22:11, it appears to be too late. And, though *time may have ceased* (Revelation 10:6), the Lord makes plain His desire that *none should perish, but that all come to repentance*, still exists. *When does it become to late?*

Severe Warnings To Detractors Of This Prophecy

Verses 18, 19: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19) And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18-19)

This is one of the most awesome challenges in the Word of God against tampering with Word of God. Far too many today ridicule, detract from, and cast awful remarks on Holy Scripture. This is their day of opportunity, but their judgment will come upon them swiftly in God's good time. It is a fearful thing to disbelieve God, and it is unbelief that causes someone to detract from His Holy Word. Although this is not a reference to Bible-believing commentators of the Word who mistakenly translate some passage and inadvertently minimize it, it does serve as a soul-stirring challenge to those of us who have taken in hand to write and preach on this marvelous book. I can well appreciate the attitude of the late Dr. Joseph A. Seiss, who wrote in his book *The Apocalypse*:

With an honest and ever-prayerful heart, and with these solemn and awful warnings ever before my eyes, I have endeavored to ascertain and indicate in these lectures what our gracious Lord and Master has been so particular to make known and defend. If I have read into this Book anything which he has not put there, or read out of it anything which he has put there, with the profoundest sorrow would I recant, and willingly burn up the books in which such mischievous wickedness is contained. If I have in anything gone beyond the limits of due subjection to what is

² Ibid. Page 371-372.

written, or curtailed in any way the depth and measure of what Jesus by his angel has signified for the learning of the Churches, I need not the condemnation of men to heap upon me the burden of censure which I deserve. If feebleness, or rashness, or overweening confidence in my own understanding has distorted anything, I can only deplore the fault, and pray God to send a man more competent to unfold to us the mighty truths which here stand written. ... If I err, God forgive me! If I am right, God bless my feeble testimony! In either case, God speed His everlasting truth!³

The Lord Jesus' Last Invitation To Mankind

The Spirit and the bride say, "Come!" And let him who hears say, "Come! "Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life. (Rev. 22:17)

The Lord Jesus Christ, ever concerned for the souls of the lost, closes His great revelation to the churches with a challenge for individual people to call on His name. He indicates that there are two who invite us to come to Him: the "Spirit" and the "bride." He will even use "*him who hears.*" God the Holy Spirit will use the printed page as well as those who are just repeating what they have heard but may not even believe what they are saying. He also uses the "bride" to uphold the ministry of the Church of Christ during the entire Church Age to tell others about the Savior. All Christians everywhere should be engaged in saying to their fellow human beings:

"If any man thirst, let him come to Me, and drink." (John 7:38).

Jesus Christ is the water of life.

These closing verses of the Bible make it perfectly clear that salvation to this Church Age is a matter of the will—whoever wishes may come. This implies that whoever wills not to come is lost. This teaching is confirmed throughout the Scriptures.

In contrast to those who reject Christ, we who hear and continue to follow after Jesus Christ are the blessed described in verse 14. Those who have washed their robes in the righteousness of Christ have a right to the Tree of Life and thus are entitled to live forever. He describes their state as "blessed," meaning "happy."

"Blessed *are* they that do His commandments that they may have right to the tree of life, and may enter in through the gates into the city (The New Jerusalem)" (Rev. 22:14)

Every individual wants happiness. The way to eternal happiness is to receive Christ as Lord and Savior, which entitles you to entrance into the Holy City, access to the Tree of Life, and the marvelous blessings of a loving God. If there is any question in your mind as to whether or not you have received the living Christ, I urge you, on the basis of His challenge, to change your will and receive Him as your Lord and Savior today.⁴

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest. 29) Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30) For My yoke is easy, and my burden is light." (Matthew 11:28-30)

³ Seiss, Joseph A. The Apocalypse. Page 318; Grand Rapids: Zondervan, 1957

⁴ Revelation Unveiled. Tim LaHaye, chapters 34, 39, and 40. Provided data that lent valuable substance to the completion of this article.