

The Tribulation, the Great Tribulation & the Wrath of Elohim

What Are They & Where Will the Saints Be During Each Period?

Ya'acov Natan Lawrence

Waters in the Wilderness, A Teaching Ministry of Hoshana Rabbah Messianic Discipleship Resources

WHEN BIBLE TEACHERS RESORT TO HUMAN SPECULATION from a Greco-Western gentile mind set in attempts to interpret end-time biblical prophetic scenarios and do so devoid of an understanding of the Hebraic roots of the Christian faith they will automatically find themselves on shaky ground. Regardless of their theological credentials, popularity in Christian circles, the numbers of books they have sold explaining their position, and the number of media outlets to which they may have access, if they fail to recognize the Hebrew context of Scripture they run the risk of leading many who listen to them astray. To disregard the Hebraic or Jewish context in which the Israelite authors of Scripture wrote, and to either spiritualize it away or to relegate it to past irrelevancy is to disregard one of the fundamental rules of biblical hermeneutics (interpretation) taught to beginning Bible college students everywhere: Context. It is unlikely that one will arrive at the right understanding of Scripture if it is taken out of its cultural, linguistic, religious and Scriptural context.

We will boldly go even one step further. To attempt to understand end-time events without a thorough working and walking-it-out knowledge of YHVH's fall appointed times (*moedim*) or feasts it is likewise doubtful that the prophecy pundit will arrive at proper conclusions as to the order of end-time events (eschatology).

Likely the reason Christian prophecy pundits do not consider the feasts of YHVH when they speculate about end-time events is that they have been programmed to believe the line that "Jesus is the end of the law" and that when he came "he fulfilled the law of Moses" pertaining to the fall *moedim*, meaning that they are irrelevant and passé to modern Believers and have been "done away with."

Sadly Scripture is very clear that these feasts of YHVH are perpetual and forever, that they will be kept by all the inhabitants of the earth during Yeshua's earthly millennial reign, and that Yeshua and the early Believers, including the apostle Paul kept them up through the end of the Book of Acts, and even after many of the Pauline epistles had already been penned.

As noted, many Christian prophecy teachers assume that "Christ having fulfilled the law" (a twisted understanding of Matt. 5:17 and Rom. 10:4) leads to the incorrect conclusion that the fall *moedim* are irrelevant to understanding end-time prophecy. In reality, several simple points will show this logic to be flawed and foolish. The seven feasts of YHVH are the seven steps that outline YHVH's plan of redemption or salvation for man from his initial redemption to his ultimate glorification. The spring feasts of YHVH (Passover, Unleavened Bread, and Pentecost) point to Yeshua's first coming and the salvific work accomplished at that time, while the fall feasts (Trumpets, Atonement, Tabernacles, and the Eighth Day) all point to the events surrounding his second coming and the work he will accomplish at that time culminating in the creation of the New Heaven and New Earth and the descent from heaven of New Jerusalem at the end of the 1000-year Millennium. Obviously, the fall feasts have *not* been fulfilled, for they are yet future events! Has the resurrection of Believers occurred? Have Believers received their glorified bodies? Has Yeshua returned to rule on this earth for 1000 years as King of kings and Lord of lords? Has the devil been cast into the bottomless pit? Has Babylon the Great fallen along with the demise of the Beast and False Prophet?

In light of the books and movies popularizing the "pre-trib rapture" idea, what can be said? Other than enriching the authors financially, Christians who buy in to this notion will be left financially and spiritually poorer as a result. In addition, many are being lulled into a false sense of security as they wait on the spiritual street corner for the rapture bus to take them out of here before the troublous end-time events prophesied in Scripture occur.

A large percentage of evangelical Christians are under the grip of the pre-trib “we’re out of here before times get tough” doctrine. For many, life as a Christian is not much more than going to church on Sunday, living a good moral life and beyond that, many are simply waiting for “Jesus to come and take them home.”

Is this teaching accurate to what the early Believers taught? Does it square with our Hebraic understanding of the end-time events—especially as revealed in the blue print of end-time events Scripture lays out in the fall feasts of YHVH? The answer is an emphatic NO! Not only that, such a doctrine does not take into account the intense persecution and unspeakable horrors that Believers suffer every day in non-Western countries under communist and Moslem regimes. How does the “we’re out of here before the times get tough” doctrine hold consistent in light of these facts?

Interestingly, the concept of the pre-trib rapture originated circa 1830. Despite the best efforts of Christian pre-trib rapture apologists to prove otherwise (from the writings of the early Church fathers and through linking the concept of the imminent return of Yeshua to the pre-trib rapture notion), there is no historical evidence to prove the apostles ever taught such a concept.

To properly understand the subject we must examine what Scripture says and how it defines several terms. We must understand, with regard to end-time events, how Scripture uses three terms that are *not* synonymous. They are *tribulation*, *great tribulation* and *wrath*.

Let’s define these terms.

Wrath of Elohim

Two words are used to define *wrath* in the Renewed Covenant (NT) Scriptures. They are *thumos* and *orgay*, which are used synonymously and interchangeably.

- ☞ **Orge** (pronounced or-gay, *Strong’s G3709*) means *wrath, anger, fierceness, vengeance, indignation, anger exhibited in punishment or used in punishment.*
- ☞ **Thumos** (*Strong’s G2372*) means *wrath, fierceness, indignation, passion, anger, anger forthwith boiling up and soon subsiding again, glow, ardor, the wine of passion, inflaming wine which either drives the drinker mad or kills him with its strength.*

Here are many of the Scriptures where this term is used. Please especially note the Scriptures preceded by the blue dot (•) since they are key to understanding the concept of Elohim’s wrath.

- ☞ **Matthew 3:7**, But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the **wrath/orgay to come?**
- ☞ **•Luke 21:23**, But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and **wrath/orgay upon this people.** (Note that in the Olivet Discourse here Yeshua prophesies the destruction of Jerusalem in AD 70. The wrath of Elohim upon Jerusalem for rejecting Messiah will be a type of the wrath to come upon the earth in at the end of age because the inhabitants have rejected him.)
- ☞ **John 3:36**, He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the **wrath/orgay of Elohim** abideth on him.
- ☞ **Romans 1:18**, For the **wrath/orgay of Elohim** is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.
- ☞ **Romans 2:5**, But after thy hardness and impenitent heart treasurest up unto thyself **wrath/orgay** against the **day of wrath/orgay** and revelation of the righteous judgment of Elohim.
- ☞ **Romans 2:8**, But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and **wrath/orgay.**
- ☞ **Romans 5:9**, Much more then, being now justified by his blood, we shall be saved from **wrath/orgay** through him.
- ☞ **Ephesians 5:6**, Let no man deceive you with vain words: for because of these things cometh the **wrath/orgay of Elohim** upon the children of disobedience.
- ☞ **Colossians 3:6**, For which things’ sake the **wrath/orgay of Elohim** cometh on the children of disobedience:

- ☞ **1 Thessalonians 1:10**, And to wait for his Son from heaven, whom he raised from the dead, even Yeshua, which delivered us from the **wrath/orgay to come**.
- ☞ **1 Thessalonians 5:9**, For Elohim hath not appointed us to **wrath/orgay**, but to obtain salvation by our Master Yeshua Messiah ...
- ☞ **•Hebrews 3:11**, So I swear in my **wrath/orgay**, They shall not enter into my rest.
- ☞ **•Hebrews 4:3**, “For we which have believed do enter into rest, as he said, As I have sworn in my **wrath/orgay**, if they shall enter into my rest: although the works were finished from the foundation of the world.” Note that YHVH judged the older, faithless generation of Israelites in his wrath and it was a judgment unto death.
- ☞ **Revelation 11:18**, And the nations were angry, and thy **wrath/orgay** is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the Saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.
- ☞ **Revelation 14:10**, The same shall drink of the wine of the **wrath/thumos of Elohim**, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:
- ☞ **Revelation 14:19**, And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the **wrath/thumos of Elohim**.
- ☞ **Revelation 15:1**, And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the **wrath/thumos of Elohim**.
- ☞ **Revelation 15:7**, And one of the four beasts gave unto the seven angels seven golden vials full of the **wrath/thumos of Elohim**, who liveth for ever and ever.
- ☞ **Revelation 16:1**, And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the **wrath/thumos of Elohim** upon the earth.
- ☞ **Revelation 16:19**, And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before Elohim, to give unto her the cup of the wine of the fierceness of his **wrath/orgay**.
- ☞ **Revelation 19:15**, And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and **wrath/orgay of Almighty Elohim**.

Tribulation

The Greek word in the Renewed Covenant Scriptures for *tribulation* is *thlipsis* defined below.

Thlipsis (*Strong's G2347*) means *tribulation, affliction, trouble, anguish, persecution, pressing together, pressure*.

Here are many of the Scriptures where this term is used. Please especially note the Scriptures preceded by the blue dot (•) since they are key to understanding the concept of tribulation. All the bolded words are the word *thlipsis* in the Greek.

- ☞ **Matthew 13:21**, Yet hath he not root in himself, but dureth for a while: for when **tribulation** or persecution ariseth because of the word, by and by he is offended.
- ☞ **Matthew 24:9**, Then shall they deliver you up to be **afflicted**, and shall kill you: and ye shall be hated of all nations for my name's sake.
- ☞ **Matthew 24:2**, For then shall be **great tribulation**, such as was not since the beginning of the world to this time, no, nor ever shall be. (Please note that Yeshua describes “Tribulation” [Matt. 24:4ff] and then after that “The Great Tribulation.”)
- ☞ **Matthew 24:29**, Immediately after the **tribulation** of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

- ☞ **Mark 4:17**, And have no root in themselves, and so endure but for a time: afterward, when **affliction** or persecution ariseth for the word's sake, immediately they are offended.
- ☞ **Mark 13:19**, For in those days shall be **affliction**, such as was not from the beginning of the creation which Elohim created unto this time, neither shall be.
- ☞ **Mark 13:24**, But in those days, after that **tribulation**, the sun shall be darkened, and the moon shall not give her light ...
- ☞ **John 16:33**, These things I have spoken unto you, that in me ye might have peace. In the world ye shall have **tribulation**: but be of good cheer; I have overcome the world.
- ☞ **Acts 11:19**, Now they which were scattered abroad upon the **persecution** that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.
- ☞ **Acts 14:22**, Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much **tribulation** enter into the kingdom of Elohim.
- ☞ **Romans 5:3**, And not only so, but we glory in tribulations also: knowing that **tribulation** worketh patience.
- ☞ **Romans 5:3, 8:35**, Who shall separate us from the love of Messiah? shall **tribulation**, or distress, or persecution, or famine, or nakedness, or peril, or sword?
- ☞ **Romans 5:3, 12:12**, Rejoicing in hope; patient in **tribulation**; continuing instant in prayer.
- ☞ **2 Corinthians 1:4**, Who comforteth us in all our **tribulation**, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of Elohim.
- ☞ **2 Corinthians 7:4**, Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our **tribulation**.
- ☞ **1 Thessalonians 1:6**, And ye became followers of us, and of the Lord, having received the word in much **affliction**, with joy of the Set Apart Spirit.
- ☞ **Revelation 1:9**, I John, who also am your brother, and companion in **tribulation**, and in the kingdom and patience of Yeshua Messiah, was in the isle that is called Patmos, for the word of Elohim, and for the testimony of Yeshua Messiah.
- ☞ **Revelation 2:9**, I know thy works, and **tribulation**, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.
- ☞ **Revelation 2:10**, Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have **tribulation** ten days: be thou faithful unto death, and I will give thee a crown of life.
- ☞ **Revelation 2:22**, Behold, I will cast her into a bed, and them that commit adultery with her into **great tribulation**, except they repent of their deeds.
- ☞ **•Revelation 7:14**, And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of **great tribulation**, and have washed their robes, and made them white in the blood of the Lamb."These are the Saints that come out of the Great Tribulation.

Let's analyze several key Scripture passages where these terms are used.

Romans 2:5 Day of Wrath (*orgay*)

What is Elohim's Day of Wrath? It is the time period at the end of the age after the Tribulation Period when Elohim will judge the unrepentant wicked. Scripture reveals to us that the Yeshua has delivered the Saints from the wrath to come (1 Thes. 1:10) and that YHVH has not appointed Believers to wrath (1 Thes. 5:9).

The term *wrath of Elohim* as announced from the lips of Elohim's heavenly angelic messengers is first mentioned in the book of Revelation in verse 18 of chapter 11. This occurs after the Seven Seals and Seven Trumpets of Revelation 6-11. Scripture does not characterize this time period as the "Wrath of Elohim." However, the Bowl Judgments (the Seven Last Plagues) that follow are referred to as the "Wrath of Elohim" (Rev. 11:18; 14:10,19; 15:1,7; 16:1,19).

Scripture indicates that the Saints will be delivered from this great and terrible day of Elohim's vengeance, which occurs after the Tribulation Period (Matt. 24:29-31,40; Rev. 11:18; 12:10). In Hebraic thought, this occurs during the ten-day period between the fall *moedim* (appointed times) of Yom Teruah (the Day of the Awakening Blast and Yom Kippur (Day of Atonement), just prior to the Second Coming of Yeshua. The Saints have already been "harvested" to their heavenly rewards (Rev. 11:18; 12:10; 14:4-5), and it is now time for YHVH to "harvest" the wicked to their reward (Rev. 14:15-20).

The Wrath of Elohim period is also the day of judgment upon Babylon the Great (Rev. 18:23; 19:2). The ten days between these two fall *moedim* mark the time of Elohim's divine justice upon men when the righteous will receive their rewards and the wicked theirs.

Romans 2:9 Tribulation (*thlipsis*)

This word means *a pressing pressure, distress, affliction, persecution*. Elsewhere Paul indicates that all—Believers included—will pass through the purifying fires of refinement:

For other foundation can no man lay than that is laid, which is Yeshua the Messiah. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. (1 Cor. 3:11-15)

This is a message that is seldom taught by Christian evangelists when entreating prospective converts to become Christians.

The message that is more likely to issue forth from those who preach a watered-down version of the Gospel is: "Yeshua loves you and has a wonderful plan for your life" or, "Come to Yeshua and you'll live happily ever after." Yet Yeshua instructs his disciples that all who follow him will often find themselves at odds with family and friends (Matt. 10:35-36), that one must pick up one's cross and lose one's life (verses 35-36), that one will be excommunicated from synagogues (or churches), and be killed by misguided religious zealots (John 16:2). Paul says in, 2 Timothy 3:12 that, "[A]ll that will live godly in Messiah Yeshua shall suffer persecution," and in Acts 14:22 Luke says, "that we must through much tribulation [*thlipsis*] enter into the kingdom of Elohim."

The fires of persecution and tribulation help us that we "may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto [Yeshua's] death" (Phil. 3:10), and Paul goes on to say, "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with [Yeshua]: if we deny him, he also will deny us" (2 Tim. 2:11).

The fact is, fire refines or consumes, depending on the nature of the substance it is burning. Are our lives wood, hay and stubble to be consumed by the inevitable fires of life, or are we gold, silver and precious stone which will only be refined and made purer by the same fire?

Romans 1:18, *Wrath/Orgay of Elohim*

There comes a time in Elohim's economy when man's wickedness becomes so great, man's heart so unrepentant, his conscience so seared and his mind so reprobate that he is beyond help. These are the workers of iniquity to which David refers in Psalm 5:5 that Elohim hates utterly and violently. YHVH is so righteous and set-apart and such individuals are so odious and abominable in his eyes that as the Just Judge of the universe he is left with no choice but to bring his judgment of wrath against them.

Again, the word *wrath* here is the Greek word *orgay* and means *anger, vengeance, indignation, anger exhibited in punishment*. It is the *wrath* of Elohim's judgment to which the Saints are not appointed (1 Thes. 5:9), but which will come upon those unsaved, wicked and rebellious inhabitants of the earth after the Great Tribulation (Matt. 24:29). It is referred to in the book of Revelation as the Wrath of Elohim (11:18; 16:9; 19:15) and follows the Tribulation Period characterized by the Seven Seals and the Seven Trumpets of Revelation 6, 8, 9 and 11. This is a judgment unto death (Rev. 14:14-20) similar to the judgment of Noah's flood and that of Sodom and Gomorrah.

The Great Tribulation Is Different Than General Tribulation Experienced By Saints Over the Past 2000 Years

Now let's analyze the meaning of the following term, *great tribulation* (*mega thlipsis*), which is used only three times in the Renewed Covenant Scriptures.

- ☞ **Matthew 24:21**, For then shall be **great tribulation**, such as was not since the beginning of the world to this time, no, nor ever shall be.
- ☞ **Revelation 2:22**, Behold, I will cast her into a bed, and them that commit adultery with her into **great tribulation**, except they repent of their deeds.
- ☞ **Revelation 7:14**, And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of **great tribulation**, and have washed their robes, and made them white in the blood of the Lamb.

The Book Revelation Events Are Chronological, Not Contemporaneous

We interpret the major events foretold in the Book Revelation to be listed in chronological order. Many Bible teachers do not. This does not preclude the fact that Revelation contains prophetic flashbacks and parentheticals, as well as vignettes containing broad historical and prophetic overviews. By analyzing the grammar of the Book of Revelation we see that certain events (such as the Tribulation and Wrath of Elohim judgments) are chronological in nature in that certain events come before or after others:

- ☞ past tense meaning they preceded something occurring afterwards:
 - “one woe is past” (Rev. 9:12) or “the second woe is past (11:14)
- ☞ future tense in that they follow other events, or are yet to come. We see this by the usage of such phrases as:
 - “come ... hereafter” (e.g., Rev. 9:12);
 - “I will shew thee things which must be hereafter” (Rev. 4:1)
 - “the time is come” (Rev. 14:15)
 - “the other is not yet come” (Rev. 17:10);
 - “shall ... come” (Rev. 18:8)
 - “after this” (Rev. 4:1; 7:9)
 - “after these things” (Rev. 7:1; 18:1; 19:1)
 - “after that” (Rev. 15:5; 20:3);
 - “after the tribulation” (Matt. 24:29; Mark 13:24)
 - “cometh quickly” (Rev. 11:14)
 - “which are yet to sound” (Rev. 8:13)

This should help to show that many, if not most, of the events in Revelation, such as the Tribulation, Great Tribulation and Wrath of Elohim follow one after another.

The Saints Are On Earth During the Great Tribulation

It is very probable that the conditions described in the first four of the seven seals, commonly referred to as the Four Horsemen of the Apocalypse, exist on earth today. Below are some suggestions as to what each horse may represent. If these interpretations are correct, then indeed, the Saints are on earth at this time, for these conditions currently exist, and indeed these conditions may be precursors to the Great Tribulation Period, which is yet to come.

The Seven Seals (Rev. 6:1-8:5)

The first four seals are the four horses.

1. The White Horse: The Great Whore, Mother of Harlots, the Vatican, the ultimate spirit of Antimes-

- siah (the one masquerading as Messiah as “Christ’s Vicar on Earth”).
2. The Red Horse: World Communism/Marxism/Socialism. Political and economic Antimesiah.
 3. Black Horse: Economic Bondage, inflation, the world banking system.
 4. Pale Horse: the Arab (Islam) stallion. Death and hell: All*h. Islam covers one-fourth of the earth.

Please note that during the first six of the Seven Seals the Saints are on earth. Revelation 7:3–8 shows us that after the sixth of the Seven Seals the “servants of our Elohim” are on earth and are sealed by an angel of Elohim in their foreheads, presumably to protect them from being hurt by the remaining plagues (cp. Ezek. 9:4,6). This is the 144,000 (12 times 12,000) and may be referring to the number of the Saints who will be spared from the succeeding tribulation judgments as were the Children of Israel in the Land of Goshen. It is doubtful that this number is literal, but is probably figurative representing a fullness of the 12 tribes of Israel who are children (or seed) of Abraham through Yeshua (Rom. 4:16; 9:8,11; Gal. 3:14). They are born from above Israelites and Paul calls them the “one new man” (Read Eph. 2:11–19). After all, the Renewed Covenant Scriptures make no distinction between Jewish Believers (Saints) and non-Jewish or Gentile Believers (Saints) as Christian dispensational theology erroneously teaches. There is neither Jew nor Gentile, but one new man in Messiah called the Body of Messiah or the Saints of Elohim.

Additionally during this period, many will be saved out of this tribulation (the Great and Innumerable Multitude, Rev. 7:9).

The Saints Are On Earth During the Seven Trumpets

Additionally during the Seven Trumpets (Rev. 8:6–11:14) we see in Revelation 9:4 that the Saints of Elohim are still on the earth during this time, for they have the seal of Elohim in their foreheads and will not be hurt (*hurt* is Strong’s G91 meaning *wronged, suffer wrong, injured, harmed, damaged*). Evidently, some measure of divine protection will be given to the Saints during this period, which is probably the Great Tribulation.

After the Seventh Trumpet sounds announcing the coming of Messiah Yeshua and the coming of the Wrath of Elohim period the Saints are still on the earth.

The Two Witnesses

During the time the Two Witnesses will be ministering in Jerusalem (Rev. 11:1–13) we see that there will be a remnant of Believers living in that city (Rev. 11:13). This appears to be just prior to the catching away (“rapture”) when the Saints will meet Yeshua in the air (Rev. 11:18).

The Seven Last Plagues (Vial/Bowl Judgments)

From the time period of the Seven Last Plagues (Rev. 15 and 16), which occurs after the Seven Trumpets, there is no mention of the Saints being on earth. Scripture is silent about them. Why? Because they have already been rewarded (resurrected/glorified, Rev. 11:18; 12:10) or harvested (Rev. 14:1–5) just prior to the harvest of the wicked during the Wrath of Elohim when the blood of the wicked will flow up to the horses’ bridles (Rev. 14:14–20).

The Fall Feast Days Are YHVH’s Blueprint of End-Time Events

Let’s quickly review YHVH’s fall festivals to understand the prophetic end-time significance. By understanding this we will see that Scripture lays out a definite chronology of end-time events.

The Day of Trumpets or (literally) the Day of the Awakening Blast (Yom Teruah or commonly, but incorrectly called *Rosh Hoshana*)

This is the fourth festival of YHVH Elohim and hence the fourth step in his plan of salvation. Yom Teruah occurs in the late summer or early fall season of the year. The spring *moedim* all relate to the work Yeshua accomplished on the earth at his first coming while the fall *moedim* (of which Yom Teruah is the first) picture the work he will do on earth prior to and after his second coming.

It appears that this day pictures the culmination of the Great Tribulation period just prior to the return of Yeshua the Messiah. After this tribulation period (the Great Tribulation?), which terminates with the blowing of the Seventh Trumpet (in Hebraic thought called *the Last Trumpet*), the resurrection of the righteous dead and the

catching away of the righteous living occurs (Rev. 11:14–18 and 12:10 with Matt. 24:29–31). This occurs before the Wrath of Elohim (the Bowl Judgments of Rev. 15–16). This festival also pictures the time when Messiah is calling his bride, born-again Believers who love him and are obedient to his commandments (John 14:15) and who will be rewarded in his kingdom with the highest position of honor (Matt. 5:19), to ready themselves spiritually for the return of Yeshua, the Bridegroom. The call will go forth for her to come out of the world, to fill her lamp with the oil of the Spirit of Elohim (*Ruach HaKodesh*) and to put on robes of righteousness (which are the righteous deeds of Torah-obedience, Rev. 17:8) in preparation for the marriage supper of the Lamb.

During the ten-day period between Yom Teruah and Yom Kippur the Wrath of Elohim is poured out upon the earth.

The Day of Atonement (Yom Kippur)

This fifth of the seven festivals of YHVH occurs ten days after the Day of Trumpets (Yom Teruah). This day pictures when the age of man's 6000 years upon earth to live in sin and rebellion against YHVH will come to a completion. YHVH's period of grace upon man will terminate. He will no longer ignore sin in the hopes that men will repent of their sinful ways and turn to him. All whose names were written in the Lamb's Book of Life will have been removed from this earth as YHVH pours out his final judgment (called the Wrath of Elohim and which is different than the Great Tribulation that occurred just prior to this) upon the wicked and godless rebels left upon the earth. This period will culminate with the Battle of Armageddon at which time Yeshua the Messiah will return to earth as the Conquering King to defeat his enemies, marry his bride—the righteous Saints—and rule the earth with a rod of iron for 1000 years. At this time Satan will be bound and cast into the bottomless pit.

The Feast of Tabernacles or Booths (*Sukkot* or *Sucloth*)

This festival represents the time period when the harvest of souls is completed (therefore, it is a harvest festival occurring at the beginning of the fall season when the agricultural harvest of the fruit of the earth is completed, as well) and a great feast occurs called the Marriage Supper of the Lamb. King Yeshua will have put down all of his enemies (Babylon the Great, the Beast, the False Prophet, the Antichrist, Satan and all else who opposed YHVH Elohim). This festival is a time of great rejoicing and merriment and is often referred to simply as “the Feast.” YHVH commanded his people to celebrate it for seven days. It is a picture of the 1000-year reign of King Yeshua on earth (called the Messianic Age or Millennium) from his headquarters in Jerusalem. This will be literally a time of paradise on earth.

A Closer Look At Matthew 24

The twenty-fourth chapter of Matthew is a blueprint which discusses, in chronological order, the Tribulation Period, the Great Tribulation (which is different than the Tribulation Period) and the resurrection (“rapture” or “catching away”) of the Saints to meet Yeshua in the air *after* the Great Tribulation. The chronology of these events is apparent. Let's analyze this in some detail.

In Matthew 24:3 the disciples ask Yeshua three questions. He then answers these questions one-by-one in order. These questions are in the context of verse two where Yeshua is prophesying about the destruction of the Temple and its buildings.

Question one is: “Tell us when shall these things be?” (That is, the destruction of the Temple.) Question two: “What shall be the sign of your coming ...” Question three: “... and of the end of the age?”

Yeshua then proceeds to answer the questions one-by-one. The first question asked is this: when shall these things be? From verses 4–20 he gives an overview of the last days (plural) starting with the era surrounding the destruction of the Temple in A.D. 70 until the present era. Prophetically there are two days (plural), or 2,000 years between the death of Messiah and the second coming and the entire time has been one of intense persecution and *tribulation* of Believers starting with the death of Stephen in Acts 7. The Tribulation has been going on for nearly two thousand years! It is estimated that in recent decades nearly 50,000 Believers are currently being martyred each year around the world in various communist, Moslem and Hindu countries as, well as in totalitarian regimes or in tribal conflicts of one sort or another¹. Yeshua gives an overall perspective of that 2000-year period explaining the conditions that will prevail on earth for his people, and he gives some general warnings and some prophecies

¹ Voice of the Martyrs Magazine, <http://www.persecution.com/>

as to what will happen. For example, Yeshua states that “the Gospel will be preached in all the world,” which had not fully happened until the past century. It is doubtful that Yeshua’s prophecy concerning the abomination of desolation being placed in the Temple (verse 15) has occurred yet. This will probably occur after the third Temple is built in Jerusalem just prior to the beginning of the Great Tribulation mentioned in verse 21. Based on a literal (*pashat*) interpretation of the prophecies found in 2 Thessalonians 2:4 and Revelation 11:1, it appears that there will be a third Temple standing in Jerusalem at the return of Yeshua.

The second question the disciples ask Yeshua is, “What shall be the sign of your coming?” This Yeshua answers from verses 21 through 28. Yeshua refers to this time period as the Great Tribulation (Greek: *Megathlipsis*) Period (verse 21). That the Saints will also go through this period is clearly stated in Revelation 2:22 and 7:14. It is not until “immediately *after* the tribulation” that Yeshua makes any mention of the Saints being “caught away” (or raptured, Matt. 24:29). The tribulation is past and the events Yeshua describes next point to the Day of the Awakening Blast/Blowing of Trumpets (or Yom Teruah).

Verse 30 of Matthew 24 talks about the sign of the son of man appearing in heaven. This appears to be referring to unique astronomical occurrences including a possible eclipse and a new moon (*rosh chodesh*), which corresponds with the Day of the Awakening Blast/Blowing of Trumpets (Yom Teruah) as that is the only biblical *moedim* which occurs on the actual day of the new moon’s appearance on the first day of the seventh month of the biblical calendar.

Verse 31 shows that the angels, at the sound of the great trumpet (another reference to the Day of the Awakening Blast/Blowing of Trumpets), will gather the elect from the four corners of the earth who were scattered like lost sheep.

Verse 40 shows the fulfillment of the Day of the Awakening Blast/Blowing of Trumpets. We learn from the Mishnaic record (see *Mishnah Tractate Rosh Hashanah*) that in ancient Israel when two witnesses had sighted the new moon (*rosh chodesh*) at the beginning of the month and the high priest was notified, a signal went out from the Temple and across the land that the new moon had been sighted and the Day of the Awakening Blast/Blowing of Trumpets had officially begun. Inhabitants in the land were busy gathering in the harvest, while aware and watching that the evening could begin the celebration of the Day of the Awakening Blast/Blowing of Trumpets. Because of the difficulties often associated with sighting the monthly new moon no one can ever really know for sure the exact timing (the day or the hour) of its sighting until it was actually sighted. One can know the season and the approximate time period when it will happen, though. That is why Yeshua said, “No man knows the day or hour of my coming,” but he didn’t say we wouldn’t know the season. We can know the season, for verses 32–39 indicates that. Paul also says in 1 Thessalonians 5:1–5,

But of the times and the seasons, brethren, you have no need that I write unto you. For yourselves know perfectly that the day of the Master so comes as a thief in the night. For when they shall say, “Peace and safety”; then sudden destruction comes upon them, as travail upon a woman with child; and they shall not escape. But you, brethren, are not in darkness, that that day should overtake you as a thief. You are all the children of light, and the children of the day. We are not of the night, nor of darkness.

As when the signal went out from the high priest to the inhabitants of the land of Israel signaling the beginning of the Day of the Awakening Blast/Blowing of Trumpets, when this appointed time is actually fulfilled, the heavenly shofar will sound, the righteous dead will rise, and we will be lifted heavenward to meet Yeshua in the air and will subsequently be delivered from the forthcoming Wrath of Elohim, which is about to be poured out upon this earth (since Scripture is clear that the Saints *will not* experience YHVH’s wrath [1 Thes. 1:10; 5:9]). The Saints will be forevermore in glorious company with Yeshua their Messiah (1 Cor. 15:51–54).

Now let us look at the Book of Revelation to compare this with what Yeshua reveals about the Tribulation in Matthew 24. Revelation, for the most part, goes in chronological order and coincides with Matthew 24. First the Seven Seals occur (Rev. 6:1–8:5) and then the Seven Trumpets sound (Rev. 8:6–11:19). It is open to debate as to whether any of these events have occurred. Whatever the case, Yeshua speaks of two parts of the Tribulation Period: the general Tribulation which has been occurring since the first century and the Great Tribulation (an intensified period of tribulation to befall the earth) that occurs just prior to Yeshua’s return.

The exact timing of the Tribulation events has not been revealed to this author, but one thing is certain: the Tribulation Period *is not* the Wrath of Elohim. Some may ask, “What about Revelation 6:16, where it seems to imply

that the Wrath of Elohim is occurring at the end of the Sixth Seal?” To the casual student of Scripture this may seem to be the case, but if one reads carefully what is really being said here in its context starting in verse 15, one will see that this declaration is being made *by men* whose perception it is that the events associated with the Seven Seals is the Wrath of Elohim. It is the perception of kings and great men, etc., who are going through the Tribulation that this is the Wrath of Elohim. This is what *they* (godless and heathens) are saying. It is not a pronouncement of Elohim or any of his heavenly messengers. Scripture does not refer to any period as the Wrath of Elohim *until* the Saints of Elohim are removed from the picture. This occurs *after* the sounding of the last trumpet in Revelation 11:15, where the seventh angel, blowing the seventh trumpet (shofar) announces the coming of the King of kings and the Master of masters. Then in verse 18 it is recorded that the twenty-four elders in heaven declare that the nations were angry and “your [Elohim’s] wrath is come” and the time of the dead that they should be judged that you should give reward unto your servants the prophets and to the Saints and them that fear your name.”

The Ten Days of Awe (the Time Between Day of the Awakening Blast/Blowing of Trumpets and Day of Atonement)

According to the *Talmud* (rabbinical Jewish Oral Law) the Day of the Awakening Blast/Blowing of Trumpets (*Yom Teruah*) begins the time period of YHVH’s end-times judgment of men. The heavenly books are opened which record men’s deeds, both good and bad. Scripture speaks of several books (Dan. 7:10; Rev. 20:12) in which are recorded the deeds of men. One of those books is the well-known Book of Life or the Lamb’s Book of Life (Rev. 13:8; 21:17). It is also supposed that there is a Book of the Dead and a Book of the Intermediates. During this time period the righteous are sealed and are granted eternal life in the world to come (*Olam Haba*), while the fate of the wicked is also sealed—eternal death (in the Lake of Fire)—in the world to come. The intermediates (those who are neither wholly righteous nor wicked, and whose eternal fate is yet to be sealed in the heavenly courts) will have until the end of the Wrath of Elohim period to choose either the path of righteousness leading to eternal life or wickedness leading to eternal death. Peter also speaks of three categories of people: the righteous, the ungodly and sinners (1 Pet. 4:18). These seem to fit the three classes of humans delineated in Jewish thought.

What happens to the people in each of these three categories during the Tribulation Period? The author does not have all the answers to this question, but we will share what we understand to this point. Yeshua says in Matthew 24:29 that the resurrection of the righteous (or rapture) occurs *after* the Tribulation at the sound of the shofar (“trumpet”) blast or, according to Paul, at the sound of the last shofar blast (1 Cor. 15:51–53). This corresponds to the seventh shofar blast that sounds on the Day of the Awakening Blast/Blowing of Trumpets (*Yom Teruah*) announcing the arrival of the seventh new moon (*rosh chodesh*) of the year on the first day of the seventh month of the biblical or Hebrew calendar. This day is *Yom Teruah* (the Day of Blowing of Trumpets or more literally, the Day of the Awakening Blast). The blast of the Last Shofar in Jewish thought is to be distinguished from three other shofar blasts, each which occurs on various biblical appointed times throughout the year: the First Shofar blast occurs on *Shavuot* (Feast of Weeks, Pentecost), the Last Shofar blast occurs on the Day of the Awakening Blast/Blowing of Trumpets (*Yom Teruah*) while the Final or Great Shofar blast occurs on the Day of Atonement (*Yom Kippur*) announcing the Jubilee.

Scripture indicates that the resurrection of the righteous occurs at the time of the Last Shofar. This scenario fits perfectly with the chronology of the Book of Revelation where we find recorded the events surrounding the Tribulation Period (i.e., the Seven Seals and Seven Trumpets [Rev. 5–11]). *At the end* of the Seven Trumpets (*shofarot*) or Tribulation Period, at the sounding of the Last Shofar, occurs the “rapture” of the righteous. This is the event where the righteous dead along with the righteous living are caught up to meet Yeshua in the air. (Rev. 11:15–18). This is the time that mortality puts on immortality (1 Cor. 15:53). While the angel sounding the seventh shofar is announcing the return of Yeshua and the rewards of the righteous he is simultaneously announcing the coming of the Wrath of Elohim period (verse 18)—a term which no heavenly messenger has yet applied to any of the events on earth to this point (this statement is made with Rev. 6:16 in view, which is addressed above). Hereafter the Seven Bowl judgments (or Seven Last Plagues) are poured out upon the earth (Rev. 15–16) and are referred to in several places as the Wrath of Elohim.

Again, let us not forget that Scripture linguistically delineates between the words *tribulation* (which is the Greek word *thlipsis*) and *wrath* (*orgay* and *thumos*). These two categories of words have very different meanings and applications. The Wrath of Elohim *is not* called the Tribulation and vice versa. The righteous are *not* appointed to wrath (1 Thes. 1:10; 5:9) and therefore will *not* go through the Wrath of Elohim Period based on the Word of

Elohim. There is no indication from Scripture that the righteous will be raptured before the end of the Tribulation Period. In fact, as noted earlier, Yeshua specifically states so in Matthew 24.

It is noted above that according to Jewish thought there are three categories of people and three books opened pertaining to these people: The Book of Life for the righteous, the Book of the Dead for the wicked, and the Intermediate Book for those who are neither wholly wicked nor righteous. Do we see any indications of these three groups in Revelation during the Tribulation and Wrath periods?

The righteous (Saints) are mentioned several times during the Tribulation period (i.e., the Seven Seals and Seven Trumpets) and, as noted above, the same Saints are raptured (or “harvested”) at the sound of Last Shofar blast at the Seventh Trumpet.

The wicked are mentioned in numerous places in the Book of Revelation during the Tribulation and Wrath periods, but let us specifically note the judgment poured out against them in Revelation 14:14–20, which is the Wrath of Elohim period.

What is the fate of the undecided, or for want of a better term, the intermediate people, which are those who are neither wholly wicked nor wholly righteous? Are they mentioned as being on earth during the Wrath of Elohim period when the Seven Last Plagues or Bowl Judgments are poured out? It seems so, for in Revelation 16:2 grievous sores are poured out upon those who have taken the mark of the beast and who worship his image. By implication (*remez*) there appears to be a group of people alive on earth who have not taken the mark nor worship the image of the beast. These will not be afflicted with grievous sores. This may be reading between the lines, but logically, if all those alive on the earth were wholly wicked then what need would Scripture have of stating that the sores fell on those who had the mark and worshiped the image?

Additionally, Revelation 14:4 calls those who will be caught away or harvested (to meet Yeshua in the air) on the Day of the Awakening Blast/Blowing of Trumpets “the first fruits among those redeemed (or saved) among men.” This statement makes no sense if there are not more to be redeemed (saved) at a later time. This could refer to those who will have an opportunity during the Wrath of Elohim period to be redeemed, as well as those of the House of David and inhabitants of Jerusalem that, at the coming of Yeshua, will “look upon [Yeshua] whom they have pierced and they shall mourn for him as one mourns for his only son ...” (Zech. 12:10) and receive salvation through Yeshua the Messiah at that time.

This is a highly debatable issue, and there are many aspects of this subject that need to be weighed before reaching any conclusions. Admittedly, the author has more questions than answers regarding many of these topics. The author certainly will not claim to understand all the details of these end-time events and the scenarios could change and probably will, but these observations are submitted in a more Hebraic light and understanding (as opposed to the usual Western Christian perspective with which most are familiar) of the Scripture point of view. No one has prophecy figured out completely. One thing is certain, though: we are commanded to watch and pray (Luke 21:36)!

Scripture Testifies Elsewhere to a Post-Tribulation, Pre-Wrath “Rapture”

Scripture commands us to confirm every word in the mouth of two or three witnesses. Can we confirm the idea of a post-tribulation pre-Wrath of Elohim “rapture” elsewhere in Scripture? Yes, we can.

As In the Days of Noah

Yeshua states in Matthew 24:37, “For as the days of Noah were, so shall also the coming of the Son of Man be.” Noah was a preacher of righteousness for 120 years prior to the flood (Gen. 6:3). He no doubt endured the mockery and persecution of those who did not believe his message about a coming flood and the need for an ark of safety when that generation had experienced neither rain nor floods (Heb. 11:7; 2 Pet. 2:5). In Genesis 7:4 YHVH allows Noah to experience seven more days of persecution before the rains of judgment come upon the earth after which YHVH shut Noah up in the ark of safety (7:16). It was then that the ark “was lifted above the earth” (7:17).

Now what does Yeshua teach about the end times just prior to his second coming (Matt. 24:37–39)? Does Yeshua teach that his Saints will go through tribulation on this earth (Matt. 24:3–28)? He compares the events surrounding Noah’s day with those of the end times. Does Yeshua indicate that his people will even go through “Great Tribulation” (Greek: *Megathlipsis*) (verse 21)? The answer is yes. At what time will Yeshua’s people be lifted up above the earth to meet him in the air: before or after the tribulation? Matthew 24:29–31 states that this will occur *after*

the Tribulation. Scripture reveals that Noah endured another seven days (prophetically seven years) of tribulation before the Wrath of Elohim was poured out upon the wicked inhabitants of the earth. Does this speak of a seven-year tribulation period the Saints will have to go through before the Wrath of Elohim is poured out upon this earth? We believe so. On the other hand, as already noted, Scripture clearly teaches that YHVH's people will not have to endure his wrath (1 Thes. 1:10; 5:9), but conversely teaches that all will go through tribulation. Again, scripturally, *tribulation* and *wrath* as used in the Messianic Scriptures are two different Greek words and concepts.

We clearly see from the life of Noah that there are three distinct periods of time that relate to the end-time Tribulation and Wrath of Elohim periods. The first period is the General Tribulation Period, which for Noah lasted 120 years. Next the earth was given another seven days to repent before YHVH's judgment of wrath was poured out upon the earth. This corresponds to the seven years of the Great Tribulation coming upon men just prior to the "catching away" of the Saints into their heavenly "ark of safety" with Yeshua. Afterwards occurs the Wrath of Elohim against unrepentant humanity. In Noah's case it rained for 40 days (40 represents trial and judgment) and Noah and his family were "lifted up above the earth" (Gen. 7:17). This is the picture of the resurrection of the Saints after the Great Tribulation of seven years, but prior to the Wrath of Elohim just as Yeshua foretells in Matthew 24 and John records in the book of Revelation. The truth of Scripture is always a straight line. Though these events were written thousands of years apart, their prophetic truths line up perfectly revealing the divine inspiration and perfect syncretism of YHVH's set-apart Word!

Yeshua Walking On the Water Is a Prophetic Allegory of End-Time Events

Our second witness where we find Scripture revealing a post-tribulation and pre-wrath "rapture" is found in Matthew 14:22–33, where we read the following,

"And straightway Yeshua constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain alone to pray. And when the evening had come, he was there alone. But the ship was now in the midst of the sea, tossed with waves, for the wind was contrary. And in the fourth watch of the night Yeshua went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, 'It is a spirit,' and they cried out for fear. But straightway Yeshua spoke unto them, saying, 'Be of good cheer; it is I. Be not afraid.' And Peter answered him and said, 'Master, if it be you, command me come unto you on the water.' And he said, 'Come.' And when Peter was come down out of the ship, he walked on the water, to go to Yeshua. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, 'Master, save me.' And immediately Yeshua stretched forth his hand, and caught him, and said unto him, 'O you of little faith, wherefore did you doubt?' And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, 'Of a truth thou art the Son of Elohim.'"

Let's analyze the following points of this account in a prophetic allegorical way, which in Hebrew thought is called *drash*:

- ☞ Verse 22—a ship
- ☞ Verse 23—he went up into a mountain alone to pray
- ☞ Verse 24—the sea
- ☞ Verse 24—night
- ☞ Verse 24—ship ... in the midst of the sea tossed with the waves, for the wind was contrary
- ☞ Verse 25—fourth watch of the night
- ☞ Verse 25—Yeshua went unto them walking on the sea
- ☞ Verse 26—the disciples were troubled
- ☞ Verses 28 and 29—bid me come unto you on the water ... come
- ☞ Verse 32—and when they were come into the ship the wind ceased [and immediately the ship was at the land where they went, John 6:21]

- ☞ Verse 33—you are the Son of Elohim
- ☞ Mark 6:45—Bethsaida
- ☞ Mark 6:53—Gennesaret

Following is a line-by-line analysis of this passage explained prophetically from an allegorical perspective:

- ☞ **Verse 24**—*The sea* in Scripture is a poetic Hebraism for humanity in general (e.g. Dan. 7:3; Rev. 13:1). A stormy sea would indicate political upheaval or extremely troublous times for humanity.
- ☞ **Verse 22**—*A ship* is a place of safety or divine protection to ride above the seas of humanity, as was the case with Noah and the ark, to escape divine judgment or the Wrath of Elohim (different from tribulation).
- ☞ **Verse 25**—*Night* represents evil, death, confusion and demonic activity. *The fourth watch* would be late in the night just prior to morning when the sun is about to arise signaling life, hope and light. It will be dark at the end of the age during the time of the *Mega-tribulation* (Greek: *megathilipsis*) or *Great Tribulation* just prior to the return of Yeshua.
- ☞ **Verse 23**—During this time of Great Tribulation for the Saints Yeshua was away from humanity up on a mountain or, prophetically-speaking, he was in heaven as our High Priest praying and making intercession for his Saints below (Heb. 7:25).
- ☞ **Verses 24–25**—It was when this ship of safety was crossing the turbulent sea representing end-time political, global and economic turmoil and when the Saints will also encounter the roughest waters of tribulation and persecution. As the disciples' faith was tried the most at this time in their voyage, so will the Saints' faith be likewise tested. It was during this darkest hour of the night when Yeshua appeared to them walking over the top of the waves of the sea. This pictures Yeshua returning for his Saints (bride) at the end of the Great Tribulation just prior to the Wrath of Elohim being poured out upon the wicked of this earth. The fact that Yeshua is walking upon the waters indicates that he will meet his Saints in the air at the sound of the Last or Seventh Trump (*shofar*), which corresponds to the sounding of the seventh *shofar* of the seventh month at *rosh chodesh* (the visible sighting of the crescent new moon which marks the beginning of each month of the Hebrew calendar). The seventh trump (*shofar*) corresponds to the first day of the seventh month which is *Yom Teruah* (or the Day of the Awakening Blast/Blowing of Trumpets) which is the first biblical of YHVH's appointed times of the fall season picturing the return of Yeshua in the air, the resurrection of the Saints and the joyous reunion of Yeshua and his Saints in the air at the end of the Great Tribulation.
- ☞ **Verse 26**—This time period will be one of great fear for the Saints, for the powers of Satan will be loosed in their full fury against them and against Yeshua to prevent him from setting up his Millennial kingdom on earth. The end result will be Satan's demise and his being cast into the bottomless pit at the beginning of the Millennium.
- ☞ **Verses 27–29**—At the end of the Great Tribulation just prior to the commencement of the Wrath of Elohim period (Rev. 15–16) Yeshua will call his people leave their spiritual boat of safety and to meet him in the air—or spiritually, to walk above the waters of the earth (multitudes of peoples).
- ☞ **Verse 32**—As soon as Yeshua stepped into the boat the storm ceased. In John's account of this event (John 6:21) not only did the wind cease, but also the boat was immediately at the other side of the sea. This is a picture of the reward of the Saints. They will immediately be snatched out of the end-time storm of the Wrath of Elohim to receive the reward of eternal life at the resurrection and where they will be in the safe arms of Yeshua forever more.
- ☞ **Verse 33**—The result of Yeshua's delivering his Saints from the end-time period of the Wrath of Elohim will be that the Saints will show their gratefulness to Yeshua by worshipping him.
- ☞ **Mark 6:45, 53**—The boat landed on the other side at Bethsaida (literally *house of fish*, another reference to Ephraim) in the region of Gennesaret which means *harp* in Hebrew. This is a picture of the regathering of the lost sheep of the House of Israel (Ephraim) during the time which rabbinically is known as the Final Redemption, which occurs at the time of the coming of Messiah Son of David. This is when Messiah Yeshua will marry his Bride, the Saints. What instrument best represents matrimonial bliss? The harp, of course!

In summary, the sea is stormy (a picture of the Wrath of Elohim poured out upon the earth) and the disciples are in a boat above the sea (in an ark of safety riding safely above the judgments of Elohim, like Noah, for the people of YHVH are not going to be subjected to the wrath of Elohim (1 Thes. 1:10; 5:9)).

Yeshua then went out to meet the disciples in the boat at night walking across the water. This is a picture of Yeshua coming to meet his Bride in the air at night during the time of the Wrath of Elohim. Peter went out to meet him. Will we, as the Bride of Yeshua, go out of the safety of our comfort zone, our place of safety, to meet our Jewish groom? Will we go out to meet our beloved when he knocks on the door of our lives and hearts (See Song of Sol. 5:2–6; Rev. 3:20)?

As soon as he stepped into the boat the storm ceased and calm was restored. Is this not a picture of Yeshua meeting his Bride at the end of the Wrath of Elohim period? In John's account (6:21) we find the added detail that as Yeshua stepped into the boat it was immediately and supernaturally transported to the other side of the sea. Is this not a prophetic picture of the Saints being delivered from the Wrath of Elohim and immediately receiving rest from the turmoils and storms of the end times, which they have had to endure up to that time?

Immediately afterwards the boat landed on the other side at Bethsaida (literally *house of fish*, another reference to Ephraim) (Mark 6:45) in the region of Gennesaret which means *harp* in Hebrew. Could this not be a prophetic picture of the beginning of the Millennium (the Wedding Supper of Feast of the Lamb)?

In Conclusion

The author is well aware of the fact there is a wide and passionate divergence of opinion regarding the fate of YHVH's chosen during end-time events. After many years of studying this subject, with some intrepidity, we feel that it is necessary to proffer an opposing and we believe to be a more biblically accurate view of end-time events in the more accurate light of the Hebraic context in which the Scriptures were written.

While some may see us as being on the cutting edge, so to speak, in offering our understandings on this issue, others feel that we are literally on the point of the knife and about to fall off. Perhaps this is the case. But we feel compelled to at least help get the mental wheels turning of those who are truth seekers and honest inquirers. Perhaps this thesis will serve to accomplish this.

Again, the author makes no claims to having a full understanding of the subject at hand. But what we understand we share with the hopes of moving the ship of truth forward. Where we have missed the mark, we will make the necessary course corrections.

In the mean time, it is imperative to counter, as best as possible, the flood of false teachings out there that are lulling many into a spiritual slumber of false hope and security, all the while materially enriching the coffers of others. This is a state of affairs about which it seems the Almighty cannot be pleased. He cares for his sheep and wants them to be fed the truth in love—not fictitious pap. We pray that what we have presented here is the former and not the latter.

