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THE SEVEN LAST PLAGUES

God's Wrath Poured Out, and His People Kept

A Continuous Jubilee Calendar Study

"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 of God." — Revelation 15:1 (KJV)

Author's Note on Terminology: This paper uses the traditional Christian terms "Old Testament" and "New Testament" for clarity. The author recognizes that the books of the Old Testament are the Hebrew Bible, the Tanakh, which Jewish tradition holds as complete Scripture in its own right, and quotes them with respect for that tradition.

> ***A note on what follows.*** *The interpretation in this paper is my best understanding of Scripture, reached by following its own examples and patterns. Where Scripture states something, I quote it, and where I draw a conclusion of my own, I say so plainly with words like "as I read it." The paper is held to one rule above all others:*
>
> ***Rule 1: No Scriptural conflicts.*** *No conclusion here may contradict any passage of Scripture. Where Scripture does not settle a detail, I say so plainly.*

Scripture is quoted from the King James Version. Pronouns for God and Christ are capitalized in the author's own words; KJV quotations are left as written.

1. Where the Trumpets Left Off

This paper picks up where *The Seven Trumpets* ends. If you have not read it, here is where the story stands.

Six trumpets have sounded. The two witnesses have finished their testimony of 1,260 days, and God has raised them up in the sight of their enemies. Then Revelation says:

> "The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become

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> the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (Revelation 11:14-15)

The seventh trumpet is not a single blast. Revelation speaks of "the days of the voice of the seventh angel, when he shall begin to sound" (Revelation 10:7). It begins quickly after the witnesses rise, and it sounds through a span of days until its last note, the last trump, when Christ appears and gathers His people (1 Corinthians 15:52). As I read it, those days run from about day 1,264 or 1,265 to day 1,335, the end of Daniel's count: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days" (Daniel 12:12). Scripture does not name the starting day, so I offer it as my understanding.

Here is how I arrive at that day. The witnesses prophesy for a set time: "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth" (Revelation 11:3). Only after that time is finished are they killed: "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them" (Revelation 11:7). Then they lie where they fell: "And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves" (Revelation 11:9). "And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet" (Revelation 11:11).

So the count is simple. 1,260 days of testimony, plus three and a half days in the street, brings us to day 1,263½. The witnesses are called up to heaven, "the same hour was there a great earthquake" (Revelation 11:13), and then "the third woe cometh quickly" (Revelation 11:14). That puts the first sound of the seventh trumpet at about day 1,264 or 1,265. Scripture gives us the 1,260 days and the three and a half days. It does not say how many hours pass between the witnesses' rising and the first sound of the trumpet, only that it comes "quickly," so I give the day as closely as the text allows and no closer.

How Daniel's counts and the witnesses' 1,260 days line up is laid out in *The Seven Trumpets*. As I read Daniel 12:11 there, the count runs from the time "the daily sacrifice shall be taken away" to the time "the abomination that maketh desolate" is "set up," 1,290 days later. Day 1 is the daily taken away. The abomination, with the image and its death decree, comes on day 1,290, and the gathering comes on day 1,335. None of this sets a date on a calendar. The count begins with an event no one can see before it happens, and Jesus' word still stands: "But of that day and hour knoweth no man" (Matthew 24:36).

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Why counting the days is not the same as setting a date, I show from Scripture in Section 10.

Four things happen when the seventh angel begins to sound, and every one of them prepares the way for the bowls.

The door of mercy shuts. “But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished” (Revelation 10:7). As I read it, from then on each person’s choice stands: “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” (Revelation 22:11). It is the moment Noah’s ark was closed, when “the LORD shut him in” (Genesis 7:16).

Michael stands up. “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” (Daniel 12:1). The worst trouble the world has ever known is coming, and God’s people are under guard through all of it.

God’s wrath has come. “And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged” (Revelation 11:18). This is the first time the trumpets name God’s wrath. Before this, the trumpets were warnings that called the world to repent. Now the time for warning is over.

Heaven’s temple opens. “And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament” (Revelation 11:19). As we will see, the seven angels with the bowls come out of this opened temple.

So the bowls do not begin until the door of mercy has closed. Every person on earth has already made a choice. That is the first and most important thing to understand about God’s wrath: it falls only on those who have already refused Him for the last time.

2. The Trumpet Month: Trumpets, Judgment, and Ingathering

Long before Revelation was written, God built the order of these events into Israel’s calendar. The seventh month of the year was the month of trumpets, and its holy days came in a set order.

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First, the trumpets. “In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation” (Leviticus 23:24).

Then, the day of judgment. “Also on the tenth day of this seventh month there shall be a day of atonement” (Leviticus 23:27). It was Israel’s most solemn day, when the sanctuary was cleansed and every person’s standing before God was settled. Anyone who would not humble himself that day was cut off: “For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people” (Leviticus 23:29). And on that same day, in the year of Jubilee, the great trumpet of liberty sounded: “Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land” (Leviticus 25:9).

Last, the ingathering. “Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days” (Leviticus 23:39). God called it “the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field” (Exodus 23:16). For seven days His people lived in booths, remembering that God had dwelt with them in the wilderness.

Look at that order: trumpets, then judgment, then the ingathering. It is the same order Revelation follows at the end. The seventh trumpet sounds, the bowls of judgment are poured out, and then God gathers His harvest home, and “the tabernacle of God is with men, and he will dwell with them, and they shall be his people” (Revelation 21:3).

The feast days were counted in literal days, and they do not tell us how long the seventh angel’s days will last. What they show is the order, and God has kept the order since Moses.

3. Before the Bowls: Revelation 15

Before a single bowl is poured, John is shown three things. Each one is meant to steady God’s people for what is coming.

The wrath is measured and complete

> “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 of God.” (Revelation 15:1)

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These are called the “last” plagues, and in them God’s wrath is “filled up.” His wrath is not endless or random. It has a measure, and when these seven are poured, it is finished.

The song on the far shore

> “And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.” (Revelation 15:2-3)

Why the song of Moses? Because Israel sang the first song of Moses on the far shore of the Red Sea, after God had brought them out of Egypt (Exodus 15:1-2). And notice when they sang it. Israel did not leave Egypt before the plagues. They lived through all ten. Beginning with the fourth plague, God drew a line around them: “And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there” (Exodus 8:22). “Only in the land of Goshen, where the children of Israel were, was there no hail” (Exodus 9:26). On the last night, the blood of a lamb sheltered every home: “and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt” (Exodus 12:13).

Only after the plagues, and after God had parted the sea, did they sing. The waters had stood like walls: “the floods stood upright as an heap, and the depths were congealed in the heart of the sea” (Exodus 15:8). Now John sees God’s people standing on a sea like glass, singing the same song.

This is Revelation’s way of showing us the ending before it tells us the story. John hears the song of the delivered before he watches the plagues fall, so that God’s people will know how it ends before they walk through it. They do not escape before the plagues. They are kept through them, and they sing on the other side. And they overcome the same way Israel did, by the blood of a lamb: “And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death” (Revelation 12:11).

That last line matters. Being kept from God’s wrath is not the same as being kept from all suffering. The very next verse tells us the devil has a wrath of his own: “for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time” (Revelation 12:12). Some of God’s people have given their lives for their testimony, and the enemy will rage

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against them to the end. But the devil's wrath is not God's wrath, and it cannot take their life with Christ from them. God's wrath, poured out in the bowls, is for the beast's world, not for the Lamb's people.

Their song is about God's justice: "just and true are thy ways" (Revelation 15:3). That will be the theme of every bowl. When it is all over, no one will be able to say God was unfair.

The temple filled with smoke

> "And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." (Revelation 15:5-8)

The King James Version calls them "vials," but the word means wide, shallow bowls, the kind of vessel used at the temple altar. That is why they are often called the seven bowls. The angels are dressed like priests, in pure linen with golden girdles, because what they carry comes from God's own temple. And then the temple fills with smoke, and no one can enter.

This has happened before. When Moses finished the tabernacle, "Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle" (Exodus 40:35). When Solomon dedicated the temple, "the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD" (1 Kings 8:11). Each time, God's presence filled His house so completely that no priest could go in to minister.

As I read it, this means the work of intercession has ended. No one can enter to plead for the world, because the door of mercy has already shut. That is my understanding, drawn from Revelation 10:7 and 22:11; the verse itself tells us that no one could enter the temple until the plagues were fulfilled. The smoke here is "from the glory of God, and from his power," His presence filling His house, not the smoke of a burning. And it lasts only "till the seven plagues of the seven angels were fulfilled."

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Kept through the storm

Before we look at the bowls one by one, hold on to this: the bowls are God's wrath, and His wrath is not for His people. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thessalonians 5:9). The very first bowl tells us where it falls: "upon the men which had the mark of the beast, and upon them which worshipped his image" (Revelation 16:2). God's people are still on the earth during the bowls. Jesus speaks to them in the middle of the sixth one: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments" (Revelation 16:15). But like Israel in Goshen, they are on the earth without being under the wrath.

The gathering comes at the end of it all, "Immediately after the tribulation of those days" (Matthew 24:29), "at the last trump" (1 Corinthians 15:52). Its timing does not mean God's people suffer His wrath. It means He keeps them through it, as He kept Noah in the ark and Israel in Goshen, and then He brings them home.

4. The Justice of the Bowls

The command comes from inside the temple, from the place no one can now enter: "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 of God upon the earth" (Revelation 16:1).

The warning came first

God does not pour out His wrath without warning. Before the bowls, before the door of mercy closed, a third angel flew through heaven with this message for the whole world: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation" (Revelation 14:9-10).

In prophecy a beast stands for a kingdom: "The fourth beast shall be the fourth kingdom upon earth" (Daniel 7:23). The beast of Revelation 13 is the last kingdom to rise against God, and his mark belongs to those who give it their worship.

The bowls are that warning kept, word for word. Notice the phrase "without mixture." The trumpets were mixed with mercy. They struck in measure, most of them only "a third," and the world was given time to turn. The bowls hold nothing back, because the time for turning is over.

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“Thou art righteous, O Lord”

Halfway through the bowls, an angel stops to say out loud what the song on the sea of glass already said:

> “And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.” (Revelation 16:5-7)

The voice comes “out of the altar,” the same altar where the souls of the martyrs cried out under the fifth seal, “How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” (Revelation 6:10). It is the oldest cry in Scripture. When Cain killed his brother, God said, “What hast thou done? the voice of thy brother’s blood crieth unto me from the ground” (Genesis 4:10). God has heard that cry since Abel. Now the answer has come. Abraham asked the question every reader of the bowls should ask: “Shall not the Judge of all the earth do right?” (Genesis 18:25). Revelation answers it in the middle of the plagues. Yes, He does.

“And they repented not”

Three times during the bowls, Scripture tells us how the world responds. Under the scorching sun, “they repented not to give him glory” (Revelation 16:9). In the darkness, they “repented not of their deeds” (Revelation 16:11). Under the great hail, “men blasphemed God because of the plague of the hail” (Revelation 16:21).

This is the closed door of Revelation 22:11 at work. The bowls do not change anyone’s heart, because every heart has already chosen. Egypt showed the same thing. Each time a plague was lifted, Pharaoh went straight back to his refusal: “But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said” (Exodus 8:15). Scripture doesn’t tell us that anyone under the bowls cries out to God for mercy. It tells us they curse the God who sends the plagues, even while they suffer under them.

5. The Trumpets and the Bowls Side by Side

Read the first four trumpets and the first four bowls together, and you will see they strike the same places in the same order: the earth, the sea, the rivers, and the heavens. The difference is how much is struck.

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The first four trumpets struck a third.

- The earth: “the third part of trees was burnt up” (Revelation 8:7).
- The sea: “the third part of the creatures which were in the sea, and had life, died” (Revelation 8:9).
- The rivers: “the third part of the waters became wormwood” (Revelation 8:11).
- The heavens: “the third part of the sun was smitten” (Revelation 8:12).

The bowls strike the whole. There is no “third” anywhere in Revelation 16. The trumpets were a warning that the world could still hear and answer. The bowls fall on the same places, this time in full.

The plagues of Egypt run alongside both. God has done this before, in a real land with real people, and He kept His own in the middle of it. Each bowl below is set beside the plague it echoes, and beside the promise that keeps God’s people through it.

6. The First Five Bowls

The first bowl: sores

> “And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.” (Revelation 16:2)

Egypt’s sixth plague was the same: “and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians” (Exodus 9:10-11). The magicians had copied God’s first signs. Now they could not even stand. In the same way, the first bowl falls on the very people who took the mark, and the false wonders that deceived them cannot heal them.

The first bowl names exactly who it touches: those with the mark of the beast and those who worshipped his image. God’s people are not on that list. “There shall no evil befall thee, neither shall any plague come nigh thy dwelling” (Psalm 91:10).

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The second bowl: the sea

> "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea." (Revelation 16:3)

The second trumpet killed a third of the creatures in the sea. Now every living soul in it dies. Egypt saw the beginning of this when Moses struck the river: "and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river" (Exodus 7:20-21).

The third bowl: the rivers and springs

> "And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood." (Revelation 16:4)

This is the bowl that brings the angel's cry of Revelation 16:5-7: "they have shed the blood of saints and prophets, and thou hast given them blood to drink." The world that spilled the blood of God's servants is given blood to drink.

What about God's people, when the drinking water itself has turned? God has already promised: "He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure" (Isaiah 33:16). The God who brought water out of a rock in the wilderness will not let His own go thirsty. He did it for Elijah during the long drought: "And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there" (1 Kings 17:4). "And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook" (1 Kings 17:6).

The fourth bowl: the sun

> "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory." (Revelation 16:8-9)

Under the fourth trumpet, a third of the sun was darkened. Under the fourth bowl, the sun burns. I take this one literally, as I do most of the bowls. Heat this great will also dry the land and its waters, and we will come back to that at the sixth bowl.

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Egypt had no plague of heat, but God showed how He shelters His people from the sun when He led Israel through the desert: “He spread a cloud for a covering; and fire to give light in the night” (Psalm 105:39). He still makes the same promise: “The LORD is thy keeper: the LORD is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night” (Psalm 121:5-6).

The fifth bowl: darkness on the beast’s throne

> “And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.” (Revelation 16:10-11)

Scripture explains what the “seat” is. The beast’s seat was given to him by the dragon: “and the dragon gave him his power, and his seat, and great authority” (Revelation 13:2). It is his throne, his seat of rule, and Daniel tells us a beast stands for a kingdom: “The fourth beast shall be the fourth kingdom upon earth” (Daniel 7:23). So the fifth bowl strikes the center of the beast’s power, and “his kingdom was full of darkness.”

Egypt’s ninth plague was darkness too, and it shows the line God draws: “and there was a thick darkness in all the land of Egypt three days: They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings” (Exodus 10:22-23).

Notice one small detail. Under the fifth bowl, men blaspheme God “because of their pains and their sores.” The sores of the first bowl are still on them. As I read it, this tells us the bowls come close together, one on top of the other, within the seventh trumpet’s days, and not spread out over years. Each new plague falls before the last one has healed.

What the first five bowls show

Five bowls in, the pattern is plain. Each one falls on the same places the trumpets warned, this time in full. The first bowl names its target, those who took the mark, and the bowls that follow strike the beast’s world and his kingdom, while God’s people are kept, as Egypt’s plagues fell on Egypt and not on Goshen. Each one comes quickly after the last. And not one of them changes a single heart, because the choice was made before the first bowl was poured.

Then comes the sixth bowl, and with it the great river, the three unclean spirits like frogs, and the gathering of the kings to Armageddon. That is where we turn next.

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7. The Sixth Bowl: The River, the Frogs, and the Kings of the East

> “And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon.” (Revelation 16:12-16)

The sixth bowl has more symbols in it than any other, so we follow Rule 1 closely here and let Scripture explain each one.

The river dried up

I believe this happens literally. After the fourth bowl’s scorching heat, rivers will run dry. But Scripture also tells us what the waters around Babylon stand for. The angel says to John: “The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues” (Revelation 17:15). Babylon “sitteth upon many waters” (Revelation 17:1), which means she rests on the support of the world’s peoples.

So when Babylon’s great river dries up, her support dries up too. Revelation tells us how that happens. The very powers that carried her turn against her: “And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire” (Revelation 17:16). As I read it, the drying of the Euphrates is both things at once: the waters really fail, and the people who once held Babylon up stop believing in her.

How the first Babylon fell

God has dried up Babylon’s waters before, and He told us about it ahead of time. Through Jeremiah He said: “A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols” (Jeremiah 50:38). And again: “I will dry up her sea, and make her springs dry” (Jeremiah 51:36).

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Through Isaiah, God even named the man He would send, more than a hundred years before he was born: “That saith to the deep, Be dry, and I will dry up thy rivers: That saith of Cyrus, He is my shepherd, and shall perform all my pleasure” (Isaiah 44:27-28). “Thus saith the LORD to his anointed, to Cyrus” (Isaiah 45:1).

And Babylon did not fall to one king, but to kings who came from the east: “the LORD hath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it” (Jeremiah 51:11). On the night of Belshazzar’s feast, the end came: “In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom” (Daniel 5:30-31). That same night, Daniel had read the writing on the wall to Belshazzar: “Thy kingdom is divided, and given to the Medes and Persians” (Daniel 5:28). The Mede was Darius, who took the kingdom. The Persian was Cyrus, the king God had named, before whom the city’s gates would open: “to open before him the two leaved gates; and the gates shall not be shut” (Isaiah 45:1). Scripture ties both kings from the east to Babylon’s fall.

Historians outside the Bible, such as Herodotus, report that Cyrus’s army turned the Euphrates aside and marched into the city on the riverbed. That detail comes from history, not Scripture, so I mention it only as history. What Scripture itself says is enough: God dried up Babylon’s waters, and kings from the east, one of them called His shepherd and His anointed, took the city in a single night.

Who are the kings of the east?

The pattern points past Cyrus. Cyrus was called God’s shepherd and God’s anointed, but these were titles that pointed ahead to the true Shepherd and the true Anointed One. In Revelation, Babylon falls to Christ.

The east is the direction from which the Lord comes. “For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be” (Matthew 24:27). Ezekiel saw it the same way: “And, behold, the glory of the God of Israel came from the way of the east” (Ezekiel 43:2).

Notice too that the sixth bowl speaks of “kings,” more than one. As I read it, the kings of the east are the Father and the Son, coming with the armies of heaven. The seventh trumpet announced two: “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ” (Revelation 11:15). The sixth seal shows the same two, as the world tries to hide “from the face of him that sitteth on the throne, and from the wrath of the Lamb” (Revelation 6:16).

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And Jesus shares His Father's throne: "even as I also overcame, and am set down with my Father in his throne" (Revelation 3:21). The first Babylon fell to two kings from the east, Darius and Cyrus. The last Babylon falls to the Father and the Son. Revelation tells us who wins: "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful" (Revelation 17:14).

Why not the Holy Spirit as a third king? Scripture calls the Father King, "Now unto the King eternal, immortal, invisible, the only wise God" (1 Timothy 1:17), and it calls Jesus "King of kings," but it never gives the Holy Spirit that title. And the Spirit is not coming from the east. He is already here with God's people, just as Jesus promised: "that he may abide with you for ever" (John 14:16). The Father, the Son and the Holy Spirit work as one in all of this, but the kings who come are the Father and the Son. This identification is my understanding, built on Scripture's own patterns. Revelation does not name the kings in so many words.

The three frogs

Scripture tells us plainly what the frogs are: "they are the spirits of devils, working miracles" (Revelation 16:14). We don't have to guess.

Why frogs? Because God has shown us frogs before. Egypt's second plague came out of the river: "And the river shall bring forth frogs abundantly" (Exodus 8:3). And Egypt's magicians copied it: "And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt" (Exodus 8:7). The frogs were the last sign Pharaoh's magicians could copy. After that, they had to admit, "This is the finger of God" (Exodus 8:19).

Frogs live in the water, but John is careful to tell us where these come from: "out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet" (Revelation 16:13). They are not born of the river. As I read it, the drying river and the frogs belong together because of their timing. While Babylon's waters, her peoples, still held her up, the powers behind her could work through them unseen. Once those waters dry up, the dragon, the beast and the false prophet have to come out into the open and send their spirits straight to the kings of the earth. Isaiah shows the same picture in Egypt. When the Lord comes, the waters fail and the false spirits are laid bare: "Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence" (Isaiah 19:1). Egypt "shall seek to the idols, and to the charmers, and to them that have

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familiar spirits, and to the wizards" (Isaiah 19:3). "And the waters shall fail from the sea, and the river shall be wasted and dried up" (Isaiah 19:5).

Paul says the same: the deceiver is revealed at the end. "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders" (2 Thessalonians 2:8-9).

Elijah, the drought, and the waters of Megiddo

One more story ties the drying waters, the false prophets and Armageddon together. It is the story of Elijah.

Elijah shut the sky: "there shall not be dew nor rain these years, but according to my word" (1 Kings 17:1). "And it rained not on the earth by the space of three years and six months" (James 5:17). The two witnesses are given the same power: "These have power to shut heaven, that it rain not in the days of their prophecy" (Revelation 11:6).

At the end of that drought, Elijah called Israel to Mount Carmel and put the question to them: "How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him" (1 Kings 18:21). The prophets of Baal cried out all day, and no fire came. Then Elijah prayed, "Then the fire of the LORD fell" (1 Kings 18:38). The false prophets were exposed in front of everyone, "and Elijah brought them down to the brook Kishon, and slew them there" (1 Kings 18:40).

The Kishon is the river of Megiddo. Deborah's song tells of the kings who were defeated there: "then fought the kings of Canaan in Taanach by the waters of Megiddo" (Judges 5:19). "The river of Kishon swept them away" (Judges 5:21). Armageddon, in the Hebrew tongue, is Har-Megiddo, the mount of Megiddo.

Megiddo has one more lesson, which I offer as a plausible one. It is where good King Josiah died, because he fought against a warning that came from God. Pharaoh Necho told him plainly: "forbear thee from meddling with God, who is with me, that he destroy thee not" (2 Chronicles 35:21). "Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo" (2 Chronicles 35:22). There the archers shot him, and he died of his wounds (2 Chronicles 35:23-24). Megiddo is where those who fight against God's word fall.

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At the end, the false prophet will work the counterfeit of Elijah's sign: "he maketh fire come down from heaven on the earth in the sight of men" (Revelation 13:13). But the story ends the same way it did at Carmel. The drought exposes the false prophets, and they are brought down at the waters of Megiddo.

The gathering of the kings, and the death decree

The frogs go out "to gather them to the battle of that great day of God Almighty." Whom are they gathered against? Revelation 19 tells us: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army" (Revelation 19:19). They gather to fight Christ, and to fight His people on the earth.

This is where I place the death decree of Revelation 13:15. The image of the beast is given power to "cause that as many as would not worship the image of the beast should be killed" (Revelation 13:15). As I understand it, the decree goes out on day 1,290, when the abomination is set up at the end of Daniel's count: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days" (Daniel 12:11). Scripture does not tie the decree to a numbered bowl. I place it here because the sixth bowl is where the world is gathered for battle.

Jesus told us the order of the harvest: "Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn" (Matthew 13:30). The frogs gather the tares first, bound together for the battle. The wheat is gathered last, at the last trump.

And right in the middle of the sixth bowl, with the world gathering against them, Jesus speaks to His people: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments" (Revelation 16:15). It's the same promise Daniel heard: "and at that time thy people shall be delivered, every one that shall be found written in the book" (Daniel 12:1). The decree does not succeed in wiping them out. Even death is not defeat. Some saints will be captured and killed under the decree, and Scripture honors them: "they lived and reigned with Christ a thousand years" (Revelation 20:4). God's promise holds for every one of His own. The living are kept through, and the slain are raised.

8. The Seventh Bowl: "It Is Done"

> "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne,

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> saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." (Revelation 16:17-21)

The last bowl is poured "into the air." Scripture calls Satan "the prince of the power of the air" (Ephesians 2:2). The last plague strikes the realm he claimed as his own.

"It is finished" and "It is done"

On the cross, Jesus said, "It is finished: and he bowed his head, and gave up the ghost" (John 19:30). That was the work of salvation, complete. From the throne, at the seventh bowl, comes the matching word: "It is done." The seven last plagues are complete, and God's wrath in them is "filled up" (Revelation 15:1). The One who finished paying for sin now finishes pouring out the wrath that sin has earned. The final judgment still lies ahead, after the thousand years, when the dead stand before the great white throne (Revelation 20:11-12).

The seventh trumpet and the seventh bowl end together

Look at how the seventh trumpet ends: "and there were lightnings, and voices, and thunderings, and an earthquake, and great hail" (Revelation 11:19). Now look at the seventh bowl: voices, thunders, lightnings, a great earthquake, and great hail. Both end in the same place with the same signs. As I read it, this is Scripture's way of showing us that the bowls fall inside the seventh trumpet's days, and that its last note and the last bowl come together.

The sixth seal shows the same moment from a third angle: "and, lo, there was a great earthquake" and "every mountain and island were moved out of their places" (Revelation 6:12, 14). Under the seventh bowl, "every island fled away, and the mountains were not found." The seal, the trumpet and the bowl all arrive at the same ending.

And the hail echoes Egypt's seventh plague, the worst storm Egypt had ever seen, which fell on everything in the field. Everything except Goshen: "Only in

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the land of Goshen, where the children of Israel were, was there no hail" (Exodus 9:26). And God has already told His people what to do while the last storm falls: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast" (Isaiah 26:20).

9. Babylon Remembered

Under the seventh bowl, "great Babylon came in remembrance before God." Revelation 17 and 18 tell her story in full, and Scripture itself ties those chapters to the bowls. The angel who shows John Babylon's judgment is one of the bowl angels: "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters" (Revelation 17:1). So Revelation 17–18 does not come after the bowls. It is a closer look at what the seventh bowl does to Babylon.

Her fall is sudden: "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her" (Revelation 18:8). As the first Babylon fell in one night, the last Babylon falls in one day.

10. The Last Trump and the Gathering

Then the seventh trumpet sounds its last note, and Christ appears. "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: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matthew 24:29-31).

Paul describes the same moment: "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Corinthians 15:52). "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:16-17).

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As I understand it, this is day 1,335, the day Daniel called blessed: “Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days” (Daniel 12:12).

Can God’s people count the days?

This is one of the most debated questions in prophecy. Many readers believe that counting toward Christ’s return goes against Scripture. So I want to show from Scripture itself why I believe God’s people are meant to count these days, and why counting them is not the same as setting a date.

Jesus gave His people an event to watch for once before. When His disciples asked about the temple, Jesus told them it would be torn down: “There shall not be left here one stone upon another, that shall not be thrown down” (Matthew 24:2). Then He told them what to watch for: “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains” (Matthew 24:15-16). Luke records the same warning in plain words: “And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out” (Luke 21:20-21).

That was the first abomination of desolation. Roman armies surrounded Jerusalem, and in AD 70 the city and its temple were destroyed, just as Jesus said. The sign came before the destruction, and those who knew His words had time to get out. Early church history records that the believers in Jerusalem did flee before the city fell. That comes from history, not Scripture, but Scripture shows us the pattern: Jesus gave His people an event to watch for, and when they saw it, they knew it was time to act.

Daniel gives a count for the end, and a sign within it. Daniel speaks of an abomination at the very end too, and this time he gives a count of days with it: “And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days” (Daniel 12:11). Word for word, the Hebrew reads “from the time the daily is taken away, and to set up the desolating abomination.” As I explain in *The Seven Trumpets*, the count runs from the daily taken away on day 1 to the abomination set up on day 1,290. Forty-five more days bring us to day 1,335.

So God has given His people two signs for the end, just as He gave them a sign before Jerusalem fell. The first is the daily taken away, which starts the count.

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No one can count from it before it happens. Until that day comes, no one can name the day of Christ's return, and anyone who sets a date ahead of time is going beyond Scripture. The second is the abomination set up on day 1,290, with the image of the beast and its death decree (Revelation 13:15). That is the moment Jesus' warning points to: "Then let them which be in Judaea flee into the mountains" (Matthew 24:16). As in AD 70, when God's people see it, they will know it is time to flee and hide.

"Of that day and hour knoweth no man." Here is the verse in full: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matthew 24:36). Mark adds that even the Son did not know it then: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32). Jesus was speaking of what was known at that time. Yet after He rose and ascended, the Father gave Him a revelation to pass on: "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass" (Revelation 1:1). As I read it, what the Father once kept to Himself, He later gave to His Son to show His servants. Daniel was told the same thing. His words were not sealed forever, only until the end: "Go thy way, Daniel: for the words are closed up and sealed till the time of the end" (Daniel 12:9). And when the end comes, "none of the wicked shall understand; but the wise shall understand" (Daniel 12:10).

Some also point to Acts 1:7: "It is not for you to know the times or the seasons, which the Father hath put in his own power." Jesus said that to His disciples when they asked whether He would restore the kingdom to Israel "at this time" (Acts 1:6). Years later, Paul wrote to believers: "But of the times and the seasons, brethren, ye have no need that I write unto you" (1 Thessalonians 5:1).

God warned Noah, to the very week. God gave the world 120 years of warning: "yet his days shall be an hundred and twenty years" (Genesis 6:3). Then He gave Noah the exact count: "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights" (Genesis 7:4). "And it came to pass after seven days, that the waters of the flood were upon the earth" (Genesis 7:10). Noah knew the day a week ahead. When Jesus compared His coming to Noah's days, He said the people "knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matthew 24:39). The ones who did not know were the world outside the ark, not Noah.

God warned Lot before the fire fell. The angels told him plainly what was coming: "For we will destroy this place, because the cry of them is waxen great before the face of the LORD" (Genesis 19:13). And the judgment waited until

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he was safe: “Haste thee, escape thither; for I cannot do any thing till thou be come thither” (Genesis 19:22).

God told Israel the night. Before the last plague, Moses told them when it would come: “About midnight will I go out into the midst of Egypt” (Exodus 11:4). And the exodus came at the end of a count of years: “And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt” (Exodus 12:41).

Daniel counted the years, and God gave him a count to the Messiah. Daniel learned the length of Judah’s exile by counting Jeremiah’s prophecy: “I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem” (Daniel 9:2). He did not treat that number as a secret he had no right to know. He counted it, and then he prayed.

While he was praying, God sent Gabriel with a new count, this time to the coming of the Messiah: “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks” (Daniel 9:25). That is sixty-nine weeks of years, or 483 years. The count began with the decree of King Artaxerxes in the seventh year of his reign, sending Ezra to Jerusalem: “I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee” (Ezra 7:13). That was 457 BC. Count 483 years from there and you come to AD 27, the year Jesus was baptized and began His ministry. His first message was, “The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel” (Mark 1:15).

This count is not a number picked to make the dates fit. 457 BC falls on Year 1 of a Jubilee cycle that runs unbroken back to Hezekiah’s Jubilee in 702 BC, the year God told him, “in the third year sow ye, and reap” (Isaiah 37:30). From 702 BC to 457 BC is 245 years, exactly five Jubilee cycles of 49 years. The full seventy weeks, 490 years from 457 BC, end at AD 34, which is Year 1 again.

Gabriel’s own words point to this. He did not simply say sixty-nine weeks. He said “seven weeks, and threescore and two weeks.” Seven weeks of years is forty-nine years, one full Jubilee cycle, just as the law counts it: “And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years” (Leviticus 25:8). By opening the count with a Jubilee cycle, Gabriel marked the

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decree as coming at the start of a Jubilee cycle, which is exactly where 457 BC falls in the unbroken timeline.

And the whole seventy weeks, 490 years, is ten Jubilee cycles. It is also the exact span of the sabbath rests the land was owed. Daniel was praying over the seventy years of exile, and Scripture tells us what those years were for: “To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years” (2 Chronicles 36:21). A sabbath year came once every seven years, so seventy of them take 490 years to build up. While Daniel prayed over the seventy years that paid back the land’s sabbaths, Gabriel gave him seventy weeks, 490 years and ten Jubilees, for the redemption of his people. I lay out the math in full in *Seventy Weeks, No Gap*.

Some in Israel were watching for this time. Simeon was told “that he should not see death, before he had seen the Lord’s Christ” (Luke 2:26). And when John began baptizing, “the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not” (Luke 3:15). They knew the time was near.

But Jerusalem’s leaders did not receive Him. When Jesus rode into the city in the spring of AD 30, the very year Daniel’s prophecy said the Messiah would be “cut off” (Daniel 9:26), He stopped and wept over it: “And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes” (Luke 19:41-42). Then He told them why their city would fall: “because thou knewest not the time of thy visitation” (Luke 19:44).

God had given the time through Daniel nearly five hundred years before. Jesus came exactly when He was promised, and the city still did not recognize Him. Jesus held Jerusalem responsible for not knowing the time. That does not mean all Israel was cast off. The first believers were Jews, and on the day of Pentecost “there were added unto them about three thousand souls” (Acts 2:41). But it does show that God expects His people to know the times He has revealed, and to be ready when they come.

God tells His servants first. “Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets” (Amos 3:7).

Believers are not in the dark. Paul says plainly that the day comes as a thief, but not on God’s people: “For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and

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safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober" (1 Thessalonians 5:2-6).

The thief comes on "them," those saying "Peace and safety." It does not overtake "you, brethren," because the children of light are awake and watching. Jesus said the same to the church at Sardis: "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee" (Revelation 3:3). Not knowing the hour is what happens to those who do not watch. For those who do, the day is not meant to be a surprise.

So counting is not date-setting. No one can name the day before the daily is taken away. Once it is, God's people can count, the way Noah counted seven days and Daniel counted seventy years. The count is not given so that we can be clever about prophecy. It is given so that we will not be caught asleep: "Blessed is he that watcheth, and keepeth his garments" (Revelation 16:15).

Once more, because it matters so much: the gathering comes at the last trump, after the tribulation, but its timing does not mean the church suffers God's wrath. The bowls fall on those who took the mark. God's people are on the earth through those days the way Israel was in Goshen: present, but kept. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thessalonians 5:9). Then He gathers them home.

A possible pattern: Caleb's forty-five years

From the death decree on day 1,290 to the gathering on day 1,335 is forty-five days. I offer one pattern here as a possibility only, not as something Scripture states.

Caleb was one of the two spies who trusted God when the rest of Israel would not enter the land. For forty-five years, through the wilderness and the wars of Canaan, God kept him alive until he received his inheritance. Caleb said, "And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness" (Joshua 14:10). Then "Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance" (Joshua 14:13).

Daniel was promised his inheritance at the end of the same count: "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the

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days” (Daniel 12:13). Caleb was kept alive forty-five years and then stood in his lot. In the same way, those of God’s people who remain alive are kept through the last forty-five days, from the death decree to the last trump. Then they receive their inheritance, together with those who are raised. Whether God meant this as a pattern I can’t say for certain, but it fits His way of keeping His own.

11. Into Revelation 19

The bowls end where Revelation 19 begins. Heaven sings the same song we heard on the sea of glass: “Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore” (Revelation 19:1-2).

And the King of kings rides out from His Father’s presence: “And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war” (Revelation 19:11). “And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean” (Revelation 19:14). The battle the frogs gathered the world for is over before it starts.

Closing

The seven last plagues are the hardest chapter in Revelation to read, but they were never written to frighten God’s people. They were written so that we would know three things before the first bowl is poured.

God is just. Every bowl falls on those who had been warned, and who chose the beast after the door of mercy had been held open for them as long as it could be. “Just and true are thy ways, thou King of saints” (Revelation 15:3).

God keeps His own. He drew a line around Israel in Goshen while Egypt’s plagues fell, and He will keep His people through every bowl. They are not taken out before the storm. They are kept through it, the way Noah was kept in the ark. Even those who give their lives for Him are not lost. They overcome “by the blood of the Lamb” (Revelation 12:11), and their life is safe with Christ.

And it ends in a song. Before John saw a single plague, he saw God’s people standing on the sea of glass, harps in their hands, singing the song of Moses and the Lamb. That is where this story ends, and it is where God’s people will be standing when it is done.

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References

- The Holy Bible, King James Version.
- Larry W. Wilson, Wake Up America Seminars, https://wake-up.org. The day-1,290 framework this paper follows draws on his research, and his study of the seven bowls pointed me to Josiah at Megiddo. I do not agree with him on every point, and this paper follows Scripture where we differ.
- Herodotus, *Histories* 1.191, on Cyrus turning the Euphrates aside at Babylon. Cited as history only, not as Scripture.

Related papers in this research

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- *The Seven Trumpets: How God Warns the World Before His Wrath* — the trumpets and the seventh trumpet's days that this paper continues. https://scripturescjc.com/seven-trumpets.html
- *The Shepherd's Gathering: What Scripture Teaches About the Timing of the Rapture and the Last Trumpet* — the 1,260, 1,290 and 1,335 days, and the last trump. https://scripturescjc.com/the-shepherds-gathering.html
- *Does Scripture Support the Pre-Tribulation Theory?* — why God keeps His people through the tribulation, not out of it. https://scripturescjc.com/pre-tribulation.html
- *The Five Exoduses* — Egypt's plagues and God's people kept. https://scripturescjc.com/five-exoduses.html
- *Seventy Weeks, No Gap: The Jubilee Continuum Behind Daniel 9, and Why the Seventieth Week Is Not Future* — the full math behind Section 10. https://scripturescjc.com/seventy-weeks.html
- *What Was Fulfilled in AD 70, and What Is Still Ahead* — the first abomination of desolation, and what is still to come. https://scripturescjc.com/what-was-fulfilled-in-ad70.html
- *The Scripture of Truth: Daniel 11 from Persia to the Time of the End* — the last king of the north and Michael standing up. https://scripturescjc.com/daniel-11.html
- *Fear Not the Second Death: What Scripture Teaches About the Thousand Years, the Book of Life, and the End of Sin* — the judgment after the thousand years. https://scripturescjc.com/fear-not-the-second-death.html
- *The Jubilee Calendar and the Story of the End: A Bible Prophecy Timeline* — the overview of end-time events. https://scripturescjc.com/jubilee-calendar-story-of-the-end.html

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Research kits

- *The Revelations of Jesus Christ* (Tribulation Research Kit, beta) — ask questions about Revelation and Daniel, answered from this research. https://scripturescjc.com/tribulation-kit.txt
- *Scriptures Timeline* (CJC Research Kit) — the Continuous Jubilee Calendar and its papers. https://scripturescjc.com (homepage, “Choose an Assistant”)

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