

Concept Proofs of the Second Presence

1. Matthew 24:3 – Definition of PAROUSIA – Presence vs. Coming.

- A. Bible dictionaries and Greek lexicons that give *presence* as the primary definition — Young's Concordance, Vine's- Dictionary of New Testament Words, Moulton and Milligan's- The Expositors Greek Testament, Arndt and Gingrich- New Westminster Bible Dictionary, Rotherham's Emphasized Bible-appendix, Liddell and Scott's Greek-English Lexicon, Thayer's Greek-English Lexicon of the New Testament, The International Standard Bible Encyclopedia— **over 50 in all.**
- B. Bible definition and usage of *parousia* to denote presence— Phil. 2:12; 2 Cor. 10:10,11; I Cor. 16:17 and 2 Cor. 7:6,7 (Was Paul comforted by Titus' coming or presence?).

Matthew 24:37		Luke 17:26		Matthew 24:27		Luke 17:24
But as the days of Noah were,	=	As it was in the days of Noah,		Coming [Greek- <i>parousia</i>] of the Son of man be.	=	The Son of man be in his day.
so shall also the <i>parousia of the Son of man be.</i>	=	so shall it be <i>in the days of the Son of man.</i>				

- C. First century BC. through third century AD. Greek literature used *parousia* to denote *presence*.

1 st Century BC	Diodorus
1 st Century AD	Josephus
2 nd Century AD	Aelius Aristides
2 nd Century AD	Iambicus
3 rd Century AD	Doigenes
3 rd Century AD	Porphyrus

From Greek-English Lexicon of New Testament And Other Early Christian Literature

Hundreds of documents have been found dating back to the 1st – 3rd Centuries A.D. in which the Greek word *parousia* means *presence*.

A Wrong Concept

- No-presence brethren believe the Lord cannot be present since all the dead and living saints will be taken immediately at our Lord's return. Also most believe that the "great company" is an earthly class. Scriptures which show some of the church remain well into the **parousia/presence** are devastating to their concept that Christ can't be present because the church is still here.
 - The following scriptures show **some of the church are on earth while Jesus is present.** Luke 12:37-44; Revelation 3:11,20-21; Psalm 97:1-5,8,10; Isaiah 52:7-8; Revelation 18:1-4; Nahum 1:5-8; Malachi 3:1-3; Luke 17:22; 2 Peter 1:19.

Scriptures that prove some of church are on earth after Lord returns.

Luke 12:37, 38

Blessed are those servants, whom the **lord when he cometh** shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. [**Feast of Present Truth.**]

Rev.3;11, 20-21—7th stage church

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. [**If we open the door of our hearts the returned Lord will give us a spiritual feast.**]

Isa. 52:7,8

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth [**Feet members of Christ proclaim returned Lord is reigning**] ! 8Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

Rev.18:1-4

And after these things I saw another angel come down from heaven [**Christ's return. See Rev. 20:1-3**], having great power; and the earth was lightened with his glory. 2And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen,...4And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Malachi 3:1-4

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. 2But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: 3And he shall sit as a refiner and purifier of silver: and he shall purify **the sons of Levi, and purge them as gold** [little flock] **and silver** [Gt. Company], that they may offer unto the LORD an offering in righteousness.

Nahum 1:5-8

The mountains quake at him, and the hills melt, and the earth is burned **at his presence**, yea, the world, and all that dwell therein. 6Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. 7The LORD is good, a strong hold in the day of trouble; **and he knoweth them that trust in him.** 8But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

2 Peter 3:10-12

Diaglott and Nestle & Marshall Interlinear Greek-English renders the heavens and earth "being dissolved" —present tense. Some of the church will be on earth during the first part of the time of trouble caused by the present Lord.

PROVING THE SECRET PRESENCE CONCEPT

No-Presence Bible Students and born-again Christians, who believe Jesus will return in the flesh, agree with us that Jesus *returns* “as a thief.” All are admonished to watch, since Jesus’ *coming* will be unawares. But they vigorously disagree that he can be *present* “as a thief”—unawares. Why? They say he returns in the flesh, therefore, “every eye will see him.” To disprove their concept compare 1 Thessalonians 5: 2 and 2 Peter 3:1.

1 Thessalonians 5:2

For yourselves know perfectly that the day of the Lord so *cometh* as a thief in the night.

The Greek word here correctly translated *cometh* means *come*. We agree that the coming of Jesus is thief like — unawares.

2 Peter 3:10

But the day of the Lord will *come* (Gk. *hecko* means *be here*) as a thief in the night;...

The Greek word *hecko* is here wrongly rendered *come*. It means *be present* or *be here*. The concept that Jesus comes in a body of flesh and every eye literally sees him is therefore incorrect. Jesus will **be here, present**, unawares — “as a thief.” This is confirmed in Revelation 3:3 — **I will come (Gk. *hecko* — *be present*) like a thief (NIV).**

The no-presence brethren say Jesus cannot be present since 1874 because he cannot be literally seen. Wrong! The scriptures teach that Jesus not only comes unawares, “as a thief,” but he *is* also present unawares, “as a thief.” Why? Because he returned as an invisible spirit being. That is why Jesus told his disciples in John 14:19 —yet a little while, and the world **seeth me no more;...** When the time comes for his revealing to the world, they will mentally discern him. In Revelation 1:7, the Greek word translated see —“every eye shall *see* him”— is often used to denote mental perception. Blind people say, *I see* to express mental discernment.

PROOF THAT *HECKO* MEANS *BE HERE* OR *BE PRESENT*

***Strong’s Concordance* — # 2240 —to arrive, that is to be present.**

***Young’s Concordance* — to have come, be here.**

***Liddell and Scotts Greek-English Lexicon* — to have come, be present, be here.**

***Thayer’s Greek-English Lexicon of the New Testament* — to have come, have arrived, be here.**

***Expository Dictionary of New Testament Words* by Vine — “I come and am here.”**

As Vine observes, *hecko* means —come (arrive) and be here. *Hecko* does not mean the instant of arrival, but includes both arrival and presence.

OPTANOMAI

Strong's #3700

Rev. 1:7 . . . every eye shall see (*optanomai*) him

Matt. 24:30 . . . and they shall see (*optanomai*) the Son of man coming in the clouds of heaven with power and great glory.

Mark 13:26 And then shall they see (*optanomai*) the Son of man coming in the clouds with great power and glory.

Optanomai can mean literal seeing or mental perception. Its majority New Testament usage denotes a literal sight. However, it is also used to denote mental discernment.

Often the logic is used that if God wanted to teach a certain point in a verse of scripture, He would have used a Greek word that solely has that particular meaning. Wrong! God used a Greek word in Rev. 20:10 that is translated *tormented* and primarily means **tormented**. However it can have the significance of **testing** or **examining**. The meaning of **testing** certainly harmonizes with the total teaching of Scripture on the subject of the condition of the dead.

Why didn't the Lord use a Greek word in Matt. 24:30 and Rev. 1:7 that solely means discern, that is, mental perception? This begs the question—why didn't the Lord use a Greek word in Rev. 20:10 that solely means **examining** instead of using a word that can also mean **tormented**?

Mark 4:12 clearly indicates that the Scriptures were written purposely in parables and dark sayings so that only the right class would understand.

Often the Lord provides a key in the context or a related passage to assure us of the meaning of the word in question.

He has provided this key as to the *meaning* of *optanomai* in a Second Advent setting. In our Lord's Great Prophecy of his return, the Greek word *eido* (Strong's #1492) is used a number of times (ex. Matt. 24:33 and Mark 13:29) to solely denote mental perception. Example:

Matt. 24:32, 33. Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 33. So likewise ye, when ye shall see (*eido*) [mental perception] all these things, know that it is near, even at the doors.

Then in a parallel passage, Luke 17:22, *eido* (Strong's #1492) and *optanomai* (Strong's #3700) are used interchangeably.

God's Definition of *Optanomai*

Luke 17:22. And he said unto the disciples, The days will come, when ye shall desire to see (*eido*) one of the days of the Son of man, and ye shall not see (*optanomai*) it.

Luke 17:22-37 is prophecy of Christ's return. This proves that *optanomai* means mental perception in a Second Advent context.

“Bright Shining” — *Astrape*

In Matthew 24:27 the Greek word “*astrape*” can mean lightning or shining. The Greek word “*lampo*” only means shining. Therefore, the Greek word “*lampo*” in Luke 17:24 qualifies “*astrape*” and *astrapto* to mean “bright shining.” These parallel passages prove that the gradual rising of the sun symbolizes how Christ’s presence will be gradually revealed as we progress further into The Day of the Lord.

Matthew 24:17
“parousia”

=

Luke 17:24
“the Son of man...in his day.”

“For as the lightning [<i>astrape</i>] cometh out of the east, and shineth even unto the west; so shall also the <u>coming</u> [<i>parousia</i>] of the <u>Son of man</u> be.”	“For as the lightning [<i>astrape</i>], that lighteneth [<i>astrapto</i>] out of the one <i>part</i> under heaven, shineth [<i>lampo</i>] unto the other <i>part</i> under heaven; so shall also the <u>Son of man</u> be in his day.”
Matthew 24:27	Luke 17:24

Strong’s #796 — ἀστραπή, *astrape*

Matthew 24:27	For as the <i>lightning</i> cometh
28:3	His [angel’s] countenance was like <i>lightning</i> [“ bright shining ”]
Luke 10:18	I beheld Satan as <i>lightning</i> fall
11:36	as when the <i>bright shining</i> of a [“ bright shining ”]
17:24	For as the <i>lightning</i> , that lighteneth
Revelation 4:5	proceeded <i>lightnings</i> and thunderings
8:5	thunderings and <i>lightnings</i> , and an
11:19	there were <i>lightnings</i> , and voices,
16:18	voices, and thunders, and <i>lightnings</i>

Strong’s #797 — ἀστράπτω, *astrapto* — verb form of *astrape*

Luke 17:24	the lightning, <i>that lighteneth</i> out
24:4	stood by them in <i>shining</i> garments: [“ bright shining ”]

Strong’s #2989 — λάμπω, *lampo*

Matthew 5:15	And it <i>giveth light</i> unto all that are
5:16	<i>Let</i> your light so <i>shine</i> before men,
17:2	And his face <i>did shine</i> as the sun [Jesus on Mt. Transfiguration]
Luke 17:24	<i>Shineth</i> unto the other (part)
Acts 12:7	A light <i>shined</i> in the prison:
2 Corinthians 4:6	God, who commanded the light <i>to shine</i> out of darkness, <i>hath shined</i> in our hearts

Many denying the “invisible presence” is a *SIGN* of Christ’s presence.

2 Peter 3:4

³Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

⁴And saying, Where is the promise of his coming (parousia-*presence*)? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation. [That is there are no signs of his presence]

2 Peter 3:4 proves parousia does **not** mean visible presence. In fact, it proves that Jesus would be present while some would be scoffing—“**where is the promise of his presence.**” This proves He is invisibly present while some are saying he **cannot** be present because there are **no signs** of his presence. **It is literally impossible to have scoffers denying that a visibly present person is not present.**

Down through the harvest brethren have denied that the Lord is present. 2 Peter 3:4 predicted this would happen. Therefore, brethren **denying the Lord’s invisible presence** is one of the **strongest proofs or signs that the Lord is present.**

I place a mild connotation to the words scoffers or mockers. However, many no-present brethren ridicule the “invisible presence “ concept.

World History Since 1874 Proves Christ is Present

The Day of the LORD (Jehovah) must begin when Christ returns.

“...the day of the LORD is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.” Amos 5:18,19,20

In Amos' prophecy the fleeing man represents the world's experiences during “the Day of the LORD—the troublous period at the beginning of Christ's presence. The Lord would return while the British Empire dominated the world. The “lion” in this prophecy, Britain's national symbol, appropriately illustrated Great Britain that devoured (colonized) weaker nations. But the world would flee from the grasp of Colonialism to another form of government.

The man in Amos 5:20 escaped the lion only to meet a “bear” the recognized symbol of Russian communism—a form of government diametrically opposed to the greed of colonialism. The former Soviet Union, the “bear” of Amos' prophecy, offered man another hope for safety in this time of trouble. Communism's failure to rescue man was underscored by its precipitous fall. Nationalism emerged. The Soviet Union broke up into 14 independent nations. The 7 satellite countries of Eastern Europe declared their autonomy as nations.

Entering the “house” of nationalism has been anything but comfortable for the nations of the world. Ethnic hatred fractured Yugoslavia into five new nations Slovenia, Macedonia, Croatia, Serbia, and Bosnia. The western nations are still paying the consequences. First Afghanistan, now Chechen nationalism is terrorizing Russia. Ethnic nationalism has exploded into the killing fields of Africa—Yemen, Nigeria, Congo, Zambia, etc.

. While the people place their “hand on the wall” seeking the support of nationalism they are bitten by the serpent. “...that old Serpent, which is the Devil and Satan...” Rev.20:2. Another deception will yet follow. Perhaps Babylon's short-lived rise to power.

History since the 1870s has been a remarkable fulfillment of Amos 5. This is proof the Day of the LORD is here. Yes, Christ has returned.

HASTENING — STRONG'S NO. 4692

St.# 4692— *spēudo spyoo'-do*

probably strengthened from 4228; to "speed" ("study"), i.e. urge on (diligently or earnestly); by implication, to await eagerly:--(make, with) haste unto.

It does not say we are hastening the *coming*, but hastening the *presence* of the Day of the Lord. It refers to hastening the events within the day of the Lord.

We cannot *actually* hasten the Lord's time clock of events that occur within the Day of the Lord. But we can seemingly hasten from two standpoints.

1. We are to be so active in the events of the Day of the Lord — the harvest work, Kingdom work, helping the bride make herself ready or praying for those who can be active — as if we were trying to hasten the events of the Day of the Lord onward. Of course, we know we cannot.
2. What happens when we are very active in things we enjoy—why the time just seems to fly by so fast. Being enthusiastically active in the Lord's work during the Day of the Lord is so rewarding that it feels like the events of the Day of the Lord are hastening on.

Does the Lord return to earth's atmosphere at his second advent?

Many Old Testament scriptures speak of God doing things on the earth and we know God doesn't come down to the earth. He can accomplish His works in human affairs while remaining in heaven. Therefore, some say, the same principle applies to Jesus. This parallel is wrong. Why? The Scriptures **do not** speak of God coming down to earth to execute his works among men. But, the Scriptures **do** promise Jesus would return to the earth to fulfill the prophetic events related to his 2nd Advent.

Mat 24:42-44 Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

Just as a thief bodily enters a literal house, so Jesus as a thief in the night bodily (*invisible spirit body*) enters Satan's symbolic house or dwelling place, which is earth's atmosphere where he is invisibly ruling over all of earth's affairs. This is the logical symbolism of this parable.

John 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

Jesus is clearly talking about a roundtrip. "If I go" meant a literal journey of Jesus *in his invisible spiritual body* from earth to heaven. "I will come again" therefore would require *a return journey in his invisible spirit body* from heaven to earth. A bodily return has to be meant here.

Luke 19:12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

Luke 19:15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

Again, Jesus is referring to a roundtrip as he did in John 14:3.

Luke 17:26 And as it was in the days of Noe, so shall it be also in the days of the Son of man. Noah was bodily present in "his days" before the flood, so Jesus is bodily present (*in a invisible spirit body*) "in the days of the Son of man."

Act 3:19-21 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Jesus was only "received"/"retained" in heaven as a spirit being for a limited period of time—from his ascension until the times of restitution. After the times of restitution begin, his operating base will no longer be in

heaven. He is only in heaven until the times of restitution begin. His operating base will be earth's atmosphere until the little season is over.

Phil 3:20 [KJV] For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Phil 3:20 [NAS] For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ;

Phil 3:20 [ESV] But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ,

The church on earth is waiting for Jesus *to come to earth "from" (Gk, out of a place) heaven.*

1Thes 1:10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

We (in the flesh on earth) are waiting for his son, *not the power of his son*, to come invisibly to earth from heaven.

Heb 1:6 – In the KJV see the margin reading for “again.”

Heb 1:6 [NAS] And *when He again brings* the firstborn into the world, He says, "AND LET ALL THE ANGELS OF GOD WORSHIP HIM."

Heb 1:6 [ASV] And when *he again bringeth* in the firstborn into the world he saith, And let all the angels of God worship him.

The Greek word “World,” according to *Thayers Greek-English Lexicon*, means the “inhabited earth.” (The Greek word is οἰκουμένη, #3625 *oikoumene* —not *kosmos*.)

Therefore, Heb. 1:6 proves that when God again, at the second advent, brings his son into the “inhabited earth” (earth’s atmosphere). Jesus is *not* fulfilling 2nd Advent prophecies from heaven. He *is* fulfilling 2nd Advent prophecies from earth’s atmosphere.

Heb 2:5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

In reference to the angels not ruling in the world to come, the same Greek word for “world” (οἰκουμένη, #3625 *oikoumene*) is here used. It means “inhabited earth” which harmonizes with earth’s atmosphere. The angels *did rule* the first world from earth’s atmosphere, but they *will not* be given privilege of ruling in the “world (inhabited earth) to come.” This is further proof that the rulers, Jesus and his church, of the third world will rule in the “inhabited earth,” earth’s atmosphere.

Does Christ conduct his 2nd Advent work from heaven or return invisibly to the earth?

Br. Russell's comments

R. 5863, col. 1, par.1

"And if I go away, I will come again, and receive you unto Myself, that where I am, there ye may be also [and He has come, He is even now present, and will soon receive us unto Himself forevermore]."

R. 5771, col. 2, bottom

Soon they shall be no more in the flesh; for the Lord will take them, will glorify them with Himself. **As the Apostle explains, they will meet the Lord in the air, in the realm of spiritual control of the earth--in Kingdom power and great glory.**

--'1 Thessalonians 4:17'.

R. 5589, last par.

It is worthy of notice that the angels laid stress upon the manner of the going, and that the manner agrees with what the Bible tells us respecting our Lord's Second Coming.

He went quietly, secretly, unknown to the world-- **He is to return as a thief in the night; and none will know of His return except those whose eyes of understanding will be opened to discern the signs of the presence of the Son of Man.**

R. 5181, last par.

We are not sufficiently informed respecting the spirit condition to know just how possible it will be for the Lord and the Church to remain in the Father's presence and at the same time maintain the government of the earth. While this may be possible, yet perhaps it may not be a wise arrangement. Perhaps it will be necessary for them to be absent from the immediate presence of the Father, and approximate the earth.

Our thought is that The Christ will be very closely associated with the earth, just as Satan's kingdom is. Satan's seat of government is in Tartarus--the atmosphere. He and his associates, the fallen angels, are near the earth, whither they were cast down, separated from their own plane because of sin. They are invisible to mankind, however, amongst whom they have done an evil work...

St. Paul informs us that the Church is to be caught up to meet the Lord in the air, during the time of His Second Advent. ('I Thess. 4:15-17'.) This does not necessarily mean, however, that they will occupy Tartarus. We are told that they will be forever with the Lord; wherever He is, there the Church will be also, in harmony with the Divine will and executing the Divine purposes. **Men will not see the Lord and the Church, even as they do not see Satan and the fallen angels. The Christ will be very closely associated with the earth—as before intimated--though invisible to mortal eyes.** They will be doing a good work, a powerful work on the spirit plane. They will be kings and priests unto our God, and they shall reign on the earth.--'Rev. 5:10'.

R. 4974, par. 1,2 Feb. 15, 1912

Perhaps it would be necessary for them to be absent from the immediate presence of the heavenly Father and to approximate the earth, just as with Satan and his angels, who are in tartarus--cast down, separate because of sin...

Our thought, then, is that The Christ will be very closely associated with our earth, just as Satan's kingdom has been; and that they will be equally invisible to men,

Where Are We?

Isaiah 23:15-18

Isa 23:15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot.

Isa 23:16 Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

Isa 23:17 And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

Isa 23:18 And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.

“Tyre” symbolizes “mystic Babylon.” The **“one king”** symbolizes Communism. Tyre is called a **“harlot.”** There is only one “harlot” in Scriptures. Elsewhere, Israel is symbolically called a “harlot.” That is why *both Tyre and Israel are symbols or types of Christendom – “mystic Babylon.”* Each pictures a different aspect of mystic Babylon.

Babylon’s destruction of Judah and Tyre pictures revolutionary forces that destroy a corrupt church-state system like Judah. This is a separate type in itself.

<p>1914/15 + 70 yrs 1984/85</p>	<p>W.W. I led to the Communist Revolution.</p> <p>Pope John Paul began traveling around the world singing like a “harlot.”</p>
<p>1919 (approx.) + 70 yr 1989</p>	<p>The Communists began to curtail Papal influence.</p> <p>Sometime after the 70 years (1989), Papacy will once again commit fornication with the nations of the world. How long before this takes place we do not know.</p> <p>This prophecy shows where we stand in the stream of prophetic events concerning Christendom. We expect the brief rise of a future church-state system followed by the destruction of Christendom.</p>

Where Are We?

In the 1950s Br. Julius Bednarz gave a discourse predicting the fall of Communism.

Amos 5:18-19

- V. 18 Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light. 19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

These verses outline four events that would take place starting from the “Day of the Lord” (Jehovah) – 1874. From Zephaniah 1:14-16 we find that the “Day of the Lord” is also the “Day of wrath” and “Day of trouble.”

1874	The world (“man”) was trying to flee from <i>Great Britain</i> , the “ Lion ,” the national symbol of England.
1917 – 1989-90	The world ran into the <i>Russian</i> “ Bear ” and was embraced with a big “bear hug.” Over 1/3 of the world became Communist.
1989-1990 1990-2009	Communism fell. Br. Julius predicted the “ House ” would represent <i>Nationalism</i> . This has proved true. The people of the Communist world, especially, went into the “house” (Nationalism) and leaned upon the “ Wall ” of Nationalism for support. The Russian Soviet Union collapsed into 16 independent nations. About 10 or 12 former satellite nations gained their independence when the “Iron Curtain” fell. The forces of Nationalism destroyed Yugoslavia—resulting in several independent nations. Nationalism, of course, has been the driving force in third world countries.
Future	The man received a “ bite ” from the “ Serpent .” This is symbolic of a future deception of Satan, probably the rise of <i>Church-State Powers</i> . Some think it is anarchy.

Where Are We?

Acts 28:17-29 and Isaiah 6:9-13 – The length of the Harvest.

AD 29	Jewish Harvest Began.
AD 36	Exclusive preaching of the Gospel to the Jews ended.
AD 37	End of exclusive favor to the Jew – Gospel was preached to the Jew first and the Gentile. But Jewish Age harvest continued.
AD 62 (approx.)	<p>In Acts 28:17-25 Paul preaches Gospel to Jewish leaders in Rome.</p> <p>Acts 28:25-28 – Paul in a partial quote from Isaiah 6:9, 10, warns the Jews that the time is coming when the Gospel will cease to be preached to the Jew first and be preached primarily to the Gentiles.</p> <p>Isaiah 6:9-12 – Because the Jewish people continually refused to accept the Gospel, Isaiah 6 reveals when the Jewish harvest would end.</p> <p>Isaiah 6:11-13 – The harvest work would continue among Jews in Diaspora until “all the cities” in Israel were utterly desolate and the Jews in Israel were far removed. Vs. 13 seems to modify this with an indication that 1/10th would remain in the land.</p>
AD 29-163	The Jewish Harvest was still going on in AD 163 because Tiberius and a few other cities in Israel still had an active Jewish population.
1874-2009	<p>The Gospel Age Harvest Parallels the Jewish Harvest.</p> <p>If the Jewish Age Harvest was still going on in AD 163, then the Gospel Age Harvest is still going on in 2009, <i>When</i> all the cities in Israel were desolated to the extent of fulfilling Isaiah 6:11-13, is an unknown date—some time after AD 163. Therefore, in parallel, the end of the Gospel Age is yet future.</p>