

PTB2-18c: Mystery of the Green Grass and Day of the LORD.

It is clear from the reading of the book of Revelation that the Divine author and the Apostle John tricked any reader that was inclined to find mistakes in the Bible; for in Revelation 8 all the green grass is destroyed with the sounding of the first four trumpets and then in Revelation 9 with the sounding of the fifth trumpet which unfolds the loosing of Satan, the coronavirus, and the last war of Megiddo, THE GRASS APPEARS AGAIN. Yes, there is little doubt the Divine authors in heaven of unfolding events showed us and John these visions in the sequence of the trumpets – one, two, three, four, and so on to the sounding of the final and seventh trumpet, but in some really unexplainable mystery known only to the Heavenly Father, the sounding of the fifth trumpet in Revelation 9 about the loosing of Satan was what is commonly known in literature and moves as a flashback.

At the sounding of the first trumpet, with the fire and hail mixed with blood out of heaven, on earth one third of the green trees are destroyed and “all the green grass”; with the second trumpet, a great mountain burning with fire was cast into the sea turning 1/3 of the sea into blood and killing one third of all the sea creatures and destroying one third of the ships at sea; with the sounding of the third trumpet, a great falling star from heaven turned one third of earth’s fresh water into bitter wormwood and many men on earth died; and then if not clear already the Revelation is showing the culmination of the Day of the LORD and Lord so predicted in the Old and NT, you see it with the sounding of the fourth trumpet with the tell-tale signs that also accompany that DAY, that is the sun, moon, and stars darkened. It could be one reason for this God ordained flashback in the visions is to honor all the rest of His work in the Bible where Day of the LORD is proclaimed and promised so constantly and consistently, by putting that one day up front. (Personally, I like to think that He is playing with the Scofield mites that enjoy so much tampering with His Word, adding to and subtracting from His intended meaning.)

Of course, Revelation 8 with the first four trumpets is only the first sweep of the Day of the LORD, and consistent with all the previous sweeps in the Bible like in Daniel and from Jesus in Matthew 24, they go all the way to the END. The obvious end is when the lights of heaven and earth are extinguished. (Only one third part of the light of the sun, moon, and stars, so we must look to following chapters of Revelation for the rest of the two-thirds of light to be extinguished, and our telltale guides would be the words of light, sun, moon, and stars. And indeed, we see with the word sun in Revelation 16, the account of the same seven angels this time pouring out on earth the 7 vials of the wrath of the God (you the main consistent theme of the Day of The LORD in the Bible is

actions of the WRATH OF GOD). The sun itself was darkened with the fourth vial of the fourth angel as it was cast to earth to scorch and burn mankind.

4. The Romans tread Jerusalem underfoot for 42 months, Revelation 11:1,2.

NOTE: Right now it is important that you get away from the sequence flow of most books where what you read at the beginning is historically before what you read next. There is somewhat a historical flow in the book of Revelation in that in the first chapters it deals with problems in the churches of the first century and then finally in the last chapter all is wrapped up with the new heaven and the earth; however often like in this case there are flashbacks in history. This is first century history as in approximately 48 A.D. the Romans destroyed the temple and Jerusalem and took most of the residents captive. Jesus in Matthew 24 also skipped in time. He would end things at the very end of time like when He taught the gospel would be delivered to every nation and then the end would come, then later in Matthew 24 go back to fill in some of the details. This is a consistent pattern in eschatology: like radar to make an initial sweep from a distance that picks up the broad outline, then later a closer look that fills in the details. Why does the Bible do this on eschatology? To confuse people. Perhaps partly to confuse a lack of spiritual discernment, but primarily because time is like that to God the Father and therefore to the Son: the past, present, and future are to them like one day or a thousand years, and what the future holds as God has determined it is as much a settled fact as the past.

5. Two witnesses, Revelation 11:1-14. Although the more classical interpretations of the two witnesses will also be presented, I must see this as a tribute to the Apostles Peter and Paul. However it is more general than that as they die in Jerusalem, then Him on the Great White Throne says, "Come up here", obviously the gathering of the saints at the Second Coming in Revelation language. Considering the background in Zechariah of the olive trees and the candlesticks, and what John wrote later in the little epistles of John, the two Anointed witnesses in heaven are God the Holy Spirit and God the Son; and the two that bear witness of earth and are resurrected are the Church and the Kingdom.

However, the two witnesses are based on the two trees and two candlesticks in the OT, and John having learned about them in both the OT and his visions of Revelation, he later wrote in I John the three witnesses in order to make it clear that the two in heaven are God the Son and God the Holy Spirit, and on earth the two are the Church and the Kingdom.

6. The Sounding of the Seventh Trumpet, Rev 11:15-14:20

(1). The Woman and the Child, Rev 12. You must see this also as the past. A "God-perspective" of Mary and the birth of Jesus, putting it in the total context of world history as warfare between Satan and the forces of evil with Jesus and the people of God.

(2). The Beast and the False Prophet, Rev 13. Even as there has always since Christ been two witnesses, there has always been a Beast (that is Satan) and some false prophet. That false prophet can also be an anti-Christ, and the Apostle John said in I John that already in the first century there were many anti-Christ. Do not confuse this with the man of sin, the son of perdition, that Paul writes about in II Thessalonians 2. There Paul clearly identifies that several things have to happen before the Second Coming: the falling away of church members after the increase in lawlessness and the withdrawal of the Holy Spirit from the world scene which is the unloosing of Satan for a little while, and then also the revelation of the man of sin, the son of perdition, which I would speculate is Osama bin Laden or an associate or relative.

(3). Babylon and the people of God, Rev 14. In God's perspective of history even as there has always been two witnesses and a Beast and a false prophet, there has also always been a wicked city. Babylon was the best known, but it was not the first; and surely not the last. The Babylon of the first century was Rome. The Babylon of today could be Paris or New York or Washington. The contrast is once again between most of the people in the world, who are of course in the big cities, and on the other side the people of God (albeit small in number and appropriately represented by seven thousand).

7. Seven angels with the seven last plagues, Rev 15-16. More details on the Day of the LORD and Lord.

"Then I saw another sign in heaven, great and marvelous: seven angels having the seven last plagues, for in them the wrath of God is complete." (Revelation 15:1)

(1). First angel with a bowl, foul and loathsome sores on non-believers, Revelation 16:2.

(2). Second, blood in the sea and total death, Rev 16:3.

(3). Third, rivers and springs turned to blood, Rev 16:4-7.

(4). Fourth, sun and intense heat, Rev 16:8,9.

(5). Fifth, darkness, Rev 16:10,11.

(6). Sixth, the waters of Euphrates dried up, Rev 16:12-16, with the preparation for the great battle of Armageddon. You know where the Euphrates is? In Iraq. People are right to be thinking that with our troops in Iraq and the increasing Muslim opposition from the whole region, that the stage is set for the final great battle of Armageddon. In fact what we can expect in the not-too-distant future is an invasion against the American army in Iraq from Muslims all over the world as they flood in from Iran, Palestine, and Saudi Arabia led by Osama or a follower with the subsequent retreat of the US army to the camp of the saints outside of Jerusalem and then the destruction by God of the gigantic

Muslim army (perhaps supported by other countries like China, Russia, and some European countries--all needing the oil supplies.

NOTE: Obviously, like the Prophets told us this "great day of God Almighty" is the "day of the LORD" of the Prophets and the "day of the Lord" of Peter. How foolhardy for PREs to weave their fiction of Christians not being there for this final tribulation in light of Jesus saying to "watch". If there were no Christians on earth at the Day of the LORD and the Second Coming, how could they watch for the Second Coming which happens immediately after the Day of the LORD and Lord.

14-6: Eschatology in the OT is also dominated by the phrase and subject of "The One day of the LORD" or "that day".

What Jesus had taught the Apostles on the Prophets was background for the eschatology of Revelation; what the Apostle John spent his life reading from the Prophets was background for the eschatology of Revelation; and of course, what Jesus the Risen Christ appearing to John on the isle of Patmos taught him was background for the eschatology of Revelation. In short, we need that background of the Prophets to properly understand the eschatology of the book of Revelation. We will use the outline of Carroll in a sequencing of the Prophets. It is amazing the amount of literature written on the Prophets, but it is also amazing that with the advent of historical criticism and then the reaction of the superficialities of the fundamentalists centered around the Scofield Reference notes that little new contributions have been made to the Prophets.

I. The Assyrian Period of (1) Obadiah, (2) Joel, (3) Jonah, (4) Amos, (5) Hosea, (6) Isaiah, (7) Micah, and (8) Nahum; II. The Chaldean Period of (9) Zephaniah, (10) Habakkuk, (11) Jeremiah, (12) Ezekiel, and (13) Daniel; and III. The Persian Period of (14) Haggai, (15) Zechariah, and (16). Malachi. This outline is the same as in the "Quicksweep by Quotes" chapter of volume 1 in this order of the New Testament quotes from the Prophets. You can do the same thing: simply read through the New Testament making a note for each time you see a quote from the Old Testament Prophets, and then rearrange those quotes in the order of the Old Testament Prophets.

1. Obadiah.

If this sequencing is correct that places Obadiah at the beginning of the Prophets, and I think it is since both Sampey and Carroll use it, then Obadiah has the burden of starting the eschatology of the Prophets. This it does well with the introduction to the "day of the LORD", a time of final judgment that makes for the righting of many wrongs.

"For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head." (Obadiah 15)

Even as the Hebrews thought of the heathen as Gentiles, and Paul so quoted the Old Testament putting Gentile in place of heathen, so also after Paul's development in Romans of God's people as Jews and Gentiles who are believers, so also must we expand our concept to the heathen as being non-believing Jews and Gentiles. Leslie C. Allen in THE NEW INTERNATIONAL COMMENTARIES writes about this passage from Obadiah.

"The final portion of the poem (Obadiah) sets the downfall of guilty Edom within a wider perspective. A substantial part of the prophetic literature of the O.T. is concerned with eschatological expectations, in which the themes of the Day of Yahweh and his people's dominations of other nations come to the fore. It is to this larger hope that our prophet now not unnaturally turns in climatic conclusion. Relating his own theme to the great traditional framework of the future, he is still much concerned with Edom but shows how his special message fits into the eschatological pattern of God's final triumph. The conquest of Edom already predicted is now presented as a signal inaugurating that traditional widespread demonstration of divine justice and grace which is associated with the Day of Yahweh. Behind the fate of the nations, as behind that of Edom alone in the preceding part of the book, stands the fall of Jerusalem in 587 as the crime that sets the wheels of divine retribution in motion."

We must recall from the previous look at eschatology in Revelation that on the Judgment Day of Revelation 20:11-15 several books are opened as the "dead" stand before God. The "standing before God", of course is the Judgment of the Day of the LORD. Books were opened and a Book of Life was opened: the dead are judged according to their works, good or bad, from the books; but believers according to their names being written in the Book of Life. So what the Prophet Obadiah is really telling us, or the Spirit of Christ speaking through Obadiah, is that Edom because of the treatment of God's people (the Jews at that time being essentially all of the people of God, and even then only a remnant of the Jews), Edom will be judged out of the books according to their deeds. NOTE: Believers are judged by grace as to whether they believe with their names written in the Book of Life. Others are judged according to works. "The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire." (Revelation 20:13-15) Allen continues on Obadiah.

"This first piece is a divine pronouncement of coming punishment for all the nations, i.e., excluding the Jewish nation. (This really has to be the nation of Romans 11 of all Jews, God's children of Jews and Gentiles, will be saved.)...The O.T. looked forward to a time when Yahweh would finally intervene in human affairs and set right the wicked world, a time when man's day of self-sufficiency and oppression would be brought to a close. This future period, when moral debts would be settled and Yahweh openly revealed to all as the upholder of right and justice and

the victor over sin and violence, was called the Day of Yahweh. A basic and traditional part of this eschatological motif was the participation of the people of God in his victory."

John in Revelation also tries to make it clear of how God's people who reap the final rewards are primarily Gentiles, or rather Jesus the Risen Christ tries to make it clear through John. For while the first of Revelation 7 talks about the 144,000 that come from the tribes of Israel, the second part tells of the multitude of Gentiles that come from all nations.

"After these things I looked, and beheld, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, and crying out with loud voice, saying, Salvation belongs to our God who sits on the throne, and to the Lamb!" (Revelation 7:9)

This theme of judgment on Edom is repeated throughout the Prophets all the way up to Malachi.

"I have loved you,' says the LORD. Yet you say, 'In what way have you loved us?' Was not Esau Jacob's brother?" says the LORD. Yet Jacob I have loved; but Esau I have hated, and laid waste his mountains and his heritage for the jackals of the wilderness. Even though Edom has said, 'We have been impoverished, but we will return and build the desolate places, thus says the LORD of hosts: 'They may build, but I will throw down; they shall be called the Territory of Wickedness, and the people against whom the LORD will have indignation forever. Your eyes shall see, and you shall say, the LORD is magnified beyond the border of Israel.'" (Malachi 1:2-5)

Paul deals with this question of the love of Jacob over Esau and Edom in Romans 9, and as to whether there is a matter of unrighteous favoritism with God. It is part of the Apostle Paul's great treatment of the doctrine of election. The older of Esau was chosen to serve the younger Jacob before the two were born, and before they had done any good or evil. God wants it by election rather than by works. God will have mercy and compassion on those whom He decides to have mercy and compassion!

2. Joel.

The subject matter of Joel is very similar to Obadiah; however, for some reason Joel is more frequently quoted in the New Testament.

(1). For example, there is that very popular passage already alluded in the chapter on Last Days where the Apostle Peter quoted from Joel 2:28-31 to refer to what was happening on the first Pentecost after the Resurrection. It is a passage that begins fulfillment on the first Pentecost and runs all the way to the end of time. Only the mountaintops are seen, but it does give an outline that can be filled in with the valleys

and lesser peaks during a study of the book of Revelation. And I think it would be wise here to follow a procedure that we will use later on the book of Revelation, that of considering the very last things first then backing up to what happened on this last day of Pentecost.

- a. The great and notable day of the LORD.
- b. Wonders in heaven above and signs in the earth: blood, fire, smoke with the sun turned to darkness and the moon into blood.
- c. The beginning of the last days with the democratic outpouring of the Spirit of God, and the salvation of all that will call upon the name of the LORD.

(2). Jesus quotes from Joel 3:13 as recorded in Mark 4:29 and Mark 13:24.

"Let the nations be wakened, and come up to the Valley of Jehoshaphat; for there I will sit to judge all the surrounding nations. Put in the sickle, for the harvest is ripe. Come, go down; for the whimpers is full, the vats overflow--for their wickedness is great. Multitudes, multitudes in the valley of decision! For the day of the LORD is near in the valley of decision. The sun and moon will grow dark, and the stars will diminish their brightness. The LORD also will roar from Zion, and utter His voice from Jerusalem; the heavens and earth will shake; but the LORD will be shelter for His people, and the strength of the children of Israel." (Joel 3:12-16)

Obviously we can get our perspective both from the end of time seen in the heavens and earth from Peter's explanation, and some perspective from Mark 4 and 13: (1) Mark 4 is a parable Jesus told about the kingdom of God which He established during His life on this earth, how the seed would grow and then harvest time would come with the sickle, obviously another reference to judgment which we see is also the main subject as it says "I will sit to judge all..."; and (2) Mark 13 is the equivalent of Matthew 24 with the great eschatological teachings of Jesus.

"Tell us, when will these things be? And what will be the sign when all these things will be fulfilled?" (Mark 13:4)

Once again we will look at the end events like we did with Matthew 24, but this time we will work from the time of the end of history with the passing of the heaven and the earth and work forwards to the Phase 1 of Jesus, the beginning of sorrows.

1. Heaven and earth shall pass away (13:31). We should pronounce what Jesus said about that day and that hour when the heavens and earth pass away. He said no one knows when that is, not the angels, not even the Son of God, but only the Father. Now, there could be some question as to whether the Father told Jesus when He got back to heaven after the Resurrection, and therefore told John in Revelation.

2. Jesus comes in the clouds with great power and glory (13:14), and then Jesus will gather His Elect from the four corners of the earth and of heaven.
3. After tribulation, the sun will be darkened, the moon will stop giving light, and the stars will fall, and the powers in the heavens shaken (13:24-13).
4. Tribulation like no other time in history, shortened only for the sake of the elect of God, with false Christ's, false prophets.

Allen writes in his commentary on Joel about the plague of locusts, the dominant event of Joel: "*Enemy invasion was to blame, but from no human adversary. Advancing in their myriads, the locusts had done as much damage as any army could. Joel is to develop the military metaphor in 2:4-11...Observers have often commented on this terrifying phenomenon, of 'the myriads of insects that blot out the sun above and cover the earth beneath and fill the air whichever way one looked.'*"

And further Allen relates this locust plague to the Day of Yahweh as sort of a percussive, or image lesson: "*First, the prophetic DAY of Jahweh, which Judah underwent in a kind of trial run in the form of the locust plague, is to be unleashed in its full force upon the nations, according to Joel. The curtailed prototype of Judah's experience is now built into its fully developed counterpart. Secondly, Judah is to experience a reversal of the devastation caused by the locusts and drought. The curse will be no more: it is to give way to a wealth of blessing.*"

We should briefly also look at what Carroll has to say on the plague of locusts: "*The locust is used else where in the Bible symbolically, to represent a curse (Rev 9:3-11).*"

You recall what we briefly considered on the locusts in Revelation 9:3-11. As the fifth angel sounded his trumpet, a star fell from heaven to the bottomless pit where poured out smoke with a darkening of the sun. From the smoke of the bottomless pit came locusts with power like the scorpions of earth have power. These locusts were very unique as they had instructions to ignore the green grass and trees, but to only sting the men on earth who did not have the seal of God in their foreheads. Likewise the scorpions were not given power to kill, only power to torture; and that torture would be like the torment of a scorpion. Then Revelation 9 further describes the locusts as having a shape like battle horses, with something like gold on their heads, and with faces like the faces of men. You notice how much of the description is in terms of "like": the locusts are like scorpions, the shape is like battle horses, like gold, and like the faces of men. Like women was their hair, like lions' teeth were their teeth, like breastplates of iron were their breastplates, like the sound of chariots with many horses running in battle were their sons, like scorpions were their tails with stings. The angle of the bottomless pit was their king. You know what it sounds like: a great final battle of choppers and other aircraft. So that even as the locusts of Joel sound like an invading army so do the locusts of

Revelation 9 sound like an invading army over which Satan rules, but Satan can only hurt the non-elect of God.

14-7: Why tribulation and the Day of the LORD?

The writing prophets describe the Day of the Lord as coming so that people might turn from idols (Isa 2:18, 20) and turn to Yahweh (Joel 2:12-14). 4 Those recognizing the severity of the day will cry for God's mercy (Joel 2:17), call on the name of the Lord to be saved (Joel 2:32), and seek refuge in the Rock (Isa 2:21). All of the above purposes highlight the blessing of this day for those who have responded appropriately.

{ <https://bible.org/article/basic-introduction-day-lord-old-testament-writing-prophets> }

Isaiah 2 also tells the why of tribulation and the Day of the LORD.

Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.

For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low..."

And even more on why online in END TIMES. { <https://www.compellingtruth.org/day-of-the-lord.html> }

The day of the Lord – What is it?

The day of the Lord is mentioned in the Bible over twenty times, and refers to a day at some future but unknown time, when the people of the earth will meet God's judgment. For those who are in opposition to Him, who deny any need for His mercy and grace, that day will be a terrible day of battle (Isaiah 2:12; Isaiah 13:6; Ezekiel 30:3; Revelation 16:14), which they are doomed to lose. In the Bible, the day of the Lord is almost exclusively painted as a day of destruction, darkness, and division, during which even the earth itself will suffer (Isaiah 13:6; Ezekiel 30:3; Joel 1:15; Joel 2:1, 11; Zephaniah 1:14-15; Zechariah 14:1; 2 Peter 3:10).

14-8: And about "that day" which we read so prevalent in Zechariah, all the OT prophets tell in the hundreds of "that day" ,

1. like Isaiah 25:8,

He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

2. Zephaniah 3:8

"Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy."

3. Zephaniah 3:11.

"In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them **that** rejoice **in** thy pride, and thou shalt no more be haughty because of my holy mountain."

14-9: 16 Bible Verses about Darkening Sun Moon And Stars.

{Source:<https://bible.knowing-jesus.com/topics/Darkening-Sun-Moon-And-Stars>}

Isaiah 13:10

For the stars of heaven and their constellations
Will not flash forth their light;
The sun will be dark when it rises
And the moon will not shed its light.

Job 9:7

Who commands the sun not to shine,
And sets a seal upon the stars;

Job 3:9

"Let the stars of its twilight be darkened;
Let it wait for light but have none,
And let it not see the breaking dawn;

Joel 2:10

Before them the earth quakes,
The heavens tremble,

The sun and the moon grow dark
And the stars lose their brightness.

Amos 8:9

"It will come about in that day," declares the Lord God,
"That I will make the sun go down at noon
And make the earth dark in broad daylight.

Ecclesiastes 12:2

before the sun and the light, the moon and the stars are darkened, and
clouds return after the rain;

Ezekiel 32:7

"And when I extinguish you,
I will cover the heavens and darken their stars;
I will cover the sun with a cloud
And the moon will not give its light.

Joel 3:15

The sun and moon grow dark
And the stars lose their brightness.

Matthew 24:29

"But immediately after the tribulation of those days the sun will be
darkened, and the moon will not give its light, and the stars will fall from the sky,
and the powers of the heavens will be shaken.

Mark 13:24

"But in those days, after that tribulation, the sun will be darkened and the
moon will not give its light,

Joel 2:31

"The sun will be turned into darkness
And the moon into blood
Before the great and awesome day of the Lord comes.

Acts 2:20

'The sun will be turned into darkness
And the moon into blood,
Before the great and glorious day of the Lord shall come.

Revelation 6:12

I looked when He broke the sixth seal, and there was a great earthquake; and the sun became black as sackcloth made of hair, and the whole moon became like blood...

Luke 23:45

because the sun was obscured; and the veil of the temple was torn in two.

Ezekiel 32:8

"All the shining lights in the heavens
I will darken over you
And will set darkness on your land