

The Times of the Gentiles – Special Study G.A. Cooley



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Foreword

It was in the late fall of 1975 that a dear friend and fellow minister joined us in San Diego, California to establish Grace Assembly for ministering the “Grace of God” and the “End Time Message.” We believe that we are the “generation” that saw the “Fig Tree put forth her leaves” and, during which, we would hear His Voice saying, “Come uphither.”

While in the process of working on the building that would become the sanctuary where the saints of Grace Assembly would worship, our friend casually asked this question, “Jerry, do you believe that the Times of the Gentiles are fulfilled?” I was not quite prepared to give an answer at that time, but the question caused us to do a detailed study to find the answer.

We had become diligent Bible Students, having come into revelation knowledge of the Grace of God as well as becoming greatly excited that Jesus was coming soon! Our mentors were A. S. Copley and M. M. Bodie, founders of Grace and Glory Fellowship, located in Kansas City, whom we have come to esteem highly in the Lord. We have never met them but believe that we know them well through their written words. We believed, as they did, that we could know the “Times and Seasons.” Studying their writings, we became knowledgeable in “Times and Seasons,” as the Scriptures had given us, and in the great prophecies of the Word of God. We learned that the Grace of God was the absolute basis of our salvation and that we were given a “more sure word of prophecy” in scripture that would be a “light to our path” from this earth to our heavenly inheritance.

Because of our studies, we became convinced that the “Times of the Gentiles” were fulfilled during the June war of 1967 when Israel recaptured Jerusalem and regained sovereign control over the city for the first time since 587 BC. The “Sheba - Seven Times” of chastisement of the Jew, as set by Jehovah for disobedience to His Commandments and as recorded in Leviticus 26, had been fulfilled. It had come to an end. It was now time for Israel to receive their Messiah,

set up the Kingdom on earth, become the head of the nations, and for the Church to follow our Lord's prophecy in Luke 21:20-38 *"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."*

(Luke 21:24) *"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and **Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.**"*

In answer to Virginia Honeycutt's question, and as a result of our studies, we created a chart ["The Times of the Gentiles"](#) showing what we believe the Lord had given to us.

Introduction

In this Special Study, we will first give a short expose on the Times of the Gentiles and associated issues plus a background of Copley's and Bodie's ministry and writings regarding the **Times of the Gentiles**. (Please see [Copley and Bodie's biography](#) on the Grace Assembly Library and Archive Web sites.) We will then follow this expose with answers to questions that we have received from respected prophecy teachers within the Grace Movement. We trust this paper will shed greater light on this subject. It is our desire to come to a greater knowledge of the truth. Our prayer is "Lord, lead us all in greater knowledge of Truth!"

Bodie and Copley have been Our Teachers

The ministry of Copley and Bodie, through their commentaries, has been our primary source of Biblical understanding for the last 50 years. Their writings remain unparalleled in revelation knowledge, even by today's standards. We continue to esteem them highly in the Lord for their work. In fact, their prophetic writings have been the basis of our present, prophetic understanding and teaching today.

Conclusions

Because of this study, **we can conclude:**

- The Times of the Gentiles were fulfilled in 1967 AD. Exegetical analysis demands it, and the Scriptural times confirm it.
- There is no exegetical basis to declare that the Times of the Gentiles will be fulfilled at the time of the Rev 4 events.
- There is no exegetical basis to declare that the Day of the Lord begins at the time of the Rev 4 events. See Special Study "[Seven Millennial Days.](#)"
- In 1967, the Day of the Lord undoubtedly commenced according to the Jewish Calendar. (See Hosea 6.) However, The Day of Lord did not commence on our Gentile Calendar until 1995 - 1996 AD and fully transitioned in over a 19-year period, culminating in 2014 - 2015 AD. This also introduced the "parousia" of the Lord into the heavens, which was confirmed by a Tetrads of Blood Moons on Jewish Feasts dates and Solar Eclipses.
- According to Genesis 41, as a type, there will yet be "seven good years" that will shortly break upon the earth. See Special Study "[Seven Good Years.](#)" In those years will be a "Spirit-Storm" (whirlwind – ruach-sa'ar, Hebrew, Eze 1), ushering in a powerful move of the Holy Spirit (a Geshem Shower) for ranking (Judging – Krima) the living Church on the Day of the Lord, according to Rev 1,2, and 3. See Special Study "[Spirit-Storm.](#)"
- These "seven good years" will be followed by "seven evil years" of tribulation for "the dream is one" – (Gen 41).
- The grammatical structure of Rev 4:2-3 demands that the enthronement of the Lord will occur prior to the time of Rev 4 where He, as the God-Man, is seen being worshipped as God Almighty the Creator, and in Rev 5 as the Redeemer. (See Special Study chart "[Erchomai The Progressive Coming of the Lord.](#)"
- The enthronement of the Lord will occur sometime during "His Parousia" (His presence) in the heavens. The full-overcomers, asleep in Christ, will be resurrected

first and will subsequently be joined by full-overcomers that are alive at His coming, as witnessed by the Apostle John passing through the open door of Rev 4.

- John passing through the “open door” of Rev 4 upon receiving the command to “come up hither,” is a type of the translation of the living, full-overcoming Bridal Company. See Special Study chart [“Turning with John.”](#)

An exegetical study of the Word of God by diligent Bible Students of today demands this declaration: **The Times of the Gentiles were fulfilled in 1967.** Copley and Bodie, gained great prophetic insights during the early days of the Azusa outpour of the Holy Spirit when “the time of the end” was in its beginning. They thoroughly searched into the “Times and Seasons” as the Holy Spirit gave them insight. They gained greater insight as they progressed in the understanding of prophecy as it was being fulfilled. We believe that prophetic revelation is always progressive according to Isaiah 28:11. We continue to “see through a glass darkly” and must continue to wait on the Holy Spirit for greater insight as prophetic events unfold. In our opinion, **some of Copley’s and Bodie’s early prophetic understandings of the fulfillment of the Times of the Gentiles, the beginning of the Day of the Lord, and the time of His enthronement have now become “Tradition” within the Grace Movement.** We would like to encourage all Bible students of today to seek a greater prophetic understanding that matches the unfolding of prophetic events being fulfilled in our day.

We believe, based on the evidence we will present in this Special Study, there must be a declaration that the **Times of the Gentiles (known also as the Times of Chastisement of the Jews) have been fulfilled!** There must also be a declaration that we are now standing with the Apostle John (Rev 1:10) in the **Seventh Millennial Day** and in the **Third Day** since our Lord’s First Advent. These positions demand that **the Day of the Lord is already in progress,** and **“Behold He Cometh”** is the message of this hour (**Rev 1:7**), even as the message for the day of Copley and Bodie, at the beginning of the 1900’s, was **“Jesus is Coming Soon!”** (Isa 1:18) “Come now, and let us reason together, saith the LORD:” See Archive Pastor’s Page [“The Message of the Hour.”](#)

Knowing of the Times and Seasons

The Apostle Paul made it clear in I Thess 5 that, by the knowing of the Times and Seasons, we would know when the Day of Lord would enter in upon us. According to Paul, that Day should not come as a thief in the night to those living as “children of the light, and the children of the day.” A.S. Copley and M.M. Bodie wrote the following concerning the **Times of the Gentiles** in the early 1900’s:

“2520 years, reckoned from 606 B.C., the date when Gentile times began, brings us down to A.D. 1914, when the end began. We are still in the transition period.” Bodie believed this transition period was 19 years.”

-Discourses on Ezekiel the Setter of Dates, by Mary M. Bodie, pages 7 & 8. (We believe this was most likely written sometime around 1927 AD).

“The entire time of Gentile rule is 2520 years in Scriptural figures. Therefore, that period should, according to Bible figures, have ended in 1914. Many believers had hoped it would and were expecting the Lord to come and catch us away”

-The Revelation of Jesus Anointed to John, Commentary by A.S. Copley, page 110,

published in 1942, fourth edition.

“Likewise, the beginning of the end of “the times of the Gentiles certainly came in 1914.”

-Times of the Gentiles, by A.S. Copley, page 7.

It is our understanding that Copley and Bodie also held that the **Times of the Gentiles** would be fulfilled at the time of Revelation chapter 4 when they believed Jesus would take His throne in the heavens. However, from their writings, we are also able to conclude they believed that the Times of the Gentiles began to end in 1914 AD.

The Day of the Lord

Copley wrote in his commentary of the book of Revelation:

“The Lord’s Day” begins when the Lord Jesus takes His own throne in the air. At that moment, He assumes dictatorship of affairs on earth as far as is necessary in behalf of the Jews. His Princehood begins in Heaven; and, at the same time, He exercises it in a limited sense on earth. Doubtless, this is the “Mighty Angel” standing on land and sea - Revelation 10”

-The Revelation of Jesus Anointed to John by A.S. Copley, page 5, fourth edition. 1942 AD.

Tradition or Revelation Knowledge

Most of Copley and Bodie writings on these issues were penned in the first two or three decades of the 1900’s, nearly 80 to 100 years ago, when prophetic understanding of the end times was in its infancy. Copley and Bodie are to be commended for searching into knowing the “times and seasons” according to I Peter 1:10. We will discuss later how they reached the conclusions of 1933 AD and 1950 AD as the possible fulfillment of the Rev 4 events. Obviously, these dates have since come and gone. Tradition has held to Copley’s and Bodie’s prophetic positions that the fulfillment of the “Times of the Gentiles,” the beginning of the “Day of the Lord,” and the “Enthronement of the Lord” will all take place in Revelation 4. Some continue to hold to this “**traditional view**” today. As we are now standing at the beginning of the Day of the Lord, we would encourage all believers to re-examine these positions in the light of fulfilled prophecy.

We firmly believe that, if both Copley and Bodie were alive today, they would have continued to search into the “times and seasons” heralding in the Second Advent of our Lord. They would likewise assimilate the ongoing fulfillment of Bible prophecy and remain open to progressive revelation that was simply not available to them on their watch. We believe that they would openly declare that **1967 AD** was the **time of fulfillment** for the **Times of the Gentiles**. They would likewise declare the message of “**Behold He Cometh and the breaking of the Day of the Lord and the Day of Christ.**” However, once a belief system becomes “**tradition**,” there is a tendency to hold onto that tradition. Considering this we must continue to press on with what the Lord is showing today and what we consider to be breaking revelation. We must declare it, trusting that “**He that hath an ear, let him hear what the Spirit saith unto the churches.**”

Further Prophetic Insight

We need to take fulfilled prophecy in account such as: (1) Israel becoming a nation again in 1948, (2) the return of their Capital city, Jerusalem, to Israel’s sovereignty in 1967 AD, (3) the fact that we now have passed into the seventh millennium (Gen 2:1- 3; II Pet 3:8) which indicates the dawning of the Day of the Lord when He will take His Throne of Glory, (4) and the dawning of the Third Redemptive Day, i.e., the Day of Christ. (See Hosea 6:2.) The dawning of these two days is proof the message “Behold He cometh” is a word in season and proof the Lord will soon receive His Bride as the Glorious Church and, subsequently, His Body, the Church, into the heavens. In view of these breaking events, with these prophetic events being fulfilled, we pray there is an awakening to the “**times and seasons**” as well as “**the activities occurring in the Heavens**” (Heb 12:26) and “**the breaking of the Day of the Lord**” (Rev

1:10). As we have already stated, the Copley and Bodie ministry and writings began 100 years ago. We must remember that they lived in the very early stages of revelation knowledge of the end times **“when prophetic knowledge was just beginning to break.”** They had tremendous insight under the guidance of the Holy Spirit but did not yet have perfect knowledge in order to write clearly about our day. We who remain alive unto His coming are privileged to see and declare the unfolding of end time prophetic events with much more clarity.

(Dan 12:4) “But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.”

(Dan 12:8) “And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?”

(Dan 12:9) “And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.”

*(Dan 12:10) “Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but **the wise shall understand.**”*

There should also be a renewed interest into searching out the “Times and Seasons” for our day. Perhaps the stigma of “setting dates” and the constant declaration of “no man knoweth” has become a factor in the church of no longer searching out **“the Set Times of Jehovah”** in the prophetic Word regarding the Second Advent.

(2 Pe 1:19) “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:”

(2 Pe 1:20) “Knowing this first, that no prophecy of the scripture is of any private interpretation.”

*(2 Pe 1:21) “For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.”*

We should ask ourselves, **if the prophets of old searched diligently into knowing when the time was and what were the events surrounding the first and second advents of the Lord. Shouldn't we?**

*(1 Pe 1:10) “Of which salvation **the prophets have enquired and searched diligently,** who prophesied of the grace *that should come* unto you:”*

*(1 Pe 1:11) “**Searching what, or what manner of time** the Spirit of Christ which was in them did signify, when it testified beforehand **the sufferings of Christ, and the glory that should follow.**”*

*(1 Pe 1:12) “**Unto whom it was revealed, that not unto themselves, but unto us they did minister the things,** which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.”*

*(1 Pe 1:13) “Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you **at the revelation of Jesus Christ;**”*

Copley and Bodie Writings

We would like to discuss, to the best of our understanding, **what Copley and Bodie saw in prophetic fulfillment and the time period during which they saw and wrote about it.** We believe Copley began penning his commentary on the Book of Revelation in 1915 AD, about 100 years ago. He published four editions of his commentary, with the first edition being exhausted shortly after 1915 AD. He then proceeded to publish a much improved second edition. We have, in our possession, the second edition and the fourth edition, published in 1942 AD. Copley passed away in 1945. We believe the second and fourth editions provide us an accurate view of his understanding of prophetic fulfillments **in his day** and the insight he was receiving from the Holy Spirit as he moved in progressive revelation. Bodie's commentary on Ezekiel seems to have been written sometime around 1927 AD, and is no longer published, but we do have a copy of her commentary. We feel that with the second and fourth editions of Copley's Commentary on the Book of Revelation and, Bodie's Commentary on the Book of Ezekiel, we have an accurate accounting of Copley's and Bodie's insights during their time of ministry and writings.

What Did Bodie See?

Bodie, through her early searching into "times and seasons," set some dates in her Ezekiel commentary that have since come and gone, for which she received much criticism. However, it should be noted that she also furnished tremendous prophetic insight that is relevant to our day.

*"We say, Ezekiel at the very threshold of his book fixes our attention on dates. - -
- He is instructing us in important matters if we have ears to hear. **The beginning of the times of the Gentiles was in stages and covered a period of nineteen years; hence, we should expect a corresponding gradation in the end.**"*

-Discourses on Ezekiel the Setter of Dates, by Mary M. Bodie, page 7.

Bodie's Insight into the 19 Year Transition Periods

In our opinion, Bodie examined the "signs of the times" being fulfilled in her day, which she believed was the final transition period of 19-years following 1914 AD. Today, as we look back in hindsight at the fulfillment of the Lord's prophecy (Luke 21:24), we can validate her prophetic insight of expecting "**a corresponding gradation in the end,**" i.e., "**the 19-years transition period.**" This was profound insight which has now become fulfilled prophecy. In **1948 AD**, Israel was re-born as a nation (fulfilling the Parable of the Fig Tree), and exactly nineteen years later, in 1967 AD, she re-conquered her capital city, Jerusalem. Bodie's prophetic insight was absolutely astounding, and it has now become fulfilled prophecy, supported by **Joel 3:1:**

"For, behold, in those days, and in that time, when I shall bring again [reverse] the captivity of Judah [1948] and Jerusalem [1967]," (a 19-year period).

Israel's national restoration also became a latter day "sign of Jonah" who was cast into the sea (Gentiles) for two days and was raised up in the third day.

These **19-year transition times** were reflected on **our chart of the Times of the Gentiles, published in January 1978.** We were personal witnesses of the **19-year transition period,** as fulfilled prophecy. This was a reversal of Israel's "**national transition**" into captivity to Babylon, which also spanned **nineteen years from 606BC to 587BC.** We should also take note of another **19-year "spiritual transition"** in the Book of Acts **from the Day of Pentecost until the great council meeting in Acts 15.** This "**spiritual transition**" covered the offering

to and rejection by the Kingdom to Israel during [Daniel's 70th Week](#), after which God turned to the Gentiles in a new purpose, called the Church Age, which includes both Jew and Gentile. This new purpose was defined and solidified during the great council meeting, as recorded in Acts 15, in the presence of the Kingdom Apostles and Church Apostles. From Acts 15, a new set of Church Apostles took "center stage." The Apostle Paul became the Chief Apostle to the Church. The Kingdom Apostles under Peter were no longer mentioned in the Book of Acts after chapter 15. Therefore, one must conclude that Israel's Kingdom had been set aside, and **a new purpose, the Church, had transitioned in over a nineteen-year period.** Will there be a similar transition period of the Church back to the Kingdom? We believe so.

Bodie wrote an exposition on the Book of Zechariah during the time frame of 1925 – 1930 AD. It is clear from her commentary that she believed she was living in the final 19-year transition, after which the "Times of the Gentiles" would be fulfilled in 1933 AD. She wrote:

*"The seven years of undoubted, the greatest **week of years** the world has ever witnessed (Dan.9:27) is the fulfillment of Zechariah's visions and prophecies. Christ will be taking to Himself the reins of government. He must get all of the lines in place before He will be able to say, "Get up" to His steeds of conquest. The '**eighth month (Bul of the Jewish year) of the second year of Darius'** answers in the fulfillment to **November 1934 AD, the second of the seven years of that week of emphasized prophecy.**"*

- An Exposition of Zechariah the Man of Visions, by Mary M. Bodie, pages 6 & 7.

It was in 1975 that we began an in-depth study of this subject, and **our chart of the Times of the Gentiles** was documented in **January 1978**. It was after the creation of our chart that we became aware of Bodie's prediction of a "**19-year national transition**" in her commentary on Ezekiel. To us, this was nothing less than astounding insight on her part in seeing what was yet to become fulfilled prophecy. Whereas, we looked backward to what had become fulfilled prophecy. The Bodie insight was amazing since it gave credibility to our research and chart.

“The Missing Link”

34 Year Period of Christ’s Presence as Their King

Bodie did not see, from her view point of the early 1900’s, the need for the reckoning of any additional time. Therefore, she believed she was living in that 19-year period of transition following 1914 AD, at the end of which she believed would be **the Lord’s return in 1933 AD**. From that perspective, she felt the “Times of the Gentiles” would be fulfilled immediately following the 19-year transition period and would usher in the Lord’s enthronement, as she believed in Rev 4. **(See our discussion of the 34 years taken out of Israel’s chastisement on pages 23 & 24 of this Special Study under the question of: 1914 AD- what does this date represent? World War I.)**

What Did Copley See?

Copley ministered and penned the commentary on the book of Revelation around 1915 AD, which was 100 years ago. He was given wonderful prophetic insight by the Holy Spirit into a very difficult book to understand, especially at that time. It was not possible for him to see the prophetic picture as clearly as we see today. In our desire to search out unfolding prophetic truths for our day, we also need to follow the leading of the Holy Spirit into what should become a clearer picture the closer and closer we approach to its fulfillment.

(Pro 4:18) “But the path of the just is as the shining light, that shineth more and more unto the perfect day.”

We must remain open to progressive revelation or we will miss the rest of the prophetic story and what **“the Spirit saith to the Churches”** on the Day of the Lord.

Copley wrote regarding the Times of the Gentiles:

“It is indisputable that exactly 2520 years, or seven prophetic “times” of 360 years each, were foreshadowed in God’s Word to be allotted to Gentile dominion. Therefore, if “the times of the Gentiles” or Gentile world dominion began in 606 B.C. we should have expected them to end in 1914. Why did they not end then? We answer that the beginning of Gentile dominion covered a period of nineteen years. - - - Likewise, the beginning of the end of “the times of the Gentiles” certainly came in 1914.” -Times of the Gentiles by A.S. Copley, pages 6-7.

From the above commentary by Copley, it is evident that he also agreed with Bodie regarding the **“19-year transition period.”** We are sure that, as they searched the scriptures, they compared their prophetic understanding with each other. Copley, the same as Bodie, did not see the 34-year time period of Christ’s presence as king upon the earth during his First Advent. However, he eventually arrived at a “36-year explanation,” as it was becoming clear that **1933 AD** was becoming history. **We will see that the year 1950 (1914+36) became the projected year of the fulfillment of Rev 4.** Copley acknowledged that the earlier date of **1933 AD (1914+19)** was not fulfilled. Copley wrote **“Thus it becomes evident why the Lord did not come as soon as we expected Him (that is, 1933 AD).”** Of course, the date of **1950 AD has now come and gone.** As we now stand in the year of 2019 AD, much more prophecy has been fulfilled and more understanding as to “times and Seasons” has come to those willing to search out God’s appointed times.

Copley's 36 Year Extension

Copley arrived at **1950 AD** by adding the **36 years of calendar adjustment to 1914 AD**, as the new date for the “the fulfillment of prophecies.” Copley penned:

*“The entire time of Gentile rule is 2520 years in Scriptural figures. Therefore, that period should, according to Bible figures, have ended in 1914. Many believers had hoped it would and were expecting the Lord to come and catch us away. Why did He not come then? For these reasons: Our reckoning by 2520 years is according to the Scripture calendar, of 360 days to a year. But, we are living in Gentile times, when the years are five and one-fourth days longer. If we compute the time by our calendar, or solar measurement, that period should have ended about 1950. How is that? Five and one-fourth times 2520 equals 13,230. Dividing that number by 365 and one-fourth equals 36 and four-fifths years. **1914 plus 36 equals 1950.** - - - **Thus, it becomes evident why the Lord did not come as soon as we expected Him (that is, 1933 AD)** It is interesting to read that the Holy Spirit anticipated the disappointment. Hence, Paul wrote thus – ‘Cast not away therefore your confidence, which hath great recompense of reward; for ye have need of patience, that after ye have done the will of God, ye might receive the promise; for yet a little while, and He that shall come will come and will not tarry’ – Heb. 10:35-37. Oh! You exclaim; that was written to Israel. Exactly so; but if the coming to them is delayed, is it not a delay to the church also? The stretching out of Gentile times postpones the beginning of the millennial reign of Christ, and thus the resurrection and translation of the body of Christ are pushed forward. Are you not setting dates? cries one, especially he who claims that the church must go thru the tribulation period. We answer by asking,*

Does he not thus set a date? We are not setting dates. We are simply naming dates already set in the Scriptures. - - - We are not saying that 1950 A.D. will absolutely be the end of Gentile times, but the fulfillment of prophecies and the religious and international conditions of the world point to that date approximately.”

We do not believe it was appropriate to “recalculate” the Jewish “sheba -- seven times” in Lev 26 to Gentile times for the following three reasons: The number 2520 is a very special number, a scriptural number, a cardinal number. That number should not be manipulated. The Gentile calendar effect (*that is, the additional 5 and ¼ days per year*) is factored in when the “sheba” number 2520 is used as Gentile years, that is, 606 BC to 1914 AD. To our knowledge, Copley and Bodie made no further comments on the ending of the “Times of the Gentiles.” As we understand, no further prophetic positions on the ending of “Times of the Gentiles” were ever published by Copley and Bodie before they passed on to be with the Lord. Therefore, their final published position on the ending of “Times of the Gentiles” was that it would be at the time of the enthronement of Christ, which they believed would occur at the time of Rev 4. This prophetic position remains a “traditional view” today by most followers of Copley and Bodie that are alive. But as we progress in this discussion, there surfaces an incompatibility with this “Tradition” and the “set times” for the Times of the Gentiles established by the “setter of dates,” the Lord Himself, in Leviticus 26.

In Summary: Copley's and Bodie's Positions on the Ending of the "Times of the Gentiles"

This is a summary of the progressive revelation given to Copley and Bodie on the ending of the "Times of the Gentiles" as published in their writings. They were faithful to search out the "Times and Seasons" **in their day** and, if alive today, we believe they would have continued to publish progressive revelation, given by the Holy Spirit, in accordance with fulfilled prophecy. After researching their writings, it was Copley who made the first comment in his Revelation Commentary on the ending of the "Times of the Gentiles." He believed, at that time, the "Times of the Gentiles" should have ended in 1914 AD. We must keep in mind that both Copley and Bodie lived in a much earlier time than we now live. As time progressed and the Bridal Company was still here, new understanding began to come to light. Copley and Bodie both accepted the 19-year Transition Periods. Bodie penned The Book of Ezekiel during this 19-year period, including many of the "signs of the times" which extended the ending of the Times of the Gentiles to the Year 1933 AD. Once the year of 1933 AD passed, it required additional explanation. In Copley's commentary on the Book of Revelation, published in 1942 AD, it seems Copley, became concerned that 1933 AD had passed, and began to examine the Jewish/Gentile calendar differences and applied it to the "Sheba – Seven Times, 2520 number." He calculated an additional 36 years and added it to 1914 AD, arriving at 1950 AD as the possible time for the Rev 4 events to be fulfilled. The 1933 AD and 1950 AD dates have now come and gone. It is therefore now time for progressive revelation and insight that reflects the events of our day and fulfilled prophecy.

Our Purpose and Prayer

Our purpose, through this position paper, is to encourage all believers and students of the Bible to search out and be open to progressive revelation in light of fulfilled prophecy. We pray the message is herald far and near of what our Bridegroom is doing in the process of His return (Behold He Cometh! Rev 1:7) and the breaking of the Day of the Lord in which He will receive His Bride, consummate the Church Age, and usher in of the Kingdom in the heavens and upon the earth. Amen!"

Questions and Answers

1. Question: If the Times of the Gentiles was fulfilled in 1967 AD, why are the Gentile nations still ruling?

Answer: The “Times of the Gentiles” are synonymous with the “Times of Chastisement” of Israel. The Times of the Gentiles, in the context of Luke 21:24, are not in total *“the times that Gentiles nations rule, and they are still ruling.”* That statement only applies if one is looking at Nebuchadnezzar’s Dream (Daniel 2) as describing the rulership of the Gentiles from the time of the Babylonian Empire, through the successive empires, until the time when Jesus descends from heaven as King of Kings and Lord of Lords and sets up the Kingdom - (Rev 19:11-16). We believe that the term “Times of the Gentiles,” which is used only in Luke 21:24, is described as “the times of chastisement” of Israel, or the “seven times -- sheba, Hebrew” which is found in Leviticus 26. This “sheba” is the time when the Gentile nations are “in order,” when God draws from his armory and places the various Gentile empires in rulership over the Jewish nation of Israel as chastisement. Their rulership was in order, as determined by God’s decree from 606 BC to 1967 AD, in fulfilling this meaning of the “Times of the Gentiles,” described in Luke 21:24. After 1967 AD, all Israel was required to do was to return to the Holy One in the heavens, their Messiah, and they would have entered their covenant blessings. So, since Israel again rejected their Messiah, they are out of order and will be until they are “born again” in one day, (Isaiah 66:8). The Gentiles are out of order since 1967 AD because they have not allowed Israel to take her place as the head of the nations. This will continue through the present time until Antichrist reigns, which will finally be a time when the Gentiles are in total usurpation.

(Dan 2:20) “Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:”

(Dan 2:21) “And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:”

(Dan 2:22) “He revealeth the deep and secret things: he knoweth what *is* in the darkness, and the light dwelleth with him.”

(Dan 2:23) “I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.”

(Isa 13:5) “They come from a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to destroy the whole land.”

The Times of Chastisement (being “Trodden Down”) is decreed for a “Sheba – Seven Times.” This Divine decree of chastisement of the Jew and the determined period of time is described in Leviticus 26. It ended in 1967 AD according to Luke 21:24.

Lev 26:28 “Then I will walk contrary unto you also in fury; and I, even I, will chastise you **seven times** for your sins.”

Chastise, H3256, yâ sar, yaw -sar’

A primitive root; **to chastise**, literally (with blows) or figuratively (with words); hence to *instruct*: - bind, chasten, chastise, correct, instruct, punish, reform, reprove, sore, teach.

Seven Times, H7651, sheba' shib'â h, *sheh'-bah, shib-aw'*

From H7650; a **primitive cardinal number**; **seven** (as the sacred *full* one); also (adverbially) **seven times**; by implication a **week**; by extension an *indefinite* number:

- (+ by) **seven** ([-fold], -s, [-teen, -teenth], -th, times). Compare H7658.

(Lev 26:29) "And ye shall **eat** the flesh of your sons, and the flesh of your daughters shall ye **eat**."

(Lev 26:30) "And I will **destroy** your high places, and **cut down** your images, and **cast** your carcasses upon the carcasses of your idols, and my soul shall **abhor** you."

(Lev 26:31) "And I will make your cities **waste**, and bring your sanctuaries unto **desolation**, and I will not smell the savour of your sweet odours."

(Lev 26:32) "And I will bring the land into **desolation**: and your enemies which dwell therein shall be astonished at it."

(Lev 26:33) "And I will **scatter** you among the heathen, and will draw out a **sword** after you: and your land shall be **desolate**, and your cities **waste**."

The prophecy by the Lord in Luke 21:24 declares:

*"Jerusalem shall be **trodden down** of the Gentiles, until the **Times** of the Gentiles be fulfilled."*

Trodden Down, G3961, pateō, *pat-eh'-o*

From a derivative probably of G3817 (meaning a "path"); to **trample** (literally or figuratively): - tread (down, under foot).

"Trodden Down," as defined by the Greek word "**pateo**," is the correct word to describe what Lev. 26 said would happen to the children of Israel for their disobedience. The "**seven times – sheba, Hebrew**" of Leviticus 26 gives us the "**duration -- or as a cardinal number it gives how many, 2520**" of the chastisement. But, in Luke 21:24, we see the Greek word "**Kairos**," not "**chronos**," used for "**times**." The meaning of "**kairos**" is "**set or proper time, short duration, or occasions**." We might say that the "**times**" of Luke 21:24 applies to the **many times (occasions)** of wars, empires marching back and forth **over the land of Israel**, that God allowed the Gentiles to take a **slap at Israel**, be **under their rulership and walk over their land**. Leviticus 26 determines the time period over which these "times, Kairos" are being played out.

Times, G2540, Kairos, kahee-ros'

Of uncertain affinity; an **occasion, that is, set or proper time**: - X always, opportunity, (convenient, due) season, (due, short, while) time, a while. Compare "**Chronos**, G5550.

G5550, chronos, khron'-os

Of uncertain derivation; a **space of time** (in genitive case, and thus properly distinguished from G2540, **which designates a fixed or special occasion**; and from G165, **which denotes a particular period) or interval**; by extension an individual *opportunity*; by implication *delay*

This is reiterated throughout Leviticus, chapter 26.

The "**sheba – seven times**" has been adequately explained by Copley and Bodie in their writings. They accepted **the seven times as being 2520 years**. However, we will address **the 34-year time period** latter in this expose. Copley and Bodie, from their day, looked forward to the fulfillment of the "Times of the Gentiles" whereas we, from our day, look back to their actual fulfillment. There is a distinct advantage to looking back to fulfilled prophecy

Israel's Sovereignty Over Jerusalem

There is no mention in the scriptures of the “**Times of the Gentiles**” being fulfilled in Revelation 4. An exegetical interpretation of the Luke 21:24 stands on its own merit and is supported time wise by the “**sheba -- seven Times**” of Lev 26. Since 1967 AD, Jerusalem is no longer “trodden down” of the Gentiles. Therefore, Israel’s “**Times of Chastisement**” was fulfilled. Correct exegesis prevents an extension of time beyond 1967 AD. It was over! Israel conquered their capital city of Jerusalem in the six-day war of 1967 AD and declared sovereignty over their city and the Temple Mount. The following statement from Wikipedia gives the status of “**sovereignty**” over Jerusalem by Israel in 1967 AD and was made part of **Basic Law in 1980**. “**On June 27, 1967 the Israeli Knesset extended Israel’s legal and administrative jurisdiction to all of Jerusalem (East and West Jerusalem plus the Old City) expanding the city’s municipal borders.**” Wikipedia contributors, "Six-Day War," *Wikipedia, The Free Encyclopedia*, https://en.wikipedia.org/w/index.php?title=Six-Day_War&oldid=839186784 (accessed May 7, 2018).

2. Question: Is there more chastisement decreed by God upon Israel After 1967?

Answer: Since 1967, the Gentile chastisement of Israel has been “fulfilled” by Divine Decree. The “seven times” came to fulfillment. There are no more times of chastisement. God used the Gentile nations to “chastise” the children of Israel for their disobedience to His Covenant. During that time, God “scattered them among the heathen” and “made their cities waste” and “their land a desolation.” This chastisement was “fulfilled” in 1967 AD when Israel recaptured Jerusalem along with much land. This followed a 19-year national transition period from 1948 AD to 1967 AD, which was an exact reversal of their captivity to Babylon in 606 BC to 587 BC. Since 1967 AD, the Gentiles nations and the nation of Israel have been out of Divine order. Another period of time, the “fullness of the Gentiles,” which pertains to the Church, must be reckoned into the equation. This does not change the fulfillment of the “Times of the Gentiles” in 1967 AD, as God did not intend to “chastise” or have the Gentiles “rule over” Israel after 1967 AD. There will come a time, during the Tribulation Period, when the Gentiles will usurp the Lord’s Kingship and authority for three and one-half years. Many in Israel will choose Antichrist as their leader, ushering in “Jacobs Trouble” when the Lord will have to subdue all things under His Feet. It will be the day of “His vengeance.”

3. Question: What is the difference between “Fulfilled” Versus “Fulfilled,” or in Greek, “Pleroo” Versus “Ginomai”?

Answer: The English word “fulfilled” in Luke 21:24 is “pleroo” in the Greek. It means “**complete, no more time, the glass is full.**” As far as its use in Luke 21:24, it means the “**Times of the Gentiles**” is over, complete, no more time for chastising the Jew,” and that happened in 1967 AD.

Fulfilled, G4137, plēroō, play-ro'-o

From G4134; to *make replete*, that is, (literally) to *cram* (a net), *level up* (a hollow), or - - -: - accomplish, X after, (be) complete, end, expire, fill (up), fulfil,

God finished his chastisement of Israel, according to Lev 26. As we have observed the writings of prophecy pundits since 1967 AD, more and more of them are accepting 1967 AD as the fulfillment date for the “Times of the Gentiles.” Israel should have turned to their Messiah, the Holy One in the heavens – (Isa 31:1). Instead, 12 years later, in 1979 AD, they went down to Egypt and signed the Camp David Accords with a Guarantor, the United States, and with

Egypt. This is spelled out in the Camp David Accords. We believe this will be the future basis of a Covenant (Dan 9:27), "with Death and with Hell," for the nation of Israel. Since 1967 AD, all the nations, including Israel, have been out of divine order. Economic and political disorder and turmoil continues until this day. The word "pleroo" can be compared to "ginomai," as used in Matt 24, in the Parable of the Fig Tree. "Ginomai" means "come into being."

(Mat 24:34) "Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

Fulfilled, G1096, ginomai, *ghin'-om-ahee*

A prolonged and middle form of a primary verb; to *cause to be* ("gen" - erate), that is, (reflexively) to *become (come into being)*, used with great latitude

By interpretation, the generation that sees Israel become a nation will not pass away until all the prophecies as given by the Lord in that context "**have commenced**," not necessarily "**completed**" as the use of the word "**pleroo**" would imply. "**Pleroo**" in **Luke 21:24**, then demands that the meaning is: "**it, the Times of the Gentiles, is over, done, completed.**"

4. Question: Do the Times of the Gentiles end when the Lord takes His Throne as described in Revelation 4, and the Day of the Lord begins?

Answer: There is an **old English Proverb** which essentially says, "**we can't have it both ways.**" Copley and Bodie had a good understanding of the "times and seasons" for their day, as the Holy Spirit was giving them revelation knowledge. They said the "seven times" in Lev 26 were 2520 years. They also had insight into the 19-year transition period both at the beginning and ending of the "Times of Gentiles." Once they passed 1914 AD (606 BC plus 2520 years), they added the 19-year transition period and arrived at 1933 AD. Bodie wrote her Ezekiel commentary during that 19-year transition period and said:

"2520 years, reckoned from 606, B.C., the date when Gentile times began, brings us down to A.D. 1914, when the end began. We are still in the transition period."

- Discourses on Ezekiel, the Setter of Dates, by Mary M. Bodie, page 8.

It is evident that Bodie was writing the Ezekiel commentary during what she believed was the final 19-year transition period. They must have questioned these calculations after the **1933 AD** date came and went. Copley conjectured that, by using the 5 and ¼ days difference between the Jewish 360-day year and the Gentile 365 ¼ day year, there would be an additional 36 years. He then added the 36 years to 1914 and projected **1950 AD as the new expected day** of the Rev 4 events, including the fulfillment of the "Times of the Gentiles." (Refer to our comments on this on pages 7 and 8.) Once 1950 AD had become history, there must be another prophetic explanation. "**We can't have it both ways!**" The "sheba" is a cardinal number. If the Revelation 4 events are tied to the "Sheba number – 2520," and that number is passed, then its fulfillment must be reconsidered. Many chose to no longer search into "times and seasons" but continued to hold to the "**tradition**" that, at the time of the Revelation 4 enthronement of Christ, the "Times of the Gentiles" would end, and the Day of the Lord would commence. This leaves no plausible explanation of the fulfillment of "Sheba -- Seven Times" of Lev 26, as a definite time period of 2520 year. We are not aware of any explanation, put forth by the various writers of today, of the incompatibility or of any discussion of any new time for fulfillment of the "Times of the Gentiles."

In the early 1900's, when Copley and Bodie penned their commentaries, they took two positions: (1) the "Times of the Gentiles" would not end until Jesus Christ takes His Rev 4

throne in the heavens. (2) The Day of the Lord would not commence until Jesus Christ takes His Rev 4 throne. These positions were based on “looking forward” and held prior to 1967 AD, when we today believe the “Times of the Gentiles” were fulfilled, according to Luke 21:24. Since we are standing in our current day and looking back, we see this prophecy as being fulfilled. In light of the fulfilled prophecy of 1967 AD, we began to earnestly search into knowing “times and seasons.” The Apostle Paul validated our searching in I Thess 5, stating that we should know the “times and seasons” “perfectly (akribos) – exactly), as well as the breaking of the Day of the Lord, if we remained awake and watchful.

(1Th 5:1) “But of the times and the seasons, brethren, ye have no need that I write unto you.”

(1Th 5:2) “For yourselves know **perfectly** (akribōs) that the day of the Lord so cometh as a thief in the night.”

(1Th 5:3) “For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.”

(1Th 5:4) “**But ye, brethren, are not in darkness, that that day should overtake you as a thief.**”

(1Th 5:5) “**Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.**”

(1Th 5:6) “**Therefore let us not sleep, as do others; but let us watch and be sober.**”

Eisegetical Interpretation is Now “Tradition”

The positions that the “**Times of the Gentiles**” will not end until Jesus takes His throne and likewise that the “**Day of the Lord**” will not commence until the Rev 4 events is not an **exegetical** interpretation. There is nothing in the Rev 4 account that this interpretation would “lead out of” that scripture. External interpretations were applied to the context of Rev 4 therefore it becomes an **eisegetical** interpretation.

“Exegesis and eisegesis are two conflicting approaches in Bible study. Exegesis is the exposition or explanation of a text based on a careful, objective analysis. The word exegesis literally means ‘to lead out of.’ that means that the interpreter is led to his conclusions by following the text. The opposite approach to interpreting Scripture is eisegesis, which is the interpretation of a passage based on a subjective, non-analytical reading. The word eisegesis literally means ‘to lead into,’ which means the interpreter injects his own ideas into the text, making it mean whatever he wants. Obviously, only exegesis does justice to the text. Eisegesis is a mishandling of the text and often leads to a misinterpretation. Exegesis is concerned with discovering the true meaning of the text, respecting its grammar, syntax, and setting. Eisegesis is concerned only with making a point, even at the expense of the meaning of words.”

We reiterate, “**there is nothing**” in the Rev 4 account that ties the enthronement of Christ to the ending of the “**Times of the Gentiles**” or the commencement of “**The Day of the Lord.**” We simply state, according to Luke 21:24, the “Times of the Gentiles” were fulfilled in 1967 AD. We likewise believe “The Day of the Lord” subsequently commenced, as stated in Rev 1:10, in the 1995-1996 AD time frame. This is based on the “millennial-day principle,” counting a “day with the Lord as a thousand years,” from the Genesis creation days. This simply means we are now standing on the Day of the Lord prior to Rev 4, and this agrees with Apostle Paul’s position, as stated in I Thess 5:1-6. (See verses above.)

The “Krima” (Judgment) of the living church?

We simply do not have time or space to support all these breaking prophetic views. However, **the Day of the Lord** is breaking, as stated in Rev 1:10, prior to the **future “Krima” (judgment) of the living Church.** (Rev 2 & 3). It should be noted that this is also taking place prior to the fulfillment of the events in Rev 4.

(1Pe 4:17) “For the **time is come** that **judgment** must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?”

Time, G2540, Kairos, kahee-ros’

Of uncertain affinity; **an occasion, that is, set or proper time:** - X always, opportunity, (convenient, due) season, (due, short, while) time, a while. Compare [G5550](#).

Judgment, G2917, krima, kree'-mah

From [G2919](#); **a decision** (the function or the effect, **for or against** [“crime”]): - avenge, condemned, condemnation, damnation, + go to law, judgment.

The Judgement (**Krima**) of the Church (Rev 2 and 3) is a short period of time (**Kairos**) which will occur on the Day of the Lord but before the Rev 4 event and the subsequent Tribulation Judgments. This judgment occurs when **John turns, looking into the Day of the Lord**, and sees the Judge walking among the Churches **on the Day of the Lord**.

See Special Study [“Turning with John.”](#)

(Rev 1:10) “I was in the Spirit **on the Lord's day**, and **heard behind me** a great voice, as of a trumpet,”

(Rev 1:11) “Saying, **I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.**”

(Rev 1:12) “**And I turned to see** the voice that spake with me. **And being turned, I saw** seven golden candlesticks;”

(Rev 1:13) “**And in the midst of the seven candlesticks one like unto the Son of man,**”

5. Question: Will the Day of the Lord begin in Heaven?

Answer: Copley clearly stated in his writings that the Day of the Lord will begin in heaven before it begins on earth, and, with this, we are in total agreement. However, we believe The Day of Lord begins in heaven in Rev 1:10, which is before Rev 4.

“The Lord’s Day Explained more Fully. That period will begin with Christ taking His own throne in Heaven. ‘Salvation and the Kingdom of our God’ (12:10) must obtain in Heaven before they can obtain on the earth. John saw that ‘a throne was set (being set) in Heaven and One sat on the throne’ – Chap. 4:2. The Lord Jesus is that One. ‘The Lord’s day’ must begin in heaven before “The Day of the Lord” can begin on earth, because His operations on earth will proceed from Heaven.” - The Revelation of Jesus Anointed to John,” by A. S. Copley, page 12.

We do believe that **the Day of the Lord is now breaking in the heavens**, and, thereafter, it will break upon the earth. The Lord is the **“Sun of Righteousness”** (Malachi 4:2), or simply, He is the very **“Light of that Day.”** So, **His presence**, wherever He may be or whatever He may be doing. He is now in **“His Erchomai”, His Return** - (Rev 1:7), which defines the existence of **His Day, the Day of the Lord. His Day** is defined in Matt. 24:27 as we would witness the

normal 24-hour day, with the Sun rising in the East and setting in the West. **This Day** will begin with the **Lord** stepping down from the **Right Hand of the Father**, where He has been seated as our Great Intercessor through the Church age. He will enter the Sides (Recesses) of the North, spanning the third and second heavens, to begin the early process of cleansing the heavens of Satan and his hordes. Having gained a place for His feet in the “midst” of the Churches, the Lord, as the Rev 1 Judge of the Church, will enter into “**His Parousia.**” He will first receive full overcomers who have fallen asleep in Christ, as they have been judged throughout the Church age via the written word - (Heb 4:16). They will assist Him as He continues to cleanse the heavens through the “seven good years.” The Lord will undoubtedly fulfill the role as the Captain of the Lord’s Host in the Book of Joshua in the cleansing of the heavenly land over a seven-year period. See Special Study “[Progressive Coming of the Lord.](#)” During these same seven years, the Lord, as the Living Word (Rev 1:16) will begin the judgment at the house of God of the Living Church as depicted in Rev 1, 2, and 3, i.e., the **Krimea of the Church which clearly takes place on the Day of the Lord.** He will subsequently take His throne in preparation for the events in Rev 4. Thereafter, He will receive the full-overcomers, who are alive and remain unto His coming through the open door in the type of the Apostle John - (Rev 4). Following Rev 4 and 5. He will subsequently receive the second rank of the Church out of the “hour of trial” (Rev 7). See Special Study “[Order of the Resurrection.](#)”

We reiterate that the Apostle John viewed the Judge of the Church **standing in the midst of the Churches** in a vision on the beginning of the Day of the Lord, “**and his countenance was as the sun shineth in his strength**” – (Rev 1:16).

6. Question: Is there a comparison between the entering and closing of the Day of the Lord and the rising and setting sun of a normal day?

Answer: Jesus said in His Matt 24 discourse:

(Mat 24:27) “For as the **lightning (astrape, Greek meaning the rising Sun rays, glare and not lightning strike or bolt in this context)** cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.”

Lightning, G796, *astrapē as-trap-ay’*

From G797; *lightning*; by analogy **glare**: - lightning, **bright shining.**

This Greek word “**astrape**” is translated “**lightning,**” in Matt 24:27 KJV. In this verse, the context is obviously talking about the sun rising in the East and setting in the West. “**Bright shining**” would probably be a better translation. Refer to Luke 11:36. The Day of the Lord is like the sun that rises in the East and progresses through the day and, after a period of time, sets in the West. Many interpreters, in using the word “lightning,” say the Lord is coming like a flash of lightning, as a great big surprise to “snatch” us from the earth. We don’t believe it will be that way. “Astrape” is translated “lightning” in Rev 4:5; 8:5; 11:19 and 16:18, which is correct since it is associated with “thunderings.”

(Mat 28:2) “There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it.”

(Mat 28:3) “His appearance was like **lightning [G796, astrape]**, and his clothes were white as snow.”

(Luk 11:36) "If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the **bright shining [G796, astrape]** of a candle doth give thee light."

The chronology of Events

The chronology of events begins with John being transported in his spirit from 95-96 AD, up to our day, 1995-1996 AD, and He sees **the Sun** of the **Day of the Lord** rising, he declares:

(Rev 1:7) "**Behold, he cometh [Erchomai]** with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."

Therefore, he sees the Lord in the process of His return. "**Behold, He Cometh!**" The verb "**cometh**" is "**erchomai**" and describes the process. The verb is of the present and imperfect tenses, or simply, "**happening now but not yet complete.**" "**He is on His way but has not arrived.**" John goes on to explain that he is on the **Lord's Day**, because he has now seen **the Sun (Son) rising (descending in the heavens)**. This declaration of John's, that he was on the Day of the Lord, precludes that the Day of the Lord begins in Rev 4.

Turning with John to See the Judge and the Krima of the Church

See Special Study "[Turning with John.](#)"

(Rev 1:10) "I was in the Spirit on the **Lord's day**, and heard **behind** me a great voice, as of a trumpet,"

The Apostle John was obviously looking toward the rising Sun (coming Son) (in a natural day, that means looking east as the day begins). He then heard a "great voice" behind him, so **he turned from** looking into the sunrise in the east and began looking toward the west, as a natural day would unfold. It is vital for us to grasp that, after turning, the Apostle John began **looking into the unfolding of The Day of the Lord** as it was breaking, and **the first thing he saw, which was on that Day, was the Judge of the Church**. The Book of Revelation is first and foremost prophetic and, thus, future as well as chronological, so there is a sequence of events. The next event is clearly the "**Krima**" -- **judgment time for the Living Church setting them in rank and order for translation of each believer** – (Rev 2 and 3, I Cor 15:23). This judgment of the living church will occur during a **great last day outpour of the Holy Spirit that is in scripture and called a "Geshem" shower** – (Eze 1:28, SS 2:11, Hosea 6:3, Joel 2:23, Zec 10:1).

Bodie penned the "Krima," i.e., judgment as a future event for the Living church, occurring before the events of Rev 4. She also saw **this judgment occurring in a "day of rain" (Geshem.)** She likewise assumed these events would occur during the 19-year transition period following 1914 AD. She also declared that 1914 AD was the beginning of the end of the Times of the Gentiles and there would yet be a "**day of rain**" (**Geshem**) before the enthronement of the Lord. See Special Study "[Rainfall Holy Spirit.](#)"

"The great vision of glory, which greets us in the first chapter, has been unfolded in our tract, "Cherubim and Seraphim." We can add little to the instruction found therein, except to emphasize the fact, that the vision reveals Christ on the throne at the point of time, when Ezekiel's prophecies begin to be fulfilled. We have learned from the correspondence of these dates with the end that it was in 1927. It is possible, tho', and we believe probable, that Christ began to take His place on the judgment throne in 1914, when "the times of the Gentiles" began to close. Christ is

correcting, separating and judging His Church now. Peter tells us that "judgment must begin at the house of God" – I Pet. 4:17. They that yield to His authority are being qualified to sit with Him in His judgment of the nations (Matt. 26:31--46) and later reign with Him on His throne of universal empire."

Though Bodie viewed things "through a glass darkly" as to the calendar time of the **Krima of the Church**, she certainly had prophetic insight as to the sequence of events, that is, there would be a **Krima of the Church** and a "**Geshem**" rain in the last days, just before the events of Rev 4 would occur. She equated these future events with the Apostle John's vision in Rev 1, 2, and 3.

"John, in his Patmos vision, views Christ in His capacity as Judge of the Church, "walking in the midst of the seven golden candlesticks." His bosom is girded up, teaching the restraining of His mercy, as He searches, probes and reveals the hidden depths of the hearts of His people. He is bringing to light all that is not in conformity to His will and insists on the correction and the putting away of all that offends. If there first be the willing mind, He will strengthen for the obedience."

Bodie also received prophetic insight that will occur "**in the day of rain**" (**Geshem Shower**):

*"Observe that the throne which Ezekiel views, and with which the Cherubim are connected and in harmony, is the throne of a **Man**. First, the living creatures had "the likeness of a Man" - V. 8. Then there was "the likeness as the appearance of a Man" upon the throne. And that **Man** was enshrouded in glory with the rainbow about Him. "And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain (Geshem Shower), so was the appearance of the brightness round about" - Vs. 27, 28.*

Therefore, we believe, without a doubt, there will yet be a final move of the Holy Spirit during the Lord's Parousia and Krima judgment of the Church. While this is not generally accepted by many, Bodie clearly penned, in her Ezekiel commentary, the necessity of a sanctifying move of the Holy Spirit in this Geshem Shower to prepare full-overcomers, alive at His coming, for an entrance into the throne room – (Rev 4).

"There cannot be the shadow of a doubt, that this description anticipates the exaltation of the Lord Jesus Christ on His Rev. 4 throne of Glory, when the government and all authority will be given into His hands. His fourfold character as King, Servant, Man and Son of God, portrayed in the Gospel Records, is well known; but in the vision, the Cherubim are seen with the same faces. Hence, we would infer that they have a part in the judgment throne of Christ while they are still upon earth. They are representative, as we have noted, of the overcomers who have been corrected and are ready for translation. They are doing the will of God, carried along in its mighty irresistible movings and shortly they will move up to heaven where John at a later date beholds them. He sees

them in the throne and round about the throne when the Lamb of God receives the title deed to the world - Rev. 5.”

Location of the Throne

“Ezekiel views the storm cloud, the whirlwind and the fire coming from the north. These are symbolic of divine glory and attest the fact of the presence of Jehovah. The Shekina cloud is always associated with His appearance to Israel. He led them out of Egypt in a pillar of cloud and fire. Sinai was enveloped in a thick cloud and the Lord descended upon it in fire - Ex. 19. The vision is seen coming from the north. This is significant; for the throne of God is in "the sides of the north." - Isa. 14:13. The city of the great King, the heavenly Jerusalem shall be builded on the north - Ps. 48:2. Also we read that promotion cometh neither from the East, nor from the West, nor from the South (Ps. 75:6); but promotion cometh from the north, that is from the throne of God above”. - Discourses on Ezekiel the Setter of Dates by Mary M. Bodie, pages 11 & 12.

A Whirlwind – A “Spirit-Storm” Is Coming! See Special Study [“Spirit Storm.”](#)

(Ezek 1:4 KJV) And I looked, and, behold, a whirlwind [*ruach-sa’ar*] came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

**Whirlwind, H7307, H5591;
spirit storm Wind, H7307,
rû ach, roo'-akh**

From **H7306**; *wind*; by resemblance *breath*, that is, a sensible (or even violent) exhalation; figuratively *life, anger, unsubstantiality*; by extension a *region* of the sky; by resemblance *spirit*, but only of a rational being (including its expression and functions):

H7306, rû ach, roo'-akh

A primitive root; properly to *blow*, that is, *breathe*; only (literally) to *smell* or (by implication *perceive* (figuratively to *anticipate, enjoy*):

Whirl, H5591, sa’ar s^e’ârâh, sah'-ar, seh-aw-raw'

From **H5590**; a *hurricane*: - storm (-y), tempest, whirlwind.

The English word “**whirlwind**” is used 27 times in the Old Testament. But only “one” time is it translated from the compound Hebrew words “**ruach-sa’ar**,” and that is in **Ezekiel 1:4**. “**Ruach**,” in Hebrew, means “**spirit, breath, to breathe, to blow**.” In the New Testament, the equivalent for Hebrew “**Ruwach**” is “**Pneuma**,” in the Greek. “**Ruwach**” is used in many ways – (379 times in the OT) - but definitely **used for the “Spirit of God.”** “**Sa’ar**,” in Hebrew, means “**storm, hurricane, tempest**.” This “**whirlwind**,” that Ezekiel had a vision of and that came out of the North, as described by Bodie, is a “**Spirit Storm**” – **Ruach- sa’ar**. It is a coming move of the Holy Spirit for preparing the living church saints to enter His presence by rank and order. We believe that Bodie expected a move of the Holy Spirit prior to the translation of the overcoming saints to prepare them for this event. We also believe there will yet come a whirlwind (ruach-sa’ar), a “**Spirit Storm**” for that purpose. **The Day of the Lord is**

now breaking in upon us and the Lord is entering His Parousia. A “Spirit Storm” is coming soon! According to Zechariah 10:1, we need to “Ask ye of the LORD rain in the time of the latter rain” and he would send a “Geshem Shower.” We should note that the “bright clouds” means “the Lord is in His Parousia.”

(Zec 10:1) “Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give” them showers [Geshem] of rain, to every one grass in the field.”

We are disappointed that there are many voices that do not seem to anticipate any move of the Holy Spirit prior to their translation. Therefore, we must conclude they are **no longer “watching ones”** but **have become “waiting ones,”** i.e., **just waiting for the shout “come up hither!”** There is little thought to searching into times and seasons (I Peter 1:10) and little understanding that the Day of the Lord is now breaking (I Thess 5:1-3). Thus, there is no need seen for a sanctifying move of the Holy Ghost. See Special Study “[Seven Millennial Days.](#)”

7. Questions: Must the full-overcomers living today be present when Jesus is enthroned in Heaven, and, does the Day of the Lord begin when Jesus is enthroned?

Answer:

(Rev 4:2) “And immediately I was in the spirit: and, behold, a throne **was set** in heaven, and **one sat** on the throne.”

(Rev 4:3) “And he that **sat** was to look upon like a jasper and a sardine stone: and there **was** a rainbow round about the throne, in sight like unto an emerald.”

Some say, “yes,” since, according to their present belief, because the full-overcomers are still on earth, **THEN** these events (including the breaking of the Day of the Lord) have not yet transpired. **This is their belief based on their tradition passed on from the writings of Copley and Bodie.**

We do not know, currently, the exact time of the resurrection of the full-overcoming saints that are dead in Christ. **We do believe that the dead in Christ will rise first, and then those that are alive and remain will be caught up to heaven. Both companies of overcoming saints will arrive in heaven prior to the seven-year Tribulation Period. We do not know the length of time between the resurrection and the translation of the overcoming saints.** It may be that the resurrection of the full-overcomers that looked for an “out-resurrection” could occur early in the “seven good years,” and, thus, they may be present to assist the Lord in the complete cleansing of the heavens and to be with Him in heaven for His Judgements on the earth. The living overcoming saints of the Bridal rank will remain on earth to hold back the evil winds that are about to blow upon the earth. Their “out-translation” – exanastasis, Greek, out from among them will occur just prior to the seven evil years.

(1 Th 4:15) “For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming [*Parousia*] of the Lord shall not prevent [*precede*] them which are asleep.”

(1 Th 4:16) “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:”

(1 Th 4:17) "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 Th 4:18) "Wherefore comfort one another with these words."

Some say: ***that the full-overcomers are present when He takes His throne (Rev 4), and that "they (full-overcomers) have not been translated yet confirms that Jesus has not taken His throne in heaven yet.*** This is an **eisegetical** interpretation and has become a **traditional view**. This traditional view sees the Apostle John, being called up through the "open door," as a type of the living full-overcomers being translated to heaven. We have no argument with, and in fact agree, that the Apostle John being caught up through the "open door" is a type of the full-overcomers that will be living at that time. Their claim of it being "***another proof that Jesus has not taken His throne in heaven, and that the full-overcomers are present when He takes His throne***" needs further discussion. **This, we believe, is not a correct interpretation** for the following reasons: The grammatical structure of the Rev 4:2-3 does not allow for the enthronement of the Lord at the time of John's arrival time which is "typical" of the arrival of the **living** overcoming saints. The verb "**was set**" of the sentence "**behold, a throne was set in heaven**" is of the "**imperfect tense**" which means "**continuous action in past time.**" Therefore, the throne was already set before John arrived. The word "**sat**" of the sentence and "**one sat on the throne,**" and also the sentence "**and he that sat was to look upon**" are both **present participles** which express **continuous action, and, since, in Greek, the time of the action represented by participles is relative to the main verb, the present participle is used to signify action that is contemporaneous with the leading verb** which, in verse 2, is "**a throne was sat, showing continuous action in the past.** It could be that the overcoming saints that are dead in Christ could well be resurrected before His enthronement, but **we do not believe that the full-overcomers living today are present when He takes His throne (Rev 4), and that they (full-overcomers) have not been translated yet confirms that Jesus has not taken His throne in heaven is grammatically correct interpretation** to apply to living saints that are full-overcomers and translated as assumed before the enthronement of the Lord. As stated above, there is grammatical proof, in the Greek, that the Lord is already enthroned by the time the living overcomers are translated to this scene in Rev 4.

8. Questions: What do these dates represent?

1914 AD - World War I, The start of the end of the Times of the Gentiles.

1st War 1948?

2nd War 1956?

3rd War 1967?

Answer: 1914 AD was the date of World War I and, we believe, according to Matt 24:8, it was "**the beginning of sorrows**" and the time "**when the end began.**" Bodie wrote on page 8 of her commentary on Ezekiel:

"2520 years, reckoned from 606 BC, the date when Gentiles times began, brings us down to A.D. 1914, when the end began. We are still in the transition period. The bondage of the Jew must be loosed in stages even as it was commenced."

She also wrote in the same commentary on page 7:

"It is an indisputable fact that 2520 years, or seven prophetic times of 360 years each, have been given to the Gentiles to rule over the Jews."

Bodie believed there would be a 19-year transition period to close out the Times of the Gentiles, and, to her credit, this has now been fulfilled! However, it was not fulfilled until 1948 (when Israel became a nation again), 1956 AD (Israel gained more land), and, exactly nineteen years later, in 1967 AD, Israel captured her capital city, Jerusalem, fulfilling Luke 21:24. Remember she penned these things very early on when she thought she was already in the 19-year transition period following 1914 AD. Hence, we must not criticize her, for she was looking forward and saw things "through a glass darkly". Bodie also stated "**seven times**" were given to the Gentiles "**to rule over the Jews.**" She had the correct understanding of "**to rule over the Jews**" which was **completed in 1967 AD. This was God's decreed times to chastise the nation of Israel.** In Nebuchadnezzar's dream (Dan 2), the times of Gentile nations continuing to rule extend beyond 1967 AD but not over the Jew. They will continue to rule as nations on through the Tribulation Period, although they will be ruling in usurpation the last three and one-half years. Therefore, the Lord's prophecy in Luke 21:24 does not cover the period beyond 1967 AD when the "times of the Gentiles" were fulfilled! We have no problem declaring that the date 1914 AD was "*when the end began.*" We still marvel at Copley's and Bodie's Holy Spirit insight into the prophetic Word. **If Copley and Bodie received and penned revelation knowledge at the beginning of the "end of this age" then, by necessity, there should be progressive revelation knowledge for the ending of the age. Otherwise, their revelation knowledge becomes tradition.**

The Missing Link

We would like to now examine **the 34-year period from 1914 AD to 1948 AD.** This was the time when the Holy Spirit caused prophecy students to look to the Middle East, as the Jews were miraculously returning to their homeland. This period ended with Israel declaring themselves a nation again after the many years of their "Diaspora" - (Hosea 6:1-3). They, likewise, as a race, had survived extinction from the unspeakable atrocities of the Holocaust. Thus, the year of 1948 AD became the great prophetic fulfillment of the Parable of the Fig Tree - (Matt 24:32). The restored nation began to look for their long-expected Messiah. The question remains: **Was this 34-year period an extension of the calendar time to bring the Times of the Gentiles to fulfillment? We say yes!** We now can view this prophetic event with the 20/20 hindsight of the Holy Spirit. **We believe this 34-year period reflects the lifespan of the Lord Jesus during His First Advent, in which He was born as King of the Jews, died as King of the Jews, and subsequently offered the Kingdom to Israel during Daniel's Seventieth week.**

Jesus was born in Bethlehem as "**the King of the Jews**" (Matt. 2:2):

(Mat 2:2) "Saying, **Where is he that is born King of the Jews?** for we have seen his star in the east, and are come to worship him." And, stood before Pilate and answered in the affirmative his question "**Art thou a king then?**"

(Mat 27:11) "And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, **Thou sayest.**"

(Joh 18:37) "Pilate therefore said unto him, Art thou a king then? Jesus answered, **Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.**"

And, died on the cross with the inscription “**the King of the Jews.**” See Special Study [“Jesus of Nazareth, King of the Jews.”](#)

(Luk 23:38) “And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.**”

God the Father sent His only begotten Son as their Messiah and they put Him to death. Therefore, in God’s reckoning, **the 34 years were not counted as the times of Israel’s chastisement** and must be added to 1914 AD, extending the Times of the Gentiles to 1948. This is when Israel became a nation again for the first time since 606 BC. The addition of the 19-year transition period, penned by Bodie in the Ezekiel Commentary, was from 1948 AD to 1967 AD and fulfilled the prophecy of Luke 21:24. Amen!

The First Transition period into captivity to Babylon

There were **three wars during the 19-year transition period** when Judah went into Babylonian captivity and the Times of the Gentiles began. During the first war in 606 BC. Nebuchadnezzar captured land, from Israel and made captives of Daniel and the three Hebrew Children. During the second war, eight years later, in 598 BC, Nebuchadnezzar captured more land, taking Ezekiel and others captive. During the third war in 587 BC and 19-years later, Jerusalem was captured, Solomon’s temple was destroyed, and many temple vessels were carried into Babylon. During the final nineteen-year transition period from 1948 AD to 1967 AD, there was an exact reversal of the wars and liberations from Israel’s captivities fulfilling the prophecy of Joel 3:1.

“For, behold, in those days, and in that time, when I shall bring again [reverse] the captivity of Judah [1948] and Jerusalem [1967],” [a 19-year period.]

In **1948 AD**, the Jews liberated land and declared themselves to be the nation of Israel, fulfilling the prophecy of the “fig tree putteth forth leaves” – (Matt 24:32). In **the war of 1956 AD**, 8 years later, the Jews liberated more land. (These fulfillments had nothing to do with the Vietnam War.) This was Israel returning to their homeland! In **the June Six Day War of 1967 AD**, Israel recaptured the City of Jerusalem, annexed the entire City, and declared sovereignty over it. In the **Basic Law of 1980**, this was legalized. Therefore, **The Times of the Gentiles were fulfilled (i.e., complete, no more time and no more decreed chastisement). Amen.**

In Summary

In this expose, we have explained the reasons we believe **the Times of the Gentiles were fulfilled in June 1967, during the Six Day War**. Therefore, the prophecy of Luke 21:24 does not wait for any future fulfillment during the events of Rev 4. We likewise believe that **the Day of the Lord begins in the heavens prior to the events of Rev 4**. Bodie and Copley, as they understood in their day, believed these two prophecies would be fulfilled during the events of Rev 4. In Rev 1:7 when the Apostle John declares “**Behold, he cometh with clouds; and every eye shall see him,**” that he was announcing the progressive return of the Lord Jesus Christ, beginning in the heavens and finally arriving upon the earth. “**Cometh**” in the Greek is “**erchomai**” and, grammatically, is of the **present indicative tense** which means He is **in the process of His coming, but He has not yet arrived**. See Special Study [“Sevenfold Aspect of the Return of the Lord.”](#) In fact, after declaring “Behold He Cometh,” the Apostle John states that he was standing on the Day of the Lord and heard a voice of the Great “I Am” behind him. He then turned to behold the Son of Man standing in the midst of the Seven Churches in Rev 1:13 as the Judge of the Church. Chronologically, this is three chapters prior to Rev 4. The Day of The Lord is typified by our normal day, in the sense that it is dark before the sun rises and, as

the sun progresses, the rays of the sun become brighter, and we can then see the sun. Same with the Day of the Lord, He is the **Son of Righteousness**, or simply, the **Sun of that Day, His Day**. There are many things to say, but we cannot take the time to write them here, except to say that using the millennial/day principle we are now 19 years into the Seventh Millennial Day and transitioning into the Third Redemptive Day as well. See Special Study "[Millennial Day Principle](#)." (See Gen 2:2, 3; II Peter 3:8; Hosea 6:2.) **Our Lord Jesus Christ is already on His way! We believe the Day of the Lord has begun in the heavens and is now breaking on the earth. This precedes the time frame of Rev 4** "He which testifieth these things saith, **Surely I come quickly [without delay]. Amen**". Even so, come, Lord Jesus."

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