

THE COMETS OF GOD

NOTE FIVE (For context, see Chapter 6) The things that should be considered when using the Bible's own point of view to evaluate an interpretation of a Bible prophecy include:

1) It takes two or three witnesses to establish a point (*Deuteronomy 19:15, Genesis 41:32, II Corinthians 13:1, and Matthew 18:16*). For example, to be confident in the interpretation of a catastrophic event prophesied to occur in the Seven Trumpets and the Seven Vials, this same event should be referred to in at least one other place in scripture. In this way scripture will interpret itself through related scriptures (*II Timothy 3:16*).

2) That scripture is internally consistent (*I Corinthians 14:33 and Mark 3:25*). For example, the end times catastrophic events called for in the Trumpets and Vials should be consistent with the end times catastrophic events called for in the Old Testament and/or in other parts of the New Testament. These interpretations should also reflect the Bible's use of certain key words in a consistent manner. Once the Bible establishes certain meanings for words by repeated usage through the course of scripture, the interpretation of end times prophecy should not suddenly attach entirely new meanings to these words if the established meanings clearly work. For example, Biblical precedent for the meanings of the words "star," "messenger," and "horsemen" should be used in interpreting the Trumpets and Vials; interpretations that attach entirely new meanings for these words should be suspect.

3) Mankind reaping what they sow (*Galatians 6:7, Hosea 8:7, and Job 4:8*). The Bible is consistent within itself so the

interpretation of the catastrophic events prophesied to occur in the Trumpets and Vials should reflect nations reaping the kinds of things their people have at one time or another sown. *Hosea 8:7* specifically says, “For they have sown the wind, and they shall reap the whirlwind.” Here, it is noteworthy to recognize that comets can literally bring “whirlwinds,” and that comets were perceived, depicted, and referred to as “whirlwinds” in the ancient world.

4) Human behavior and events are interrelated (*Leviticus 18:24-28, 20:22, Numbers 35:33, and Psalm 106:38*). In addition to saying that man reaps what he sows, the Bible says that the land itself can become defiled and spew out the nations that inhabit it. To be consistent with these Biblical laws, the catastrophic events prophesied to occur should involve nations that have particularly defiled their land.

5) There are patterns within scripture (*I Corinthians 10:6, 11, Matthew 11:13-14, 17:11-12, and Hosea 12:10*). The Bible says that some of the people, places, and events it refers to constitute patterns and types for other people, places, and events. In the interpretation of the events prophesied to occur in the Trumpets and Vials there should be patterns or relationships with some of the same people, places, and events already spoken about in the Bible. For example, the place of a great battle victory for Israel against a multinational enemy force prophesied to occur in the Trumpets and Vials should have some relationship to where an earlier battle victory for Israel against a multinational enemy force occurred.

6) That which has been prophesied to occur must have already in essence been (*Ecclesiastes 1:9 and 3:15*). While

the previous Biblical criteria refers to patterns stemming from people, places, and events referred to in the Bible, this item refers to patterns stemming from people, places, and events over all of time (not just patterns arising during the Biblical period), and events the Bible prophesies to occur. The secular world refers to this principle as history repeating itself. The interpretation of the events prophesied to occur in the Trumpets and Vials should involve Biblical precedent and historical precedent for the types of events prophesied to occur, including the geological and astronomical events. For example, the great battle victory prophesied to occur in the Trumpets and Vials also involves catastrophic events occurring so there should be a historical precedent for a great battle victory associated with catastrophic events, ideally the same type of catastrophic events. We will see that a comet will once again be the God of the Bible's weapon of choice for bringing about victory in battle and for "bringing about" catastrophe.

7) The God of the Bible does not change (*Malachi 3:6* and *Hebrews 13:8*). The Bible says that God does not change. This is consistent with the previous two rules that tell of patterns and types being behind the fulfillment of prophecy. The God of the Bible 'not changing' means that, if the God of the Bible responded to certain circumstances in a certain way in the past, then God will probably respond to similar circumstances in a similar way in the future. For example, in the Old Testament the God of the Bible responded to the rise of the Akkadian Empire's multinational empire by destroying it (see Chapter 8 "The Truth about What Really Happened at

the Tower of Babylon”) as told in *Genesis 10:10* and *11:1-11*. The God of the Bible’s response to the rise of the multinational empire prophesied to arise during the end times should be the same, since the Bible says that God changes not.

8) All wonders and catastrophic events must be in accord with the laws of heaven and Earth (*Jeremiah 31:35-37* and *33:25*). The ordinances of heaven and Earth referred to in the Bible are the same as what we now call the laws of nature and the laws of physics. Since the God of the Bible says that these “laws” cannot be broken, any interpretation of Bible prophecy must not involve circumstances that break these “natural” laws. When “wonders” are spoken about in Bible prophecy, these “wonders” must involve natural phenomena of some sort, albeit rare natural phenomena.

9) The God of the Bible passes judgment on people based on their own words (*Luke 19:22*, *Matthew 12:37*, and *Numbers 14:2, 28-29*). In the Bible the God of the Bible has sent catastrophe according to the things that man himself has said he feared. As the Trumpets and Vials prophesies a series of catastrophes to be brought by comets, it is important to note that since knowledge has recently increased, scientists now believe that cosmic bombardment is the number one threat to humanity.

10) The God of the Bible gives his people notice prior to certain actions (*Amos 3:7*, *Genesis 18:17*, *1 Thessalonians 5:20*, and *Matthew 24:25*). The Bible says that the God of the Bible gave notice to his people through his prophets prior to certain actions. The Trumpets and Vials of the *Book of Revelation* constitute final prophetic notice of the catastrophes to come

during the end time, catastrophes that were first prophesied in the Old Testament.

11) There is a Biblical standard for the accuracy of prophecy (*Deuteronomy 18:21-22* and *I Thessalonians 5:20-21 NIV*). The Biblical standard for prophecy truly sent by the God of the Bible is 100 percent accurate. The proper interpretation of the catastrophic events prophesied to occur in the Trumpets and Vials should involve Biblically-sound and scientifically-sound interpretations for each and every one of the seven separate rounds of cosmic impact prophesied to occur.