

Bible Prophecy

BPR - 333

International College of Bible Theology

ARE YOU BORN AGAIN?

Knowing in your heart that you are born-again, and followed by a statement of faith are the two prerequisites to studying and getting the most out of your ICBT materials. We at ICBT have developed this material to educate each Believer in the principles of God. Our goal is to provide each Believer with an avenue to enrich their personal lives and bring them closer to God.

Is Jesus your Lord and Savior? If you have not accepted Him as such, you must be aware of what Romans 3:23 tells you.

23 For all have sinned, and come short of the glory of God:

How do you go about it? **You must believe that Jesus is the Son of God.**

I John 5:13 gives an example in which to base your faith.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

What if you are just not sure? **Romans 10:9-10 gives you the Scriptural mandate for becoming born-again.**

⁹That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. ¹⁰For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Take some time to consider this very carefully. Ask Jesus to come into your heart so that you will know the power of His Salvation and make your statement of faith today.

Once you become born-again, it is your responsibility to renew your mind with the Word of God. Romans 12:1-2 tells us that transformation of the mind can only take place in this temporal world by the Word of God.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

The Apostle Paul, giving instructions to his "son" Timothy states in 2 Timothy 2:15:

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

What happens if we do these things? Ephesians 4:12-13 gives us the answer to this question.

12 For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:

By studying the Word of God, you will be equipped for service in the Kingdom of God and you will also be ready to take the position in the Body of Christ to which God has appointed you. You will be able to walk in unity with other Believers and you will be a vessel of honor to God that can rightly divide the word of truth.

If you are not saved and you do not know what to say, consider this simple prayer.

Lord, I know that I have need of a savior. I believe that Jesus died for my sins and the God raised Him from the dead three days later. I ask to be forgiven and for Jesus to come into my heart and be the Lord of my life. I believe now by faith that God has heard my prayer and I am born- again.

If you have prayed this prayer, you must accept by faith that your sins have been forgiven. It is important that you tell someone of your decision to accept the Lord. Also, it is our recommendation that you should attach yourself to a local church and undergo water baptism.

For those who have prayed this prayer with sincerity of heart, we welcome to eternal life in the Kingdom of God. May the blessings of God overtake you.

May God grant you wisdom, knowledge, and understanding in all of His ways.

ICBT Directors and Staff

THE VISION

As we have been commissioned by the Prophet of old, we now set our hand to write the vision of International College of Bible Theology, so that: **"He that runs may read it, the vision having been clearly written and made plain" Habakkuk 2:2.**

- 1) **UNITY** - To build up the body of Christ by networking with all churches, as well as with local and international ministries. This networking is to provide seasoned leadership ministries to the small local church, to encourage unity and fellowship among Pastors, church leadership and para-church groups through active service.
- 2) **GOSPEL** - To go with the lifeline of the gospel, to educate with love, integrity, and without compromise.
- 3) **ONE CROSS FOR ALL** - To cross the cultural, racial, and denominational lines for unity, fellowship, networking, and progress. To have an open door through I.C.B.T to all who desire to join with us in a common goal and for the highest good. To proclaim one cross for all cultures, races, denominations, and peoples.
- 4) **GO YE** - To go wherever there is a need, to rich or poor, to majorities or minorities, to large or small churches, to free or bound: to go where many fail to go and to meet the needs before us.
- 5) **THE CALLED** - To make available opportunities to those called to minister and to expand their horizons through new associations and experiences. To aid new and/or younger ministers fulfilling God's call on their lives.
- 6) **EDUCATION** - God has charged us with propagating the gospel through education to whosoever will. This education is through foundational schools that teach the basics of Christianity as well as correspondence schooling for those seeking more in-depth levels in Christian teachings.
- 7) **APPLICATION** - To bring opportunity to students by making available to them teachings and information for practical application and beyond traditional confines.
- 8) **DREAM A DREAM** - To cause each person we associate with to catch a vision, to dream yet another dream, and to keep their eyes on Jesus, the author and finisher of their faith.
- 9) **THE CALL** - To encourage each person to move out of their comfort zone, to be all they can be for Christ and to fulfill that call upon their life. To encourage each one to pursue his purpose, live up to his potential, and produce the fruit of the Spirit.

For Your Consideration

Many times when we read material or study in an area, it seems that the subject matter does not apply to us. This can be because we do not fit the particular age group, gender, or situation that is being talked about. However, there is good reason to learn from any materials that we study; especially the Bible and Bible-based study courses, such as you are embarking on now.

Paul wrote to us in First Corinthians, chapter ten (to) and verse eleven (11), "Now all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come." What Paul is saying here is that God had a purpose in everything He had the writers record for us. Everything that is written down will apply to us in some way or another, whether as a warning, as material for future ministry to someone who needs it, or simply to help us avoid a pitfall that the enemy places in front of us.

The same is true in the Bible courses of International College of Bible Theology. However, there is a possibility that some might think that something does not apply to them, because of the way the materials are written, when we use words that appear to refer to a particular gender. At times the material does apply to gender, as when it is talking about marriage relationships, or possibly the rearing of children. However, there is one area that does not refer to gender, though it may appear so.

In the courses, as well as the Bible, there are areas where the word "he" is used extensively. This is not necessarily designed to refer to gender. God is certainly no respecter of persons, and neither are we. The King James Bible especially, has a myriad of references that use the word "he" which are in no way gender significant. For instance, the Scripture that says, "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: The soul that sinneth, it shall die" Ezldel18:4. We all know that women have souls, the same as men. However, the use of the words "father" and "son" here would seem to imply that women are left out. Nothing could be further from the truth.

Also, there is the use of "he" and "she" in terms of natural things. For instance, the Church is continually referred to as "she" in the Scriptures. "She" is pictured as the Bride of Christ. Isaiah 61:10 speaks of the Bride who has adorned herself with her jewels. Of course, this does not preclude the male gender from being a part of the Church and those who are delivered from the destruction of the end times, the Great Tribulation (Re.21:2).

Ships are referred to as "she," airplanes as "she," yet Pastors and Elders as "he." Does this mean that women cannot be Pastors or Elders? No. It simply means that for ease of reference, there has been a gender applied to some words.

No one should feel left out or slighted because of this nuance in the English language. You will find that both genders are not referenced every time in the course materials you are studying, and will study through International College of Bible Theology. It is double referenced in some places, and in some it is not. It is by no means meant to leave out some precious souls, just because we did not double reference every time a gender was referred to.

International College of Bible Theology

*"Study to shew thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the word of truth"
II Timothy 2:15*

*Administrative & Curriculum Office
P.O. Box 339
Norris City, Illinois 62869
Phone: 618-378-3821 - Fax: 618-378-2101*

Bible Prophecy

105 pages of Commentary

7 Homework assignments

3 Quiz assignments

1 Midterm Exam

1 Final Exam

33 pages of Answer Keys for school sites only (Answer keys are not included in the student's copy of material).

INSTRUCTIONS: Read the Commentary.

Do Homework I, which covers pages 10-21 in the Commentary

Do Homework II, which covers pages 21-36 in the Commentary

Do Homework III, which covers pages 36-50 in the Commentary

Do Quiz 1, which covers Homework I-III.

Take Mid Term Exam, which covers Homework I - III.

Do Homework IV, which covers pages 50-66 in the Commentary

Do Homework V, which covers pages 66-81 in the Commentary

Do Quiz 2, which covers Homework VI-V.

Do Homework VI, which covers pages 81-89 in the Commentary.

Do Homework VII, which covers pages 89 -102 in the Commentary.

Do Quiz 3, which covers Homework VI-VII.

Take Final Exam, which covers Homework IV-VII.

13 weeks in a Trimester: 11 weeks of teaching and 2 weeks of testing. You will need to cover 2.36 pages per teaching session.

18 weeks in a Semester: 16 weeks of teaching and 2 weeks of testing. You will need to cover 1.6 pages per teaching session.

NOTE: The Instructor is encouraged to add his/her personality to the teaching sessions and to add knowledge to the Commentaries. The Instructor had some latitude if they desire to give some outside homework or essays. Before doing so, please check with the administrator of the school.

ALL TERM PAPERS MUST BE COMPLETED AND TURNED IN TO THE INSTRUCTOR BEFORE THE FINAL EXAM. NO GRADES WILL BE GIVEN FOR THE COURSE WITHOUT THE COMPLETION OF THE TERM PAPER.

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BIBLE PROPHECY

"...declaring the end from the beginning..."Isaiah 46:9,10

..."Prophecy is for those who believe"....I Corinthians 14:22

I. Introduction

In this course, we seek to introduce the student to God's real conversation with man. God, as Mother and Father to His children, provides for their needs in this life. He also speaks words of life to them that they might meet the future in His success and victory.

God, in His omniscience, has given in advance, words of wisdom, words of warning, words of judgment, words of liberty, words of comfort, words of power, and words of victory. By word and prophecy, God has provided for Kingdom living under the shadow of His loving security, protection, wisdom, and strength. It is His desire that man might walk through his earthly life undamaged spiritually by the ravages of the enemy, Satan.

A study of prophecy will enrich the spiritual life of anyone who has ears to hear and a heart of understanding. Prophecy, though written long ago by God's Prophets, is as fresh and new as today's dawn; with lessons directed at us in today's circumstances.

Though God's prophecy is all recorded in the Bible, God is so good to repeat the meaning of it prophetically for today's and tomorrow's application through brothers and sisters in Christ, whom God chooses as "speakers" of His living word.

Prophecy is the prerecorded history of God which continues to unfold to completion. Every event of every day is simply a result of the Prophecy of God. The world interprets daily news as unrelated to anything beyond man's own inability to live in harmony, but in spiritual reality, daily news is divinely ordained by God through prophecy. Read Isaiah 46:8-11 and Revelation 1:8 where the Prophet declares his prophecy.

When God speaks it sets in motion spiritual activity and the destiny of all things. Many of the things which God in the past prophesied have already come to pass with perfect accuracy and other things spoken forth by God are yet to be fulfilled in the course of God's timing.

Remember that all of the Holy Scripture is God's written prophetic prediction about His relationship with His people and the impact of Jesus Christ on that relationship. Creation itself was prophesied by God so as to become the stage upon which to establish eternal relationship with mankind. The players upon God's created prophetic stage are man himself, the enemy of God, Satan, which God uses to bring man into perfection, and the primary person, member of the Godhead (Trinity), Jesus Christ, Creator, Savior, Redeemer, King and Head of the church, the body of Christ.

In this course, we will also focus on the prophetic destiny of the church of Jesus Christ, on New Testament scripture dealing with the time just before and after the second coming of the Lord Jesus Christ to reign over the earth from the City of David, Jerusalem. This course will also be referring to Books of the Old Testament containing prophecy yet to be fulfilled and pointing to this time spoken forth by God, a culmination of what has come to pass since the resurrection of Jesus Christ.

A. Prophecy Defined

1. Prophecy:

Prophecy is a declaration of something to come, a prediction forth telling by God to man. If a prophecy never comes to pass, it is a false prophecy, not from God. One must be careful in judgment for the time of fulfillment of prophecy is strictly in God's design of time. The flood in Noah's time was prophesied 120 years before it happened. Noah lived by faith meanwhile. Prophecy is a gift from God. Prophecy is a function of the spirit of man responding to the Spirit of God (1Co.12:4-10; 14:3,4). Prophecy is the voice of God speaking through man bypassing self and intellect.

2. Prophet:

A prophet is one who prophesies.

3. Prophet:

One picked by God who speaks for God about future events. A person inspired by God to speak in his name. The Prophet is a spiritual seer recognizing truth through and beyond natural circumstances. He senses spiritual facts while subduing the appearances of the material things the five senses report. A Prophet is God's representative among his people.

4. Other names:

- a. Seer (II Samuel 24:11)
- b. Man of God (I Samuel 9:6)
- c. Servant (Jeremiah 7:25)
- d. Messenger (Haggai 1:13, Malachi 3:1)
- e. Prophet (Matthew 10:41, Hosea 12:10)

f. Watchman (Ezekiel 3:17, 33:7)

Often God's Prophets are unlikely, unpopular, and even unwilling. Always remember that Satan, God's enemy, calls many false Prophets which deny God's prophecies. A Prophet confronts mankind in his misguided state to speak about deliverance and correction and about God's way out of the circumstance toward the place of covering and safety, to a close obedient relationship.

5. Prophetic:

The term "prophetic" relates to the work of the Prophet and God's prophecy. It is an actual foretelling of events, which is related to the Prophet and God's prophecy.

6. Purposes of prophecy:

From the beginning, after Adam's fall, God Himself arose in prophecy and He raises up men (and women) in whose mouths he puts word sent to the people in order to bring them back into intimate relationship and fellowship. Prophecy emphasizes the sole deity of Almighty God (Jehovah was the name used for God by the Hebrew people). Prophecy pointed to his majesty, holiness, righteousness and justice and revealed the principles upon which relationship could be reestablished. Jehovah used Prophets to point out wickedness which caused separation from himself. They also declared his infinite overwhelming knowledge, wisdom, and understanding about the spiritual struggle man placed himself in. Jehovah God is more than able to declare the end even from the beginning, and he never lies. God's attributes of all-power, all-knowing and ever-presence is infinitely more than we can even understand. God declares through Isaiah his awesome completeness (Isaiah 43:11, 44:6, 44:24-26, 46:10). God simply speaks through a Prophet and his word begins to bring about the fruit of it. The prophetic word of God carefully begins to accomplish that for which it is sent. The spoken truth (and written) word of God does not reflect or return to him in any way except as it was spoken. The return is a function of the manifestation of what God had said.

- a. Prophecy is for illumination, edification, and equipping the Saints of God to be His divine fullness. Ephesians 4:11-12 indicates that all is designed to perfect the Saints and has specific purposes:

- As law for: (Nehemiah 8:1,14, 9:14, John 1:17, 7:19, Leviticus 10:8-11, Hosea 4:6, Ezekiel 22:26, and Malachi 2:7

--Guidance, instruction

--Direction

--Victory, deliverance

--Judgment

- As counsel for: (II Samuel 14:1-24, 20:16-22, see Beatitudes, Matthew 5:1-12)

--Warning

--Correction

--Preparation (John the Baptist)

--Rebuke

--Revelation, illumination

--Interpretation of a sign, dream, or vision

--Judgment coming

--Refreshing (Amos 3:7)

- As of life's abundance in God:

Many of David's Psalms are clear examples, as is Isaiah 53. Prophets are special ambassadors of God's heart. Prophets propagate and participate in all of God's plans. They are perpetual from Genesis to Revelation. Prophets prepare the way for the coming of the Lord and they prepare the Bride of Christ.

B. Prophecy's Reach

Christ is the focal point of prophecy. It speaks of His advent and God's perfect will unfolding through the work of Christ and his representative, the body of Christ. Prophecy reaches through Christianity to the entire world. Prophecy reaches to the

next moment, the next season, the next millennium. You are receiving and living now in truth prophesied hundreds of years ago. Jesus Christ's coming with man's salvation was prophesied in Genesis 3:15, 4,000 years before the manifestation. Jesus prophesied or foretold His own return (Matthew 16:27). Jesus predicted Peter's denial only a few hours before its occurrence (Matthew 26:34, 69-75).

C. Prophecy's Test

The true test of all prophecy is that it agrees with God's infallible Word and it comes to pass. All events that occur in this world are testimony to the prophecies of God.

1. The essentials in prophecy

The ingredients essential to the effectiveness of God's use of prophecy are:

- a. God himself and his desire for a people (Genesis 1:26, 31).
- b. Man, the created, fallen, and the object of God's desire and focus of all prophecy.
- c. Need. Man cannot return to close relationship without the Father's help. People need a salvation which comes only from the Creator (Romans 3:23). Prophecy instructs man's escape from the clutches of the influence of God's enemy.
- d. Salvation, the word of God, Jesus the Christ. By prophets and through Christ himself, God's word makes a way, a path, a door through which those who so choose may return to His loving care (John 3:16).

Prophecy is God's process of restoring relationship with his beloved man. Prophecy is complete in the Bible (Revelation 22, 18, 19). Old Testament prophecy all centered on the salvation of a people through the coming of one to make the way, to take away all sin, all transgression, all things causing separation from God. New Testament prophecy confesses what God had prophesied throughout the Old Testament, the coming of the word of God to a man's life in the flesh, to reveal Old Testament prophetic proclamation. Jesus Christ came and spoke words of agreement with Old Testament prophecy. He fulfilled those words in his life, his death upon the cross, his burial, his resurrection and ascension to the Father's right hand, where he lives as intercessor for mankind and waits to return.

D. Types of Prophetic Delivery

We can determine from what has thus far been discovered that prophecy is a statement of faith made by God and used to begin a transformation from what is into what shall be. God's Spirit applies the word, the prophecy, through the heart and mouth of man. These methods are types of instruments used by God to carve out his kingdom. Prophecy is the voice of God given through an earthly instrument for the purpose of restoring relationship of his children with their heavenly Father. The method of delivery of prophecy is unique in its anointed character in every Prophet. We see in I Corinthians 14:3 the main restorative reasons for prophecy: edification, consolation, and exhortation.

The method God uses to deliver prophecy through his Prophet is varied. God uses all kinds of attributes and personalities to deliver prophecy. Examples:

1. Humility and meekness. Moses was the meekest man that ever lived (Exodus 3:1-14; Numbers 12:3). Moses was reluctant as was Jonah (Exodus 3:11; Jonah 1:2,3). Also these examples show that God will use a supernatural event to get the spiritual attention of his Prophet (Exodus 3: 2,3; Jonah 1:4, 17).
2. Sorrowfulness and compassion. Jeremiah was a heart broken Prophet with a heartbreaking message of doom to a stiff-necked people of Judah (Jeremiah 9:1; 13:17).
3. Faithfulness. Every Prophet of God exercises his measure of faith and that is the channel through which God sends his word of prophecy for life. God sees His righteousness in the faithful (Genesis 6:8; 15:6; I Samuel 13:14).
4. Boldness. John the Baptist was a loner and had a weird lifestyle according to the customs of his day. He was not shy in his prophetic proclamations (Matthew 3:1-12; Luke 3:3-9).
5. Compassion and selflessness. Jesus was never focused or motivated inwardly. All spiritual activity in his 33 1/2 years on earth was directed in pure servanthood, outwardly, to all of mankind's needs.
6. The mouthpieces for God speak with:
 - a. Piercing sharpness (Proverbs 5:4)
 - b. Fire (I King's 18:22-24)

- c. Authority (Matthew 18:18)
 - d. Spiritual clarity (John 17:17)
 - e. The love of a concerned Father (Isaiah 42:1-9).
7. Signs and miracles often precede the prophecy to get the attention of the recipients (Daniel 5:5-29).

E. The Prophet's Life

God's purpose for Old Testament Prophets was to communicate his divine word to Israel. Prophecy's intent is the glorification of God. Words from God concerning the past, present, and future boil up within the spirit of the Prophet (Jeremiah 20:9). God's Prophets are not merely foretellers of the future, implying that no action is required of the hearer, but forth-tellers implying that God desires a response through which relationships might become established.

Those called by God to be Prophets unto the people come from every category of age, sex, and lifestyle. God Himself prophesied directly to mankind (to Adam in Genesis 3:14, 15) and later used a rich man, Abraham, then his son, and later his grandson (Genesis 20:7, 17). Moses became God's prophetic lawgiver after calling him from a foreign desert where he tended sheep. God spoke through David as a very young man. Miriam and Deborah were two examples of female Prophets (Prophetesses) (Exodus 15:20; Judges 4:4).

Some Prophets of God held that divine position while also fulfilling other works not directly related to the prophetic. Aaron, Moses' brother, was Moses' aide and confidant and also held the office of high priest. Samuel was placed in the position of judge over the people of Israel while also functioning as Prophet. Jonah was supposed to be an ambassador for God while being a prophetic deliverer. Jesus fulfilled offices of Pastor, Teacher, Apostle, Evangelist, and Prophet simultaneously.

The Lord Jesus Christ was the supreme and final Prophet of God and superior in every way to the other Prophets who were called and qualified of God. The other Prophets were, and are, finite, fallible, human, and necessarily imperfect and inferior to him who was without sin.

F. Biblical Prophets and Prophetesses

The Prophets:

Aaron.....Exodus 7:1

Abraham.....Genesis 20:7

Agabus.....Acts 21:10
Ahijah.....I Kings 11:29
Amos.....Amos 7:14, 15
Asaph.....Psalms 78:2
Balaam.....Numbers 24:2
Daniel.....Daniel 10; Matthew 24:15
David.....Acts 2:25
Eldad.....Numbers 11:26
Elijah.....I Kings 18:36
Elisha.....II Kings 6:12
Ezekiel.....Ezekiel 1:2, 3
Gad.....I Samuel 22:5
Habakkuk.....Habakkuk 1:1
Haggai.....Ezra 5:1; 6:14; Haggai 1:1
Hananiah.....Jeremiah 28:17
Hosea.....Hosea 1:1; Romans 9:25
Iddo.....II Chronicles 13:22
Isaiah.....Isaiah 1:1; II Kings 20:11; Matthew 3:3
Jehu.....I Kings 16:7
Jeremiah.....II Chronicles 36:12; Jeremiah 1:2
Joel.....Joel 1:1; Acts 2:16
John the Baptist.....Luke 7:28

Joshua.....I Kings 16:34
Jonah.....II Kings 14:25; Jonah 1:1; Matthew 12:39
Malachi.....Malachi 1:1
Medad.....Numbers 11:26
Micah.....Jeremiah 26:18; Micah 1:1
Moses.....Deuteronomy 34:10
Nahum.....Nahum 1:1
Nathan.....I Kings 1:32
Obadiah.....Obadiah 1:1
Oded.....II Chronicles 15:8
Samuel.....I Samuel 3:20
Shemaiah.....II Chronicles 12:5
Zacharias.....Luke 1:67
Zechariah.....Zechariah 1:1
Zephaniah.....Zephaniah 1:1

The Prophetesses:

Anna.....Luke 2:36
Deborah.....Judges 4:4
Huldah.....II Kings 22:14
Miriam.....Exodus 15:20
Noadiah.....Nehemiah 6:14
Phillip's daughters....Acts 21:9

1. The office

God established the office of His Prophet. Once called into office the Prophet remained "mantled" or "cloaked" for life. Those holding the office or position of official Prophet for God spoke generally for God concerning a people, a nation, and/or a country. Today the Prophet's office is found within the body of Christ and the word through the Prophet always agrees with what has already been written by God in Holy Scripture and deals with application for now and for tomorrow, as concerns the believer in God be they Gentile, Jew, Messianic, or Judaic (Ephesians 4:11). This office is an extension of the office of the Prophet, Jesus Christ.

2. The gift

God also speaks prophetically through whosoever He chooses to apply wisdom and knowledge for a specific need or individual circumstance and this person who speaks prophetically does not usually sit in the office or position of Prophet to the people, body of Christ, at large, but is just as useful in fulfilling God's purposes. This prophetic unction is a gift (I Corinthians 12: especially verse 10, 14:3).

3. The False Prophet

From the beginning, the spirit of false prophecy, the false Prophet has been loose among the people (Genesis 3:4). The intent of this demonic spiritual work is to pervert, to steal, kill, and destroy the life in abundance God's Word of prophecy brings (John 10:10). False Prophets are revealed to all who have ears to hear and a heart to discern lies and deception (Deuteronomy 18:20-22; Jeremiah 28; Matthew 24:24; Revelation 16:13,14; Acts 13:6-10).

4. Examples of Prophets:

a. Elijah

Like a wind of prophecy in about 865 B.C. when God's people had begun to turn to the Canaanite god Baal, Elijah, seemingly from nowhere, blasts on the scene to confront King Ahab from the Northern Kingdom of Israel (I Kings 17:1). Elijah had an innate ability to disappear when his life was endangered because of the word of the Lord he delivered. Elijah and his successor, Elisha, were both instruments of great prophetic miracles (I Kings 18:20-39; 18:41-46). Chapter 19 in I Kings shows that even the greatest of Prophets of God

are always subject to fall from the lifestyle of prophetic anointing and fall into defeat and depression when the focus is upon themselves.

b. Isaiah

It is held by many that this great Prophet literally prophesied the entire Bible in miniature in his 40 year ministry and consequential writings. (This was also said of the Prophet David in the prophetic Psalms). Isaiah was a very accomplished and prolific forth-teller in accuracy of the coming and works of Messiah 700 years before the fulfillment. He lived in Jerusalem, was educated and had a great command of his language. Isaiah was a man of poetry, of purity of prophecy, and of compassion. Isaiah was eventually, after 40 years of ministry, sawed in half by persecutors. Isaiah was the Evangelist of the Old Testament. His prophecies were delivered directly to the leader, the King of Judah, (the Southern Kingdom of the Israelites). Isaiah's frustration was that the Lord's clear unmistakable word, to a people that must turn before it was too late, found his sermons not understood. Yet, he delivered the word as received that God would be the fulfiller of what was told and written. The faith demonstrated as a thread in Isaiah's work, "Do not fear", gave life to the people while in Babylonian captivity for 70 years. Isaiah's prophetic lifestyle was truly unique as has been God's way of speaking prophetically to His people from the beginning. Compare, for example, Isaiah's life and personality and use of God's word through him with that of John the Baptist, there is great contrast. Both are peculiar in God's divine design.

c. Hosea and Amos

These two Prophets could not have been more different in personality and background. Both, however, had an exalted view of Jehovah God and saw Israel as God's people. Both uniquely prophesied that punishment and destruction of the nation was inevitable. Amos was a shepherd who stepped out of his lonely work into history to speak, in shepherding terminology, God's purpose to a corrupt people. Soon he would step back into the obscurity of the hills to feed sheep. Hosea was a man of keen sympathy whose message was filled with loving kindness. God caused him, as a prophetic example, to marry an outcast of society. The very lifestyles of Amos and Hosea spoke prophetically of God's desire for a return to intimate relationship.

d. Jesus, the Prophet of God

The prophetic Savior was, for 33 years, the embodiment of hundreds of years of forth-telling, the fulfillment of most of that which was spoken through God's mouthpieces for the preceding 4000 years. His entire life, every act, thought, action, word, and deed were prophetic. How? The Father in heaven sent the Prophet of all prophecy so that mankind would receive the Prophet and eat of the fulfillment of eternal relationship with God, eat God's spiritual manna, his prophecy (John 7:28,29; 8:51; 14:10). He is the bread and drink of prophecy (John 6:41-59). God supernaturally spoke forth all that has been, is, and shall be through His Old Testament Prophets. All prophecy pointed to the coming of the one, Jesus Christ, who would put God's seal of completion upon the prophetic Word of God. It is marvelous to consider that Almighty God spoke forth all of history and eternity and now rests pondering the unfolding, word by word, verse by verse, chapter by chapter, of its perfect fulfillment. He chose humble Old Testament men and women to be the bearers and the recorders of His eternal pronouncements as voiced by the Holy Spirit of God. The heart of the Prophet understood both the heart of God and the heart of mankind.

II. OLD TESTAMENT PROPHECY

A. Classifications

Old Testament Prophets were chosen by God out of his chosen people. Prophets spoken through before Abraham were men of obedience to the hearing of God's word, of faith and discernable righteousness. God's careful work in man clearly demonstrates a wonderful uniqueness He places within his prophetic human instruments. Indeed, God has made every person unique in manner and style of purpose and fulfillment. God delivers his prophetic word according to the time and circumstance surrounding the delivery. God's prophecies are always delivered in His timing and in the right spirit and attitude. God's Spirit plays the Prophet like a musical instrument, perhaps a trumpet, perhaps a flute or lyre, or even as a marching drum. The message is always about restoring relationship. In Old Testament days, God's revelation came through His Priests, His Kings, and His Prophets.

1. Primary subjects of prophecy

- a. Jesus Christ, His advent and works, Messianic
- b. The chosen people, their place in God's history

- c. The world of unbelief and its history of political powers, processes and defeats
 - d. Signs of Christ's coming
 - e. The consummation of this era, of last things completed and the unfolding of the eternal era and Satan's completed defeat
2. Prophecy according to time
- a. Interpretation of past events, providing meaning and wisdom
 - b. Exhortation on current events, providing guidance and instruction
 - c. Predictive foretelling and forth-telling in preparation for events:
 - Immediate or imminent (Matthew 26:31-35, 69-75) (Genesis 3:14-19 - Peter's denial)
 - Continuous fulfilling (Matthew 13, the parables), (Genesis 12:1-3, blessing and cursing) (Ecclesiastes 1:9, nothing is ever new)
 - Conditional, if you will then I AM will (I Kings 9:4-7)
 - Far-off like captivities and releases (Jeremiah 25:11; Deuteronomy 30:2-5; I Thessalonians 4:14-18)
3. Predictive prophecy types
- a. Racial (Genesis 9:24-27)
 - Gentilic (Genesis 12:1-3; Daniel 2:7)
 - Hebraic (Genesis 12:1-3)
 - b. Nationalistic (Isaiah 13:27), Babylonian, Greek, Russian, Chinese, Roman, Ethiopian, Egyptian in Isaiah, Jeremiah, and Ezekiel
 - c. Individual (Genesis 17:20; 12:1-3)

- d. Places (cities) (Genesis 18:16-33)
 - e. Messianic (the entire Old Testament)
 - f. Divine kingdom (Psalms 145)
 - g. The church (Revelation 2,3; Matthew 16:18; Ephesians 5:23,27)
 - h. End time (Genesis 49:1; II Timothy 3:1)
 - i. Final judgment (Revelation 20:10-15)
 - j. Cosmic, new heaven and earth (Isaiah 13:9,10; Revelation 21, 22)
4. Prophecy forms
- a. Counsel - sound advice for living life (Proverbs; II Samuel 14:1-24; Job)
 - b. Law - Moses, the lawgiver (Nehemiah 8:1,14; 9:13,14; John 1:17; 7:19; Exodus 20), Priestly -(Leviticus 10:8-11; Hosea 4:6; Ezekiel 22:26; Malachi 2:7)
 - c. Dreams and visions -(Daniel 2, 4; Genesis 41; Acts 16:9,10)
 - d. Poetry - (Psalms 2:7; 8:6; 16:10; 34:20; 41:9; Psalms 100; Proverbs; Song of Solomon)
 - e. Songs - (Colossians 3:16; Song of Solomon about the love of Christ for His Bride - Exodus 15:1-21)
5. Prophecy's nature

Prophecy is, simply and broadly, God communicating His thoughts and intents to mankind. When a true prophecy is given, the Holy Spirit of God inspires someone to communicate God's pure and exact words to the individual or group for whom they are intended, without editing or man's application or interpretation. It will always come in God's timing in a right spirit and attitude. In a sense the whole Bible is prophecy, God speaking to mankind. The entire Scripture is one inspired revelation of God's mind, Will, and Word, communicated to man and written on paper (II Timothy 3:16; II Peter 1:21; Deuteronomy 6:32; Revelation 1).

a. Logos (unconditional, will not fail)

Logos is the word of truth, the Scriptures, which is complete (II Timothy 2:15). The complete word was in the beginning, was God, and was made to be flesh to dwell among us. Jesus is the complete word revealed and manifest in mortal flesh (John 1:1,14). The logos word is complete and settled forever. Earth and heaven will pass away but never will the word. That part of Scripture which describes the word personage, character, plan, and eternal purposes will never fail, for it is the very expression of God Himself. The Logos is the same as God, the same yesterday, today, and forever. Logos is the absolutely pure and indestructible, unchangeable truth, the cornerstone of all events.

God's logos is creative, self-fulfilling, all powerful, true, complete, life giving and sustaining. It is absolutely trustworthy and sure. It is final. It does not fail and any suggestion of such is due to man's misunderstanding and disobedience. The logos is God's eternal standard by which all things are measured. Nothing can alter the logos from becoming that which it proclaims. Logos type prophecy is unconditional and general in nature and reveals the character and purposes of God's design. They are decrees that will come to pass at some time and place with certain people.

b. Rhema (conditional)

Hearers must be careful to respond correctly to a rhema word. Rhema can be described as "a word from the word". Rhema denotes that which is spoken, uttered in speech or written from the word in agreement with the word. Rhema is the taking of the word (a portion) which becomes the Sword of the Spirit to be used specifically for an eternal spiritual purpose. Rhema does not refer to the whole Bible (logos), but uses an individual scripture or passage which the Holy Spirit brings to remembrance for use in times of need. A prerequisite is that the Prophet must have that scripture stored in mind. A rhema, then, is that timely, Holy Spirit inspired word from the logos that brings life, power, and faith to perform and fulfill. Faith comes by hearing the logos and hearing the rhema of God (Romans 10:17). The rhema must be received with faith by the hearer in order for it to fulfill its mission. Rhema is a particular phrase of logos anointed for a time, place, and God willed purpose. It is never prophetically spoken in conflict with the spirit and context of the logos. Through rhema, God speaks to you the truth for your life.

The logos is like a well of water, and the rhema is a bucket of water taken from that well. Logos is like a piano and rhema a beautiful chord that is played. Rhema is a conditional or personal prophecy. It is spoken specifically to a people or person. It is vital to God's purposes in these days. Sometimes man responds to rhema incorrectly and improperly.

6. Prophetic channels

a. Office of the Prophet

The ministry of the Prophet in the church is not a gift of the Holy Spirit, but a gift, an extension of Christ himself as the Prophet (Ephesians 2:20; 4:11; I Corinthians 12:28; Acts 13:1). This Prophet receives those attributes of Christ that endow him with the ability to perceive the hearts of men, to proclaim future counsels and purposes of God, and to know secret things of God. This "officed" Prophet is designed and endowed to function in a higher realm of ministry than the Holy Spirit's gift of prophecy. The Prophet's pronouncements flow in the areas of guidance, instruction, rebuke, judgment, and revelation, to edify and perfect the people. The office of Prophet is called an ascension or five-fold gift and is not to be confused with the word of wisdom or word of knowledge.

b. Prophetic preaching (I Peter 4:11)

The giving of rhema prophecy while the logos is being preached. Prophetic preaching is the oracle of God (Isaiah 55:11; II Chronicles 7:14).

c. Prophetic presbyters (I Timothy 4:14; Hebrews 6:1,2; Acts 13:1-3)

The laying on of hands with prophecy by those qualified as Elders or presbyters specifically to:

- Provide prophetic revelation and confirmation of those called into ministry

- Ordain those called into offices of the 5-fold ministry

- Confirmation and activation of ministries

-Acknowledge progress in Christian maturity

- d. The gift of prophecy - (Acts 2: 17; I Corinthians 12:10; 14:1-3,4,6,22,24,31,39; I Thessalonians 5:20; Romans 12:6)
- e. The spirit of prophecy and prophetic song (Revelation 19:10).

It is an anointing that testifies of Jesus, that rises within believers gathered (Romans 12:6; Numbers 11:24-30; I Samuel 10:10; Zephaniah 3:17; Psalms 33:3; Revelation 5:9; Ephesians 5:19).

B. Prophetic Terminology

Our relationship with God can become more and more intimate as we seek to know and understand Him through the Word of God. The closer the relationship, the better equipped we become to understand his expression to us. Getting to know God's prophetic terminology helps us to know how God thinks, talks, and expresses himself today in of our own lives. I AM applies the word perfectly to yesterday's, today's, and tomorrow's circumstances.

1. God's time

Ishmael is a good example of not being patient with God. God's timing is the perfect one, not man's (Genesis 16). God is neither early nor late. Saul's timing canceled prophecy (I Samuel 13-18). Everybody but Jesus thought He was too late for Lazarus.

2. Certain words

- a. Suddenly or immediately. God always prepares for a "suddenly". The upper room experience was preplanned (Acts 1:4,5; 2:2).
- b. Now or this day. To God a day is a thousand of our years. Through Samuel, God said to Saul, "this day" and twenty four years passed before fulfillment (I Samuel 15:28).

3. Particular processes spoken

- a. Patience - in God's time is not men's; Patience is a Teacher and a gift of God (Romans 5:3)
- b. Wisdom - God uses His wisdom as a tool for drawing man to him through problems and difficult situations
- c. Love - a foretelling of agape prepares for ministry to the unlovable
- d. Faith - faith expands in usage and becomes great on the brink of disaster
- e. Build, expand, increase - God tells that expansion is impossible without increased foundational strength
- f. Great harvest - cooperate with the word to be harvest effective
- g. Biblical examples - obedience to the supernatural against natural odds (as did Noah)
- h. Great victory - warning of a battle if not yet at hand
- i. Restoration - indicates returning what is lost and/or rebuilding piece by piece
- j. "I will". - God indicates what He will do through you or another, or even through a stone or jackass

III. OLD TESTAMENT PROPHETIC MESSAGES

A. Prophetic Messages to the Chosen (Hebraic)

It should be noted that there are pre-Hebraic, pre-patriarchal prophecies concerning the earth, man's condition, and Satan in the first eleven chapters of Genesis.

Old Testament prophecy from God to his chosen people the Israelites generally falls into four categories:

- * The promise of the land of Palestine
- * The promise to make Israel a great nation

* The promise to the twelve tribes

* The prophecy of the time that all Israel will come to salvation

1. Promises to the patriarchs

- a. To Abraham (Genesis 12:1-5; 13:14-17; 17:4-8)
- b. To Isaac (Genesis 17:19-21; 22:15-18; 24:7,40; 26:1-5)
- c. To Jacob (Genesis 25:26; 28:13-21)

After Noah, we see the prophetic writings coming through Abraham and his descendants. All the books of the Bible except Job and Luke were written by the Holy Spirit through Jewish authors. Job lived before the nation was called through Abraham and Luke became an adopted Jew. From the lineage of Abraham also came the Prophet and savior of mankind, the redeemer Jesus Christ.

2. Chronological prophecies

- a. Bondage in Egypt for 400 years (Genesis 15:13-16; 41:1-7; Exodus 3:12; the plagues Exodus 7,8,9,10)
- b. The captivity of Judah for 70 years (Jeremiah 25:11,12; II Chronicles 36:12)
- c. The desolation of the sanctuary at Jerusalem by Antiochus Epiphaues (171-165 B.C., Daniel 8:9-15; 11:20-35)

3. The fourfold cycle of Israel's history prophetically

- a. If, then, but, then
 - If (Leviticus 26:1-3)
 - Then (Leviticus 26:4-13)
 - But (Leviticus 26:14,15)
 - Then (Leviticus 26:16-39)

- b. Rebellion, retribution, repentance, restoration
 - Rebellion (Leviticus 26:14,15; Deuteronomy 4:25-31)
 - Retribution (Leviticus 26:16-39; Deuteronomy 16 to 68)
 - Repentance (Leviticus 26:40; Deuteronomy 30:1,2)
 - Restoration (Leviticus 26:42; Deuteronomy 30:3-10)

B. Old Testament Messianic Thread of Prophecy

Types, shadows and representations of the Christ to come are woven throughout Old Testament prophetic writings. There are over 300 predictions about the Messiah in the Old Testament. They form the very core of God's intentions and purpose in re-establishing relationship with a people by the Holy Spirit of the living God and through Christ himself. We can receive and discern God's message about the Messiah for this very day. Old Testament prophecy contains exciting expectancy of the coming Christ, the Anointed One while New Testament contains the manifestation of him.

- 1. Christ's coming as:
 - a. A person (Genesis 3:15)
 - b. Seed (Genesis 3:15; 22:18; 28:1-5).
 - c. Of the tribe of Judah (Genesis 49:10; Isaiah 29:10)
 - d. Of the family of David (II Samuel 7:16)
 - e. Born of a virgin (Isaiah 7:14)
 - f. Born in Bethlehem (Micah 5:2)
 - g. Time of birth (Genesis 49:10; Daniel 9:25,26; Malachi 3:1)
 - h. The forerunner (Isaiah 40:3; Malachi 3:1)
 - i. Reception
 - Trinity (Genesis 3:15)
 - Devil, angels (Daniel 8:16; Deuteronomy 32:43)

-Cattle and kings (Psalms 138:4, 148:11)

-Wise men (Isaiah 42:6, 60:3,6)

-Names given (Psalms 9:14; 45:7; 2:2; 110:1; Isaiah 7:14; Psalms 21:6; 22:28; Isaiah 9:6; 40:13)

2. The messianic offices

- a. Priest (I Samuel 2:35)
- b. Prophet (Deuteronomy 18:15-19)
- c. King (Isaiah 9:6,7; Isaiah 11:8-12; II Samuel 7:1-17). The only divinely accepted royal line in the Old Testament was the line of King David and those who sat on the Davidic throne

3. Death of Jesus, Savior

The entire Old Testament sacrificial system speaks of the sacrifice of Jesus (Genesis 22; Psalms 22; Zechariah 13:7; Isaiah 53; Daniel 9:26; Zechariah 11:12; Micah 5:1; Isaiah 50:6; Psalms 109:25; Psalms 22:18; Psalms 22:1; Psalms 22:15; Psalms 69:20, 21; Psalms 38:11; Exodus 12:46; Psalms 22:16).

4. Opposition to the Messiah

Psalms 2 speaks of the opposition to the King of Kings by every earthly federation of kings (Isaiah 53).

5. Christ's conquest - resurrection

(Psalms 110; Matthew 26:64; I Corinthians 15:1-4, 25; Job 19:25-27; Psalms 17:15; 30:3; Isaiah 26:19; Ezekiel 37:7-10; Hosea 6:2; Daniel 12:2; Hosea 13:14).

6. Prophetic gleams, examples of Christ in other Old Testament characters:

- a. Adam - forerunner of the second Adam (Genesis 2:7)
- b. Abel - innocence sacrificed (Genesis 4:8)

- c. Melchizedek - Priest to the most High God (Genesis 14:18,20, Zechariah 6:13)
- d. Abraham - all families will be blessed (Genesis 12:3; 12:8)
- e. Isaac - obedience of only begotten son (Genesis 22:1-19)
- f. Joseph - what was meant for evil God means for good. (Genesis 50:20)
- g. Moses - the covenant ratifier and intercessor (Exodus 24:8; 15:25, 17:12; 32:11)
- h. Aaron - observed the word and kept covenant (Deuteronomy 33:9,10), was high priest (Numbers 27:21-23)
- i. Joshua - fulfilled his namesake as leader and Savior (Joshua 1:3,5,9; Psalms 104:28)
- j. Judges - saviors out of the hand of enemies (Nehemiah 9:27; Judges 7:2)
- k. Boaz - the kinsman redeemer (Ruth 4:4-10; Psalms 49:7)
- l. Samuel - example of the judge and minister (I Samuel 7:15, 16; 12:3,4; I Samuel 1:28; 7:3)
- m. Job - my eyes shall not behold another, though he slays me. (Job 19:26; 14:14; 33:23,24), a refuter of the accuser (Job 34:8)
- n. David - a man, a shepherd, and a king still after God's heart (I Samuel 2:10; Psalms 23)
- o. Solomon - a compass of knowledge and wisdom (I Kings 3:9-12; Proverbs 8:25)
- p. Jeremiah - expresser of compassion and tenderness (Jeremiah 2:13; 8:22; 23:4; 31:10; 23:5; 30:9; 50:34; 23:6)
- q. Elijah and Elisha – ones who rebukes sin and miracle workers (I Kings 17:21; 18:36; II Kings 2:9, 15)

- r. Daniel - a beloved Prophet referred to by Jesus Himself (Daniel 9:23; 10:11, 19), Spirit filled (Daniel 4:8,9)
 - s. Jonah - a voice for a lost place and an example of resurrection on the third day (Jonah 1:1-3, 17; 2:10)
 - t. Hosea - a picture of Christ's love of His bride, the church (Hosea 3:12; 1:10; 11:4)
 - u. Zerubbabel - a man whose life was a picture of many attributes of Christ the Ruler (Ezra 2:2; Nehemiah 7:7; Haggai 1:1; Ezra 5:2; Zechariah 4:1-14; Haggai 2:23; Zechariah 3:8; 6:9-17; Zechariah 6:12, 13)
8. Old Testament prophetic references to Christ:
- a. Jesus will reconcile men to God, at painful cost (Genesis 3:15)
 - b. He will be a man, springing from the seed of woman (Genesis 3:15)
 - c. He will crush Satan, cast him down and eventually destroy him (Genesis 3:15)
 - d. He will spring from the royal tribe of Judah (Genesis 49:10)
 - e. He will receive the obedience of the peoples (Genesis 49:10)
 - f. As a star out of Jacob, He will strike down all defiance (Numbers 24:17)
 - g. He will be a Prophet, like Moses, speaking the words of God (Deuteronomy 18:15)
 - h. The angels of God will worship at his birth (Deuteronomy 32:43)
 - i. God will strengthen His anointed for His rule (I Samuel 2:10)
 - j. He will descend from the line of David as an eternal king (II Samuel 7:13)
 - k. God will be his Father, and he will be his Son (II Samuel 7:14)

- l. His rule will be righteous and good, in reverence toward God (II Samuel 23:3)
- m. As the divine Angel of Yahweh, He will ransom men and restore their righteousness (Job 17:3)
- n. He will come again and stand over the dust of the righteous, to resurrect them (Job 19:25)
- o. Gentile rulers will unite with Jewish people against him at his trial (Psalms 2:1)
- p. He will be anointed, in gladness above all others (Psalms 2:2)
- q. He will break the nations with a rod of iron at Armageddon (Psalms 2:4)
- r. God will install him on Mount Zion as king over the nations (Psalms 2:6)
- s. He will ascend to the Father's right hand, gloriously crowned (Psalms 8:3)
- t. God will not allow His holy One to see corruption (Psalms 16:10)
- u. He will be forsaken of the Father while bearing men's sins (Psalms 22:1)
- v. Men will wag their heads in mockery at his crucifixion (Psalms 22:6)
- w. He will trust in God the Father, from his birth onward (Psalms 22:10)
- x. He will suffer from thirst and pierced limbs, as men gamble for his clothes beneath the cross (Psalms 22:11)
- y. But God will answer him after his sufferings and receive him (Psalms 22:19)
- z. He will come down like showers upon the earth and cause abundance (Psalms 72:7)

- aa. He will rule from the Euphrates to the ends of the earth (Psalms 72:7)
- bb. He will have a particular concern for the poor (Psalms 72:12)
- cc. His years will have no end (Psalms 72:17)
- dd. He will be the everlasting seed of David (Psalms 89:4)
- ee. He will be God's Son, his firstborn (Psalms 89:26)
- ff. He will be a Priest, after the manner of Melchizedek (Psalms 110:4)
- gg. He will strike down the antichrist over a wide land (Psalms 110:6)
- hh. Kings will arise before his exalted presence, and princes worship (Isaiah 2:4)
- ii. He will be conceived by a virgin (Isaiah 7:13)
- jj. He will be Immanuel, God with us, the "Mighty God" (Isaiah 7:14)
- kk. Opposed by the counsels of raging nations, he will not open his mouth (Isaiah 8:9)
- ll. He will proclaim the day of vengeance of our God (Isaiah 9:4)
- mm. He will sit on the throne of David and be swift to execute righteousness (Isaiah 9:7)
- nn. He will be anointed with God's Spirit, for preaching the gospel (Isaiah 11:2)
- oo. He will decide with equity for the poor and the meek of the earth (Isaiah 11:4)
- pp. He will slay the wicked, the antichrist (Isaiah 11:4)
- qq. He will furnish his people with joy and praise (Isaiah 12:1)

- rr. He will be a light to the Gentiles, with worldwide salvation (Isaiah 24:16)
- ss. The victorious redeemer will come to Zion (Isaiah 26:21)
- tt. John will be his forerunner, "Prepare ye the way of the Lord" (Isaiah 40:3)
- uu. He will come as the prophetic servant of Yahweh (Isaiah 42:1)
- vv. He will suffer, be rejected and slain, and be assigned burial with the wicked (Isaiah 49:7)
- ww. His death will serve as an atoning sacrifice to justify men (Isaiah 52:15)
- xx. The Son of Man will come with the clouds of heaven (Daniel 7:13)
- yy. Through him, Yahweh will "roar" from Zion and judge the attacking nations (Joel 3:16)
- zz. Representing Yahweh, he will dwell on Zion the holy mountain (Joel 3:17)
- aaa. As the breaker of restraints, he will move before his people (Micah 2:13)
- bbb. He will be great unto the ends of the earth (Micah 4:3)
- ccc. Yet he will have been with the Father from all eternity (Micah 5:2)
- ddd. In the Temple rebuilt by Zerubbabel, God will give peace in Christ (Haggai 2:9)
- eee. God will dwell in the midst of Jerusalem as its glory (Zechariah 2:5)
- fff. The Lord will bring forth his "servant" (Zechariah 3:8)
- ggg. He will be the one called the "branch", out of David (Zechariah 3:8)

- hhh. He will remove the iniquity of the land in one day by his counsel of peace (Zechariah 3:9)
- iii. The Jews will look upon him at his return to Zion (Zechariah 8:3)
- jjj. He will enter Jerusalem humbly, riding on a donkey (Zechariah 9:9)
- kkk. His dominion shall be from sea to sea (Zechariah 9:10)
- lll. The Jews will weigh out 30 pieces of silver for his hire (Zechariah 11:12)
- mmm. At his return, the Jews will mourn for him and accept him (Zechariah 12:10)
- nnn. God will identify the savior with Himself as deity, "My fellow" (Zechariah 12:10)
- ooo. The good shepherd will be smitten and "pierced" (Zechariah 12:10)
- ppp. He will bring back his hand over "the little ones" of his flock (the disciples) and regather them to Galilee (Zechariah 13:7).
- qqq. His feet will stand in that future day upon the Mount of Olives (Zechariah 14:4)
- rrr. He will be accompanied by a host of holy ones, angels (or Saints) (Zechariah 14:5)
- sss. At his second coming none will be able to stand before his refining power (Malachi 3:2)
- ttt. He will purify His people who serve as Levities (Malachi 3:3)

C. Gentilic Prophecy in the Old Testament (Deuteronomy 28:10)

1. God's promises to "all the families of the earth" (Genesis 12:1-3)
2. God's lack of partiality (Deuteronomy 10:17, 16:19)

3. Prophecy concerning Gentile empires (Daniel 7, Babylonian, Medo-Persian, Greek, Roman)
4. The book of Ruth, a Gentile, is a prophetic story of Christ's love for His bride

D. The Church Foretold (Song of Solomon, Proverbs 31:10-13)

The Book of Song of Solomon sets forth the love of Jehovah for Israel. This is not a new thought which is found in this book alone. The Prophets spoke of Israel as the wife of Jehovah. Hosea dwells on that theme. Idolatry in Israel is likened to a breach in wedded love and is the greatest sin in the entire world, according to Hosea.

The Scribes and the Rabbis of Israel have always given these two interpretations of this book, and they have been accepted by the church. However, there are two other interpretations set forth by the church.

1. A picture of Christ and the church

The Church is the Bride of Christ. This is a familiar figure in the New Testament, especially Eph. 5 and Rev. 21. However, in Song of Solomon, God uses a picture of human affection to convey to us His great love. He uses the very best of human love to arouse us to realize the wonderful love that He has for us.

2. The communion of Christ and the individual believer.

Song of Solomon portrays the love of Christ for the individual and the soul's communion with Christ. Many great Saints of God down through the years have experienced this. Paul could say that "he loved me and gave himself for me," Gal. 2:20. A man of God spent all night in prayer. His wife missed him during the night and would go looking for him. Even on cold nights she would find him on his knees praying. Men in days of old came into a real, personal relationship with the Lord. We are not talking about some kind of second experience, as some people try to describe it. It is more than an experience. It is a personal relationship with Christ - seeing how wonderful He is, how glorious He is. We need to come to the place that we can truly say we love Him because He first loved us. To open the Book of Song of Solomon should be like the breaking of Mary's alabaster box of ointment, with the fragrance of it filling our lives and spreading to others.

People are deluded today. They feel that living the Christian life is like following the instructions for putting together a toy. Place tab "a" in slot "c".

Some of those instructions are complicated, requiring a college degree to read them. Some people think that the Christian life is like that. They have the impression that if you get together a mixture of psychology and common sense and a bit of salesmanship and a few verses of the Bible with some sweetener on it, that that is all it takes for a successful Christian life. Song of Solomon is prophetic of the relationship that Christ desires with His bride. That is not to say we cannot have that relationship here, for it is here that the real, close, intimate relationship is needed. We must have a hot passion for him. The Lord is not pleased with a cool condition (Rev. 3:15-16), which exists today in the churches among what should be dedicated Christians. Far too many are "cool as a cucumber" in their walk, even unfriendly and arrogant in their attitudes. What we all need is a real, living, burning passion for the Lord Jesus Christ.

This book is not for the lukewarm, nor for the carnal, but for the blood-tipped ear of the man who has a real, vibrant, living relationship with the Lord.

3. Liberalism's rationalistic interpretation

One interpretation of the story given in the Song of Solomon came out of the German rationalistic schools of the 19th century. It was from these schools that liberalism first crept into the church, and is simply unbelief. They tried to interpret the story so that the Shulamite girl was kidnapped by Solomon; at first she did not want to go with him, and then finally did.

To a child of God who sees in this book the wonderful relationship between Christ and the church, such an interpretation is repugnant. One man of God of later years could not accept this way of thinking, and got on his knees and asked God for an interpretation. Much of the following is from what God showed him.

4. Conservative interpretation

The setting is the palace in Jerusalem, and some scenes flashback to a previous time. Here is a reminder of the Greek drama in which a chorus talks back and forth to the parties in the story. The daughters of Jerusalem carry along the tempo of the story. These dialogues are evidently to be sung. Several scenes are introduced at Jerusalem which finds a counterpart in the church.

The Shulamite girl says, "Look not upon me, because I am black, because the sun has looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept" (1:6). This elder daughter of a poor Shulamite family is like a Cinderella,

forced to keep the vineyard. She is darkened with sunburn. Apparently the family lived in the hill country of Ephraim, as tenant farmers, commonly known in the south in the 19th and early 20th century as share croppers (8:11).

The girl feels disgraced by the sunburn. The women in the court kept their skin as fair as possible. She could be a beauty queen, but life has not been good to her in the fact that so much has been required of her. Not only was she sunburned, but she was not able to keep her own vineyard. She had not been to the beauty parlor. Apparently she had a natural beauty, but was not able to enhance it or to groom herself. Apparently her brothers made her watch the sheep also (1:8).

The place where she works is along a caravan route in the hill country. It is a rugged country, requiring much physical effort to do the work. This speaks of the work of the cross which was not easy. As she worked, she would see the caravans passing between Jerusalem and Damascus (3:6). The caravans carried merchandise and beautiful ladies of the court. They were the ones without sunburn, having a canopy over them as they traveled atop a camel or elephant. They would be decked out with jewels and satins. She had never had anything like that, though she possibly dreamed about it. This speaks of the picture of the world that tries to allure the Christian to a place of "things" rather than the relationship with Christ. She could smell the frankincense and myrrh as the caravans passed. This is a picture of the Lord Jesus both in His birth and in His death. They brought Him myrrh as a gift when born and myrrh to put on His body in death.

One day while tending sheep, a handsome shepherd appeared. He fell in love with her. This is a prophetic picture of Christ and the church (2:2; 4:1). It is beautiful poetic language, a picture of the love of Christ for the church. Finally, she gave her heart to the shepherd (2:3).

Remember the word love is used when it is speaking of the bride, and beloved when referring to the bridegroom. The Lord Jesus has given us an invitation, (Matt. 11:28). Do we rest in Jesus? Is he a reality to us? How wonderful this relationship can become to us. This is not religion or joining an organization, but a relationship that sweeps us off our feet. The world would organize it, but prophetically we can see that Christ meant it to be a living relationship, the living organism of the body of Christ. They were madly in love. There is nothing quite like marital love such as they experienced. None of this "shacking up" business, but a trusting, abiding, long term mutual love (2:16).

Apparently he took her to dinner one time as he traveled through the country. She knew he was a shepherd, but evidently a very prominent one (2:4). He was a most peculiar shepherd, for he didn't have any sheep that she could see. She asked about this (1:7).

One day he announced that he was going away, but that he would return. This is an obvious parallel to the words of Jesus (John 14:1-3). The days passed and she waited. Finally, her family and friends began to ridicule her. This is exactly what Peter said would happen in the last days (II Peter 3:3,4). Yet she trusted him. She loved him. She dreamed of him (3:1). Do we really miss Christ? Are we longing for the day that we will behold him, face to face? The Lord has told us that he would come again in the New Testament. Here we see the Old Testament prophecy of the same event.

One night she was restless, when she noticed a fragrance in the room. It was a custom in that day for the lover to put some myrrh or frankincense in the opening to the door handle. She smelled the perfume and went to the door (5:5). She knew he had been there and that he had not forgotten her. Are there evidences of the fragrance and perfume of Christ in our lives today? Religious gimmicks and exercise will not put on us, no, nothing but a close relationship. She knew her lover was near.

One day she was working in the vines. She was lifting up the vines so the little foxes could not get to them (2:15). This is such a picture for the church, to work at keeping the little foxes from ruining the produce of the Spirit. Anything that is trying to steal the love of Christ from us is a little fox. They actually eat the blooms off, preventing the production of fruit. The brother came and told her about the foxes. It was an attempt to get her away from her lover also. It was a thing to occupy her time. Little foxes can be many things, such as: greed, strife, family, worry, frustration, fear, bad attitudes, envy, wrath, anger, the list goes on and on. These little foxes will ruin a good vineyard! Perhaps one of the worst little foxes is taking offenses. Even Christ offended with his word (John 6:60-68). A woe is pronounced to the one by whom the stumbling block comes (Matt. 18:7). A stumbling block is anything that will influence us to go any way except the right way. The person who is not offended from seeing the truth is blessed (Matt. 11:6). Cain became angry with God because he was offended about the faulty offering he brought. God did not accept his worship. Therefore, not only was he mad at God, he killed his brother (persecution) who had given an acceptable sacrifice. Cain's offering was selfish. Perhaps this little fox gets too many of our vines. We must deal with the little foxes, or we shall be cut off from the source as Cain was (Gen. 4:9-12). The word vagabond means to be in perpetual exile. How this is like the person who disregards God's requirement of salvation through Jesus Christ. Cain is a prophetic picture of

the person bent on going their own way. So the Shulamite girl is lifting up the vines and placing them where the foxes cannot ruin the harvest.

While she is doing this, down the road there is a pillar of smoke (3:6). The cry is passed along, "King Solomon is coming". But she is busy, and doesn't know King Solomon. Then someone comes to her and says, "King Solomon is seeking you" (2:8-10). What, someone whom we do not know calling for us? How is it with you? Did not Jesus come calling your name? Did he not seek you out, purposely coming to where you were to find you? King Solomon was the shepherd she had come to love.

This is the promise of Jesus: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:27-28). See I Thes. 4:16-17. The Lord has promised his coming again for us (2:11-13). One of these days he is going to call us out of this world. Jesus calls to us "arise my love, my fair one, and come away. O my dove, that art in the clefts of the rock" It is in the cleft of the rock that he puts us till the danger is past, till the storm has passed by (2:13-14). It is the story of His love (2:4). Salvation is a love affair; his love is expressed extensively in this little book.

E. Feasts, Festivals, and Future

Like all of the parts and furnishings of the Tabernacle which speak prophetically of the work of the Lord Jesus Christ, so do the celebrations, the feasts, of the Hebrew faith, speak of the life of Christ. They, indeed, set forth a time table for prophetic events surrounding his life. The detail of these prophetic events will be covered in the second course of prophecy. We will, however, look at the laws that brought these feasts into existence.

1. The seven commanded feasts (Leviticus 23)
 - a. Passover - (Leviticus 23:4,5)
 - b. Unleavened bread - (Leviticus 23:6-8)
 - c. First fruits - (Leviticus 23:9-14)
 - d. Pentecost - (Leviticus 25:15-22)
 - e. Trumpets - (Leviticus 23:23-25)
 - f. Day of Atonement - (Leviticus 23:26-32)

g. Tabernacles - (Leviticus 23:33-44)

The works of Christ spoken prophetically of in these celebrations have yet to be completely fulfilled.

2. The Sabbath and the annual feasts

The word feast found in our Bibles is a translation of two different Hebrew words, one meaning appointed time or season and the other meaning festival. In studying Bible prophecy, we must keep these words in mind, "appointed time" and "season". Thus, of the seven great religious feasts that Israel observed annually, only three were feasts in fact: Unleavened Bread, Pentecost, and Tabernacles. The other four were simply appointed times. Only in the case of the Day of Atonement was fasting prescribed, but the others also were likely to minimize any celebration by feasting. In the Levitical system the special annual days were to mark great events with God. Three times yearly: at Pentecost, Passover, and Tabernacles all male Israelites were to make a pilgrimage to the center of worship. The term "convocation" means "assembling" or "gathering." It was not until the institution of the Synagogue (after 586 B.C.) that the Israelites began the custom of meeting together on the Sabbath.

The order of the feasts is prophetic in itself. It portrays past and future events in the divine calendar. The first four feasts, coming in the spring of the year, speak of Christ's first advent and the events of that time, including the Pentecostal inauguration of the church. The interval speaks of this present era of grace. The last three feasts, held in the fall, speak of the rapture of the church, the gathering together of Israel, and Israel's restoration to God in the millennial era. It is unquestionably a fact that God gave the Israelites their special days and prescribed their significance and some details of their manner of observation. The whole significance and emphasis was given a divine focus and a legitimate spiritual significance.

FEASTS AND SET TIMES IN THE OLD TESTAMENT ERA				
FEAST	SCRIPTURE	PROCEDURES	TYPES	REMARKS
Passover	Lev. 23:5 Num. 28:16 Deut. 16:1	- Lamb slain, roasted - Family eats lamb - Burnt & sin offering	Speaks of Christ's redemptive work and the sinner's union with Christ, thus provided.	A memorial feast commemorating the deliverance from Egypt's bondage.
Unleavened Bread	Ex. 23:15 Lev. 15:6	- Unleavened bread eaten 7 days - Barley sheaf waved on 2 days - Daily burnt offerings - On 1st and 7th offerings, holy assembly	Speaks of the believer's new life through the clean-sing out of the leaven of sinful nature.	This bread constituted part of the Passover Feast. Barley was a farmer's first spring harvest.
First Fruits	Ex. 23:16 Lev. 23:10 Num. 29:26	- Barley sheaf waved - Burnt, meal, drink offerings - None to be eaten before this dedication	Since Christ rose on this day, His resurrection is prefigured.	An expression of gratitude for harvest. Sin offering unnecessary.
Weeks (Pentecost)	Ex. 34:22 Lev. 23:15 Deut. 16:9	- Wheat loaves waved - Burnt, meal, drink, sin offerings - People rested	A type of Jerusalem, converts -first fruits of Calvary. The 2 loaves indicate both Jews and Gentiles.	Constituted the end of the barley harvest and the presentation of the first fruits of the wheat harvest. In N.T. times the Spirit given on this day.
Trumpets	Lev. 23:24 Num. 29:1	- Trumpets sound work ceases - Burnt and meal offerings made	Speaks of God's ending His present silence with the rapture of Saints and the re-gathering of Israel.	Historically this feast was considered to commemorate Sinai. Ram's horn trumpets called "Shofar."
Atonement	Lev. 16:3 Lev. 23:27 Num. 29:22 Num. 29:12-13	- People fast & rest - Burnt & meal offerings - Slain goat & scapegoat - Blood within veil	Speaks of Israel's present mourning but future joy when their High Priest emerges from His prolonged present sojourn. Her conversion is implied.	A day of fast when Israel's sins for another year were covered. Israel's greatest day of the year.
Tabernacles (Ingathering)	Ex. 23:16 Lev. 23:34 Num. 29:12 Deut. 16:13	- For seven days people dwell in booths of tree boughs - Daily burnt & meal offerings - An assembly on the eighth day	Speaks of the millennial restoration of Israel and the recollection of long years of exile.	Memorial of tent life in wilderness. On this day Jesus stood and cried aloud (Jn. 7:37). Commemorated ingathering of vine and tree fruits at end of year.
"Speak unto the children of Israel, and say unto them, Concerning the feast of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts" Leviticus 23:2.				

a. Passover and unleavened bread

In modern Jewish observance, the Passover (Pesach) and the Feast of Unleavened Bread (Matzot) are brought together into one. An orthodox Jewish family prepares carefully for the occasion, and if possible, all members of the family come home. The house is thoroughly cleaned and an effort made to find and dispose of all traces of leavened bread. On the night of the Passover, there is a joyful family dinner and worship service known as the Seder. Though there are regional differences in the customs at this time, the elements of wine, three unleavened cakes, the foreleg bone of the lamb, a roasted egg, salt water, horseradish, parsley, and Charoset (a mixture of apples and nuts), commonly comprise the meal and the symbols for the religious service. In compliance with the Bible's command that children be informed concerning these events (Ex. 12:26), children are customarily given an important role in observing the Passover. The Seder home service closes with the singing of Psalms and sometimes with the pathetic prayer: "O God, send us the Messiah, this was the night we expected him: We faint, yet we hope, Perhaps he will come next year, surely next year."

b. Trumpets

Modern Jews observe the Feast of Trumpets as Rosh Hashanah or the New Year and this tends to take precedence over the Passover as the beginning of their calendar. Thus they have departed from the Biblical prescription of Rosh Hashanah (beginning of months or head of the year) mentioned in Exodus 12:2, which identifies the name with the Passover. Scholars hold that the Rosh Hashanah observed in the fall (usually September) came into being through the influence of the Babylonian captivity. The seventh month was the first month of the agricultural year of the Babylonians. In modern practice the Jews recognize this day as one in which every Jew is called upon to take spiritual inventory of his own life and to reorder his way in keeping with God's Will. It is considered as a kind of judgment day in which God decides the fate of every Jew for the year to come. The Synagogue service involves the ceremonial blowing of the ram's horn, or Shofar, to announce the occasion of the chosen time to become reconciled to one's fellow man and to God and also for the purpose of confusing Satan. A custom in some areas is the casting of bread crumbs upon a river or lake as a symbol of God's casting sins into the depth of the sea (Micah 7:19).

c. Atonement

The Day of Atonement (Yom Kippur) speaks of Israel's present mourning, but future joy when their High Priest (whether recognizing Christ as him or not) emerges from his prolonged sojourn. The conversion of Israel is implied in the celebration.

On the day before atonement, every Orthodox Jew procures for himself either a chicken or goose. Where possible, the father of the family secures a rooster for the male members of his family, and a hen for the females. He then recites a prayer in which he declares that the birds are the atonement and sacrifice for their sins. Clearly the idea of such an informal sacrifice is contrary to the Bible pattern: "Whatsoever man ... that offereth ... a sacrifice, and bringeth it not unto the door of the Tabernacle of the congregation, to offer it unto the Lord: even that man shall be cut off ..." (Lev. 17:8-9). Nevertheless, the sincere Jew is likely to make this season the occasion of devout worship and attendance at the Synagogue. Services begin the preceding evening with a traditional service of impressively beautiful liturgies. The holy day itself is spent in the Synagogue in prayer and fasting, and not even water is permitted to break the fast. The day ends only when the first evening star appears, and frequently the closing prayer is uttered: "Next year may we be in Jerusalem."

d. Tabernacles

The millennial restoration of Israel is the focus of Tabernacles (also known as "ingathering"). This feast commences four days after the Day of Atonement, and in all, lasts nine days. The additional two days are concerned with rejoicing for the gift of the law. In part, at least, the feast serves as an occasion to render thanksgiving to God for a bountiful harvest. During the seven days of Tabernacles, the people eat their meals in especially constructed booths, and the pious attend the Synagogue daily. One element of the service at these times is a procession of worshiper marching about the reading desk, carrying palms and citrons, and reciting prayers. As the worshippers return to their places they strike the back of the pew in front of them with the palm branch. This ritual is thought to be a vestigial survival of Tabernacle and Temple worship, and to represent the smiting stroke upon the sacrificial animal with which the offerer had identified by the laying on of hands. The Jew is thus related to his Scriptures: "... and the Lord hath laid on him the iniquity of us all" (Isa. 53:6). The justification for the palm waving is also found in Scripture: "And ye

shall take unto you on the first day the fruit of the goodly tree, branches of palm trees, and ye shall rejoice before the Lord your God seven days" (Lev. 23:40).

e. Pentecost

This feast, observed fifty days after the Passover, is known as the Feast of Weeks or Shevout. Since devout Jews believe that this day marks the anniversary of the occasion when God gave the law, they carefully review the sacred Torah (i.e. the Pentateuch), if necessary remaining up all night in order to do so.

Pentecost (or weeks) is a type of Jerusalem, with the first fruits (converts) of Christ's resurrection coming forth. The two doves used in the feast are representative of the two groups of people (by Jewish standards), Jew and Gentile.

IV. Prophetic Subjects:

A. Prophecy given from God deals with subjects of God's interest:

1. Jesus Christ, advents, signs of His coming, and works
2. Believers
3. The world and the results of unbelief
4. The consummation of particular periods, times, and seasons of God's prophetic dealing with His enemy
5. Chosen nation of Israel

B. Prophetic Times/Circumstances

Prophecy of God may deal specifically with times and circumstances. For example: conditionally a continuing action, an exhortation or to predict an absolute event in the future. Prophecy approaches or appears to the spirit of man in many forms:

1. As counsel
2. As law
3. As a dream or vision

4. As poetry
5. As a song

C. Prophetic Processes

Prophecy is God communicating His thoughts and intent to man. Some processes spoken forth by prophecy are:

1. Patience
2. Wisdom
3. Love
4. Faith
5. Go build, subdue, expand, and increase
6. Go harvest
7. Obey
8. Be victorious
9. Restore, return
10. "I will"

D. Prophetic Sequential Events:

Some prophecy manifest through a sequence of events:

1. If then, but then, Leviticus 26
2. Rebellion to retribution; retribution to repentance; repentance to restoration
3. Sowing yields reaping, etc.

Prophecy is already final. It is the Truth of God. Prophecy is centralized around Jesus the Christ. Prophecy lives in the supernatural realm. It is a miracle from God. It cannot be changed. Prophecy from God is a manifestation of the love of God for His creature.

The word of prophetic truth, God's Holy Word, is perfect. As believers draw themselves unto it, the Lord enfolds them into the arms of His transforming prophecy.

V. PROPHECY COMPLETED

Let us not forget that in the beginning God created the universe and a special planet earth. He would bring forth the purpose of it all. God desired to have a loving eternal fellowship with mankind. After Adam fell, God chose a way to faith, which would become a seed to be passed down from generation to generation. God intended for the seed of His Word of Prophecy to multiply, mature, grow and come to subdue the power over that which Adam had relinquished. That human father of our faith was Abraham and his biological lineage became the nation of Israel. God never changes. The Jews are still His beloved elect and chosen children. In His infinite wisdom and love God provided a way for all men to enter into His prophetic protection. The point here is that all prophecy concerns God's development, establishment and restoration of divine relationship with humanity through provision for the people of God, Israel. It deals with the Son of God sent to be a man, a Jew, to complete God's covenant work with the Jewish people. All prophecy from God has as its spiritual focus the restoration of relationship with the Jews and the bringing of them out of the wilderness of the world back into the bosom of the Garden fellowship for eternity. We, who are Gentiles, have been privileged to be invited by Jesus Christ, to also be partakers of God's prophetic provision during this time of grace. Christians become partakers of the divine nature, through the shedding of the blood of Jesus. Spiritually we are made to be kings and priests and to receive His righteousness, as our spiritual lifestyles. Remember that all original prophecy from God to man has already been spoken and recorded. Prophecy is already complete. Today's Prophet hears from God with an understanding or application or illustration of existing scriptural prophecy for a time and/or situation.

A. Old Testament Prophecy Fulfilled:

1. Israelites

Woven into the thread of the Old Testament is God's prophetic concern, desiring for His people, to gather in sweet obedient communion in the shadow of God's promises and provision.

Prophecy is the clear foretelling of the coming Messiah. Even the Israelites knew Christ was coming. As a people they have yet to recognize Him. We will examine a couple of examples of Old Testament prophecies dealing with God's chosen people.

a. Bless those who bless thee

God made a decided move early in prophecy to have a human family separate unto Himself. Genesis 12: 1-3. From this prophetic moment, every nation, group, or individual not included in the lineage of Abraham, who sided with or befriended and supported the chosen people, were blessed of God. Those who opposed or cursed them, met with disaster. We see the impact of this Old Testament prophecy continuing even today as we observe those nations who support Israel and those who curse her. The same principle applies even to individuals and their attitude toward the Gentiles. The prophecy God made in Genesis 12 has been continually fulfilled day by day for 3500 years.

b. Joseph and family

Joseph's prophetic dream, meant for good, in error, was received by his brothers as evil. There is a storehouse full of prophetic wisdom in the life of Joseph. His very life and relationship with his father and brothers is a picture of Jesus the Messiah to come. We see what Joseph spoke about, himself, the testing, his exaltation in Egypt, the prophecy of famine, eventually brought restoration of him to his family -- all is prophecy fulfilled. In all of this we see the reception, treatment and exaltation of Jesus Christ (Gen. 37, 39, 41, 46, and 47).

c. Samuel and Saul

Through prophecy, God raised Saul into authority and into kingship. I Sam. 9:27, 10, 11, and 12.

2. Jesus Christ foretold and manifest

Isaiah 53 is an example of this Prophet's work. It is a clear spiritual picture of the coming (written 600 B.C.) of Christ. Every word became perfect fulfillment in the course of history and time. Isaiah 54 foretells the restoration of Israel.

3. The Gentiles (the Church)

There is no better example in the Old Testament of prophecy concerning the Gentiles in relationship with God than the Book of Ruth. Ruth, a foreigner, is received by Boaz, the kinsman redeemer. Boaz was a wealthy man and accepted Ruth with love. Boaz received Ruth into the chosen and blessed

family as his bride. This is also a prophetic picture of the body of Christ in relationship to the Groom, when Jesus Christ returns to marry her.

4. Israel restored

Ezekiel 37 was fulfilled for the nation of Israel as recently as 1948 and 1967.

B. The Prophet, Jesus:

Every prophetic word in the Old Testament is a spiritual pronouncement about the love of God reaching toward man, bringing him into a process of change and restoration. Jesus Christ is pictured in every chapter as the one bringing abundance from God into the life of man. Through Jesus flow all blessings from God to mankind. John 1:1-4, and 14. The Prophet of God became flesh, and dwelt among mankind, becoming that which the Word Himself had spoken before.

All prophecy, though it may speak of a certain condition or circumstance concerning man's relationship with God, also speaks about the loving work of the Lord Jesus Christ.

VI. PROPHECY UNFOLDING

We have learned that much of the Old Testament prophecies have come to pass. Jesus did come with salvation, deliverance, and power for all who would receive. God did, however, in His infinite wisdom, record prophecy yet to come, in the Old Testament. This binds the Old and New Testaments inseparably together. Remember that all prophecy points to the coming of Jesus Christ, the Son of God. The first coming has been fulfilled. The second coming is soon. Unfulfilled prophecy reveals the mystery of Christ's second coming.

A. Ezekiel, Daniel, and Revelation:

Many of the Old Testament Prophets prophesied the short term future of the nation of Israel. Jeremiah, the weeping Prophet, warned of the judgment of ignoring God, the impending tragedy of captivity. But Ezekiel, Daniel and Revelation speak of things yet to come in God's destiny for mankind and the universe. We should rejoice! In our day we have an even more sure word of prophecy, II Peter 1:19.

1. Ezekiel (time of prophecy, 590 - 575 BC)

Ezekiel was a priest. Ezekiel's prophetic ministry began during the darkest days of Judah's history, during the seventy years of Babylonian captivity. Much of his prophetic word of God dealt with concern for the Temple in Jerusalem, the priesthood, sacrifice, and the Glory of God. Ezekiel wrote

about the future of the Israelites not only after the immediate captivity, but also about events extending into our future. Ezekiel's prophecy speaks of future restoration of Israel.

a. Ezekiel, watchman, Ez. 33

-Appointment and responsibility of a watchman Ezekiel 33:1-11

-Prophecy concerning righteousness, still in effect. Ez. 18:26, 33:12-20, Heb. 10:38

-Assurance of God's prophecy. Ez. 33:33

b. Prophecy of the false shepherd

-The false shepherd to Israel. Ez. 34:1-8, Zec. 11:16, and Matt. 9:36

-The true shepherd who will be fulfilled in Israel. Ez. 34:9-31, 37:24, Rev. 7:17, and Is. 40:11

c. The Israelites return to the Promised Land (beginning in 1948) and ongoing restoration. Ez. 17:23, 34:26-29, 36, and Is. 4:2, 27:6

d. Vision of dry bones.

A confirmation of the promise of God to restore the people of God (nation of Israel) by breathing the Spirit of God into their life which is continuing now to unfold. Ez. 37:1-14, Ps. 104:29,30, Rev. 11:11 and Jer. 30:19

e. Sign of two sticks

The divided Kingdom of Israel, 10 northern tribes and 2 southern tribes are seen as the two sticks. There is a third confirming prophecy about reconciling the divided and dispersed nation of Israel on one another and to God. Ez. 37:15-28, John 1:14, and II Cor. 6:16.

f. Attack by Gog and judgment

This prophecy from God some 2600 years ago appears yet unfulfilled. The stage is currently set for it to unfold. It speaks of an attack by Gog (a consortium of allied nations, perhaps a religious persuasion

rather than nationalistic) to take great spoils. A motivating purpose may well be economic, to take the wealth of the Promised Land to heal their own economic ailments. It may be that part of the motivation within those who join with the attacker against the Holy Land is the ancient rift between Isaac, Ishmael and their descendants. God however overwhelms the enemy. Study Rev. 20:7-10.

It speaks of an overwhelming force to come against Israel but a victory won by the Lord, Himself, leaving devastation upon the attacker.

All nations shall know that God was and is the prophetic intervener in the destiny of His chosen people, the family of God. Ez. 38 and 39, Ps. 83:19, Ez. 36:23, Is. 5:16. This attack against Israel from the mouth and the overwhelming defeat by God is an opportunity for the antichrist to ascend to the throne of the world in Jerusalem.

g. Restoration of the Temple in Jerusalem

God is as specific about the restoration of His Temple in the city of David as He was in the building of the Tabernacle of Moses in the desert. The final chapter of Ezekiel described in clarity a Temple, from which the Glory of God flows, the duties of priesthood and the surrounding city of God on earth in a day yet to come. Ez. 40-48.

See the return of the glory of God to the Temple, chapter 43:1-8, and the holiness of the whole mountaintop of Zion, Vs 12. Also, study the river of glory running out from the Temple of God, chapter 47:1-12. (Compare with Rev. 22) God will show Himself when He restores His sanctuary in the midst of His people, Israel. Ez. 37:28.

h. King of Tyre, double reference

This portion of Ezekiel's work for the Lord is directed at the King of Tyre, an evil ruler but also speaks of God's enemy, Satan, and prophecies his downfall and final elimination. Ez. 28, see vs 19.

2. Daniel

Daniel was a righteous man in the midst of a life of disruption and captivity, along with Ezekiel. He ministered prophetically during the Babylonian siege of the Israelites. His ministry was one of prophetic dreams and visions and it was directed not only to his people in enslavement, but to the Gentile courts of Babylon and to Nebuchadnezzar. His promises of preservation and

ultimate restoration of the nation of Israel are as sure as the coming of the Messiah and following prophetic events. Daniel clearly illuminates the "cries of the Gentiles" with God beginning with the captivity by Babylon. Daniel is specific in the Word of the Lord for the Jew, for the Gentile, and for the Body of Christ, the Church, which made up of both Jew and Gentile. I Cor. 10:32, Eph. 1:22-23. Col. 1:18 and Gal. 3:27-29.

The Book of Daniel is the "apocalypse" of the Old Testament. It contains God's foretelling of the wrapping up of the time given to the Gentiles, the summation of God's salvation to the second coming of Christ.

Note that the church is not specifically mentioned, as such anywhere in the Old Testament. One can find types and shadows of the church hidden like the many types and shadows of the coming of Jesus.

The theme of the lineage of David is "The sovereign rule of God". The sovereignty of God is the ultimate authority and power which reigns supreme. Keep in mind that God divides his dealing with mankind into three classes: Jews, Gentiles and the Church which includes all believers.

a. Israel in indignation

Throughout the Scripture we find that God's prophecy addressed the classifications of mankind, Jew, Gentile and the church in different ways.

-Indignation: This is a period of time in which God deals with the rebellion of the children of Israel by blessing the Gentiles. God sovereignly determined His indignation

--Forever indignation, Dan. 8:19; Time of Assyrian and Babylonian captivities (734 to 538 BC)

--Latter indignation; from the end of Babylonian captivity to the second coming of Christ

We must be careful not to interpret this time of indignation toward Israel and special favor toward the Gentiles as a sign that God is asleep concerning His chosen ones.

b. Times of the Gentiles

This is a time coinciding to the time of indignation toward Israel when God focuses special attention and favor on the Gentiles and the body

of Christ. Remember the church also contains some "Messianic Jews," born again believers who have recognized and received Jesus Christ as Messiah. This time of the Gentiles runs from the captivities (Assyria and Babylon) of the Israelites to the second coming of Christ.

c. The metallic man - Daniel 2:

Nebuchadnezzar's dream; Daniel 7 describes the dream as God sees it.

-Four world empires. The four metals described in Daniel 2 represent four world empires arising and falling in a succession from the top of the metallic man, down. Daniel 2:36-45. See figure #1. These empires exercised government power over the world, from King Nebuchadnezzar (606 BC) to the second coming of Christ, approximately the same time as the indignation. The dream came in 603 BC. See figure #1, Metallic man.

--Gold- the Babylonian empire is represented by the head of gold, the heaviest and most valuable metal. They were an absolute monarchy in governing power. Gold was used extensively in the building of images and shrines, even walls were overlaid with gold. The Babylonian Empire reigned the world for sixty-six years after defeating Egypt and seizing Jerusalem in 605 BC.

--Silver- the Medo Persian Empire is represented by the breast and arms of silver, a lesser monarchy type of government, which ruled the world for 208 years. One king ruled the united peoples of the Medes and the Persians. Silver represented money and power. The empire operated on a monetary system with taxation as its source. The consolidated Medo-Persians conquered Babylon in 539 BC.

--Bronze- the Greek empire existed from 331 to 140 BC is represented by the belly and thighs. Bronze represents a metal used extensively in making implements of war. Greece exercised world dominion for 185 years from the conquering of Persia, 331 BC after the young Alexandria had unified the Bronze kingdom. Alexander died at the age of 32. Four of his generals divided the kingdom between themselves

which led to the decline. Only Syria and Egypt played a subsequent authoritative role after this division.

--Iron- iron and clay represents the Roman Empire which were the legs. The legs representing division, a separation of the empire into two parts: western and eastern. The Greek empire was overthrown by the Romans in 146 BC.E. Iron was a major ingredient in their military armament. Just as iron is able to crush gold and silver and bronze, so Rome would crush the ancient world.

Legs of iron, feet and toes of iron and clay represent two stages of history. The legs of iron speak of the ancient Roman Empire. What the feet/toes represent is yet to be fulfilled. The iron in the feet/toes indicates strong military might and clay is brittle, easily broken and divided. This could possibly be different people who fail to become totally united in the quest for world domination. Ten toes speaking of a final ten nation confederation, seeking to exercise world power. There has yet to clearly appear the ten nations, although in world politics such an organization is under process in Europe today; The European Economic Community. In 1991, this organization consisted of twelve nations, undergoing re-organization. The nations now in consideration are:

Belgium, Denmark, France, West Germany, Greece (the tenth nation to be added), Ireland, Italy, Luxembourg, Netherlands, Portugal, Spain (was the eleventh added), United Kingdom (the twelfth), and Australia (the thirteenth, under consideration in 1995).

It is believed by many Christian scholars of prophecy that the second phase of the ancient Roman Empire will become complete through a final ten nation (ten toes of iron and clay) consortium over which the antichrist himself will assume or seize authority.

--The fifth kingdom- Rome's second reign in the world will be succeeded by a fifth kingdom represented in Nebuchadnezzar's dream by a stone cut from a mountain. This kingdom is from the God of heaven and

not from the mind of man.

d. Characteristics:

- It would never be destroyed
- No other kingdom would succeed it
- It would destroy and end all of the Gentile kingdoms shown in the dream
- It would endure forever

God has portrayed in the dream the fifth kingdom coming from a mountain, significant to Nebuchadnezzar as the source of his gods. Thus the fifth kingdom would be divine rather than human in origin. Notice that the stone struck the huge metallic man image at its feet. This caused the feet to become brittle and the entire image shattered and crumbled. This signifies:

e. Coming kingdom

The coming kingdom of God would take place during the manifestation of the last stage of the Roman Empire. Dan. 2:44.

f. Gentile domination destroyed.

The Kingdom of God will itself destroy the last stage (latter) of the Roman Empire - destroy all of the Gentile world domination. The last Roman Empire will be the last Gentile representative of world dominion. Notice that the wind blew away every remnant of the metallic man image. God showed Nebuchadnezzar that divine activity would finally rid the earth of all Gentile world powers.

The Babylonians understood that the earth was a great mountain. The stone in the dream became a great mountain and filled the earth. (Dan. 2:35). God revealed that the fifth kingdom would be a ruling kingdom on earth like the previous four Gentile Kingdoms had been. We see that God's glory and righteousness will fill the whole earth. The stone of the dream, verses 44, 45, represents, not only of the kingdom of God, but also of its king (the Babylonians believed kings and kingdoms were synonymous). The stone in the dream surely portrayed the second coming of Jesus Christ to establish the Kingdom of God. The stone is the Rock of salvation, Jesus Christ.

- g. The beasts of Daniel 7 (confirmation to Daniel of Dan. 2) See figure #2.

God spoke to Daniel through dreams and visions. Daniel was a man gifted by God to minister through troubled and perilous times under several kings, who had dreams. He saw the four winds of heaven stirring up the great sea. And he saw four beasts, all different, coming up out of the sea. Dan. 7:1-3. The sea represents the Gentile world of nations in turmoil, Is.17:12-13, and Rev. 17:1,15.

-Lion with eagle's wings- the Kingdom of Babylon, widely used winged lions for symbolism; the wings symbolize swiftness of movement and allude to Babylon's swift conquests. As the beasts wings were plucked off, it came to stand like a human with a heart, more humane in the treatment of those under its authority, Dan. 7:4.

-The Bear, Dan. 7:5- the kingdom of breast and arms of silver, the Medo-Persia Empire. A bear is more massive and slower waving than a lion with eagle's wings. The Medo-Persia army was much larger than the Babylonian one was 2 1/2 million with another 2 1/2 million in support making a 5 million man army. The Medes and Persians, large and slow, conquered Babylon in 539 BC. One side of the bear was higher indicating the eventual ascendancy of the Persians over the Medes. The three ribs in the bear's mouth possibly represent Babylon, Lydia, and Egypt all conquered by the Medo-Persian Empire.

-The leopard with four wings and four heads- the bronze belly and thighs of the Grecian Empire, a forth running beast. Under young Alexander the Great, Greece conquered the known civilized world faster than any other previous ancient power. In his twenties, Alexander conquered more than 11,000 miles of territory from Greece to India, eastward. At Alexander's death at age 32, the Greek empire was divided historically into four parts (four heads) by the four generals in command of the army. The last of the divided kingdom or empire was overthrown in 30 BC. Daniel 7:6

-An indestructible beast- legs of iron and feet/toes of iron and clay, the Roman Empire. This beast crushed and trampled its way through the ancient world by sheer military power Dan.

7:7-11. This beast had overwhelming destructive power. See figure #3.

--Ten horns- out of the head of the fourth beast rose ten little horns, then another pushed up through the ten and uprooted three of the ten. The eleventh horn had eyes and a mouth, indicating, unlike the other horns, that, this possibly represented human intelligence and personality. This dream appears to indicate that the fourth beast, the fourth world empire (the legs, feet, and toes of the metallic man in Daniel 2) would be composed of ten groups or nations out of which an eleventh power, possibly the antichrist would arise to seize authority. Further study of the fourth beast reveals three stages in the full manifestation of this beast.

h. Fourth beast

-Stage one - the beast stage, 146 BC - 476 AD, original Roman world empire – legs

-Stage two - the rejuvenation of the old Roman Empire by a consortium of ten nations. (May be the European common market) - Feet - (a power of commercial unity) and toes - iron and clay

-Stage three - little eleventh horn, antichrist, evil rule resembling the former destructive Roman rule

i. The judgment scene, Daniel 7:9-14

Daniel saw judgment thrones in heaven far into the future. It was an awesome sight. God's throne room complete with a blazing throne and wheels ablaze, a flowing river of fire, and thousands attending. Compare the "Ancient of Days" and this court room scene with Rev. 4:2-3 and with His appearance in Is. 1:18 and the fire in Num. 14:10-12, Deu. 4:24. John on Patmos, 650 years later saw the same gathering and the same judgment (Rev. 5:11 and 20:12) in confirmation.

Do not confuse the Great White Throne Judgment of Rev. 20, especially for all those heathen or unsaved, only takes place after Messiah's earthly reign in Jerusalem for 1000 years (the millennium)

with the Judgment in Daniel 7 of the Gentile times and deeds (Christians) and commensurate rewards which takes place before Christ at the beginning of His reign from Jerusalem beginning the millennium (Christ's second coming).

j. The fifth kingdom - Daniel 7:13-18

Daniel saw a new personality appear following the beast visions. It was deity, like a Son of Man (vs. 13). (Matt. 24:30, 25:31, 26:64, Rev. 1:17 and 14:14) This person (The Messiah) was presented to the Ancient of Days, thus Daniel saw both God the Father, and God the Son. The Messiah received in this encounter the rule of the earth and the fifth and final kingdom, the Kingdom of God. The grand climax of the history of mankind is established in a display of glory like man has never before seen (vs. 14). Kingdom details include: (They do not take or establish)

-Saints will be given rule of the earth (vs. 27)

-Messiah is the King; God establishes the kingdom on earth ruled from the Holy City and a restored Tabernacle of God with the Saints ruling for Him, under His authority

-Saints receive the Kingdom

k. Daniel's request for elaboration of the fourth beast, Dan. 7:19-28.

-The little horn became larger than the other horns (vs. 20). The little horn waged war against the Saints and overpowered them (vs. 21). The angel further declared that the fourth kingdom would be much different than the first three, much more destructive, and that the fourth would pass through three stages of history:

--The beast or conquering stage (4th) would devour and crush much more territory than previous kingdoms (vs. 23)

--Eventually the ten horn stage, ten kings (or world leaders) would rise out of the fourth kingdom into a confederation (vs. 24)

-The enlarging little horn stage (the antichrist stage) the

eleventh king, different from the other ten, would not be content to be an equal in power, but will be driven compulsively to be the chief leader or ruler. He will overcome three of the other kings gaining the power over the others (vs. 24)

I. Fourth beast activity

The future revived Roman Empire (fourth beast) or legs and feet and toes, Dan. 2, will be dominated by one man who will boldly do three things (vs. 25)

-He will speak out against the Most High God (vs. 25)

-He will wage war with the Saints of God. Believers of that day will be persecuted. God's indignation against Israel is drawing to a close and the time of the Gentiles also (vs. 21, and Rev. 13:7). We will discover in later prophecy that the church (body of Christ) will not be present at this time -so there is little resistance and ability (spiritual) to deal directly with the antichrist and his rule. We will discover in Daniel 9 very specifically what takes place in this "time of tribulation" (seven years) and particularly the persecution waxing terrible the last half (antichrist's time of reign) of the seven year tribulation.

-He will attempt to alter the times and the law (vs. 25, 26). This manifestation of man's rebellion and disobedience will have the greatest impact since the fall on man in Eden. II Th. 2:3, 4, 7, and 8. He will be the one, called antichrist (I John 2:18, De. 7:26).

m. The coming Kingdom of God - Dan. 7:27,28

The last part of Daniel 7 contains good news prophecy concerning the coming kingdom after the short world reign of the antichrist. God is clear that the final and eternal kingdom, dominion and greatness under heaven will be given to the Saints of God. Messiah's kingdom will last forever. All nations of the world will serve and obey Messiah in that coming kingdom. Notice:

-The events of Daniel's dream and in the interpretation are historically in chronological order, thus there would be no co-existence between the kingdom of God and the fourth world empire (Roman). The fourth empire of man (kingdom) will be totally destroyed before God establishes His eternal kingdom

on earth. This makes clear why the Kingdom of God was not established as the Jews expected at the first coming of Jesus Christ.

-The dream indicates that the coming kingdom of God would be a spiritual one but also earthly and political in nature. The kingdom of God given to the Saints would include the greatness of earthly domain. It appears that the church will rule over the Gentile nations and the twelve Apostles will rule over Israel. Israel will again and finally become the head of the earth's nations (Gen. 6:17, 7:19, Job 28:24, 17:3, Ec. 1:13, 2:3, Dan. 9:12, Acts 2:5, and Matt. 19:28).

Daniel 2 describes Gentile world dominion as man himself would see it, a brilliant, glorious, metallic human image. Daniel 7 describes the same thing through the eye of God, beastly, wild, destructive, and voracious.

n. Daniel 9, The prophetic clock

God revealed prophetically to Daniel about the future and particularly about the Gentile kingdoms or empires that would follow the Babylonian reign. He had a great concern for the disposition of the Israelites during these coming periods and empires following the seventy year Babylonian.

God responds to Daniel about the future of Israel, the Gentiles, the church, and Jesus Christ in Daniel 15:8-12. Remember we have previously discussed the indignation of God toward His chosen people, the Jews, and that it can be classified into two general divisions. The first is the former portion or time of indignation, the time of captivity by Assyria and Babylon of the northern and southern kingdoms of the Israelites (Israel and Judah) from 734 - 535 BC. The latter time of indignation or the time of the end covers from 538 BC to the second coming of Christ to physically establish earthly reign over the world (the fifth kingdom) for a millennium (1000 years) from the city of David, Jerusalem.

The final events of the end of the end times (later indignation) will take place only when the fullness of the Gentile nations have come in or come to pass. (Romans 11:25). God will not end His indignation until every one who will choose salvation has received the shelter of the church (II Peter 3:9, 15).

Can we know the hour (moment) of the end of the end, of the rapture of the church, of the second coming of Jesus to reign for a thousand years? According to God the answer is no. However, God is clear that those with eyes and ears of understanding will certainly discover the "season" of changing in the events that will occur in the eternal process of bringing both Jews and Gentile into relationship with Almighty God (Mark 13:23).

o. Daniel 9 prophecy

Daniel 9 contains a most significant prophecy in all of the Old Testament. It foretells the precise time when the Messiah would be present in the world (Daniel 9:24-27). Daniel prayed in an attitude of genuine repentance. Daniel's prayer contained two actions:

-Confession (vs. 4-15) He was clear that all of Israel's problems were due to the disobedience of all the people, and that the captivity was not God's fault.

-Supplication (vs. 16-19) Daniel appealed to God's mercy and reputation to receive forgiveness and restoration for the people for Jerusalem, and for the Temple. Daniel did what Jeremiah 29:10-14 declared would be the key to delivery - calling upon, praying for, and searching God with all his heart.

In verse 21, Gabriel appeared to Daniel, while he was praying. Gabriel brought revelation about the vision Daniel had had thirteen years earlier (chapter 8). This was about the far future of the Jews extending far beyond the seventy year Babylonian captivity, the extensions of the time of indignation.

p. The seven times seventy years of Daniel 9, (seventy weeks).

There is great significance to God in using seventy year periods in relationship and favor with His chosen people. It is only when He is dealing with an obedient people that He (God) reckons time. Examples:

-Birth of Abraham to the Exodus, BC 2111 to BC 1606 (70 x 7 = 490 years)(Discount 15 years, Ishmael usurped Isaac's position and disobedience of Abraham).

-Exodus to dedication of Solomon's Temple (70 x 7 = 490 years) BC 1606 to 1005 BC (Discount 111 years of servitude

plus seven years to finish the Temple and three to complete the Temple furnishings, brazen pillars and vessels, etc.).

-Dedication of Solomon's Temple to the restoration of Jerusalem. ($70 \times 7 = 490$ years) BC 1005 to 445 BC. 560 years less seventy years in Babylon, (out of relationship with God).

-From the word (Artaxerxes) about restoring Jerusalem in 445 BC to Jesus' triumphant entry into Jerusalem days before His crucifixion in AD 33, is 483 years, according to the Hebrew calendar. (Notice there is yet seven weeks to complete 490). This began a 2000 year relationship of God's favor to the Gentiles.

q. Israel's chastening

Gabriel essentially told Daniel that God would chasten Israel for seventy more sevens of years beyond the end of the Babylonian captivity. We must note in this prophecy the following elements:

-The prophecy concerns Daniel's people, the Jews, and the Holy City (vs. 24) and they must be the focus of it

-The time covered is 490 years (70×7) (vs. 24). Messiah would be present in Jerusalem for the first time before the end of the 490 years of time would conclude. God divided the Hebrew calendar into seven year periods with every seventh year being a sabbatical year (Lev. 25:3-9). Every fiftieth year began a Jubilee, a new beginning in many aspects of social life.

-The 490 years of weeks would be required for God to bestow six blessings upon Israel and Jerusalem.

--To finish the transgression and rebellion of the Jews toward God and His rule; that rebellion would finally cease at the second coming of Jesus Christ (the end of the 490 years of weeks).

--To make an end of sin in daily life. (Christ made an end of sin for the Gentile believer on the cross, but not yet for the unbelieving Jew (Heb. 10:12, Rom. 5:6-10)

--To make atonement for iniquity

--To bring everlasting righteousness beginning with Christ's rule on earth (1000 years) after the 490 years of weeks

--To seal up vision and prophecy. After all is fulfilled, the root of sin and rebellion which brought God's chastening during God's 490 year prophetic calendar will be done away with

--To anoint the Holy of Holies in the Temple complex in Jerusalem in consecration to God's service (vs. 25). (Ez. 43:1-6, 41:1-42:20)

r. Starting point of seventy weeks

The starting point of the 490 years time of God (vs. 25) is, according to Gabriel, at the issuing of a decree to restore and rebuild Jerusalem.

This includes the space inside a city, walls and gates for the conduct of daily living and a moat or ditch for defense. Various kings during history had ordered restoration works in Jerusalem but none include the complete restoration called for prophetically. Also the prophecy clearly indicates that the starting point would be a time when the Prophet decrees to restore would be issued beginning 483 of the 490 years of weeks so as to end (483 years of weeks) when Messiah is present in the world, the first coming. Nehemiah's decree in 445 BC fulfilled this requirement (Neh. 1:3, 2:17).

s. Triumphal entry

The end of the 483rd of 490 years of weeks was at the very day Jesus rode triumphantly into Jerusalem on the foal of a donkey, Palm Sunday (Luke 19:37-38, Zec. 9:9, Luke 19:41-44). Note: 483 years x 360 (days in ancient calendar years) = 173,880 days. This is the same number of days from Artaxerxes decree (Neh. 2:1-8). 445 BC to Christ's entry in Jerusalem to face the cross (Jesus was born approximately 4 BC and began His ministry in 29 AD and was crucified 32 AD).

t. Messiah cut off

The sixth significant thing to note in Daniel 9 is verse 26, after the first 483 years (69 weeks) of the prophecy completion, Messiah would be

"cut off and have nothing". Cut off means death penalty (Lev. 7:20, 21, 25, 27) by a violent death (I Sam. 17:51, Ob. 9, Nahum 3:15). "Have nothing" means without a royal crown (instead thorns), a royal robe (stripped of it), a royal throne (instead of an old tree, the cross), a royal reception and acclaim (instead rejection and despise).

u. Destruction of Temple

The seventh item worthy of note is the prophecy that "the Temple" would be destroyed after 483 years of prophecy is complete (vs. 26), so this would mean that it would happen after 32 AD, Jesus' entry to Jerusalem. In fact, the Roman Empire accomplished the destruction in 70 AD, the legs of iron in chapter 2 and the nondescript beast of chapter 7. The word "flood" in verse 26 refers to the antichrist as in Nahum 1:8. Gabriel said there would be wars even to the very end of the 490 years of weeks.

v. Break in the weeks

The very important eighth point made in Daniel 9 is that the seventieth seven of years would not follow the chronological sequence of the first sixty nine, sevens of years. Evidence follows:

-The six things in verse 24 should happen to Israel and Jerusalem by 39 AD (32 AD plus 7 years minus 1 week)

-The abomination of desolation comes during the last seven of the 490 year period. Jesus said the abomination would come shortly before His second coming. (Matt. 24:15-21, 29-31). The last (70th) week was to come before Christ's second coming

-Messiah's death (32 AD) and the destruction of the Temple and Jerusalem (70 AD) would occur before the end of 480 years. Thus it appears as 39 AD does not mark the end of 490 years but after, indicating a gap of time not counted (not dealing with the favor of the chosen Jews) between the last two weeks of sevens (between 69 and 70, about 2000 years)

-The gap of time not counted as part of the 490 years (7 x 70 weeks) between the 69th and 70th week is not scripturally and prophetically unusual. Look at Isaiah 9:6. "For a child is born to us" (to the Jews about Christ's first coming), and "the government shall be upon His shoulder" (relates to the Reign

from Jerusalem of His second coming) See also Zec. 9:9,10
Momentous events occurring between 32 AD and Christ's
second coming between the 69th and 70th week are:

--The crucifixion

--The destruction of Jerusalem and the Temple

--The beginning of the church

-- See Daniel's time line --

The temporary renewing of Israel from the full covenant blessings of God, which will be fully restored after 490 years; (Here we see one tiny nation of Israel now 3500 years old, still in tact as a people, scattered many times yet reunited, cut off but never destroyed, a few million people, 6 million slaughtered just in one instance, second world war, in the midst of 300 million of Ishmael's descendants, 83 nations of them having much of the worlds wealth - yet God watches over them, Gen. 13:16, Phil. 1:6,7).

w. The tribulation

The ninth significant thing in Daniel's prophecy, chapter 9, is the specific activities attributed to the antichrist during the final week of years (vs. 27), a time called "the tribulation." The antichrist will:

-Make a firm covenant with most of the world for seven years even binding the nation of Israel to him. Then he will begin to break the covenant by stopping sacrifices to God, becoming Israel's greatest enemy as the days of the tribulation time wears on.

-He will commit the most detestable of abominations ever performed against the Temple of God in Jerusalem. He (antichrist) will elevate himself in the Temple of God and demand worship of himself. You can see that Israel's worst days are still ahead, but also we see that God will limit the work of the antichrist after a complete destruction. He will break the stubbornness and rebelliousness of His chosen people and bring them to faith in Jesus Christ and to the sixth blessing of verse 24, all at the very end of the 490 years of weeks. Israel's present control and independence is only temporary according

to Daniel 9. Also Matt. 24:4-26.

3. Revelation to John

John the beloved Apostle was the only one of the original twelve not martyred by Christian haters. They were exiled by the Roman empire (legs of iron), to a lonely island, Patmos, in the Mediterranean (Aegean) Sea between the island of Crete south of Greece and the southwestern coast of Asia Minor, just south of Ephesus and Miletus. The Lord appeared to John there as he labored as a prisoner at about 95 AD and prophetically revealed to him those things to come concerning God's dealing with the people of the earth, the Church, the unsaved, and the Jews.

We will find that generally the time dealt with in the Revelation to John corresponds to the time of the last stages of Daniel's visions and after. It specifically deals in three major movements, the things that have been seen, chapter 1, the things which are, chapters 2 and 3, and the things which shall take place, chapters 4-22.

The Book of Revelation describing the second coming of Christ begins with definite admonitions to the seven churches established by the Apostle Paul in Asia Minor. The application of the word given (to the then actual existing churches) was a current word for them. prophetically these instructions to the seven churches are significant for today and tomorrow concerning the universal church of Jesus Christ, the body representing Christ, on earth until His second coming.

The Book (prophecy) of Revelation contains the Prophet, Jesus Christ, revealed and reveals the final things through John to you and me. It is a book of blessings (Rev. 1:3) and is a master performance of God. Just as Genesis describes paradise lost, so Revelation discloses the truth about paradise regained, and restored.

In the four Gospels, Jesus Christ is portrayed by God as Savior of the people of the world. In all of the epistles of the New Testament, Christ is seen as the head of the body of Christ. In Revelation, Jesus Christ becomes the Triumphant Lord, King of Kings, Lord of Lords.

Revelation deals with things both heavenly and earthly and covers the past, present, and the future.

As in the entire Bible, more so do we find Jesus Christ as the center of what Revelation is about literally and prophetically. On earth at the first coming, Jesus was the Word become flesh. He was the Prophet. He now resides at

the right hand of the Father God in heaven as the Lamb of God, our High Priest, Rev. 5:5,6. His second coming or return to earth will see Him as King, the Lion of Judah.

a. The Seven Spirits of God

God is love and there are many works and manifestations (fruit) of the agape love of God, as described in Galatians 5:22,23. The Spirit of God is one but has a seven fold character, all characteristics working together to do the will of God. The seven Spirits are referred to in Revelation 1:4, 4:5, 5:6 and described in Isaiah 11:2.

These Spirits are: Spirit of Jehovah, Spirit of wisdom, Spirit of understanding, Spirit of counsel, Spirit of might (power), Spirit of knowledge, and Spirit of the fear of the Lord (awesome respect).

b. John's vision of Jesus (Rev. 1:12-20)

John saw Jesus as Lion of Judah and judge of all things.

-Head and hair, verse 14- white as wool and snow denotes wisdom and experience and eternal existence, a characteristic of the Ancient of Days (Dan. 7:9)

-Eyes like flame of fire, verse 14- an eternal all-knowing flame of Judgment, penetrating every mind and thought laying all things naked before Him

-His feet, verse 15- heavy regal feet of shining fine brass, the same feet in Revelation 19:15 that crush the antichrist and Satan by treading the winepress of the fierceness and wrath of Almighty God in climatic judgment

-His voice, verse 15- a mighty resounding power like the sound of flooding waters proclaiming with all authority "Depart from Me, ye cursed, into everlasting fire prepared for the devil and his angels" Matthew 25:41

-His hand, verse 16- seven stars or ministering angels (messengers) held within, at His beckon and charge

-His mouth, verse 16- a sharp two edged sword, thrusting forth from Jesus' mouth. It is the sword of justice for the protection of those in covenant and for destruction of His enemies

-His countenance, verse 16- a face brilliantly shining with all the overwhelming glory like the earth's sun, a visual manifestation of the awesome power lying in the source of the sunshine, Matthew 17:2. There will be no need for sun in the New Jerusalem for the Lamb of God is the light, Revelation 21:23. This vision to John was a picture of the majesty and greatness of the glorified Son of Man, I Timothy 2:5.

c. The seven churches

Prophetically this presentation of Jesus to John speaks to:

-The seven churches established through Paul's ministry in Asia Minor, but also:

-To all churches, large and small since the latter part of the first century AD

-Individual lives

-Periods (dispensations) of types of relationships of the church with Jesus Christ through history from the birth of the church at Pentecost, Acts 2, to today and beyond. See figure #4.

d. Five points for each church

Jesus covers five points to each of the seven church types:

-He commends for what good He sees

-He is specific about what is displeasing to Him within His Body, His representation on earth

-He calls for correction

-He gives direction for correction

-He urges all to be discerning and sensitive to the Holy Spirit of God, to try and test the Spirits, I John 4:1

e. The Holy Spirit always:

-Exalts Jesus Christ

-Directs toward Jesus

-Never deviates, goes beyond, violates, deceives, perverts, compromises, or dilutes the authority of the pure Truth, the Word of God

-Always edifies and builds up for the Kingdom of God

-Expects and welcomes examination for motive and truth

f. Ephesus - fallen away from truth Read Rev. 2:1-7

Ephesus means to relax or let go, to leave the first and best love - to backslide. This particular church was a key to the development and spread of the gospel throughout Asia Minor. Ephesus was the capital of Asia when Paul established her in the mid to late, first century. This city and her church were very important in the life and growth of the early church.

The Apostle Paul wrote two letters to this church who had brought pagan practices of the world into the church. He wrote from a Roman prison in about 60 AD. He was concerned that their relationship with Christ was fading. They were corrupting the doctrine of the Word. They had left their first love and passion for Jesus. They had begun to focus on God and works as the way, truth and life in Christ. They sought to establish an order of man within the church and an apostolic succession, an holy order of men to be placed in authority over laity, the congregation which later became bishops, arch bishops and cardinals, and popes. God's leadership is through Pastors, shepherds, Eldership as was the first church established in Jerusalem.

g. Smyrna - a persecuted church, from 170 AD to 312 AD. Read Rev. 2:8-11

Smyrna means bitterness or as of an ointment of myrrh which is associated with death. This was a time of severe persecution and Christian martyrdom (true martyrdom is dying for rather than denying the truth of Jesus Christ). Those true believers were admonished to hold fast to their faith even unto death and relief from suffering. Ten refers to the ten horrible years of Roman persecution when thousands of believers suffered excruciating death. God can deliver man into eternal bliss by dealing with the persecutor or by delivering the

persecuted out of the place of persecution. In verse 11, Jesus says, "Behold I come quickly! Hold fast to what you have (your faith), that no one may take your crown."

- h. Pergamos - a licentious church, no moral restraint. Read Rev. 2:12-17; Historically from 312 AD to Gog AD

This was (and can be) a church given over to the idolatry of riches and man's insight. Pergamos means "a sad marriage." False doctrine infiltrated the church including the "doctrine of Balaam" Num. 22-25. Emperor Constantine the church and brought her into union with the state, the world. The heart and motive of his leading of the church were politically goaled. The church's direction was to become a hierarchy of monuments (ground buildings) and finally dressed bishops with lots of royal pomp and circumstance. They serve as a government by the flesh and not by the Spirit of God. Organization and lavishness to impress the subjects of the state became a focus, to establish rule and power by man. Pagan holidays were incorporated into church celebration. The thinking became, "we can bring on the millennium." The doctrine included the belief that God has forsaken the Israelites and had cast them off - forever.

- i. Thyratira - a lax church, historically from Gog AD to 1540 AD
Read Rev. 2:18-29

Thyratira means, "Church of the fake Prophetess." Much like the church of Pergamos, it was a church ruled by a pope with political purposes. The papal system of rule was one with a spirit of Jezebel, the pretender. It is a spirit that proclaims that there is no discipline of the Word of God, no holiness required to be blessed by God's presence. The whole issue of believers before God was perverted into a vitalistic form of worship style before and to images, statues, pictures. The symbolic wine of communion was seen to be the actual blood of Christ. The perverted church doctrine was elected above the Word of God in authority. The spirit of Jezebel seduced the church into false security.

- j. Sardis - a dead church, from 1520 AD to 1750 AD, historically
Read Rev. 3:1-6

This is a church given over entirely too spiritless formal and ritualistic pomp. It had a form of Godliness without power. Sardis means "escaping one." It is the dead church out of which the reformation in Europe sprang beginning with Martin Luther's revelation, in 1517 AD,

of Romans 1:17 that the righteous live by faith and not by works of the flesh or by ritual. This Sardinian church sealed the scriptures from the laity, even though the reformation movement took advantage of the newly invented printing press to distribute Bibles. Sects (divided groups or denominations) saw this period basically as one in which the focus was on Scriptural and doctrinal differences rather than on Jesus.

- k. Philadelphia - a favored church existing from 1750 AD to 1900 AD. Read Rev. 3:7-13

This and Smyrna were the only churches in the Revelation of Christ to John that were not criticized. The lifestyle of this church was exemplary. Philadelphia means "brotherly love." It describes a charitable conduct and brotherly fellowship. It was a church focusing outward in compassion to a lost and dying world. Philadelphia was the only church in Christ's comparison's that received full approval for their faithfulness, love, and spiritual works, although they were small in number and poor by the world's standard. They made possible the Evangelistic and missionary labors that have continued for 250 years to this day. Three significant things are worth of note about Philadelphia:

- Philadelphia is a church of little strength, recovering from the Sardinian times. Revivals are found throughout Philadelphia. Revivals continue from George Whitefield in 1739 AD through today with the Billy Grahams and many more.

- Philadelphia has an open door (held open by Jesus) which no man can close. Doors of nation's world wide have been opened to the Spirit of Christ in Philadelphia.

- An important prophetic note is that this church shall be kept from the "hour of tribulation" but will appear with Christ at the hour when the millennial reign by the Lord of All from Jerusalem.

- l. Laodicea - a lukewarm church, a manifestation beginning in 1900 AD and continuing to the time of the second coming
Read Rev. 3:14-22

Laodicea means "judgment of the people" or "mob rule." The people dictate rather than kneeling to the Shepherd. We must note that Jesus did not condemn this church but would spew it from His work

because they were neither hot nor cold. It was just another church without spiritual zeal. It was seen with church committees upon committees and social events, just a mechanical church. They are self-deceived that is they can compromise with the world's lifestyle and run the church like a business. Though they are a rich people in goods, they are poor in spiritual content. This is a people burdened by riches and blinded by the world, naked of holy government. They worship Jesus remotely and engage in Christian service but have shut Him out and ignore His knocking to regain entrance. Much of today's organized Christian Church is in this Laodicean state and Christ waits for His Bride to reach the state of matrimony.

m. The heavenly Tabernacle - Revelation 4

John is called up to see a spiritual picture of heaven and the Throne of God. It is a time after the time of the Church, the seventieth week as described in Daniel 9. Those present at and around the throne (mercy seat) of God are:

-God the Father, Jehovah (vs 3). The rainbow is symbolic of the Glory of God.

-Twenty-four Elders and thrones (vs. 4); perhaps twelve Old Testament Saints and twelve New Testament. Elders are "appointed ones" possibly to be a panel of priests or judges (I Cor. 6:2,3) in the inner court surrounding the throne.

-Seven fold Spirit of God (vs. 6); the symbol of perfection and completeness of God

-A sea of glass before the throne (vs. 6), this may represent a multitude of Saints before the throne of God, in the outer court. As was the picture of the Mosaic Tabernacle patterned after the heavenly one (Heb. 9:23, Ex. 40). Glass is clear, perfect, and pure, without spot or blemish, like fine crystal.

-The four living creatures (vs. 6-11); these are living angelic beings watching around the throne. They appear to conduct the worship as the twenty-four Elders respond to their signals.

n. The seven seals of the book, Revelation 5. (The seven stages of the seventieth week of Daniel 9 or tribulation) (Seven years of Jacob's trouble) Woe to the unbeliever!

We should notice that Jesus Christ who had been seated at the right hand of the Father since His resurrection is now standing. It is believed the sea of Saints indicate that the church is now raptured and in the heavenly congregation before the throne of God.

John is broken, crying, as he sees this revelation of the future. No one is worthy to break the seals and open the events contained therein - only the one, Jesus. Verse 6 describes Jesus as a Lamb in the midst of the scene and He takes the sealed book from God's hand. Only He is worthy to open the book because of the price He paid (as Kinsman Redeemer) for eternal life for each saint. The Elders are identified as redeemed, purchased by the blood of Christ, also Saints, pure as crystal clear like a sea before the throne of God. There is voluminous singing by all including millions, perhaps trillions of angels, singing a new song. What a celebration. The living creatures and twenty-four Elders fall at Jesus' feet with praying. "Worthy is the Lamb of God." Verse 12 describes Jesus as worthy of power, riches, wisdom, strength, honor, glory, and blessing.

Notice in God's prophetic end time's work that He completes His will using sevens, the number of creation, completion, and perfection. The seven seals, trumpets, and vials (bowls) all describe the will of God during the time known as the tribulation (seven years). It appears prophetically that God spares the church by having Christ appear and receives the church with Himself (rapture). Rev. 4:6 it is believed the sea of glass is the purified Church. See figure #5.

Seals are opened revealing activity during the seven year tribulation.

-First four seals; Jesus takes the book out of the Heavenly Father's hand with the company of the church in attendance. The four living creatures beckon John to come near and see, chapter 6. The seven seals deal with activity upon the earth during the seven years of Tribulation (Jacob's sorrow and Daniel's seventieth week).

--Seal #1, Rev. 6:1,2- a horseman on a white horse comes forth. The horseman is described with attributes of the antichrist. He has a bow but has no arrows, stripped of his power, and roars as a lion and is not the Lion of Judah. He went forth conquering but never conquers. This horseman (antichrist) rides in growing world authority for 3 1/2 years, rising up out of the ten

nation confederation described in the ten toes of Daniel's vision. We are made aware of his nature and his plan and the world system out of which he will arise, (but not his name or personal identity).

--Seal #2, Rev. 6:3,4- a rider on a red horse, a horse of war, is released by Jesus opening the seal. The rider is given power to remove peace from the earth. He receives a great sword. This horse and rider will be loose during the entire seven years of tribulation.

--Seal #3, Rev. 6:5,6- a rider on a black horse, a horse of famine which always follows war. This could signal the coming now of a third world war. The famine effect upon mankind will wax worse as the import of war and natural disasters take their toll.

--Seal #4, Rev. 6:7,8- death comes riding upon a pale horse. Death's evil companion, hell, follows. One fourth of the earth's population, the unrighteous, is destroyed by all the horsemen and death and hell are instruments of the destruction.

-Seals 5 through 7

--Seal #5, Rev. 6:9-11- when the fifth seal is opened, John sees under the sacrificial altar all the Saints who stand in faith during the seven years of tribulation. They became real martyrs because of their testimony and steadfastness on the Word. Both Jews and Gentiles (Zec. 8:22,23) will be saved under the Evangelistic ministry of 144,000 Messianic Jews, (Rev. 7:1-8).

--Seal #6, Rev. 6:12-17- as this seal was opened there comes a great upheaval of nature (see also Zec 14:3-5, 8). This seal releases the wrath of the Lamb of God. Heaven opens and all the earth sees "Him who sits on the throne" (Matt. 24:29-31). None can escape. This is the last day of the 70 weeks Daniel prophesied. It is the day of the battle of Armageddon, the most momentous day in history. It is the prelude to Jesus' coming in great glory to enter Jerusalem through the eastern gate, where He will set His feet upon the Mount of Olives and speak the plagues of Zec. 14:12,13 and destroy all the

rebellious who come to do battle. He will rule the earth with a rod of iron. See Zec. 6:12,13, and Is. 30:20.

* A description of Jew and Gentile during tribulation, Rev. 7. Angels are involved in the interim between the activity of the sixth and seventh seals. There is a sealing at this time. Four angels standing in charge at the earth's four corners hold back winds of destruction. A fifth angel arrives with a message to wait until the bond-servants of God are sealed. This sealing is of angels rather than the Holy Spirit. Compare with Holy Spirit sealing in Ephesians 1:13,14 of believers. Jesus refers to angelic sealing in Matthew 24:31. Twelve thousand Jews from every tribe of Israel compose the 144,000 who evangelize the world in the absence of the church and many are saved including a multitude of Gentiles. These 144,000 servants of God, sealed with the Father's name are unmarred and first fruits of the tribulation. The opening of the seventh seal is delayed until the Jewish Evangelists finish their work. Study verses 9-17 to discover some prophetic insight into this period. A great multitude from every earthly nation and tribe are standing in heaven. They come out of the horrible tribulation. They overcome in a most trying time, washing their robes in the blood of the Lamb, speaking salvation. They serve the Lord day and night. He, on the throne spread His Tabernacle over them and every tear shall be wiped from their eyes.

* Other mid-term tribulation events see figure #6.

--Seal #7, Rev. 8:1-5; Preparation for the wrath of God upon the earth; As the seventh seal is opened the awesomeness of the events to mankind cause there to be a half hour of silence in heaven. The seven trumpets which proclaim terrible plagues upon the earth are given to seven angels before God. Another angel having a golden censer stood at the altar. To incense was added intercession of Saints and this was placed upon the

golden altar. A smoke of this incense went up to God. The censer was lifted before God for recognition and then it was cast to earth to signal upheavals in nature. Then the trumpets began to sound, Rev. 8,9. These describe activity during the last half (3 1/2 years) of the time of tribulation.

o. Last half of tribulation (the "great tribulation")

-First trumpet: Hail and fire mingled with blood destroying a third of the earth, verse 7

-Second trumpet: Something like a burning mountain, perhaps a victor was cast into the sea killing a third of all marine life as well as a third of the sea's ships and crews

-Third trumpet: A great burning star fell from heaven and hit a third of the rivers and springs of the earth ruining the water making it bitter and poison too many

-Fourth trumpet: A third of the sun, moon, and stars were darkened along with a third of the day's sunlight and moonlight (a world wide period of darkness for 8 hours). Also, an eagle flying cried woe to those still dwelling on the earth because of the coming three trumpet blasts

-Fifth trumpet: A star fell with the key to the bottomless pit of hell opened the gates and loosed locusts and scorpions with terror upon men not having the seal of God upon their forehead, the torment will last for five months, men will seek death but it will evade them.

-Sixth trumpet: A voice came from the four horns on the heavenly altar of God to the angel with the sixth trumpet, "Release the four angels who are bound at the river Euphrates". Their charge was to kill a third of mankind. A third of mankind is killed by fire, smoke, and brimstone in the days toward the end of the terrible tribulation. Notice the prevalence of murder, witchcraft, fornication, and theft at this time. A 200 million man army will march against antichrist but turns to join his defense against the returning Christ with Saints. The evil is defeated and destroyed the last day of the seventieth week of Daniel (last day of the seven year tribulation in the Battle of Armageddon).

Revelation 11 describes two witnesses, not angels, sent by God during the tribulation. They prophesied for 1260 days (the last 3 1/2 years) and they are killed and lie in the streets for 3 1/2 days. They are then resurrected as a great testimony and are taken into heaven. Who could these two witnesses be? Maybe they are the Saints that had not died like perhaps Enoch and Elijah? Had they been Prophets while on earth before or maybe Moses? This ends the time of the second woe and the third comes quickly.

-Seventh trumpet: Rev. 11:15-19. This trumpet sounded on the last day of the seventh year of tribulation announcing the completion of the mystery (wrath) of God. The kingdom of the world becomes the Kingdom of our Lord, verse 15. The time has now come for God's wrath to be complete upon the enraged nations, for the dead to be judged, and for the rewarding of the bond-servants of the Lord.

The seventh trumpet signals: The coming of Christ to reign, the beginning of Armageddon, the resurrection, and judgment of martyrs, rewards to two witnesses and tribulation Saints, and a great upheaval of nature.

p. The seven angels with bowls

-Seven angels, vials (bowls), and plagues, Rev. 15, 16. This action of wrath toward the earth appears to take place as a result of the blowing of the seventh trumpet, possibly during the last month or so of the end of Daniel's seventieth week. In the plagues which are poured from the bowls is the finishing of God's wrath.

--First bowl- sores upon men having the mark of the beast (antichrist), Rev. 16:2

--Second bowl- the contents poured into the sea becoming blood like a dead man's and the creatures of the sea die, Rev. 16:3

--Third bowl- the third angel poured out his bowl into the fresh waters of the earth and the waters became blood for the unrighteous who deserve to drink it, Rev. 16:4,5

--Fourth bowl- the sun was caused to scorch men's bodies and they blasphemed God because of their pains, Rev. 16:8,9

--Fifth bowl- Rev. 16:10,11; the fifth angel poured out his vial upon the throne of the beast and his kingdom was darkened, and they chewed their tongues from their pain, and they blasphemed the God of heaven because of their pains and sores. They would not repent of their works

--Sixth bowl- the Euphrates River was dried up as this bowl was poured out. Out of the beast's mouth came three unclean spirits like frogs who perform signs to the world's kings causing them to gather for the great war of Armageddon, Rev. 16:12-16.

--Seventh bowl- the seventh angel now poured out his bowl upon the air as a voice from heaven proclaimed "It is done." The earth was shaken violently by lightning and thunder and earthquake. There is a great upheaval of nature. Islands disappeared and mountains were brought down. Babylon was remembered before God and she is given the cup of the wine of God's fierce wrath to drink, Rev. 16:17-21, Zec. 14:3-7, and Rev. 6:12-17.

- q. Study Revelation 12, this is a confirmation and overview of John's revelation of a sun-clothed woman, perhaps Israel, and her dealing with God's enemy.

-Destruction of the great harlot, Rev. 17 and 18. (Harlot church is bride of antichrist). Chapter 17 describes the world's great harlot called Babylon, representing Satan's kingdom on earth. She has ministered abominations to the kings of the earth and she is drunk with the blood of Saints. She is seen sitting upon a scarlet beast with seven heads and ten horns, reminiscent and confirming Daniel's beasts, Daniel 7. In Revelation 17:16, the ten horns, 10 nation confederation, destroys the harlot. Babylon falls and becomes a prison for all who have been her support in Rev. 18:2. She is paid back for all her horror and sin. Her torment now equals the degree of her evil. In one hour all those who had joined in her worldly revelry and wealth,

gather to mourn and are laid to waste, Rev. 18:10,17. Rev. 18:4 reveals that God's children are called out to safety (grace) prior to the coming destruction. Heaven rejoices gloriously at utter destruction, Rev. 18:20-24. Hallelujah! False religion is vicious but God through Christ is the Victor.

-The beasts of the sea and earth: Revelation, chapter 13 is an overview of the tribulation. Compare the action of the beasts here with Daniel 2 and 7. The sea in Revelation generally refers to the people of the earth and the dragon is Satan. The beast is the antichrist.

-At tribulations close and following:

--Babylon, the beast, the antichrist and the kingdom of evil is destroyed, Rev. 18:1-18 and II Th. 2

--Heaven rejoices, Rev. 18:20, 19:1-11

--Wedding feast- A marvelous wedding celebration is held as the Bride (church) and Groom (Jesus Christ) are united in heaven, Rev. 19:7-10

--Christ and the bride return to earth to reign for 1000 years, Rev. 19:11-21, 20:4-6, and Zec. 14

--Satan is bound for 1000 years after 6000 years of terror upon the earth, Rev. 20:1-3

-At millenniums close:

--Satan is loosed after the 1000 year millennium, to lead a final rebellion, a great war against God

--Satan and his host are cast into the lake of fire forever Rev. 20:7-10

--Jesus Christ conducts the great white throne judgment for all men who had rebelled against God as followers of Satan in their lives, Rev. 20:11-15. Do not confuse this judgment upon the heathen of all time with the judgment of Saints for rewarding and crowning that is right after the rapture or before the second coming, II Tim. 4:8, I Peter 5:4, Rev. 3:14, and Matt.16:27,28

-New heavens, earth, and Jerusalem

--New heaven (firmament) and earth (renovation)-
Notice the earth is not destroyed as some believe in error, but is renovated, changed for eternal occupation, Rev. 21:1

--Jerusalem descends-the holy city descends from heaven to be manifest on earth, Rev. 21:1-7. Rev. 21:8 reminds us where the unsaved will be spending eternity. A city of 1500 square miles where the Saints dwell in ecstasy with the Groom

--Jerusalem the beautiful, Rev. 21:9-27

- * Brilliance of jewels, glory
- * Huge walls and gates of jasper, city of gold
- * No need for sun and moon
- * Nations bring honor and glory into the city

-River and trees of life- healing and cursing of nations and curse removal follow, Rev.22:1-3 by the grace of the Lord Jesus Christ.

--Warning- don't tamper with these words of prophecy, the way it shall be, or the plagues will befall you, Rev. 22:18,19. Even so, let it be. Come quickly, now, Lord Jesus. See figure #8.

B. The prophetic City of Refuge

In the times of the Old Testament, God not only was a spiritual refuge for His chosen children, but also provided cities of refuge where those guilty (or not guilty, but accused) could find safe haven from the avenger until the accused could have a hearing in judgment before the congregation (people of Israel). Num. 35:6-28, Josh. 20:9, and I Ch. 6.

There is today, a city in the mid-east, called Petra. It is well preserved, a honey combed, secure place, prepared and waiting for God's chosen who are obedient in the beginning time of the tribulation. They must flee for refuge from the antichrist as

he assumes his throne in Jerusalem, midway in the tribulation. This city, Petra, has only one narrow entrance and can be easily fortified against any intruder. This city was once a great commercial center in the days of Solomon and in 105 AD, it became a Roman city and was later captured by Arabs. It has laid abandoned, obscure, forgotten, for centuries (1100 -1200 years) until rediscovery in 1812. Since that time it is being prepared for occupancy. Mark 13:14-23, 26, and 27.

C. The Prophetic Tabernacle of David

Tabernacle is the place where God's people meet with and commune with God. God began the Tabernacle concept by placing His presence within the Ark of the Covenant in the finely constructed Tabernacle of Moses. This ark was moved about in the desert with the beloved children of Israel. Ex. 24:12 - 31:18.

God desired to change the attitude of the heart of the people as they Tabernacled with God through the ministry of King David. In the Tabernacle of David, God's message was that He desired to be present with all the people intimately. That fellowship with Him should be uplifting and joyful, as God truly inhabits the praise, adoration, and worship of all desiring to be in His holy presence. God desires that all would seek to be priests before His presence. We find great spiritual meaning in the contents and physical structure, the layout of David's Tabernacle of God, and also in the attitude of worship that prevailed therein. The Tabernacle was finally established in the place where God desired to meet with His chosen in the city of David. This is the spiritual capital of the world, Jerusalem, the place of the royal house, throne, and lineage of David through which Jesus would come. On this hill of Zion, overlooking the beloved city set the Tabernacle.

It is significant prophetically that the tent God established, a Tabernacle of the heart and not a Temple of spectacular beauty for the eye to behold is the one God promises to rebuild in His Holy City on His Holy mountain. II Sam. 5:1-5, 6:13-15, 7, 17, 11:11, II Ch. 1:4, I Ch. 16:1. The Tabernacle pitched by David was in the Holy City.

Prophecy clearly calls for the rebuilding and restoration of David's Tabernacle to be in place, for the return (second coming) of the Messiah, to reign the earth from the City of God. Amos 9:11, and Acts 15:14-18. In that day refers to the millennium. Amos 9:11, Is. 9:6,7, Luke 1:32-33, Rev. 11:15, 20:1-10. See figure #9.

It is very significant prophetically to mention that there is now a movement in restored Israel, in Judaism, to restore the articles, of worship and ministry as in preparation for the re-establishment of the Tabernacle of David in Jerusalem. Is. 16:5, Jer. 23:1-5.

Finally, consider the spiritual and prophetic significance of the Tabernacles of God, the heavenly Tabernacle found in Rev. 4. The earthly Tabernacles of Moses and

David described herein. Thirdly, the Tabernacle God has provided to be established in the body (outer court), soul (inner court), and spirit (heart, the holy place of God's presence). This is called the Tabernacle of man. John 2:21, I Cor. 3:17. It is interesting to note that God has always used His Tabernacles as an instrument of instruction. Every part of the physical Tabernacle points to a spiritual aspect of Jesus Christ. The Holy of Holies is the place where man is in Christ and He in him, God with us.

D. The Prophetic Feasts

Scripture makes it clearly evident that God desires that His people worship and adore Him because He is God and there is not another of such love and magnificent greatness. Indeed man's purpose is to glorify and enjoy God forever. God also makes it vividly clear that from the beginning of relationship, God desires His chosen and all who by Christ came to know Him, to keep and celebrate certain great events of the past. We find that in the feasts celebrated by the Hebrew people after the exodus from Egypt (Passover), there is great significance. Jesus Christ is the same yesterday, today, and forever.

One observation that a student of prophecy must make is the connection between appointed times and seasons for specific feasts. A student of Bible prophecy needs to see how every major event in the life of Jesus Christ occurs. It is important to see how these different events coincide with the celebration of a feast.

From a prophetic standpoint, we have discovered the Word of God is firm and does always come to pass, whether we believe it or not; that the Tabernacle of God holds great significance in God's desire for fellowship and relationship with man; that the sacrificial offerings of old, foretold of a requirement in obedience and pointed to the final and ultimate great sacrifice. God himself made through Jesus Christ; that the scriptural examples of priesthood was in expectation of the priesthood made possible by Jesus Christ for every man and woman in their own personal lives; and that the feasts appointed by God that He might be honored and man might be blessed by understanding and celebrating with God. The feasts set forth patterns of heavenly things on earth Heb. 8:5, 9:9, 23, and 24.

There are three main feasts that, taken together set forth the total ministry of Christ relative to the plan of salvation. The feasts should be studied because there has never yet been a generation who has experienced the reality of all three major feasts. The end time generation (Hebrew) will. This generation will hear what the Spirit of God is saying to the churches, Rev. 2:7. The three feasts for consideration are: Passover, Pentecost, and Tabernacles. See figure #10.

God always paints spiritual pictures in the natural first, then a transfer to spiritual manifestation, I Cor. 15:46,47. For example: animal, lamb, sacrifices, then the

divine-human Lamb of God; natural loaves and leaven, then spiritual loaves, the Word became flesh; earthly sanctuary, then heavenly kingdom sanctuary.

1. Feast of: Passover

This was fulfilled in Egypt by the blood of animals which caused the angel of death to "Passover." It was fulfilled in the lives of all who believe in the Lord Jesus Christ who became the final Passover in the shedding of the precious blood of the perfect Lamb. Christ's crucifixion and resurrection took place at the time of the celebration in Jerusalem of Passover by the Jews. Associated with Passover is the feast of unleavened bread (Christ without spoiling, leaven, sin) Lev. 23:6-8, The Feast of First Fruits. Jesus is the first fruit of many. Passover occurs on the fourteenth day of the first month and unleavened bread is celebrated during the following several days. The Sunday of that week of unleavened bread is the celebration of first fruits. Prophetically, Jesus rode into Jerusalem on a donkey into Jerusalem four days before His execution (crucifixion), and then He arose three days later, a total of seven days. After the seven days He was waved as a sheaf of the first fruit to the Lord, before the unbelieving world. See figures 10 and 11.

Notice the seven days can also represent the seven thousand years from the Garden of Eden to the end of the millennium, the resurrection occurring at the fourth day or 4,000th year. It is from Passover that the Christian celebration of communion comes, celebrating the work by the Spirit of the shedding of the Blood of the Perfect Lamb, Jesus Christ. For Christians, Passover has become Easter. Matt. 26:27, Mark 14:15, Luke 22:23, John 18:19, I Cor. 5:6-8, 15:20.

2. Feast of Pentecost (weeks), Lev. 23:15,16.

Pentecost means fifty. Fifty days after the waving of the first fruit, Passover, and finding freedom on the other side of the Red Sea. Passover is the first month, Nissan, about April, of the Hebrew year (7 x 7 weeks plus 1 day = 50 days) Lev. 23:10, 11, 15, 16, and 17.

Prophetically, Pentecost occurred in the upper room Acts 1:3, 2:1-4.

40 days, post-resurrection ministry of Jesus
+ 10 days, tarrying with the disciples

50 days to Pentecost

Fifty scripturally represents liberty, freedom, deliverance. The Jewish Jubilee every fiftieth year was celebrated by the Israelites. Slaves were freed, debts

cancelled, families reunited. Liberty was proclaimed throughout the land by the sounding of the Jubilee trumpets, Lev. 25:8-17. See figure #12.

Notice the prophetic clock of feasts is complete for Passover and Pentecost. The feast of Tabernacles is yet unfilled. The re-establishment of the Tabernacle of David in the city of David is not yet completed. For the Jew, the prophetic clock of Daniel stopped at the 69th week, during the 2000 year time of the church and will again begin to tick at the seventieth week, tribulation.

3. Feast of Tabernacles

The Feast of Tabernacles comes three months after Pentecost. It is the feast of the seventh month. This three month time is dry for the Hebrew (desert.) Only the physical structure must yet be restored in Jerusalem.

The three parts of the Feast of Tabernacles celebration are:

a. Feast of Trumpets, Lev. 23:23-25

Trumpets are celebrated at the regathering of the dispersed children of Israel. When the present "time of the church" comes to a close and the church is taken up, raptured. The Feast of Trumpets shall be fulfilled. The elect of Israel will be gathered to keep this feast in Jerusalem, Matt. 24:31, Rom. 11:25, Joel 2:1, 3:21, and Lev. 23:23-25.

b. The Day of Atonement, Lev. 23:26-32

This will be a symbolic national day of cleansing from sin for Israel after their regathering for the Feast of Trumpets. On this day Jews will be converted to Messianic Jews, will repent, will turn to God and experience national cleansing. Lev. 16, Zec. 12:9-14, 13:1, Joel

2:11-15, and Heb. 9:11-14.

c. The Feast of Tabernacles, Lev. 23:33-34

This is a memorial feast of celebration of Israel's redemption of Egypt and also prophetically one celebrating the rest that comes after the regathering and conversion of the people in Jerusalem. This feast, coming at the end of the harvest when people dwell in booths, is also called the Feast of Booths. It will be kept and celebrated by Israel and other nations as a great resting time during the millennium, a time of

the New Heavens and New Earth. Lev. 23:33-34, Zec. 14:16-20, De. 16:13 A place of the presence of the Glory of God.

4. Sequential feasts vs. sequential spiritual activity:

- a. Spiritual Passover (salvation) must first come to the believer
- b. Spiritual Pentecost, the indwelling of the Holy Spirit follows Passover
- c. Spiritual Booths, fulfillment of purpose, resting in the Garden relationship with God, residing in the Holy of Holies, to tabernacle with the Lord

Natural Israel experienced the Feast of Passover in Egypt and were delivered through the baptism of the Red Sea and brought to Mount Sinai for their Feast of Pentecost, the receiving of the commandments. They never totally subdued Canaan to partake of the fruit of the final feast, Tabernacles. Spiritual Israel, the church, has followed suit. There were 40 desert years of wandering for the Hebrew people. After Christ's sacrifice, Passover and Pentecost, the church has wandered for 40 jubilees, $40 \times 50 = 2000$ years. See figure #13.

5. Significant names for the Feast of Tabernacles:

- a. Feast of Tabernacles, Lev. 23:34, Dt. 16:13, Zec. 14:16, Ezra 3:4.

Also called the Feast of Booths (Succoth) represents Israel's first encampment on the edge of the wilderness out of Egypt, Ex. 12:37, Num. 33:1-6. The booths spoke of temporary dwellings en-route to the Promised Land, prophetically, places of dwelling during harvest preceding the "rest" with God.

- b. Feast of Ingathering, Ex. 23:16.

The final harvest, the final ingathering at year's end

- c. The Solomon Feast, De. 16:15, Hosea 12:9, 9:5, Ps. 81:1-3.

This most joyful yet most solemn feast, the solemnity of the Day of Atonement, cleansing, but also the joyful celebration of Tabernacles

d. The Feast of the seventh month, Neh. 8:14

A feast of completion and fullness

e. Feast of Booths, Neh. 8:14-15

A place of harvest, of temporary residence, an anticipation of what follows

6. New Testament Feast of Tabernacles

The Old Testament Feasts of Passover and Pentecost are brought forth spiritually into New Testament practice in John, Corinthians, and Acts, of the New Testament. However, we are primarily interested in prophecy yet to be fulfilled, the Feast of Tabernacles.

a. Book of Hebrews, the key to fulfillment of the Day of Atonement, and Tabernacles.

This is the solemn Feast of the Day of Atonement and Feast of Tabernacles. In Hebrews 9 and 10 where comparisons of the Old and New Covenant Day of Atonement are made:

Old Testament	New Testament
The Mosaic Covenant	The Blood (New) Covenant
Ordinances,	Spiritual
Ritual of divine service	Reality of divine service
Worldly Sanctuary	Heavenly Sanctuary
Holy place made by hands	Holy place made by God
Aaron, high priest	Christ, King, and Priest
Enter within the veil	Enters heavenly veil
Once a year	Once and for all
Way to Holiest place	Holiest place open to all
Not open to all	Believing priests
Body and blood of animals	Body and blood of Jesus
Many sacrifices	One sacrifice
Never obliterates sin	Sin taken away forever
Priests ministering	Christ seated after work is finished
Continuously standing	
Aaron represents Israel	Christ represents church

E. Feasts in the Book of Revelation

In surveying the Book of Revelation, we discover much that has to do with the sanctuary services, both of the Tabernacles of Moses and David and the Temple of Solomon. This is to be expected as Revelation is the Book of ultimate, consummating in itself all the previous Books of the Bible and their streams of truth.

We list out briefly those references and allusions that are to be found in this Book relative to the Tabernacle ministrations and the Feasts, especially the Feast of Tabernacles.

1. In Rev. 1:12-20 we have the vision of the risen Christ as our great High Priest clothed in the garments of glory and beauty.
2. In Revelation chapters 2-3 we see Christ standing in the Holy Place ministering to the church, symbolized by the golden candlesticks, even as Aaron ministered to this article morning and evening.
3. Allusion to the use of trumpets and the Feast of Trumpets are found in Rev. 1:10, 4:1, 8:1-2, 6:11:15. The Feast of Trumpets consummated in the trumpets as blown in Revelation.
4. Allusion to the manna and the rod of Aaron are given in the promises to the overcomer in Revelation 2:17, 27. Both of these articles were in the Ark of the Covenant, within the veil, in the holiest of all in the Tabernacle.
5. The brazen altar is spoken of in Rev. 6:9-11. This article was in the Outer court of the Tabernacle.
6. Allusion to the palm trees of the Feast of Booths is given in Rev. 7:9, 15, where the Lamb of God "Tabernacles" with His people.
7. In Rev. 8:1-5 there are distinct allusions to the ceremonies of the great Day of Atonement. On this day the golden censer was taken off the golden altar before the veil as Aaron entered within the veil with the blood of atonement to sprinkle on the mercy seat of the ark of the Lord. Incense symbolized the prayers of Israel, and in the New Testament, of the church.
8. The opening of the book in the Feast of Tabernacles is alluded to in the opening of the seven-sealed book in Revelation 5:1-9 and the opened little book in Revelation 10:1-11. The Book is God's Word.

9. The Ark of the Covenant is referred to in Revelation 11:19. This was only seen on the great Day of Atonement when Aaron entered within the veil. The ark is always associated with atonement and then judgment.
10. The first fruits, as seen in the feasts are alluded to in Revelation 14:4, while the harvest of the earth is spoken of in Revelation 14:14-20.
11. The sea of glass is an allusion to the brazen laver of the Tabernacle of Moses and the molten sea of the Temple of Solomon. Read Revelation 4:6; 15:2.
12. The ultimate picture is that of the foursquare city of God, for it is the Tabernacle of God with men. He will dwell with His people, and be their God and they shall be His people, Rev. 21-22. This will be the eternal Feast of Tabernacles and the city is seen to be filled with the glory and presence of God. Thus it fulfills all that was typified in the holiest of all in both Tabernacle and Temple.

On the great Day of Atonement, every article of furniture was touched with sacrificial blood. The Book of Revelation shows Christ our great high priest after the order of Melchizedek ministering in the heavenly sanctuary, within the veil of the heavenly Temple. There He ministers to the Saints, to the church, in the spiritual feasts as typified in Passover, Pentecost and Tabernacles.

It is Revelation which brings to ultimate fulfillment the prophecies of Daniel 8:13-14 and 9:24-27, when transgression shall be finished, sin will be sealed up, and iniquity will be fully covered. And all this will be upon the basis of the blood of atonement, the blood of the Lord Jesus Christ, Rev. 1:5; 5:9-10; 12:11. This is why the prominent revelation of Christ in this book is "the Lamb" -- the Lamb of God which taketh away the sin of the world, John 1:29,36.

In summary, concerning the feasts, we can see that ceremonies and all that pertains to the letter and ritual of the law are empty and vain apart from the reality of Christ. As it is with the Jew, so can it happen in the Church. The Lord desires that all of His people, Jew and Gentile, enter into and enjoy the spiritual realities in all three feasts. The church is living in the last days when feasts will be entered into. None need to stay at any one feast but all may, if they will, experience the wonder and glory that all feasts bring.

VII. CHRONOLOGY OF PROPHECY HEREAFTER

A. The Tribulation

Chapters 4 through 19 in Revelation cover the seven terrible years of tribulation, Daniel's seventieth week.

1. The beginning

Many would here say that the rapture of the church starts the 7 year tribulation period. However, scripture is clear that man does not know when this event will occur. Many people have received revelation in many areas, but none we suppose more than the Apostle Paul. In his writings to explain this event to the church at Thessalonica, he plainly does not say when this event will occur, though he does give signs that are open to interpretation. In several scriptures before the events of the cross, Jesus told them that the decision as to when He would return was in the Fathers hands.

Frankly, there are 3 diverse thoughts about the return of Christ for the church (John 14:1-3); pre-tribulational 2nd coming, mid-tribulational 2nd coming, or post-tribulational 2nd coming.

Which is accurate? We do not know (nor, might we add, does any other human). However, there are some things we do know:

- a. He is coming back - Matt. 26:64; Luke 21:27; Acts 1:11; Hebrews 9:28.
- b. The time is unknown - Matt. 24:27, 24:36; Luke 12:40; 1 Th. 5:2; Rev. 16:15
- c. It is near at hand - Phil. 4:5; Heb. 10:37; James 5:8; Rev. 3:11, 22:20.
- d. He has revealed His purpose in gathering up the believers - Matt. 16:27, 25:32; 1 Cor. 4:5; 2 Tim. 4:1; Jude 14, 15.
- e. We should have certain attitudes about the coming of the Lord, which includes:
 - Readiness - Matt. 24:44
 - Stewardship - Luke 19:13

- Patient waiting - 1 Cor. 1:7
 - Charitableness - 1 Cor 4:5
 - Blameless living - 1 Th. 5:23
 - Perfect obedience - 1 Tim. 6:14
 - Joyful expectation - Titus 2:13
 - Constant abiding - 1 John 2:28
- f. There will be rewards at His coming, including:
- Honor from the King - Luke 12:37
 - Fellowship with the King - John 14:3
 - Likeness to the King - Ph. 3:20-21
 - Glory with the King - Col. 3:4
 - A fadeless crown - 1 Pet. 5:4
 - The beatific vision - 1 John 3:2
- g. There are warnings to the wicked concerning His coming, such as Matt. 24:30. Mark 8:38, 2 Th. 1:7-8, and Rev. 1:7.
2. Antichrist begins seeking exaltation.
3. The seven sealed book is opened, Rev. 6:1-17.
4. Four horsemen, first four seals ride throughout the earth loosing their tribulation for the entire seven years of tribulation.
- a. White horse, antichrist
 - b. Red horse, war
 - c. Black horse, famine
 - d. Pale horse, death, pestilence

5. The fifth seal opened and reveals Saints who withstand tribulation in martyrdom hidden under God's sacrificial altar.
6. The sixth seal opened looses great physical upheaval upon the earth.
7. 144,000 Messianic Jews are sealed unto God and are mighty Evangelists to the dying world. Their harvest is called the blood washed multitude, Rev. 7:1-17.
8. The seventh seal releases silence before the awesomeness of coming events. The golden sensor is cast to earth to begin the sounding of trumpets.
9. The seven trumpets begin to sound. An angel warns of three woes, Rev. 8:7 through 9:21.
 - a. Trumpet #1 - hail, fire, blood
 - b. Trumpet #2 - the burning mountain
 - c. Trumpet #3 - star wormwood
 - d. Trumpet #4 - the sun smitten
 - e. Trumpet #5 - first woe, plague of scorpions, demon locusts from the pit of hell
 - f. Trumpet #6 - second woe, plague of horsemen, and battle of Armageddon
 - g. Trumpet #7 - third woe is reserved until tribulations end, the announcement of the completion of tribulations work, and mystery's end.

B. Tribulation's Mid-time and the Great Tribulation Starts

1. Antichrist ascends to the throne of the world and trouble increases. He proclaims peace to the world from all that has thus transpired and the world is again deceived. As the antichrist seizes world power, there is survival for those who submit to his control. Those who take the mark of the beast, 666 written upon them persevere. There is a martyr's death for those who refuse. The antichrist rules by world politics, world power, and world wealth. Now comes the "abomination

- of destruction," Matt. 24:15-22, Dan. 9:21.
2. The woman, the Israel remnant, flees before the wrath of the beast out of the sea. The antichrist is protected by the Lord. Could this place of escape be Petra, Revelation 12, 13, and 17?
 3. The satanic trinity of the antichrist is unified against God. The dragon, the Beast, and the false Prophet
 4. A final harvest of the earth, Rev. 14:14-20.
 5. Seven vials are poured out as the end of tribulation, Rev. 15:1-16:21.
 - a. Vial #1 - terrible boils
 - b. Vial #2 - blood on sea and rivers, in the water
 - c. Vial #3 - same as #2
 - d. Vial #4 - great scorching heat upon the earth
 - e. Vial #5 - darkness
 - f. Vial #6 - Euphrates, water supply

-Interval - three unclean spirits that look like frogs, Rev. 16:13-16 go forth out of the mouth of the dragon's mouth, the mouth of the beast and the mouth of the false Prophet. They are spirits of demons going forth to gather the world unto the final battle with God.

 - g. Vial #7 - Great destructive rain of hail
 6. City of Babylon is rebuilt.
 7. The Battle of Armageddon, located in north central Palestine. Armageddon means "the mountain of Megiddo." The armies of heaven follow Christ. He is the King of Kings, and the Lord of Lords. He came to where the beast, the antichrist, and army of nations. The false Prophet and all those who had received the mark - all gathered for the battle on the great day of God. The beast and false Prophet were thrown alike into the lake of Fire.

All their followers were killed by the sword which came from the mouth of Christ, who sat upon the white horse. Satan is bound and muzzled

for 1000 years.

When the "transgression of Israel" has ceased and they begin again uninterrupted communion with God, there will no longer need to be "vision" or "Prophet". Atonement is received by Israel as a nation and they look upon the One whom was pierced, Ze. 12:10. a fountain shall be opened to the "House of David," and the city of Jerusalem and the nation of Jews washed of sin and uncleanness, born again in a day, Ze. 13:1, Is. 66:8.

8. The last day of the great tribulation will be filled with tremendous upheaval of nature, Rev. 11:13-19, 16:18-21. A terrific earthquake will alter the entire shape of the earth. The two witnesses left dead 3 1/2 days before in the streets of Jerusalem are resurrected. Men will hear God's voice as He calls them to the throne, Rev. 11:7-12. There will be no distinction between night and day, Ze. 14:6,7. The antichrist and false Prophet are cast into the Lake of Fire forever. Satan is bound by an angel and cast into the bottomless pit for a thousand years, Rev. 20:1-3. Christ returns as King of Kings and Lord of Lords, Rev. 19:16, with millions of Saints to battle the antichrist and his warring horde, Rev. 19:19. (See #16), above Zechariah 14:9 and 12 confirm the gross desolation of this day for the wicked. This day is the first day of a 1000 years kingdom reign on earth, peace on earth as it is in heaven with Christ on the throne.

C. The Church's Future

1. Those in the world, but not of the world, truly in Christ, shall be gathered up by Him in the clouds and unto heaven as tribulation unfolds. As God sends signs of the time of tribulation, the prelude to Christ's second coming to reign on earth, believers will look up as their redemption, the Lord Jesus Christ, draws nigh, I Thessalonians 4:16,17. Others who are saved during the tribulation will not be resurrected until later.
2. The marriage of the Bride (Church and Lamb) Groom - Jesus Christ, Rev. 19:7-9 and Eph. 5:23-27. Saints are first rewarded, crowned for their works in Christ and prepared for ministry in the millennium. Rewards - crowns: Judgment sent of Christ, I Cor. 3:11-15 and II Cor. 5:10.
 - a. Incorruptible crown, victors, I Cor. 9:25-27.
 - b. Crown of life, martyrs, Rev. 2:10.

- c. Crown of glory, Elders, I Peter 5:2-4.
 - d. Crown of righteousness, those who love His appearing, II Tim. 4:8.
 - e. Crown of rejoicing, soul winners, I Th. 2:19,20.
3. The millennium with Christ, the Stone Kingdom, Dan. 2:34,35.
- a. The Temple and worship, Ez. 40:1, 44:15-31
 - b. Absence of satanic activity, no evil or discord, Rev. 20:1-3
 - c. Changes in the animal kingdom, Is. 11:6-9.
 - d. Revival in Palestine, Israel, Joel 3:18, Amos 9:13.
 - e. Life prolonged, Is. 65:20.
 - f. Seven-fold increase in light, Is. 30:26.
 - g. Rule and reign as priests with Christ over the world in peace and in harmony, Matt. 19:28, Luke 1:32,33, 21:24, Ez. 48:1-35. No fear of peace, justice, prosperity, and eternal blessing experiencing the glory of Christ's presence partaking freely of the pure river and tree of life, Rev. 22:14.
4. Observation of millenniums end
- a. Satan loosed, Rev. 20:7,8
 - b. Gog and Magog. A gathering of disobedient nations of the world Rev. 20:8,9
 - c. Satan finished, Rev. 20:10.
 - d. Judgment of the wicked dead, white throne judgment, Rev. 20:11-15
 - e. The great abdication. The earth is renovated by fire and the perfect Kingdom begins, Christ surrendering all in all to the Father that God becomes all in all, I Cor. 15:24-28. The "Son of Man" is again the "Son of God", the Godhead in unity

forevermore, Rev. 21:6,7. "Ages of ages" begins, time ceases to be, Alpha becomes Omega, and eternity is still young! Eph. 2:7, Rev. 20:10, 22:5.

f. Seven new things:

-New heaven, Rev. 21:1

-New earth, Rev. 21:1

-New city, John 14:2, Rev. 21:2,9-23, Is. 52:1

-New nations, Rev. 21:24-27

-New river, Rev. 22:1

-New tree of life, Rev. 22:2

-New throne, Rev. 22:3,4.

"Behold, all former things are passed away" Rev. 21:4.

"Behold all things become new" Rev. 21:5.

All of God's promises are fulfilled, Rev. 21:6.

Compare the new heaven and earth with Ezekiel's prophecy in chapters 43-48. Also, observe Ezekiel's prophecy of the New Temple, Ez. 40-43.

5. Eternal bliss in glory, Rev. 22:1-5.

Oh for the patience to it. Even so "come quickly Lord Jesus."

VIII. Glossary of prophetic Terms

1. Ancient of Days:

God, Before days became days, God was.

2. Antichrist:

A man who, in the last days, the last seven years of time before Christ's second coming to reside and reign upon earth, will exalt himself to the heathen world as the savior of mankind and many will be deceived and lose

their opportunity for eternal salvation in the real Jesus Christ. The antichrist will commit the abomination of abominations seating himself upon the throne in the Temple in Jerusalem and pro-claim Himself to be God. Other names given scripturally to the antichrist are: son of perdition, the beast (fourth), the little horn of Daniel, and the dragon.

3. Apocalypse:

Taking away of the veil, disclosure, revelation, the final unfolding of events or coming to pass of final things.

4. Apostasy:

An abounding of a falling away from the faith, a decided turning away from a relationship with God

5. Armageddon:

A battle at the end of the tribulation, the end of seven year period (Daniel's seventieth week) described in Revelation 20, where the antichrist and his followers gather in the Kidron Valley, southeast of Jerusalem they are defeated by Jesus Christ upon His white horse accompanied by Saints. Antichrist is (along with his false Prophet) bound and thrown into the pit during the millennial reign. Antichrist's followers are slain and sent to eternal damnation.

6. Beast, beasts, the beast:

This refers to the antichrist, the red dragon, the false Prophet, the serpent. Beasts also refer to Gentile nations or kingdoms. Horns refer to nations; the little horn is the antichrist.

7. Churches:

The seven of Revelation; These prophetically represent seven churches established by Apostle Paul in Asia Minor in the first days of the forming of the church of Jesus Christ, but also represent two various manifestations of the Church and even individual churches throughout the time of the church age. It can speak prophetically to the church or a church during these final days until the Bridegroom appears to gather His bride for a heavenly wedding.

- a. Ephesus-relaxed or fallen away from truth, lost first love.

- b. Smyrna-the bitterness of death, negative attitude
- c. Pergamos-immoral, idolatrous, false teaching
- d. Thyratira-spiritually lazy, false prophecy (Jezebel)
- e. Sardis-dead, spiritless
- f. Philadelphia-favored, successful in the Word
- g. Laodicea-lukewarm, rule by people in effective

8. Dry bones:

Refers to (by Ezekiel) the people of Israel in a dry and withered state, without God, without Spirit of God

9. End time:

Refers to the time and events leading into and during the tribulation

10. Feast:

A celebration and commemorating with God for His mighty work on man's behalf; Honoring God, rewards, obeying and repenting

11. Fire:

God's resource to minister judgment and to purify, also to represent the Glory of God

12. Four winds:

Wars, strife, and judgment from God

13. Gog:

Northern aggressor, against the nation of Israel during the tribulation (Ezekiel 39:1-3); Also, as part of the final warring source against God at the conclusion of the millennial reign; Satan is dealt with in finality. Gog and Magog come from the four corners of the earth Revelation 20:7 and, in the final satanic assault.

14. Indignation:

A time during which God sets aside His dealing with the Israelites in favor of the beatitudes to Israel's rebelliousness; Former indignation is Babylonian and Assyrian captivities. Later indignation is from captivity to Christ's second coming.

15. Meggido (Valley):

The place of Armageddon, east of Jerusalem

16. Lycanthropy:

A disease of the insane when the stricken believes he is an animal.

17. Magog:

Those who ally with Gog against Israel in the tribulation and against God in the final battle at millennium's end (see Gog).

18. Millennium:

It is a period of one thousand years of peace and harmony on earth, the reign of Christ after His second coming. The church will be present and be given ministering responsibilities during this time.

19. Rapture:

The term used to describe the taking up of the church, including the Saints dead and alive in Christ. The precise time for this union of the bride (church) and Groom (Jesus Christ) is unknown to man but Scripture clearly indicates we will know the season by spiritual signs in nature and in mankind's behavior (I Th. 4:13-18).

20. Revelation:

Apocalypse, disclosure, spiritual understanding

21. Seas (waters):

Peoples before God; The Sea of glass in Revelation is a multitude of Saints before the heavenly throne of God.

22. Second coming:

The time when the risen Christ leaves the right hand of God returning to earth (the City of David) setting up His rule. Christ reigns over the earth (accompanied and assisted by the church) in peace and harmony after binding Satan for 1000 years. This coming concludes the time of the great tribulation.

23. Tabernacle:

A place, a dwelling or tent, a place for worshipping Almighty God; A literal Tabernacle represent the aspects of the life (work) of Jesus Christ. A spiritual Tabernacle is a lifestyle in Christ.

24. Ten Horns:

Ten nations that comprise the restoration of the Roman Empire in the last days to exercise political and commercial power

25. Tribulation:

Time of Jacob's trouble, the last seven years (Daniel's seventieth week) before Christ's second coming to reign the earth for 1000 years (millennium). It is an apocalyptic time concluded at the battle of Armageddon, a time during which all who follow Christ will suffer greatly and many are martyred. Satan is loosed for the destruction of that and those who follow. It is a time when antichrist and the false Prophet are revealed and bring death and destruction.

26. Two Sticks:

Representation of the Northern (Israel) Kingdom and the Southern (Judah) Kingdom referred to in Ezekiel.

27. Zion:

The theocracy of God, spiritual Messianic Israel which includes converted Gentiles; it is a nation of, by, and for God with God's favor. Mt. Zion is a place where people are one with God forever, the Temple hill in spiritual Jerusalem, the heavenly city.

IX. SUMMARY

All true prophecy comes from the only one able to make it come to pass, Almighty God. When He speaks, the events of time surely line up and follow. Prophecy is directed to those who would seek to be found in the family of God. Prophecy centers on the advent of the Son of God and is God speaking by the Spirit of God through man, to man, and concerns restoration of relationship with God for His people. God has already spoken the sum total of his prophetic word through many Prophets from many places and times to perfectly piece it together in a volume bound valued and honored by God. It is complete. God speaks the same prophecy recorded in the Bible today with interpretation for the now and the future.

Like all Holy Spirit powered works in man, prophecy comes by an anointing, a specific empowerment and action of God's Spirit in the spirit of man. Every event in the created gift of time is a spiritual manifestation of prophecy from God. Prophecy has proclaimed the future and fulfillment lies prepared within the life of every person. Each person has a responsibility to discover who he is in Jesus Christ and to become that person, fulfilling the prophecy in the body of Christ and God's kingdom. As a sign of advent to the second coming of Jesus Christ, the Bible prophesies that there will be expansion of prophecy (Joel 2:28-32).

Prophecy (the Prophet Jesus) writes all history beforehand and waits in assurance to confirm itself in perfect manifestation.

Prophecy is supernatural. It speaks and sings the future, even by the dream of a heathen, (Daniel 2,5) or a hand writing on a wall.

Prophecy is confirmed by its fulfillment. Prophecy proves the Prophet. Prophecy speaks of change. It is impossible for man to rewrite or change the prophecies of God. The restoration of the Israelites to their land as recently as 1948 is an example (Daniel 9:25; Matthew 24:32).

Prophecy is correctly received by the hearer in discerning the word by the Holy Spirit of God. The hearer needs to be familiar with both the word and the Spirit of God. Fulfillment of prophecy occurs only in God's timing.

In this day, the world around us appears to wax worse and more evil is loosed. However, believers can be firmly confident, by faith, in the prophetic victory that is unfolding daily. The evidence tells those washed in His blood that the day of tribulation, followed by 1000 years of peace, when Jesus is enthroned at Jerusalem, is at the threshold.

Prophecy and Prophets are gifts from God. These gifts were for the people of God in Old Testament times and for the church in New Testament times. The Prophet is near and

dear to the heart of God. They extend God's activities on earth. Rejecting the Prophet is rejecting God's prophecy and God's intention to speak. Refusing prophecy is refusing God. The Prophet is one anointed by God to "make ready a people" purified and perfected for God's eternal purpose.

The Spirit of God will bear witness in the heart of a believer to the true word of prophecy from the Spirit of Christ, even before the Holy Spirit brings the understanding. The believer must have an attitude of faith (Hebrews 4:2), obedience (Deuteronomy 29:29), of knowing and doing (James 4:17), patience (Hebrews 6:12; Psalms 37:1-11), of humility, meekness, and submission (Psalms 34:2; James 1:2-12; James 3:17; II Kings 5), to receive profit from the prophetic word from God.

All true prophecy is a manifestation of God's love for his creature, man. Prophecy proclaims abundant life in Christ. It is a spiritual announcement of a coming divine work.

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Carr, Mary, D. Min., D. Div.	Shepard, Sally D.Min., D.Div.
Craig, David, D.Div.	Thompson, Verda, Ph.D., D.R.E., D.C.C., Th.D., D.Div.
Cunningham, Kay, D.Div.	Vance, David R., A.C.S.
Goneau, Dean, M.A.	Wootten, Charles A., Th.D., D.Div.
Hall, Leo, D.Div., D.Min.	Wootten, Margaret S. D.Div.
Kisner, Brian, D.Div.	

THANK YOU

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CHRISTIANS ARE CO-LABORERS

"Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ."

I Corinthians 3:5-11