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DISPENSATIONAL STUDIES AND ESCHATOLOGY

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Credits

1

Level

Associates Level

March 16, 2024, **IMPORTANT** note added on page 1 for clarity by NSD with consensus of MEC and JCB. Also added Baptist International University note above this note for consistency with other syllabi.

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Baptist International School of the Scriptures

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CLASS 228 DISPENSATIONAL STUDIES AND ESCHATOLOGY

This class, entitled *Dispensational Studies and Eschatology*, teaches what the Scriptures teach about the times we are in and the times past and future. This class requires that the student have some understanding of dispensations. The teacher will have to assess each student to know his level of understanding so he can teach this class effectively.

This Syllabus can be used in conjunction with other Class Syllabi, which have other Teaching.

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Pastors have the liberty to teach their students as they see fit. We encourage questions and the proving of all things in a respectful environment.

DISPENSATIONAL STUDIES AND ESCHATOLOGY

N. Sebastian Desent, Ph.D., Th.D., D.D.; Pastor, Historic Baptist Church

A Syllabus Approved for Baptist International School of the Scriptures – 1 Credit.

June 1, 2021

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Scripture References

Revelation 19
20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

John 7
39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

John 15
26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

John 16
7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

John 14
16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;
17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.
18 I will not leave you comfortless: I will come to you.
19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.
20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

1 Corinthians 12
7 But the manifestation of the Spirit is given to every man to profit withal.
8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;
9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;
10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:
11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Romans 8
23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Luke 21
20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.
21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.
22 For these be the days of vengeance, that all things which are written may be fulfilled.
23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.
24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.
25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;
26 Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.
27 And then shall they see the Son of man coming in a cloud with power and great glory.
28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

Revelation 5
9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation

Revelation 14
3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.
4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

Revelation 7
4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

Revelation 11
3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

Revelation 11
11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

Revelation 5
6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

1 Thessalonians 3
4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know." Also, 2 Thessalonians 1:4: "So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure

Matthew 24
21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.
22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.
23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.
24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.
25 Behold, I have told you before.
26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.
27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.
28 For wheresoever the carcase is, there will the eagles be gathered together.
29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:
30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.
31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Mark 13
14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:
15 And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.
17 But woe to them that are with child, and to them that give suck in those days!
18 And pray ye that your flight be not in the winter.
19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.
20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.
21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:
22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.
23 But take ye heed: behold, I have foretold you all things.
24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,
25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.
26 And then shall they see the Son of man coming in the clouds with great power and glory.
27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Revelation 7
14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Daniel 9
24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.
25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.
26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.
27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

John 16
16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.
17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

John 14
28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.
29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.
30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

Hebrews 10
37 For yet a little while, and he that shall come will come, and will not tarry.

Luke 19
42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.
43 For the days shall come upon thee, that thine enemies

shall cast a trench about thee, and compass thee round, and keep thee in on every side,
44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

Luke 21
5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,
6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.
7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?
8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.
9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.
10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:
11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.
12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.
13 And it shall turn to you for a testimony.
14 Settle it therefore in your hearts, not to meditate before what ye shall answer:
15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.
16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.
17 And ye shall be hated of all men for my name's sake.
18 But there shall not an hair of your head perish.
19 In your patience possess ye your souls.
20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.
21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.
22 For these be the days of vengeance, that all things which are written may be fulfilled.
23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.
24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.
25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;
26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.
27 And then shall they see the Son of man coming in a cloud with power and great glory.
28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.
29 And he spake to them a parable; Behold the fig tree, and all the trees;
30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.
31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.
32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.
33 Heaven and earth shall pass away: but my words shall not pass away.
34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.
35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.
37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.
38 And all the people came early in the morning to him in the temple, for to hear him.

Acts 1
6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?
7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.
8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.
9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.
10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;
11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

John 12
27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.
28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.
29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.
30 Jesus answered and said, This voice came not because of me, but for your sakes.
31 Now is the judgment of this world: now shall the prince of this world be cast out.
32 And I, if I be lifted up from the earth, will draw all men unto me.
33 This he said, signifying what death he should die.

Matthew 12
24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

John 16
7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.
8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:
9 Of sin, because they believe not on me;
10 Of righteousness, because I go to my Father, and ye see me no more;
11 Of judgment, because the prince of this world is judged.

2 Corinthians 4
3 But if our gospel be hid, it is hid to them that are lost:
4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Matthew 24
15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Mark 13
14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:

Daniel 9

24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and

prophecy, and to anoint the most Holy.
25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.
26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.
27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

John 17
12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

Matthew 26
24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

2 Thessalonians 2
3Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition

Revelation 17
8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.
11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

Revelation 11
7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

Revelation 13
1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

Revelation 17
11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition

John 13
27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

Acts 1
15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)
16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.
17 For he was numbered with us, and had obtained part of this ministry.
18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.
19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.
20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.
21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,
22 Beginning from the baptism of John, unto that

same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.
23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.
24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,
25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.
26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Revelation 17
11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

Genesis 11
1 And the whole earth was of one language, and of one speech.
2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.
3 And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for morter.
4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.
5 And the LORD came down to see the city and the tower, which the children of men builded.
6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

Revelation 13
1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.
2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.
3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.
4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?
5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.
6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.
7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.
8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.
9 If any man have an ear, let him hear.

Revelation 17
7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.
8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.
9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.
10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.
11 And the beast that was, and is not, even he is the eighth,

and is of the seven, and goeth into perdition.
12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.
13 These have one mind, and shall give their power and strength unto the beast.
14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.
15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.
16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.
17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

2 Thessalonians 2
7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

1 John 2
18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.
22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

1 John 4
3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

2 John 1
7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

Romans 8
37 Nay, in all these things we are more than conquerors through him that loved us.
38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Ephesians 1
13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,
14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.
15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,
16 Cease not to give thanks for you, making mention of you in my prayers;
17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:
18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,
19 And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power,
20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,
21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:
22 And hath put all things under his feet, and gave him to be the head over all things to the church,
23 Which is his body, the fulness of him that filleth all in all.

Colossians 1

14 In whom we have redemption through his blood, even the forgiveness of sins:
15 Who is the image of the invisible God, the firstborn of every creature:
16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:
17 And he is before all things, and by him all things consist.

Colossians 2:6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:
7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.
8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.
9 For in him dwelleth all the fulness of the Godhead bodily.
10 And ye are complete in him, which is the head of all principality and power:
15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

Acts 8
18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,
19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.
20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.
21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.
22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.
23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.
24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

Isaiah 55
1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Luke 14
15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.
16 Then said he unto him, A certain man made a great supper, and bade many:
17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.
18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.
19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.
20 And another said, I have married a wife, and therefore I cannot come.
21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.
22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.
23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.
24 For I say unto you, That none of those men which were bidden shall taste of my supper.

2 Thessalonians 2
7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.
8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:
9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.
11 And for this cause God shall send them strong delusion, that they should believe a lie:
12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.
13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:
14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

Luke 13
24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.
25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:
26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.
27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.
29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.
30 And, behold, there are last which shall be first, and there are first which shall be last.

Luke 12
35 Let your loins be girded about, and your lights burning;
36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.
37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.
38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.
39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.
40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

Matthew 25
31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:
32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:
33 And he shall set the sheep on his right hand, but the goats on the left.
34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:
36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.
37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?
38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?
39 Or when saw we thee sick, or in prison, and came unto thee?
40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.
41 Then shall he say also unto them on the left hand, Depart

from me, ye cursed, into everlasting fire, prepared for the devil and his angels:
42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:
43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.
44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?
45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.
46 And these shall go away into everlasting punishment: but the righteous into life eternal.

Proverbs 29
When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

John 12
12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,
13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

Luke 22
28 Ye are they which have continued with me in my temptations.
29 And I appoint unto you a kingdom, as my Father hath appointed unto me;
30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Luke 12
32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.
33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.
34 For where your treasure is, there will your heart be also.
35 Let your loins be girded about, and your lights burning;
36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.
37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.
38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.
39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.
40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

Matthew 22
1 And Jesus answered and spake unto them again by parables, and said,
2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,
3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.
4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.
5 But they made light of it, and went their ways, one to his farm, another to his merchandise:
6 And the remnant took his servants, and entreated them spitefully, and slew them.
7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.
8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.
9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.
10 So those servants went out into the highways, and gathered together all as many as they found, both bad and

good: and the wedding was furnished with guests.
11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:
12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.
13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.
14 For many are called, but few are chosen.

John 1
11 He came unto his own, and his own received him not.
12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Acts 13
48 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

Luke 13
24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

Zephaniah 1
7 Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.
8 And it shall come to pass in the day of the LORD's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.
9 In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.

Matthew 12
38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.
39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

Matthew 16
1 The Pharisees also with the Sadducees came, and tempting a desired him that he would shew them a sign from heaven.
2 He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.
3 And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?
4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

Matthew 24
23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.
24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.
25 Behold, I have told you before.

Mark 16
17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;
18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.
19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.
20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

Acts 5
12 And by h the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

Romans 15
18 For I will not dare to speak of any of those things which

Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,
19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

2 Corinthians 12
12Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

Hebrews 2
1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.
2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;
3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him ;
4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

1 Corinthians 12
28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.
29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?
30 Have all the gifts of healing? do all speak with tongues? do all interpret?
31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

Galatians 3
5 He therefore that ministereth d to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

1 Corinthians 14
22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

1 Corinthians 12
4 Now there are diversities of gifts, but the same Spirit.
5 And there are differences of administrations, but the same Lord.
6 And there are diversities of operations, but it is the same God which worketh all in all.
7 But the manifestation of the Spirit is given to every man to profit withal.

Matthew 24
24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

Proverbs 25
14 Whoso boasteth himself of a false gift is like clouds and wind without rain.

Revelation 11
3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.
4 These are the two olive trees, and the two candlesticks standing before the God of the earth.
5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.
6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

John 9
32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

Mark 9
39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

Hebrews10
25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

Ephesians 3
21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Daniel 9
25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Daniel 9
1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;
2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

Ezra 4
1 Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel;
2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither.
3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.
4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building,
5 And hired counsellers against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.
6 And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.
7 And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

Daniel 10
1 In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.
2 In those days I Daniel was mourning three full weeks.

Ester 2
1 After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.
2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:
3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given them:
4 And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.
5 Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;
6 Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

Nehemiah 2
1 And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.

Ezra 2
1 Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;
2 Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel:

Ezra 7
1 Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah,
2 The son of Shallum, the son of Zadok, the son of Ahitub,
3 The son of Amariah, the son of Azariah, the son of Meraioth,
4 The son of Zerahiah, the son of Uzzi, the son of Bukki,
5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:
6 This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.
7 And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.
8 And he came to Jerusalem in the fifth month, which was in the seventh year of the king.
9 For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

Nehemiah 2
1 And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.

Ezra 5
13 But in the first year of Cyrus the king of Babylon the same king Cyrus made a decree to build this house of God.

Nehemiah 6
10 Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.
11 And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in.

Ezra 6
15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

Ezra 5
1 Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them.

Ezra 6
14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

Haggai 1
1 In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,
2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

Haggai 2
1 In the seventh month, in the one and twentieth day of the

month, came the word of the LORD by the prophet Haggai, saying,
2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,
3 Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?

Nehemiah 12
1 Now these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,
13 Of Ezra, Meshullam; of Amariah, Jehohanan;
26 These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

Zechariah 1
1 In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,
2 The LORD hath been sore displeased with your fathers.
3 Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

Ezra 3
1 And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.
2 Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God.
3 And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto the LORD, even burnt offerings morning and evening.
4 They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required;
5 And afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.
6 From the first day of the seventh month began they to offer burnt offerings unto the LORD. But the foundation of the temple of the LORD was not yet laid.

Ezra 4
1 Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel;
2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither.
3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.
4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building,
5 And hired counsellers against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.
6 And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.
7 And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.
8 Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to

Artaxerxes the king in this sort:
9 Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites,
10 And the rest of the nations whom the great and noble Asnappar brought over, and set in the cities of Samaria, and the rest that are on this side the river, and at such a time.
11 This is the copy of the letter that they sent unto him, even unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

Zechariah 4
6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.
7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.
8 Moreover the word of the LORD came unto me, saying,
9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

Ezra 6
14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.
15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

Ezra 7
6 This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.
7 And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.
8 And he came to Jerusalem in the fifth month, which was in the seventh year of the king.
9 For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.
10 For Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments.

Ezra 4
5 And hired counsellers against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.
23 Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power.
24 Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

Ezra 1
7 Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods

Ezra 1
1 Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,
2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him

an house at Jerusalem, which is in Judah.
3 Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem.

Ezra 6
14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.
15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

Ezra 4
6 And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.
7 And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

John 2
20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

Daniel 9
1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;
2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

Ezra 4
11 This is the copy of the letter that they sent unto him, even unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.
12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations.
13 Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings.
14 Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;
15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed.
16 We certify the king that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

Ezra 6
15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

Nehemiah 2
1 And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.

Ezra 6
1 Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon.
2 And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written:
3 In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem,

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CLASS 228 DISPENSATIONAL STUDIES AND ESCHATOLOGY

Introduction

This syllabus for *Class 228 Dispensational Studies and Eschatology* is a study of times, end times, and the dispensing of times as revealed by God in his word. The class is intended to compliment the student's current level of understanding in respect to the subject and provoke further study. We assume the student already has more than a basic understanding of the subject.

We should first define the two terms. According to Oxford, the definitions that best fits our scope are these:

> ***Dispensation*** – a system of order, government, or organization of a nation, community, etc., especially as existing at a particular time. In respect to this paper, this is the dispensing of times and how God works in each dispensation.
>
> ***Eschatology*** – the part of theology concerned with death, judgment, and the final destiny of the soul and of humankind. From the Greek word *eskhatos* (last) and *logia* (to speak; the study of).

The study of biblical dispensations and eschatology is a life-long effort. Although a student of the word of God can get a general understanding of these things, every stage of maturity will allow him to have more and more understanding as he studies the word of God.

What is necessary is that students of the word of God allow the scriptures to mold their understanding and that they do ***not*** too rigidly adhere to presupposed positions. They should never misinterpret passages to fit their model or opinion – for opinions abound. Speculation should be identified as such, and not taught as infallible truth.

Usually, men read books that were assigned in school or charts and pamphlets by random authors, and then take for granted the information is correct, without diligently studying the subject for themselves. Some men tend to "hold to party lines" so as not to be branded as a "heretic." They do not seek the real truth as what they think they know is comfortable. We encourage each student to diligent study all subjects.

How many times have we preached, that if a person gets saved, he will spend eternity in heaven, or if he is lost, he will spend eternity in hell? We say these things either because it is simple to say, or it is said without actually thinking things through. How many times are passages used out of context to try and support a teaching that the passage is not teaching?

To be fully candid, the New Testament teaches hell is a temporary holding place only until the great white throne judgement. At that time the sea, death, and hell deliver up the dead that are in them and they are judged and death, hell, and whosoever is not found written in the book of like are cast into the lake of fire (Revelation 20:13-15). Revelation 20:14 says, "And death and hell were cast into the lake of fire. This is the second death." Then comes "new heavens and a new earth" (Isaiah 65:17; 66:22; 2 Peter 3:13). John calls this "a new heaven and a new earth" in Revelation 21:1.

Furthermore, Revelation 19:20 says:

> And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

As babes in Christ, we are taught general truths and precepts that are rather simple and straightforward, and these become the foundational truths to build upon. In respect to dispensations and eschatology, most of the time the events are *over-simplified* so we can receive them. Then, as we continue to study the word of God for decades, we get a better understanding of these things. We adjust our understanding to fit the word of God, not the other way around. When studying the dispensations and eschatology, the student must be willing to challenge preconceived ideas to make sure they fit with God's word. We build "block-by-block" as we study making necessary adjustments to our understanding based upon the word of God. Woe to anyone who thinks he has arrived and that he has no need of learning, especially in the area of eschatology.

For example, in the millennial kingdom we know that believers from this dispensation will have resurrected bodies as described by the Jesus in Luke 20:35-16 and the apostle Paul in 1 Corinthians 15 and Romans 6:5. But what type of body do the Old Testament saints have when they are resurrected (the Old Testament does not use the word *resurrect)?* What type of body do lost persons have when they are resurrected (John 5:29; Acts 24:15; Revelation 20:5; Mark 9:44)? With previous resurrections (Matthew 27:53; Mark 5:42; Luke 7:14; John 11:44; Acts 9:40; 20:11) we teach that these people lived as physical persons and eventually died again. But what of the two witnesses in Revelation 11:7-12? If they are Moses and Elijah, as the scriptures appear to reveal, Moses dies twice. What body will they have? Are they changed when they ascend up to heaven? (See Revelation 11:7-12.)

And what of the blessed earthly survivors of the tribulation (Matthew 25:32-34)? They have earthy bodies, and some can reproduce. Isaiah 9:7 tells us that of the increase of Jesus' government (kingdom) *there shall be no end*. Do these people live forever if not killed? What happens to them when there is new heavens and a new earth (Revelation 21:1)? Does the Lord judge them individually before they can enter the New Jerusalem (Revelation 21:24-27)? Are the generations born during the millennial kingdom judged at the great white throne (Revelation 21:27)? Are those who die during the millennial kingdom (either by accident or foul play) resurrected at the great white throne judgment and given eternal bodies? Then we have 21 verses in the book of Revelation where *nation* is used. This subject is worth diligent study. In 40 years of ministry, I have never heard a message on this subject.

These all seem like reasonable conjectures, and one must do the due diligence to study the subject before teaching on them.

No person can ever exhaust the study of a subject in the word of God. For to do so, that man would have to find the end of the mind of God, which is past finding out – Romans 11:33. The best we can strive for is to be diligent and do the due diligence in study (2 Timothy 2:15), exhausting our own understanding on the matter. And then periodically studying the subject again as God leads in our daily bible reading.

Then, as we grow in grace, and by God's grace, we can add to the study.

Because of the many facets of this subject of study we have provided a rather lengthy *Introduction* to the course. Many times we must explain our thoughts on dispensations by providing a commentary or a written description of the points we are making. The Lessons that follow the *Introduction* are mainly passages rightly divided, and the teacher and the student will have to analyze the passages and how they fit together in the whole program of God. Students and teachers should understand that the study of this subject is so great we can only progress so far in the time allotted. Teachers and students can adjust their studies dependent on the level and interest of students.

This introduction is meant to provoke further study. No student should take this commentary as infallible. We must go to the word of God (AV 1611), for it *only* is infallible.

Much thinking and discussions should take place, so both the student and the teacher have a relatively good understanding of each facet of the subject and be able to articulate this understanding.

The Work of the Holy Ghost in the Various Dispensations

One method of topical study to help with the understanding of dispensations is to consider how the Holy Ghost operated in various dispensations. We know dispensations describe how God worked with his creation at different times – from the creation until now, and then from now into eternity. *Although not a direct parallel*, a way to understand dispensations is to consider how a father deals with a son differently over time. At birth, the child is innocent, and the parents simply nurture the child until he can understand basic commandments, such as *yes* and *no*. The father then instructs and disciplines the child commensurate with the child's age and his ability to understand.

As the child grows, the father imparts more instruction and wisdom to him, and he may allow the child to fail from time-to-time so that he learns the repercussions of his actions and the need to rely on his father for some things.

As the child matures, he takes on more responsibility. The child's father tends to allow more autonomy in his son's life. When the son marries, the son then becomes the head of his own house and he must be self-reliant, but always honoring of his father. At some point the father and son have a relationship of mutual respect, and the father rarely intervenes in the son's work.

We are not forcing this human pattern on God's dispensations. We are simply illustrating how the same father deals differently at times with his creation (child). God does not change, but he deals differently with his creation depending on the time.

Consequently, considering the work of the Spirit from Genesis to Revelation, we can identify some interesting things:

Old Testament

- The Spirit was active in creation – Genesis 1:2; Job 33:4
- The Spirit strove with men up until the flood – Genesis 6:3
- The Spirit gave wisdom – Genesis 41:38; Exodus 28:3; 35:3, 31
- The Spirit gave words to the prophets – Deuteronomy 24:2; 1 Samuel 10:6, 10; 2 Chronicles 15:1; 2 Chronicles 20:14; 24:20; 2 Peter 1:21
- The Spirit helped men in battle – Judges 3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14
- The Spirit anointed kings – 1 Samuel 16:13; 19:23; 2 Samuel 23:2
- Before the resurrection of Christ the Spirit came on and went from people (John 7:39). People were not sealed – see Psalm 51:11. After God opens the door to the Gentiles to be saved, all true believers are sealed.
- Davis spoke by the Holy Ghost – Mark 12:36
- The Spirit gave visions – Ezekiel 37:1

New Testament

- Jesus was conceived by the Holy Ghost – Matthew 1:18, 20

- Jesus baptizes with the Holy Ghost – Matthew 3:11
- We baptize in the name of the Holy Ghost – Matthew 28:19
- John the Baptist was filled with the Holy Ghost from his mother's womb – Luke 1:15, 41
- Men prophesied by the Holy Ghost – Luke 1:67; 2:25-26; Acts 4:8, 31
- The Holy Ghost called the Comforter – John 14:26
- The Holy Ghost teaches and brings things into remembrance – John 14:26
- The Holy Ghost given to the disciples after the resurrection – John 20:22
- Simeon led by the Spirit to the temple – Luke 2:27
- Jesus is anointed with the Spirit at his baptism – Mark 1:10; John 1:32; Acts 10:38
- The Spirit led Jesus to be tempted in the wilderness – Matthew 4:1; Mark 1:12; Luke 4:1
- The Spirit empowered Christ – Luke 4:14, 18
- The Spirit gives words to persecuted believers – Matthew 10:20; Mark 13:11; Luke 12:12
- Jesus cast our devils by the Spirit – Matthew 12:28
- Children of God can ask the Father for the Holy Spirit – Luke 11:13
- The Spirit is active in making a person born again – John 3:5
- The Spirit leads God's children – John 3:8; Acts 8:29, 39; 10:19-20; 16:7; Romans 8:1, 14; Galatians 5:16, 18
- The Spirit testifies of Jesus – John 15:26
- Jesus gave commandments unto the apostles through the Holy Ghost – Acts 1:2
- The Spirit gave the gift of tongues – Acts 2:4
- The gift of the Holy Ghost given to believers – Acts 2:38; 5:32 *(Note: The Holy Ghost is given because they repented. Baptism is an act of obedience after salvation. See Mark 16:15 – He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Salvation is based on faith with a good conscience, not baptism. See also Acts 8:13-23 and 1 Peter 3:21. We contend in Acts 8:14-17 that the Holy Ghost was* ***only*** *received by true believers. Once the door of faith was opened to the Gentiles, the Holy Ghost came upon believers immediately – Acts 10:44-47.)*
- The Holy Ghost fills the believer – Acts 4:8; 11:24
- The Holy Ghost comforts the believers – Acts 9:31
- The Spirit makes believers free from the law of sin and death – Romans 8:2
- The Spirit shows the righteousness of God – Romans 8:4
- The Spirit can mortify the deeds of the body – Romans 8:13
- The Spirit dwells in believers – Romans 8:9; 1 Corinthians 3:16; 2 Corinthians 1:22; Ephesians 1:13; 1 Thessalonians 4:8; 1 John 4:13
- The Holy Ghost calls and sends believers into service – Acts 13:1, 4; 20:28; 2 Timothy 1:14
- The Holy Ghost gives righteousness, peace, and joy – Romans 14:17; 1 Thessalonians 1:6
- The Holy Ghost gives power – Acts 1:8; Romans 15:13
- The Holy Ghost teaches – 1 Corinthians 2:13
- The Holy Ghost renews – Titus 3:5
- The Holy Ghost is a witness to believers – Hebrews 10:15
- The Spirit bears witness as to who are children of God – Romans 8:16; 9:11; Galatians 4:6
- The Spirit helps our infirmities – Romans 8:26
- The Spirit makes intercession for the saints – Romans 8:27; Jude 1:21
- The Spirit reveals things to believers – 1 Corinthians 2:10
- The Spirit washes, sanctifies, and justifies – 1 Corinthians 6:11
- The Spirit sanctifies – 2 Thessalonians 2:13; 1 Peter 1:2, 22
- The Spirit gives gifts to believers – 1 Corinthians 12:4-11; Hebrews 2:4

- The Spirit provokes baptism – 1 Corinthians 12:13
- The Spirit allows for liberty – 2 Corinthians 3:17
- The Spirit bears fruit in believers – Galatians 5:22-23
- The Spirit provides access to God – Ephesians 2:18
- The Spirit builds a habitation for God with believers – Ephesians 2:22
- The Spirit reveals – Ephesians 3:5
- The Spirit strengthens – Ephesians 3:16
- The Spirit fills the believer – Ephesians 5:18
- The Spirit helps pray – Ephesians 6:18
- The Spirit purges from dead works – Hebrews 9:14
- The Spirit makes alive – 1 Peter 3:18
- The Spirit speaks unto the churches – Revelation 2:7, 11, 17, 29; 3:6, 13, 22
- The Spirit and the bride say come – Revelation 22:17

We see that the same Holy Spirit works differently at different times.

Fact, Faith, Filling, Feeling, and Function

Throughout the Bible we see Holy Spirit working in the lives of God's people. In the New Testament those who believe are sealed with the Holy Spirit according to Ephesians 1:13 and 4:30. True believers can never lose God's salvation – "once saved, always saved."

Our main duty as believers in this dispensation is to preach the gospel, witness for Christ, and win souls. The scriptural churches are to teach all nations, baptize the converts, and teach them to observe all things commanded by Jesus Christ.

Salvation of the soul, that we preach, has five facets. We can summarize the facets of New Testament Salvation with these five words:

Fact: God created mankind and all that is in the world – Romans chapter 1 and Psalm 19. The Bible is true, and we base all our truth on the Book, not on feelings or human reasoning. Salvation is a fact. It is a "know-so" salvation, not a "hope-so" salvation. See 1John 2:25; 3:14; 4:13; 5:13; etc., etc.

Faith: God always requires faith. Without faith God is not pleased – Hebrews chapter 11. Once the New Testament (i.e., covenant) was accomplished, every person must have faith in Jesus Christ to be saved. Whether in Old Testament or in the New Testament, we find that the followers of God must have faith.

Filling: When a person receives Christ as Savior he is sealed with the Holy Ghost. Paul says in Ephesians 5:18 "And be not drunk with wine, wherein is excess; but be filled with the Spirit…." When a believer is sealed with the Holy Ghost, one of the first works of the Spirit is to provoke the believer to be a witness for Jesus Christ – Acts 1:8, etc. When a person has burden to preach salvation to others that is a good indication he is saved. Those who are quiet make people wonder if they are truly saved. Even Romans 10:8-10 teaches us that a confession with the mouth that one believes is needed for salvation. What better confession after salvation is there than to tell people how one got saved?

Feeling: The sealing of the Holy Spirit in known by the believer. He knows he is saved – 1 John 3:24; 2 Corinthians 5:17. "Now if any man have not the Spirit of Christ, he is none of his" (Romans 8:9). No one

is saved by feelings, and our salvation is not dependent upon feelings. However, when someone is saved, he knows he is different by the power of the Holy Ghost. According to John 18:8: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment…." People who are saved feel the reproof of sin and have a desire to please God and to live righteously. They have compassion on the lost and are led of the Spirit unto truth and righteousness. These are all internal works by the Spirit of God.

Function: Faith without works is dead – James 2:20. We are saved by grace through faith (Ephesians 2:8-10), but the faith that saves always produces good works. When someone really believes something, he acts upon it. We can say true faith produces works, and true works are based upon faith.

The Appearing of Our Savior Jesus Christ

Jesus appeared the first time at the perfect time. Galatians 4:1-7 says this:

> 1 Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;
> 2 But is under tutors and governors until the time appointed of the father.
> 3 Even so we, when we were children, were in bondage under the elements of the world:
> 4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,
> 5 To redeem them that were under the law, that we might receive the adoption of sons.
> 6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
> 7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Verse 4 speaks of the fulness of time. Jesus' arrival was prophesied of and planned by God. It was at the perfect time that our Savior appeared in the flesh. It is this author's opinion that the world was in such bondage and rolling downhill and that it was at the lowest point (i.e., nadir), that the creation needed a Savior to turn things around. Only God knows how long the world would have lasted before it was back to all evil, as in the days of Noah (Genesis 6:5). As a result of our Savior's passion, the Holy Ghost came into the world and allowed God's children to be a witness of the gospel.

God instituted a dispensation of the Law to slow down the sinning. Paul says this in Galatians 3:19: "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."

That seed is Jesus Christ. The law was a *temporary patch* for sin until Jesus showed up. It was by the law that people knew what sin is – Romans 3:20.

Further in Galatians 3:23-29, Paul says this:

> 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.
> 24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.
> 25 But after that faith is come, we are no longer under a schoolmaster.
> 26 For ye are all the children of God by faith in Christ Jesus.

> 27 For as many of you as have been baptized into Christ have put on Christ.
> 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.
> 29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Once faith in Christ is come, we are moved from being under the law to being under Christ and his commandments.

In Titus 3:3-7 we Jesus came because of the "kindness and love of God":

> 3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.
> 4 But after that the kindness and love of God our Saviour toward man appeared,
> 5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;
> 6 Which he shed on us abundantly through Jesus Christ our Saviour;
> 7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

The first coming of Christ brought salvation to all who will accept it. When Jesus comes the second time, we should be watching – not just in the sense of looking for Christ's return, but also actively being a watchman, warning others (Ezekiel 3:17; also compare verses 18-20 with Acts 20:26). Paul wrote this in Hebrews 9:28: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

The Comforter Replaces the Lord After His Earthly Ministry

John 7:39 reads, "(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

Although the Holy Ghost has been active at all times from the creation until now, the Lord sent the Comforter to indwell believers after his ascension.

Two passages are noteworthy:

John 15:26 – But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

John 16:7 – Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

We can gather the following truths from these passages:

- The Lord Jesus sends the Comforter
- The Comforter proceeds (comes) from the Father
- The Comforter is called the Spirit of truth
- The Comforter is given to testify of Jesus
- It is expedient for the Lord to depart so the Comforter will come

John 14:16-20 is also helpful:

> 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;
> 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.
> 18 I will not leave you comfortless: I will come to you.
> 19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.
> 20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

Jesus aligns himself with the Holy Ghost, as the Holy Ghost replaces the presence of the Lord on the earth. Notice the promises connected with the Holy Ghost:

- Called another Comforter (Jesus is the first)
- The Comforter will dwell in believers
- The Comforter dwelling in believers is equivalent to Jesus dwelling in believers
- Believers are in Christ, and Christ is in the believers

We see in John 20:22 that the disciples were given the Holy Ghost (except for Thomas). In Acts 1:1-8, we see Jesus was seen of his followers for forty days after his passion, during which time he gave commandments to his disciples that they should tarry in Jerusalem until they were baptized with the Holy Ghost.

Comparing with Luke 24:49-53, we see Jesus told them to "tarry ye in the city of Jerusalem, until ye be endued with power from on high," and then he led them to Bethany and from there was carried up into heaven (v. 51).

Jesus promised to baptize his apostles "not many days hence" (Acts 1:5); and on the day of Pentecost ten days later we read the effect of this *baptism* (or *filling* – Acts 2:4). Acts 2:4 says the apostles "… were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

This miracle of tongues is shown here to be actual foreign languages, unknown to the apostles, but known to the hearers. Furthermore, we read in Acts 2:11 that the hearers said, "we do hear them speak in our tongues the wonderful works of God." Verse 8 shows them asking "And how hear we every man in our own tongue, wherein we were born?"

The miracle of tongues is that the Holy Ghost causes Spirit-filled *men* (1 Corinthians 14:34) to speak the "wonderful works of God." When they speak, people of other languages hear the words in their language.

The Corinthian church had some who used this gift and they spoke in an actual tongue, but a tongue *unknown* to the hearers. This *unknown tongue* (see 1 Corinthians 14:2, 4, 13, and 27) must be interpreted to be useful.

Nowhere in scripture do we see the gift of tongues being *"gobbledygook"* spoken by a person wherein the words have no meaning. They always were some language. We see the *misuse* of tongues by some in the Corinthian church, who spoke in tongues and no person could understand the words. Paul writes to them,

"If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret" (v. 27).

Speaking in tongues when no one understands what is being spoken is unfruitful (1 Corinthians 14:14). This is called *speaking mysteries* (v. 2). And the speaker in such a scenario only edifies himself – he is showing off his gift – but no one else is edified. Since all things are to be done unto edifying (v. 12 and 26), Paul says there must be one who understands that language, and who can interpret for the church (v. 27).

Because of God's use of dispensations, we find in scripture that, "whether there be tongues, they shall cease" (1 Corinthians 13:8). In Ephesians 4:11 we find God gave apostles to some people (the first churches), and he gave to some people prophets, and to some others (churches over the last 2,000 years) he gave evangelists, pastors, and teachers.

We find their purpose is the same in v. 12: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ…."

Prophets are given to edify the body of Christ. And a prophet's message is greater than a tongues' message. 1 Corinthians 14:5 says, "…for greater is he that prophesieth than he that speaketh with tongues."

But today, we no longer have among us *living* apostles and *living* prophets. Or, I should say, we have the apostles and prophets in *written form* – the New Testament. The gift of tongues ceased long ago when the prophets ceased (remember, the prophets are greater). They were replaced by and ceased with the completion of the New Testament canon. What God wanted revealed to us is now *written* and *preserved*. We have sufficient apostles, prophets and tongues from the first century – we have what we need in written form. Peter tells us in 2 Peter 1:19-20 that the scriptures are a "more sure word of prophecy."

Today we still have evangelists, pastors, and teachers. These preachers should use the New Testament (i.e., the *written* prophets and apostles) for their revelation. As Paul instructed Timothy in 2 Timothy 4:2, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." There is no season where *the word* is not applicable. It is sufficient for all *doctrine*.

Believers are still sealed with the Holy Spirit today. The work and gifts of the Holy Spirit are mainly provided to profit believers in truth, to profit the churches, and to witness for Jesus Christ. The Holy Spirit is sealed in the believer as an earnest of his inheritance – see Ephesians 1:13-14.

John 16:13 says, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."

The Holy Spirit does not speak of himself. Any preaching should be to magnify Jesus Christ – 2 Corinthians 4:5.

1 Corinthians 12:7-9 reads:

> 7 But the manifestation of the Spirit is given to every man to profit withal.
> 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;
> 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

> 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:
> 11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

It is a lengthy study, and one for another place, to go into all the reasons why healing, miracles, tongues, etc. are no longer active. See Lesson 39 for study information.

We should make note of how the Holy Ghost helps preachers with their messages. We can divide New Testament believers into two groups: the first are those who are to be taught; the second are those who are given the opportunity to preach to and teach the first group. We all should be learning, and we all should be teaching; but we are speaking more of the church context and world evangelism.

Part of the blessing of training men for the ministry is that they periodically must prepare and deliver messages. No pastor should hinder this development in the lives of his followers. As these men prepare, they learn to seek God's Spirit in their study of the word of God. The act of praying, seeking, asking, and studying for the right message and the right understanding separates them from most of the crowd. Most believers do not do this. Most of them get the word of God when they attend church, however often that is.

The Work of the Spirit During the Tribulation

The work of the Holy Spirit during the Tribulation is not as clearly defined in the New Testament as we should like. However, we do have many things that God tells us.

First, according to Ephesians 4:30, Paul writes, "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."

New Testament believers are sealed unto the day of redemption. We can conclude that after "the day of redemption" that believers are no longer sealed (but we are redeemed in a new body). We can conclude this redemption applies to the body: Romans 8:23: "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Believers are already redeemed as souls while living on this earth (Galatians 3:13; 1 Corinthians 6:20).

Jesus tells his followers in Luke 21:20-28 (especially verse 28):

> 20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.
> 21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.
> 22 For these be the days of vengeance, that all things which are written may be fulfilled.
> 23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.
> 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

> 25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;
> 26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.
> 27 And then shall they see the Son of man coming in a cloud with power and great glory.
> 28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

Comparing with Revelation 5:9: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation…" we find if believers are alive at the coming of the Lord they are redeemed, and if they die before that time they are redeemed.

Interestingly, we see the 144,000 Israeli virgins are redeemed from the earth and before the throne in Revelation 14:3-4:

> 3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.
> 4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

These 144,00 were sealed in their foreheads" according to Revelation 7:3-4: "And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Although these are said to be sealed *by an angel having the seal of the living God to seal the 144,000 in their foreheads* (Revelation 7:2-3), the Bible is not readily clear whether the Holy Spirit sealing is part of this. It is a different type of sealing than what we believers have today.

Then we have the two witnesses in Revelation 11:3: "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth." Because these two prophesy and do miracles, we can assume they are empowered by the Holy Spirit.

After they are killed, Revelation 11:11 says, "And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." The Spirit does indeed raise them from the dead.

Lastly, Revelation 5:6 says, "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." We mention this verse, not because this shows the Holy Spirit working in the Tribulation, but because it shows there are seven Spirits of God sent forth into all the earth. A study of this verse would be extensive, and is not within the scope of this class.

Tribulation and The Tribulation

Tribulation in the New Testament is of two types: the first is a *general tribulation* that believers endure during their life – 1 Thessalonians 3:4: "For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know." Also, 2 Thessalonians 1:4: "So that we

ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure…."

The second tribulation refers to a time in the future spoken of by Jesus Christ in Matthew 24 and Mark 13. We can call this the *prophetic tribulation.* Jesus refers to this tribulation as "great tribulation," "the tribulation," and that tribulation. Meditate on the passages below from Matthew and Mark:

> Matthew 24:21 – For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.
> 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.
> 23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.
> 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.
> 25 Behold, I have told you before.
> 26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.
> 27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.
> 28 For wheresoever the carcase is, there will the eagles be gathered together.
> 29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:
> 30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.
> 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.
>
> Mark 13:14 – But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:
> 15 And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house:
> 16 And let him that is in the field not turn back again for to take up his garment.
> 17 But woe to them that are with child, and to them that give suck in those days!
> 18 And pray ye that your flight be not in the winter.
> 19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.
> 20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.
> 21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:
> 22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.
> 23 But take ye heed: behold, I have foretold you all things.
> 24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,
> 25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

> 26 And then shall they see the Son of man coming in the clouds with great power and glory.
> 27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Jesus mentions the word *great tribulation* again in Revelation 2:22: "Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds."

One of the elders said in Revelation 7:14: "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

It is difficult to say whether these two reference is Revelation refer to general or prophetic tribulation. We contend it is the first type – that unrepentant adulterers in the churches will have great tribulation, and the special place around the throne is reserved for persecuted saints throughout the last two thousand years. But we will discuss this later in the lessons.

The passages in Matthew and Mark show the use of the *second type* of the word *tribulation* in the New Testament. (In the Old Testament, the four passages that use the word *tribulation* refer to the generic trouble we endure in life.)

We often hear the word *tribulation* used in the prophetic sense. We tend to imagine all sorts of things related to it. People for two thousand years have made "signs" of all kinds of different things.

Scripturally speaking, the prophetic tribulation period is revealed to us in four verses in the end of Daniel 9:24-27:

> 24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.
> 25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.
> 26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.
> 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Although a short passage, the prophecy is very enlightening.

With the understanding that a week is a week of years – that is, seven years – we can calculate the time "unto the Messiah the Prince." This timing is for Jesus' crucifixion, not his Second Coming. No man knows the timing for the Lord's return (Matthew 24:35-36).

The first calculation is this: "…from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks…." Seven weeks and three score and two weeks adds up to 7 + 60+ 2 = 69 weeks. From Nehemiah 2:1 to Jesus the Messiah and his crucifixion shortly after is 69 weeks of years.

[Also note the numbers are written 7 + 62. There is a reason for this, as the 7 weeks (49 years) in the beginning is the time that, "the street shall be built again, and the wall, even in troublous times." Nehemiah took 52 days to build the wall, which is very close to 7 weeks of days – see Nehemiah 6:15: "So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days." Whether this included the three days in the beginning (Nehemiah 2:11: "So I came to Jerusalem, and was there three days.") is not clear, but if so, 52 – 3 = 49, or 7 X 7. (Interestingly also, is that Herod's temple took 46 years to build according to John 2:20 and *Britannica.)]*

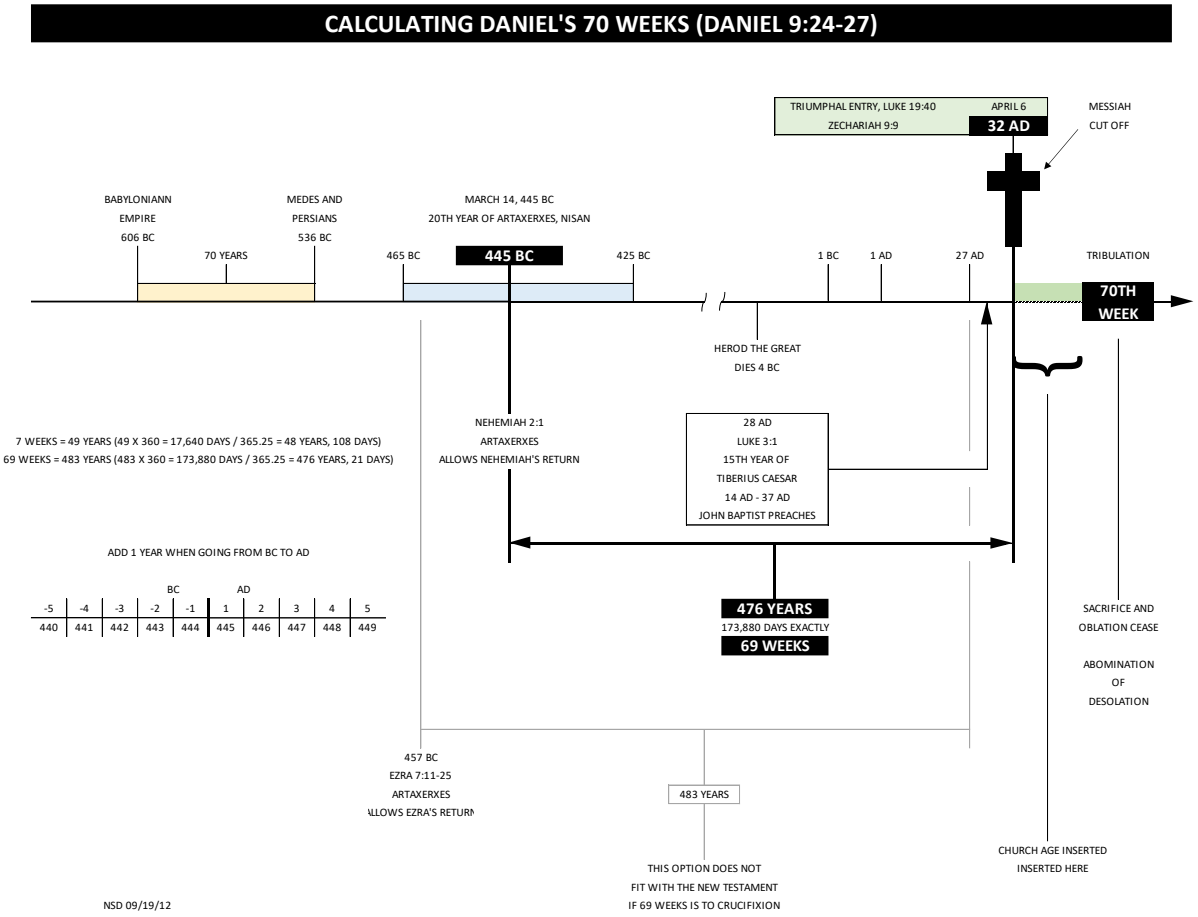
Since a week of years is seven years, 69 multiplied by 7 is 483 years (69 x 7 = 483). Since these are Jewish years consisting of 360 days, and our calendar is a solar calendar of 365.25; we can multiply 483 times 360 and then divide by 365.25. This will translate the years to our calendar. 480 times 360 is 173,880 days, and then divided by 365.25 equals 476 years, 21 days.

The beginning of the calculation is from "the going forth of the commandment to restore and to build Jerusalem." Nehemiah 2:1 carefully sets this date in the month Nisan in the twentieth year of Artaxerxes the king. Nisan translates to our March 14, and the year at 445 BC. Adding 173,880 days to this date puts the Messiah the Prince being cut off around April 6, 32 A.D. Verse 26 says that after threescore and two weeks shall Messiah be cut off.

[Note: For a full explanation how we used the Bible to ascertain the starting point date, please refer to *Calculating the Start of Daniel's 70 Weeks* in *Appendix 1*. The study was too lengthy to include here.]

The Gregorian calendar has difficulties, but using an online day calculator, we can estimate April 6, 32 A.D. to be a Sunday. Jesus was crucified on a Wednesday, but the timing is close enough to show the prophecy in Daniel is very accurate. Only God knows how accurately the days of the week can be calculated over the last 2,000 years. Also note Daniel 9:26 says, "And after threescore and two weeks shall Messiah be cut off…." This word "after" gives us some leeway on the dates.

Below is a diagram showing how the weeks apply:



Daniel 9:27 says that *the prince that shall come* "shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate…."

This is the scriptural foundation for the seven-year period we refer to as the prophetic tribulation. Daniel shows that "in the midst of the week"

Yet a Little While

Our Savior uses this phrase in John 16:16-17 speaking of his death and resurrection:

> 16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

> 17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

See also John 14:18-20.

In John 14:28-30 Jesus mention that the "the prince of the world cometh":

> 28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.
> 29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.
> 30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

We compare this to Daniel 9:26: "26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined."

These passages show that it was *possible* that the seventieth week of Daniel could have started shortly after the ascension of Christ. But, because of the national rejection of the Messiah by its religious leaders, Jesus inserted a time between the 69th and 70th week for the Gentiles so that they could be saved. Romans chapter 11 speaks of this grafting in of the Gentiles wild olive tree into Israel's olive tree.

Paul wrote in Hebrews 10:37: "For yet a little while, and he that shall come will come, and will not tarry."

The temple was still standing during the earthly ministry of Jesus. It was destroyed under Titus in 70 A.D. Once the temple was no longer standing, the second coming of the Lord required the temple to be rebuilt, for which building we still wait. There is no temple now – it is yet to be built.

At Jesus' triumphal entry in Luke 19:42-44, Jesus said this to the religious leaders:

> 42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.
> 43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,
> 44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

Luke 21:5-38 shows the connection of the temple's destruction to the coming of the Lord:

> 5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,
> 6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.
> 7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.
9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.
10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:
11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.
12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.
13 And it shall turn to you for a testimony.
14 Settle it therefore in your hearts, not to meditate before what ye shall answer:
15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.
16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.
17 And ye shall be hated of all men for my name's sake.
18 But there shall not an hair of your head perish.
19 In your patience possess ye your souls.
20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.
21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.
22 For these be the days of vengeance, that all things which are written may be fulfilled.
23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.
24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.
25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;
26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.
27 And then shall they see the Son of man coming in a cloud with power and great glory.
28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.
29 And he spake to them a parable; Behold the fig tree, and all the trees;
30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.
31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.
32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.
33 Heaven and earth shall pass away: but my words shall not pass away.
34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.
35 For as a snare shall it come on all them that dwell on the face of the whole earth.
36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

> 37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.
> 38 And all the people came early in the morning to him in the temple, for to hear him.

The Anticipation of the Apostles

The apostles anticipated the Lord to return in their lifetime. Notice Acts 1:6-11:

> 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?
> 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.
> 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.
> 9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.
> 10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;
> 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

The Apostle Peter's preaching in Acts 2:14-21 confirms their understanding that the 70th week was close:

> 14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:
> 15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.
> 16 But this is that which was spoken by the prophet Joel;
> 17 And it shall come to pass in the last days, saith God,I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:
> 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:
> 19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:
> 20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:
> 21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

Peter mentions the promise of David as though the Lord's coming was imminent in Acts 2:29-32:

> 29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.
> 30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

> 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.
> 32 This Jesus hath God raised up, whereof we all are witnesses.

When Peter preached in Solomon's Porch in Acts 3 after the healing of the lame man, he said the following in verses 12-26:

> 12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?
> 13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.
> 14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;
> 15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.
> 16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.
> 17 And now, brethren, I wot that through ignorance ye did it, as did also your rulers.
> 18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.
> 19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;
> 20 And he shall send Jesus Christ, which before was preached unto you:
> 21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.
> 22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.
> 23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.
> 24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.
> 25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.
> 26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

This potential of the closeness of Daniel's seventieth week helps to explain a lot of the teaching of the Lord – for he operated as though the timing of his coming was imminent after the resurrection. It is because of the national religious rejection of Christ that the Lord postponed this coming. As Romans 11:11 says: "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy."

These Jewish "builders" rejected Christ the cornerstone. Jesus said in Matthew 21:42-45 the following:

> 42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?
> 43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.
> 44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.
> 45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

Jesus was quoting Psalm 118:22-23. Verse 45 says the chief priests and Pharisees they understood to whom Jesus was referring. They were the "builders" who rejected Christ. The kingdom of God (a spiritual kingdom of born-again believers) was taken from Israel's religios leadership and given to another nation – i.e., the Gentiles.

Paul mentioned that Jesus is that a stumbling stone in Romans 9:30-33 (quoting Isaiah 28:16):

> 30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.
> 31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.
> 32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;
> 33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

Reading Acts chapters 4 – 7 we see the religious leaders of Israel persecuting the apostles, even unto the stoning of the deacon Stephen. In chapter 8 the focus goes to Saul's persecution, and then his conversion in chapter 9. In Acts 10 we see God using Peter to open the door to the Gentiles. The following portions of Acts for the most part speak to Paul and the ministry to the Gentiles. We then have 13 epistles to Gentile churches or their pastors.

The parenthetical period inserted between Daniel's 69th and 70th week was a "mystery" until it happened. However, Israel still retains the promise that "all Israel shall be saved." Once this "fulness of the Gentiles" comes in, the last week of Daniel's prophecy starts. During this tribulation period we see God seals 144,000 Jews, twelve thousand from each of twelve tribes, therefore fulfilling his promise (see Revelation chapter 7). Read what Paul wrote in Romans 11:25-27:

> 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.
> 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:
> 27 For this is my covenant unto them, when I shall take away their sins.

Currently, we still await the *wonderfully* imminent return of our Lord.

The Door Opened to Gentiles and Paul Called

Jesus inserted this parenthetical period that we are now enjoying because the religious leaders of Israel rejected their Messiah. Jesus opened the door to the Gentiles through the effort of Peter in Acts 10, and then Jesus called the Apostle Paul into service. Paul informs us in Romans 11:11 that the salvation of the Gentiles came because of Israel's stumbling. Jesus uses the Gentiles to provoke Israel to jealousy. Note Romans 11:11:

> 11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

After the stoning of Stephen in Acts 7 we see Jesus "standing" on the right hand of God.

Acts 7:55-56:

> 55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,
> 56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Paul was one of the religious leaders present. Paul admits his presence later in the book of Acts:

> Acts 22:20 – And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

From this Stephen's stoning forward we see the Saul (who is Paul) continuing to persecute the church, and the gospel being spread to Samaria (Acts 8:1). The gospel is taken as Jesus commanded to *Jerusalem, Judea, Samaria, and to the uttermost* (Acts 1:8). (Even in his lost state, Paul was responsible for world evangelism!)

Only God knows why the scriptures show Jesus standing up at Stephen's death. We know Jesus' place is to be seated at God's right hand according to Acts 2:32-36:

> 32 This Jesus hath God raised up, whereof we all are witnesses.
> 33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.
> 34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,
> 35 Until I make thy foes thy footstool.
> 36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Many Passages show Jesus set or sitting at the right hand of God:

> Romans 8:34 – Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

> Ephesians 1:20 – Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

> Colossians 3:1 – If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.
>
> Hebrews 1:3 – Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;
> 13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?
>
> Hebrews 8:1 – Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;
>
> Hebrews 10:12 – But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;
>
> Hebrews 12:2 – Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.
>
> 1 Peter 3:22 – Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

As to the significance of Jesus standing at Stephen's death, we can only speculate. Some say he was standing to receive his child who was martyred in his name. Others say Jesus was ready to return had Stephen's preaching been received. There are many ideas as to why Jesus was standing, but we find no scripture to dogmatically say *why* Jesus is shown standing.

But there are comparative passages that fit with the eschatological interpretation, which we offer as passages for thoughtful meditation, not as a firm answer. We see that "the heavens opened," in Acts 7:56, which alludes to Revelation 19:11: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war."

And we read Amos 9:1-4 which also alludes to the Lord's return:

> 1 I saw the LORD standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.
> 2 Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:
> 3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:
> 4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

And we read Zechariah 14:1-4, which speaks similarly:

> 1 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.
> 2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.
> 3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.
> 4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

But here are some comparative passages to show other reasons why the Lord may have stood:

> Job 19:25 – For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

> Psalm 10:1 – Why standest thou afar off, O LORD? why hidest thou thyself in times of trouble?

> Psalm 94:16 – Who will rise up for me against the evildoers? or who will stand up for me against the workers of iniquity?
> 17 Unless the LORD had been my help, my soul had almost dwelt in silence.
> 18 When I said, My foot slippeth; thy mercy, O LORD, held me up.
> 19 In the multitude of my thoughts within me thy comforts delight my soul.

> Isaiah 3:13 – The LORD standeth up to plead, and standeth to judge the people.
> 14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses.

Shortly after Stephen's stoning we see Samaritans receiving the word of God (Acts 8:14). In Acts 8:37 we see the Ethiopian believing on the Lord. He was likely a proselyte to Judaism (Acts 8:27).

In Acts 9 we have Paul's conversion. And in Acts 10 we have Peter preaching to Cornelius and his Italian band. In Acts 10:15 we see God showing Peter in a vision that the Gentiles can now be saved:

> 15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

Peter rehearses to the Jerusalem brethren the vision given him by God and how the Italians received the word of God and received the Holy Ghost. The church in Jerusalem acknowledges the truth. Acts 11:17-21 is noteworthy:

> 17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?
> 18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

> 19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.
> 20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.
> 21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

In Acts 13 Barnabas and Paul are commissioned by the Antioch church and Paul's missionary journeys are recorded thereafter.

In Acts 16:1 Paul meets Timothy who had a Greek father and a Jewish mother. In Acts we find "whosoever" can be saved – whether Jew, Greek, partly both, Samaritan, Ethiopian, Italian, or barbarian (Acts 28; Colossians 3:11).

Paul explains to the Ephesian church how the Gentiles' salvation was a mystery until it was revealed. Read Ephesians 3:1-12:

> 1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,
> 2 If ye have heard of the dispensation of the grace of God which is given me to youward:
> 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,
> 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)
> 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;
> 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:
> 7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.
> 8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;
> 9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:
> 10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,
> 11 According to the eternal purpose which he purposed in Christ Jesus our Lord:
> 12 In whom we have boldness and access with confidence by the faith of him.

Because of this Gentile dispensation the seventieth week of Daniel was postponed.

The Prince that Shall Come

Daniel spoke of "the prince that shall come" in Daniel 9:26. Who is this prince? Jesus is referred to as *Messiah the Prince* (v. 25), but this is the prince *of the world.*

Notice John 12:27-33:

> 27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.
> 28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.
> 29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.
> 30 Jesus answered and said, This voice came not because of me, but for your sakes.
> 31 Now is the judgment of this world: now shall the prince of this world be cast out.
> 32 And I, if I be lifted up from the earth, will draw all men unto me.
> 33 This he said, signifying what death he should die.

As a result of our Lord's passion, the prince of this world is cast out. During the tribulation, he is cast down from heaven to the earth (Revelation 12:7-12). He then indwells the beast.

This prince is the devil, also called Beelzebub:

> Matthew 12:24 – But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

The Holy Ghost has judged the prince of the world:

> John 16:7 – Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.
> 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:
> 9 Of sin, because they believe not on me;
> 10 Of righteousness, because I go to my Father, and ye see me no more;
> 11 Of judgment, because the prince of this world is judged.

He is called the prince and the power of the air by Paul in Ephesians 2:2: "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience…."

Paul also refers to him as the *god of this world* in 2 Corinthians 4:3-4:

> 3 But if our gospel be hid, it is hid to them that are lost:
> 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

The Abomination of Desolation

This prince of the world indwells the beast and is referred to as the *abomination of desolation.* Jesus refers to this man in two gospels:

> Matthew 24:15 – When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)
>
> Mark 13:14 – But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:

Jesus is referring to the passage in Daniel 9:

> 24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.
> 25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.
> 26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.
> 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

The Son of Perdition

Jesus mentions this person first in the Bible in John 17:12: "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled."

Jesus is referring to Judas Iscariot. Jesus says further of this man in Matthew 26:24: "The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born."

Paul again uses this description for the man of sin, the Wicked, and "whose coming is after the working of Satan with all power and signs and lying wonders," in 2 Thessalonians 2:3: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition…."

Revelation 17 reveals us that the beast ascends out of the bottomless pit, and then goes into perdition:

> Revelation 17:8 – The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

> 11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

This rise of the beast is also mentioned in other places:

> Revelation 11:7 – And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

> Revelation 13:1 – And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

Revelation 13:18 says the "number of the beast: is "the number of a man." We understand then from Revelation chapters 12 and 13, that Satan is cast *down* and beast comes *up* – and they

According to Revelation 17:11: "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition" appears to be saying the beast lived and then died ("was, and is not") and then comes to be again.

John 13:27 tells us that the devil entered Judas: "And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly."

In Acts 1 we see where the apostles commented that Judas Iscariot went "to his own place" (v. 25).

> Acts 1:15 – And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)
> 16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.
> 17 For he was numbered with us, and had obtained part of this ministry.
> 18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.
> 19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.
> 20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.
> 21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,
> 22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.
> 23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.
> 24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,
> 25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.
> 26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

There are some who speculate that Judas Iscariot comes back as the beast. For this we find no clear scriptural support. We have given the passages above that can be used for further study.

Seven World Governments and their Leaders

The Bible shows us that throughout time there have been world leaders. These world leaders have been against Christ (anti-Christ) and typically against God's people. This idea of world government has continued from the beginning and is nothing new. We shall see during the tribulation a world government led by a man who is indwelt by Satan himself. We know the past and present governments are under the control of Satan – see Ephesians 6:11-12; 2 Corinthians 4:4; Luke 4:6. And we know – thank God – that Jesus will reign for a thousand years in the final kingdom!

Keep in mind that God refers to this ungodly, Satan-led, spiritual system as "Mystery, Babylon the Great" (Revelation 17:5).

Revelation 17:11 says: "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." The Bible shows who these seven leaders are:

1. *Nimrod*. He was the first notable leader (Genesis 10:8-10). Note in verse 10: "And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." This "land of Shinar" connects us to Nebuchadnezzar – see Daniel 1:1-2.

In Micah 5:6, the entrance to Assyria is still referred to as "the land of Nimrod."

Nimrod was a "mighty hunter before the LORD" (Genesis 10:9). Notice the condition of the world at this time as described in Genesis 11:1-6:

> 1 And the whole earth was of one language, and of one speech.
> 2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.
> 3 And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for morter.
> 4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.
> 5 And the LORD came down to see the city and the tower, which the children of men builded.
> 6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

God says the potential of this united government would be unrestrained. God confounds the language to disunite the people.

Although not shown in the Bible, Jewish tradition as recorded in the Book of Enoch says the people attempted to build the tower of Babel to reach heaven, and they planned an armed assault in heaven to take it over. However foolish this seems, there were many who believed it.

2. *Pharaoh*. The king of Egypt in the days of Joseph through Moses was a world leader. In Exodus 1:8-22 we see where the male children were to be destroyed because they feared what the growing population of Israel would do. Pharaoh also made the Israelites' "lives bitter with hard bondage, in morter, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour." See also Ezekiel 29:3.

We know of Israel's deliverance under Moses, the ten plagues, the Passover, and the wandering in the wilderness.

We also see that all the host of Pharaoh was destroyed in the Red Sea in Exodus 14:23-31.

3. *Nebuchadnezzar*. Daniel's vision of the image showed Babylon's leader to be the head of gold (Daniel 2:28). Being the head meant this kingdom was the greatest world empire of all time. A head is where the thinking operates, it is the uppermost part of the body, and being made of gold, it is the most precious. See also Jeremiah 51:34.

When studying the greatest from of a world power, we should study Babylon under Nebuchadnezzar. Just a general reading of the Daniel's book shows how this kingdom operated:

- The vessels from God's house in Jerusalem were brought to the house of the false god of Babylon (Daniel 1:2).
- The Babylonians too the "best and the brightest" – the king's seed – and taught them the learning and language of the Chaldeans (Daniel 1:3-5)
- The Babylonians made them to drink wine and eat the food of the king. They were controlling them through a new appetite – Daniel 1:5.
- The boys were likely castrated – see Daniel 1:7
- The Babylonians changed their names and likely these names were after their false gods – Daniel 1:7
- The king made an image and made all to worship this image or be killed – Daniel 3:4-6
- The king used music to provoke false worship – Daniel 3:5
- The king was proud and rebellious against the true God – compare Daniel 4:19-28, 37 and Psalm 2. Also note Daniel 4:32 says Nebuchadnezzar was judged for seven times.

4. *Empire of the Medes and Persians.* Following the interpretation of the image of Daniel 2:36-44, this kingdom followed Babylon. It is represented by silver. The Medo-Persian empire was in power 550 B.C. to around 330 B.C. It is also referred to as the *Achaemenid Empire*, which literally means "The Empire" in Old Persian. During the time of this kingdom Israel returned to their homeland under Ezra and Nehemiah, after the seventy years of captivity initiated by the Babylonian invasion.

5. *Alexander the Great.* Starting in 333 B.C., the Greek empire took over the world. This kingdom is represented by brass. Alexander (356 B.C. – 3232 B.C) is also shown as the goat in Daniel 8:5-21.

6. *Rome and Caesar*. The *Diadochi* that ruled after Alexander and the divided kings and kingdom had many wars. The Ptolemaic Kingdom and the Selucid Empire got most of the territory. After 100 B.C. we see the rise of Julius Caesar (100 B.C. – 44 B.C) and Rome became the dominant world power. These are the upper legs of iron from Daniel's interpretation of Nebuchadnezzar's image. We see the connection of Rome with Satan in Revelation 17:4-7.

7. *Future World Leader.* This man is prophesied of in the Bible. He is the "price that shall come" in Daniel 9:26. He is referred to as the beast in Revelation 11:7: "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them."

This man is also referred to the as the "abomination of desolation" in Matthew 14:15; Daniel 9:27; "the son of perdition" and "that Wicked" in 2 Thessalonians 2:3, 8; and some call him the "Anti-Christ," although the Bible refers to him as that antichrist" 1 John.2:18 says: "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time."

During the tribulation Satan shall enter this man. When this happens, the eighth leader is manifested.

8. *The Beast.* Called "the Wicked" in 2 Thessalonians 2:8. Paul says, "Even him, whose coming is after the working of Satan with all power and signs and lying wonders…" (verse 9).

Revelation 13:1-9 – describes this beast as follows:

> 1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.
> 2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.
> 3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.
> 4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?
> 5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.
> 6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.
> 7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.
> 8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.
> 9 If any man have an ear, let him hear.

This beast is part of the *unholy trinity*, as described in Revelation 16:3: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."

Revelation continues to describe this beast in Revelation 17:7-17:

> 7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.
> 8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.
> 9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.
> 10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.
> 11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.
> 12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.
> 13 These have one mind, and shall give their power and strength unto the beast.
> 14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.
> 15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.
> 16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.
> 17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

The Mystery of Iniquity

The New Testament tells us these thing in respect to the spirit behind these "leaders":

> 2 Thessalonians 2:7 – For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

> 1 John 2:18 – Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.
> 22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

> 1 John 4:3 – And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

> 2 John 1:7 – For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

These verses support the teaching that Satan always has someone "in the pike" that he could readily install as a world leader. He is hindered to a point until God allows him to take control in bodily form. He now operates as a spirit and not visible to the world, behind the leaders, and, according to Ephesians 6:12: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

But God is still greater, and with Jesus we have the victory:

> Romans 8:37 – Nay, in all these things we are more than conquerors through him that loved us.
> 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
> 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.
>
> Ephesians 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,
> 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.
> 15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,
> 16 Cease not to give thanks for you, making mention of you in my prayers;
> 17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:
> 18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,
> 19 And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power,
> 20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,
> 21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:
> 22 And hath put all things under his feet, and gave him to be the head over all things to the church,
> 23 Which is his body, the fulness of him that filleth all in all.
>
> Colossians 1:14 In whom we have redemption through his blood, even the forgiveness of sins:
> 15 Who is the image of the invisible God, the firstborn of every creature:
> 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:
> 17 And he is before all things, and by him all things consist.
>
> Colossians 2:6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:
> 7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

> 8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.
> 9 For in him dwelleth all the fulness of the Godhead bodily.
> 10 And ye are complete in him, which is the head of all principality and power:
> 15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

The Church Dispensation – Summary

The gap between Daniels 69 and 70 weeks was somewhat a mystery until after the Resurrection. Jesus gave opportunity to the chosen Jews as a religious leadership to receive him. They were the ones invited to the wedding. When they rejected their Messiah as a religious nation, God opened the door to the Gentiles. We are near the end of this time of Gentile opportunity. When we read passages such as Matthew 21:43; John 14, etc.; they show the possibility that shortly after the resurrection Israel may have started the 70th week.

The calling of the apostle Paul — as one born out of due time — shows the entrance of a parenthetical dispensation called by many as the church age or time of the Gentiles. Paul was the apostle to the Gentiles.

As to who would have risen as the beast we can only speculate regarding Judas Iscariot or Caesar or some other person, but Jesus mentions the prince coming in John 14. Paul defined him as god of this world in Ephesians 2:1-3.

The contingency of the insertion of the church age shows us the reason for the wording of many parables and other teaching of our Lord in respect to people being prepared for his return.

Fortunately for us Gentiles, we were given 2,000 years of opportunity to win souls and get both Jews and Gentiles saved. God put no difference between the two, and both are saved in the same manner — Acts 15.

When God determines the right time, the church age will end, and the program picks up at Daniel's 70th week.

As only the Father knows the time of the end, at every time during the church age the potential for God to have the Lord return was a reality. Consequently believers have believed and lived as if the Lord's return was imminent. We do so today. The devil also, because he does not know the day, has had men prepared to rise as the beast. This is why in every generation for the past two thousand years people have identified candidates for this position.

Tribulation Survivors

The New Testament teaches that some will survive the judgments during the tribulation period. All who received the mark will be lost (Revelation 149-11). There are saints in the tribulation as shown by Revelation 14:12-13 and Revelation 13:7-10:

> 7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.
> 8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

> 9 If any man have an ear, let him hear.
> 10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

There are those who do not receive the mark as shown in Revelation 20:4-6, and these live and reign with Christ for a thousand years:

> 4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.
> 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.
> 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Then there are survivors who somehow escaped death, some not receiving the mark. These suvivors are judged by Jesus Christ according to Matthew 25:31-46:

> 31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:
> 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:
> 33 And he shall set the sheep on his right hand, but the goats on the left.
> 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
> 35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:
> 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.
> 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?
> 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?
> 39 Or when saw we thee sick, or in prison, and came unto thee?
> 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.
> 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:
> 42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:
> 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.
> 44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?
> 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.
> 46 And these shall go away into everlasting punishment: but the righteous into life eternal.

Survivors of the tribulation have to be those people who previously never heard and rejected the gospel. Anyone alive before the tribulation who has heard and not believed, will be given strong delusion once the Wicked is revealed so as to be deceived. They will believe a lie according to 2 Thessalonians 2:8-12:

> 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:
> 9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,
> 10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.
> 11 And for this cause God shall send them strong delusion, that they should believe a lie:
> 12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Those who dealt kindly with Christ's brethren (Matthew 25:40) enter the kingdom. These can reproduce and have families. These are the nations over which Christ rules according to Psalm 2:6-12

> 6 Yet have I set my king upon my holy hill of Zion.
> 7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.
> 8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.
> 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.
> 10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.
> 11 Serve the LORD with fear, and rejoice with trembling.
> 12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

We who are saved now and overcome, we will rule with Christ over these nations, probably over cities, according to Revelation 2:26-27 and Luke 19:16-19:

> 26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:
> 27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

> 16 Then came the first, saying, Lord, thy pound hath gained ten pounds.
> 17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.
> 18 And the second came, saying, Lord, thy pound hath gained five pounds.
> 19 And he said likewise to him, Be thou also over five cities.

The Importance of the Judgment Seat of Christ

We who are saved now will stand before Christ and give an account to him. Based on this judgment we receive crowns and authority in the millennium and the various cities mentioned above.

We are judged at the Lord's appearing according to 2 Timothy 4:1-2:

> 1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;
> 2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

We shall give an account for the things done in the body according to 2 Corinthians 5:10:

> 10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

The reward at the judgment is meted out as gold, silver, and precious stones; according to 1 Corinthians 3:11-15:

> 11 For other foundation can no man lay than that is laid, which is Jesus Christ.
> 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;
> 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.
> 14 If any man's work abide which he hath built thereupon, he shall receive a reward.
> 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

This gold, silver, and precious stones will be used to make our crowns.

[Editor's note: although this is speculation, this preacher believes the gold is rewarded for godliness, silver is for preaching the gospel and soul-winning, and precious stones is for disciples we trained.]

The Wedding and Returning from the Wedding

When studying the teachings of our Lord in respect to the Marriage Supper of the Lamb, the student must be careful to distinguish between people going into the wedding and people going into the supper after the Lord returns from the wedding.

Basically, the New Testament believers are resurrected, and with those who are alive and are caught up, make up the bride who is married to the Lord in heaven – see Revelation 19:7. New Testament believers are *individually* saved, but *corporally* make up the bride of Christ. See 2 Corinthians 11:2.

The Lord returns to earth with his bride and sets up his Millennial Kingdom. The survivors of the tribulation are then judged by Jesus on his throne of his glory. See Matthew 25:31-46 and Revelation 19:8, 14. Those nations who are blessed enter the kingdom and partake of the wedding supper on earth, along with the Old

Testament saints and John Baptist (John 3:29). Unregenerated survivors of the tribulation, however blessed, are not sinless and are still in their earthy bodies. They can reproduce during the millennial kingdom, and the Lord's government increases (see Isaiah 9:7). But the reason the supper is not in heaven is because of these guests. God does not allow sin in heaven nor in the New Jerusalem (Habakkuk 1:13; 1 Corinthians 15:42-56; Revelation 21:27).

Because of this distinction between the *Marriage* and the *Marriage Supper*, we can better understand Luke 14:15-24; 12:35-40; Matthew 25:1-10; Revelation 19:7, 9; Matthew 8:10-12; Luke 13:24-30; Luke 22:24-30; etc.

The Teaching on the Ten Virgins

Matthew 25:1-10 is a teaching that speaks to the ones who enter into the wedding. We know the bride is made up of believers, but currently they are in churches that are either good or not good. A good church is a gospel-preaching and bible-teaching church. A good church emphasizes soul-winning, evangelism, and sanctification and correct doctrine.

The ten virgins represent churches in general (2 Corinthians 11:2) but apply to individuals in particular. There is no "church-salvation." No one is saved because they are a member of a church. One must be born again. Every person will give an account of himself first and foremost. No one can be saved for another, no one can force a person to be saved.

Of these ten virgins (churches) five were wise and five were foolish. They had a responsibility to have their lamps shining. They had the responsibility to have a testimony (Matthew 5:16; Luke 12:25; Philippians 2:15). And although they all are faulty (all slept – v. 5), when the understood the bridegroom was coming, five of them trimmed their lamps. They had oil for their testimony, which pictures the power of the Holy Ghost and gospel preaching. The wise enter the marriage and the foolish do not. Those churches were full of lost people.

At this point we understand we are not *individually saved* because we witness or because we have a good testimony. We are saved by grace through faith (Ephesians 2:8-10). We must be born-again. And even carnal or backslidden believers are saved and cannot lose their salvation. But *every* true believer has the Holy Ghost (Ephesians 1:13; 4:30; 1 Corinthians 12:3). Every true believer has "oil" for their lamps. The Holy Ghost is an anointing similar to how olive oil is an anointing (Luke 4:18; Acts 10:38; 1 Corinthians 1:21-22; 1 John 2:27). Every believer is sealed with the Holy Ghost.

The teaching shows in a *contextual* application that we need to have a testimony, and at the same time it shows in a *spiritual* application that any person who enters into the wedding must be born-again. A lost person who is a member of a good church does not enter the wedding because he is in a good church. A saved person, even if in a *not-so-good* church will still go in because they are sealed with the Holy Ghost.

In the end, the Lord is showing us that we need to be saved and be prepared for his coming. We want to be busy preaching the gospel and serving him, so he finds us doing what we ought to be doing. And when we go into the wedding, the door is shut to those who knew the Lord's will but did not do it.

Those Without Oil Told to Go to Them That Sell and Buy for Themselves

The wise virgins understood their oil was insufficient for the others to use. Believers cannot be saved for other people. They should witness, but they cannot do the work of believing for them. However, believers can and should direct unbelievers to the One who *gives* the oil. We know a person cannot buy the Holy Ghost, for such attempt was condemned by the apostles in Acts 8:18-24:

> 18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,
> 19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.
> 20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.
> 21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.
> 22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.
> 23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.
> 24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

The truth of the matter is that no one can buy this Oil of the Holy Ghost because the cost is too high. Salvation was purchased by the blood of God's own Son. We are bought with this price. We are not redeemed with corruptible things, but with the precious blood of the Lamb (1 Peter 1:18-23).

But anyone can get the oil freely, but they must go to God and "buy without money." Isaiah 55:1 reads:

> Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

As preachers of the gospel we offer this salvation freely to all. We do not charge for it. It is the responsibility of each person to believe and receive the gospel, as they will give an account.

Trimming Our Lamps

You will notice in the Lord's teaching that the ones who wanted oil went to the ones who had the oil and asked them for it. They directed the ones in need to them who have the oil (the Father, the Son, and the Holy Ghost). People who see the bright lamps will know whom to ask where the oil can be found.

Trimming a lamp refers to cutting off the burned or crusty portions of the wick so the oil can freely flow to these areas. Trimming a lamp allow it to shine much more brightly. Practically applied, believer must cut off things in their life that hinder the Holy Spirit from taking control. We purge ourselves from things that make us a bad testimony for the Lord. We pursue thing that allow our wick to shine brighter – not because we are anything, but because the oil reaches every part and people see the bright light shining. Without the oil of the Spirit, we have no light.

This reminds us of the song *Oil in My Lamp* by songwriters: A. Sevison and C. Barny Robertson that we teach the children in junior church:

Give me oil in my lamp, keep me burning
Give me oil in my lamp, I pray
Give me oil in my lamp, keep me burning
Keep me burning ‘til the break of day

Sing hosanna, sing hosanna
Sing hosanna to the King of kings
Sing hosanna, sing hosanna
Sing hosanna, to the King

Make me a fisher of men, keep me seeking
Make me a fisher of men, I pray
Make me a fisher of men, keep me seeking
Seeking souls ‘til Jesus comes again

Sing hosanna, sing hosanna
Sing hosanna to the King of kings
Sing hosanna, sing hosanna
Sing hosanna, to the King

Give me joy in my heart, keep me praising
Give me joy in my heart, I pray
Give me joy in my heart, keep me praising
Keep me praising ‘til the break of day

Sing hosanna, sing hosanna
Sing hosanna to the King of kings
Sing hosanna, sing hosanna
Sing hosanna, to the King

Give me love in my heart, keep me serving
Give me love in my heart, I pray
Give me love in my heart, keep me serving
Keep me serving ‘til the break of day

Sing hosanna, sing hosanna
Sing hosanna to the King of kings
Sing hosanna, sing hosanna
Sing hosanna, to the King

Sing hosanna, sing hosanna
Sing hosanna to the King of kings
Sing hosanna, sing hosanna
Sing hosanna, to the King

We should never be too old to sing this song.

Who Goes into the Wedding?

We can simply say that the wedding is for New Testament saints, and they make up the bride of Christ. Their garments are washed in the blood (Revelation 19:7-8; 7:9-14; 1:5). However, Jesus provides a familiar parable in Luke 14:15- 24:

> 15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.
> 16 Then said he unto him, A certain man made a great supper, and bade many:
> 17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.
> 18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.
> 19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.
> 20 And another said, I have married a wife, and therefore I cannot come.
> 21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.
> 22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.
> 23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.
> 24 For I say unto you, That none of those men which were bidden shall taste of my supper.

The ones who go in are the poor, the maimed, the halt, and the blind:

- Spiritually speaking, the ones who get saved are those who realize they need a Savior – they know they are sick and that they need the Physician – see Matthew 9:12 and Luke 5:31.

- The poor are blessed by God and have the kingdom of Heaven (Matthew 5:3). They have the gospel preached unto them (Luke 4:18). These poor are rich through Christ (2 Corinthians 8:9).

- The maimed need to be healed. They require the services of the Great Physician. They are made whole by Jesus (Matthew 15:30-31).

- The halt represents people who need a new walk. They are lame from sin. They are healed by Jesus (Matthew 21:14; Luke 7:22).

- The blind represents those who need the light of the gospel. They receive sight from Jesus Christ (Matthew 11:5). They have their sins forgiven (John 9:39-41).

But those who were bidden *(doctrinally,* the Jews, *spiritually* those who hear the gospel and reject the invitation to be saved) and made excuses will not taste of the supper. They were given the opportunity but did not receive the truth. They die in their sins.

And Yet There is Room

We must always remember that our God wants all men to be saved, and to come to the knowledge of the truth (1 Timothy 2:4). And contrary to the Calvinistic false teaching that God determines who is lost and

who is saved, hell indeed enlarges itself as people who reject Christ die (Isaiah 5:14). God is not willing that any should perish, but every individual make the choice for himself (2 Peter 3:9; Acts 13:46).

But we also know there is always room for people to be saved.

Our duty as believers is to be the witness for Jesus Christ that he commands us to be. Heaven will never be filled. Jesus will reject no one (John 6:35-36). Many reject Jesus. Those who are bidden and reject the invitation will not taste of the Lord's Supper.

Do Not Die Without Christ!

The New Testament is clear that people who hear the gospel and do not receive it, once the saints are caught up, the Beast is revealed, and he will deceive them so they have no chance of being saved. This is a difficult truth to swallow, but this is clear according to 2 Thessalonians 2:7-14:

> 7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.
> 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:
> 9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,
> 10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.
> 11 And for this cause God shall send them strong delusion, that they should believe a lie:
> 12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.
> 13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:
> 14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

Simply put, *the door is shut* to those who did not receive "the love of the truth." False professors of faith in Christ also are in a precarious position if the Lord catches away his saints. Notice the power in Luke 13:24-30:

> 24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.
> 25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:
> 26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.
> 27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.
> 28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

> 29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.
> 30 And, behold, there are last which shall be first, and there are first which shall be last.

According to the passages above, it appears that those converted during the tribulation period after the saints are caught up, are believers who previously have not heard the gospel. It is likely the two witness in Revelation 11:3 and the 144,000 Jewish male virgins in Revelation 7:3-8 and 14:1-5 are gospel preachers and evangelists. People get saved, but these are people hearing the gospel for the first time.

Returning from the Wedding

Consequently, when the Lord returns from the wedding, he returns with his bride and he is met on earth by a number of believers. To these he gives the teaching in Luke 12:35-40:

> Luke 12:35 – Let your loins be girded about, and your lights burning;
> 36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.
> 37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.
> 38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.
> 39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.
> 40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

This teaching from our Lord shows servants waiting for their Lord to return from the wedding. The mention of the wedding here is key. Although many servants are martyred during the tribulation (Revelation 20:4), there are believers persecuted during the tribulation who are waiting for the Lord's Second Coming. These are instructed to be ready.

The Marriage Supper

What is the Marriage Supper?

This marriage supper is called the Marriage Supper of the Lamb (Revelation 19;9). It is the most important wedding and supper in the history of all creation. Those who are called to it are blessed. The Lord Jesus Christ will celebrate the marriage to his bride.

According to tradition, the Jewish wedding of Biblical times involved various steps. The fathers of the couple make an agreement. They are advocating a covenant between the persons involved (Malachi 2:14; John 3:16; Hebrews 9:16-17).

Second, the bride's father provides a dowry. This dowry is intended to provide support for the wife, proof of a commitment (earnest), and is passed down to the children. We call God Abba (Romans 8:15; Galatians 4:6) as adopted children. We had no price in our hands before salvation, so our Father provided the blood

of his Son (Ephesians 5:25). Though we were poor, and Jesus was rich, by his grace he became poor so we could be rich (2 Corinthians 8:9).

Third, there is the time of preparation, called the betrothal. During this time, the husband prepares a dwelling place for his bride – See John 14:1-6. Legally, they couple is married – husband and wife – although the physical consummation has not occurred – see Matthew 1:18-20. During this time, the bride prepares herself – see Revelation 19:7; 2 Corinthians 11:2 and Ephesians 5:25-32.

Fourth, at the appointed time (the wedding day) the groom comes and takes his bride. This is a picture of our catching away in 1 Thessalonians 4:17. They are married in the groom's father's house. Usually just the parents and two witnesses attend.

Fifth, came the marriage supper. Friends, family, and other guests are invited. Sometimes the feasting would continue up to thirty days.

Daniel 12:11-12 mentions a forty-five period after the period allotted to the "abomination that maketh desolate." Verse 12 says, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." This may compare to Revelation 19:9: "And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

But before the supper, the Lord will have to separate the nations between goats and sheep. The sheep can enter the kingdom and attend the supper, the not the goats. At the end of Matthew 25, Jesus says the following:

> 31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:
> 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:
> 33 And he shall set the sheep on his right hand, but the goats on the left.
> 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
> 35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:
> 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.
> 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?
> 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?
> 39 Or when saw we thee sick, or in prison, and came unto thee?
> 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.
> 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:
> 42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:
> 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.
> 44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

> 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.
> 46 And these shall go away into everlasting punishment: but the righteous into life eternal.

Notice verse 34 – "come, ye blessed…." This blessedness is likely connected to the Daniel 12:12 blessedness. Those who survive the tribulation and are found worthy at the judgment of Jesus on the throne of his glory shall enter the kingdom. These are blessed. Along with the supper invitation the time to judge and feast may take up to forty-five days.

Why is there this Marriage Supper?

Jesus desires to rejoice with all the saved (Luke 15:1-7), rejoice in his marriage, celebrate the great victory over the Satan (Revelation 20:1-3), and commence the millennial rest with this great celebration. Jesus is King on the entire earth for a thousand years, and what a wonderful beginning.

Proverbs 29:2 says, "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn."

As the people rejoiced 2,000 years ago at Jesus' triumphal entry, this future celebration will be world-wide with his bride at his side. John 12:12-13:

> 12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,
> 13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

How will the Marriage Supper be Conducted?

We find Jesus promised his apostles in Luke 22:28-30:

28 Ye are they which have continued with me in my temptations.
29 And I appoint unto you a kingdom, as my Father hath appointed unto me;
30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Jesus appears to be at the "head Table" with his apostles. God set the apostles first in the church (1 Corinthians 12:28).

Next, we see Jesus' teaching in Luke 12 a few things. Notice the connection of the kingdom (v. 32) with the supper (v. 37):

> 32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.
> 33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.
> 34 For where your treasure is, there will your heart be also.
> 35 Let your loins be girded about, and your lights burning;

> 36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.
> 37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.
> 38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.
> 39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.
> 40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

We see from this passage that our Father is pleased to give the kingdom (v. 32). Then we see the timing is when the Lord returns from the wedding (v. 36). We see those who are found watching are blessed (v. 37). And we see Jesus will gird himself and make them to sit down, and he will serve them.

Jesus, although he is Lord of all, is still showing himself to be a servant. From Luke 17:7-10 that it is the duty of a servant to serve until the master has eaten and drunken, and then he eats and drinks. He indeed is the Great Servant.

Comparing John 2 and the Cana marriage, we can expect Jesus to provide the meat and drink. There are no intoxicating beverages as Jesus promised the fruit of the vine (i.e., grape juice), not wine, in Matthew 26:29 and Mark 14:25. See also Proverbs 20:1; 23:20; 29-35; 30:4; etc.

Where is the Marriage Supper?

We can see from the New Testament that the supper takes place on earth. It is where the Lord returns. We know the supper cannot be in heaven for these reasons:

- Jesus returns to earth bless his faithful servants.
- The saved will be entering the millennial kingdom, which is on earth (Luke 18:8).
- We who reign, reign on earth (Revelation 5:10).
- The camp of the saints during the millennium reign is on the earth (Revelation 20:9).
- Blessed survivors of the tribulation and the judgment enter the joy of the Lord, but they are still in earthy bodies.
- Sin cannot enter into heaven.
- The New Testament does not show that the blessed survivors of the tribulation enter heaven.
- Jesus is given the heathen for an inheritance and the earth for a possession (Psalm 2:8).
- The meek inherit the earth (Matthew 5:5; Psalm 37:11; Proverbs 10:30).
- In Daniel 2:35 the interpretation of the king's vision ends with the stone (Jesus' kingdom) filling the whole earth.
- Daniel 7:27 shows the "the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." This kingdom is "under the whole heaven."
- We who are save go to be with the Lord in heaven when we die, but this is only temporary until after the tribulation, then we reign on earth, and then we enter a new heaven and a new earth.

When is the Marriage Supper?

Luke 12:37 and other places make it clear the supper is after the Lord's Coming. The marriage of the Lamb is in heaven and the saints return with Christ in their glorified bodies. See Revelation 19:7-21. Additionally, it must occur after the Lord judges the survivors of the tribulation. Furthermore, it occurs before the millennial kingdom because New Testament saints rule and reign with Christ (Revelation 2:25-29; 19:15; 5:10; 11:5; 20:4-6) as being one with him. The context of Luke and other places indicate the supper occurs shortly after the Lord comes (Luke 12:36-37; 13:28-29; Mark 14:15; Revelation 19:9; Matthew 8:11-12; etc.)

We also have the pattern of the Lord's Supper on 1 Corinthians 11. In verse 26 we are instructed that, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." That supper ends when the Lord returns.

Who will be Present at the Marriage Supper?

First and foremost, Jesus Christ is present. He is the Bridegroom (Matthew 9:15; Matthew 25:6; Mark 2:19; Luke 5:34, etc.).

Secondly, his Bride, who consists of New Testament believers (2 Corinthians 11:2).

Then we can expect John the Baptist, as he is the friend of the Bridegroom (John 3:29). Then the Old Testament Patriarchs – Abraham, Isaac, and Jacob (see Matthew 8:11) – should be there.

And we can even expect guests from the east, and the west, and the north, and the south (Matthew 8:10-12; Luke 13:29). There are Gentiles from the Old Testament that we will see at the supper. The Gentiles saved during this church age will be part of the bride. Some Gentiles will be part for he blesses survivors of the tribulation. The context of Matthew 8:11 was when the Gentile centurion believed on the Lord. Compare also with Psalm 107 and Isaiah 43:1-11.

The Parable of the Guest at the Marriage

In Matthew 22:1-14 gives us this parable:

> 1 And Jesus answered and spake unto them again by parables, and said,
> 2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,
> 3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.
> 4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.
> 5 But they made light of it, and went their ways, one to his farm, another to his merchandise:
> 6 And the remnant took his servants, and entreated them spitefully, and slew them.
> 7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

> 8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.
> 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.
> 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.
> 11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:
> 12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.
> 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.
> 14 For many are called, but few are chosen.

We understand that the story illustrates how God the Father made a wedding for his Son Jesus. The nation of Israel was bidden. John 1:11-12 says:

> 11 He came unto his own, and his own received him not.
> 12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

When Christ was rejected by the religious leadership of Israel in a *general* sense (the first church was made up of Jewish believers), God opened the door to the Gentiles (Acts 10:15; 11:9), and now *whosoever* can be saved. Praise God. For if it had not been for Israel's rejection and unbelief, we may never had been *"graffed into"* the olive tree (read Romans 11).

According to Matthew 22:8, the first invitees were not worthy. Paul said this in Acts 13:48:

> Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

Because of how badly those who were bidden treated the servants, the King destroyed the murderers and their city. One can only speculate whether Christ is referring to past invasions (Assyria or Babylon) or the destruction of Jerusalem by Titus a few decades in the future. Maybe he is just giving a commonsense warning not to reject the invitation.

In verse 10 the invitation is given to all, both good and bad. We understand from scripture there is none good (Matthew 19:17; Mark 10:18; Romans 3;10; etc.). Jesus is making the point that anyone can be saved. From Nicodemas, a religious ruler, to the harlots and publicans; *whosoever* means *whosoever*.

Truthfully, until a child of God understands the doctrine of *whosoever* can be saved and avoids the false teaching of Calvinism; he will never understand the New Testament correctly. That false teaching will taint almost every passage of scripture.

In verses 11-14 we find there is a man among the guests who did not have a wedding garment. We know the garment represents the righteousness of saints (Revelation 19:8, 14), which is the imputed righteousness of Christ (Romans 4:24; Philippians 3:9).

The question is not, "How did he sneak in?" – for that is not our objective in study – but rather, the lesson is that he was not properly clothed in the righteousness of Jesus. The lesson is that *no one can sneak in.* No one can bluff the Lord. Even among the apostles there was the traitor. Many of the disciples did not expect him, but Jesus knew who he was that should betray him (John 13:11).

One can surmise that Judas Iscariot was among them that heard the parable. We can only wonder what his thoughts were.

The passage in Matthew 22 gives the sense that at the wedding (as opposed to the supper) there will be guests. We can only speculate who these are. However, Jesus ends the illustration with the phrase, "For many are called, but few are chosen." Can we expect a chosen few (from both the good and bad) to be invited as guests to the wedding?

Because of the parabolic nature of the passage, we are to be careful not to assign every detail to a doctrine. Because Jesus desired to gather Jerusalem as a hen gathers her chicks in Matthew 23:37, this does not mean we teach Jesus has feathers and lays eggs – or that he has a female side. Because we are referred to as sheep in Luke 15 and John 10 does not mean Jesus literally carries us on his shoulders or that we should be fed grass.

The foremost application of this parable is that God – after the Jews rejected Christ – opened the invitation for salvation to all, but we must enter rightly – by grace through faith. Furthermore, all hypocrites shall be exposed

And if there is even a small chance (however unlikely) that someone without the correct garment slips in, he will be found out and cast out.

This is good preaching for our churches. Most of the churches do have people attend who are not truly born-again. They may proclaim or even be convinced they are a guest at the wedding, but when the Father sees the guests, he sees the person without the garment. The wedding is still future and whoever reads this passage can take warning.

But there is still the question provoked by this parable, as to whether there is a difference between the bride and the guests if this is a New Testament context. For we say all New Testament believers make up the bride of Christ.

Some would say the difference is church membership. Saved members are the bride and saved non-members are guests. Using this parable to teach this position is precarious and without foundation. For the emphasis of the parable is respecting the guests being invited and has little to do with the bride. If the parable were to teach such a thing as church membership, it would emphasize being part of the bride rather than just a guest. This is not the case here.

The invitation was for the place of guests, not the bride. Read verse 10.

One can also speculate that these invitees – because Jesus had not *yet* risen from the dead – could not be born again but enter only as guests by faith as Old Testament saints, should they not be truly saved before they died.

This would mean the men Paul encountered in Acts 19:1-7 were guests until they received the Holy Ghost, and then they became the bride. But again is all too speculative, and it does not meet the requirement of truth.

But the parable says, "the wedding is ready," which assumes Jesus and his New Testament saints are poised for marriage.

Because "the wedding is ready" (v. 8), we might say the time for salvation during the church age has passed (compare with Revelation 19:7 and 9), and that the invitation is to survivors in the tribulation period. This would mean the servants are the evangelists in the tribulation period. The destruction of Jerusalem is now long passed.

One can explain that according to Daniel 9:24-27 that the 70 weeks prophecy was interrupted by the church age (Stephen's stoning inserted a parenthetical church age where the Gentiles can be saved), and that in Matthew gospel the 70th week was going to quickly follow the Lord's crucifixion (Daniel 9:26 – 27). This make theological sense, but we are still dealing with a parable.

Although we might find that this interpretation "checks a lot of the boxes," it still does not explain how a man with wrong garments got into the wedding.

We simply take the parable to emphasize that one must be careful to know he is saved, illustrating what Christ said in Luke 13:24: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

We should mention Zephaniah 1:7-9:

> 7 Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.
> 8 And it shall come to pass in the day of the LORD's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.
> 9 In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.

Also, worthy of mention is the use of the word "friend" In Matthew 22:12. When compared to Matthew 26:50 and how Jesus addressed Judas Iscariot in the garden when betrayed with a kiss: "And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him." The parable is a warning to all, including Judas.

The Millennial Kingdom

The millennial kingdom is the 1,000-year reign of Christ on earth. Jesus sits on the throne of his glory (Matthew 19:28; Matthew 25:31) from the rebuilt temple in Jerusalem (2 Thessalonians 2:4; Ezekiel 40 - 48).

This rulership of Christ is shared with his apostles, sitting on twelve thrones, judging the twelve tribes of Israel. This further shows the promise of all Israel being saved.

Psalm 122:1-9 is a blessing in this respect:

> 1 I was glad when they said unto me, Let us go into the house of the LORD.
> 2 Our feet shall stand within thy gates, O Jerusalem.
> 3 Jerusalem is builded as a city that is compact together:
> 4 Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.
> 5 For there are set thrones of judgment, the thrones of the house of David.
> 6 Pray for the peace of Jerusalem: they shall prosper that love thee.
> 7 Peace be within thy walls, and prosperity within thy palaces.
> 8 For my brethren and companions' sakes, I will now say, Peace be within thee.
> 9 Because of the house of the LORD our God I will seek thy good.

This throne of glory is the throne of his father David (Luke 1:32).

1 Kings 9:1-5 records this promise:

> 1 And it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do,
> 2 That the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon.
> 3 And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.
> 4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments:
> 5 Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

The promise of Isaiah 9:6-7 is very encouraging:

> 6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counseller, The mighty God, The everlasting Father, The Prince of Peace.
> 7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Because "the increase of his government" has no end, we understand the 1,000-year reign is just the beginning.

A New Heaven and a New Earth

The promise of a new heaven and a new earth goes back to Isaiah 65:17: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."

The apostle Peter also mentioned the promise and elaborates further in 2 Peter 3:7-13:

> 7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.
> 8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.
> 9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.
> 10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.
> 11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,
> 12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?
> 13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

John writes of the fulfilment of the promise in Revelation 21:1: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." John further describes New Jerusalem coming down from heaven in verse 2.

What are the things we can learn about this new heaven and a new earth?

- The heavens and earth which are now will be burned up. They are reserved "unto fire against the day of judgment."
- One day with the Lord is as a thousand years. This phrase allows for a thousand-year reign before the current earth and the heavens are destroyed.
- God is longsuffering, delaying this judgment, because he wants all men to be saved.
- That "day of the Lord" will come as a thief in the night.
- There will be great noise, the melting of the elements, and the earth and its works burned up – dissolved – even the sea will be gone.
- Because nothing will survive this judgment, we ought to be holy and looking for that day, where, according to God's promise, we will have new heavens and a new earth, wherein dwells righteousness.

Then, as there is a new heaven and a new earth, we will dwell in New Jerusalem, which comes down from God into this new creation.

New Jerusalem and Eternity

Jesus promised in John 14:1-3:

> 1 Let not your heart be troubled: ye believe in God, believe also in me.
> 2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

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

Jesus prepared this place "as a bride" as shown in Revelation 21:2: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

Jesus further promises in Revelation 3:12:

> 12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

This is where we who believe will spend eternity. Praise God for his great mercy!

Jesus in the Gospels

The gospels record the works and words of Jesus Christ. They are four witnesses to the gospel – the death, burial, and the resurrection of Jesus Christ. Besides John and Luke (writers of gospels, etc.), there are four more witnesses in the remainder on the New Testament – Paul, James, Peter, and Jude.

In these gospels we see how our Savior came "to his own" – that is, the lost sheep of the house of Israel. Jesus came at the perfect time in the perfect manner.

Jesus makes this clear when dealing with the Greek Syrophoenician woman from Canaan in Matthew 15:22-28:

> 22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.
> 23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.
> 24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.
> 25 Then came she and worshipped him, saying, Lord, help me.
> 26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.
> 27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.
> 28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

This shows us the mercy and grace of our lord in that he still had mercy on this woman although his primary ministry was to the Jews.

When Jesus "… came unto his own, and his own received him not" (John 1:11); Jesus then allowed "whosoever" to be saved. John 1:12-13 says:

> 12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:
> 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

As mentioned previously, had the Jews received him as their Messiah as a religious and national people, it is likely the Romans would have still crucified him as being a threat to Caesar. Then, shortly after his resurrection and the Pentecostal event in Acts 2, the 70th week of Daniel would have started.

The prophecy of Joel in Acts 2:14-21 would have played out in its entirety:

> 14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:
> 15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.
> 16 But this is that which was spoken by the prophet Joel;
> 17 And it shall come to pass in the last days, saith God,I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:
> 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:
> 19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:
> 20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:
> 21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

Instead, Stephen was stoned by the rebellious Jewish leaders, and shortly thereafter God opens the door to the Gentiles through Peter's preaching to Cornelius' band (Acts 10).

[Editor's note: See *Appendix 2* for some thoughts on this timing.]

Jesus supplies a parable illustrating this national rejection of his Messiahship in Matthew 21:28-46:

> 28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.
> 29 He answered and said, I will not: but afterward he repented, and went.
> 30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.
> 31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.
> 32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.
> 33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

> 34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.
> 35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.
> 36 Again, he sent other servants more than the first: and they did unto them likewise.
> 37 But last of all he sent unto them his son, saying, They will reverence my son.
> 38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.
> 39 And they caught him, and cast him out of the vineyard, and slew him.
> 40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?
> 41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.
> 42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?
> 43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.
> 44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.
> 45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.
> 46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

Our Lord first shows these religious people that repentant sinners get saved before self-righteous hypocrites (v. 28-31).

Jesus then gives the parable of the vineyard. The vineyard is symbolic of spiritual Israel. Isaiah 5:7 Says: "For the vineyard of the LORD of hosts is the house of Israel…." In Isaiah 5 God shows his mercy toward Israel and his judgment upon her. Jesus is obviously preaching to the religious Jews using the reference in Isaiah 5.

And, although God sent messengers (i.e., prophets) to Israel over the centuries preaching to them to bring forth fruit (i.e., righteousness), the beat and killed these messengers. Jesus said in Matthew 23:37: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

God then sent his Son Jesus to Israel, saying they would reverence his Son (Matthew 21:37). But instead the husbandman slew the Son, knowing he was the Heir, and seizing the inheritance.

And what does God do? Verse 41 says: "They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons."

Hence, we have the apostle Paul and others doing the husbandry work of the Lord. Notice these passages:

> 1 Corinthians 3:5 – Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

> 6 I have planted, Apollos watered; but God gave the increase.
> 7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.
> 8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.
> 9 For we are labourers together with God: ye are God's husbandry, ye are God's building.
> 10 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.
> 11 For other foundation can no man lay than that is laid, which is Jesus Christ.
>
> 2 Timothy 2:6 – The husbandman that laboureth must be first partaker of the fruits.

The apostle Paul, as did Jesus, goes from the thought of the vineyard to God's building.

Jesus said following the parable of the vineyard in Matthew 21:42-45:

> 42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?
> 43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.
> 44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

The kingdom of God was taken from the religious Jews and given to a nation that would bring forth the right fruits. Since Paul mentions this passage it the Corinthians, we can rightly assume the nation refers to the Gentiles. The gospel still goes "to the Jew first," according to Paul in Romans 1;16:

> 16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

The BRANCH

Psalm 80 is also rather prophetic in respect to this vineyard. It speaks in verses 14-19 of the God returning to visit this vineyard and retore the branch by God's hand being upon "the man of thy right hand" and "the son of man whom thou madest strong for thyself."

Jesus is this Branch, and "the righteous shall flourish as a branch" (Proverbs 11:28). Isaiah 4:2-6 speaks of this future restoration of Israel:

> 2 In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.
> 3 And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:
> 4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

> 5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.
> 6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

Jeremiah 23:5 Shows this Branch is a son of David: "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

Isaiah 11:1-12 further describes the future millennium:

> 1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:
> 2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;
> 3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:
> 4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.
> 5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.
> 6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.
> 7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.
> 8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.
> 9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.
> 10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.
> 11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.
> 12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Zechariah 6:9-15 shows us that Jesus the Branch will build the millennial temple from whence he rules:

> 9 And the word of the LORD came unto me, saying,
> 10 Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;
> 11 Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest;

> 12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:
> 13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.
> 14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.
> 15 And they that are far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the LORD your God.

God's Plan from an Elect Israel to "Whosoever"

Jews during the ministry of the Lord Jesus Christ were saved. Jews can still be saved. Jews are being saved today, praise God. The first church was in Jerusalem and was comprised of Jewish saints. The Lord Jesus Himself was born as a Jew. The writers of the New Testament (possibly *including* Luke) were Jews. We should **never** think that God *replaced* Israel with Gentile believers. He simply grafted them into the branch to provoke Israel to Jealousy. God's promise still abides in respect to Israel. Both Jew and Gentile are reconciled to God by Jesus Christ.

> Ephesians 2:11 – Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;
> 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:
> 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.
> 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;
> 15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;
> 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:
> 17 And came and preached peace to you which were afar off, and to them that were nigh.
> 18 For through him we both have access by one Spirit unto the Father.
> 19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;
> 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;
> 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:
> 22 In whom ye also are builded together for an habitation of God through the Spirit.

The wording in Romans 11:17-18 is critical:

> 17 And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree;

> 18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

Notice only "some of the branches" were broken off. Notice Gentiles were "graffed in among them." Notice we are borne by and "partake" of the Root.

Furthermore, God's promise that, "… all Israel shall be saved," is still true (Romans 11:26; Revelation 7:3). And besides Israel, we see Samaritans, Gentiles, Scythians, barbarians – *whosoever* – getting saved and becoming partakers of the promises to Israel.

Mystery Babylon

Babylon has a long and notorious history. In the future, the whole Satanic kingdom is referred to as Mystery Babylon the Great (Revelation17:5). This is a world political system ruled by Satan partnered with the pagan false religions of the world, including most-notably, the papal church.

Babylon had its history in Genesis 10 with Nimrod and the tower of Babel being built in the land of Shinar. Genesis 10:8-12 gives us an introduction to Babylon

> 8 And Cush begat Nimrod: he began to be a mighty one in the earth.
> 9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.
> 10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.
> 11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,
> 12 And Resen between Nineveh and Calah: the same is a great city.

This "land of Shinar" connects us to the Babylon in Daniel's day. Notice Daniel 1:1-2:

> 1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.
> 2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

The source of false religions after the flood is traced to Babel. There the people desired to build a tower and have a one-world government.

This government was a *two-fold* government – it was a world government *politically*, and the effort was to have all people under one ruler; and it was a world government *religiously*. The false religion was to displace God's word and way.

God prevented this one-world government from becoming a reality and confounded the languages and scattered the people by their languages.

> Genesis 11:1 – And the whole earth was of one language, and of one speech.

> 2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.
> 3 And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for morter.
> 4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.
> 5 And the LORD came down to see the city and the tower, which the children of men builded.
> 6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.
> 7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.
> 8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.
> 9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

In Genesis 14 the king of Shinar joined with four others and went to battle against Sodom and three other kingdoms. The enemy took Lot captive. When Abraham heard of it, he fought against the kings and rescued lot, the people, the women, and the goods. God gave Abraham the victory. Abraham was blessed by Melchizedek king of Salem and Abraham gave him tithes of all.

In this passage we get a glimpse of Abraham as a king – having a sort of army and fighting against other kings (a *political* entity). We also see Abraham honoring God by tithes to Melchizedek as a follower of God (a *spiritual* entity). Of Abraham, the father of Israel, became a great nation. This nation was a physical nation, but also a spiritual nation. Notice Genesis 12:1-3 and 7:

> 1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:
> 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:
> 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.
> 7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

With Nebuchadnezzar was the culmination of this Babylonian kingdom. He was the "head of gold" (Daniel 2:38) in Nebuchadnezzar's vision symbolizing the most magnificent manifestation of Babylon. God refers to Babylon accordingly in Isaiah 13:19: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah."

And, although the following world empire went by different names and peoples (Mede, Persian, Greek, and Roman), these were only parts of the body, whereof Babylon was the head.

Babylon was the world empire and as a *political* entity ruled the world. Babylon was also a *religious* entity with forced religion, making people bow down to the great image. Daniel 3:1-6 is noteworthy:

> 1 Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.
> 2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellers, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.
> 3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellers, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.
> 4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages,
> 5 That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:
> 6 And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.

It should be no surprise to Bible-believers that Satan controls the world *politically* and that he desires a *spiritual* rulership over all the people of the earth.

The New Testament is very clear on these points. Satan says, "worship me and I give you political power." Notice these passages:

> Luke 4:5 – And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.
> 6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.
> 7 If thou therefore wilt worship me, all shall be thine.

> Ephesians 6:12 – For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

> Ephesians 2:1 – And you hath he quickened, who were dead in trespasses and sins;
> 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:
> 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Mystery Babylon is still in power today and we as believers wrestle against it every day.

And where does Satan get his ideas? He is not original, but he is a great imitator. He understands the political and spiritual sides of God's kingdoms. He knows during the millennial reign of Christ the whole world will be under the rule of Christ as a kingdom that is both physical and spiritual. Praise God for that!

During this time that the "mystery of iniquity" works (2 Thessalonians 2:7), he hinders the preaching of the gospel (Romans 15:22; 1 Thessalonians 2:18). Once this "mystery of iniquity" becomes flesh in the person of the Beast (2 Thessalonians 2:8-10), which is also an imitation of Christ (1 Timothy 3:16; Matthew 14:5; Mark 13:6; etc.), he will be a world ruler and force all to worship an image. Revelation 13:15-17:

> 5 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.
> 16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:
> 17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

To better understand the *physical* and *spiritual* nature of Mystery Babylon we only have to see the mirror image of it compared to the righteous kingdoms of God. We saw that Israel as a nation had a priesthood. They were a nation of kings and priests (Exodus 19:6). Furthermore, in the Millennial Kingdom, New Testament believers are kings and priests (Revelation 1:5-6). In 1 Peter 2:9 believers are referred to as "a chosen generation, a royal priesthood, an holy nation, a peculiar people…."

And even now we have the kingdom of heaven and the kingdom of God. The **kingdom of heaven** is a *physical* kingdom on earth made up of followers of Christ, over the which Jesus rules. There are tares among the wheat in this kingdom (Matthew 13:25-40), just as there were a mixt multitude in Israel, there are false prophets among us (2 Peter 2:1; Acts 20:30; Matthew 7:22-23). Even during the Millennial Kingdom some will rise and follow Satan (Revelation 20:7-9).

The kingdom of heaven now has ambassadors for Christ (2 Corinthians 5:20), the laws of Christ's kingdom (Matthew 28:18-20); and it has its embassies – the churches.

On the other hand, we have the **kingdom of God,** which is a *spiritual* kingdom. One must be born again to enter (John 3:5; Romans 14:17) and the way to enter is through faith in Jesus Christ (Mark 1:15; 1 Peter 1:23-25).

Interestingly, this Mystery Babylon is shown to have legs made of iron and clay and (Daniel 2:34). As such, as Babylon progresses it grows weaker and less valuable. The head of gold was high and valuable, and the power of gold is great.

As a mixture of iron and clay, we can see that similar to tares among the wheat in the kingdom of heaven; there are true believers who are strategically placed in the political and religions kingdoms. Not all the people in government are worshippers of Satan, no matter how bad it looks.

True, in Babylon there were "princes, the governors, and the captains, the judges, the treasurers, the counsellers, the sheriffs, and all the rulers of the provinces," who came to the dedication of the image, but at least three Hebrews were true worshippers who would not bow (Daniel 2:49; 3:12-14).

Even among Israel, there are many believers. Paul said this in Romans 11:1-5:

> 1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.
> 2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,
> 3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.
> 4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.
> 5 Even so then at this present time also there is a remnant according to the election of grace.

This "clay" among the iron has weakened the iron of Babylon. Furthermore, as we preach the gospel to the lost, the weapons of our warfare pull down these strongholds and evil imaginations (2 Corinthians 10:3-6). The church that Jesus built has the promise in soul-winning that "the gates of hell shall not prevail against it" (Matthew 16:18).

So, whether it be Nimrod, Nechoh, Nebuchadnezzar, or Nero; God always has his people and gives them the path of victory.

The Signs of Christ's Return

The Lord gave us preserved forever the signs that we will experience before his coming. Although the subject is to much for discussion now, we give Matthew 24:1-8 to show the "beginning of sorrows":

> 1 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.
> 2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.
> 3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?
> 4 And Jesus answered and said unto them, Take heed that no man deceive you.
> 5 For many shall come in my name, saying, I am Christ; and shall deceive many.
> 6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.
> 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.
> 8 All these are the beginning of sorrows.

We have experienced much of these things, but a forcful "marker" of the times is the revelation of the "abomination of desolation." Note the following passages as Matthew 24 continues:

> 9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.
> 10 And then shall many be offended, and shall betray one another, and shall hate one another.
> 11 And many false prophets shall rise, and shall deceive many.
> 12 And because iniquity shall abound, the love of many shall wax cold.
> 13 But he that shall endure unto the end, the same shall be saved.

> 14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.
> 15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)
> 16 Then let them which be in Judaea flee into the mountains:
> 17 Let him which is on the housetop not come down to take any thing out of his house:
> 18 Neither let him which is in the field return back to take his clothes.

Paul wrote this is 2 Thessalonians 2:1-4:

> 1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,
> 2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.
> 3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;
> 4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

Both these passages indicate the need for the Jewish temple to be rebuilt. These passages persuade this preacher that the Beast will come to power, and the temple in Jerusalem will be built very soon, and we will likely see these things before the tribulation period starts.

The Rebuilding of the Temple

Suffice it to say that the temple will be rebuilt, and then Jesus will remake it or make substantial improvements to it for use in the millennial kingdom (see the end of Ezekiel).

Although we may not see the temple being rebuilt in our lifetime, there is much evidence in the world today that all the material needed for this temple is ready and waiting for the perfect time, and this temple just needs to be assembled. When that time comes, the temple will be rebuilt very, very quickly.

When the Beast comes to power, he will sit in the temple in the seat reserved for God only (i.e., Jesus Christ). This is an abomination. It is only a short time from this point that a mark is *required* to buy and sell. Eventually, this abomination causes all people to worship the beast. Those who refuse are killed – see Revelation chapter 13. Even today we see more and more the difficulty of buying and selling, the unification of products, the control of banks, and the need for identification to do business or handle large sums of money.

As one man wrote, the devil works spiritually, then gains control financially, then militarily, then religiously. We see these things proceeding in this direction.

Armageddon

Armageddon has been used in many ways by the world. This name is taken from Revelation 16:12-20, where God's judgments culminate to a great battle:

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.
13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.
14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.
15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.
16 And he gathered them together into a place called in the Hebrew tongue Armageddon.
17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.
18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.
19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.
20 And every island fled away, and the mountains were not found.

After the destruction of Mystery Babylon in chapters 17 and 18, the Revelation tells us of Jesus' return in 19:11-21, where he destroys the armies with the sword of his mouth:

11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.
12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.
13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.
14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.
15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.
16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.
17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;
18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.
19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.
20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.
21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

Various End-Time Views

As we close this *Introduction,* we mention certain views in respect to the end times. Our duty is to follow the scriptural teaching and avoid error. As mentioned on page 1, Baptist International University holds to the historically accepted Baptist position of a premillennial second coming of Jesus Christ and a pretribulation "rapture." However, by identifying other views, this will help students be prepared for alternate (i.e., *false)* ideas.

Preterism (full or partial) teaches that the things we as Bible-believer know to be future, are actually passed. The name comes from the type of Greek verb action (the Latin *praeter* – preterite) that shows the verb has been completed – i.e., past tense. It is the difference between "I go" and "I went." Because of the narrative manner in which Daniel, Revelation, and other prophetical books are written, they wrote what they saw and as it was happening or being completed. For example, Revelation 20:10 says: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." Common sense (which is not too common) tells this is a vision that is still to be completed in the future, although it is written as though completed. Many Catholics, Anglicans, Presbyterians, and some "Bible" churches hold this view.

Historicism teaches that prophecy is symbolic and be shown to be fulfilled by associating scripture with certain historical events and persons. People who hold to this view attempt to associate things that happen or are happening to fulfill scripture symbolically. In contrast, Bible-believers take the literal interpretation whenever possible.

Idealism teaches from a non-literal approach to prophecy and tends to spiritual interpretations and allegories.

These three interpretation methods have similarities and overlaps.

Futurism teaches that most prophecies referring to the last days are still to be fulfilled – the tribulation, the coming of Christ, the millennial kingdom, the great white throne judgment, New Jerusalem, etc. Pre-millennialism comes from this view of scripture.

Amillennialism rejects a literal 1,000-year reign of Christ and interprets clear passages by spiritual or symbolic means.

Post-millennialism teaches that Jesus will return after the millennial reign. This teaches that the followers of Christ change the world for the better, ultimately bringing in 1,000 years of harmony, peace and bliss. Once this is accomplished, Jesus returns.

Pre-millennialism teaches that Jesus will in the future return at his second coming before the millennial reign and set up his kingdom. The view is consistent with evil men waxing "worse and worse" according to 2 Timothy 3:13, and the preaching f Jesus in the gospels in respect to the end times.

The Connection of this Class to Love Commandment Doctrine

The study of dispensations and the end times shows the love of God for his creation throughout the last six thousand years. The study also shows God's judgment on sin.

As we are enjoying a dispensation of grace (Ephesians 3:2) we preach the ***love of God*** as shown in the gospel until Jesus returns and takes us home.

The commandment of loving God is shown by obedience (John 14:15) and the commandment of loving our neighbor is shown by giving him the gospel.

Lesson 1: The Covenants

A Covenant is an agreement or contract between men, or between men and God. There are conditional and unconditional covenants.

God's covenants with man originate from God himself and sometimes are based on the fulfilment of certain conditions. God has made many covenants with man. Some take effect immediately and some are delayed. Some are eternal and some expire

I. The Various Covenants

A. Covenants are between God and man.
B. Some are conditional
C. Some are unconditional
D. Some covenants expire at a certain time.
E. Some covenants are forever.
F. Some covenants come with a sign.
G. Many comments in this lesson are excerpts or modifications of excerpts from *Dispensational Truth,* by Clarence Larkin, chapter 26.

II. The Edenic Covenant

A. Genesis 1:28-30
B. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.
C. 29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.
D. 30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.
E. Genesis 2:15-17
F. 15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.
G. 16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:
H. 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.
This Covenant was given to Adam and Eve, in the Garden of Eden, before the Fall of Man. It was conditioned on obedience.
I. There are Seven Conditions of this Covenant:
- To Replenish the Earth with an earthly race of people, Genesis 1:2.
- To Subdue the Earth to the needs of the human race.
- To have Dominion Over the Animal Creation. Over all creatures as described in Psalm 8:3-9.

- To Restrict Themselves to a Vegetarian Diet. As with the other animals, all ate of the earth – see verse 30.

- To Till the Garden in which God had placed him. Since there was no curse upon the earth at that time, this was not a tedious effort, but likely a pleasurable experience. After the Fall thorns and thistles made cultivation of the soil difficult. Genesis 3:17-19.
- To Abstain from Eating of the Tree of the Knowledge of Good and Evil. Man was created innocent like the infant. He did not know what sin is. His environment was such that he would have remained innocent if he had obeyed God and refused to eat of the Tree which opened his eyes. The moment he ate of that Tree he broke the Covenant and knew the difference between good and evil.
- The punishment of disobedience was Physical Death. And this would have happened to both Adam and Eve at once if God in His Grace had not intervened and instituted a new covenant, known as the Adamic Covenant. Adam did die spiritually (Ephesians 2:1-2), and he died physically before a thousand years passed (as in "one day is with the Lord as a thousand years" – 2 Peter 3:8).

III. <u>The Adamic Covenant</u>

A. Genesis 3:14-19
14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:
15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.
16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.
17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;
18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;
19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

B. This Covenant, like the first, was given to Adam and Eve in the Garden of Eden before their expulsion. It was without conditions and embodied a Curse and a Promise.

C. The Curse was Fourfold.
The Serpent's Curse: The Serpent was Satan's tool, and from being a most beautiful and attractive creature became a loathsome reptile. It still retains traces of its former beauty and grace. It was condemned to crawl upon its belly and eat dust.
The Woman's Curse: Her state was changed in three ways:

- Multiplied Conception. Multiplied Conception is probably meant that there would be several children born at a time. This would be necessary to rapidly replenish the earth. As a matter of necessity the children of the same parents intermarried, as there were no other human beings on the earth at that time.

- Sorrowful Motherhood. That is, childbirth was to be accompanied with much pain and anguish. If sin had not entered, childbirth would doubtless have been painless, and motherhood a pleasure and children a delight.
- Submits to Man. Woman was created the equal of man, but because she caused his fall she must yield to his leadership. Genesis 3:16.

The Man's Curse: The ground was cursed for his sake, and whereas it had been a pleasure to look after the Garden, now he would have to secure a living from the soil by hard labor and the sweat of his face, which would wear out his system and end in physical death.

The Ground is Cursed: Henceforth it was cursed with thorns and thistles. That is, with everything that would make the cultivation of the earth difficult.

D. ***The Promise:*** The Promise was that the Seed of the Woman (Christ) should bruise the Serpent's head, while his seed should bruise Christ's heel. Here is the Promise that Christ shall redeem the world from the power of Satan and restore man and the Earth to their condition before the Fall.

IV. <u>The Covenant with Noah</u>

A. Genesis 8:20-9:17

20 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.
21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.
22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.
Genesis 9
1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.
2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.
3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.
4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.
5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.
6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.
7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.
8 And God spake unto Noah, and to his sons with him, saying,
9 And I, behold, I establish my covenant with you, and with your seed after you;
10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.
11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.
12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.
14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:
15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.
16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.
17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

B. Genesis 6:18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

C. Genesis 9
9 And I, behold, I establish my covenant with you, and with your seed after you;
11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.
12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:
13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.
15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.
16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.
17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

D. Man having proved himself a failure under the Dispensation of Conscience, God sent a Flood to destroy man from off the earth. God spared only Noah and his family. After the Flood Noah offered a sacrifice which was well pleasing to God, and God made an unconditional Covenant with Noah. It contained the following provisions.

- That God would not curse the ground anymore, nor destroy all the living. And that the day and the night and the seasons should not cease.

- That Noah and his descendants were to be fruitful and multiply and replenish the earth.
- That they should have dominion over the animal creation as before.
- That from that time they were not to be restricted to a vegetarian diet, but could eat meat, if they drained the blood from it.
- The law of Capital Punishment was established. This has never been abrogated, though the manner of enforcing it has been more clearly laid down in the account of the Cities of Refuge. Numbers 35:1-34.
- That the earth shall never be destroyed again by the waters of a Flood.
- The Sign of this Covenant is the Rainbow.

V. The Abrahamic Covenant

A. Genesis 12:1-3
1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:
2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:
3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

B. The Tower of Babel episode was a turning point in human history. (Genesis 11:1-9). Up to that time the human race was unified. There was only one race, and neither Jew nor Gentile. The race had become idolatrous. To remedy this God decided to call out an individual of the seed of Shem, and of him form a separated people and nation. The man selected was Abraham. The Call came to him while dwelling at Ur of the Chaldees, in Mesopotamia. He obeyed. The Covenant then made with him was afterwards enlarged and was confirmed to his son, Isaac, (Genesis 26:1-5), and in turn to his grandson Jacob (Israel), Genesis 28:10-15. The Covenant was unconditional. It contained seven promises.
   - I Will Make of Thee a Great Nation. This was to be fulfilled in a twofold way.
     - Natural Posterity. As the dust of the earth. This has been fulfilled through Isaac and through Ishmael. Gen. 17:20.
     - Spiritual Posterity. As the stars of heaven. Gal. 3:6,7,29.
   - I Will Bless Thee. This was fulfilled temporally in flocks and herds and lands. Gen. 13:14-18; 15:18-21; 24:34-35. Abraham was also blessed spiritually. Genesis 15:6.
   - And Make Thy Name Great. Abraham, next to Christ, is the outstanding name in the Scriptures.
   - And Thou Shalt Be a Blessing. Abraham was a blessing to the people of his own time and to the world, as through him came the chosen seed. Gal. 3:14.
   - I Will Bless Them That Bless Thee.
   - And Curse Him That Curseth Thee. These last two have been wonderfully fulfilled in the past history of the Jewish people and will be more wonderfully fulfilled in the future. Every nation that has treated them well has been blessed and every nation that has mistreated them has suffered.
   - In Thee Shall All the Families of the Earth Be Blessed. This promise is fulfilled in Christ spiritually and shall be fulfilled temporally in the Millennium when the Gentile nations shall be blessed through Israel. Deuteronomy 28:8-14; Isaiah 60:3-5,11,16.
   - After Abraham's faith had been tested in the offering up of Isaac this Covenant was reaffirmed and confirmed. Gen. 22:15-18. It was an Everlasting Covenant. Genesis 17:1-8.

C. The Sign of this Covenant is Circumcision (Genesis 17:9-14).

D. We must not forget that the Adamic and Noahic Covenants were not done away with or superseded by the Abrahamic Covenant. The Abrahamic Covenant is confined to the Hebrew Race, while the others cover the whole Gentile world. The Dispensations of Conscience and Human Government still continue as to the Gentiles.

E. Genesis 15:18 – In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

F. Genesis 17
2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.
7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.
9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.
10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.
11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.
13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.
14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.
19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.
21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

G. Acts 3:25 – Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.
H. Acts 7:8 – And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

VI. <u>The Mosaic Covenant</u>

A. Exodus 2:24 – And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.
B. Exodus 6:1-5
1 Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.
2 And God spake unto Moses, and said unto him, I am the LORD:
3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.
4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.
5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.
C. Exodus 19:1-6
1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.
2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.
3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.
5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:
6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

D. Exodus 24:7-8
7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.
8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.
E. Exodus 31:16 – Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.
F. Numbers 18:19 – All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the LORD unto thee and to thy seed with thee.
G. Deuteronomy 9
9 When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:
11 And it came to pass at the end of forty days and forty nights, that the LORD gave me the two tables of stone, even the tables of the covenant.
15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands.
H. The Mosaic Covenant was given to Moses on Mount Sinai, shortly after the Exodus from Egypt. It was conditioned on obedience.
I. The Sign of this Covenant is the Sabbath. Exodus 31:12-18.

VII. <u>The Covenant with Phineas</u>

A. This covenant may be considered by some to be too minor to be included, but for the sake of due diligence, we add it here.
B. Phineas, in a zeal for the Lord, thrust through a disobedient couple, and by this the plague on Israel was stayed.
C. Phineas was given a covenant of peace.
D. Phineas was also given a covenant of an everlasting priesthood.
E. This shows how one man's zeal can bless God.
F. Numbers 25:1-14
1 And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.
2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.
3 And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel.
4 And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.
6 And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation.
7 And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand;
8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.
9 And those that died in the plague were twenty and four thousand.
10 And the LORD spake unto Moses, saying,
11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.
12 Wherefore say, Behold, I give unto him my covenant of peace:
13 And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.
14 Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a chief house among the Simeonites.

VIII. <u>The Davidic Covenant</u>

A. 2 Samuel 7:4-17
4 And it came to pass that night, that the word of the LORD came unto Nathan, saying,
5 Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in?
6 Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.
7 In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?
8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:
9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.
10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,
11 And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.
12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever.
14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:
15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.
16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.
17 According to all these words, and according to all this vision, so did Nathan speak unto David.

B. This Covenant was given to King David, through Nathan the Prophet, at Jerusalem. It has but one condition, based on disobedience, this would lead to chastisement and postponement of the promise, but not its abrogation. The Covenant contains four promises.
   - A Davidic House (vs. 13). That is the posterity of David shall never be destroyed.
   - A Davidic Throne (vs. 13). The Kingdom of David shall never be destroyed. At present it is in abeyance, but it will be set up again. Since the Captivity but one King of the Davidic family has been crowned and He with thorns (Matthew 27:29), but He will receive the Kingdom and return when Israel's chastisement is over, and the time comes to restore the Kingdom to David's Son. Luke 1:30-33.
   - A Davidic Kingdom. David's Son is to have an earthly sphere of rule. It will be over the Millennial Earth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. Psalm 72:1-20.
   - It Shall Be Unending.

The Sign of this Covenant is a Son. Luke 1:30-33; 2:12. This Covenant extends to the End of Time.

IX. <u>The Palestinian Covenant</u>

A. Deuteronomy 30:1-10.
1 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee,
2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;
3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.
4 If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:
5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.
6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.
7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.
8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:
10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

B. This Covenant was given to Israel through Moses and is conditioned on the repentance of Israel. It will go into effect after their return to Palestine. This may have been fulfilled on May 14, 1948, when Israel became a nation (again), or this is leading to the Millennial Kingdom with a "full" fulfillment.

X. The Covenants of the Law and of Christ Compared by Paul

A. Galatians 4
22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.
23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.
24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.
25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.
26 But Jerusalem which is above is free, which is the mother of us all.

XI. The New Testament Covenant

A. Hebrews 8
1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;
2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.
3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.
4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:
5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.
6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.
7 For if that first covenant had been faultless, then should no place have been sought for the second.
8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:
9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:
11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.
12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.
13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

B. Hebrews 10
16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;
29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

C. Hebrews 12:24 – And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

D. Hebrews 13:20 – Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

Lesson 2: Dispensations

I. The Eight Basic Bible Dispensations

A. Innocence
B. Conscience
C. Human Government
D. Promise
E. Law
F. Grace
G. Tribulation
H. Millennium

II. To the Above Eight, We Add Three More Dispensations

A. Pre-Mankind Creation
B. New Heaven and New Earth
C. New Jerusalem and Eternity

III. The Use of the Word *Dispensation*

A. *Dispensation* not used in the Old Testament
B. *Dispensation* used four times in the New Testament
C. The theology of Dispensations (i.e., dispensationalism) is a Biblical concept.

IV. The Dispensation of a Pre-Adamic Civilization

A. Covers the period from Genesis 1:1 to 1:25
B. Genesis :1-2 "In the beginning" has various speculations.
C. The earth was without form and void.
D. Darkness was on the face of the deep (waters).
E. God said, "Let there be light."
F. God made day and night (without the sun and the moon) and started day and night.
G. Five days of creation:
H. First day – day and night created
I. Second day – God separated the waters and made heaven.
J. Third day – God made dry land and the vegetation.
K. Fourth day – God made the sun, moon, and the stars.
L. Fifth day – God made the fishes in the sea and the birds of the air.
M. Sixth day – God created man and woman.
N. Seventh day – God rested from his work.
O. A Pre-Adamic race?
P. Some speculate as to whether there was a pre-Adamic race. God said to "replenish the earth" (1:28).
Q. When did God create the angels?

R. Did God create angels before making a heaven? – Unlikely.
S. Lucifer was created on a *day* – Ezekiel 28:13-15.
T. When did Lucifer fall?
U. See Studies 1 and 2 in the *Appendix.*

V. The Dispensation of Innocence

A. Also called the Adamic Period with an Adamic Covenant
B. Adam and Eve before the Fall of Man.
C. Ends with Adam and Eve being put out of the Garden of Eden in Genesis 3.
D. This dispensation covers the time from the creation of man on the sixth day to the fall of man (Genesis 1:26 – 3:5).
E. All of God's creatures lived at peace with themselves and with each other, and the world was without sin or death.
F. Man was to procreate, rule the earth and the animals, and to tend to the garden.
G. One commandment to obey: Do not eat of the tree of the knowledge of good and evil.
H. Eve and Adam disobeyed the commandment, lost their innocence, and were punished.
I. Man had to labor for food.
J. Woman had pain in childbearing

VI. The Dispensation of Conscience

A. Genesis 3:6 – 7:10
B. From the Fall of Adam and Eve to the Great Flood.
C. Ends with the flood or Noah's Covenant
D. Man operates under his own conscience
E. Man is a sinner
F. Man was to rule himself by his own will and his conscience.
G. Man becomes very wicked to the point where God destroys all but eight souls.
H. Genesis 6:5 – And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.
I. This dispensation ends with a world-wide flood and a covenant to Noah.
J. Genesis 6:8 – But Noah found grace in the eyes of the LORD.
K. The revelation of the "Nephilim" (Genesis 6:1-4)
L. Fallen angels or the sons of God-rejectors?
M. See Study 4 in the *Appendix.*

VII. The Dispensation of Human Government

A. God begins this dispensation with the Noahtic covenant.
B. God's covenant and commandments are found in Genesis 9:1-17:
C. 1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.
D. 2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

E. 3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.
F. 4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.
G. 5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.
H. 6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.
I. 7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.
J. 8 And God spake unto Noah, and to his sons with him, saying,
K. 9 And I, behold, I establish my covenant with you, and with your seed after you;
L. 10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.
M. 11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.
N. 12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:
O. 13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.
P. 14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:
Q. 15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.
R. 16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.
S. 17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.
T. The six parts of this covenant are 1) Be fruitful and multiply; 2) Dominion given to man; 3) Permission to eat everything except blood; 4) whoever sheds man's blood is to be put to death; 5) the covenant that God will no more flood the earth; 6) rainbow given a token of this covenant.

Note: After the flood, men are responsible to enact the death penalty. Because we believe this penalty of capital punishment was to be carried out lawfully, we refer to this as the dispensation of Human Government. It may also be called the dispensation of the Noahide law. The period includes the building of Tower of Babel and the scattering of the people by confusing the language.

Because of the unified effort to build the tower, by this scattering the rebellious people developed their own governments with their own languages. Furthermore, there was an inherited paganism and false religion instituted in these governments. Because of the flood, many governments around the world have some story of a world-wide flood in their histories.

VIII. <u>The Dispensation of Promise</u>

A. The dispensation of human government lasted until the call of Abraham.
B. This dispensation starts with Abraham and passes to his seed.
C. This dispensation is particular to Abraham's seed.

D. The dispensation is from Abraham to Moses and the giving of the law.
E. God speaks to Abraham (Abram) in Genesis 12:1 and the dispensation continues to
F. The Abrahamic covenant (promise) found in Genesis 12:1- 7 continues to this day.
G. Genesis 17:1-16 records another covenant given to Abraham, and this included circumcision.
H. The call of Abraham, the patriarchs, and the enslavement of the Israelites in Egypt are part of this dispensation of promise.
I. God made Abraham and his seed a great nation, with their own land, and with their own laws (the next dispensation)
J. At the Exodus from Egypt and the dispensation of the law, they became a nation.
K. Exodus 12 – Jesus Christ.

IX. The Dispensation of the Law

A. From Moses to the crucifixion of Jesus Christ.
B. Begins in Exodus 12 with the institution of the Passover and continues until the dispensation of grace, brought in by the gospel.
C. This dispensation is given to Israel in particular.
D. God gives the Mosiac law to Israel as found in Exodus – Deuteronomy
E. Other nations still rule by government and conscious – See Romans 2:5-16
F. During this dispensation God sends judges, kings, and prophets to Israel.
G. Babylon destroys the temple in Jerusalem (606 BC) and the sacrifice is taken away.
H. The kingly line and the Davidic covenant continue to Jesus, but no king is on the throne of David in Jerusalem.
I. Jesus appears after the dispersion of Israel and is crucified.
J. Jerusalem is sacked in 70 AD and the temple (rebuilt by Ezra and later by Herod) is destroyed
K. Sacrifices cease again until this day.
L. This dispensation ends with the crucifixion right after the Passover in 32 AD.
M. See also Lesson 8 in respect to Ezekiel chapter 18.

Note: There is some truth to the period between John and the crucifixion being a dispensation – i.e., "the law and the prophets were until John" – Luke 16:16. However, we can assume people were still saved ***by grace through faith in Jesus Christ*** before the crucifixion (John 3:16). For example, the thief on the cross that received Christ's promise to be with him in paradise, died before the resurrection and the gospel being completed (see 1 Corinthians 15:1-3).

Some will also see a dispensation between the resurrection and the opening of the door of faith to the Gentiles. After the rejection and stoning of Stephen in Acts 7, God moves to open the door to Gentiles so they can be saved. We see Samaritans and Gentiles getting saved in Acts 8 and onward. God opens the door of salvation to Cornelius through the preaching of Peter in Acts 10, and salvation by grace through faith for both Jew and Gentile alike is confirmed in Acts 15.

X. The Dispensation of Grace

A. This dispensation is from the resurrection to the tribulation. Although all people are saved by God's grace – because all are sinners – Romans 3:23.

B. From the resurrection of Jesus Christ (hallelujah!) to the tribulation period.
C. Some use the term "Age of Grace" or "Church Age" for this dispensation.
D. Paul wrote of this "dispensation of the gospel" and this "dispensation of the grace of God" in a few places:

1 Corinthians 9
16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!
17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.
18 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

Ephesians 1
7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;
8 Wherein he hath abounded toward us in all wisdom and prudence;
9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:
10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:
11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:
12 That we should be to the praise of his glory, who first trusted in Christ.

Ephesians 3
1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,
2 If ye have heard of the dispensation of the grace of God which is given me to youward:
3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,
4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)
5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;
6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:
7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

Colossians 1
21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled
22 In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight:
23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:
25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;
26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:
27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:
28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:
29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

E. This dispensation occurs between the 69th and 70th weeks of Daniel's prophecy in Daniel 9:24.
F. This is a New Covenant by the blood of Jesus.
G. All who believe are saved.
H. Atonement by the death, burial, and resurrection of Jesus Christ.
I. Gentiles are fellow-heirs with Jews and become Abraham's Seed – Galatians 3:9.
J. Believers are sealed with the Holy Ghost.

XI. The Dispensation of the Tribulation

A. This dispensation is the 70th week of Daniel
B. This is a 7-year dispensation
C. Dispensation of Grace ends at the beginning of this 70th week of years.
D. Believers in Christ are caught up at the last trump (1 Corinthians 15:52; 1 Thessalonians 4:17).
E. Dead in Christ are resurrected and given resurrected bodies.
F. Believers are changed to have heavenly resurrection-like bodies.
G. Half-way though the seven years the wrath of God is poured out – Revelation 14:19
H. Half-way through the seven years the Beast is indwelt by Satan and institutes the mark of the Beast – Revelation 13.
I. Believers are still saved during this time – Revelation 7:13-17; 14:6.
J. Tribulation ends with Armageddon, the coming of Christ, and the New Millennium.
K. Survivors of the tribulation are judged by Jesus and some enter the kingdom – Matthew 25:31-46.

XII. The Dispensation of the Millennial Kingdom

A. This dispensation occurs after the tribulation.
B. Jesus rules over this kingdom.
C. The Millennial Kingdom is a 1000-year world-wide reign of Christ (Revelation 20:1–6).
D. Peace is on earth under the rulership of Christ.
E. Jesus is on the throne of David in Jerusalem.
F. Satan is bound for 6,000 years in the bottomless pit.
G. The dispensation ends with a final rebellion after Satan is loosed for a season.

H. Jesus fully destroys all the wicked in the lake of fire.

Isaiah 66:18-24:
18 For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.
19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.
20 And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.
21 And I will also take of them for priests and for Levites, saith the LORD.
22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.
23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.
24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

XIII. The Dispensation of a New Heaven and New Earth

A. This dispensation is found in Revelation 21:1
B. The old heaven and earth are passed away.
C. There is no more sea.
D. God dwells with men
E. This dispensation requires the destruction of the current heavens and earth.

Isaiah 65
17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.
18 But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.
19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

2 Peter 3
10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.
11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,
12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?
13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

XIV. The Dispensation of the New Jerusalem and Eternity

A. This dispensation is found in Revelation chapters 21 and 22.
B. This is closely connected with the New Heaven and the New Earth.
C. Description of 50-plus things as follows:

1. Called the holy city
2. Prepared as a bride adorned for her husband
3. Tabernacle of God is with men
4. God dwells with men
5. No tears
6. No death
7. No sorrow
8. No crying
9. No pain
10. Former things passed away
11. All things are new
12. Fountain of the water of life offered freely
13. Overcomers inherit all things
14. Has the glory of God
15. Light like a precious jasper stone
16. A wall great and high
17. Twelve gates
18. At the gates twelve angels
19. Names written thereon are the names of the twelve tribes of the children of Israel
20. On the east three gates; on the north three gates; on the south three gates; and on the west three gates.
21. The wall of the city had twelve foundations
22. In them the names of the twelve apostles of the Lamb
23. The city lieth foursquare, and the length is as large as the breadth, and the breadth and the height of it are equal, measuring twelve thousand furlongs
24. The wall thereof is a hundred and forty and four cubits
25. The building of the wall of it was of jasper
26. The city was pure gold, like unto clear glass.
27. The foundations of the wall of the city were garnished with all manner of precious stones.
28. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst
29. The twelve gates were twelve pearls; every several gate was of one pearl
30. The street of the city was pure gold, as it were transparent glass.
31. No temple therein
32. The Lord God Almighty and the Lamb are the temple of it
33. The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it
34. The Lamb is the light thereof

35. The nations of them which are saved shall walk in the light of it
36. The kings of the earth do bring their glory and honour into it
37. The gates of it shall not be shut at all by day
38. There shall be no night there.
39. They shall bring the glory and honour of the nations into it.
40. There shall in no wise enter into it any thing that defileth
41. Neither whatsoever worketh abomination, or maketh a lie
42. Only they which are written in the Lamb's book of life
43. A pure river of water of life, clear as crystal
44. Proceeds out of the throne of God and of the Lamb.
45. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month
46. The leaves of the tree are for the healing of the nations
47. There shall be no more curse
48. The throne of God and of the Lamb shall be in it
49. His servants shall serve him
50. They shall see his face
51. His name shall be in their foreheads
52. There shall be no night there
53. They need no candle, neither light of the sun
54. The Lord God giveth them light
55. They shall reign for ever and ever.

D. Isaiah 9:7 – Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Lesson 3: Thrones and Kingdoms

I. Thrones

A. Thrones indicate power and rulership.
B. All powers are ordained of God – Romans 13.
C. Many kingdoms have thrones.
D. Kings sit on thrones.
E. Not all kings have a throne.
F. Jesus has many thrones:
    1. Davidic Throne – millennial reign
    2. Judgment Seat of Christ
    3. Right hand of the Father
    4. Throne of his glory
    5. Great White throne

II. God's Throne

A. Psalm 45:6 – Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.
B. Psalm 93:2 – Thy throne is established of old: thou art from everlasting.
C. Hebrews 1:8 – But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

III. Lucifer

A. Isaiah 14:9 – Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.
B. 10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?
C. 11 Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.
D. 12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!
E. 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:
F. 14 I will ascend above the heights of the clouds; I will be like the most High.
G. 15 Yet thou shalt be brought down to hell, to the sides of the pit.
H. 16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;
I. 17 That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?
J. 18 All the kings of the nations, even all of them, lie in glory, every one in his own house.

K. 19 But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.
L. 20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned.
M. Luke 4:5 – And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.
N. 6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.
O. 7 If thou therefore wilt worship me, all shall be thine.

IV. Adam as King

A. Genesis 1:26 – And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
B. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

V. Noah as King

A. Genesis 9:1 – And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.
B. 2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

VI. Moses as King

A. Deuteronomy 33:4 – Moses commanded us a law, even the inheritance of the congregation of Jacob.
B. 5 And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together.
C. 6 Let Reuben live, and not die; and let not his men be few.

VII. The Time of the Judges

A. Judges 2:16 – Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them.
B. 17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so.

C. 18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.

The List of the Judges of Israel and their Foreign Oppressors			
The Oppressor	**Years of Oppression**	**Judge - Deliverer**	**Years of Peace**
Mesopotamia	8 Years	Othniel	40 Years
The Moabites	18 Years	Ehud	80 Years
The Ammonites			
The Amalekites			
The Canaanites	20 Years	Deborah	40 Years
		Barak	
The Midianites	7 Years	Gideon	40 Years
		Abimelech	3 Years
		Tola	23 Years
		Jair	22 Years
The Ammonites	18 Years	Jephthah	6 Years
		Ibzan	7 Years
		Elon	10 Years
		Abdon	8 Years
The Philistines	40 Years	Samson	20 Years
The Philistines		Eli	40 Years
The Philistines		Samuel	20 Years
Total	**111 Years**		**339 Years**

VIII. Samuel as Prophet, Priest, and Judge (Leader)

A. Acts 13:20 – And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.
B. 21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.
C. 22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.
D. 23 Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:
E. 1 Samuel 3:20 – And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the LORD.
F. 21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.
G. 1 Samuel 4:1 – And the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek.
H. 1 Samuel 7:9 – And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard him.

I. 15 And Samuel judged Israel all the days of his life.

IX. Saul as King

A. 1 Samuel 11:15 And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

X. The David Throne and Promise

A. 1 Kings 2:10 So David slept with his fathers, and was buried in the city of David.
B. 11 And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.
C. 12 Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.
D. 1 Kings 8:22 – And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven:
E. 23 And he said, LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:
F. 24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.
G. 25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.

XI. The Thrones of the Divided Kingdoms

A. Israel – 10 northern tribes – Samaria was the capitol.
B. Judah – Judah and Benjamin – Jerusalem was the capitol.
C. Judah always had a son of David on the throne.
D. Israel had various clans claim rulership
E. See point XXXI for the list of kings.

XII. The Throne of God's Grace

A. Hebrews 4:16 – Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

- **The Judgement Seat of Christ**

A. Romans 14:10 – But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

B. 2 Corinthians 5:10 – For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

- **Jesus on the Davidic Throne at His Coming – The Throne of Jesus' Glory**

A. Matthew 25:31 – When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:
B. Luke 1:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.
C. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:
D. 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

- **Jesus on the Millennial Throne of David**

A. Revelation 2:26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:
B. 27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

- **The Apostles Ruling with Jesus Christ**

A. Matthew 19:28 – And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

- **The Faithful Ruling with Jesus Christ**

A. Revelation 1:5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,
B. 6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.
C. Revelation 20:4 – And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

- **The Great White Throne**

A. Revelation 20:11 – And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

- **The Lord's Kingdom**

A. Psalm 103:19 – The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.
B. Psalm 145:13 – Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.
C. Luke 11:2 – And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

- **The Kingdoms of the World**

A. Luke 4:5 – And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.
B. Revelation 11:15 – And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

- **The Kingdom of Nimrod**

A. Genesis 10:10 – And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

- **The Kingdom of Abimelech**

A. Genesis 20:.9 – Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

- **The Kingdom of Egypt**

A. Isaiah 19:2 – And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom.

- **The Kingdom of Sihon**

A. Numbers 32:33 – And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round about.

- **The Kingdoms of Canaan**

    A. Psalm 135:11 – Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

- **The Kingdom of Og**

    A. Deuteronomy 3:4 – And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

- **The Kingdoms of Hazor**

    A. Joshua 11:10 – And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

- **The Kingdom of Saul**

    A. 1 Samuel 13:13 – And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

- **The Kingdom of David**

    A. 1 Samuel 28:17 – And the LORD hath done to him, as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David:

- **The Kingdom of Solomon**

    A. 1Kings 2:12 – Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

- **The Kingdom of Solomon**

    A. 1Kings 2:12 – Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

- **The Divided Kingdoms of Israel and Judah**

    A. Kingdom divided after Solomon. Judah (which included Benjamin) always had a son of David to reign on the throne. Israel had clans reign until the Assyrian invasion.

B. Judah – 8 of 20 kings were good
C. Israel – 18 of 18 kings were bad.
D. The Assyrians invaded Samaria and scattered the ten northern tribes (see 2 Kings 17)
E. God protected Jerusalem against the Assyrians (see 2 Kings 19) but later it fell to the Babylonians (see 2 Chronicles 36:6-21).
F. After 70 years of Babylonian captivity God allowed Jerusalem to be restored under Zerubbabel, Ezra, and Nehemiah.
G. Kings of each kingdom after Solomon's reign shown in table below.

#	Kings of Judah	Kings of Israel
1	Rehoboam 1 Kings 11-14 – Bad	Jeroboam I 1 Kings 12-14 – Bad
2	Abijam 1 Kings 14-15 – Bad	Nadab 1 Kings 15 – Bad
3	Asa 1 Kings 15 – Good	Baasha 1 Kings 15-16 – Bad
4	Jehoshaphat 1 Kings 22 – Good	Elah 1 Kings 16 – Bad
5	Jehoram 2 Kings 8 – Bad	Zimri 1 Kings 16 – Bad
6	Ahaziah 2 Kings 8-9 – Bad	Omri 1 Kings 16 – Bad
7	Athaliah 2 Kings 11 – Bad	Ahab 1 Kings 16 – Bad
8	Joash 2 Kings 11-12 – Good	Ahaziah 1 Kings 22 – Bad
9	Amaziah 2 Kings 14 – Good	Jehoram 2 Kings 1 – Bad
10	Azariah 2 Kings 15 – Good	Jehu 2 Kings 3-9 – Bad
11	Jotham 2 Kings 15 – Good	Jehoahaz 2 Kings 9-10 -- Bad
12	Ahaziah 2 Kings 16 – Bad	Jehoash 2 Kings 13-14 – Bad
13	Hezekiah 2 Kings 18-20 – Good	Jeroboam II 2 Kings 14 – Bad
14	Manasseh 2 Kings 21 – Bad	Zechariah 2 Kings 14-15 – Bad
15	Amon 2 Kings 21 – Bad	Shallum 2 Kings 15 – Bad
16	Josiah 2 Kings 21-23 – Good	Menahem 2 Kings 15 – Bad
17	Johoahaz 2 Kings 23 – Bad	Pekahiah 2 Kings 15 – Bad
18	Jehoiakim 2 Kings 23 – Bad	Hoshea 2 Kings 15-17 – Bad
19	Johoiachin 2 Kings 24 – Bad	***Assyrian Invasion (721 BC)***
20	Zedekiah 2 Kings 24-25 – Bad	

Babylonian Captivity -- 70 years
606 - 536 BC
See Jeremiah 25:12; Daniel 9:2; Zechariah 1:12
Cyrus Decree -- Ezra 1:1 (536 BC)
Zerubbabel Temple Completed (515 BC)
Leviticus 26:43
2 Chronicles 36:21; Isaiah 45:1-13

- **<u>The Kingdom of Priests</u>**

A. Exodus 19:6 – And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

- **Various Kingdoms**

A. Jeremiah 51:20 – Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms;
B. 27 Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillers.

- **The Kingdom of Babylon**

A. Isaiah 13:19 – And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.
B. Isaiah 47:5 – Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

- **The Kingdom of Persia**

A. Ezra 1:2 – Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah.

- **The Kingdom of Greece (Grecia)**

A. Daniel 8:20 The ram which thou sawest having two horns are the kings of Media and Persia.
B. 21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.
C. 22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

- **The Kingdom of Rome**

A. Daniel 2:31 Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.
B. 32 This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,
C. 33 His legs of iron, his feet part of iron and part of clay.
D. 34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.
E. 35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away,

that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

- **The Kingdom of God**

    A. Matthew 6:33 – But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

- **The Kingdom of Heaven**

    A. Matthew 5:3 – Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Lesson 4: In All Dispensations – Always, Saved by Grace through Faith

Hebrews 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

I. God Covered the Nakedness of Adam and Eve

A. The did not physically die the day they sinned – God had mercy – Genesis 2:17
B. Adam died at 930 years – Genesis 5:5
C. Less than a thousand years – 2 Peter 3:8
D. God shed the blood of an animal to cover their nakedness – Genesis 3:31
E. Abel offered sacrifices
F. Hebrews 11:4 – By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

II. Noah Found Grace in the Eyes of the Lord

A. The wickedness of man was great in the earth – Genesis 6:5.
B. It repented the Lord that he had made man – Genesis 6:6.
C. God was to destroy man from the face of the earth – Genesis 6:7
D. Genesis 6:8 – But Noah found grace in the eyes of the LORD.

III. God's Grace is Upon *All Men* During the Dispensation of Grace

A. Lesson 2, point X.
B. In the Old Testament, God dealt with one person or one nation by grace – selective.
C. After Israel's rejection of their Messiah in the New Testament, God opened the door of grace to *"whosoever."*
D. John 1:9 – That was the true Light, which lighteth every man that cometh into the world.
E. 10 He was in the world, and the world was made by him, and the world knew him not.
F. 11 He came unto his own, and his own received him not.
G. 12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:
H. 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
I. 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

IV. Abraham is the Standard for a Man of Faith

A. Abraham believed God
B. Romans 4:1 – What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

C. 2 For if Abraham were justified by works, he hath whereof to glory; but not before God.
D. 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.
E. 4 Now to him that worketh is the reward not reckoned of grace, but of debt.
F. 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.
G. 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,
H. 7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.
I. 8 Blessed is the man to whom the Lord will not impute sin.
J. 9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.
K. 10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.
L. 11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:
M. 12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.
N. 13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.
O. 14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:
P. 15 Because the law worketh wrath: for where no law is, there is no transgression.
Q. 16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,
R. 17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.
S. 18 Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be.
T. Galatians 3:6 – Even as Abraham believed God, and it was accounted to him for righteousness.
U. 7 Know ye therefore that they which are of faith, the same are the children of Abraham.
V. 8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.
W. 9 So then they which be of faith are blessed with faithful Abraham.
X. 14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

V. <u>The Patriarchs were Men of Faith</u>

Hebrews 11

1 Now faith is the substance of things hoped for, the evidence of things not seen.
2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.
4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.
5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.
6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.
7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.
8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.
9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:
10 For he looked for a city which hath foundations, whose builder and maker is God.
11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.
12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.
13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.
14 For they that say such things declare plainly that they seek a country.
15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.
16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.
17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,
18 Of whom it was said, That in Isaac shall thy seed be called:
19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.
20 By faith Isaac blessed Jacob and Esau concerning things to come.
21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.
22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.
23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king’s commandment.
24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter;
25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;
26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.
27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.
29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.
30 By faith the walls of Jericho fell down, after they were compassed about seven days.
31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.
32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:
33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,
34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.
35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:
36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:
37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;
38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.
39 And these all, having obtained a good report through faith, received not the promise:
40 God having provided some better thing for us, that they without us should not be made perfect.

VI. Faith Required During Jesus' Earthly Ministry

A. John 1:14 – And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
B. 15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.
C. 16 And of his fulness have all we received, and grace for grace.
D. 17 For the law was given by Moses, but grace and truth came by Jesus Christ.
E. Acts 15:11 – But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.
F. Mark 1:14 – Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,
G. 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.
H. Luke 8:12 – Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.
I. John 3:15 – That whosoever believeth in him should not perish, but have eternal life.
J. 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
K. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.
L. 36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

M. John 11:26 – And whosoever liveth and believeth in me shall never die. Believest thou this?

VII. Faith Required to Be Born Again

A. Acts.18:27 – And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:
B. Romans 3:24 – Being justified freely by his grace through the redemption that is in Christ Jesus:
C. Acts 10:43 – To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.
D. Acts 15:7 – And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

VIII. Salvation is Always by Grace Through Faith

A. Ephesians 2:8 – For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:
B. 9 Not of works, lest any man should boast.
C. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.
D. Titus 2:11 – For the grace of God that bringeth salvation hath appeared to all men,
E. 1 Timothy 1:14 – And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.
F. Hebrews 2:9 – But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.
G. Hebrews 4:16 – Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

[Editor's note: Without the grace of God no person would have their sins forgiven. Since all have sinned (Romans 3:23), all who are saved, are saved by grace through faith. God would be just to destroy all, but he is plenteous in mercy. Hence, the p[assages below.)

H. Psalm 86:5 – For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.
I. 15 But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.
J. Psalm 103:8 – The LORD is merciful and gracious, slow to anger, and plenteous in mercy.
K. Isaiah 16:5 – And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

IX. Faith Required During the Tribulation

A. The Forgiveness of sins is through faith in Jesus' blood.
B. Romans 3:25 – Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;
C. Ephesians 1:7 – In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;
D. James 4:6 – But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.
E. Romans 11:5 – Even so then at this present time also there is a remnant according to the election of grace.
F. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:
G. 2 Thessalonians 2:7 – For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.
H. 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:
I. 9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,
J. 10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.
K. 11 And for this cause God shall send them strong delusion, that they should believe a lie:
L. 12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

XIII. Faith Required During the Millennium

L. 2 Corinthians 5:6 – Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:
M. 7 (For we walk by faith, not by sight:)
N. 8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.
O. 9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

[Editor's note: In respect to this point and the above verses, the blessed in the millennium with see Jesus by sight, not faith. However, there is still faith needed to be obedient and stay true until the end. Those whom Satan deceives lack faith to believe God, and instead put their faith in Satan.]

P. Hebrews 11:39 – And these all, having obtained a good report through faith, received not the promise:
Q. 40 God having provided some better thing for us, that they without us should not be made perfect.
R. Hebrews 12:28 – Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:
S. Revelation 20:7 – And when the thousand years are expired, Satan shall be loosed out of his prison,
T. 8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

U. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

XIV. Faith Required for Eternity

A. Hebrews 10:29 – Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?
B. Saving faith lasts forever.

XV. Faith as Opposed to Works

A. Romans 11:6 – And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.
B. Romans 12:6 – Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;
C. 1 Corinthians 15:10 – But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.
D. 2 Corinthians 6:1 – We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.
E. Galatians 5:4 – Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.
F. Ephesians 3:1 – For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,
G. 2 If ye have heard of the dispensation of the grace of God which is given me to youward:
H. 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,
I. 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)
J. 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;
K. 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:
L. 7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.
M. Psalms 84:11 – For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.

Lesson 5: In All Dispensations – Always, Faith without Works is Dead

I. Always Faith without Works is Dead

A. Adam
B. Noah
C. Moses
D. David
E. New Testament
F. Tribulation
G. Millennium
H. Eternity

II. Faith is Shown by Obedience

A. When a person truly believes something, he acts upon that belief.
B. Salvation – 1 Peter 1:22; 2 Thessalonians 1:8; Romans 10:16; 1 John 3:23
C. Confessing with the mouth – Romans 10:9
D. Baptism – Mark 16:16; Acts 2:38; 1 Peter 3:21
E. Holiness – 1 Timothy 1:8-11; Titus 2:7-15; Galatians 5:16
F. Being a witness – Acts 8:4
G. Looking for Jesus' return – Titus 2:13
H. Old Testament sacrifices were to be done by faith for the temporary forgiveness of sins.
I. These sacrifices pictured Jesus Christ and his atonement.
J. The Patriarch's offered sacrifices and offerings
K. During the law, the priests offered sacrifices
L. 1 Samuel 15:22 – And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.
M. 2 Samuel 24:25 – And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD was intreated for the land, and the plague was stayed from Israel.
N. 1 Peter 1:22 – Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:
O. 23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.
P. 24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:
Q. 25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

III. Faith is Shown by Repentance

A. Luke 16::27 – Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

B. 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.
C. 29 Abraham saith unto him, They have Moses and the prophets; let them hear them.
D. 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.
E. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.
F. People in hell do repent, but it is too late.
G. Mark 1:14 – Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,
H. 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.
I. Acts 20:20 – And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house,
J. 21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.
K. Hebrews 6:1 – Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
L. 1 Thessalonians 1:9 – For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

IV. Faith is Shown by Giving

A. Luke 6:38 – Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.
B. Hebrews 7:1 – For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;
C. 2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;
D. 2 Corinthians 8:11 – Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.
E. 12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.
F. 2 Corinthians 9:6 – But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.
G. 7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

V. Faith is Shown by Love

A. Galatians 5:6 – For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.
B. 2 Corinthians 2:6 – Sufficient to such a man is this punishment, which was inflicted of many.

C. 7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.
D. 8 Wherefore I beseech you that ye would confirm your love toward him.
E. 9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

VI. Faith is Shown by the Fruit of the Spirit

A. Galatians 5:22 – But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
B. 23 Meekness, temperance: against such there is no law.
C. 24 And they that are Christ's have crucified the flesh with the affections and lusts.
D. 25 If we live in the Spirit, let us also walk in the Spirit.

VII. The Teaching by James

A. James 2:14 – What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?
B. 15 If a brother or sister be naked, and destitute of daily food,
C. 16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?
D. 17 Even so faith, if it hath not works, is dead, being alone.
E. 18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.
F. 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.
G. 20 But wilt thou know, O vain man, that faith without works is dead?
H. 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?
I. 22 Seest thou how faith wrought with his works, and by works was faith made perfect?
J. 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.
K. 24 Ye see then how that by works a man is justified, and not by faith only.
L. 25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?
M. 26 For as the body without the spirit is dead, so faith without works is dead also.

VIII. The Example of Abraham

A. Genesis 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:
B. 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:
C. 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

D. 4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.
E. Hebrews 11:8 – By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.
F. 17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

Lesson 6: A Study of Resurrections in the Bible

I. There are Several Resurrections in the Bible

A. Old Testament with Elijah and Elisha
B. The man put in Elisha's grave
C. New Testament resurrections
D. Future resurrections
E. Quasi, spiritual, and possible resurrections
F. Allusions to a resurrected life – i.e., figurative

II. List of the Old Testament Resurrections

A. Resurrection of the widow's son in Zarephath by Elijah –1 Kings 17:17-24
B. Resurrection of the Shunammite's son by Elisha – 2 Kings 4:18-37
C. Resurrection of the man thrown into Elisha's grave – 2 Kings 13:20-21

III. List of the New Testament Resurrections

A. Resurrection of Jairus' daughter by Jesus – Mark 5:35-43
B. Resurrection of the widow's son at Nain by Jesus – Luke 7:11-17
C. Resurrection of Lazarus by Jesus – John 11:38–44
D. Resurrection of saints during the crucifixion – Matthew 27:52–53
E. Resurrection of Christ by the Father, the Son, and the Holy Ghost – Matthew 28:1-6
F. Resurrection of Tabitha (Dorcas) – Acts 9:36-42
G. Resurrection of Eutychus by Paul – Acts 20:7-12

IV. Future Resurrections

A. Resurrection of New Testament believers (i.e., occurs when the saints are caught up and changed) – 1 Thessalonians 4:13-18; 1 Corinthians 15:23
B. Old Testament saints – John 11:24
C. Resurrection of the Two Witnesses – Revelation 11:7–11
D. Resurrection of the dead (not necessarily wicked) – Revelation 20:4, 13
E. Resurrection of the wicked at the Great White Throne – Revelation 20:5, 13-14

V. Other Quasi- or Figurative Resurrections

A. Believers in Christ are new creatures – raised in the likeness of Jesus Christ – John 11:25; Ephesians 2:1; 2 Corinthians 5:17
B. Jonah and the fish -- Jonah chapter 2; Matthew 12:40-41
C. Paul in the city of Lystra – Acts 14:19–20; Acts 14:5; 2 Corinthians 12:1-5
D. The Two witnesses – Revelation 11:7-12
E. Possibly and likely:

- Moses – Jude 1:9
- Enoch – Hebrews 11:5

F. The beast's "deadly wound" – Revelation 13:3
G. Paul died daily – 1 Corinthians 15:31
H. Being crucified with Christ and putting on the new man – Galatians 2:20; Romans 6:6; Ephesians 4:21-24
I. Presenting one's body a living sacrifice – Hebrews 12:1-3

Lesson 7: Changes in Diets and Food

I. The Edenic Diet

A. Vegetarian, food grew perfectly – Eden Genesis 2:9, 16; 3:1
B. Mist watered the garden – Genesis 2:5-6
C. Adam tended to the garden – to dress and keep it – Genesis 2:15
D. Adam not allowed to eat of the tree of knowledge of good and evil – Genesis 2:17

II. The Post-Edenic Diet (During the Fall)

A. The ground was cursed – Genesis 3:17
B. Eaten of in sorrow – 3:17
C. Thorns and thistles – 3:18
D. Tilling the ground and sweating to grow food – Genesis 3:19
E. Abel was a keeper of sheep – they probably ate meat – Genesis 4:2

III. The Post-Flood Diet

A. Noah preserved seed of animals (and probably herbs) on the ark – Genesis 6:21; 7:3
B. God to nomore curse the earth – Genesis 8:21
C. Seedtime and harvest to continue – Genesis 8:22
D. Everything allowed, but not blood.
E. Genesis 9:3 – Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.
F. 4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.
G. Grapes fermented
H. Genesis 9:20 – And Noah began to be an husbandman, and he planted a vineyard:
I. 21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

IV. Food Under the Law

A. Leviticus 11

1 And the LORD spake unto Moses and to Aaron, saying unto them,
2 Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth.
3 Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat.
4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.
5 And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.
6 And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

7 And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you.
8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you.
9 These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.
10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you:
11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.
12 Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you.
13 And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray,
14 And the vulture, and the kite after his kind;
15 Every raven after his kind;
16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,
17 And the little owl, and the cormorant, and the great owl,
18 And the swan, and the pelican, and the gier eagle,
19 And the stork, the heron after her kind, and the lapwing, and the bat.
20 All fowls that creep, going upon all four, shall be an abomination unto you.
21 Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth;
22 Even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.
23 But all other flying creeping things, which have four feet, shall be an abomination unto you.
24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.
25 And whosoever beareth ought of the carcase of them shall wash his clothes, and be unclean until the even.
26 The carcases of every beast which divideth the hoof, and is not clovenfooted, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean.
27 And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are unclean unto you: whoso toucheth their carcase shall be unclean until the even.
28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they are unclean unto you.
29 These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,
30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.
31 These are unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.
32 And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.
33 And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it.

34 Of all meat which may be eaten, that on which such water cometh shall be unclean: and all drink that may be drunk in every such vessel shall be unclean.
35 And every thing whereupon any part of their carcase falleth shall be unclean; whether it be oven, or ranges for pots, they shall be broken down: for they are unclean, and shall be unclean unto you.
36 Nevertheless a fountain or pit, wherein there is plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.
37 And if any part of their carcase fall upon any sowing seed which is to be sown, it shall be clean.
38 But if any water be put upon the seed, and any part of their carcase fall thereon, it shall be unclean unto you.
39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.
40 And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.
41 And every creeping thing that creepeth upon the earth shall be an abomination; it shall not be eaten.
42 Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination.
43 Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.
44 For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.
45 For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.
46 This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:
47 To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

B. Peter is shown the change in food.
C. Acts 10:9 – On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:
D. 10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,
E. 11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:
F. 12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.
G. 13 And there came a voice to him, Rise, Peter; kill, and eat.
H. 14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.
I. 15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.
J. 16 This was done thrice: and the vessel was received up again into heaven.

V. The Passover Supper

A. Passover lamb
B. Unleavened bread
C. Bitter herbs – see verse 8 below.
D. Exodus 12:5 – Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:
E. 6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.
F. 7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.
G. 8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.
H. 9 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.
I. 10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.
J. 11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover.
K. 12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.
L. 13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.
M. 14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.
N. 15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.
O. 16 And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.
P. 17 And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.
Q. 18 In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.
R. 19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.
S. 20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

VI. Food in the Wilderness

A. Exodus 16

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God.
13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.
14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.
15 And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.
16 This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.
17 And the children of Israel did so, and gathered, some more, some less.
18 And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.
19 And Moses said, Let no man leave of it till the morning.
20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.
21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.
22 And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.
23 And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.
24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.
25 And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field.
26 Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.
27 And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.
28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?
29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.
30 So the people rested on the seventh day.
31 And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.
32 And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

B. John 6:31 – Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.
C. 32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

D. Numbers 11:7 – And the manna was as coriander seed, and the colour thereof as the colour of bdellium.
E. 8 And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.
F. 9 And when the dew fell upon the camp in the night, the manna fell upon it.
G. Psalm 78:24 – And had rained down manna upon them to eat, and had given them of the corn of heaven.
H. 25 Man did eat angels' food: he sent them meat to the full.

VII. The Babylon Diet

A. Change in diet = change in lifestyle
B. Daniel 1:4 – Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.
C. 5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.
D. Daniel 1:8 – But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.
E. Changed the names – 1:7
F. Daniel ate pulse and drank water – 1:12

VIII. The Jews Exaggerated the Eating Laws

A. During the time of Jesus, religious tradition had become extreme.
B. The Jews had overly-strict rules
C. Washing of pots
D. Washed of hands
E. No plucking corn on Sabbath
F. Mark 7:1 – Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.
G. 2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.
H. 3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.
I. 4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.
J. 5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?
K. 6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.
L. 7 Howbeit in vain do they worship me, teaching for doctines the commandments of men.

M. 8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.
N. 9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.
O. 10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:
P. 11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.
Q. 12 And ye suffer him no more to do ought for his father or his mother;
R. 13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.
S. 14 And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand:
T. 15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.
U. 16 If any man have ears to hear, let him hear.

IX. <u>The Christian Diet</u>

A. Matthew 6:25 – Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?
B. All things allowed
C. No blood, nothing strangled – Acts 15
D. 1 Timothy 4:1 – Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;
E. 2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;
F. 3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.
G. 4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:
H. 5 For it is sanctified by the word of God and prayer.
I. Hebrews 13:9 – Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.
J. 1 Corinthians 8:8 – But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.
K. 10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;
L. 13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.
M. Do not offend
N. Be careful with food offered to idols
O. Romans 14:15 – But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.
P. 17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

Q. 20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth
R. Colossians 2:16 – Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

X. The Marriage Supper of the Lamb

A. The New Testament is not clear on what will be served at this supper.
B. Possibly, hidden manna – Revelation 2;17
C. Possibly, oxen and fatlings – Matthew 22:1-4
D. Possibly fruit of the vine – Matthew 26:29; Mark 14:25.

XI. Food During the Tribulation

A. Matthew 24:7 – For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.
B. Mark 13:8 – For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.
C. Revelation 6:6 – And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.
D. Revelation 6:8 – And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.
E. Revelation 7:16 – They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.
F. Luke 21:11 – And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.
G. Romans 8:35 – Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

XII. Food in the Millennial Kingdom

A. Revelation 2:17 – He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.
B. Micah 4:1 – But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.
C. 2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

D. 3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.
E. 4 But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.
F. 5 For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

XIII. Food in the New Jerusalem

A. Revelation 22:1 – And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.
B. 2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.
C. 3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:
D. 4 And they shall see his face; and his name shall be in their foreheads.

XIV. The Lord's Supper

A. 1 Corinthians 11:34 – And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.
B. Matthew 26:17 – Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?
C. 26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.
D. Mark 14:12 – And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?
E. Fruit of the vine – not wine
F. Unleavened bread
G. 1 Corinthians 5:8 – Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

[Editor's note: The Lord's supper as first instituted by Jesus was after the Passover Supper (Matthew 26:26. In Acts 2:42, the disciples continued in "fellowship, and in breaking of bread…." This appears to be eating with the Lord's Supper combined. By the time Paul writes to the Corinthians, he instructs brethren to eat at home (1 Corinthians 11:22). Today, we partake of small portions in the church house to make sure we partake worthily and spiritually, not out of hunger or thirst. Some churches practice the Lord's Supper only at Passover time.]

XV. Different Meals and Diets

A. Ezekiel to eat dung – Exodus 4:12-15
B. John Baptist ate locusts and wild honey, both clean foods.

C. Matthew 3:4 – And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.
D. Luke 7:33 – For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.
E. Jesus ate honeycomb and broiled fish – Luke 24:42
F. The feeding of the 5,000 was with five loaves and two fishes – Matthew 14:17
G. John 21:9 – As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.
H. Jesus drank of the cup of sin and judgment – John 18:11

XVI. Fruit of the Vine, Not Wine

A. The four gospels show Jesus drinking "fruit of the vine" or the "cup." Never does the New Testament show wine.
B. Romans 14:21 – It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.
C. Luke 1:15 – For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.
D. Ephesians 5:18 – And be not drunk with wine, wherein is excess; but be filled with the Spirit;
E. Proverbs 20:1 – Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

XVII. Fasting in the Old Testament

A. 2 Samuel 12:16 – David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth.
B. 21 Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread.
C. 22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether GOD will be gracious to me, that the child may live?
D. 23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.
E. 2 Chronicles 20:3 – And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah.
F. Ezra 8:21 – Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.
G. 23 So we fasted and besought our God for this: and he was intreated of us.
H. Nehemiah 1:4 – And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven,
I. Nehemiah 9:1 – Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them.
J. Esther 4:3 – And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

K. 16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.
L. Psalm 35:13 – But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom.
M. Psalm 6:10 – When I wept, and chastened my soul with fasting, that was to my reproach.
N. Psalm 109:24 – My knees are weak through fasting; and my flesh faileth of fatness.
O. Joel 1:14 – Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the LORD your God, and cry unto the LORD,
P. Jonah 3:5 – So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.
Q. Zechariah 8:19 – Thus saith the LORD of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.

XVIII. Fasting in the New Testament

A. Matthew 6:16 – Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.
B. 17 But thou, when thou fastest, anoint thine head, and wash thy face;
C. 18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.
D. Matthew 9:14 – Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?
E. 15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.
F. Matthew 15:32 – Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.
G. Mark 9:29 – And he said unto them, This kind can come forth by nothing, but by prayer and fasting.
H. Luke 2:37 – And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.
I. Acts 10:30 – And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,
J. Acts 13:2 – As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.
K. 3 And when they had fasted and prayed, and laid their hands on them, they sent them away.
L. Acts 14:23 – And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.
M. 1 Corinthians 7:5 – Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

XIX. Hungering for Righteousness

A. Matthew 5:6 – Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
B. John 6:35 – And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.
C. Matthew 4:3 – And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.
D. 4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
E. Mark 7:27 – But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.
F. John 6:31 – Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.
G. 32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.
H. 33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.
I. 34 Then said they unto him, Lord, evermore give us this bread.
J. 35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.
K. 41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.
L. 48 I am that bread of life.
M. 50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.
N. 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.
O. 58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.
P. John 6:27 – Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.
Q. 55 For my flesh is meat indeed, and my blood is drink indeed.
R. 1 Corinthians 3:2 – I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.
S. Hebrews 5:12 – For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

XX. <u>Jesus had Meat to Eat that Ye Know Not Of</u>

A. John 4:31 – In the mean while his disciples prayed him, saying, Master, eat.
B. 32 But he said unto them, I have meat to eat that ye know not of.
C. 33 Therefore said the disciples one to another, Hath any man brought him ought to eat?
D. 34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

E. 35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.
F. 36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.
G. 37 And herein is that saying true, One soweth, and another reapeth.
H. 38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.
I. 1 Corinthians 5:8 – Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

XXI. Miracles Related to Food

A. Manna in the wilderness – Exodus 16
B. Samson ate honey from a dead lion – Judges 14:8-14.
C. Widow's barrel of meal and cruse of oil – 1 Kings 17:14-16
D. Elisha and the miracle of oil – 2 Kings 4:1-6.
E. Elisha heals the pot of pottage – 2 Kings 40:38-41.
F. Ravens fed Elijah – 1 Kings 17:4-6.
G. Elijah fed by angel and sustained for 40 days – 1 Kings 19:5-8.
H. Jesus in wilderness – angels ministered to him.
I. Jesus fed the 5,000 and 4,000
J. Peter's vision – Acts 10
K. Woman in the wilderness – Revelation 12:6-14

Lesson 8: Ezekiel 18 – The Change in the Responsibility of Sin

I. God Institutes a Change

A. Ezekiel 18:1-32
B. 1 The word of the LORD came unto me again, saying,
C. 2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?
D. 3 As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel.

II. God Allows the Righteous to Live

A. 4 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.
B. 5 But if a man be just, and do that which is lawful and right,
C. 6 And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman,
D. 7 And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment;
E. 8 He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man,
F. 9 Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord GOD.

III. God Condemns the Wicked

A. 10 If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things,
B. 11 And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife,
C. 12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,
D. 13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.

IV. Children Do Not Suffer for the Father's Sin

A. 14 Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,
B. 15 That hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

C. 16 Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment,
D. 17 That hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.
E. 18 As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity.

V. The Son Does Not Bear the Iniquity of the Father

A. 19 Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live.
B. 20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

VI. God Accepts Repentance

A. 21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.
B. 22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

VII. God Has No Pleasure in the Death of the Wicked

A. 23 Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live?
B. 24 But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

VIII. God is Just

A. 25 Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?
B. 26 When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.
C. 27 Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.
D. 28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

E. 29 Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?
F.

IX. God Commands Repentance

A. 30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.
B. 31 Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?
C. 32 For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye.

Lesson 9: Daniel's 70 Weeks

I. The Timing of the Vision

A. Daniel 9:1-27
B. 1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;
C. 2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.
D. 3 And I set my face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes:

II. Daniel's Prayer

A. 4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;
B. 5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:
C. 6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.
D. 7 O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.
E. 8 O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.
F. 9 To the Lord our God belong mercies and forgivenesses, though we have rebelled against him;
G. 10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.
H. 11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.
I. 12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.
J. 13 As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.
K. 14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice.
L. 15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

M. 16 O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.
N. 17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.
O. 18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.
P. 19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

III. The Revelation Delivered by Gabriel

A. 20 And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;
B. 21 Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.
C. 22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.
D. 23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

IV. The Prophecy of Seventy Weeks

A. 24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.
B. 25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.
C. 26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.
D. 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

V. Calculations for the Seventy Weeks

A. See Introduction under the section entitled *Tribulation and The Tribulation*
B. See *Appendix 1*

Lesson 10: The Second Coming of Christ

I. Matthew's Revelation

A. Matthew 6

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.
10 Thy kingdom come. Thy will be done in earth, as it is in heaven.
11 Give us this day our daily bread.
12 And forgive us our debts, as we forgive our debtors.
13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.
Matthew 16:24 – Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.
25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.
26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?
27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.
28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

B. Matthew 24

1And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.
2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.
3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?
4 And Jesus answered and said unto them, Take heed that no man deceive you.
5 For many shall come in my name, saying, I am Christ; and shall deceive many.
6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.
7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.
8 All these are the beginning of sorrows.
9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.
10 And then shall many be offended, and shall betray one another, and shall hate one another.
11 And many false prophets shall rise, and shall deceive many.
12 And because iniquity shall abound, the love of many shall wax cold.
13 But he that shall endure unto the end, the same shall be saved.
14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)
16 Then let them which be in Judaea flee into the mountains:
17 Let him which is on the housetop not come down to take any thing out of his house:
18 Neither let him which is in the field return back to take his clothes.
19 And woe unto them that are with child, and to them that give suck in those days!
20 But pray ye that your flight be not in the winter, neither on the sabbath day:
21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.
22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.
23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.
24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.
25 Behold, I have told you before.
26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.
27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.
28 For wheresoever the carcase is, there will the eagles be gathered together.
29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:
30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.
31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.
32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:
33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.
34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.
35 Heaven and earth shall pass away, but my words shall not pass away.
36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.
37 But as the days of Noe were, so shall also the coming of the Son of man be.
38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,
39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.
40 Then shall two be in the field; the one shall be taken, and the other left.
41 Two women shall be grinding at the mill; the one shall be taken, and the other left.
42 Watch therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.
44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.
45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?
46 Blessed is that servant, whom his lord when he cometh shall find so doing.
47 Verily I say unto you, That he shall make him ruler over all his goods.
48 But and if that evil servant shall say in his heart, My lord delayeth his coming;
49 And shall begin to smite his fellowservants, and to eat and drink with the drunken;
50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,
51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

C. Matthew 25
31 – When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:
32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:
33 And he shall set the sheep on his right hand, but the goats on the left.
34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:
36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.
37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?
38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?
39 Or when saw we thee sick, or in prison, and came unto thee?
40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.
41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:
42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:
43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.
44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?
45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.
46 And these shall go away into everlasting punishment: but the righteous into life eternal.

II. Mark's Revelation

A. Mark 13

1 And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!
2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.
3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,
4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?
5 And Jesus answering them began to say, Take heed lest any man deceive you:
6 For many shall come in my name, saying, I am Christ; and shall deceive many.
7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.
8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.
9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.
10 And the gospel must first be published among all nations.
11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.
12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.
13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.
14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:
15 And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house:
16 And let him that is in the field not turn back again for to take up his garment.
17 But woe to them that are with child, and to them that give suck in those days!
18 And pray ye that your flight be not in the winter.
19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.
20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.
21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:
22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.
23 But take ye heed: behold, I have foretold you all things.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,
25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.
26 And then shall they see the Son of man coming in the clouds with great power and glory.
27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.
28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:
29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.
30 Verily I say unto you, that this generation shall not pass, till all these things be done.
31 Heaven and earth shall pass away: but my words shall not pass away.
32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.
33 Take ye heed, watch and pray: for ye know not when the time is.
34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.
35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:
36 Lest coming suddenly he find you sleeping.
37 And what I say unto you I say unto all, Watch.

III. <u>Luke's Revelation</u>

A. Luke 21

7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?
8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.
9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.
10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:
11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.
12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.
13 And it shall turn to you for a testimony.
14 Settle it therefore in your hearts, not to meditate before what ye shall answer:
15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.
16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

17 And ye shall be hated of all men for my name's sake.
18 But there shall not an hair of your head perish.
19 In your patience possess ye your souls.
20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.
21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.
22 For these be the days of vengeance, that all things which are written may be fulfilled.
23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.
24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.
25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;
26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.
27 And then shall they see the Son of man coming in a cloud with power and great glory.
28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.
29 And he spake to them a parable; Behold the fig tree, and all the trees;
30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.
31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.
32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.
33 Heaven and earth shall pass away: but my words shall not pass away.
34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.
35 For as a snare shall it come on all them that dwell on the face of the whole earth.
36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.
37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.
38 And all the people came early in the morning to him in the temple, for to hear him.

IV. <u>John's Revelation in the Gospel of John</u>

A. John 14

1 Let not your heart be troubled: ye believe in God, believe also in me.
2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.
4 And whither I go ye know, and the way ye know.

V. Paul's Revelation

A. 1 Thessalonians 4

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.
14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.
15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.
16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:
17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
18 Wherefore comfort one another with these words.

B. 1 Thessalonians 5

1 But of the times and the seasons, brethren, ye have no need that I write unto you.
2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.
3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.
4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.
5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.
6 Therefore let us not sleep, as do others; but let us watch and be sober.
7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.
8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.
9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,
10 Who died for us, that, whether we wake or sleep, we should live together with him.
11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

C. 2 Thessalonians 1

6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;
7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,
8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;
10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

D. 2 Thessalonians 2
1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,
2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.
3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;
4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.
5 Remember ye not, that, when I was yet with you, I told you these things?
6 And now ye know what withholdeth that he might be revealed in his time.
7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.
8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:
9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,
10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.
11 And for this cause God shall send them strong delusion, that they should believe a lie:
12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.
13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:
14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.
15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.
16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,
17 Comfort your hearts, and stablish you in every good word and work.

E. 2 Timothy 3
1 This know also, that in the last days perilous times shall come.
2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,
3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,
4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;
5 Having a form of godliness, but denying the power thereof: from such turn away.

F. 2 Timothy 4

1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;
2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.
3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;
4 And they shall turn away their ears from the truth, and shall be turned unto fables.

VI. Peter's Revelation

A. 2 Peter 3

1 This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:
2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:
3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,
4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.
5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:
6 Whereby the world that then was, being overflowed with water, perished:
7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.
8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.
9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.
10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.
11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,
12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?
13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.
14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.
15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;
16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.
17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

VII. Jude's Revelation

A. Jude 1

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,
15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.
16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.
17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;
18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.
19 These be they who separate themselves, sensual, having not the Spirit.
20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,
21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

VIII. John's Revelation

A. Revelation 19:11 – And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.
B. 12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.
C. 13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.
D. 14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.
E. 15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.
F. 16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.
G. 17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;
H. 18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.
I. 19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

J. 20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.
K. 21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

Lesson 11: Watch

I. Ezekiel Set as a Watchman

A. Ezekiel 3:16 – And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,
B. 17 Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.
C. 18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.
D. 19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.
E. 20 Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.
F. 21 Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

II. Responsibilities of a Watchman

A. Ezekiel 33:1 – Again the word of the LORD came unto me, saying,
B. 2 Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:
C. 3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;
D. 4 Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.
E. 5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.
F. 6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.
G. 7 So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.
H. 8 When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.
I. 9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.
J. 10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?
K. 11 Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

III. Jesus in the New Testament Commands Us to Watch

A. Matthew 24:42 Watch therefore: for ye know not what hour your Lord doth come.
B. 43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.
C. Matthew 25:13: Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.
D. Matthew 26:38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.
E. 40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?
F. 41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.
G. Matthew 28:11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.
H. Mark 13:33 Take ye heed, watch and pray: for ye know not when the time is.
I. 34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.
J. 35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:
K. 37 And what I say unto you I say unto all, Watch.
L. Mark 14:34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.
M. 37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?
N. 38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.
O. Luke 12:37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.
P. 38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.
Q. 39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.
R. Luke 21:36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.
S. 3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.
T. Revelation 16:15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

IV. Paul Was a Watchman

A. Acts 20:25 – And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.
B. 26 Wherefore I take you to record this day, that I am pure from the blood of all men.
C. 27 For I have not shunned to declare unto you all the counsel of God.
D. 28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.
E. 29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.
F. 30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.
G. 31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

V. Paul and Peter Instructed Us to Watch

A. 1 Corinthians 16:13 Watch ye, stand fast in the faith, quit you like men, be strong.
B. 2 Corinthians 6:5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;
C. 2 Corinthians 11:27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.
D. Ephesians 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;
E. Colossians 4:2 Continue in prayer, and watch in the same with thanksgiving;
F. 1 Thessalonians 5:6 Therefore let us not sleep, as do others; but let us watch and be sober.
G. 2 Timothy 4:5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.
H. Hebrews 13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.
I. 1 Peter 4:7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.
J. Revelation 3:2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

Lesson 12: The Parables

I. List of Parables

A. Highlighted Parables show coming of the Lord.
B. Not all are parables. Some are illustrations and other teaching.

THE 70 PARABLES OF JESUS		
NUMBER	DESCRIPTION	REFERENCE
1	Blowing wind like God's Spirit	John 3:8
2	Fields ripe for harvest	John 4:35-38
3	Our need of a Physician to reach God's Kingdom	Matthew 9:12-13, Mark 2:17, Luke 5:31-32
4	Bridegroom and fasting	Matthew 9:14-17, Mark 2:18-20, Luke 5:33-35
5	No good to put new patch on old clothing	Matthew 9:16, Mark 2:21, Luke 5:36
6	New wine into new wineskins	Matthew 9:17, Mark 2:22, Luke 5:37-38
7	Like Father like Son	John 5:19-20
8	Know them by their fruits	Matthew 7:16_23, Luke 6:39-45
9	Build house on rock not sand	Matthew 7:24-27, Luke 6:45-49
10	John the Baptist – reed or soft clothing	Matthew 11:16-19, Luke 7:31-35
11	Wisdom's children	Matthew 11:18-19
12	Creditor and the 2 Debtors	Luke 7:40-47
13	Divided kingdom & house cannot stand	Matthew 12:25-29, Mark 3:23-27, Luke 11:14-26
14	Devils influence some people	Matthew 12:43-45
15	Sower of seed, for Kingdom of God on Earth	Matthew 13:1-23, Mark 4:1-20, Luke 8:4-15
16	Be like a city set on a hill	Matthew 5:14
17	Let your light shine	Matthew 5:15-16, Mark 4:21-25, Luke 8:16-18
18	Mystery of the seed and patience	Mark:26-29
19	Mustard seed like Kingdom of God to come	Matthew 13:31-32, Mark 4:30-34, Luke 13:18-19
20	Leaven like God's coming Kingdom	Matthew 13:33, Luke 13:20-21

21	Mystery of the hidden treasure	Matthew 13:44
22	Pearl of great price revealed	Matthew 13:45-46
23	Net cast into the sea	Matthew 13:47-50
24	Scribe as householder with old and new	Matthew 13:51-52
25	Blind leading the blind	Matthew 15:14-20, Mark 7:14-23
26	Forgiven servant did not forgive little	Matthew 18:23-25
27	Servant of sin freed through Jesus	John 8:35
28	The Good Shepherd	John 10:1-18
29	The Good Samaritan	Luke 10:25-37
30	Friend in need at midnight	Luke 11:5-8
31	A.S.K. – Ask, Seek, and Knock	Luke 11:9-10
32	Our loving Father provides our needs	Luke 11:11-13
33	Foolish rich man	Luke 12:13-22
34	We are better than the ravens	Luke 12:23-24
35	Thief in the night – always be prepared	Matthew 24:42-51, Mark 13:34, Luke 12:35-40
36	Fruitless fig tree to be dug and dunged	Luke 13:6-9
37	The strait narrow difficult gate to find	Luke 13:24
38	Closed door to workers of iniquity	Luke 13:25-30
39	Taking the lower seat	Luke 14:7-14
40	Called to the Wedding Banquet	Matthew 22:1-14
41	Counting the cost of how we build	Luke 14:28-33
42	Salt that is good and salt that loses value and taste	Matthew 5:13, Mark 9:50, Luke 14:34-35
43	Become a little children to enter the Kingdom of God	Matthew 18:3-6
44	Hands and eyes that offend	Matthew 18:7-9
45	Lost sheep – 1 in 100	Matthew 18:12-14, Luke 15:1-7
46	Lost coin – 1 in 10	Luke 15:8-10
47	The prodigal son – 1 in 2	Luke 15:11-32
48	The Unjust Steward	Luke 16:1-18
49	The rich man and Lazarus	Luke 16:19-31

50	Birds of the air are fed by God	Matthew 6:25-26
51	Consider the Lilies	Matthew 6:28-30
52	Faith as a grain of mustard seed	Luke 17:6
53	Profitable and unprofitable servants	Luke 17:7-10
54	Work during the day	John 11:9-10
55	Widow before the unjust Judge	Luke 18:1-8
56	Pharisee and Publican pray in Temple	Luke 18:9-14
57	Vineyard workers fair day's pay	Matthew 20:1-6
58	Ten servants given a pound to occupy	Luke 19:11-27
59	Grain of corn dies to produce many	John 12:23-25
60	Walk in God's light	John 12:35-36
61	Two sons – one faithful, one unfaithful	Matthew 21:28-32
62	Wicked servants in God's vineyard	Matthew 21:33-46, Mark 12:1-12, Luke 20:9-19
63	Vultures and the carcass	Matthew 24:28, Luke 17:34
64	Fig tree seasons like seasons of prophecy	Matthew 24:32-35, Mark 13:28-29, Luke21:29-31
65	Ten Virgins – 5 wise and 5 foolish	Matthew 25:1-13
66	Parable of the servants given talents	Matthew 25:14-30
67	Sheep and Goat nations separated	Matthew 25:31-46
68	Christ preparing mansions	John 14:2-4
69	Jesus is the Vine, we are the branches	John 15:1-8
70	Woman in childbirth – sorrow and joy	John 16:20-22

Lesson 13: People

I. All Men and Women are Descendants of Adam and Eve

A. Genesis 3:20 – And Adam called his wife's name Eve; because she was the mother of all living.
B. Romans 5:12-13
12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:
13 (For until the law sin was in the world: but sin is not imputed when there is no law.
14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

II. All Men and Women are Descendants of Noah

A. Genesis 10:31-32
31 These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.
32 These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.
B. Genesis 11
1 And the whole earth was of one language, and of one speech.
9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.
C. Acts 17:26-28
28 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;
27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:
28 For in him we live, and move, and have our being; as certain also

III. The Children of Men

A. Genesis 11:1 – And the whole earth was of one language, and of one speech.
B. Genesis 11:5 – And the LORD came down to see the city and the tower, which the children of men builded.

IV. The Children of this World and Children of Light

A. Luke 16:8 – And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.
B. John 12:36 – While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

C. Ephesians 5:8 – For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:
D. 1 Thessalonians 5:5 – Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

V. The Children of the Devil

A. John 8
23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.
44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.
B. Acts 13:10 – And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?
C. 2 Peter 2:14 – Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:
D. Revelation 2:23 – And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.
E. 1 John 3:10 – In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

VI. The Children of God by Promise

A. Romans 9:6-8
6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:
7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.
8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.
B. Genesis 12:1-3
1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:
2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:
3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

VII. The Children of Israel

A. The phrase "children of Israel" is used 647 times from Genesis 32:32 to Revelation 21:12 (633 in O.T., 14 in N.T.)
B. Refers to the whole company as a nation or as a corporate body who are descendants of Israel, or as the ten northern kingdoms after the division.

C. Genesis 46:8-28

8 And these are the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn.
9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.
10 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.
11 And the sons of Levi; Gershon, Kohath, and Merari.
12 And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.
13 And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.
14 And the sons of Zebulun; Sered, and Elon, and Jahleel.
15 These be the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three.
16 And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.
17 And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.
18 These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls.
19 The sons of Rachel Jacob's wife; Joseph, and Benjamin.
20 And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah priest of On bare unto him.
21 And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.
22 These are the sons of Rachel, which were born to Jacob: all the souls were fourteen.
23 And the sons of Dan; Hushim.
24 And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.
25 These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven.
26 All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six;
27 And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.
28 And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

D. Exodus 1:1-7

1 Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.
2 Reuben, Simeon, Levi, and Judah,
3 Issachar, Zebulun, and Benjamin,
4 Dan, and Naphtali, Gad, and Asher.
5 And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already.
6 And Joseph died, and all his brethren, and all that generation.
7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

E. Acts 3:25 – Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

VIII. The Children of the Bondwoman

A. Galatians 4
24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.
25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.
26 But Jerusalem which is above is free, which is the mother of us all.
27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.
28 Now we, brethren, as Isaac was, are the children of promise.
29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.
30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.
31 So then, brethren, we are not children of the bondwoman, but of the free.

IX. Children of Disobedience

A. Ephesians 5:6 – Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.
B. Colossians 3:6 – For which things' sake the wrath of God cometh on the children of disobedience:
C. 2 Thessalonians 1:8 – In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:
D. 1 Peter 4:17 – For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

X. The Children of God by Faith

A. Matthew 5
9 Blessed are the peacemakers: for they shall be called the children of God.
45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.
B. Luke 6:35 – But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.
C. Luke 20:36 – Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.
D. John 11
49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,
50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.
51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

E. Romans 8:16 – The Spirit itself beareth witness with our spirit, that we are the children of God:
F. Galatians 3:26 – For ye are all the children of God by faith in Christ Jesus.
G. 1 Peter 1:14 – As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

XI. God's People

A. Hosea 2:23 – And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.
B. Romans 9
24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?
25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.
26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.
27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:
28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.
C. 1 Peter 2
9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:
10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

XII. God's Adoption

A. Romans 8:15 – For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.
B. Romans 9:4 – Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;
C. Galatians 4:5 – To redeem them that were under the law, that we might receive the adoption of sons.
D. Ephesians 1:5 – Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

XIII. The Children of the Bridechamber

A. Members of the churches
B. Compare Ephesians 5:25
C. Luke 5

34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?
35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

D. Ephesians 5:25 – Husbands, love your wives, even as Christ also loved the church, and gave himself for it;
E. 2 Corinthians 11
1 Would to God ye could bear with me a little in my folly: and indeed bear with me.
2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.
3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

XIV. The Children of the Kingdom

A. Tribulation survivors
B. Matthew 25:34 – Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
C. Matthew 13:38 – The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

XV. False Prophets

A. Matthew 7:15 – Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.
B. 2 Corinthians 11
13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.
14 And no marvel; for Satan himself is transformed into an angel of light.
26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;
C. Galatians 2:4 – And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:
D. 2 Peter 2:1 – But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.
E. 1 John 4:1 – Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.
F. Revelation 2
2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:
9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

G. Revelation 3:9 – Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

XVI. The Jews

A. Those Pertaining to Abraham's Seed
B. The word "Jew" does not start being used in the O. T. until 2 Kings 16:6 and ends in Ester 10:3. It picks up in Isaiah, Jeremiah, Ezekiel, Daniel, and Zechariah.
C. Those from the southern kingdom of Judah
D. Later used to denote Israel after the Babylonian invasion
E. Matthew 27:11 – And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.
F. John 4:9 – Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.
G. Acts 10
22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.
39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:
H. Acts 14:1 – And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.
I. Revelation 2:9 – I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

XVII. The Hebrews

A. Usage of the word starts in Genesis and stops in 1 Samuel, then is used on Jeremiah and Jonah.
B. Word derived from Eber, Abraham's forbear – Genesis 11:14-17.
C. Genesis 14:13 – And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eschol, and brother of Aner: and these were confederate with Abram.
D. Genesis 40:15 – For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.
E. Genesis 41:12 – And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.
F. Exodus 7:16 – And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.
G. Luke 23:38 – And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

H. Acts 6:1 – And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.
I. 2 Corinthians 11:22 – Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.
J. Philippians 3:5 – Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

XVIII. Israelite

A. Used 18 times in the O.T. and 4 times in the N. T.
B. John 1:47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!
C. Romans 9:4 – Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;
D. Romans 11:1 – I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.
E. 2 Corinthians 11:22 – Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

XIX. The Samaritans

A. These were the inhabitants of Samaria.
B. Samaria was the capital of the northern kingdom of Israel.
C. Assyria invaded Israel and scattered the Israelite (723 BC).
D. The Israelites intermarried with other people and became half-breed, inter-mixed people.
E. Jews had disdain for Samaritans.
F. The ten tribes were lost.
G. The term is used once in the O. T.
H. 2 Kings 17:29 – Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.
I. Used 9 times in the N. T. – Matthew, Luke, John, Acts.
J. The other five N. T. writers (Paul, Peter, James, Jude, and Mark) do not use the word.

XX. The Gentiles

A. The term Gentile is usually contrasted with Jews.
B. Genesis 10:5 – By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.
C. Isaiah 11:10 – And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.
D. Isaiah 42:1 – Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.
E. 6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

F. Isaiah 54:3 – For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.
G. Matthew 10:5 – These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:
H. Matthew 12
18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.
21 And in his name shall the Gentiles trust.
I. Acts 9:15 – But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:
J. Acts 10:45 – And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.
K. Romans 3
9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;
29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:
L. Galatians 3:14 – That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

XXI. The Barbarians

A. Acts 28
B. 2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.
C. 4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.
D. Romans 1:14 – I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.
E. 1 Corinthians 14:11 – Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.
F. Colossians 3:11 – Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

XXII. Greeks

A. Mark.7:26 – The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.
B. Luke 23:38 – And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.
C. John 12:20 – And there were certain Greeks among them that came up to worship at the feast:
D. Acts 14:1 – And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

E. Acts.16:1 – Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:
F. Acts 17
4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.
12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.
G. Acts 20:21 – Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.
H. Romans 1
I. 14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.
J. 16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
K. Romans 10:12 – For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.
L. 1 Corinthians 1
22 For the Jews require a sign, and the Greeks seek after wisdom:
23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;
24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

XXIII. Scythian, Bond, Free

A. Scythians were a group of ancient tribes of nomadic warriors who originally lived in what is now southern Siberia.
B. Colossians 3:11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

XXIV. The Differences Between Jew, Hebrew, and Israel

A. The terms Hebrews, Jews, and Israelites generally refer to the same people. The terms refer to the nation which came from the loins of Abraham through Isaac and Jacob. This is a chosen nation promised by God in the Old Testament. However, each of the above term describes different aspects of this people.
B. In the Bible, the term Israelites is used to refer to the twelve tribes of Israel. Although related, the terms Hebrews, Israelites, and Jews are not interchangeable in all instances.
C. All three of these terms (Hebrews, Jews, Israelites) as used in the New Testament describe the descendants of Abraham through Isaac and Jacob.
D. Paul also uses a spiritual use of the word Jew in Romans 2:28-29:
28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:
29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

E. Paul said also in Galatians 3:29: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."
F. Essay on the Differences

Israelites

The term Israelites *(Yisraelim)* refers to the people who are the direct descendants of any of the sons of the patriarch Jacob (later called Israel), and his descendants as a people are also collectively called "Israel."

Jacob, the son of Isaac (Genesis 25:26), was the promised son of Abraham (Genesis 17:19). God changed his name to Israel when he wrestled with God (Genesis 32:28). Hence, the descendants of Abraham through Isaac and Jacob (Israel) made up the nation of Israel and were sometimes called Israelites (Exodus 9:7).

During the time of the divided kingdom the northern kingdom of Israel, which was comprised of ten tribes, was called Israel. The two southern tribes (Benjamin and Judah) became known as Judah.

Israel was taken captive by the Assyrians and Judah was later taken captive by the Babylonians. When the Babylonian captivity ended, both nations (Israel and Judah) returned to their homeland and were united under the designation of Israel. Thus, it may be said that the term Israel also refers to the people of the southern kingdom of Judah after the dispersion.

Hebrews

The term "Hebrews" *(ʿIvrim)* is used to denote the Israelites' immediate forebears who dwelt in the land of Canaan. The term is also used in respect to the Israelites themselves, and the Israelites' descendants, including Jews and Samaritans.

The term Hebrew is first used to refer to Abraham in Genesis 14:13. Later, it is used of Joseph in Genesis 39:14,17 and the other descendants of Abraham through Isaac and Jacob (Genesis 40:15; 43:32).

The word "Hebrew" came from the Aramaic word *"Ebrai"* and the Hebrew word *"ibri" ("Eber"),* which was the name of an ancestor of Abraham. It was the term used to refer to the Israelites before and during their time in Canaan. After that they were known as Israelites.

The word Hebrew means "the region beyond." Abraham can be called a Hebrew since he is descended of "Eber," as are the rest of the Israelites and Jews.

Although the word "Hebrew" is still used today to refer to the Israelites, it is used mainly to refer to those who use the Hebrew language.

Jews

The term "Jews" *(Yehudim)* is used to denote the descendants of the Israelites after the kingdom of Israel divided after Solomon, in respect to the tribe of Judah, and others who joined with them (i.e., Dan).

The term Jews was first used to describe the inhabitants of Judah, the name taken by the two southern tribes of the nation of Israel during the division (2 Kings 16:6; 2 Kings 25:25). After the Babylonian captivity, the meaning was extended to denote all of Israel.

Using the term Jew to refer to all Israel at this time because most of remnant were from Judah. Because the ten tribes were scattered by the Assyrians they are now thought of as the lost ten tribes of Israel.

Jew or Jews is also used to contrast this nation of Israel from other people (Samaritans, Gentiles, Greeks, proselytes, etc.

Today's Jewish Religion and Culture

All nations have their peoples, languages, religions, and cultures. This is the same for Israel. Israelis are sometimes referred to as Jews or Hebrews. When speaking of things related to Israel, the word *Jewish* is many times used. It can refer to nationality, ethnicity, religion, traditions, food, places, styles, etc.

The State of Israel was established as a Jewish nation for the descendants of Abraham, Isaac, and Jacob.

The word "Jew" is used extensively in the Bible. The root of the word is Judah (Aramaic *Y'huddai)* and comes from the Hebrew word *"Yehudi."* Judah was the fourth son of Jacob.

The word "Hebrew" refers to a descendant of Abraham. It is more often used to refer to the language of the Israelites. It is the official language of the State of Israel.

All Jews are Israelites. But not all Israelites are Jews.
All Israelites are Hebrews. But not all Hebrews are Israelites.

Arabs

Arabs are supposedly descended of Ishmael. Ishmael was a son of Abraham. So, *technically,* Arabs can also be called Hebrews (although they would take offence to that). The Arab language is very closely related to the Hebrew.

Lesson 14: A New Body – 1 Corinthians 15

I. The Gospel Declared

A. 1 Corinthians 15:1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;
B. 2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.
C. 3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;
D. 4 And that he was buried, and that he rose again the third day according to the scriptures:
E. 5 And that he was seen of Cephas, then of the twelve:
F. 6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.
G. 7 After that, he was seen of James; then of all the apostles.
H. 8 And last of all he was seen of me also, as of one born out of due time.
I. 9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.
J. 10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.
K. 11 Therefore whether it were I or they, so we preach, and so ye believed.

II. Christ is Resurrected from the Dead

A. 12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?
B. 13 But if there be no resurrection of the dead, then is Christ not risen:
C. 14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.
D. 15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.
E. 16 For if the dead rise not, then is not Christ raised:
F. 17 And if Christ be not raised, your faith is vain; ye are yet in your sins.
G. 18 Then they also which are fallen asleep in Christ are perished.
H. 19 If in this life only we have hope in Christ, we are of all men most miserable.
I. 20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

III. In Christ, the Dead are Resurrected

A. 21 For since by man came death, by man came also the resurrection of the dead.
B. 22 For as in Adam all die, even so in Christ shall all be made alive.
C. 23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.
D. 24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.
E. 25 For he must reign, till he hath put all enemies under his feet.

F. 26 The last enemy that shall be destroyed is death.
G. 27 For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him.
H. 28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

IV. Paul's Personal Testimony

A. 29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?
B. 30 And why stand we in jeopardy every hour?
C. 31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.
D. 32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.
E. 33 Be not deceived: evil communications corrupt good manners.
F. 34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

V. The Description of the Resurrected Body – General

A. 35 But some man will say, How are the dead raised up? and with what body do they come?
B. 36 Thou fool, that which thou sowest is not quickened, except it die:
C. 37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:
D. 38 But God giveth it a body as it hath pleased him, and to every seed his own body.
E. 39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.
F. 40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.
G. 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

VI. The Description of the Resurrected Body – Specific

A. 42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:
B. 43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:
C. 44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.
D. 45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.
E. 46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.
F. 47 The first man is of the earth, earthy: the second man is the Lord from heaven.
G. 48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

H. 49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

VII. The Manner and Timing of the Resurrection

A. 50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.
B. 51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,
C. 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
D. 53 For this corruptible must put on incorruption, and this mortal must put on immortality.
E. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.
F. 55 O death, where is thy sting? O grave, where is thy victory?
G. 56 The sting of death is sin; and the strength of sin is the law.
H. 57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.
I. 58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Lesson 15: Being Caught Up

I. Paul Was "Caught Up" to the Third Heaven

A. 2 Corinthians 12:1 – It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.
B. 2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.
C. 3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)
D. 4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.
E. 5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

II. Believers are "Caught Up" When the Lord Descend from Heaven

A. The word "rapture" is not found in the Bible.
B. 1 Thessalonians 4:13 – But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.
C. 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.
D. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.
E. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:
F. 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
G. 18 Wherefore comfort one another with these words.

III. The Man Child from the Woman Clothed with the Sun*

A. Revelation 12:1 – And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:
B. 2 And she being with child cried, travailing in birth, and pained to be delivered.
C. 3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.
D. 4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.
E. 5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.
F. 6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

G. * Note: Many differ on who this woman and child is. Some think she is Mary, and the child is Jesus. Others say she is Israel, and the child are the 144,000 virgins. There are other thoughts also.

IV. Philip was "Caught Away," Not "Up"

A. Acts 8:39 – And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

V. John was told to "Come Up Hither"

A. Revelation 4:1 – After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.
B. 2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.
C. 3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

VI. The Two Witnesses "Ascended Up To Heaven"

A. Revelation 11:1 – And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.
B. 2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.
C. 3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.
D. 4 These are the two olive trees, and the two candlesticks standing before the God of the earth.
E. 5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.
F. 6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.
G. 7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.
H. 8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.
I. 9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.
J. 10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.
K. 11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

L. 12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.
M. 13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

VII. <u>There is a Negative "Taking Away" in the Day when the Son of Man is Revealed.</u>

A. Matthew 24:36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.
B. 37 But as the days of Noe were, so shall also the coming of the Son of man be.
C. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,
D. 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.
E. 40 Then shall two be in the field; the one shall be taken, and the other left.
F. 41 Two women shall be grinding at the mill; the one shall be taken, and the other left.
G. 42 Watch therefore: for ye know not what hour your Lord doth come.
H. Luke 17:26 – And as it was in the days of Noe, so shall it be also in the days of the Son of man.
I. 27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.
J. 28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;
K. 29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.
L. 30 Even thus shall it be in the day when the Son of man is revealed.
M. 31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.
N. 32 Remember Lot's wife.
O. 33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.
P. 34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.
Q. 35 Two women shall be grinding together; the one shall be taken, and the other left.
R. 36 Two men shall be in the field; the one shall be taken, and the other left.
S. 37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

VIII. <u>The Case of Enoch</u>

A. Genesis 5:18 – And Jared lived an hundred sixty and two years, and he begat Enoch:
B. 19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:
C. 20 And all the days of Jared were nine hundred sixty and two years: and he died.
D. 21 And Enoch lived sixty and five years, and begat Methuselah:
E. 22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

F. 23 And all the days of Enoch were three hundred sixty and five years:
G. 24 And Enoch walked with God: and he was not; for God took him.
H. Hebrews 11:5 – By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.
I. 6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.
J. Jude 1:14 – And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,
K. 15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

Lesson 16: Trumpets

I. Trumpet Used in the Old Testament – Interesting Passages

A. Exodus 19:13 – There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.
B. Leviticus 23:24 – Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.
C. Leviticus 25:9 – Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.
D. Numbers 10:1 – And the LORD spake unto Moses, saying,
E. 2 Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.
F. 3 And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.
G. 4 And if they blow but with one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee.
H. Judges 6:34 – But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him.

II. Trumpet Sounded to Announce King

A. 2 Samuel 15:10 – But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.
B. 1 Kings 1:34 – And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon.
C. 2 Kings 9:13 – Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.

III. Trumpet Sounded to Warn the People

A. Jeremiah 6:17 – Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken.
B. Ezekiel 33:3 – If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;
C. 4 Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.
D. 5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.
E. 6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

IV. Trumpet Sounded in Respect the Day of the Lord

A. Joel 2:1 – Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand;
B. Matthew 24:31 – And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.
C. 1 Corinthians 15:52 – In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
D. 1 Thessalonians 4:16 – For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

IX. Trumpets in the Revelation

A. Revelation 1:10 – I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,
B. Revelation 4:1 – After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.
C. Revelation 8:2 – And I saw the seven angels which stood before God; and to them were given seven trumpets.
D. 6 And the seven angels which had the seven trumpets prepared themselves to sound.
E. 13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!
F. Revelation 9:14 – Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.
G. Revelation 11 15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.
H. 16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,
I. 17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.
J. 18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.
K. 19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Lesson 17: Gatherings

I. Gather Used in the Old Testament – Interesting Passages

A. Exodus 23:10 – And six years thou shalt sow thy land, and shalt gather in the fruits thereof:
B. 16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.
C. Leviticus 23:22 – And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.
D. 39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.
E. Leviticus 25:1 – And the LORD spake unto Moses in mount Sinai, saying,
F. 2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.
G. 3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;
H. 4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.
I. 5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.
J. 6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,
K. 7 And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.
L. 8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.
M. 9 Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.
N. 10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.
O. 11 A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.
P. 12 For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.
Q. 20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:
R. 21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.
S. 22 And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.
T. Deuteronomy 11:14 – That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

U. Deuteronomy 16:13 – Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine:
V. Deuteronomy 24:21 – When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow.
W. Deuteronomy 30:3 – That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.
X. 4 If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

II. Gathering in the Old Testament in Respect to the Nation of Israel

A. Isaiah 11:12 – And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.
B. Jeremiah 3:14 – Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:
C. 15 And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.
D. 16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more.
E. 17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.
F. 18 In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.
G. Jeremiah 23:3 – And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.
H. Jeremiah 29:14 – And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.
I. Jeremiah 31:8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.
J. 10 Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.
K. Jeremiah 32:37 – Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:
L. Ezekiel 11:17 – Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

M. Ezekiel 20:34 – And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.
N. 41 I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.
O. Ezekiel 28:25 – Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.
P. Ezekiel 34:13 – And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.
Q. Ezekiel 36:24 – For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.
R. Ezekiel 39:27 – When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;
S. 28 Then shall they know that I am the LORD their God, which cause them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

III. Gathering in the New Testament – Matthew 13:24-30

A. Matthew 13:24 – Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:
B. 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.
C. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.
D. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?
E. 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?
F. 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.
G. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

IV. Gathering in the New Testament – Matthew 13:31-50

A. 31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:
B. 32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.
C. 33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.
D. 34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

E. 35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.
F. 36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.
G. 37 He answered and said unto them, He that soweth the good seed is the Son of man;
H. 38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;
I. 39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.
J. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.
K. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;
L. 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.
M. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.
N. 44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.
O. 45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:
P. 46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.
Q. 47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:
R. 48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.
S. 49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,
T. 50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

V. Gathering in the New Testament – Mark

A. Mark 13:24 – But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,
B. 25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.
C. 26 And then shall they see the Son of man coming in the clouds with great power and glory.
D. 27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.
E. 28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:
F. 29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.
G. 30 Verily I say unto you, that this generation shall not pass, till all these things be done.
H. 31 Heaven and earth shall pass away: but my words shall not pass away.
I. 32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.
J. 33 Take ye heed, watch and pray: for ye know not when the time is.

VI. Gathering in the New Testament – Paul

A. Ephesians 1:7 – In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;
B. 8 Wherein he hath abounded toward us in all wisdom and prudence;
C. 9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:
D. 10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:
E. 11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:
F. 12 That we should be to the praise of his glory, who first trusted in Christ.
G. 2 Thessalonians 2:1 – Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,
H. 2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.
I. 3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;
J. 4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.
K. 5 Remember ye not, that, when I was yet with you, I told you these things?
L. 6 And now ye know what withholdeth that he might be revealed in his time.
M. 7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.
N. 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:
O. 9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,
P. 10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.
Q. 11 And for this cause God shall send them strong delusion, that they should believe a lie:
R. 12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

VII. Gathering in the Revelation

A. Revelation 14:9 – And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,
B. 10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:
C. 11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.
D. 12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

E. 13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.
F. 14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.
G. 15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.
H. 16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.
I. 17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.
J. 18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.
K. 19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.
L. 20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

Lesson 18: Mysteries

I. The *Word* Mystery Not Used in the Old Testament

II. Mysteries of the Kingdom of Heaven

A. Matthew 13:11 – He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.
B. Seven parables in chapter 13.

III. Mysteries of the Kingdom of God

A. Mark 4:11 – And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:
B. Luke 8:10 – And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

IV. Mystery of Blindness in Part to Israel Until Fulness of the Gentiles Come In

A. Romans 11:25 – For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.
B. Ephesians 3:3 – How that by revelation he made known unto me the mystery; (as I wrote afore in few words,
C. 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)
D. 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;
E. 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:
F. 7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.
G. 8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;
H. 9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:
I. Colossians 1:26 – Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:
J. 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

V. Mystery of the Gospel

A. Romans 16:25 – Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,
B. 26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:
C. 27 To God only wise, be glory through Jesus Christ for ever. Amen.
D. Ephesians 6:19 – And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,
E. Colossians 4:3 – Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:
F. 1 Timothy 3:9 – Holding the mystery of the faith in a pure conscience.

VI. Mystery as Something Unknown

A. 1 Corinthians 2:7 – But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:
B. 1 Corinthians 4:1 – Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.
C. 1 Corinthians 13:2 – And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.
D. 1 Corinthians 14:2 – For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.
E. Colossians 2:2 – That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

VII. Mystery of Being Caught Up

A. 1 Corinthians 15:51 – Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,
B. 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
C. Ephesians 1:9 – Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:
D. 10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

VIII. Mystery of the Church and the Bride of Christ

A. Ephesians 5: 31 – For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.
B. 32 This is a great mystery: but I speak concerning Christ and the church.

IX. Mystery of Iniquity

A. 2 Thessalonians 2:7 – For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.
B. Revelation 17:7 – And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.
C. 8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.
D. 9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.
E. 10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.
F. 11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.
G. 12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.
H. 13 These have one mind, and shall give their power and strength unto the beast.

X. Mystery of Godliness

A. 1 Timothy 3:16 – And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

XI. Mysteries in the Revelation

A. Revelation 1:20 – The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.
B. Revelation 10:7 – But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

XII. Mystery Babylon

A. Revelation 17:5 – And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.
B. Mystery Babylon has a physical and spiritual manifestation.
C. Opposites of the kingdom of heaven and the kingdom of God
D. The physical manifestation is Rome and the false religion of the Vatican.
E. This pagan worship goes all the way back to Nimrod.
F. This physical Babylon persecuted the churches and made martyrs of the children of God.

G. This physical Babylon is rich and has made deals with all the governments of the world.
H. The spiritual manifestation is the Satanic influence that hinders the work of God.
I. We wrestle against these powers (Ephesians 6) and Satan is the god of this world (Ephesians 2:1-2), the prince and the power of the Air.
J. Satan is the spirit that now works in the children of disobedience.
K. This spiritual Babylon controls all the kingdoms of the world – Luke 4:6.

Lesson 19: The Kingdom of God

I. The Kingdom of God in Matthew

A. Matthew 6
B. 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.
C. Matthew 12
D. 28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.
E.
F. Matthew 19
G. 24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.
H. Matthew 21
I. 31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.
J. 43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

II. The Kingdom of God in Mark

A. Mark 1:14 – Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,
B. 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.
C. Mark 4:11 – And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:
D. 26 And he said, So is the kingdom of God, as if a man should cast seed into the ground;
E. 30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?
F. Mark 9:1 – And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.
G. 47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:
H. Mark 10:14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.
I. 15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.
J. 23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!
K. 24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!
L. 25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

M. Mark 12:34 – And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.
N. Mark 14:25 – Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.
O. Mark 15:43 – Joseph of Arimathaea, and honourable counseller, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

III. The Kingdom of God in Luke – Part 1

A. Luke 4:43 – And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.
B. Luke 6:20 – And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.
C. Luke 7:28 – For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.
D. Luke 8:1 – And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,
E. 10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.
F. Luke 9:2 – And he sent them to preach the kingdom of God, and to heal the sick.
G. 11 And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.
H. 27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.
I. 60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.
J. 62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.
K. Luke 10:9 – And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.
L. 11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.
M. Luke 11:20 – But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.
N. Luke 12:31 – But rather seek ye the kingdom of God; and all these things shall be added unto you.

IV. The Kingdom of God in Luke – Part 2

A. Luke 13:18 – Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?
B. 20 And again he said, Whereunto shall I liken the kingdom of God?
C. 28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.
D. 29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

E. Luke 14:15 – And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.
F. Luke 16:16 – The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.
G. Luke 17:20 – And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:
H. 21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.
I. Luke 18:16 – But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.
J. 17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.
K. 24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!
L. 25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.
M. 29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,
N. Luke 19:11 – And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.
O. Luke 21:31 – So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.
P. Luke 22:16 – For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.
Q. 18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.
R. Luke 23:51 – (The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.

V. The Kingdom of God in John

A. John 3:3 – Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.
B. 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

VI. The Kingdom of God in Acts

A. Acts 1:3 – To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:
B. Acts 8:12 – But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.
C. Acts 14:22 – Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

D. Acts 19:8 – And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.
E. Acts 20:25 – And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.
F. Acts 28:23 – And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.
G. 31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

VII. The Kingdom of God by Paul

A. Romans 14:17 – For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.
B. 1 Corinthians 4:20 – For the kingdom of God is not in word, but in power.
C. 1 Corinthians 6:9 – Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,
D. 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
E. 1 Corinthians 15:50 – Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.
F. Galatians 5:21 – Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.
G. Colossians 4:11 – And Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me.
H. 2 Thessalonians 1:5 – Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

Lesson 20: The Kingdom of Heaven

I. The Kingdom of Heaven

A. Phrase found only in Matthew (of the four gospels)
B. Word *church* found only in Matthew (of the four gospels)
C. Church connected with the Kingdome of Heaven.

II. The Preaching on the Kingdom of Heaven

A. Matthew 3:2 And saying, Repent ye: for the kingdom of heaven is at hand.
B. Matthew 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.
C. Matthew 10:7 And as ye go, preach, saying, The kingdom of heaven is at hand.
D. Matthew 23:13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

III. The Teaching on the Kingdom of Heaven

E. Matthew 5:3 – Blessed are the poor in spirit: for theirs is the kingdom of heaven.
F. 10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
G. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.
H. 20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.
I. Matthew 7:21 – Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
J. Matthew 8:11 – And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.
K. Matthew 11:11 – Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.
L. 12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.
M. Matthew 18:1 – At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?
N. 3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.
O. 4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.
P. Matthew 19:12 – For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be

eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Q. 14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

R. 23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

IV. Parables in Respect to the Kingdom of Heaven

A. Matthew 8:52 – Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

B. Matthew 13:11 – He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

C. 24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

D. 31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

E. 33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

F. 5.44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

G. 6.45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

H. 7.47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

I. Matthew 20:1 – For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

J. Matthew 22:2 – The kingdom of heaven is like unto a certain king, which made a marriage for his son,

K. Matthew 25:1 – Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

L. 14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

V. The Kingdom of Heaven and the Connection to the Church

A. Matthew 16:19 – And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

B. Matthew 18:23 – Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

Lesson 21: The Millennium

I. Words *Millennium* and *Millennial* Not Used in Bible

A. We refer to the thousand-year reign of Christ as the *Millennium* or *Millennial Kingdom.*

II. The Increase of the Kingdom

A. Isaiah 9:6 – For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counseller, The mighty God, The everlasting Father, The Prince of Peace.
B. 7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.
C. The Lord's government increases with no end

III. The Lord Separates the Nations at His Return

A. Matthew 25:31 – When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:
B. 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:
C. 33 And he shall set the sheep on his right hand, but the goats on the left.
D. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
E. 35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:
F. 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.
G. 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?
H. 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?
I. 39 Or when saw we thee sick, or in prison, and came unto thee?
J. 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.
K. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:
L. 42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:
M. 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.
N. 44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?
O. 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.
P. 46 And these shall go away into everlasting punishment: but the righteous into life eternal.

IV. A Thousand Years

A. Psalm 90:4 – For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.
B. 2 Peter 3:8 – But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.
C. Jude 1:14 – And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

V. All Israel is Saved

A. Romans 11:26 – And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:
B. Revelation 7:4 – And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.
C. Revelation 14:1 – And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.
D. 3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

VI. The Thousand-Year Reign on Earth

A. Revelation 20:1 – And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.
B. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,
C. 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.
D. 4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.
E. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.
F. 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.
G. 7 And when the thousand years are expired, Satan shall be loosed out of his prison,
H. 8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.
I. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

J. 10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.
K. 11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

VII. <u>After the Thousand-Year Reign</u>

A. Revelation 21:1 – And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.
B. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
C. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.
D. 4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.
E. 5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.
F. 6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.
G. 7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

VIII. <u>The Lord Reigns</u>

A. Luke.19:14 – But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.
B. 27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.
C. Romans 15:12 – And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.
D. 1 Corinthians 15:25 – For he must reign, till he hath put all enemies under his feet.
E. Psalm 2:1 – Why do the heathen rage, and the people imagine a vain thing?
F. 2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,
G. 3 Let us break their bands asunder, and cast away their cords from us.
H. 4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.
I. 5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.
J. 6 Yet have I set my king upon my holy hill of Zion.
K. 7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.
L. 8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.
M. 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.
N. 10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.
O. 11 Serve the LORD with fear, and rejoice with trembling.

P. 12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

IX. The Faithful will Reign with Jesus

A. Luke 19:17 – And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.
B. Matthew 25:19 – And he said likewise to him, Be thou also over five cities.
C. 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.
D. 14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.
E. 15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.
F. 16 Then he that had received the five talents went and traded with the same, and made them other five talents.
G. 17 And likewise he that had received two, he also gained other two.
H. 18 But he that had received one went and digged in the earth, and hid his lord's money.
I. 19 After a long time the lord of those servants cometh, and reckoneth with them.
J. 20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.
K. 21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
L. 22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.
M. 23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
N. 24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:
O. 25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.
P. 26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:
Q. 27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.
R. 28 Take therefore the talent from him, and give it unto him which hath ten talents.
S. 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.
T. 30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.
U. 1 Corinthians 4:8 – Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.
V. 2 Timothy 2:12 – If we suffer, we shall also reign with him: if we deny him, he also will deny us:

X. Promises to Those Who Reign with Christ

A. Revelation 3:21 – To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.
B. Revelation 5:10 – And hast made us unto our God kings and priests: and we shall reign on the earth.
C. Revelation11:15 – And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.
D. Revelation 19:6 – And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.
E. Revelation 20:4 – And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.
F. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.
G. 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.
H. Revelation 22:5 – And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

Lesson 22: The Judgment Seat of Christ

I. Jesus' Teaching on Judgment

A. Matthew 7:1 – Judge not, that ye be not judged.
B. 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.
C. John 5:22 – For the Father judgeth no man, but hath committed all judgment unto the Son:
D. 30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.
E. John 12:47 – And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.
F. 48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

II. Paul's Teaching on Judgment

A. Romans 14:10 – But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.
B. 11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.
C. 12 So then every one of us shall give account of himself to God.
D. 13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.
E. 1 Corinthians 4:3 – But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.
F. 4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.
G. 5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.
H. 1 Corinthians 6:2 – Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?
I. 3 Know ye not that we shall judge angels? how much more things that pertain to this life?
J. 4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.
K. 5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

III. Timing of Jesus' Judgment

A. 2 Timothy 4:1 – I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;
B. 8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

C. Revelation 11:15 – And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.
D. 16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,
E. 17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.
F. 18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

Lesson 23: The Great White Throne Judgment

I. The Great White Throne Judgment

A. Revelation 20:11 – And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.
B. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.
C. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.
D. 14 And death and hell were cast into the lake of fire. This is the second death.
E. 15 And whosoever was not found written in the book of life was cast into the lake of fire.

II. Timing for the Great White Throne Judgment

A. Still future
B. This is the final judgment for all who were not judged at the Lord's coming
C. After the tribulation
D. After the Millennial Kingdom
E. Before New Jerusalem

III. Those Who Will be Judged

A. The dead – small and great
B. The sea gave up the dead
C. Death delivered up the dead
D. Hell delivered up the dead
E. Those born in the millennial kingdom
F. Those individuals in the millennial kingdom who were granted entrance when Jesus judged the nations in Matthew 25:32.

IV. Death and Hell are Cast into the Lake of Fire

A. Those who were not found in the Book of Life are cast into the Lake of Fire

V. Jesus' Description

A. Matthew 8:12 – But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.
B. Matthew 13:42 – And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.
C. 50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

D. Matthew 22:13 – Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.
E. Matthew 24:51 – And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.
F. Matthew 25:30 – And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.
G. Luke 13:28 – There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

VI. Jesus' Teaching on Hell

A. Matthew 5:22 – But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.
B. 29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.
C. 30 And if thy right hand offend thee, cut if off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.
D. Matthew 10:28 – And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.
E. Matthew 11:23 – And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.
F. Matthew 16:18 – And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.
G. Matthew 18:9 – And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.
H. Matthew 23:15 – Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.
I. 33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?
J. Mark 9:43 – And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:
K. 45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:
L. 47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:
M. Luke 10:15 – And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.
N. Luke 12:5 – But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.
O. Luke 16:23 – And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

P. Acts 2:27 – Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.
Q. 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.
R. 2 Peter 2:4 – For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;
S. Revelation 1:18 – I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Lesson 24: Jesus is King from the Davidic Line

I. The First Chapter in the New Testament Gives the Lineage of Jesus

A. Matthew 1

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.
2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;
3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;
4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;
5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;
6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;
7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;
8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;
9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;
10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;
11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:
12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;
13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;
14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;
15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;
16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.
17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

II. People Knew Jesus was the Son of David

A. Matthew 21:9 – And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

III. Zacharias Prophesied Regarding Jesus Christ

A. Luke 1

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,
68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people,
69 And hath raised up an horn of salvation for us in the house of his servant David;
70 As he spake by the mouth of his holy prophets, which have been since the world began:
71 That we should be saved from our enemies, and from the hand of all that hate us;
72 To perform the mercy promised to our fathers, and to remember his holy covenant;
73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,
75 In holiness and righteousness before him, all the days of our life.
76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;
77 To give knowledge of salvation unto his people by the remission of their sins,
78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,
79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.
80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

IV. Paul Recognized the Lineage of Jesus Christ

A. Romans 1:3 – Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;
B. 2 Timothy 2:8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

V. Jesus' Lineage is Known in Heaven

A. Revelation 5:5 – And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

VI. Jesus Tells Us He is the Son of David

A. Revelation 22:16 – I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

VII. Prophecy in Respect to David's Seed

A. Christ fulfills prophetic promises in respect to David.
B. 2 Samuel 7:12-16
12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.
13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever.
14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:
15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.
16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

C. Matthew 1 gives the genealogical proof that Jesus was the direct descendant of Abraham and David through Joseph legal line.
D. Luke 3:23-38 that Jesus was in the line of David from Mary's line.
E. Matthew's lineage is kingly line; Luke give the Priestly line.
F. Matthew gives a legal line (adoption) through Joseph.
G. The title "Son of David" is a Messianic title.
H. Referring to Jesus as the Son of David meant He was the long-awaited Deliverer, the fulfillment of the Old Testament prophecies.
I. The term "Lord" shows his deity, dominion, and power; the term "Son of David" expresses he was the Messiah.
J. Jesus confounded the people in Mark 12:35-37 by asking them to explain the meaning of this very title, referring to Psalm110:1:
35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David?
36 For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.
37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.
K. Only by being virgin born can Jesus be Lord and the Son of David.

VIII. Advantages of Being King and Lord

A. Shows Jesus is 100% man and 100% God
B. Shows Jesus is a descendant of David and God's only Begotten Son
C. Shows Jesus as King and High Priest
D. Shows Jesus as Ruler of All and Savior of All
E. Shows Jesus' Authority and Compassion
F. Shows Jesus is Messiah and Christ
G. Shows Jesus' first and second comings
H. Shows Jesus is King over the kingdom of heaven and Lord over the kingdom of God
I. We are a Royal Priesthood through Christ
J. He made us kings and priests – Revelation 1:5-6

Lesson 25: The Last Days

I. Some Old Testament Passages

A. Isaiah 2:1 – The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.
B. 2 And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.
C. 3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.
D. 4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.
E. Micah 4:1 – But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.
F. 2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.
G. 3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.
H. 4 But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.
I. 5 For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.
J. 6 In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;
K. 7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

II. Jesus' Teaching on the Last Day

A. John 6:39 – And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.
B. 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.
C. 44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.
D. 54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.
E. John 11:24 – Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

F. John 12:48 – He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

III. Peter's Preaching on Pentecost

A. Acts 2:14 – But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:
B. 15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.
C. 16 But this is that which was spoken by the prophet Joel;
D. 17 And it shall come to pass in the last days, saith God,I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:
E. 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:
F. 19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:
G. 20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:
H. 21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

IV. Paul Expected to See the Last Days

A. 2 Timothy 3:1 – This know also, that in the last days perilous times shall come.
B. 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,
C. 3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,
D. 4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;
E. 5 Having a form of godliness, but denying the power thereof: from such turn away.
F. Hebrews 1:1 – God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
G. 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;
H. 3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;
I. 4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

V. James Expected to See the Last Days

A. James 5:1 – Go to now, ye rich men, weep and howl for your miseries that shall come upon you.
B. 2 Your riches are corrupted, and your garments are motheaten.

C. 3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.
D. 4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.
E. 5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.
F. 6 Ye have condemned and killed the just; and he doth not resist you.
G. 7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.
H. 8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

VI. Peter Expected to See the Last Days

A. 2 Peter 3:1 – This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:
B. 2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:
C. 3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,
D. 4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.
E. 5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:
F. 6 Whereby the world that then was, being overflowed with water, perished:
G. 7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.
H. 8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.
I. 9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.
J. 10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.
K. 11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,
L. 12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?
M. 13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.
N. 14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.
O. 15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

VII. The Day of the Lord

A. This day is spoken of throughout the Bible

VIII. The Day of the Lord in the Old Testament

A. Isaiah 2:12 – For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:

B. Isaiah 13

6 Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.

9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

C. Ezekiel 13:5 – Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD.

D. Ezekiel 30:3 – For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen.

E. Joel 1:15 – Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come.

F. Joel 2

G. 1 Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand;

11 And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?

31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

H. Joel 3:14 – Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.

I. Amos 5

18 Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light.

20 Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?

J. Obadiah 1:15 – For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

K. Zephaniah 1

7 Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.

8 And it shall come to pass in the day of the LORD's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.

14 The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly.

18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

L. Zephaniah 2

2 Before the decree bring forth, before the day pass as the chaff, before the fierce anger of

the LORD come upon you, before the day of the LORD's anger come upon you.
3 Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger.

M. Zechariah 14:1 – Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.
N. Malachi 4:5 – Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

IX. The Day of the Lord in the New Testament

A. Acts 2:20 – The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:
B. 1 Corinthians 5:5 – To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
C. 2 Corinthians 1:14 – As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.
D. 1 Thessalonians 5:2 – For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.
E. 2 Peter 3:10 – But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.
F. Matthew 24
27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.
37 But as the days of Noe were, so shall also the coming of the Son of man be.
39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.
G. Acts 7:52 – Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:
H. 1 Thessalonians 4:15 – For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.
I. James 5
7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.
8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.
J. 2 Peter 3:12 – Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?
K. Matthew 24
L. 27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.
M. 37 But as the days of Noe were, so shall also the coming of the Son of man be.
N. 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.
O. Acts 7:52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

P. 1 Thessalonians 4:15 – For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.
Q. James 5
R. 7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.
S. 8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.
T. 2 Peter 3:12 – Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Lesson 26: A New Heaven and a New Earth

I. A New Heaven and a New Earth is Spoken of by Isaiah – Part 1

A. Isaiah 65:13 – Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:
B. 14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.
C. 15 And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name:
D. 16 That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.
E. 17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.
F. 18 But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.
G. 19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.
H. 20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.
I. 21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.
J. 22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.
K. 23 They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them.
L. 24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.
M. 25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

II. A New Heaven and a New Earth is Spoken of by Isaiah – Part 2

A. Isaiah 66:17 – They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.
B. 18 For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.
C. 19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

D. 20 And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.
E. 21 And I will also take of them for priests and for Levites, saith the LORD.
F. 22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.
G. 23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.
H. 24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.
I. 2 Peter 3
J. 17 They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.
K. 18 For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.
L. 19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.
M. 20 And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.
N. 21 And I will also take of them for priests and for Levites, saith the LORD.
O. 22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.
P. 23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.
Q. 24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

III. <u>A New Heaven and a New Earth is Spoken of in the Revelation – Part 1</u>

A. Revelation 21:1 – And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.
B. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
C. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.
D. 4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

E. 5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.
F. 6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.
G. 7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.
H. 8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.
I. 9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.
J. 10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,
K. 11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;
L. 12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:
M. 13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.
N. 14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

IV. A New Heaven and a New Earth is Spoken of in the Revelation – Part 2

A. 15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.
B. 16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.
C. 17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.
D. 18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.
E. 19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;
F. 20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.
G. 21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.
H. 22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.
I. 23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.
J. 24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.
K. 25 And the gates of it shall not be shut at all by day: for there shall be no night there.
L. 26 And they shall bring the glory and honour of the nations into it.

M. 27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

V. <u>A New Heaven and a New Earth is Spoken of in the Revelation – Part 3</u>

A. Revelation 22:1 – And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.
B. 2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.
C. 3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:
D. 4 And they shall see his face; and his name shall be in their foreheads.
E. 5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.
F. 6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.
G. 7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.
H. 8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.
I. 9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.
J. 10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.
K. 11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.
L. 12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.
M. 13 I am Alpha and Omega, the beginning and the end, the first and the last.
N. 14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.
O. 15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.
P. 16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

Lesson 27: The New Jerusalem

I. New Jerusalem as Mentioned by the Revelation

A. Revelation 3:12 – Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.
B. Revelation 21:2 – And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

II. A Future Jerusalem as Described by Ezekiel

A. Ezekiel chapters 40-48 supplies a detailed description of the Temple.
B. Ezekiel supplies dimensions
C. Ezekiel descries the chambers, etc.
D. This is likely the rebuilt temple during the Millennial Kingdom
E. Revelation 21:22 says of the final New Jerusalem: "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it."
F. Ezekiel 48:30–35 (the last six verses of the book) shows the list of twelve Temple gates named for Israel's tribes, similar to Revelation 21:12.
G. Ezekiel 48:32 mentions Dan, which is not mentioned in the New Testament.
H. Revelation 7:4-8 shows twelve thousand sealed from each of these tribes. Comparing with Ezekiel 48:30-35:

Revelation 7:4-8	**Ezekiel 48:30-35**
Juda	Reuben
Reuben	Judah
Gad	Levi
Aser	Joseph
Nepthalim	Benjamin
Manasses	Dan
Simeon	Simeon
Levi	Issachar
Issachar	Zebulun
Zabulon	Gad
Joseph	Asher
Benjamin	Naphtali
(no Dan)	*(no Manasses)*

III. A Future Jerusalem Described by Isaiah

A. Isaiah 54:5 – For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

B. 6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.
C. 7 For a small moment have I forsaken thee; but with great mercies will I gather thee.
D. 8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.
E. 9 For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.
F. 10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.
G. 11 O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.
H. 12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.
I. 13 And all thy children shall be taught of the LORD; and great shall be the peace of thy children.
J. 14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.
K. 15 Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake.
L. 16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.
M. 17 No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.
N. Precious Stones mentioned in Revelation compared to Isaiah 54:11-12:

Revelation 21:18-21	**Isaiah 54:11-12**
Foundation garnished of precious stones	Stones with fair colors
Jasper, sapphire, chalcedony, emerald,	Foundations with sapphires
Sardonyx, sardius, chrysolite, beryl,	Windows of agates
Topaz, chrysoprasus, jacinth, amethyst,	Gates of carbuncle
Gates of pearl	Borders of pleasant stones
Street of gold	

IV. <u>The Size of Revelation's New Jerusalem</u>

A. Revelation 21:16 – And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.
B. 17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.
C. The city is cubed.
D. The area of one side (using 607 feet or 185 meters per furlong) is 1,380 miles X 1,380 miles, or 1.903 million square miles.
E. With Alaska being 663,300 square miles and Texas being 268,600 square miles; the footprint of New Jerusalem can cover the space of 2.87 Alaska's or 7.08 Texas'.

F. See map below:

G. As an example, if we calculate 10-foot-high stories, the New Jerusalem would have 728,000 stories, each with the area shown in the map above.
H. Calculated as one area (1.903 million X 728,000), New Jerusalem has 1,405,040,000,000 square miles of living space.
I. If the earth's surface area is 197 million square miles, the living space of New Jerusalem is equal to 7,132 worlds the size of earth (all land, no sea).
J. Total number of possible human births over the last 2,000 years is no more than 110 billion people. Using that number, each person would have at least 12.70 square miles of living space. That is roughly an apartment (mansion) over 8,000 acres. And that is if every person ever born since 1 AD got saved.
K. If we say 1% get saved (1 out of 100), the average size of one mansion is multiplied a hundred-fold. That area is twice the size of the Bahamas!
L. If we say 10% get saved (1 out of 10), the average size of one mansion is the size of Rhode Island (R.I. has 1,214 square miles).
M. Jesus is preparing us a place (not in heaven) but in New Jerusalem (John 14:1-6).
N. Jesus calls these places he prepares for us "mansions." Imagine a mansion twice the size of the Bahamas!
O. We should all understand that "whosoever" can be saved and be busy winning souls for Christ. There is plenty of room!

Lesson 28: The Lake of Fire

This lesson, although it has only a few passages, should be taught with consideration of the students, so they have a good understanding. The teacher should take the time to make sure ideas are discussed and questions answered, as the subject is substantial. Ultimately, we win souls to Christ, so people do not have to experience the second death. See also Lesson 23, point VI.

I. Outer Darkness

A. Matthew 8:12 – But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.
B. Matthew 22:13 – Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.
C. Matthew 25:30 – And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.
D. [Editor's note: since we know hell is in the heart of the earth (compare Matthew 12:40 with Acts 2:27) and Luke 16:23shows us the rich man could see Abraham; we could conclude "outer darkness" applies to the lake of fire, into which hell is cast – Revelation 20:14. On the other hand, the "day and night for ever and ever" in the lake of fire (Revelation 20:10) creates the thought that "outer darkness" may not be dark all the time, but refer also to a spiritual darkness (see John 8:12), as that being separated from God. We still understand the lake of fire is a physical place with physical torment for a literal eternity. We only speak to the darkness part. Also compare Revelation 21:25 and 22:5.]

II. Unquenchable Fire

A. Matthew 3:12 – Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.
B. Luke 3:17 – Whose fan is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.
C. Mark 9
43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:
44 Where their worm dieth not, and the fire is not quenched.
45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:
46 Where their worm dieth not, and the fire is not quenched.
47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:
48 Where their worm dieth not, and the fire is not quenched.
49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.
50 Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.
D. [Editor's note: here Jesus says "hell fire" and "fire" in not quenched. We know hell itself is cast into the lake of fire according to Revelation 20:14. Hell is not forever but the fire is.]

III. Wailing and Gnashing of Teeth

A. Matthew 8:12 – But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.
B. Matthew 13
42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.
50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.
C. Matthew 22:13 – Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.
D. Matthew 24:51 – And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.
E. Matthew 25:30 – And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.
F. Mark 9:18 – And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.
G. Luke 13:28 – There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

IV. Lake of Fire

A. Revelation 19:20 – And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.
B. Revelation 20
10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.
14 And death and hell were cast into the lake of fire. This is the second death.
15 And whosoever was not found written in the book of life was cast into the lake of fire.
C. Revelation 21:8 – But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

Lesson 29: Cloud and Clouds

I. Clouds in General

A. Used 27 times in the N. T.
B. Used 135 times in the Old Testament
C. First mention is Genesis 9:13-16
D. Over 30 times the cloud expresses the presence of God, as in Exodus 13:22 – He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.
E. Clouds are used to show God's high position and works, as in Job 38:27 – Who can number the clouds in wisdom? or who can stay the bottles of heaven,
F. Psalm 68:34 – Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.
G. Psalm 104:3 – Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:
H. Psalm 108:4 – For thy mercy is great above the heavens: and thy truth reacheth unto the clouds.
I. Proverbs 3:20 – By his knowledge the depths are broken up, and the clouds drop down the dew.
J. Isaiah 14:14 – I will ascend above the heights of the clouds; I will be like the most High.

II. Daniel's Vision

A. See verse 13.
B. Daniel 7

1 In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.
2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.
3 And four great beasts came up from the sea, diverse one from another.
4 The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.
5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.
6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.
7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.
8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.
10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.
11 I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.
12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.
13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.
14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.
15 I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.
16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.
17 These great beasts, which are four, are four kings, which shall arise out of the earth.
18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.
19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;
20 And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.
21 I beheld, and the same horn made war with the saints, and prevailed against them;
22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.
23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.
24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.
25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.
26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.
27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.
28 Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

III. New Testament Prophetic Usage

A. Matthew 26:64 – Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.
B. Mark 13:26 – And then shall they see the Son of man coming in the clouds with great power and glory.
C. Mark 14:62 – And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.
D. Luke 21:27 – And then shall they see the Son of man coming in a cloud with power and great glory.
E. Acts 1
9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.
10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;
11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.
F. 1 Thessalonians 4:17 – Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
G. Revelation 1:7 – Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.
H. Revelation 10:1 – And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:
2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,
3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.
I. Revelation 11:12 – And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.
J. Revelation 14
14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.
15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.
16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

IV. New Testament Non-Prophetic Use

A. Matthew 17:5 – While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

B. Matthew 24:30 – And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.
C. Mark 9:7 – And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.
D. Luke 9:34 – While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.
E. 35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.
F. Luke 12:54 – And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.
G. 1 Corinthians 10
H. 1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;
I. 2 And were all baptized unto Moses in the cloud and in the sea;
J. Hebrews 12:1 – Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,
K. 2 Peter 2:17 – These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.
L. Jude 1:12 – These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

Lesson 30: The First Fruits and Harvest

I. The First Fruits Belong to God

A. Genesis 4:4 – And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:
B. Exodus 13
C. 2 Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.
D. 12 That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD's.
E. Exodus 23:19 – The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.
F. Leviticus 27
G. 30 And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD's: it is holy unto the LORD.
H. 32 And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.
I. Matthew 6:33 – But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.
J. Mark 12:30 – And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.
K. 1 Corinthians 16:2 – Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.
L. 2 Corinthians 8:5 – And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.
M. 12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.
N. 1 Thessalonians 4:16 – For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:
O. 2 Timothy 2:6 – The husbandman that laboureth must be first partaker of the fruits.
P. Revelation 20
Q. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.
R. 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.
S. Revelation 22:13 – I am Alpha and Omega, the beginning and the end, the first and the last.

II. Spiritual First Fruits

A. Romans 8:23 – And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.
B. Romans 11:16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

C. Romans 16:5 – Likewise greet the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ.
D. 1 Corinthians 15:20 – But now is Christ risen from the dead, and become the firstfruits of them that slept.
E. 23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.
F. 1 Corinthians 16:15 – I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,)
G. James 1:18 – Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.
H. Revelation 14:4 – These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

III. <u>Spiritual Harvest</u>

A. Matthew 9
B. 37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;
C. 38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.
D. Matthew 13
E. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.
F. 39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.
G. Mark 4:29 – But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.
H. Luke 10:2 – Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.
I. John 4:35 – Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.
J. Revelation 14:15 – And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

Lesson 31: The 144,000 Virgins

I. Promise

A. Romans 11
25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.
B. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:
C. Mark 7:27 – But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.
D. Romans 11
15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?
16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

II. Sealed

A. Revelation 7
1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.
2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,
3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.
4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.
5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.
6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nepthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.
7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.
8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

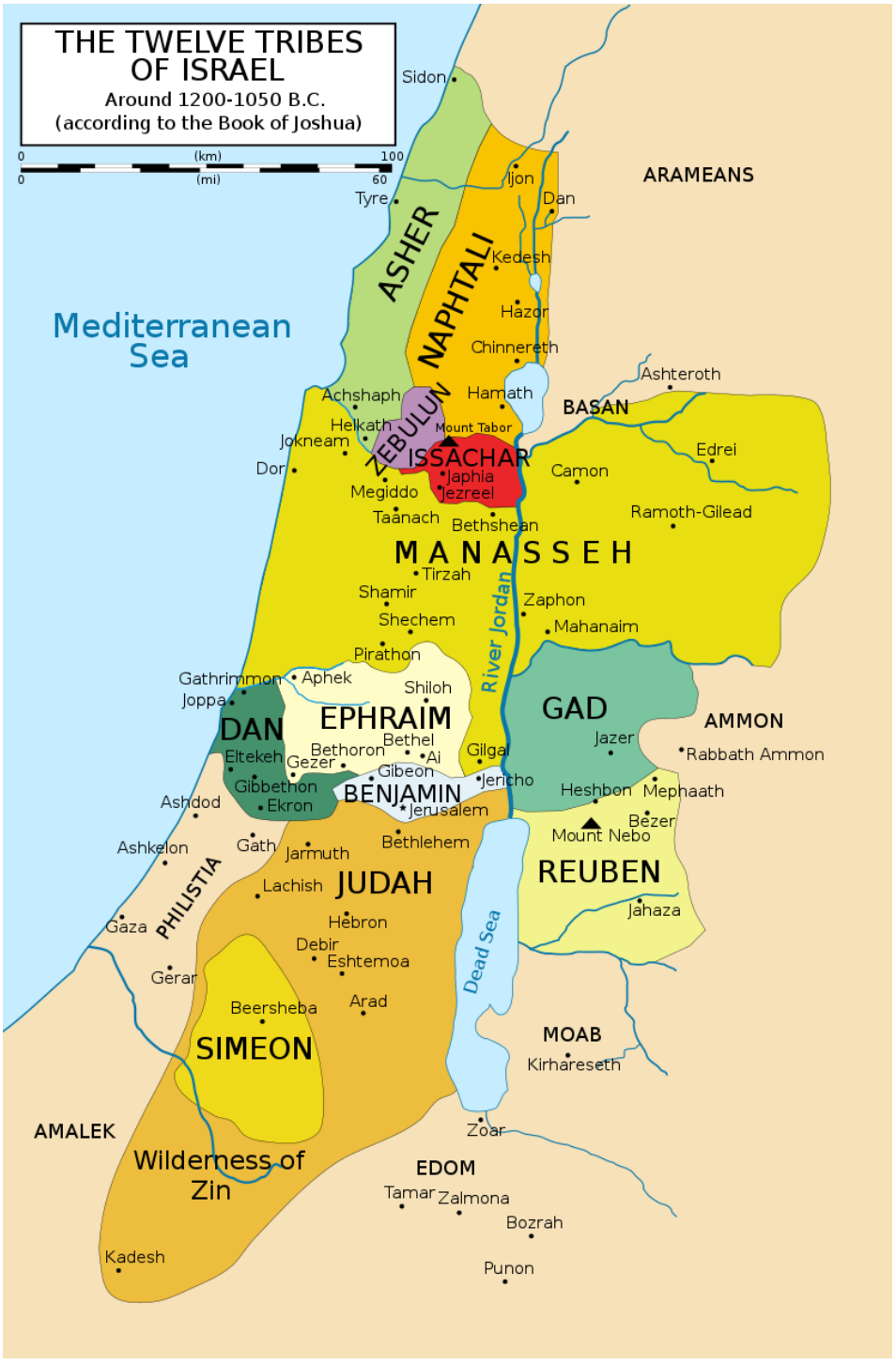
III. Redeemed from the Earth

A. Revelation 14
1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:
3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.
4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.
5 And in their mouth was found no guile: for they are without fault before the throne of God.

IV. Commentary

A. God seals 12,000 from these twelve tribes:
   12,000 from the tribe of Judah
   12,000 from the tribe of Reuben
   12,000 from the tribe of Gad
   12,000 from the tribe of Asher
   12,000 from the tribe of Naphtali
   12,000 from the tribe of Manasseh
   12,000 from the tribe of Simeon
   12,000 from the tribe of Levi
   12,000 from the tribe of Issachar
   12,000 from the tribe of Zebulun
   12,000 from the tribe of Joseph
   12,000 from the tribe of Benjamin
B. No tribe of Dan.
C. No tribe of Ephraim – likely Joseph (Genesis 41:51-52).
D. Below is a map of the tribes in the Promised Land



E. Levi was not given a large area as the other tribes, but cities and suburbs scattered among the twelve tribes

F. Numbers 35
1 And the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying,

2 Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them.
3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.
4 And the suburbs of the cities, which ye shall give unto the Levites, shall reach from the wall of the city and outward a thousand cubits round about.
5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits and the city shall be in the midst: this shall be to them the suburbs of the cities.
6 And among the cities which ye shall give unto the Levites there shall be six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities.
7 So all the cities which ye shall give to the Levites shall be forty and eight cities: them shall ye give with their suburbs.
8 And the cities which ye shall give shall be of the possession of the children of Israel: from them that have many ye shall give many; but from them that have few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.

G. The 144,000 are likely *young* men (i.e., not defiled with women)
H. Redeemed from among men – Revelation 14:4
I. The Bible says they are virgins – Revelation14:4
J. Like evangelists preaching the gospel everywhere (cf. Revelation 7:9 with 7:3).
K. God finds and seals the men from the lost tribes of Israel. God knows where they are.
L. They are sealed and protected from the beast
M. They have the Father's name written in their foreheads (Revelation 14:1)
N. In chapter 7 they are on earth. In chapter 14 they are in heaven.
O. They were redeemed from the earth (Revelation 14:3).
P. Revelation 12:5 speaks of a woman (Israel – see 12:1) who brings forth a man child. Because Jesus' birth is long passed, the "child" could be figuratively referring to the 144,000. This child was "caught up" in verse 5 to God's throne.
Q. Revelation 14:3, speaking of the 144,000 – And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.
R. Revelation 12:5 says, "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne."
S. Jesus said in Matthew 19
T. 28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.
U. When Paul was before Agrippa, he said this in Acts 26:
6 And now I stand and am judged for the hope of the promise made of God unto our fathers:
7 Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.
8 Why should it be thought a thing incredible with you, that God should raise the dead?
V. James, who wrote to the twelve tribes scattered abroad (1:1), wrote this in chapter 5:

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.
8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

Lesson 32: The Two Witnesses

I. Passages in Revelation Chapter 11

A. Revelation 11

1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.
2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.
3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.
4 These are the two olive trees, and the two candlesticks standing before the God of the earth.
5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.
6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.
7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.
8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.
9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.
10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.
11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.
12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.
13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.
14 The second woe is past; and, behold, the third woe cometh quickly.
15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

II. Old Testament Reference

A. Zechariah 4

11 Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?
12 And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?

13 And he answered me and said, Knowest thou not what these be? And I said, No, my lord.
14 Then said he, These are the two anointed ones, that stand by the LORD of the whole earth.

III. Malachi Promised Elias would Come

A. Malachi 4
1 For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.
2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.
3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.
4 Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.
5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:
6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.
B. Malachi also mentions Moses in verse 4.

IV. Moses and Elijah Appeared at Jesus' First Coming

A. Matthew 17
1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,
2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.
3 And, behold, there appeared unto them Moses and Elias talking with him.
4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.
5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.
6 And when the disciples heard it, they fell on their face, and were sore afraid.
7 And Jesus came and touched them, and said, Arise, and be not afraid.
8 And when they had lifted up their eyes, they saw no man, save Jesus only.
B. Moses and Elijah are representatives that the law and prophets testify of Jesus Christ.

V. Moses and Elijah Have Abnormal "Deaths"

A. No one knows where the body of Moses is.
B. Deuteronomy 34:6 – And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.
C. Jude said Michael and the devil were disputing about the body of Moses.

D. Jude 1:9 – Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.
E. Michael is associated with Israel and the resurrection.
F. Daniel 12:1 – And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.
G. Revelation 12:7 – And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

VI. The Death of Moses and the Ascension of Elijah

A. Deuteronomy 34
1 And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan,
2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,
3 And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.
4 And the LORD said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.
5 So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.
6 And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.
7 And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.
8 And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.
B. 2 Kings 2
9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.
10 And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.
11 And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.
12 And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

VII. John the Baptist is a Type of Elijah

A. Matthew 17

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?
11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.
12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.
13 Then the disciples understood that he spake unto them of John the Baptist.

B. Luke 1:17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Lesson 33: The Beast (no use of *"the Antichrist"* in Scripture)

I. The Beast (no *"the Antichrist"* in Scripture) – Devil does not know when – only Father.

A. Matthew 24

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

B. Acts 1

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

II. The Beast Ascends from the Pit

A. Revelation 11:7 – And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

B. Revelation 13

1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.
15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.
17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.
18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

III. The Beast Desires Worship

A. Revelation 14
9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,
11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.
B. Revelation 15:2 – And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.
C. Revelation 16
2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.
10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,
13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

IV. The Beast Revealed

A. Revelation 17
3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.
7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.
8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.
11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.
12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.
13 These have one mind, and shall give their power and strength unto the beast.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.
17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

V. The Fate of the Beast

A. Revelation 19
19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.
20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

B. Revelation 20
4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.
10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

Lesson 34: The False Prophet

I. The False Prophet is Part of an Unholy Trinity

A. Revelation 16:13 – And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

II. The End of the False Prophet

A. Revelation 19:20 – And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

III. The Unholy Trinity to be Tormented Forever

A. Revelation 20:10 – And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

Lesson 35: The Dragon

IV. Interesting Old Testament Passages Mentioning Dragon

A. Psalm 74:13 – Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters.
B. Psalm 91:13 – Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.
C. Isaiah 27:1 – In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

V. Dragon Mentioned in Revelation Chapter 12

A. Revelation 12

1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:
2 And she being with child cried, travailing in birth, and pained to be delivered.
3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.
4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.
5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.
6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.
7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,
8 And prevailed not; neither was their place found any more in heaven.
9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.
10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.
11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.
12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.
13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.
14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.
16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.
17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

VI. Dragon Mentioned in Revelation Chapter 13

A. Revelation 13:
1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.
2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.
3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.
4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?
5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.
6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.
7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.
8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.
9 If any man have an ear, let him hear.
10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.
11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.
12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.
13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,
14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.
15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:
17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.
18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

VII. Dragon Mentioned in Revelation Chapters 16 and 20

A. Revelation 16
12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.
13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.
14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.
15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.
16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

B. Revelation 20:1 – And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.
2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,
3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.
7 And when the thousand years are expired, Satan shall be loosed out of his prison,
8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.
9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.
10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

Lesson 36: The Wrath of God

I. Old Testament Passages on the Wrath of God

A. Psalm 2:5 – Then shall he speak unto them in his wrath, and vex them in his sore displeasure.
B. 12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.
C. Psalm 21:9 – Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.
D. Proverbs 11:4 – Riches profit not in the day of wrath: but righteousness delivereth from death.
E. Jeremiah 10:10 – But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.
F. Nahum 1:2 – God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.
G. Zephaniah 1:14 – The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly.
H. 15 That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,
I. 16 A day of the trumpet and alarm against the fenced cities, and against the high towers.
J. 17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.
K. 18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

II. New Testament Preaching

A. Matthew 3:7 – But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?
B. Luke 3:7 – Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?
C. Luke 21:23 – But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

III. God's Wrath on the Disobedience

A. John 3:36 – He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.
B. Romans 1:18 – For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

C. Romans 2:5 – But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;
D. 8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,
E. Ephesians 5:6 – Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.
F. Colossians 3:6 – For which things' sake the wrath of God cometh on the children of disobedience:

IV. Jesus Delivers from the Wrath of God

A. Romans 5:9 – Much more then, being now justified by his blood, we shall be saved from wrath through him.
B. 1 Thessalonians 1:10 – And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.
C. 1 Thessalonians 5:9 – For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,
D.

V. The Wrath of God in the End Times

A. Revelation 6:16 – And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:
B. 17 For the great day of his wrath is come; and who shall be able to stand?
C. Revelation 11:18 – And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.
D. Revelation 12:12 – Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.
E. Revelation 14:8 – And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.
F. 10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:
G. 19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.
H. Revelation 15:1 – And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.
I. 7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.
J. Revelation 16:1 – And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

K. 19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.
L. Revelation 19:15 – And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

Lesson 37: Signs, Miracles, and Wonders

1 Corinthians 1:22 Says: "For the Jews require a sign, and the Greeks seek after wisdom...."

The Reason Signs are Given

I. <u>God used signs to testify to his prophets and prove his people.</u>

A. Genesis 1:14 is the first use of the word "sign" and it is used in respect to the lights God put in the firmament.
B. In Exodus chapter 4, Moses said to God that the Egyptians and Israelites would not believe he was sent from God. God supplied Moses with signs to convince the people he was sent from God: his rod turned into a serpent, his arm turned leprous then was healed, and he poured water that turned to blood (verses 1-10).
C. In chapter 4:30-31, Moses showed the signs to God's people and the Israelites believed Moses was sent from God.
D. In Exodus 8:23 God used the swarm of flies as a sign.
E. Exodus 10:1 shows signs were also used before pharaoh, but these were also used for Israel's benefit (see verse 2).

II. <u>God used signs to Remember the past.</u>

A. Exodus 13:9 tells us that the Passover is also a sign for Israel.
B. Exodus 31:13-17 shows us that the sabbaths were a sign for Israel.
C. The judgment of Korah and his rebellious companions was a sign to Israel (Numbers 16:38 and 26:10).
D. The word of God was to be used as a sign in Deuteronomy 6:8.
E. In Joshua 4:6 we see where stones were set up as signs for the people to remember when the Israelites crossed the Jordan river.

III. <u>God's Word Takes Prominence over Signs and Miracles</u>

A. Deuteronomy 13:1-5 is noteworthy. Here God shows Israel that signs and wonders can be used by false prophets. Israel was not to hearken to the "prophet" if he spoke contrary to the commandments of God. He was to be put to death.
B. The word of God trumped signs and wonders.

IV. <u>Signs were Requested to Prove God's Will</u>

A. Judges 6:17 shows us Gideon asked for a sign from God to show he was who he said he was.
B. God used signs throughout the Old Testament to help his people believe.

V. Signs as Used in the New Testament

A. The we see the first use of the word in the New Testament is in Matthew 12:38-39:

> 38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.
> 39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

B. The second time the word is used again Jesus speaks similarly in Matthew 16:1-4:

> 1 The Pharisees also with the Sadducees came, and tempting a desired him that he would shew them a sign from heaven.
> 2 He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.
> 3 And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?
> 4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

C. When Jesus speaks of the last times, he warns of signs in Matthew 24:23-25:

> 23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.
> 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.
> 25 Behold, I have told you before.

D. For the most part, the use of the word "sign" as used in the Gospels are sought by Jews.

E. Jesus gave the apostles signs in Mark 16:17-20:

> 17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;
> 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.
> 19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.
> 20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

F. Jesus used signs to convince the Jews he was the Messiah. Acts 2:22 reads: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles

and wonders and signs, which God did by him in the midst of you, as ye yourselves also know...."

VI. Signs were Performed by the Apostles

A. Acts 5:12 – And by h the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

B. The apostle Paul also used signs to confirm the preaching of the Gospel. Note Romans 15:18-19:

> 18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,
> 19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

C. Also, these are called "signs of an apostle" in 2 Corinthians 12:12: "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds."

D. Notice these "signs, and wonders, and mighty deeds" are called "the signs of an apostle." After the apostles passed away, we say the "signs, and wonders, and mighty deeds" passed with them.

E. Hebrews 2:1-4 is very noteworthy:

> 1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.
> 2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;
> 3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him ;
> 4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

VII. We Find Miracles in use in the Early Churches

A. 1 Corinthians 12:28 – And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.
B. 29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?
C. 30 Have all the gifts of healing? do all speak with tongues? do all interpret?
D. 31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.
E. Galatians 3:5 – He therefore that ministereth d to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

VIII. The Churches were Given Spiritual Gifts for Two Reasons:

A. *To aid in soul-winning*
B. 1 Corinthians 14:22 – Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.
C. *To profit the church*
D. 1 Corinthians 12:4 – Now there are diversities of gifts, but the same Spirit.
E. 5 And there are differences of administrations, but the same Lord.
F. 6 And there are diversities of operations, but it is the same God which worketh all in all.
G. 7 But the manifestation of the Spirit is given to every man to profit withal.

IX. Summary

A. God did miracles in the Old Testament, in the New Testament
B. God still dies miracles today in the lives of his people.
C. We must be cautious when people claim to have the gift of miracles, healing, tongues, etc. this is for two reasons:

   First, our Savior told us that evil ones use signs and wonders to deceive. Satan has some power to do supernatural things. Just because we see or hear of something supernatural does not mean it is of God.

   Matthew 24:24 says: "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

   Second, there are those who fake their gifts or they think they have a gift but in reality they do not.

D. Proverbs 25:14 says "Whoso boasteth himself of a false gift is like clouds and wind without rain."

E. 1 Corinthians 12:28-31 says that the gift of tongues will cease. This gift was added last. If tongues have ceased, those gifts given before tongues could be ceased also.

F. We know that the time of apostles and prophets is passed, and that they are replaced by the written New Testament. If signs and miracles were used to confirm the message and the messenger, and the messenger is passed as the message is forever documented — we can rightly expect the signs for the messengers to be passed also.

G. Revelation 11:3-6, Jesus gives power to the two witnesses to do mighty miracles for three and a half years:

> 3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

> 4 These are the two olive trees, and the two candlesticks standing before the God of the earth.
> 5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.
> 6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

X. Conclusion

A. We can say the following in respect to signs, wonders, and miracles:

1. God uses signs, wonders, and miracles
2. We should never limit God in his work, regardless of the dispensation
3. Jesus used signs, wonders, and miracles
4. The apostles used signs, miracles, and wonders
5. The churches were given gifts to profit one another and to convince unbelievers
6. Believers are warned against being deceived by signs, wonders, and miracles.
7. During the tribulation we will see a reemergence of signs, wonders, and miracles

B. We contend that the signs, wonders, and miracles are no longer given to individuals as gifts. They ceased as gifts given to individuals at the close of the New Testament once the written word was completed. We have the apostles and prophets in written form, so we do not need them in human form. The time for the signs of the apostles passed with the apostles.

C. What is our response to people who claim they have a gift of some sort? What do we say to man that claims he has the gift of healing, tongues, prophecy, or some other miracle?

First, we proceed with caution, and we do not simply accept the statement as true.

Second, we know the warnings about the devil using supernatural works to deceive. We should not be quick to believe what is said.

Third, we can say, "prove it." If a man claims to have the gift of healing, he should be able to heal all those in a hospital or a person's severe infirmity. Healing headaches and backaches is not really convincing. Jesus and the apostles raised the dead, made the lame to walk, caused the blind to see, cleansed the leper, etc. These were unarguable and notable miracles. John 9:32 says of Jesus: "Since the world began was it not heard that any man opened the eyes of one that was born blind." If someone says he has the gift of tongues, have him speak in various languages.

Fourth, we look at the man's words. Is he preaching Jesus and the true way of salvation? The power of the Holy Ghost makes one a witness of Christ (Acts 1:8). Jesus said in Mark 9:39: "But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me."

Fifth, we look at his personal life. Is he a person who lives a sanctified life? Is he holy? One may argue this point but consider that the people who worked miracles were dedicated followers of God. Holiness and sanctification would be an attribute of such spiritual power.

Sixth, what church is the miracle worker part of? Church membership is not an option for God's people, although some may think it is. The New Testament clearly says these passages:

Hebrews10:25 – Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

Ephesians 3:21 – Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Jesus built his church and all the apostles ministered in and through the churches. These were New Testament churches with the right gospel, baptism, and teaching the commandments of Christ.

Seventh, what is the man's agenda? Is he glorifying Christ or is he fund-raising? Is his message scriptural?

Appendix 1: Calculating the Start of Daniel's 70 Weeks, and Various Kings

In the Introduction we showed the calculation for the coming of Messiah from the twentieth year of Artaxerxes around 445 BC according to Nehemiah 2: Because of the complexity with times, kings, historical information, and disregard of scripture; we find there are some who use a different timeline. We have taken the time here to record our study and how it is we arrived at our timeline.

Daniel, Ezra, and Nehemiah

The books of Ezra and Nehemiah help determine when the timing starts for the calculation of Daniel's sixty-nine weeks. We shall look at Daniel first.

Daniel 9:25 says:

> Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

This vision was given to Daniel in the first year of Darius as shown in chapter 9:1-2:

> 1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;
> 2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

This Darius is called the son of Ahasuerus, which, because of the context of verse 2, is likely reigning close to the end of the captivity.

Ezra 4:1-7 also mentions Ahasuerus:

> 1 Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel;
> 2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither.
> 3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.
> 4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building,
> 5 And hired counsellers against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.
> 6 And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

> 7 And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

From this passage we see the kings Cyrus (who commanded Zerubbabel), Darius, Ahasuerus, and Artaxerxes. The list is as follows:

- Cyrus II (550 BC – 530 BC)
- Ahasuerus (Daniel 9:1)
- Darius I (522 BC – 486 BC)
- Artaxerxes I (465 BC – 424 BC)

Daniel 10:1-2 puts Daniel also in the time of Cyrus:

> 1 In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.
> 2 In those days I Daniel was mourning three full weeks.

Darius II reigned 423 BC – 404 BC, 124 years after Darius I. We know this is outside of the period of time for Daniel's life. We must conclude Daniel 9:1 speaks of Darius I. He was the son of Ahasuerus.

Ester 2:1-6 Helps understand the timing of Ahasuerus:

> 1 After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.
> 2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:
> 3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given them:
> 4 And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.
> 5 Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;
> 6 Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

Mordecai lived at the time of Ahasuerus and Ester 2:6 says he was part of the captivity with Jeconiah. Jeconiah (Jehoiachin) was exiled in the eighth year of his reign (2 Kings 24:8-12) around 598 BC and released in the thirty-seventh year of captivity (2 Kings 25:27). This would be around 561 BC.

Consequently, Ahasuerus reigned after Cyrus and before Darius. If we assume as some do (incorrectly), that Xerxes is Ahasuerus (486 BC – 465 BC), Mordecai would have been around since 598 BC, over 110 years. This is not likely. If we say Ahasuerus is Darius' father (as Daniel 9:1 says), then Mordecai would

be around 530 BC, approximately 70 years after the captivity (598 BC – 530 BC = 68). This all makes sense.

The Commandment to Restore and to Build Jerusalem

We understand the "the commandment to restore and to build Jerusalem" happened according to Nehemiah 2:1:

> And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.

This king is Artaxerxes I, who reigned 465 BC – 424 BC. We know this based on two things:

1. Working back the 476 years, 21 days from the approximate time of Christ's crucifixion puts us in the twentieth year of this king Artaxerxes. Thus, Jews reading the prophecy of Daniel could estimate the Messiah's first coming.

For us after the fact of the crucifixion, it is obvious and simple to understand.

2. A study of Nehemiah and Ezra helps to identify this king.

To prove out that it was this king Artaxerxes from which to calculate the weeks, we shall proceed with the logic as follows:

1. Prove Nehemiah and Ezra were contemporaries
2. Use the book of Ezra to show the kings reigning during his work
3. Identify the king that gave the commandment to Nehemiah

Nehemiah and Ezra were Contemporaries

Nehemiah is mentioned in Ezra 2:1-2 as part of the company that came with Zerubbabel.

> 1 Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;
> 2 Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel:

Ezra 7:1-9 shows us under what king Ezra went to Jerusalem, and what year:

> 1 Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah,
> 2 The son of Shallum, the son of Zadok, the son of Ahitub,
> 3 The son of Amariah, the son of Azariah, the son of Meraioth,

> 4 The son of Zerahiah, the son of Uzzi, the son of Bukki,
> 5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:
> 6 This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.
> 7 And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.
> 8 And he came to Jerusalem in the fifth month, which was in the seventh year of the king.
> 9 For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

Notice verse 8: "And he came to Jerusalem in the fifth month, which was in the seventh year of the king."

This was the seventh year of Artaxerxes (see v. 1). This would be 459 – 458 B.C.

Notice Nehemiah 2:1: "And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence."

This was the twentieth year of Artaxerxes, and is around 446 – 445 B.C.

Therefore, Ezra arrived in Jerusalem 13 years before Nehemiah.

Further to this point, we read in Ezra 5:13: "But in the first year of Cyrus the king of Babylon the same king Cyrus made a decree to build this house of God." This decree would be during the reign of Cyrus II, who reigned 550 BC – 530 BC. This first year would be 536 BC (not 550 BC) as the first year, as it is the first year that he reigned as *king of Babylon*. God had to fulfill the seventy years of captivity to allow the holy land to rest and enjoy her sabbaths.

Nehemiah Mentions the House of God

Ezra had the house of God at least partially built by the time Nehemiah is in Jerusalem. Note this passages in Nehemiah 6:10-11:

> 10 Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.
> 11 And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in.

We know the house of God (temple) was *partially built* by Ezra before Nehemiah finishes building the wall. The temple was completed during the reign of Darius II, around 418 BC – 417 BC.

Ezra 6:15 says "And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king." Darius II reigned 423 BC – 404 BC

If Ezra arrived 459 – 458 B.C., and the house was finished 418 BC – 417 BC; thus the building the house during Ezra's time took 41 years, with stoppages in the building process. But the building of the temple started before Ezra.

Ezra is mentioned seven times in Nehemiah chapter 8, and with Zerubbabel in 12: We have shown that Nehemiah came *after* Ezra.

References to Haggai and Zechariah

In Ezra we find two references of note:

Ezra 5:1 – Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them.

Ezra 6:14 – And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

Three kings are mentioned:

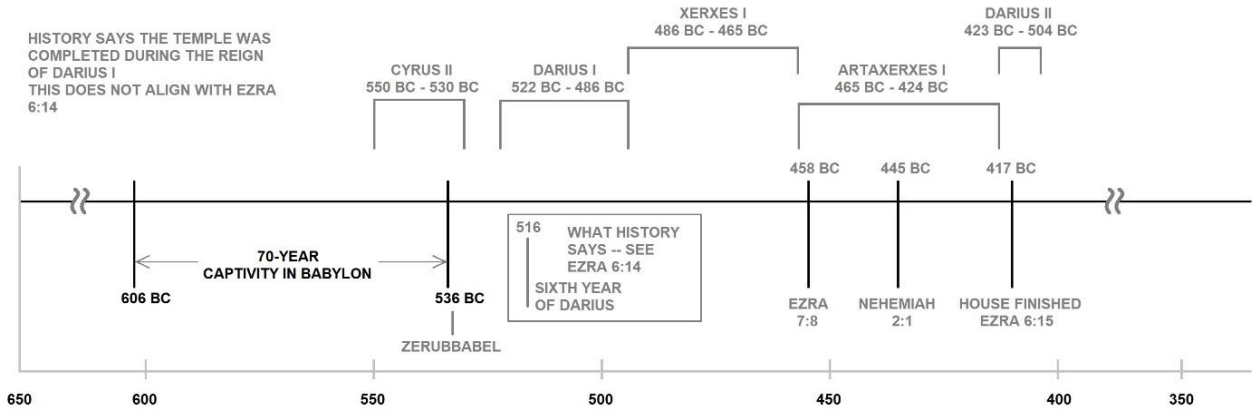
Cyrus II (550 BC – 530 BC)
Darius I (522 BC – 486 BC)
Artaxerxes I (465 BC – 424 BC)

History Not Trustworthy

Haggai prophesied commanding the Jews to rebuild the temple. History places him during the sixth century BC, making his prophecy during Darius I. History also uses this Darius for the timing of the completion of the temple (516 BC) making a hundred-year discrepancy if we use Darius II.

Ezra 6:14 mentions three kings. The question is whether Artaxerxes is Xerxes I or Artaxerxes I. Furthermore, the Darius in Ezra 6:15 is said to be Darius I. If the temple were completed during the reign of Darius I, Haggai and Zechariah would not have prophesied during Artaxerxes, and the commandment would not be needed of Artaxerxes. If we say, as Josephus, that *Xerxes* is that Artaxerxes spoken of, it still does not align with the word of God in Ezra 6:1 The house would have been finished before Xerxes reigned.

This graph below will help to visualize:



Haggai 1:1-2 reads accordingly:

1 In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,
2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

Haggai 2:1-3 shows us Zerubbabel was contemporary with Haggai:

> 1 In the seventh month, in the one and twentieth day of the month, came the word of the LORD by the prophet Haggai, saying,
> 2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,
> 3 Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?

This timing must be during Darius I, Putting Haggai around 520 BC. The issue arises is that Ezra shows Nehemiah was among those who came with Zerubbabel in Ezra 2: This likely refers to a different Nehemiah. The timing of Zerubbabel is 520 BC and Nehemiah came up in 445 BC. That is a 75-year difference. Even if we make Artaxerxes to be Xerxes and say Nehemiah received the commandment in 466 BC (the twentieth year of Xerxes), it is still a 56-year gap. I doubt Nehemiah went up to Jerusalem twice in his life.

Nehemiah did mention another Nehemiah, the son of Azbuk, in Nehemiah 3:1

Nehemiah 7:6-7 mentions a Nehemiah returning to Jerusalem with Zerubbabel. He also mentions an Ezra in Nehemiah 12:1, 13, and 2

> 1 Now these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,
> 13 Of Ezra, Meshullam; of Amariah, Jehohanan;
> 26 These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

The men named Ezra found in verses 1 and 13 must be different than the prophet Ezra the priest, who is mentioned in verse 2

Jehoiakim reigned approximately 609 BC – 598 BC. The phrase "and in the days of Nehemiah …" must be speaking of a later time.

Zechariah prophesied at the same time as Haggai. Note Zechariah 1:1-3:

> 1 In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,
> 2 The LORD hath been sore displeased with your fathers.
> 3 Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

Zerubbabel

Zerubbabel came to Jerusalem early after the 70-year captivity as shown previously. Ezra 3:1-6 shows his work:

> 1 And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.
> 2 Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God.
> 3 And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto the LORD, even burnt offerings morning and evening.
> 4 They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required;
> 5 And afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.
> 6 From the first day of the seventh month began they to offer burnt offerings unto the LORD. But the foundation of the temple of the LORD was not yet laid.

Here we see Zerubbabel built the altar first (verse 3) and offered upon it. The foundation of the temple was not yet laid (verse 6).

Ezra chapter 4:

> 1 Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel;
> 2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither.
> 3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.
> 4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building,
> 5 And hired counsellers against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.
> 6 And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.
> 7 And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.
> 8 Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:
> 9 Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites,
> 10 And the rest of the nations whom the great and noble Asnappar brought over, and set in the cities of Samaria, and the rest that are on this side the river, and at such a time.
> 11 This is the copy of the letter that they sent unto him, even unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

We see Zerubbabel worked in Jerusalem during the same four kings. In verses 4:4-7 these kings are mentioned:

- Cyrus
- Ahasuerus
- Darius
- Artaxerxes

God made a promise to Zerubbabel through Zechariah. Note Zechariah 4:6-9:

> 6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.
> 7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.
> 8 Moreover the word of the LORD came unto me, saying,
> 9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

Since Zerubbabel served during the four kings mentioned above, and Ezra mentions the house was finished in Ezra 6:14 -15, which says:

> 14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.
> 15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

This "Darius the king" is also "Darius king of Persia" as mentioned in Ezra 4:24: "Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia."

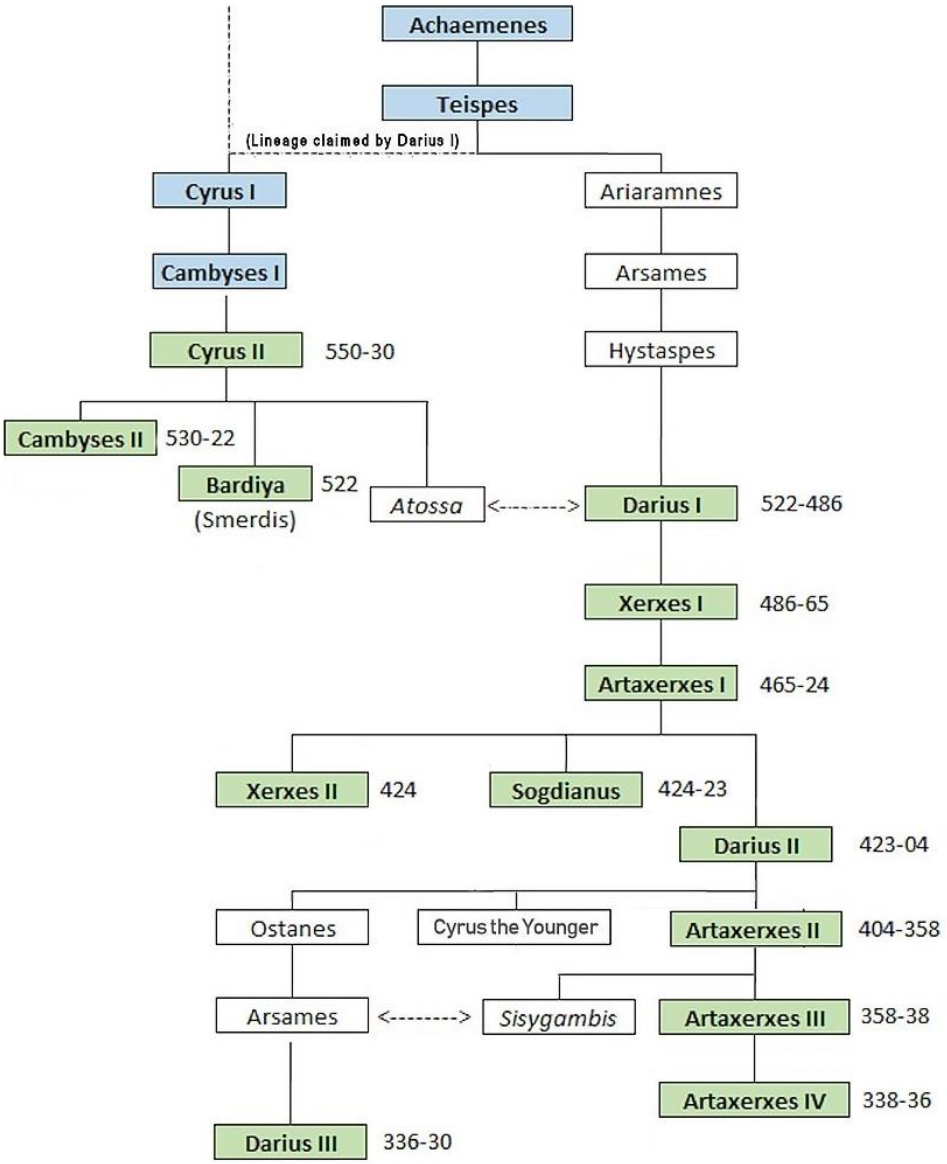
This "Darius the king" or "Darius king of Persia" is Darius II, who reigned (423 BC – 404 BC). He is different from Darius I, who is also called Darius the Great. History says the father of Darius the Great was Hystaspes, but Daniel calls him Ahasuerus in Daniel 10: Interestingly, Hystaspes comes from Old Persion *Vishtaspa*.

The Achaemenid Empire

We find in history, and specifically in the Achaemenid Rulers, that there are many kings with the same name.

There are four kings named Artaxerxes, but only two reigned close to the time of Ezra and Nehemiah. Artaxerxes I (also called Longimanus) reigned 465 – 424 BC. Artaxerxes II (also called Mnemon) reigned 404 to 358 BC. He was the son of Darius II. There were three kings in history named Darius. Darius I reigned 522 – 486; Darius II reigned 423 – 40 The other two named Darius put us outside the timeframe of Ezra and Nehemiah.

Below is a diagram showing the rulers of the Achaemenid empire for reference.



Other Timings:

Ezra 7:6-10 shows us the timing of Ezra's coming to Jerusalem:

> 6 This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.

> 7 And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.
> 8 And he came to Jerusalem in the fifth month, which was in the seventh year of the king.
> 9 For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.
> 10 For Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments.

The seventh year of Artaxerxes is around 458 BC. Nehemiah came is the twentieth year of Artaxerxes in approximately 445 BC (Nehemiah 2:1). There was a thirteen-year gap between the two men coming to Jerusalem.

The Building of the Temple Stopped

Ezra 4:5, 23 – 24 says:

> 5 And hired counsellers against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.
> 23 Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power.
> 24 Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

Ezra chapter 4 shows us that enemies frustrated their purpose of building of the house of God "all the days of Cyrus … even until the reign of Darius." These "days of Cyrus" (550 BC – 530 BC) must have been the six years after the captivity, because the Babylonian 70-year captivity did not end until 536 BC.

Ezra 1:7 says: "Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods…." This shows Cyrus came after Nebuchadnezzar.

Ezra recorded Cyrus' proclamation in Ezra 1:1-3:

> 1 Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,
> 2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah.
> 3 Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem.

We contend Cyrus' *first year* was the first year he took over as ruler after the Babylonian Empire fell.

Ezra 6:14 -15 says:

> 14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.
> 15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

Ezra 4:6-7 reads:

> 6 And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.
> 7 And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

The above passage shows Ahasuerus and Artaxerxes reigned during the time the temple was built.

Temple Finished During the Second Darius, Not the First

The sixth year of Darius I falls at 516 BC. If we used that Darius it took twenty years to finish the house. Using the reign of Darius II, including the stoppage during Ahasuerus and Artaxerxes, that would place the completion in 417 BC, taking 119 years.

The thing is that Ezra 6:14 says: "… they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia."

This means it must be during Darius II that the house was finished.

John 2:20 says this: "Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?"

We contend this is spoken of in respect to Herod's temple, not the rebuilding under Zerubbabel.

Daniel 9:1-2 reads:

> 1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;
> 2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

This shows Daniel's prophecy occurred during Darius I, the son of Ahasuerus. This order of kings meets the scriptural order, and the dates of his reign in history puts Daniel (born circa 620 BC) at almost 98 years old. Daniel 9 occurs during the first year of the reign of Darius I (522 BC).

Furthermore, Nehemiah was commissioned in the twentieth year of Artaxerxes. Nehemiah 2:1 reads: "And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence."

Seeing this had to occur after the house in Jerusalem was rebuilt – or at least partially rebuilt – we say this occurred in 445 BC, approximately twenty-eight years before the house was completely finished in 417 BC as given in Ezra 6:1 Nehemiah was building the walls in Jerusalem while Ezra was finishing up house of God, and for a time when no work was being done on the house – Ezra 4:2

The above paragraph makes sense considering Ezra 4:11-16 that documents the letter from Rehum and Shimshai that they sent to Artaxerxes saying:

> 11 This is the copy of the letter that they sent unto him, even unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.
> 12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations.
> 13 Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings.
> 14 Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;
> 15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed.
> 16 We certify the king that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

The enemies of Jerusalem mention the walls in verses 12-1

The seventh year of Artaxerxes is 458 BC – thirteen years before Nehemiah received the commandment.

The Kings to Make Note Of:

Therefore, the order of kings we are concerned with are these: (1) Cyrus I, (2) Darius I, (3) Ahasuerus, (4) Artaxerxes I, and then (5) Darius II. It was Darius II that reigned after Artaxerxes I and Cyrus. This order identifies which of the kings we count for our study:

- Cyrus II (550 BC – 530 BC)
- Ahasuerus (Daniel 9:1)
- Darius I (522 BC – 486 BC)
- Artaxerxes I (465 BC – 424 BC)
- Darius II – 423 BC – 404 BC

Any other kings selected would not match with Ezra chapter

We also know that that Nehemiah's work came *after* Ezra's work.

Ezra 6:15 reads: "And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king." The sixth year of Darius is 417 BC.

Nehemiah 2:1 reads: "And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence." This verse is placing Nehemiah in 425 BC.

Consequently, the approximate date for the completion of the rebuilt temple (i.e., the sixth year of Darius – Ezra 6:15), would be 417 BC, which is approximately 28 years before Nehemiah was given the commandment to "restore and to build Jerusalem" (445 BC – Daniel 9:25).

We read in Ezra 6:1-3 that Darius must have reigned after Cyrus because he made a search made:

> 1 Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon.
> 2 And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written:
> 3 In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem,

Is Ahasuerus Xerxes as Some Historians Claim?

This cannot be based on the information above. Historians usually do not take the word of God as authoritative over their own research.

This study is provided with due diligence in study. We pray it will be a help to students of the word of God.

Appendix 2: Thoughts on Daniel 12:11-12

As a speculation only, reference Daniel 12:11-12, which says this: 11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. 12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

If each half of the tribulation is 1,260 days, we have 30 days added to the time *before* the abomination that makes desolate is set up; and we have 45 days *after* for those who are blessed to wait. Jesus showed himself alive for forty days after his passion (Acts 1:3). Pentecost occurred 50 days after Passover. That means the ascension of Jesus occurred 7 days before Pentecost [i.e., 50 – (40 + 3)]. That would allow 23 days (i.e., 30 – 7) from Pentecost for the tribulation to start had there been no parenthetical period inserted. The 45 days after the tribulation we attribute to the judgment of Jesus on the throne of David before the New Millennium starts.

If both the 30 days extra and the 45 days extra figure from the time the abomination is set up *forward,* we can say the first month after the end of the tribulation if for Jesus' judgment, and then add 15 days to institute the millennial kingdom. As mentioned in the beginning, this is only speculation.

Study 1: When was Lucifer Created?

> Ezekiel 28: 12-15
> 12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.
> 13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.
> 14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.
> 15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

This passage has been understood to refer to Lucifer, although the context says it is relating to king of Tyrus (v. 12), the "anointed cherub" (v. 14) is thought to be Lucifer.

With this in mind, we see the phrase twice "the day that thou wast created" (v. 13, 15).

That Lucifer was created is not hard to understand. John 1:1-2 says all things were created by Jesus.

Furthermore, the passage says, "from the day…" Certainly, an easy exegesis is to understand Lucifer was created on a day.

The difficulty comes into play when one reads the history of creation in Genesis chapters 1-3. Not only is there no record of when the angels were created, but Satan is already in a fallen state by chapter 3.

The possibilities are these:

1. Lucifer was created during the 6-day event (day 5 most likely) and fell shortly after. God saw and said all was good that he created, so it is unlikely Lucifer had fallen. He, then , must have fallen after the six days, for he was a deceiver at the time of Genesis 3, even before Adam and Eve conceived a child.

   Had they conceived already, that child would have been conceived with a non-sinful seed of Adam, and thereby not have had his sin passed down, contrary to Romans 5:12.

   God had given the commandment to be fruitful, but sin entered before they two came together.

2. Lucifer was created and fell before the six days of creation. Reading Job 38:4-11, when God answers Job, he asks:

   > 4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.
   > 5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?
   > 6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

> 7 When the morning stars sang together, and all the sons of God shouted for joy?
> 8 Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?
> 9 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,
> 10 And brake up for it my decreed place, and set bars and doors,
> 11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?

Here, Job mentions in verse 7, that the "morning stars sang together, and the sons of God shouted for joy." The understanding seems to be they were present at the creation, even when darkness was a "swaddlingband for it."

In respect to the morning stars, Lucifer is called the son of the morning in Isaiah 14:12

> 4 That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!
> 5 The LORD hath broken the staff of the wicked, and the sceptre of the rulers.
> 6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.
> 7 The whole earth is at rest, and is quiet: they break forth into singing.
> 8 Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.
> 9 Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.
> 10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?
> 11 Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.
> 12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!
> 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:
> 14 I will ascend above the heights of the clouds; I will be like the most High.
> 15 Yet thou shalt be brought down to hell, to the sides of the pit.
> 16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;
> 17 That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?

If Lucifer was fallen from heaven, heaven must have been created already, which put his fall after the Genesis 1:1 (see Study 2)

Verse 12 uses the phrase "son of the morning." Not to be confused with Jesus, the Morning Star (Revelation 22:16; 2:28)

Study 2: When did Lucifer Fall, and when was Hell Created?

Jesus said in Matthew 25:41:

> 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

God created hell. God created hell for people who die while still rejecting Christ. Everlasting fire was created for the devil and his angels. Revelation 20:14-15 says this:

> 14 And death and hell were cast into the lake of fire. This is the second death.
> 15 And whosoever was not found written in the book of life was cast into the lake of fire.

Comparing Matthew 12:40 (Jesus three days and three nights in the heart of the earth) and Luke 16:23 (in hell he lift up his eyes), and Acts 2:27; we can say hell is in the earth, and at the time of Jesus, was next to Abraham's bosom. There was a great gulf fixed between the two (Luke 16:26).

We can also say that hell hath enlarged herself (Isaiah 5:14) after Jesus led captivity captive out of Abraham's bosom (Ephesians 4:8; Psalm 68:18) when he ascended. Hell took over the area that was called "Abraham's bosom."

Hell will be cast into the Lake of Fire at the Great White Throne judgment (Revelation 20:14).

The questions are, when was hell created and when did Lucifer fall? If Satan fell during the six days of creation, then God may have created hell during that time. And if so, we would say it is good based on Genesis 1:31.

Genesis 2:1 says "all the host of" the heavens and the earth were finished, which appears to include the angels, although not specifically mentioned in Genesis 1 and 2. Note: the "host of heaven" refers to the starts – see Deuteronomy 4:19; 17:3; 2 Kings 23:5; etc. However, there is *allusion* that angels are stars considering 2 Chronicles 18:18; Nehemiah 9:6; and Daniel 8:10; although not clear.

If Lucifer was perfect during the creation days, and then fell afterwards, then God may have created (or will create) everlasting fire *after* the six days of creation. We can assume the "everlasting fire" and the "lake of fire" are the same, considering Revelation 20:10; but hell is different considering Revelation 20:14.

Hell exists today, and that is where lost people go when they die (until the judgment). Hell may have been created after Adam fell as there was no need before.

Reading Genesis chapter 1, it says the earth was "without form, and void." If hell were part of this *formless* earth, then we have to say void applied to inhabitants, not hell. Which makes sense considering no man had fallen. Whatever happened to a possible pre-existing community, they must be totally gone.

Even so, if the formless earth did have hell, it was put there in consideration of the rebellious. Since Satan and his angels are still loose on earth, we would assume hell would be empty if it were created before or during the six days of creation.

Jesus speaks of “everlasting fire,” not hell, in Matthew 25:41. Revelation 129 tells us Satan is to be cast out from heaven to the earth. Revelation 20:1-3 tells us that Satan is bound for a thousand years in the “bottomless pit” (does not say hell). Considering Matthew 25:41, hell may have a place called the “bottomless pit.”

Study 3: Why "Replenish" the Earth in Genesis?

The use of the word "replenish" in the King James Bible can be understood to mean "refill" – meaning there was a previous filling that had dissipated.

Definition from Oxford:

1. **Replenish** – fill (something) up again. Similar: refill, fill up, recharge, reload, top up, freshen, plenish
2. **Replenish** – restore (a stock or supply) to a former level or condition.

Why did the translators use *replenish* and how does this align with the gap teaching of Genesis?

If there was a pre-existing population of angles or other inhabitants of the world, and God flooded them, then the fact that the world was "without form and void" can be explained as being the result of a cataclysmic event.

God then repeats the plan with man, made in his image. This, too, fails, and he floods the world again in the day on Noah. He then repeats the commandment to Noah to "replenish the earth" (Genesis 9:1). God also promises to never flood the earth with water and gives a bow as a token of this covenant with Noah (Genesis 9:11-17).

Study 4: Who are the Sons of God in Genesis 6?

Some teach the sons of God are angels (fallen or otherwise) and that the *Nephilim* or giants in Genesis 6 are half devil and half man beings. And, according to Jude 6, these are the angels that did not keep their first estate (i.e., they cohabitated with women and produced offspring). The giants were destroyed in Noah's flood. How Goliath is explained is yet to be written.

Also, in Job 1:6 and 2:1, the sons of God are mentioned.

> 6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.
> 7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.
> 8 And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

In Job, these sons of God seem likely to be men who serve God (see also John 1:2; Romans 8:14) for these reasons:

- Men presented themselves before the Lord – Exodus 34:1-2; Joshua 24:1; and 1 Samuel 10:19.
- Other than the speculation from Job 1 and 2, and 38:7; there is no place where we find fallen angels (or Satan) presenting themselves before the Lord.
- There is no evidence that this presentation was in heaven, but rather on earth – see verse 7.
- Satan came among the sons of God likely to accuse them – for this reason God asks Satan of he had considered Job.
- Satan is the accuser of the brethren – see Revelation 12:9-10.

But, comparing with Job 38:4-7.

> 4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.
> 5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?
> 6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;
> 7 When the morning stars sang together, and all the sons of God shouted for joy?

The context is at the creation, which means this passage is referring to angels as the sons of God.

So, one view is that the sons of God in Genesis 6 are angels who left their first estate *(Nephilim)* and cohabitated with women. God chained these angles until the judgment of the great day.

The other view is that these sons of God are the godly line of Seth. The thought is that man in general left following the Lord as a result of sin, and the ones who were once faithful are called the sons of God. This align with Adam being the son of God (Luke 3:38) and also a reference alluding to those who have faith in John 1:12.

The student should analyze both possibilities when studying the passages in Genesis and Job to determine whether one view is more likely than the other.

Considering these passages, the *Nephilim* teaching appears to have more weight.

Jude speaks of fallen angels in chapter 1:5-7:

> 5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.
> 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.
> 7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

2 Peter 2:4-6 says:

> 4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;
> 5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;
> 6 And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;