

“PROPHECY MADE SIMPLE”

Study Notes by Stephen Bohr

Table of Contents

	<u>Page #</u>
1. How to Study Bible Prophecy (Guiding Principles)	3
2. Earth’s Invisible War (Genesis 3:15)	9
3. The Prophecy of the Fallen Star (Ezekiel 28 and Isaiah 14)	17
4. The Good News of Bible Prophecy (Daniel 2)	23
5. The Beast and the Little Horn (Daniel 7 and Revelation 13:1-10)	27
6. The Serpent, the Woman and the Seed (Revelation 12)	33
7. Christ and Antichrist (II Thessalonians 2)	39
8. The Arab-Israeli Conflict in Prophecy (Galatians 4)	47
9. September 11 and the Future of America (Revelation 13:11-18)	53
10. The Ram the Little Horn and the 2300 Days (Daniel 8)	59
11. The Prophecy which Proves the Bible True (Daniel 9)	65
12. Will Elijah Return? (Malachi 4)	71
13. God’s Final Message to Planet Earth (Revelation 14)	79
14. The Mystery of Babylon the Great (Revelation 17)	87
15. The Day When True Worship will be a Crime (Daniel 3 and 6)	95
16. The Battle of Armageddon (Revelation 16)	105
17. The Rapture and the Blessed Hope (Matthew 24)	115
18. The Thousand Year Reign (Revelation 20)	123
19. Lessons from the Days of Noah (Matthew 24:37-39)	131
20. Our Eternal Home (Revelation 21-22)	139
 Secrets Unsealed Contact Information	 147

PROPHECY MADE SIMPLE STUDY NOTES

By Pastor Stephen Bohr

#1 - How To Study Bible Prophecy

The Person of Prophecy

Bible prophecy is not about voracious beasts, mysterious numbers and cryptic symbols. Prophecy is a revelation of Jesus Christ.

John 5:45-46: The writings of Moses testify about _____.

Luke 24:25-27; 44-45: The writings of Moses, the prophets and the Psalms reveal _____.

Revelation 1:1: The purpose of the book of Revelation is to reveal _____.

The Reasons for Prophecy

Prophecy was not given to satisfy our futuristic curiosity. It was given to assure us that God is in absolute control of world events and to invite us to form a deep and lasting personal relationship with Jesus.

John 14:29: Jesus told His disciples about the future so that when things happened as predicted they might _____.

II Peter 1:19: Prophecy was given so that the _____ might arise in our hearts.

Romans 15:4: Prophecy was given so that we might have _____.

John 5:39: The ultimate purpose of Bible prophecy is to attain eternal _____.

The Methods of Prophecy

1. Determine the type of prophecy

There are two main types of prophecy in the Bible: Classical Prophecy (like Isaiah and Jeremiah) and Apocalyptic Prophecy (such as Daniel and Revelation). Classical prophecy generally (with a few exceptions such as Isaiah 24-27 and Jeremiah 4:23-28) functions on the basis of a historical shadow which points forward to a greater future fulfillment. The stories of the Old Testament are this type of prophecy (for example, the stories of Balaam and Jezebel in Revelation 2). By knowing

how events developed in the past on a small scale, we can know how they will unfold in the future on a larger scale. This is known as the type/antitype relationship.

On the other hand, Apocalyptic prophecies generally provide a symbolic portrayal of future events without prior fulfillment in history.

2. Pray for understanding:

Come to the study of prophecy with an open mind and a sincere heart. Try to set aside preconceived notions and allow the Holy Spirit to speak to your heart. Be willing to exercise childlike (not childish!!) faith as you study the prophecies. Then the Holy Spirit who inspired the prophecies in the first place will explain them to you. Always be willing to obey that which the Holy Spirit reveals.

II Peter 1:20: No prophecy of Scripture is of any _____ .

II Timothy 3:16-17: All Scripture was given by _____ of God.

John 7:17: If we are willing to do His _____ we will know whether the _____ is of God.

3. Use the Historical Approach:

The fulfillment of Apocalyptic prophecies begins in the days when the prophet wrote and concludes when Christ finally sets up His everlasting kingdom. For now, three examples will suffice: Daniel 2, the seven churches (Revelation 1-3) and the book of Revelation.

With what kingdom does Daniel 2 begin _____ and end _____?

At what point in history do the seven churches (Revelation 1-3) begin _____ and end _____?

At what point in history does the book of Revelation begin _____ and end _____?

4. Learn to decipher symbols:

Apocalyptic prophecies are saturated with symbols and these must be decoded. Unfortunately we no longer use most of the Bible symbols in contemporary speech so we must do some detective work to discover what they meant when they were used in Biblical times.

For example, the “tats” in Morse code represent words. If you can learn the code, you can discover the message. Symbols are much the same. They contain a meaning beyond themselves which must be deciphered. But, how can symbols be deciphered? Notice the following principles:

The Bible explains its own symbols either within the passage being studied or in other portions of Scripture. Learn to use a Bible concordance and the marginal references in your Bible (Notice the examples on the last two pages of this lesson). There is also excellent Bible computer software available. Lets practice a bit. What do the followings symbols mean?

Beast (Daniel 7:2-3, 17, 23) _____.

Waters (Revelation 17:1, 15) _____.

Woman (Revelation 12:1, 14; II Corinthians 11:2; Jeremiah 6:2; Ephesians 5:25-27)
_____.

Horns (Daniel 7:7, 24; 8:8, 22) _____.

Trees (Revelation 7:3; Psalm 1:3; Jeremiah 17:8) _____.

Weeks (Daniel 9:24-27) _____.

Serpent (Genesis 3:15; Revelation 12:9) _____.

Stars (Revelation 12:4, 9) _____.

Symbols do not always have the same meaning. In other words, they are flexible or liquid--- they take on the form of the context in which they are found. Notice the following examples:

Lion: Revelation 5:5 _____ I Peter 5:8 _____

Star: Revelation 22:16 _____ Revelation 9:1, 11 _____

Serpent: Revelation 12:9 _____ John 3:14 _____

When the book of Revelation uses a symbol from the Old Testament you must study the entire Old Testament story in which the symbol is found. Often the use of a solitary symbol in Revelation is a hint that the whole story in which the symbol is found will be repeated in the future on a larger scale. Which chapters of the Bible must you study in order to understand the following symbols in Revelation?

Jezebel (Revelation 2:20-23) _____

The Song of Moses and the Lamb (Revelation 15:3) _____

The Winepress (Revelation 14:14-20) _____

The Sealing (Revelation 7:1-4) _____

Once you have decoded the meaning of each symbol in a passage, then put them all together. Remember, each symbol is merely one piece of a gigantic jigsaw puzzle. The purpose of study is not merely to decipher individual symbols but to see how they all fit together in a harmonious whole. Once you have put all the pieces together you will be able to understand God's message.

5. Study the “organizational pattern” of the passage or book.

Daniel and Revelation are intricately organized literary masterpieces. Many have misunderstood these books because they have not carefully studied their literary arrangement. For now, we will take only a few examples.

Daniel chapters two, seven, eight and nine, and eleven all repeat the same order of prophetic events. However, with each repetition the information is expanded and additional details are added. It would be a serious mistake to read Daniel in a linear fashion as if one event followed another in chronological sequence.

There are also repetitive cycles within chapters. Daniel 7 covers the same ground four times: Verses 1-14, verses 16-18, verses 19-22, verses 23-27.

The book of Revelation is also patterned in cycles. The events under the churches are repeated in the seals and the seals, in turn, are repeated in the trumpets. It would be a mistake to read the churches, seals and trumpets as occurring in strict chronological order one after the other.

The winepress theme which is introduced in Revelation 14:20 is expanded in Revelation 19:15.

Revelation 20:1-21:8 repeats the same millennial events four times but each time there is a different perspective. The central theme of verses 1-3 is Satan. The central theme of verses 4-10 are the saints. The central theme of verses 11-15 and 21:1 is the wicked and the central theme of 21:2-8 is the city.

There are exciting days ahead as we study prophecy together. Let us pray that we might “rightly divide the word of truth.”

song^A See also songs.

Ex 15: 1 of Israel this s' unto the Lord. 7892
 2 The Lord is my strength and s'. 2174

Nu 21: 17 Israel sang this s', Spring up, O 7892

De 31: 19 therefore write ye this s' for you.
 19 that this s' may be a witness for me
 21 this s' shall testify against them as
 22 Moses therefore wrote this s' the
 30 of Israel the words of this s'.
 32: 44 and spake all the words of this s' in

Jr 5: 12 Deborah: awake, awake, utter a s'.

2Sa 22: 1 unto the Lord the words of this s'.

1Ch 6: 31 David set over the service of s'
 15: 22 chief of the Levites, was for s': 4853
 22 he instructed about the s', because
 27 Chenaniah the master of the s' with
 25: 6 the hands of their father for s' in 7892

2Ch 29: 27 s' of the Lord began also with the

Job 30: 9 And now am I their s', yea, I am 5058

Ps 18: *title* unto the Lord... words of this s' 7892
 28: 7 and with my s' will I praise him.
 30: *title* A Psalm and S' at the dedication
 33: 3 Sing unto him a new s'; play
 40: 3 he hath put a new s' in my mouth.
 42: 8 in the night his s' shall be with me.
 45: *title* of Korah, Maschil, A S' of loves.
 46: *title* of Korah, A S' upon Alamothe.
 48: *title* A S' and Psalm for the sons of
 65: *title* A Psalm and S' of David.
 66: *title* the chief Musician, A S' or Psalm.
 67: *title* on Neginoth, A Psalm or S'.
 68: *title* Musician, A Psalm or S' of David.
 69: 12 and I was the s' of the drunkards. 5058
 30 praise the name of God with a s'. 7892

75: *title* A Psalm or S' of Asaph.
 76: *title* A Psalm or S' of Asaph.
 77: 6 I call to remembrance my s' in the 5058
 83: *title* A S' or Psalm of Asaph. 7892
 87: *title* Psalm or S' for the sons of Korah.
 88: *title* S' or Psalm for the sons of Korah.
 92: *title* A Psalm or S' for the sabbath day.
 96: 1 O sing unto the Lord a new s':
 98: 1 O sing unto the Lord a new s'; for
 108: *title* A S' or Psalm of David.
 118: 14 The Lord is my strength and s'. 2174
 120: *title* A S' of degrees. 7892
 121: *title* A S' of degrees.
 122: *title* A S' of degrees of David.
 123: *title* A S' of degrees.
 124: *title* A S' of degrees of David.
 125: *title* A S' of degrees.
 126: *title* A S' of degrees.
 127: *title* A S' of degrees for Solomon.
 128: *title* A S' of degrees.
 129: *title* A S' of degrees.
 130: *title* A S' of degrees.
 131: *title* A S' of degrees of David.
 132: *title* A S' of degrees.
 133: *title* A S' of degrees of David.
 134: *title* A S' of degrees.
 137: 3 captive required of us a s': 1897.
 4 How shall we sing the Lord's s' in a

144: 9 I will sing a new s' unto thee. O

149: 1 Sing unto the Lord a new s', and

Ec 7: 3 for a man to hear the s' of fools.

Ca 1: 1 The s' of songs, which is Solomon's.

Ia 5: 1 will sing to my wellbeloved a s'
 12: 2 Jehovah is my strength and my s'. 2174
 24: 9 shall not drink wine with a s'. 7892
 26: 1 this s' be sung in the land of Judah.
 30: 29 Ye shall have a s', as in the night
 42: 10 Sing unto the Lord a new s', and

La 3: 14 my people; and their s' all the day. 5058

Eze 33: 32 art unto them as a very lovely s' 7892

Ho 5: 9 And they sung a new s', saying. 5003
 14: 3 And they sung as it were a new s'
 3 no man could learn that s' but the

7892. שִׁיר **shiyrah**, *shee-raw'*; or fem.
 שִׁירָה **shiyrah**, *shee-raw'*; from 7891; a
 song; abstr. *singing*:—musical (-ick),
 × sing (-er, -ing), song.
 שִׁירָה **shiyrah**. See 7891.

7893. שִׁישׁ **shayish**, *shah'-yish*; from an unused
 root mean. to *bleach*, i.e. *whiten*; *white*,
 i.e. *marble*:—marble. See 8336.

7894. שִׁישָׁא **Shiyshā'**, *shee-shaw'*; from the
 same as 7893; *whiteness*; *Shisha*, an
 Isr.:—Shisha.

7895. שִׁישָׁק **Shiyshaq**, *shee-shak'*; or
 שִׁישָׁק **Shiwshaq**, *shoo-shak'*; of Eg. der.;
Shishak, an Eg. king:—Shishak.

7896. שִׁית **shiyth**, *sheeth*; a prim. root; to *place*
 (in a very wide application):—*apply*, *ap-*
point, *array*, *bring*, *consider*, *lay (up)*, *let alone*,
 × *look*, *make*, *mark*, *put (on)*, + *regard*, *set*, *shew*,
be stayed, × *take*.

7897. שִׁית **shiyth**, *sheeth*; from 7896; a *dress* (as
 put on):—*attire*.

7898. שִׁית **shayith**, *shah'-yith*; from 7896; *scrub*
 or *trash*, i.e. *wild growth* of weeds or
 briars (as if put on the field):—*thorns*.

7899. שֶׁק **sék**, *sake*; from 5526 in the sense of 7753;
 a *brier* (as of a hedge):—*prick*.

7900. סֹכָה **sök**, *sok*; from 5526 in the sense of 7753;
 a *booth* (as *interlaced*):—*tabernacle*.

7901. שָׁכַב **shákab**, *shaw-kab'*; a prim. root; to
 lie down (for rest, sexual connection,
 decease or any other purpose):—× *at all*, *cast down*,
 ((lover-)) *lay (self) (down)*, (make to) *lie (down, down*
to sleep, still, with), *lodge*, *ravish*, *take rest*, *sleep*,
stay.

7902. שָׁכַבָה **sh'kábah**, *shek-aw-baw'*; from
 7901; a *lying down* (of dew, or for the
 sexual act):—× *carnally*, *copulation*, × *lay*, *seed*.

7903. שָׁכַבְתָּ **sh'kábeth**, *shek-ow-beth*; from 7901;
 a (sexual) *lying with*:—× *lie*.

7904. שָׁכָה **shákah**, *shaw-kaw'*; a prim. root; to
 roam (through lust):—in the morning
 [by mistake for 7925].

7905. שִׁקָה **sukkáh**, *sook-kaw'*; fem. of 7900 in
 the sense of 7899; a *dart* (as pointed
 like a *thorn*):—*barbed iron*.

7906. שִׁכּוּר **sékûw**, *say'-koo*; from an unused
 root appar. mean. to *surmount*; an *ob-*
servatory (with the art.); *Seku*, a place in Pal.:—
Sechu.

7907. שִׁקְרִי **sekvîy**, *sek-vee'*; from the same as
 7906; *observant*, i.e. (concr.) the
mind:—*heart*.

7908. שִׁכּוּל **sh'kôwl**, *shek-ole'*; infin. of 7921;
bereavement:—*loss of children*, *spoil-*
ing.

7909. שִׁכּוּל **shakkuwl**, *shak-kool'*; or
 שִׁכּוּל **shakkul**, *shak-kool'*; from 7921; *be-*
reaved:—*barren*, *bereaved* (robbed) of
 children (whelps).

sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe."

19 So the angel thrust his sickle into the earth and gathered the vine of the earth, and threw it into ^athe great winepress of the wrath of God.

20 And ^athe winepress was trampled ^boutside the city, and blood came out of the winepress, ^{up}to the horses' bridles, for one thousand six hundred ¹furlongs.

Prelude to the Bowl Judgments

15 Then ^aI saw another sign in heaven, great and marvelous: ^bseven angels having the seven last plagues, ^cfor in them the wrath of God is complete.

2 And I saw ^asomething like ^aa sea of glass ^bmingled with fire, and those ^cwho have the victory over the beast, ^cover his image and ^cover his mark and over the ^dnumber of his name, standing on the sea of glass, ^ehaving harps of God.

3 And they sing ^athe song of Moses, the servant of God, and the song of the ^bLamb, saying:

"Great and marvelous are Your works,
Lord God Almighty!
^dJust and true are Your ways,
O King of the ¹saints!
4 ^aWho shall not fear You, O Lord, and glorify Your name?
For You alone are ^bholy.
For ^call nations shall come and worship before You,
For Your judgments have been manifested."

5 After these things I looked, and ¹behold, ^athe ²temple of the tabernacle of the testimony in heaven was opened.

6 And out of the ¹temple came the seven angels having the seven plagues, ^aclothed in pure bright linen, and having their chests girded with golden bands.

7 ^aThen one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God ^bwho lives for-

19 ^aRev. 19:15
20 ^aIs. 63:3
^bHeb. 13:12
^cIs. 34:3
¹Lit. *stadia*, about 184 miles in all

CHAPTER 15

1 ^aRev. 12:1, 3
^bRev. 21:9
^cRev. 14:10
2 ^aRev. 4:6
^b(Matt. 3:11)
^cRev. 13:14, 15
^dRev. 13:17
^eRev. 5:8
¹NU, M omit over his mark
3 ^aEx. 15:1-21
^bRev. 15:3
^cDeut. 32:3
4 ^aPs. 145:17
¹NU, M nations
4 ^aEx. 15:14
^bLev. 11:44
^cIs. 66:23
5 ^aNum. 1:50
¹NU, M omit behold
²sanctuary, the inner shrine
6 ^aEx. 28:6
¹sanctuary, the inner shrine
7 ^aRev. 4:6
^b1 Thess. 1:9
8 ^aEx. 19:18; 40:34
^b2 Thess. 1:9

CHAPTER 16

1 ^aRev. 15:1
^bRev. 14:10
¹NU, M seven bowls
2 ^aRev. 8:7
^bEx. 9:9-11
^cRev. 13:15-17; 14:9
^dRev. 13:14
¹severe and malignant, Lit. *bad and evil*
3 ^aRev. 8:8; 11:6
^bEx. 7:17-21
^cRev. 8:9
4 ^aRev. 8:10
^bEx. 7:17-20
5 ^aRev. 15:3
4 ^bRev. 1:4
8 ¹NU, M omit O Lord
6 ^aMatt. 23:34
^bRev. 11:18
^cIs. 49:26
7 ^aRev. 15:3
^bRev. 13:10; 19:2
¹NU, M omit another from
8 ^aRev. 8:12
^bRev. 9:17,

8 ^aThe temple was filled with smoke ^bfrom the glory of God and from His power, and no one was able to enter the temple till the seven plagues of the seven angels were completed.

16 Then I heard a loud voice from the temple saying ^ato the seven angels, "Go and pour out the ¹bowls ^bof the wrath of God on the earth."

First Bowl: Malignant Sores

2 So the first went and poured out his bowl ^aupon the earth, and a ¹foul and ²loathsome sore came upon the men ^cwho had the mark of the beast and those ^dwho worshipped his image.

Second Bowl: The Sea Turns to Blood

3 Then the second angel poured out his bowl ^aon the sea, and ^bit became blood as of a dead man; ^cand every living creature in the sea died.

Third Bowl: The Waters Turn to Blood

4 Then the third angel poured out his bowl ^aon the rivers and springs of water, ^band they became blood.

5 And I heard the angel of the waters saying:

"You are righteous, ¹O Lord, The One ^bwho is and who was and who is to be, Because You have judged these things.

6 For ^athey have shed the blood ^bof saints and prophets, ^cAnd You have given them blood to drink. For it is their just due."

7 And I heard ¹another from the altar saying, "Even so, ^aLord God Almighty, ^btrue and righteous are Your judgments."

Fourth Bowl: Men Are Scorched

8 Then the fourth angel poured out his bowl ^aon the sun, ^band power was given to him to scorch

PROPHECY MADE SIMPLE STUDY NOTES

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#2 – Earth’s Invisible War

Genesis one describes how God created this world in six days. At the conclusion of creation week we are told that “God saw everything that He had made and indeed it was very good” (Genesis 1:31). The question immediately suggests itself: If God made everything very good, then why is the world filled with hatred, violence, sickness, suffering and death? Jesus Himself answered this question in the Parable of the Sower when He stated: “An enemy has done this.” (Matthew 13:28)

In this lesson we will study about this formidable enemy who introduced evil into our world. We will find in the course of our study that each and every event which transpires in this world is merely a reflection of an invisible life and death struggle going on between two mighty foes in the invisible realm.

The Creator of Genesis One

1. A comparison of Genesis 1:1 and John 1:1-3 reveals that the Creator was _____.
2. The Parable of the Sower reveals that the Sower of the good seed is the _____ of _____ (Matthew 12: 3-9 | 18-23).
3. Colossians 1:16-17 explicitly states that all things in heaven and on earth were created by _____.

The Original Condition of Man

1. In their original state of innocence, Adam and Eve were _____ and were not _____ (Genesis 2:25).
2. Though Adam and Eve wore no artificial garments, they were covered with garments of light. The Psalmist stated: “For You have made him [man] a little lower than the angels, and You have crowned him with _____ and _____.” (Psalm 8:5)

Note: Several other Biblical texts clearly indicate that the garments which are worn by holy beings are composed of light (see Revelation 12:1; Matthew 17:2, 3; Psalm 104:1-2)

3. Adam and Eve were given _____ “over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.” (Genesis 1:28)

4. In order to continue enjoying their blissful life, Adam and Eve needed to **choose** to obey God. To test their willingness to **choose** to obey, God placed a _____ in the midst of the Garden from which they were not to _____.” (Genesis 2:9,17)
5. If Adam and Eve **chose** to disobey this one command, they would really be violating every principle of God’s Ten Commandments. James, the brother of Jesus, stated: “For whoever shall keep the _____ law, and yet stumble in _____ point, he is guilty of _____.” (James 2:10). Think about it: How did Eve’s **choice** violate every single one of the Ten Commandments?
6. Adam and Eve were told that if they sinned, they would _____. (Genesis 2:17)

The Entrance of Sin

The central issue at stake in the temptation and fall of Adam and Eve was the trustworthiness of the Word of God. The question was: Would Adam and Eve trust God’s Word enough to implicitly obey it?

1. The serpent deceived Eve to sin and then Eve became the temptress of Adam. What was the first consequence of their sin? “Then the eyes of both of them were opened, and they knew that they were _____.” (Genesis 3:7)

Note: Genesis 2:25 explicitly states that Adam and Eve were also naked before they sinned, but they were not ashamed because they were covered with a glorious robe of light. After they sinned, the robe of light departed from them and they were ashamed.

2. To solve the problem of their nakedness, Adam and Eve “sewed fig _____ together and made _____ coverings.” (Genesis 3:7)

Note: God did not make these coverings, Adam and Eve did. Yet their attempt to cover their own nakedness failed. We know this, because when God came down to the Garden to seek them, Adam told Him: “I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.” (Genesis 3:10) But at this point, Adam and Eve had already covered their naked bodies with fig leaves!!

3. Sin alienated Adam and Eve from God. They _____ from the presence of the Lord (Genesis 3:8).

Note: Sin breaks our relationship with God and alienates us from Him. The prophet Isaiah explained: “But your iniquities have separated you from your God; and your sins have hidden His face from you.” (Isaiah 59:2) In practically every religion of the world, man seeks after God. But in Christianity, it is God who seeks man.

4. Genesis 3:8-12 reveals that all psychological problems are the result of sin. Fear, a low self-image, blaming others for our behavior, shame, strife in marriage, is all the result of _____. In order for these problems to be resolved permanently, sin must be taken care of first.

5. The nakedness of Adam and Eve was not primarily one of body but rather of soul. Even after they had covered their physical bodies with garments of fig leaves (Genesis 3:7), they still felt _____ (Genesis 3:10). Their souls were laid bare before God.

Note: Hebrews 4:12-13 describes the inability of man to hide his sinfulness from God: “For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discernor of the thoughts and intents of the heart. And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account.”

6. In the Bible, garments represent _____ (Revelation 19:8). What do you think nakedness represents? _____.
7. By their sin, Adam and Eve lost dominion over the earth, a function which was taken over by the _____. (Luke 4:5-7)

Note: To Adam and Eve, the future looked gloomy. They had lost their righteousness and dominion over the earth. They were at enmity with God. They were experiencing the psychological phenomena of shame, fear and strife and they knew that God’s justice required their death. But there was hope, and this hope was found in the words which God spoke to the serpent.

God Speaks to the Enemy

1. After God asked Adam and Eve to render Him an account of their actions, he confronted the serpent with the following words: “And I will put _____ between you and the _____, and between your seed and her _____; He shall bruise your _____, and you shall bruise His heel.” (Genesis 3:15)

Note: Like the seed of the mighty Sequoia contains the code of a huge tree within it, this verse contains the code of the whole Bible enclosed within it. In fact, the Bible in its entirety is merely an outgrowth and unfolding of this one verse. As we shall see in a future lesson, the end-time enmity spoken of in the book of Revelation must be understood in the light of this verse.

At this point in time, Adam and Eve had become enemies of God. The enmity in this verse runs three ways: 1) Serpent-Woman, 2) seed-Seed, and 3) Serpent-Seed. Though there is enmity between the woman and the serpent and between the seed of the woman and the seed of the serpent, the primary enmity is between the serpent and the woman’s Seed.

2. Who is this serpent of Genesis 3:15? “The ancient serpent, the _____ and _____ (Revelation 12:9)

Note: God was telling Satan: “You turned the human race against me and have made them my enemies. But I am going to send a Seed to the world who will do battle with you. In the process of this battle, you will be successful in striking His heel, but He is going to crush your head!” These words, heard by Adam and Eve, must have brought them much comfort and hope!

3. Who is represented by the seed of the serpent? “Cain, who killed his brother Abel, is spoken of as being “of the _____ one.” (I John 3:12). Jesus said to his enemies: “You are of your _____ the devil.” (John 8:44). And in the Parable of the Wheat and the Tares, the tares are “the _____ of the wicked one” (Matthew 13:38)
4. Who is represented by the woman? God spoke about His church in the Old Testament in the following terms: “I have _____ the daughter of Zion to a lovely and delicate _____.” (Jeremiah 6:2)
5. Who is the Seed of the woman? “Now to Abraham and his _____ were the promises made. He does not say, "And to seeds," as of many, but as of _____, "And to your Seed," who is _____.” (Galatians 3:16)
6. From where did this Seed come from and when? “But when the fullness of the time had come, God sent forth His _____, born of a _____, born under the law” (Galatians 4:4). And, speaking of the birth of Jesus, we are told in Revelation 12:5: “She [the woman] bore a _____ Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne.” (Revelation 12:5)
7. In John 1:1-3 Jesus is presented as the Creator. In verse 14 we are told that the _____ was made _____ and dwelt among us. Thus the Creator became one with us in order to redeem our failure (see Galatians 4:4, 5)

The Creator Redeems the Failure of His Creatures

1. In Genesis 2:17 God promised Adam and Eve that if they sinned, they would surely _____.

Note: After Adam and Eve sinned, God was put between a rock and a hard place. God’s justice required the death of sinners but God’s mercy wanted to save them. How could God resolve this seeming conflict between His justice and His mercy? The answer is found in Jesus. The Creator of humanity chose to take upon Himself the punishment which they deserved. In this way, God’s justice was satisfied and His mercy was also revealed.

2. Genesis 3:21 describes how God chose to cover man’s spiritual nakedness: “And _____ Adam and his wife the Lord God made _____ of _____ and clothed them.”

Note: In order to get the skins of animals, it was necessary for them to be sacrificed. The sacrifice of animals in the Old Testament represented the death of Jesus on the cross (see I Peter 1:18-20; Isaiah 53:3-8). By His death, Jesus crushed the head of the serpent (Genesis 3:15), He took away our condemnation (Romans 8:1), He reconciled us to God (Romans 5:10), He recovered the lost dominion (John 12:31-33), He paid our death penalty (II Corinthians 5:21; Galatians 3:13), He gave us peace with God (Romans 5:1) and He eliminated any reason for fear (Romans 8:15).

Satan’s Incessant Warfare

1. The story of Cain and Abel reveals that early on, Satan suspected that Abel might be the promised Seed. For this reason, Satan influenced Cain to _____ his brother (I John 3:12).

But God's plans were not to be thwarted because He gave Adam and Eve "_____ seed" from whose line the Messiah would eventually come (Genesis 4:25)

2. From the moment that God spoke the words of Genesis 3:15, Satan made up his mind that he would do all in his power to keep the promised Seed from coming to the world after all, his very existence was at stake!! Satan was determined to kill and/or corrupt the lineage from which the Seed was to come. The Old Testament, in its entirety contains the story of how God prepared the way for the Messiah to come into the world and how Satan worked to prevent this from happening (see the reference material at the end of this lesson titled, "*Satan's Warfare Against the Seed*").
3. When Jesus was born into the world, the dragon tried to _____ Him as soon as He was _____ (Revelation 12:3-4)
4. When Jesus was born, King Herod had all the male children two years and under slaughtered (Matthew 2:16). Who do you think was behind this? _____

Note: The life of Jesus reveals that the events we see around us are really visible manifestations of an invisible warfare between Christ and Satan. In other words, we must read the news behind the news. We must read history with enlightened eyes!

5. When the male child ascended to God and to his throne, whom did the serpent persecute? The _____. (Revelation 12:6)
6. At the very end of human history, Satan will be enraged with the _____ and will go away to make war against the remnant of her _____ who keep the _____ of God and have the _____ of Jesus Christ (Revelation 12:17)

Satan's Warfare Against the Seed

The whole story of the Bible should be understood in the context of Genesis 3:15. When God promised to send a Seed to crush Satan's head, Satan kicked into action. He made up his mind that he would not allow the promised Seed to come. And when He did come, Satan did all in his power to destroy Him. The historical events in the Bible must be understood in the context of Satan's war against the Seed. We must learn to read the news behind the news. Visible historical events are merely shadows of a cosmic battle!!

1. The first example of the enmity spoken of in Genesis 3:15 is found in the story of Cain and Abel. In this story we have all the elements of Genesis 3:15: A woman, enmity, two seeds, and Satan (see I John 3:12). Satan wanted Abel dead because he thought that Abel might be the promised Seed. But God gave Eve another seed to carry on the holy line (Genesis 4:25).
2. Satan is a quick learner and soon he discovered that God was preparing a holy line through which He could eventually introduce the promised Seed into the world. In Genesis 4 we have the genealogy of Cain and in Genesis 5 we have the genealogy of Seth. In Genesis 6:1-4 we find that instead of trying to kill the holy line, Satan intermingled these two genealogies in order to corrupt the holy line from which the Seed would come. Satan's plan almost met with success because, of the millions of people who lived in the world before the flood, only

eight remained faithful to God. If God had not sent the flood, the world would have been totally corrupted and the Seed could not have come.

3. After the flood, the two genealogies continued. Shem would be the progenitor of the holy line from whom the Seed would come (Genesis 10:21-29; 11:10-26), while Ham (Genesis 10:6-20) and Japheth (Genesis 12:2-5) would found the nations which would later try to destroy Israel. Even this early in history, Satan was establishing nations which he could use to try and destroy Israel. And by destroying Israel he could keep the Seed from coming.
4. The Tower of Babel episode (Genesis 11:1-9) reveals how Satan tried to totally corrupt the world shortly after the flood. Abraham lived in the region where this tower was built and even the family of Abraham was worshipping other gods (Joshua 24:2-3). God took Abraham out of the corrupt environment of Babylon and led him to Canaan where the Seed would be born.
5. In the story of Abraham and Isaac we once again have all the elements of Genesis 3:15. God promised Sarah and Abraham a son but they doubted (who do you suppose planted this doubt in their minds?) God's promise. But there was one who did not doubt the promise: Satan. By Sarah's suggestion, Abraham took Hagar and had Ishmael, who would later try to kill Isaac (Galatians 4:29). This whole story reveals Satan working in the background to destroy the child of the promise. Furthermore, the war which Satan has instigated between the Israeli's (descendants of Isaac) and the Arabs (descendants of Ishmael) has led all eyes to be directed to the Middle East as the place where prophecy will be fulfilled when these prophecies will really be fulfilled in the Christian nations of the West.
6. Genesis 3:15 once again comes to the fore in the story of Jacob and Esau. Two brothers born from a woman and at enmity one with another! In fact, Esau had every intention of killing Jacob (Genesis 27:41) but God protected Jacob from the wrath of his brother. Do we have mere sibling rivalry in this story? There is more than meets the eye here. Satan knew that the promised Seed would be a descendant of Jacob. If he could get rid of Jacob, he could get rid of the promised Seed.
7. The story of Joseph is fascinating. To make a long story short, God sent Joseph down to Egypt in order to spare the holy line from starvation during the seven years of drought. If Satan could have starved the holy line to death, there could have been no Seed. This thought comes out clearly in Genesis 45:6-7.
8. In Exodus 1-2 we have the story of the enslavement of Israel by the Egyptians. If Israel had remained enslaved in Egypt the Seed could not have been born in Bethlehem of Judea. Satan therefore did all in his power to keep Israel enslaved even to the point of trying to kill the deliverer himself. He later encouraged the Egyptians to attempt to destroy Israel next to the Red Sea (Exodus 14). Interestingly, Pharaoh is called the great dragon (Ezekiel 29:3). Pharaoh's opposition to Israel can only be explained as Satanic possession. But God manifested His Almighty power and Israel was delivered and taken to the Promised Land.
9. In the wilderness, Satan constantly led Israel into apostasy. In this way he hoped to frustrate God to the point of enticing Him to give up on Israel and destroy them. If God had destroyed Israel, the holy line would have disappeared and the Seed could not have come. Notice an example of this scenario in Exodus 32:7-10. When Israel worshiped the golden calf at Mount

Sinai, God even suggested to Moses that it would be good to destroy Israel!! It is of the utmost importance to realize that the enmity of Satan in the Old Testament is not **Israel focused** but rather **Seed focused**. It was not Israel who would crush the serpent's head but the Seed! In order to prevent the Seed from coming, Satan attempted to destroy the holy line.

10. In the Old Testament, Satan constantly tried to get Israel to lose their identity by mingling with the pagan nations. The story of Balaam makes this crystal clear (see Numbers 22-24). At other times, Satan tried to physically destroy Israel from the face of the earth, such as in the invasion of Sennaquerib (see Isaiah 36-38). No Israel, no Seed!!
11. Satan's wrath was particularly directed against David. Three times the demon possessed Saul attempted to kill him. David had to face Satan's warrior, Goliath. Satan enticed David into adultery (II Samuel 11) knowing full well that the sentence for adultery was death. Satan enticed David to do a census of Israel contrary to God's plan (I Chronicles 21:1). Why was Satan unrelenting in his attacks against David? The Bible makes it clear that the Son of David would sit on the throne. If Satan could get rid of David, there could be no son of David and thus no Seed! (Read Psalm 89:3-4, 26-29, 34-37, I Chronicles 17:11-15; Luke 1:32-35 where the son of David is also the Son of God!)
12. In the days of Queen Esther, Satan attempted to commit genocide. Was Satan's hatred **Israel centered** or **Seed centered**? The fact is, if Satan could get rid of Israel, he could prevent the Seed from coming.
13. When Jesus finally came to the world, Satan tried to kill him as soon as He was born (Revelation 12:1-5; Matthew 2:16). Several times during His ministry, Satan tried to kill Him. He attempted to drown Him in a storm, tried to have a mob push Him over a cliff and several times people picked up stones to stone Him. Satan constantly attempted to infect Jesus with the deadly virus of sin (Matthew 4). He tried to discourage Jesus into going back to heaven by having the people whom He came to save, spit on Him, kick Him and revile Him.

Repeatedly Satan did his utmost to keep Jesus from dying on the cross (Do you remember that the death of the lamb would cover the nakedness of man's sin?). In Luke 4:5-8 Satan tempted Jesus to take an easier road to the recovery of the kingdom. In Matthew 16:22-23 Satan used Peter to tempt Jesus to not go to the cross. In John 12:20-24 some Greeks even tried to get Jesus to delay His death. In Gethsemane Satan did his best to entice Jesus to give it all up and go back to heaven. When Jesus was spit upon, kicked, punched and the hair of His beard was ripped off His face, Satan hoped He would retaliate or give up and go to heaven. As Jesus hung on the cross, some in the mob tried to coax Him to come down from the cross. And when He was placed in the tomb, Satan influenced Pilate to put a guard to impede His resurrection! Obviously, Satan did not want Jesus to die and resurrect!

14. According to Revelation 12:5 Jesus gained the victory over Satan (see also Revelation 12:10-12 and John 12:30-33) and ascended to heaven. Not having access to Jesus anymore, Satan launched an attack against the woman for 1260 years (see Revelation 12:6, 13-15).
15. Revelation 12:17 speaks of the final onslaught of Satan against the remnant of the woman's Seed, in other words, against the remnant of Jesus. This is what the final battle will be all about. It is not about politics, economics or ethnicity. It is about worshipping God, keeping His commandments and having the Testimony of Jesus.

CONTENT OF REVELATION 12

SUBJECT	INTRODUCED	DEVELOPED
Attack of the Dragon Against the Child	Revelation 12:3-5	Revelation 12:7-12
Attack of the Dragon Against the Woman	Revelation 12:6	Revelation 12:13-16
Attack of the Dragon Against the Remnant	Revelation 12:17	Revelation 13; 14

PROPHECY MADE SIMPLE STUDY NOTES

By Pastor Stephen Bohr

#3 – The Prophecy of the Fallen Star

In lesson # 2 we studied about how sin began on earth. We saw that a mysterious serpent enticed Eve to disobey God. Who is this serpent? Where did he come from and what is he up to? In this lesson we will see how sin began in heaven and how it will come to an end on earth. The Bible makes it clear that the angels existed before God created this world (Job:38:5-7). The leader of these angels was called “Lucifer, the son of the morning.” Let’s study about this magnificent angel.

His Origin

1. Lucifer was _____. He had a beginning (Ezekiel 28:13, 15).
2. He was created by _____ (Colossians 1:16, 17; John 1:1-3).
3. His abode was in _____ (Revelation 12:7-9; Isaiah 14:12).

His Identity

1. Lucifer was full of _____ (Ezekiel 28:12).
2. He was bright and _____ (Ezekiel 28:12).
3. He was covered with precious _____ (Ezekiel 28:13). Lucifer was very rich.
4. He had a very high position in God’s government. He had great _____ and influence (Ezekiel 28:14).
5. He was morally _____ in all his ways (Ezekiel 28:15).

His Position

1. As we have already seen, Lucifer lived in _____ (Ezekiel 14:12).
2. He lived on the heavenly _____ of God (Ezekiel 28:14). This mountain is in the sides of the _____ (Isaiah 14:13). The mountain which is in the sides of the north is _____ (Psalm 48:1-2).

Note: In other words, Lucifer lived on the heavenly Mount Zion in the New Jerusalem.

3. Before Lucifer sinned he lived in Eden, the _____ of God (Ezekiel 28:13).
4. Lucifer lived in the heavenly _____ which he later defiled (Ezekiel 28:18).
5. He was placed as an _____ in the heavenly temple (Ezekiel 28:14).
6. There were _____ covering cherubs in the temple, one on each side of the _____ of the covenant (Exodus 25:19). Inside the ark was God's holy _____ (Deuteronomy 10:2).
7. Who dwelt between the cherubim? _____ (Psalm 80:1).

In summary: Lucifer was stationed on one side of the Ark of the Covenant in the Most Holy Place of the heavenly temple. He was closest to God of any being in heaven.

His Fall

1. Lucifer became proud of his _____ (Ezekiel 28:17).
2. He corrupted his _____ (Ezekiel 28:17).
3. He selfishly hoarded _____ (Ezekiel 28:4-5).
4. He wanted a higher position of _____ even to the point of being like the _____ (Isaiah 14:13, 14). Lucifer thirsted for power.
5. He chose to commit _____ (Ezekiel 28:16). Sin is the _____ of the _____ (I John 3:4, 8).

Note: Sin, in its very essence, is selfishness or self-centeredness. It is the exact opposite of love or other-centeredness (see Matthew 22:34-40). There is nothing intrinsically wrong with beauty, wisdom, riches and power as long as they are used to glorify God and bless others. But when these God-given **assets** are tainted with selfishness, they become **liabilities**. Lucifer developed a serious case of spiritual myopia. He chose to ignore the fact that his beauty, wisdom, riches and position were all gifts from God rather than inherent qualities.

6. Ezekiel 28:16 speaks about the multitude of Lucifer's _____. Verse 18 adds that he defiled the sanctuaries by the iniquity of his _____. What do you suppose is meant by these words?
7. The very same Hebrew word is used in Leviticus 19:16. Notice how it is translated: "You shall not go about as a _____ among your people." It is also used in Ezekiel 22:9: "In you are men who _____ to cause bloodshed."
8. What Lucifer trafficked with and the merchandise he tried to sell were lies about God's character. The devil is a _____ from the beginning (John 8:44). Even today, when someone tells us something we don't believe, we say: "I don't **buy** that."

Note: As we continue to study prophecy we will find that Satan is always trying to give God a black eye. After September 11, for example, some people asked, “Where was God?” When a natural disaster strikes people call it “an act of God.” The story of Job (see Job 1, 2) clearly reveals that it is Satan who causes disease and disasters. In fact, Jesus was sent to the world to show what God is really like (see John 14:8-9). He cast out demons, healed the sick, befriended the outcast and finally gave His life to save the world. Satan hated Jesus because He was revealing the true character of God!

9. Lucifer tried to sell his lies to all the angels but was successful in enticing only _____ of them to buy. (Revelation 12:4, 7-9).
10. War broke out in heaven and Satan and his angels were cast out and came to the _____ (Revelation 12:9).
11. The original battle was between two stars, Lucifer, the son of the _____ and Christ, the bright and morning _____ (Isaiah 14:12; Revelation 22:16).
12. In Revelation 12:7 we are told that the battle was between _____ and his angels and the _____ and his angels.
13. At the Second Coming Jesus will come with his _____ and Satan and his _____ will be cast into the fire (Matthew 24:31; 25:41).
14. Satan introduced sin, misery, suffering and death into planet earth (Genesis 3:1-6). He infected the human race with the deadly virus of selfishness.

His Methods

In our study of prophecy we will see that Satan employs two main methods to ensnare people: **Deceit** and **force**. When he can't deceive you he will attempt to destroy you. Notice the following texts on Satan's deceptive power:

1. From the very beginning Satan has used deceit, sleight of hand, chocolate covered poison and counterfeiting to deceive. After Eve sinned, God asked her to render Him an account of what she had done. She said: “The serpent _____ me and I did eat” (Genesis 3:13). A serpent is sly, slithery, slippery and cunning.
2. According to Paul, Satan can transform himself into an _____ of _____ and his ministers can also transform themselves into ministers of _____ (II Corinthians 11:2, 13-15).

Note: Satan is the master counterfeiter or imitator. The closer a counterfeit can imitate the genuine; the more is its deceptive power. And a counterfeit always comes later in time than the genuine.

3. Revelation 12:7 tells us that Satan _____ the whole world.

4. Satan will attempt to mimic the second coming of Jesus, to deceive, if possible, the very _____ . (Matthew 24:23-27).
5. In II Thessalonians 2:8,10 the Apostle Paul explains how Satan will come with great _____, signs and _____ wonders to deceive those who perish because they did not choose to love the _____.
6. Read the story of II Chronicles 18. Who do you suppose the lying spirit is in verses 20-22? (In your answer, remember that God is absolute truth and He cannot use lying to accomplish His purposes) _____.
7. In the latter times many shall depart from the faith, giving heed to deceiving _____ and doctrines of _____ (I Timothy 4:1).

When Satan is unable to deceive, he will attempt to coerce and destroy. Notice the following texts:

1. Satan is compared to a roaring _____ (I Peter 5:8).
2. Satan is also compared to a ravenous _____ (Revelation 12:3).
3. In Revelation 12:4, Satan tried to destroy the _____ child (Jesus).
4. In Revelation 12:13-15, Satan persecuted the _____ (Church).
5. Revelation 12:17 describes Satan's final war against the _____ of the woman's _____.
6. Satan will even lead the land beast to _____ anyone who does not receive the mark of the beast (Revelation 13:15).

His End

1. According to Ezekiel 28:18, 19, Satan will be reduced to _____ and shall be no more _____.
2. God has prepared a fire for the _____ and his _____ (Matthew 25:41).

Upward and Downward Mobility

1. Lucifer wanted to ascend and he shall be brought _____ (Isaiah 14:14, 15). On the other hand, Jesus _____ himself and therefore he was highly _____ (Philippians 2:8-9).
2. Jesus taught that whoever _____ himself will be _____, and whoever _____ himself will be _____ (Matthew 23:12).

Important Thought Questions

1. How could a perfect being sin if there was no one to tempt him?

_____.

2. If God knew that Lucifer was going to sin, why did He create him? _____.

3. Why didn't God destroy Lucifer as soon as he sinned?

_____.

4. What is the only way we can protect ourselves from Satan's power? (Hint: Matthew 4:4)

_____.

PROPHECY MADE SIMPLE STUDY NOTES

By Pastor Stephen Bohr

#4 – The Good News of Bible Prophecy

One year after Daniel arrived in Babylon with his three friends, king Nebuchadnezzar had a dream. The story of this dream is found in Daniel, chapter 2. Let's study this chapter together.

The Play and Counter Play of History

1. At the beginning of human history God gave Adam and Eve _____ over planet earth (Genesis 1:26).
2. When Adam and Eve sinned, this dominion was taken over by _____ (Matthew Luke 4:5-7).
3. Jesus came to this earth to recover the dominion which Adam and Eve lost. When He died on the cross the prince of this world was cast _____ (John 12:30-33).
4. What was king Nebuchadnezzar thinking about when he went to bed one night? _____ (Daniel 2:29)
5. Why do you suppose the king forgot the dream? If God gave the king this dream, why did He cause him to forget it? _____ (Daniel 2:10).
6. What nine pagan practices did God forbid Israel to participate in? _____ (Deuteronomy 18:9-12). Do you suppose that these prohibitions apply today to movies such as Harry Potter and The Lord of the Rings? How about reading the horoscope and channeling? _____.
7. What did the king command should be done to the wise men who were unable to tell the dream? _____ Who was among the wise men? _____. (Daniel 2:13).
8. Why couldn't the wise men tell the king his dream? _____. Notice that God could read the king's mind but the wise men couldn't.

The Dream is Revealed

1. The wise men complained that only the gods could shew the king his _____ because their dwelling was not with _____ (Daniel 2:11). In contrast, the true God became

_____ and dwelt among us (John 1:14). The pagan gods conceal their knowledge while the true God reveals His secrets to his servants the _____ (Amos 3:7).

2. Daniel did not employ forbidden methods to discover the future, neither did he ask for money or reward. He did not consult the signs of the zodiac, a crystal ball or a spirit guide. Instead, he _____ to the God of heaven (Daniel 2:18).
3. According to Daniel the true God changes the _____ and the _____, He _____ and _____ up kings, and He gives _____ to the wise (Daniel 2:21).

The Dream and its Meaning

In his dream, King Nebuchadnezzar saw an image composed of several different metals. Then, as he watched, a stone struck the image on its feet and the stone grew and became a mountain which filled the whole earth. What is represented by each part of the image?

1. Daniel told the king that the head of gold represented his _____ (Daniel 2:38).
2. The breast and arms of silver represent another _____ which arose _____ Babylon (Daniel 2:39).
3. The belly of bronze represents a _____ kingdom (Daniel 2:39).
4. The legs of iron represent a _____ kingdom (Daniel 40).

Note: The four metals of the image represent four successive world empires:

Babylon (605-539 B.C.)
Medo-Persia (539-331 B.C.)
Greece (331-168 B.C.)
Rome (168 B.C. - 476 A.D.)

The Feet of Iron and Clay

1. The ten toes represent the fact that the fourth kingdom would be _____ into _____ kingdoms (Daniel 2:41).
2. As we already saw, the iron legs represent the _____ empire so the iron in the feet must represent the continuation of the _____ empire.
3. The iron in the feet was mingled with _____ clay (Daniel 2:41).
4. In Jeremiah 18:1-6 God is pictured as a potter who uses clay to form the nation of _____.
5. In Genesis 2:7 God used the _____ of the earth to _____ the body of man. This dust of the earth is identified as _____ in Isaiah 64:8.

6. Christ formed the _____ which is His spiritual body (Colossians 1:18).

Note: As Christ formed the physical body of man out of physical clay, so he formed His spiritual body (the Church) out of spiritual clay. The clay, then, represents a union of the Church with the Roman Empire. In other words, after the fall of the Roman Empire, there was to be a union of church and state. This is exactly what happened. When the barbarian tribes invaded Rome from the north, the empire was fragmented into ten kingdoms and then the Roman Catholic Church ruled over these kingdoms for more than one thousand years.

The Last Kingdom

1. The stone or rock is a symbol of _____ (I Corinthians 10:4; Matthew 21:44).
2. The Mountain from which the stone was cut is the heavenly Mount _____ (Daniel 2:45; I Peter 2:6).
3. The expression “cut out without hands” (Daniel 2:34; see also, Mark 14:58) means that the kingdom which God will set up is not of this _____ (Hebrews 9:11), in other words, it will be a kingdom set up by God, not men.
4. In Bible prophecy mountains represent kings or _____ (Revelation 17:9-10).
5. This kingdom will sweep away all other human kingdoms and will last _____ (Daniel 2:44).

The Lessons from Daniel 2

1. God is able to declare the _____ from the _____ (Isaiah 46:10).
2. Because God knows history before it unfolds, He is able to guide it to the end He desires. And if God can guide something as complex as history, He can certainly guide my life if I place it under His control.
3. All the events of Daniel 2 have been marvelously fulfilled as predicted. This must mean that the last great event—the setting up of Christ’s everlasting kingdom—will also occur as announced.
4. The next great event of human history will be the setting up of Christ’s everlasting kingdom. We are living in the period of the toenails, if you please.

PROPHECY MADE SIMPLE STUDY NOTES

By Pastor Stephen Bohr

#5 – The Beast and the Little Horn

Bible prophecy offers several pictures of the Antichrist. Tonight we will study just two of these word pictures, the little horn of Daniel 7 and the first beast of Revelation 13. Let's begin by reviewing Daniel 2 and comparing it with Daniel 7.

A Comparison of Daniel 2 and 7

<u>Daniel 2</u>	<u>Daniel 7</u>	<u>Kingdom</u>	<u>Date</u>
Gold	Lion	Babylon	605-539 B.C.
Silver	Bear	Medo-Persia	539-331 B.C.
Bronze	Leopard	Greece	331-168 B.C.
Iron	Dragon Beast	Rome	168-476 A.D.
Iron Toes	10 Horns	Divided Rome	476-538 A.D.
Clay	Little Horn	Religious Rome	538-1798 A.D.
Stone/Mountain	Kingdom	Christ's Coming	No one knows.

Note: Even a quick look at Daniel 7 reveals that this chapter is repeating much of the material we encountered previously in Daniel 2. But Daniel 7 expands upon Daniel 2, adding many details which help us better comprehend the history of these nations. A careful look at chapter 7 reveals that Daniel is especially interested in the fourth empire and the everlasting kingdom. Worthy of note is the fact that prophetic history flows without gaps or interruptions.

Key Symbols in Daniel 7

1. What do the four beasts represent? Four _____ or _____ (Daniel 7:17, 23).
2. What do the waters represent? "The waters. . . . are _____, multitudes, _____, and tongues." (Revelation 17:15; see also, Isaiah 17:12).
3. What is symbolized by the winds? The military invasion of Jerusalem by Nebuchadnezzar is described as "a dry _____ of the desolate heights. . . . his chariots like a _____, His horses are swifter than eagles" (Jeremiah 4:11, 13; see also, Daniel 11:40). Winds represent warfare.
4. What do horns represent? "The ten horns are ten _____ who shall arise from this _____." (Daniel 7:23).
5. What does a literal day symbolize in prophecy? "I have laid on you a _____ for each _____" (Ezekiel 4:6).

The Literary Structure of Daniel 7

1. Verses 1-14 describe Daniel's vision. With which kingdom does the vision begin _____ and end _____?
2. Verses 15-17 provide a brief _____ of the vision (see verse 16).
3. Daniel wanted to know about the _____ beast, the ten _____, the little horn, and the everlasting _____. (verses 18-22).
4. The angel explained the meaning of the _____ beast, the ten _____, the little _____ and the everlasting _____ (Verses 23-27).

Three Stages of the Fourth Beast's Kingdom

1. According to verse 23-24, how many stages of existence does the fourth beast have?

“The fourth beast shall be a _____ kingdom”

“Ten _____ shall arise _____ this kingdom”

“And a _____ [horn] shall arise _____ them [the ten]”

Note: It is clear that the fourth beast has three successive stages of existence. It first governs by itself, then it sprouts ten kingdoms. Finally, a little horn arises among the ten.

2. The fourth beast represents the _____ Empire so Rome must have had three distinct, consecutive stages of existence.

Identifying the Little Horn

What historical power is represented by this little horn? Many candidates have been proposed in the not too distant past, among them are, Benito Mussolini, Adolph Hitler, Henry Kissinger, the Ayatollah Khomeini, and Saddam Hussein. Obviously, none of these fits the specifications of the prophecy. Let's allow the Bible itself to give us the characteristics of the little horn and then we shall be able to find the culprit in history who fits these characteristics.

1. The little horn arose from the head of the fourth _____ (Daniel 7:23-24). The fourth beast represents Rome so the little horn must be Roman.
2. The little horn arose _____ the ten horns (Daniel 7:8). The ten horns represent the nations into which the Roman Empire was divided so the little horn must have arisen in Europe.
3. The little horn arose _____ the ten horns (Daniel 7:24). The division of the Roman Empire was completed in the year 476 A. D., when the last Roman Emperor, Romulus Augustulus was deposed, so the little horn must have arisen shortly after 476 A. D.
4. When the little horn arose to power, it uprooted _____ of the ten horns (Daniel 7:8, 20, 24). This means that the little horn must have uprooted three of the ten kingdoms into which the Roman Empire was divided.
5. The little horn would speak _____ words against the Most High (Daniel 7:8, 25).
6. The little horn would be _____ than the previous ten horns (Daniel 7:24).

7. The little horn would make _____ against the saints of the Most High (7:21, 25). In other words, it would persecute God's people.
8. The little horn even thought it could change God's _____ and _____ (Daniel 7:25).

Note: The word "times" refers to God's calendar of prophetic events. When the disciples asked Jesus after His resurrection if He would then restore the kingdom to Israel, Jesus replied: "It is not for you to know the _____ or seasons which the Father has put in His own authority" (Acts 1:7). The "law" in this verse refers to the Ten Commandments. In some way, the little horn would claim the right to change God's holy Law!!

9. The little horn's rulership would be limited to a time, and _____ and the dividing of _____. (Daniel 7:25).

Note: Time = one year, times = 2 years, dividing of time = half a year. The Bible year consists of 360 days (see, Genesis 8:3-4; 7:11) so 3.5 years X 360 days per year = 1260 days. In prophecy one day equals one year so we have 1260 years.

The Beast and the Little Horn

A careful comparison of Daniel 7 with Revelation 13:1-10 shows that the **little horn** represents the same historical power as the **beast**. Notice the similarities:

1. The order of powers in Daniel 7 is important: Lion/bear/leopard/dragon beast/ten horns/ little horn. Now notice the order of the same powers in Revelation 13:1-2: Leopard/bear/ lion/dragon/ten horns/beast.

Note: You will notice that the lion/bear/leopard beasts are in reverse order in Revelation 13:2. But the dragon/ten horns/beast are in the same order as the dragon/ten horns/little horn of Daniel 7. It is clear that the little horn in Daniel 7 is found in the same place in the sequence as the beast of Revelation 13.

2. The dragon gave the beast "his _____, his _____ and great _____" (13:2).
3. The beast of Revelation 13 made _____ with the saints and overcame them (13:7).
4. The beast of Revelation 13 "opened his mouth in _____ against God" (13:6).
5. Jesus was accused of blasphemy by His enemies because he claimed to be _____ (John 10:30-33) and because he said He could forgive _____ (Mark 2:5-6).
6. The beast of Revelation 13 was _____ authority to rule for forty-two _____ (13:5).
7. At the end of the 42 months, the beast would be given a deadly _____ by the sword and would be led into _____ (13:3, 10). After a period of time, the deadly wound would be _____ and all the world would wonder after the beast.

Note: It is of critical importance to realize that the little horn/beast has two stages of existence, one past which lasted 1260 years and another in the future. In between these two periods of dominion there is a period of inactivity.

The Power Represented by the Little Horn/Beast

Before we identify the power represented by the little horn/beast we must first clarify that there are true children of God in all churches even though many of these churches have apostatized from the truth. Jesus calls His true believers to come out of Babylon (Revelation 18:1-5). There were true believers among the Jews in Christ's day although the system of Judaism had become apostate. My remarks from here on are about a system, not about all individuals in that system. There is one and only one power which fits **all** the specifications of this prophecy: The Roman Catholic Papacy. Please notice the reasons why:

1. The Roman Catholic papacy did arise **from the Roman Empire** and actually took its place. Its headquarters are in Rome, its language is Latin, and its leader is called "Supreme Pontiff," a title claimed by the Roman emperors.
2. The Roman Catholic Papacy did arise to power **after** the Roman Empire had been carved up into ten kingdoms by the invading Barbarians. In fact, in the course of time, the papacy actually ruled over all these kingdoms.
3. The Roman Catholic Papacy did arise **among** the ten kingdoms into which the Roman Empire was divided.
4. The Roman Catholic Papacy **did uproot three** of the ten kingdoms: The Heruli (in 493), the Vandals (in 534) and the Ostrogoths (in 538). With the uprooting of the Ostrogoths, the last resistance against the Papacy was removed.
5. The Roman Catholic Papacy does speak **blasphemies** against God because it has claimed that the Pope is God on earth and that the priesthood has the authority to forgive sins.
6. The Papacy **was different** (and still is!) than the previous ten kingdoms because it was (and still is!!) an amalgamation of church and state. She claims both civil and religious power. So to speak, she mixes the iron of Rome with the clay of the church and has committed fornication with the kings of the earth (see, Revelation 2:20-23; 17:1-2).
7. The Roman Catholic Papacy **did persecute** the faithful people of God during its 1260 years of supremacy. Through mechanisms such as the Inquisition, it slaughtered millions whose only crime was to disagree with the teachings of the Mother Church.
8. The Roman Catholic Papacy did attempt to change **God's prophetic calendar** (the times) when two Jesuit priests, Luis de Alcazar and Francisco Ribera created preterism and futurism in order to arrest the Protestant Reformation. Sadly, many Protestant expositors of Bible prophecy today have imbibed the prophetic methods of these two Jesuit priests!!
9. The Roman Catholic Papacy does claim to have changed God's holy Law by deleting the second commandment from its catechisms and by changing the day of worship from Saturday to Sunday.
10. The Roman Catholic Papacy did rule for a period of 1260 years. It rose to supremacy in 538 when the Ostrogoths were defeated and its power was removed in 1798 when Berthier, Napoleon's general, took Pope Pius VI captive. The pope died in exile in Valence, France in 1799.
11. The Papacy did receive a mortal wound during the French Revolution from 1793-1798. Priests and prelates were literally decapitated with the guillotine and Pope Pius VI was taken

into captivity (see Revelation 13:10). The mortal wound does not mean that the Papacy would cease to exist as a church but rather that it would be unable to employ the civil power to accomplish its purposes. Beginning in 1929 (we shall speak about this date in class), the wound has slowly been healing and when it is finally healed, beware!!

The Judgment of the Little Horn

1. After the little horn's period of dominion, Daniel saw a trial begin in heaven. First, thrones were put in _____. Then the Ancient of Days was _____ amidst thousands of thousands of _____ and the _____ was seated and the _____ were opened (Daniel 7:8-10).
2. The next scene sees the Son of Man coming with the _____ of _____ to the Ancient of Days. The court then gives the Son of Man a kingdom which shall not be _____ (Daniel 7:13-14).
3. Daniel 7:26-27 emphasizes that when the court sits, the _____ of the little horn will be taken away and will be given to the _____, the saints of the Most High.
4. There will finally be only two groups: Those who follow the beast or little horn and those who are described as the _____ of the Most High. To which group do you wish to belong?

PROPHECY MADE SIMPLE STUDY NOTES

By Pastor Stephen Bohr

#6 – The Serpent, the Woman and the Seed

In the present lesson we want to study the prophecy of Revelation 12. Even a quick look at this chapter reveals that it bears a very close relationship to Genesis 3:15. Let's delve right into our study by reviewing the basic elements of Genesis 3:15.

The Four Elements of Genesis 3:15 and the Exodus Story

In our study of this magnificent verse, we noted four basic ideas: **1) Enmity, 2) Woman, 3) Serpent, and 4) Seed.** These four ideas are fully developed in Revelation 12:1-5. But before we delve into the Revelation passage, we must study another Old Testament story: The exodus of Israel from Egypt.

1. God is spoken of as Israel's _____ in Jeremiah 31:32.
2. Israel was in cruel and bitter _____ to the Egyptians (Exodus 1:13-14; 2:7, 12-14).
3. Israel was crying out to God in travail because of her _____ (Exodus 2:23).
4. Israel's taskmaster was Pharaoh who is called the great _____ (Ezekiel 29:3).
5. A deliverer was born and his name was _____ (Exodus 2:1-2).
6. Pharaoh feared he might lose his _____ and therefore had all the _____ infants killed, but Moses was protected in Egypt (Exodus 1:22).
7. God called Moses and Israel out of _____ (Hosea 11:1).
8. The death of the Passover lamb marked the _____ of Israel from bondage (Exodus 12:21-23).
9. Israel was _____ in the sea (I Corinthians 10:1-4).
10. Moses then fasted for forty days on Mount Sinai (Exodus 34:28).
11. Moses then gave Israel the _____ which God had spoken to him from the mountain (Exodus 34:32).
12. The _____ of Moses shone on the mountain (Exodus 34:29-34).

13. Moses interceded for his people by offering his own _____ in place of theirs (Exodus 32:30-32).
14. Moses brought _____ from a rock (Exodus 17:1-6), _____ from heaven (Exodus 16), and raised a _____ in the wilderness (Numbers 21:9).
15. Moses organized the twelve _____ (Exodus 24:4) and established _____ men (Exodus 24:1) to carry on the work of Israel.
16. The patience of Moses was severely tested by the constant opposition of the Jewish leaders and the people and yet he was the _____ man who ever lived.
17. Moses died, was _____ by God, and was resurrected by Christ (Deuteronomy 34:5, 6; Jude 9; Matthew 17:3) and ascended to heaven.
18. In Deuteronomy 18:15-18 God promised to send a prophet greater than _____.

The Literary Structure of Revelation 12

1. Revelation 12 describes three stages in the great controversy between Christ and Satan. The first stage is the battle against the woman's _____ (verses 1-5, 7-12). The second stage is the war against the _____ (verse 6, 13-15) and the third stage is the final war against the _____ of her Seed (verse 17).
2. The literary structure of Revelation 12 is important (see chart). A careful study of this chapter reveals that verses 1-5 are amplified in verses _____, verse 6 is enlarged upon in verses _____, and verse 17 is fully developed in chapters 13 and _____.

The Woman of Revelation 12

1. A careful study of Acts 3:22-26 reveals that _____ is the prophet greater than Moses.
2. When Jesus was about to be born into this world, the whole of humanity was in _____ to sin (John 8:32-34; Hebrews 2:14-15).
3. The woman of Revelation 12:1-2 represents _____ (see Jeremiah 6:2). Jesus was the seed of Abraham and of David. According to Jesus "salvation is of the _____" (John 4:22, 25).

Note: What this means is that Jesus was born from the lineage of the Jewish nation, that is, from the Old Testament Church.

4. In Genesis 37:9-10 the sons of Jacob are compared to _____.

Note: The twelve stars the woman has on her crown represent the children of Israel. (see, Gen. 49:28). Jesus was born from the Old Testament Church.

5. The woman of Revelation 12:1-2 was crying out in _____ to give birth.

Note: The children of Israel longed for the coming of the Messiah to deliver them from bondage (see the longing of Simeon in Luke 2:25-32).

Satan's Warfare Against the Seed

1. The male child (Seed) who was about to be born was _____ (Galatians 3:16; 4:4).
2. Jesus was born to save His people from their _____ (Matthew 1:21).
3. The great dragon who tried to kill Jesus when He was born (Revelation 12:3-4) is identified as that "serpent of _____, called the _____ and _____". (Revelation 12:9).

Note: Notice that at this point the warfare is not directed against the woman but rather against the woman's Seed. The Jews didn't know the Messiah had been born, but Satan did! Satan must have licked his chops when he saw what appeared to be a defenseless baby, born on his turf.

4. When Jesus was born, king Herod had all the male children two years and younger _____ (Matthew 2:16).

Note: Herod feared that the deliverer would take his throne but really it was Satan who feared for his own existence. Though the dragon is primarily a symbol of Satan, it also represents Rome.

5. Jesus was protected from Satan's wrath in _____ from where He was later called out (Hosea 11:1).
6. Satan tried to kill Jesus on other occasions during His ministry. He tried to _____ Him in a storm (Matthew 8:23-27), tried to have Him thrown over a _____ (Luke 4:28-30), attempted to have Him _____ (John 8:44, 59) and the demons had every intention of tearing Him apart (Mark 1:24).

Other Events of the Seed's Life

1. Jesus was baptized in the _____ river (Matthew 3:13,16-17) and then fasted for _____ days in the wilderness (Matthew 4:2)
2. After His baptism Jesus explained the law of His kingdom from a _____ (Matthew 5:1, 17, 21-22, 28).
3. The _____ of Jesus shone as the sun on the Mount of Transfiguration (Matthew 17:1-3).
4. Jesus is the _____ (I Corinthians 10:4), the _____ from heaven (John 6:41), and the _____ raised in the wilderness (John 3:14).
5. Jesus called _____ (Matthew 10:1) disciples and established _____ men to carry on His work (Luke 10:1, 17).
6. Jesus was constantly criticized by the people He came to save. They constantly wanted to _____ Him.
7. Jesus died, resurrected and was _____ up to God and His throne (Revelation 12:5; see also, Acts 1:9-11).

8. The sacrifice of Jesus as the Lamb of God marked the deliverance of God's people from their _____ (I Peter 1:18-20).
9. Satan constantly tried to keep Jesus from going to the cross because He knew that the death of Jesus would crush his head (see Genesis 3:15, 21). For example, on the Mount of Temptation Satan offered Jesus the _____ of the world (Luke 4:5-7). In Matthew 16:22-23 Satan used _____ to keep Jesus from going to the cross. In Matthew 27:40 the crowd tried to entice Jesus to come down from the _____ (For other examples, see, Matthew 17:4; John 12:27-31; Matthew 27:27-31).

Note: The question is: If Satan did not want Jesus to die, why then did he influence the Jews and Romans to kill Him? The answer is actually quite simple. In order to save man, the death of Jesus had to be voluntary. He must offer His life, it could not be taken from him forcibly. If Satan had forcibly taken the life of Jesus without His consent, then the death of Jesus would have had no redemptive value.

It is clear that the story of Moses was fulfilled on a larger scale in Jesus. Moses delivered literal Israel from literal bondage in literal Egypt and took them across the literal desert to the literal land of Canaan. A literal lamb was slain, literal water came from a literal rock and literal bread came from heaven. A literal serpent was raised in the literal desert to prevent literal death. It is obvious that what was literal and local with Old Testament Israel is to be understood in a spiritual and worldwide sense today.

The Seed's Victory

1. Christ's victory is amplified in Revelation 12:10. There we are told that the heavenly host sang: "Now _____ and strength, and the _____ of our God, and the power of His Christ have come, for the _____ of our brethren, who accused them before our God day and night has been _____."
2. Even though Satan was cast out of heaven when He rebelled against God, he still represented this world in the heavenly council (see Job 1; John 14:30). But when Christ died on the cross, the prince of this world was _____ (John 12:30-33). This is what Jesus meant when He said, "I saw _____ fall like lightning from _____" (Luke 10:18). Jesus, as the second Adam, gained the victory where the first Adam failed (see Romans 5:12-21).
3. In the light of Christ's victory, the heavens and those who dwell in them were invited to _____ (Revelation 12:12). Satan can no longer pester the heavenly hosts.
4. But the case of planet earth is different. "Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great _____, because he knows that he has a short _____" (Revelation 12:12). This rage is described in verse 6 and verses 13-15.

Satan's warfare Against the Woman

1. When Satan was defeated at the cross, he directed his onslaught against "the _____ who had to flee into the _____ where she had a place _____ by God, that they should _____ her there one thousand two hundred and _____ days (Revelation 12:6)".

Note: During the 1260 years, the true church was persecuted and in exile.

2. The one thousand two hundred and sixty days is the same period as the forty two _____ and the time, times and _____ a time. This can be seen by comparing Revelation 12:6 with 12:13-15 and 13:5. (See the chart at the end of this lesson).
3. The wings of an _____ represent God's providential care for his people in the wilderness (Exodus 19:4).
4. The waters which the serpent spewed out of its mouth represent " _____, multitudes, nations, and _____ (Revelation 17:15)."
5. When the woman was being persecuted by the serpent, the _____ helped her by swallowing up the waters which the serpent spewed out of its mouth (Revelation 12:16).

Note: In other words, there was to be a temporary respite from persecution.

Final Persecution Against the Seed's Seed

1. After a temporary suspension of persecution, the dragon would be _____ with the woman and would go out to make _____ with the rest of her _____ (Revelation 12:17).

Note: The Seed of the woman we have already identified as Christ. This must mean that the remnant of the Seed must be the remnant of Jesus!! A remnant is the last portion of a roll of fabric. This warfare will be against God's end-time church.

2. The end-time remnant will have two identifying characteristics. They will keep the _____ of God and have the _____ of Jesus Christ (Revelation 12:17).
3. The commandments of God are a reference to the _____ commandments (see, Revelation 22:14-15). The Testimony of Jesus is the _____ of _____ (Revelation 19:10). The brethren of John who have the Testimony of Jesus are identified as the _____ (Revelation 22:8-9).
4. If we are Christ's then we are also Abraham's _____ and heirs according to the _____ (Galatians 3:29). When we join Jesus, we become the Seed's seed. Is it your desire to be the seed of Jesus?

PROPHECY MADE SIMPLE STUDY NOTES

By Pastor Stephen Bohr

#7 – Christ and Antichrist

Introduction and Historical Background

In this lesson we will study the apostle Paul's concept of the Antichrist as found in II Thessalonians 2:1-13. But before we are able to comprehend this passage, we must take a look at Paul's first epistle to the Thessalonians.

It seems that the church at Thessalonica had written a list of questions to the apostle Paul about diverse theological matters. One of these questions was regarding what would happen with those who died in Christ before the Second Coming. Paul's answer is found in I Thessalonians 4:14-17.

In this passage the apostle Paul gave the impression that he would be alive when Jesus came again: "Then we who are alive and remain shall be caught up. . . ." This led to fanaticism and some members at Thessalonica, thinking that the coming of Jesus was imminent, even quit working (see II Thessalonians 3:6-15). In the second letter, Paul clarified that the coming of Jesus was not imminent and that several events needed to transpire before Jesus could come.

The Manner and Timing of Christ's Coming

1. In this passage Paul explains that when Jesus comes, we will be _____ together to Him. In other words, Jesus will not come to dwell with us, we will be caught up to Him (II Thessalonians 2:1).
2. In I Thessalonians 4:17, the apostle Paul underlines that both the living and the dead in Christ will be _____ up to meet the Lord in the air at the Second Coming.
3. Jesus explained that when, He comes He will send His angels who will _____ His elect from the four winds (Matthew 24:31).
4. In John 14:1-3 Jesus promised to come again and _____ His children to Himself to take them to His Father's House (in heaven).
5. Paul made it very clear that the day of _____ could not come until certain events took place (II Thessalonians 2:1-3).

The Falling Away

1. Paul indicated that Jesus could not come until the _____ away had occurred _____ (II Thessalonians 2:3).

Note: The expression “falling away” is the translation of the Greek word *apostasia*. Our English word “apostasy” is derived from it. The same word appears in Acts 21:21 where the apostle Paul was accused of teaching people to “forsake” Moses, that is, to “fall away” from the teachings of Moses. In classical Greek the word is used to describe an anchorless boat which is “drifting away” from port. Now, in order for a boat to drift away from port, it must have been there in the first place. An apostasy indicates a drifting away from the truth which was originally embraced. Furthermore, this is not a falling away. The word *apostasia* is preceded by the definite article “**the**”. This is a specific, well known apostasy whose roots are found in the little horn of Daniel 7.

2. The leader in this apostasy would be the _____ of _____ (II Thes. 2:3). The apostle John defines sin as _____ (I John 3:4).
3. This leader would be characterized by a disdain for the Law of God. One is reminded of the little horn who thought he could change the **times** and the _____ (Daniel 7:25). Please study Matthew 7:21-23 where Jesus tells those who performed signs and wonders and **claim** to be His children: “Depart from me you who practice _____.”

Note: Some have erroneously concluded that the “man of sin” is one individual person. But this cannot be possible for the following reasons:

4. Virtually all commentators agree that the man of sin represents the same power as the little horn and the beast. In prophecy a beast represents a kingdom, not an individual _____ person.
5. The little horn and the beast are said to rule for 1260 years. Obviously, no apostate _____ person has lived this long!
6. This man of sin already existed while Paul was alive but was restrained. The same man of sin will continue to exist until the Second Coming when Christ will destroy _____ him with the brightness of His coming (see verses 7-9). There is no earthly apostate person who will have lived from Paul’s day until the Second Coming!
7. The expression “man of sin” (masculine/singular) would seem to denote an individual. However, the same masculine/singular form is used in other settings where a succession of persons is described. For example, Hebrews 9:7 uses the expression “the high priest” to refer to the office of the high priesthood. Similarly, I Samuel 8:11 refers to a succession of kings with the expression “the king”. In Revelation the church of all ages is called “the woman” (Revelation 12). Finally, II Timothy 3:17 employs the expression “the man of God” to refer to Christians of all times and places.

The Man of Sin is Revealed

1. At a certain point in history, the man of sin would be _____ (II Thessalonians. 2:3). This must mean that before this point, he was concealed.

Note: The word “revealed” is *apocalypsis* from where we get the word “revelation”. The opposite of the word “reveal” is “conceal”. In the days of Paul this power was working undercover and people could not discern its full development.

2. This power is also called the son of _____ (II Thessalonians 2:3). The only other person in the Bible who is called the son of perdition is _____ (John 17:12).

Note: Judas was not some blasphemous atheistic outsider who openly denied and defied Jesus. He was part of the inner circle. He claimed to be a follower of Jesus. He feigned loyalty to Jesus until the very end when his enmity was revealed. He was a chameleon, a traitor. He was deeply admired and highly regarded by his peers. He wore a mask which deceived even the disciples till the very end (see, John 13:26-29). Judas did not want Christ's spiritual kingdom; he wanted an earthly kingdom with riches, power and prestige (John 12:4-6). In the Upper Room Judas hypocritically asked Jesus "Is it I?" (Matthew 26:25; John 13:26-29). He secretly betrayed Jesus for financial gain and surreptitiously told the religious leaders where they could find Him (Luke 22:3-6; John 18:2-5). He finally delivered Jesus up with a kiss (Luke 22:47-48). Significantly, Judas was acting according to the operation of Satan who possessed him (John 6:70, 71; John 13:27). Judas was a "scale model" of the final "Christian" Antichrist!

Sitting in the Temple of God

1. This man of sin would sit in the _____ of God, showing himself that he is God (II Thessalonians 2:4).

Note: At this point one is reminded of the little horn and the beast who blasphemed the God of heaven. The language of II Thessalonians 2:4 comes from Daniel 11:36-37 where the king of the north (the same power as the little horn and the beast) blasphemes God and exalts himself above all gods.

2. Where is this temple of God? Many have assumed that Paul was speaking about the literal Jerusalem Temple. But this ignores two facts: First, when Jesus left the Jerusalem temple for the last time, He said to the Jewish leaders: "**Your** house is left to you desolate" (Matthew 23:38). Secondly, the apostle Paul never uses the expression "temple of God" as a reference to the literal Jerusalem temple. We must allow Paul to explain Paul. Let's see.
3. Paul describes the temple of God as a spiritual building whose foundations are the _____ and _____ and whose chief cornerstone is _____. Furthermore, the Ephesian church members are described as the stones who compose the temple. This temple is the _____ place of God in the _____ (Ephesians 2:19-22).
4. To the Corinthian church the apostle Paul said: "Do you not know that _____ are the _____ of God and that the Spirit of God dwells in you?" (I Corinthians 3:16; see also, II Corinthians 6:14-16).
5. The apostle Peter, who wrote to the Church of the Dispersion, agrees with Paul. He states that Jesus is the _____ stone and that his followers are also _____ stones. He states that the house and sacrifices are _____ (I Peter 2:4-5).

Note: Paul as well as Peter (and all the Protestant Reformers to boot!) understood the temple to be a symbol of the Christian church!! If there is a new spiritual and worldwide temple then there must be a new spiritual and worldwide Israel!

A Power Which Opposes God

1. The apostle Paul explains that the man of sin would oppose and _____ himself above all that is called God (II Thes. 2:4).

Note: In what sense does this power oppose God? Does he openly and blasphemously defy and deny the God of heaven or is his opposition to God more subtle? A careful study of this passage reveals that the man of sin works by subterfuge. While claiming to serve God he wars against God. The bitterest enemies of the prophets in the Old Testament were the very people to which they belonged and to whom they were sent. The greatest enemies of Jesus were those who claimed to serve God. Saul of Tarsus opposed God while he claimed to be defending the cause of God. The Roman Catholic Church killed millions during the dark ages, all in the name of God! The time will come in the future when those who kill God's people will think that they are rendering God a service (John 16:2).

2. All scholars agree that this man of sin is the Antichrist. When we think of the word "antichrist" we usually surmise that it means "one who is _____ Christ." But there is another meaning to the word. The Greek preposition *anti* can mean "against" but it can also mean "in place of." (see Matthew 2:22; Luke 11:11; I Corinthians 11:15; I Timothy 2:6).

Note: Dave Hunt correctly remarks that the word "Antichrist" embraces both meanings: "While the Greek prefix *anti* generally means against or opposed to, it can also mean in place of or a substitute for. The antichrist will embody both meanings. He will oppose Christ while pretending to be Christ. . . . Instead of a frontal assault against Christianity, the evil one will pervert the church from within by posing as its founder. He will cunningly misrepresent Christ while pretending to be Christ. . . . If the Antichrist will indeed pretend to be Christ, then, his followers must be Christians. The church of that day will, without dissenting voice, hail him as its leader." (Dave Hunt, Global Peace, p. 68).

The Mysterious Restrainer

1. The apostle Paul told the Thessalonians these _____ when he had previously visited them (II Thessalonians 2:5). The Thessalonians _____ what was restraining the man of sin (II Thessalonians 2:6).
2. In the days of Paul, someone or something was _____ the man of sin from fully revealing himself (II Thessalonians 2:6). The word 'restrainer' in Greek (*katecho*) means 'one who holds back, holds in check, suppresses'.
3. When the restrainer was removed, the man of sin would be revealed in his own _____ (II Thessalonians. 2:6).

Note: Though Paul had previously identified the restrainer for the Thessalonians, he now becomes extremely cautious. It is as if Paul is walking on egg shells. Some have thought that the restrainer is the Holy Spirit. If this is the case, why didn't Paul clearly say so? Notice that there was **a set time** for the man of sin to be revealed and this time could not come until the restrainer was removed. Is it just possible that most teachers of Bible prophecy today have changed the time at which the man of sin was to be revealed from the past to the future? What or who is this mysterious restrainer who Paul was so cautious in identifying?

4. In Daniel 7 the dragon ruled first and then the little _____. In Revelation 13 the dragon ruled first and then stepped aside and gave its power, throne and authority to the

_____. In II Thessalonians 2 there is a restraining power, which, when removed, gives way to the man of _____.

Note: The early church Fathers were almost unanimous in understanding the restrainer as the Roman Empire (see the quotations at the end of this lesson). They knew that as long as the Roman Empire stood, the man of sin could not take control. This is why church Fathers like Jerome prayed to God that He would preserve the integrity of the Roman Empire. The expression “in his time” refers to the “time, times and dividing of time” during which dominion was given to the little horn or the beast.

5. The mystery of _____ was already at work in Paul’s day. The man of sin was ready to unveil himself but was restrained (II Thessalonians 2:7).

Note: You cannot restrain what does not exist. The man of sin must have existed in Paul’s day in order to be restrained. This proves that the man of sin is not some future world dictator who will arise at the very end of human history. The fact is, when Constantine removed the capital of the Empire to Constantinople and brought imperial persecutions to an end, the Papacy was free to exert its dominion. We can certainly understand why Paul did not openly tell the Thessalonians that the restrainer was the Roman Empire and that it would be taken out of the way. If he had done so and his letter had fallen into the hands of the Roman authorities he would have been accused of sedition. Without realizing the connection with II Thessalonians 2, Cardinal Edward Manning makes the following remarkable statement:

6. “Now the abandonment of Rome was the **liberation** of the pontiffs. Whatsoever claims to obedience the emperors may have made, and whatsoever compliance the Pontiff may have yielded, the whole previous relation, anomalous, and annulled again and again by the vices and outrages of the emperors, was finally **dissolved** by a higher power. The providence of God permitted a succession of **irruptions**, Gothic, Lombard, and Hungarian, to desolate Italy, and to **efface from it every remnant of the empire**. The pontiffs found themselves alone, the sole fountains of order, peace, law, and safety. And from the hour of this providential **liberation**, when, by a divine intervention, the **chains fell off** from the hands of the successor of St. Peter, as once before from his own, no sovereign has ever **reigned in Rome** except the Vicar of Jesus Christ.” (Henry Edward Manning, The Temporal Power of The Vicar of Jesus Christ, Preface, pp. xxviii, xxix. London: Burns and Lambert, 1862). Bold is mine.
7. Some have concluded that the continued use of the personal pronoun “he” in verse 7 must refer to an individual rather than a system: “only **He** who now _____ will do so until **He** is taken out of the way.”

Note: This sounds reasonable except for the fact that the same use of the personal pronoun is found in Romans 13:4-5 where Paul speaks of a succession of Roman rulers with the same personal pronoun “he”: “For _____ is God’s minister. . . . _____ does not bear the sword in vain. . . . for _____ is God’s minister.” Paul is not speaking here of any particular Roman magistrate but rather of the totality of the magistrates.

Antichrist’s Counterfeit Coming

1. In II Thessalonians 2:8 the man of sin is explicitly called the _____ one. The apostle Paul does not clearly state (as does Revelation 13:3 about the beast) that the lawless one will have two stages of existence. He simply tells us that the lawless one will be _____ and that at some later point, the Lord will _____ him with the brightness of His coming.

2. The word which describes Christ's "coming" in II Thessalonians 8 is *parousia*. But notice that before the Antichrist is finally destroyed, he will also have his *parousia* or "coming": "The _____ of the lawless one is according to the working of _____."
3. The counterfeit coming of Christ will be with all _____, _____, and lying _____ and with all unrighteous deception among those who perish" (II Thessalonians 2:8).
4. The combination of the three words in # 8 is found in only one other verse of the Bible, Acts 2:22. Here Peter speaks about Jesus: "Jesus of Nazareth, a Man attested by God to you by _____, _____ and _____ which God did through Him. . . ."

Note: What this means is that the man of lawlessness will counterfeit the marvelous works which Jesus performed while He was on earth.

5. Jesus also spoke of this counterfeit coming of Antichrist: "Therefore, if they say to you, 'Look, **He** is in the _____!' do not go out; or 'Look, **He** is in the inner _____!' do not believe it. For as the _____ comes from the east and flashes to the west, so also will the coming of the Son of Man be." (Matthew 24:26)
6. It is of the utmost importance to realize that all who do not _____ and believe the _____ will be deceived by this lie and will be lost (verse 10-12). We are told that God will send them strong _____ that they should believe the lie.

Note: The word "truth" has the definite article. The word "lie" in verse 11 also has the definite article. We are not being told that the lost will believe **a lie** or **lies** but **THE** lie. And which lie is that? According to the context, they will believe that the counterfeit second coming is the real one!! Obviously we must know how Jesus will come or else we will be deceived by the Antichrist!

7. According to Jesus, God's word is _____ (John 17:17) and the psalmist David tells us that God's _____ is the truth (Psalm 119:142).

Special Reference Material: The Church Fathers on the Identity of the Restrainer

1. **Tertullian** (160-240 A. D.):

"For the mystery of iniquity doth already work; only he who now hinders must hinder, until he be taken out of the way.' What obstacle is there but the Roman state, the falling away of which, by being scattered into ten kingdoms, shall introduce Antichrist upon (its own ruins)? And then shall be revealed the wicked one.'" "*On the Resurrection of the Flesh*," chapter 24; Ante-Nicene Fathers, vol. III, p. 563 [New York: Charles Scribner's Sons, 1908].

2. **Tertullian** further states:

"The very end of all things threatening dreadful woes is only retarded by the continued existence of the Roman Empire." ("*Apology*," chapter 32; Ante-Nicene Fathers, Vol. III, p. 43).

3. **Lactantius** (early fourth century):

“The subject itself declares that the fall and ruin of the world will shortly take place; except that while the city of Rome remains, it appears that nothing of this kind is to be feared. But when that capital of the world shall have fallen, and shall have begun to be a street, which the Sibyls say shall come to pass, who can doubt that the end has now arrived to the affairs of men and the whole world? It is that city, that only, which still sustains all things.” (*The Divine Institutes*,” book 7, chapter 25; Ante-Nicene Fathers, vol. VII, p. 220).

4. **Cyril of Jerusalem** (318-386 A. D.):

“But this aforesaid Antichrist is to come when the times of the Roman Empire shall have been fulfilled, and the end of the world is drawing near. There shall rise up together ten kings of the Romans, reigning in different parts perhaps, but all **about the same time**; and after those an eleventh, the Antichrist, who by his magical craft shall seize upon the Roman power; and of the kings who reigned before him, three he shall humble, and the remaining seven he shall keep in subjection to himself.” (*Catechetical Lectures*, section 15, on II Thessalonians 2:4; Nicene and Post-Nicene Fathers, vol. VII, p. 108 [New York: The Christian Literature Company, 1895]).

5. **Ambrose** (died in 398):

“After the falling or decay of the Roman Empire, Antichrist shall appear.” (Quoted in, Bishop Thomas Newton, Dissertations on the Prophecies, p. 463 [London: B. Blake, 1840]).

6. **Chrysostom** (died in 407):

“When the Roman Empire is taken out of the way, then he [the Antichrist] shall come. And naturally. For as long as the fear of this empire lasts, no one will willingly exalt himself, but when that is dissolved, he will attack the anarchy, and endeavor to seize upon the government both of man and of God.” “*Homily IV on 2 Thessalonians 2:6-9*,” Nicene and Post-Nicene Fathers, vol. XIII, p. 389 [New York: Charles Scribner’s and Sons, 1905].

7. **Jerome** (died 420):

“He that letteth is taken out of the way, and yet we do not realize that Antichrist is near.” (Letter to Ageruchia, written about 409 A. D. Letter 123, section 16; Nicene and Post-Nicene Fathers, vol. VI, p. 236 [New York: Charles Scribner’s Sons, 1912]).

The Antichrist in the Writings of Paul and John

Paul

John

Mystery of Iniquity already at work (II Thes. 2:7)
 The man of sin will come (II Thes. 2:3-4)
 Will be a Judas like insider (II Thes. 2:4)
 Will deceive by signs and wonders (II Thes. 2:9-10)
 Spirit and Truth (II Thes. 2:10-12)
 Rises against God (II Thes. 2:3-4)
 You have heard (II Thes. 2:5)

Many antichrists already present (I John 2:18)
 The Antichrist is to come (I John 2:18)
 Will be an insider (I John 2:19)
 Will be a deceptive power (I John 2:26)
 Spirit and truth (I John 2:20-21)
 Opposed to God (I John 2:22-24)
 You have heard (I John 2:24)

PROPHECY MADE SIMPLE STUDY NOTES

By Pastor Stephen Bohr

#8 – The Arab-Israeli Conflict in Prophecy

In recent months Palestine has been in the headlines more often than not. As the conflict between Jews and Palestinians has intensified, a plethora of Christian books have come off the press, all purportedly with the definitive explanation of what is happening. Where and when did this conflict begin and what are the real issues behind it? In Galatians 4:21-31 the apostle Paul provides answers to these questions by telling a fascinating story about two women and their respective sons. One woman was Hagar and her son was Ishmael. The other woman was Sarah and her son was Isaac. The Arab-Israeli conflict begins with these two women and their sons as does our lesson. It would be well for you to study the original story in Genesis, chapters 16 and 21.

The Story of Two Sons

1. God promised Abraham a seed through whom **THE SEED** would come into the world. Through this **SEED**, all nations were to be _____ (Genesis 22:18). Abraham's **SEED** would also inherit the _____ of Canaan (Genesis 12:7).

Note: Abraham knew that the promised Seed was not merely Isaac (John 8:56). He also knew that the promise of the land included the world (Romans 4:13). Abraham did not look at Canaan as the Promised Land, "he waited for the city which has foundations, whose builder and maker is God" (Hebrews 11:10; see also verses 13-16).

2. Although God promised Abraham a countless seed, yet **THE SEED** through whom the promises would be fulfilled was one **SEED**. The apostle Paul explains: "Now to Abraham and his Seed were the promises made. He does not say, And to _____, as of many, but as of _____, And to your Seed, who is Christ" (Galatians 3:16).
3. Abraham doubted God's promise and made a "son" by his own works (Genesis 16:1-4). Abraham tried to bring salvation by his own doing. This "son" (Hebrews 11:17 explains that Isaac was Abraham's only begotten son) was born according to the _____ (see, Genesis 21:1-5). In contrast, Isaac was born according to the _____ because he was the miraculous child of the Promise. Ishmael was the product of Abraham's doing and Isaac was the product of God's doing! (Galatians 4:23, 29).
4. Ishmael, the one born after the flesh, was the son of a _____ and therefore was a _____. In contrast, Isaac, the one born of the spirit was the offspring of a _____ and therefore was _____ (Galatians 4:22).

5. Because Ishmael was a slave, he had no right to be an _____ of what God had promised. On the other hand, Isaac had the right to inherit all the _____ which belonged to his father Abraham (Galatians 4:30; Genesis 21:10).
6. The son who was born according to the _____ was at enmity with the son who was born according to the _____ (Galatians 4:29). They could not remain in the same household, one of them had to go.
7. Abraham was instructed to cast out the bondwoman and her _____ (Galatians 4:30). Jesus said that a _____ does not abide in the house _____ (John 8:35).

The Meaning of Galatians 4

1. The apostle Paul compares the Jerusalem of his day with Hagar and Mount _____ in Arabia. He said that the Jews of his day were in _____ with their children (Galatians 4:24-25).

Note: Like Abraham when he had Ishmael, the Jews were trying to establish their own righteousness by their works instead of receiving Jesus. This attitude is seen at Mount Sinai where Israel stated: “All that the Lord has spoken _____ will do” (Exodus 19:8). They thought they could obey the law on their own. They did not realize they needed to be born again and have the law written on their hearts (see Jeremiah 31:31-34).

2. In Romans 8:1-17 the apostle Paul expands upon the theme of Galatians 4:21-31. When we are born from our mothers, we are slaves. There is something wrong with our first birth. We are born into the family of the first Adam who brings only slavery, condemnation and death. “Those who are in the _____ cannot please God” (Romans 8:8). Like Abraham, we can do nothing to save ourselves!
3. John tells us that as many as received Jesus, “to them He gave the right to become _____ of God. to those who believe in His name: who were born, not of _____, nor of the will of the _____, nor of the will of _____, but of God” (John 1:12, 13).
4. When we are born again, God sends forth the Spirit of His Son into our hearts and we become _____ of God by adoption, we are no longer _____ (Galatians 4:5-7; see also Romans 8:13-17).
5. If we are sons and not slaves, then we also become _____ of God through Christ (Galatians 4:7; see also Romans 8:17). All the Promises which the Father gave to Jesus belong to us because we are His brothers and sisters. “For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us” (II Corinthians 1:20).
6. Like Ishmael and Isaac were at enmity with one another, the _____ and the _____ are at war with each another (Romans 8:7; Galatians 5:16).

7. Like Abraham was commanded to exile Ishmael, those who are Christ's have _____ the flesh with its passions and _____ (Galatians 5:24).

Becoming Christ's Seed

1. In Galatians 4:21-31 Paul gives the story a surprising twist. He states that the Jerusalem of his day was in _____. In other words, the Jews were the seed of Hagar, and not of Sarah. Paul is saying that the Jews of his day were the seed of Ishmael! In other words, he is calling the Jews, Arabs!!
2. Paul is not demeaning the Arabs or the Jews. He is simply saying that in Christ, it makes no difference what your ethnic background is: "For you are _____ sons of God through faith in Christ Jesus. For as many of you as were _____ into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all _____ in Christ Jesus. And if you are _____, then you are Abraham's seed and heirs according to the promise". (Galatians 3:26-29)
3. For Paul, not all Jews are really Jews: "For he is not a Jew who is one _____, nor is, circumcision which is outward in the flesh; but he is a Jew who is one _____; and circumcision is that of the heart, in the Spirit and not in the letter; whose praise is not from men but from God" (Romans 2:28-29).
4. Likewise Paul explains in Romans 9:6-8 that not all _____ are really of _____ nor are they all _____ because they are the seed of Abraham: but, "In Isaac you seed shall be called. That is, those who are the children of the _____, these are not the children of God; but the children of the _____ are counted as the seed."
5. Jesus made the same point in John 8:32, 36: "You shall know the _____ and the truth shall make you _____... Therefore if the Son makes you free, you shall be free indeed"

Note: Jesus is saying that being a literal Jew or Arab is irrelevant. What counts is accepting Him as Savior. **If Jews and Palestinians accepted Jesus as Savior, they would both truly be the seed of Abraham. They would then realize that they are members of the same family and their war would be over!!**

6. At one time, Paul was extremely arrogant about his lineage. But when he discovered Jesus, he stated: "But what things were gain to me, these I counted loss for Christ." In fact, he considered all these advantages as _____ that I may gain Christ (Philippians 3:7-8).

Early Episodes in the Ministry of Jesus

1. When Jesus met Nathanael early in His ministry He said: "Behold, an _____ indeed, in whom is no deceit" (John 1:47). What made Nathanael an Israelite indeed was his confession about Jesus: "Rabbi, You are the _____ of God! You are the _____ of Israel!" (John 1:49).

2. When Jesus met the Samaritan woman he said to her: “Woman, believe Me, the hour is coming when you will neither on this mountain nor in _____ worship the Father. . . . But the hour is coming, and now is, when the _____ worshipers will worship the Father in spirit and truth; for the father is seeking such to worship Him” (John 4:21, 23-24).
3. Nicodemus was a member of the Jewish Sanhedrin. To Him Jesus said: “Most assuredly, I say to you, unless one is born _____ he cannot _____ the kingdom of God. . . . Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot _____ the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘ _____ must be born again’” (John 3:3-7).

Note: Physical birth means nothing, it is spiritual birth which counts. In the succeeding context, Jesus makes it clear that the only way to see and enter the kingdom of God is by receiving Him as Savior and Lord!

4. In John 8 we find the story of an encounter of Jesus with the Jewish people. They claimed that Abraham was their _____ (John 8:39). Jesus recognized that they were Abraham’s _____ (John 8:37) but then went on to say: “You are of your father the _____ and the desires of your father you want to do” (John 8:44). Abraham _____ to see Christ’s day, and he saw it and was _____ (John 8:56), but the Jews wanted to _____ Him (John 8:59). For the Jews, a blood relationship with Abraham was more important than a spiritual relationship with Jesus.
5. Note: If Abraham saw Christ’s day and was glad, but the Jews wanted to kill Him, then they were not Abraham’s children. In this passage we see that there are **two Israel’s**: The physical descendants of Abraham and his spiritual descendants. We also see that his true descendants are those who receive Jesus and are emancipated from sin (John 8:34-36), all others are children of the devil. To be a true Israelite you must be spiritually related to Jesus as Abraham was. Physical lineage means nothing!

The Gathering and the Scattering

1. When Israel was disobedient to God in the Old Testament He promised to _____ them among all peoples (Deuteronomy 28:63-64). But when Israel repented and returned to the Lord, He promised to _____ them (Deuteronomy 30:3-5). The important thing in the gathering and scattering was not the land. God had chosen to make His dwelling in the land of Israel. When Israel was scattered from the land, they were scattered from the Lord. When Israel was gathered to the land, they were gathered to the Lord.
2. Jesus gave a profound interpretation of the gathering and scattering prophecies. He said: “He who is not with Me is against Me, and he who does not _____ with Me _____”(Luke 11:23).
3. Caiaphas said that it was expedient that one man should die for the people and not that the nation perish. What this means is explained by John: “. . . he prophesied that Jesus would die for the nation, and not for that nation only, but also that He would _____ in one the children of _____ who were _____”(John 11:51-52).

4. When Jesus was about to leave the Jewish temple for the last time, He said: “O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to _____ your children together as a hen _____ her chicks under her wings, but you were not _____! See, **Your** house is left to you _____” (Matthew 23:37-38).
5. To His disciples, Jesus said: “For where two or three are _____ together in my name, I am there in the midst of them” (Matthew 18:20). The Holy Land is where two or three are gathered in Christ’s name.
6. This gathering to Christ was fulfilled on the Day of Pentecost when the believers in Christ were all gathered together with _____ accord (Acts 2:1).

Note: What makes you a true Israelite is not that you are gathered to the Holy Land but rather to the Holy Lord! If you are in the Holy Land but have rejected the Holy Lord, then you are scattered.

The Final Visit to the Temple

1. When Jesus triumphantly entered Jerusalem on Palm Sunday, He went into the temple of _____. Then He cast out the money changers and called the temple My _____ (Matthew 21:12, 13).
2. When Jesus left the Jerusalem Temple for the last time he said to the Jews: “_____ house is left to you _____.” (Matthew 23:38) The Temple was no longer Jesus’ house!
3. In Scripture, the fig tree and the vine represent the nation of _____ (Hosea 9:10).
4. John the Baptist, six months before Jesus began His public ministry, warned the Scribes and Pharisees not to boast that they were Abraham’s _____ (Matthew 3:9). He also told them that every _____ which did not bear fruit would be _____ and cast into the fire (Matthew 3:10).
5. When Jesus told the Parable of the Fig Tree (Luke 13:6-9) His ministry had lasted for two and one half years. The fig tree had borne no _____ for three years. Yet Jesus begged His Father that the tree be allowed to remain for one more year and if it did not bear fruit then it was to be _____.

Note: At this point three years had passed since John the Baptist began to preach. One year remained yet in the ministry of Jesus. Jesus was saying to Israel: “Produce fruit, or be cut down!”

6. At the end of His ministry, Jesus saw in the distance a fig tree which had no fruit. He cursed it saying: “Let no one eat _____ from you _____ again” (Mark 11:14). When Jesus passed by the fig tree the next day, it had dried up from the _____ (Mark 11:20).

7. In the Parable of the Fruitless Vineyard (Matthew 21:33-43) Jesus told the Jewish leaders: “. . . the kingdom of God will be _____ from you and given to a nation bearing the _____ of it” (Matthew 21:43). The vineyard was fruitless because it was not linked with Jesus, the Vine (John 15:1-10). It is those who are connected with Jesus who bear **much** fruit, that is to say, “the fruit of the Spirit”.
8. Jesus told the literal Jewish nation that the _____ of God would be taken from them and given to a nation which produced the fruits of it (Matthew 2:43). He then warned: “And whoever falls on this _____ will be broken; but on whomever it falls, it will grind him to _____” (Matthew 23:44). One is reminded of the stone of Daniel 2.
9. In His woes upon the Scribes and Pharisees Jesus said that they had filled up the _____ of their fathers’ guilt (Matthew 23:32). He then called them _____ and a brood of _____ (Matthew 23:33) and pronounced the sentence that all the blood shed from the time of Abel on would be demanded from that _____ (Matthew 23:35) Finally, Jesus left the temple and pronounced the chilling words: “Your house is left to you _____”(Matthew 23:38).
10. Note: Immediately after speaking these ominous words, Jesus left the temple, sat on the Mount of Olives and described the destruction of Jerusalem.
11. In Luke 19:41-44 Jesus predicted the horrible judgment to befall Jerusalem and explained the reason why: “Because you did not know the time of your _____” (Luke 19:44). They had rejected the very reason for their election. They had been chosen to prepare the world for the coming of Messiah. They neither prepared the world nor accepted Him themselves!
12. It is noteworthy that in Genesis 5 we have the genealogy of the righteous from Adam to _____. In Genesis 11:10-26 we have the genealogy of the righteous from Shem to _____ and in Matthew 1:2-16 we have the genealogy from Abraham to _____. After the coming of Christ there is no more need for genealogies. This proves that the purpose of the genealogies was to show how God preserved the holy line from which Messiah would come. Now, if you join Christ you are a member of His genealogy.

Some Very Important Conclusions

If God’s true Israel today is not the literal Jewish nation and if Israel is to be understood as spiritual and worldwide, then those who are looking to the Middle East for the fulfillment of Bible prophecy are barking up the wrong tree. The final war will not be fought between the Arabs and the Jews but rather between those who have truly accepted Jesus and those who have not. This must mean that all the “Jewish language” of the book of Revelation must be interpreted as applying to the Church. The final war against the remnant of the woman’s Seed will be a worldwide war against the remnant of Jesus. Are you willing to receive Jesus into your heart so that you can inherit all His promises?

PROPHECY MADE SIMPLE STUDY NOTES

By Pastor Stephen Bohr

#9 – September 11 and the Future of America

September 11 has been called the day which changed America forever. Think of the aftermath of this watershed day: War in Afghanistan followed by a devastating earthquake, United States troops in Yemen and the Philippines, threats of war against the “Axis of Evil,” stock market blues, civil war in Colombia, riots in Argentina, social turmoil in Venezuela, corporate scandals, anthrax, parents killing their children, Al-Qaeda, attempted United States embassy bombing in Peru, threats of a nuclear conflict between India and Pakistan, suicide bombings in Israel and a Middle East crisis which threatens to become global in scale. What’s in store for the “land of the free and the home of the brave”? In this lesson we want to study what Bible prophecy has to say about the origin and destiny of the United States of America. Let us turn to Revelation 13 and study verses 11-18.

The Origin and Timing of the Second Beast

1. We have already identified the first beast of Revelation 13 (verses 1-10) as the Roman Catholic papacy. Now a second beast comes to view (verses 11-18). There are several things we want to underline about the origin of this second beast. First of all, a beast in prophecy represents a _____ so this beast must represent a nation or kingdom (see Daniel 7:17, 23).
2. This beast does not arise from the sea like the previous ones but rather from the _____ (Revelation 13:11).

Note: There is no mention of winds of strife. This beast is not trampling and devouring other kingdoms. There is no evidence that this beast had to fight any of the previous powers in order to gain dominion. The fact that this kingdom rose from the earth and not from the sea indicates that it rises in a different location than the first four beasts. It is interesting to note that as prophecy fulfills, it moves from east to west. The first two beasts of Daniel 7 ruled in Asia. The third beast ruled toward Eastern Europe and the fourth beast, the ten horns and the little horn all ruled in Western Europe. As Christianity moves, prophecy moves with it. We would expect this new beast to rule even farther west than Europe. Strangely, as the fulfillment of prophecy moves west, the eyes of most Protestants are looking east!

3. As we previously studied, the first beast ruled for 1260 years and at the end of its dominion it was wounded with the _____ and was taken into _____ (Revelation 13:10). This deadly wound was given by France when Pope Pius VI was taken prisoner by Napoleon’s armies in 1798. The second beast came to power after the first beast

was wounded because John said: “_____ I saw another beast coming up out of the earth” (Revelation 13:11).

Note: Forty four years before the first beast received its deadly wound, John Wesley, the great founder of the Methodist Church, made a remarkable statement. After identifying the first beast as the Papacy, Wesley said: “Another beast [is to arise]. . . . But he is not yet come, though he cannot be far off, for he is to appear at the end of the forty-two months of the first beast.” (John Wesley, New Testament With Explanatory Notes, p. 427).

4. In 1798 this second beast had not reached the zenith of its power. In fact, at that time it was just coming into existence. It was seen by John _____ up out of the earth (Revelation 13:11). The expression, “coming up” (*anabaino*) is used in Matthew 13:7 to describe thorns which _____ up.
5. The beast from the earth does not really succeed the first beast but rather is contemporaneous with it and helps it regain its power. We know this because John saw that this beast “exercises all the _____ of the first beast in his _____” (Revelation 13:12).

Note: Each kingdom in Daniel 7 conquered and succeeded the previous kingdom. But this second beast becomes an ally of the first beast and actually helps it regain its power. This beast with lamb like horns will actually enforce by might the principles and practices of the first beast!

The Nature of this Nation

1. When this power was sprouting up, it had two _____ like a _____ (Revelation 13:11).

Note: In the book of Revelation the word “lamb” is used 29 times and in every case except this one, it is a symbol of Christ. This must mean that this nation would have two Christ-like principles when it rose to power.

2. The prophecy of Revelation 13:11-18 indicates that this second beast, after its humble beginnings, would grow in power and worldwide influence. That is to say, it would become a world superpower. This is seen in the fact that it would use its influence to lead the whole world to _____ after the [first] beast (Revelation 13:3). The first beast would also become a world superpower after its deadly wound was healed.
3. In order to control who can _____ and sell, this beast must have great **economic** and **technological** power (Revelation 13:17), and in order to enforce the _____ decree upon all those who are rebellious, (Revelation 13:15), it must have great **military** strength.
4. This beast would ally itself with the first beast and make an _____ of it and to it (Revelation 13:14-15).

Note: We know that the first beast blended church and state, thought it could change the times (God’s prophetic calendar) and the law (the Ten Commandments), and persecuted everyone who disagreed with it. An image is a likeness. This must mean that this second beast will enforce the principles, teachings and methods of the first beast.

5. The beast with lamb like horns “Exercises all the authority of the first beast in his _____, and _____ the earth and those who dwell in it to worship the first beast, whose deadly wound was healed” (Revelation 13:12). The word “causes” here means the use of force. It would not persuade but coerce!
6. This second beast would even go so far as to force people to receive the _____ of the beast (Revelation 13:16).
7. This beast is also called the _____ prophet (Revelation 16:13) and it will deceive those who live on the earth by making _____ come down from heaven in the sight of men (Revelation 13:13). This power is also referred to as the daughters of the _____ (Revelation 17:5).

Note: It will be a counterfeit prophet Elijah who made fire come down from heaven to persuade Israel that he was a prophet of God. It will also lead out in a counterfeit Pentecost, even to the point of bringing down tongues of fire (Acts 2:1-4). In the days of Elijah, church and state were joined together to persecute him. We need to know what the true Elijah’s message was and then we will be able to detect the counterfeit.

The Origin of the United States

1. The United States is a bona fide nation or kingdom.
2. The United States did not have to war against any of the previous kingdoms of prophecy. It did not arise in the midst of strife and war. It arose in a different place than the previous kingdoms, west of Europe! The fact that this second beast did not arise from waters indicates that the United States arose in a place where there were no multitudes, nations and tongues, that is to say, a sparsely populated area.
3. The United States did arise to power when the first beast received its deadly wound. It is well known that the United States began to grow as a nation in 1776. Its Constitution was signed in 1787 and the Bill of Rights was enacted in 1791. Amazingly, the first nation to recognize the United States diplomatically was France and the date was 1798!!
4. In 1798 the United States was like a sprouting plant, silently rising from the earth. The editor of the Irish Nation wrote about the United States in 1850:

“In the West an American empire is EMERGING. We Islanders have no conception of the extraordinary events which **amid the silence of the earth**, are daily adding to the power and pride of this gigantic nation. Within three years territories more extensive than these three kingdoms, France, and Italy put together, **have been quietly**, and in almost ‘matter of course’ fashion annexed to the Union.”

Daniel J. Boorstin, who for years was the librarian of Congress, pointed out in his 1975 Reith Lectures in London that “the vacancy of North America [was] to prove to be its peculiar promise to the world. . . . Emptiness was America’s special fertility.” (Quoted in “*Why America Happened*,” Signs of the Times, October, 1976, p. 25.)

G. A. Townsend in his book, The New World Compared with the Old, states: “The history of the United States was separated by a beneficent Providence from the wild and cruel history of the rest of the continent, and like a silent seed we grew into an empire.” (Quoted in, “*Why America Happened*,” Signs of the Times, October, 1976, p. 26).

5. The United States did have two foundational Christ like principles upon which she built the Republic. These two principles are known as **Protestantism** (a church without an absolutist pope, that is, full religious liberty to worship according to the dictates of conscience) and **Republicanism** (a state without an absolutist king, in other words, full civil liberty to speak, to assemble, to vote rulers in and out of office, the right to privacy; etc., in short, a government of, by and for the people).

These two principles entail a separation of church and state. The founding Fathers well knew what had happened in Europe when church and state were welded together. They also knew what happened in Colonial America when the church controlled the state. This is why the first amendment to the Constitution says: “Congress shall make no law respecting an establishment of religion [notice it does not say **a religion** or a **church**], or prohibiting the free exercise thereof.” The two clauses have come to be known as the “establishment clause” and the “free exercise clause”. This is also the reason why Article 6 states: “No religious test shall ever be required as a qualification to any office or public trust under the United States.” The people in Colonial America, particularly Roger Williams, would have loved to have the protection of Article 6!!

These two principles were actually taught by Jesus long before the founding fathers when He said “Render unto Caesar what is Caesar’s and unto God what is God’s” (Matthew 22:21). When Satan offered Jesus the kingdoms of this world, He refused them (Luke 4:5-8). He also told Pilate: “My Kingdom is not of this world” (John 18:36). When Peter wanted to defend Jesus with the sword, he was rebuked (Matthew 26:51-52). When the disciples wanted to call fire down from heaven upon the apostate Samaritans, Jesus rebuked them (Luke 9:54-56). In fact, Jesus was killed when the Jews joined with the Romans. Yes, it was a church-state alliance which killed Jesus! Stories from the Old Testament illustrate the same point. When king Nebuchadnezzar took it upon himself to enforce worship, God had to intervene to deliver His people. The same could be said about the deliverance of Daniel from the lion’s den.

Benjamin Franklin once said: “When religion is good, I conceive that it will support itself; and when it does not support itself, and God does not take care to support it, so that its professors are obliged to call for the help of the civil powers, tis a sign, I apprehend, of it being a bad one.”

Engraved on the Jefferson Monument in Washington D. C., are his memorable words: “Almighty God hath created the mind free. All attempts to influence it by temporal punishment or burthens. . . . are a departure from the plan of the Holy Author of our religion. . . . No man shall be compelled to frequent or support any religious worship or ministry or shall otherwise suffer on account of his religious opinions or belief, but all men shall be free to profess and by argument to maintain, their opinions in matters of religion. I know but one code of morality for men whether acting singly or collectively.”

Notice the words of George Washington to the Baptist Delegation on August 8, 1789: “If I could have entertained the slightest apprehension that the Constitution framed by the convention where I had the honor to preside might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; and if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution. For, you doubtless remember, I have often expressed my sentiments that any man, conducting himself as a good citizen and being accountable to God alone for his religious opinions, ought to be protected in worshiping the Deity according to the dictates of his own conscience.” (Quoted in, Thomas Armitage, A History of the Baptists (New York: Bryan, Taylor & Co., 1887), pp. 806, 807).

6. The United States is a contemporaneous power with the Roman Catholic Church and, as we shall see, it is helping the Papacy recover its power.
7. The United States has become a worldwide superpower, politically, economically, technologically and militarily. In 1701 the United States had 262,000 inhabitants. In 1776 the population had grown to 2 million 800 thousand. At present it is populated by over 250 million people and covers an area of over 8 million square miles. In every sense of the word, the United States has grown from small beginnings into a mighty empire.
8. It seems unbelievable, but the power which had two horns like a lamb will end up speaking like the dragon. The United States will help the Papacy get its power back. It will blend church and state and impose the mark of the beast on pain of death. We have seen that the sea beast represents the papacy. The land beast represents the United States. But what is the mark of the beast? Let’s allow the Papacy itself to tell us:

“Protestants. . . . profess great reverence for the Bible, and yet by their solemn act of keeping Sunday, they acknowledge the power of the Catholic Church. The Bible says Remember the Sabbath day to keep it holy. But the Catholic Church says: No; keep the first day of the week, and lo, the entire civilized world **bows down in reverent obedience** to the command of the holy Catholic Church.” Words of Father Enright, president of Redemptorist College of America.

“It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is a **homage they pay**, in spite of themselves, to the authority of the [Catholic] Church.” (Louis Gaston de Segur, Plain Talk About Protestantism, p. 225.

In 1895 J. F. Snyder wrote to Cardinal James Gibbons and asked him the following question: “Does the Roman Catholic Church claim the act of changing the observance of the Sabbath from the seventh to the first day of the week as a mark of her power?” Chancellor H. F. Thomas responded for Cardinal Gibbons: “Of course the Catholic Church claims that the change was her act. It could not have been otherwise, as none in those days would have dreamed of doing anything in matters spiritual and ecclesiastical and religious without her. And the act is a **mark** of her ecclesiastical power and authority in religious matters.”

9. In class we will speak about incredible movements in the three branches of our government (executive, legislative, judicial) to tear down the constitutional wall of separation between church and state. Most people are unaware of these movements but you need to know what is happening! We will also study unbelievable overtures which Protestants are making towards Roman Catholicism. Don't miss this class for anything in the world!

Conclusion

1. There can be little doubt that we are living at the very end of time. Babylon has passed, Medo-Persia has passed, Greece has passed, Rome has passed, the ten divisions of Rome have passed, the first stage of the beast has passed, and the United States was born like a plant and has become the world's lone superpower. We are entering upon the very last stage of prophecy. The United States is flirting with Rome on an unprecedented scale. Notice that in Revelation, the last stage before the Second Coming of Christ, is the alliance of the United States with the Papacy and then God's people will stand on Mt. Zion victorious (Revelation 14:1-5; 15:2-4)..
2. What we are talking about is a life and death matter. We are told in Revelation 14:9-11 that the plagues will fall upon those who worship the beast and his image and receive his mark. It is a matter of salvation!! Will you take your stand on God's side?

PROPHECY MADE SIMPLE STUDY NOTES

By Pastor Stephen Bohr

#10 – The Ram, the Little Horn and the 2300 Days

In our lesson today we will study the fascinating vision of Daniel 8 (you will get a lot more out of this lesson if you review lesson # 7, particularly the last section). As we begin, we notice that although Daniel 8 follows the same basic time line as Daniel 7, there are four notable differences: **1)** Daniel 8 begins with the kingdom of Medo-Persia rather than with Babylon, **2)** While Daniel 7 has four carnivorous beasts, Daniel 8 has two domestic ones, **3)** In Daniel 7 there are two separate symbols for pagan and papal Rome: A dragon beast and a little horn. But in Daniel 8 a little horn is used to represent both pagan and papal Rome. **4)** The vision of Daniel 7 ends with the judgment and the everlasting kingdom but the vision of Daniel 8 ends with the judgment and leaves the everlasting kingdom unexplained. Let's delve right into our lesson.

The Literary Structure of the Vision

It is of critical importance to realize that Daniel 8 is divided into two parts: The vision (verses 1-14) and the explanation of the vision (verses 15-26). A careful study indicates that each part of the vision is carefully explained in the last half of the chapter except for the time reference to the 2300 evenings and mornings. It would be well to bear this in mind as we wade through the chapter. Also, the totality of the vision of Daniel 8:1-14 is described by the Hebrew word *chazon* (vision). Also, keep this in mind for future reference.

The Bear and the Ram

1. In Daniel 7 the **bear** was raised up on one _____ and had three _____ in its mouth (7:5). In Daniel 8 the **ram** had two horns and one was _____ than the other (7:3) and the tallest one came out _____ (8:3). The ram conquered in three directions of the compass: Westward, _____ and southward (8:4).
2. The ram represents the kings of _____ and _____ (8:20).

Note: It is obvious that the bear and the ram represent the same historical power. The three ribs represent three provinces of the Babylonian Empire which Medo-Persia had to overcome in order to rise to power: Babylon, Lydia and Egypt. It is also historically true that the kingdom of Persia was more powerful than Medo and came out last.

The Leopard and the Male Goat

1. The leopard of Daniel 7 had _____ wings and four _____ (7:6). A leopard is a swift animal but wings make it even swifter! The male goat of Daniel 8 was flying so swiftly that it did not even touch the _____ (8:5). When its notable horn was _____ four other horns came up in its place (8:8).
2. The male goat represents the kingdom of _____ and the large horn represents its first _____ (8:21).

Note: Alexander the Great was the first king of the dynasty of Greece. He conquered the world from Athens to the Hidus Valley in only three years. When Alexander died, the kingdom was eventually divided into four kingdoms: The **Antigonids** who governed in Macedonia and Greece in the west, the **Ptolomies** who ruled Egypt in the south, the **Seleucids** who ruled Syria and Mesopotamia in the east, and the Attalids who ruled the kingdom of **Pergamum** in the north.

The Work of the Little Horn

1. There can be no doubt that the little horns of Daniel 7 and 8 represent the same historical power:
 - Both are called a _____ horn (7:8; 8:9)
 - After small beginnings, both later become _____ (7:20; 8:9).
 - The little horn of Daniel 7 made _____ against the saints (7:21) and the little horn of Daniel 8 destroyed the _____ people (8:24).
 - Both are described as boastful and arrogant (7:25; 8:10-12, 25)
 - The little horn of Daniel 7 has _____ like the eyes of a man (7:8) and the little horn of Daniel 8, through his _____ causes _____ to prosper (8:25).
 - Both constitute the last kingdom on earth before Jesus comes again (7:8-9, 21-22, 25-26; 8:12-14, 25).
 - The activities of both extend until the time of the _____ (7:25-26; 8:17, 19).
 - Both come to their end when _____ destroys them (7:11, 26; 8:25).
2. The ram and the male goat fought on a horizontal level against one another. The little horn also grew horizontally first toward the _____, toward the _____ and toward the Glorious _____ (Daniel 8:9).
3. But then the little horn grew vertically up to the _____ of heaven; and it cast _____ some of the _____ and some of the _____ to the ground (Daniel 8:10). The angels are God's heavenly hosts.
4. God also calls His people in Exodus 7:4 "My _____ [same Hebrew word as Daniel 8:10] and My people". In Daniel 8:24 God's host is identified as "the _____, and also the holy _____".

Note: In the New Testament the apostle Paul uses military terminology to describe the people of God (Ephesians 6:11-18; Romans 13:12-14; II Corinthians 6:7; II Corinthians 10:3-4) and he also calls them saints (Ephesians 1:1; Philippians 1:1).

5. In Daniel 11 the little horn attacks the _____ of the host. Who is this Prince? The only other place in the whole Bible where this exact title is used (*sar tsaba* in Hebrew) is in Joshua 5:13-15. Just outside Jericho, a majestic being met Joshua and identified Himself as the _____ of the army of the LORD. Joshua bowed down and _____ this being and then was commanded to remove his shoes because he was standing on _____ ground. There can be little doubt that this being was Jesus Christ Himself, the same person who appeared to Moses at the _____ bush (Exodus 3:2; John 8:58-59).
6. The little horn is also said to take away the _____ *sacrifices* (Daniel 8:11).

Note: The word “*sacrifices*” is added by the translators and does not belong to the text. What is the daily?

- The word “daily” appears without a qualifying noun but with the definite article. It is THE daily. The Hebrew word *tamid* simply means “something which goes on continuously without interruption.”
- The word is used to describe the continual ministration of the priest in behalf of His people in the court and the holy place of the sanctuary (more on this in class!).
- Two lambs were offered upon the altar of sacrifice in the sanctuary court day by day _____ (Exodus 29:39). This was fulfilled in Christ who offered one sacrifice of Himself once and for all (Hebrews 7:27; 9:25, 26).
- In the holy place of the sanctuary there was a table with the _____ or continual bread (Numbers 4:7). The bread represented Jesus Christ, who through His Word, feeds His people spiritually (Matthew 4:4).
- In the holy place was the seven-branched candlestick. The light of this candlestick was to burn before the Lord _____ (Leviticus 24:4). The number seven denotes perfection and the light represents Jesus who is the light of the world (John 9:5).
- In the holy place, incense was placed upon the golden altar and the smoke ascended continually before the Lord (see Luke 1:9-11; Psalm 141:2; Revelation 8:3-4; Hebrews 7:25). The incense represented the precious merits of Jesus presented before the Father when His people pray.

7. We are also told that the little horn would cast _____ the _____ of the Prince’s sanctuary. Which sanctuary is being referred to here? (Daniel 8:11)

Note: As we have already seen, the little horn represents the Roman Catholic system. This being the case, the sanctuary could not be the literal Jewish temple which was destroyed in the year 70 A. D. Hebrews 8:1-2 identifies the sanctuary which the little horn cast down: “We have such an **High Priest** [the Prince], who is seated at the right hand of the throne of the Majesty in the **heavens**, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man” (Hebrews 8:1-2). The Hebrew word for “place” (*makon*) in Daniel 8:11 is used 17 times in the Old Testament and in every case it refers to God’s dwelling place in heaven. The question is: If the sanctuary, the host and the Prince were all in

heaven, how could they be cast down by the Roman Catholic system when this system was on earth?

8. Though the literal temple is in heaven, the shadow of that temple is on earth. Christ in the heavenly temple serves the needs of His people on earth. The foundations of the earthly temple are the _____ and prophets. The _____ Cornerstone is Jesus. The presence of God is manifested in the temple through the Holy _____ and God's people are the living _____ built upon the foundation stones (Ephesians 2:19-22; I Peter 2:4, 5). Jesus ministers in heaven for His people on earth.

Note: It is obvious that the little horn could not literally go to heaven and demolish the temple, attack Jesus and trample on the angels. What the little horn did was to take away the continual ministration of Jesus in heaven and place it on earth. Through a counterfeit priestly service, the little horn attacked the heavenly Prince, the heavenly sanctuary and the heavenly host!

9. In Daniel 8 we see two princes who are struggling for the souls of human beings. One of them performs a continual ministry of salvation in the heavenly sanctuary by pleading the blood of His one and only sacrifice before the Father (the altar of sacrifice). He feeds His people with the Word of God (the shewbread), keeps the light of the church burning by the power of the Holy Spirit (the candlestick) and forgives those who come to Him in penitence and prayer (the altar of incense). The other prince, unable to usurp the heavenly ministry of the Prince, establishes a counterfeit continual ministry (the mass, the words of men, the confessional, etc.) in the church (the earthly temple). By getting people to focus on this counterfeit ministry, the little horn casts down the place of the heavenly sanctuary and keeps human beings from discerning the saving work of Christ. Without being able to discern the saving work of Christ in heaven, souls perish in sin!!
10. When David prayed to God in heaven, he said: "Hear the plea of your servant and of your people Israel when they pray toward this _____: O hear in _____ your dwelling place, heed and forgive" (I Kings 8:30). This shows that there is a close connection between the earthly and heavenly temples.
11. In order to carry on his nefarious work, the little horn was given an _____ to carry on his opposition to the daily *sacrifices*; and he cast the _____ down to the ground. Incredibly, he did all this and _____ (Daniel 8:12).

Note: This clearly shows that the little horn would receive the military aid of the civil power to carry out its war against the daily. Like the little horn of Daniel 7, it would prosper for a time.

The Cleansing of the Sanctuary

1. After seeing the work of the ram, the male goat and the little horn, the video goes blank and one heavenly messenger asks another a question: "How long will the _____ be *concerning* the daily *sacrifices* and the transgression of desolation, the giving of both the _____ and the _____ to be trampled underfoot?" (Daniel 8:13).

Note: The word “vision” here is *chazon*. It refers to the totality of the vision which Daniel has seen to this point: The ram, the male goat and the little horn. This clearly indicates that the 2300 days could not be literal because the kingdoms of Persia, Greece and Rome lasted much longer than 2300 literal days (some six and a half years).

2. The answer to the question was provided by the other angelic messenger: “For two thousand three hundred days; then the _____ shall be _____” (Daniel 8:14).

Note: The word for “sanctuary” in verses 11-12 has been the Hebrew *miqdas*. But now the word is suddenly changed to *qodes*. Why? I believe the reason is that the angel wanted to link Daniel 8 with Leviticus 16. Leviticus 16 describes the cleansing of the Hebrew sanctuary on the Day of Atonement. Once a year, the High Priest entered the most holy place of the sanctuary to cleanse it from the sins of Israel. The word for “sanctuary” in Leviticus 16 is not *miqdas* but *qodes*. Thus there is a direct link between Daniel 8:14 and Leviticus 16. In class we will fully discuss the meaning of Leviticus 16 as it is related to Daniel 8.

3. As Daniel desired an explanation to what he had seen, he heard a voice commanding Gabriel to make known the _____ to Daniel (Daniel 8:16).

Note: Up till this point, the word for “vision” has been the Hebrew *chazon* but here the word is changed to *mareh*. As we have seen previously, the word *chazon* covers the totality of the vision from Persia to the cleansing of the sanctuary. But the word *mareh* means “appearance” and refers primarily to the time period which was discussed by the two angelic beings who appeared to Daniel. Thus, the word *mareh* has to do primarily with the time element of the vision. This is made clear in verse 26 where Daniel is told: “The *mareh* of the evenings and mornings is true.” The *mareh* has to do specifically with the evenings and mornings.

4. In Daniel 7, shortly after the little horn carried on its evil work, the judgment was set and the books were _____. The Son of Man came to the _____ of days in heaven for this judgment (Daniel 7:10, 13-14). In Daniel 8 the work of the little horn is followed by the cleansing of the _____. This must mean that the judgment of the little horn and the cleansing of the sanctuary are the same event.

Daniel’s Preoccupation with the 2300 Days

1. A close examination of Daniel 8 reveals that Gabriel explained the meaning of the full vision to Daniel except for the vision of the _____ and _____ because it was for many _____. (Daniel 8:26).
2. Immediately after being told that the vision of the evenings and mornings was for many days, Daniel fainted and was _____ (Daniel 8:27).

Note: There was something about this time period which deeply disturbed Daniel. Chapter 8 ends with the words: “I was astonished at the vision (*mareh*) but no one understood it.” It was not the meaning of the ram, the male goat, and the little horn which troubled Daniel because all these had already been explained. Daniel was confused about the time period.

It is vitally important to realize that Daniel 8 ends in suspense. Daniel is told that the matter is sealed and he becomes ill. We would expect God, at some point, to explain what had been left unexplained. The explanation, as we shall see, is given in chapter 9.

PROPHECY MADE SIMPLE STUDY NOTES

By Pastor Stephen Bohr

#11 – The Prophecy Which Proves the Bible True!

In this lesson we will study the prophecy of the Seventy Weeks. This remarkable prophecy proves beyond any doubt, that the Bible is true because events are predicted with absolute precision hundreds of years before they occurred. As the events of Daniel 9 begin, Jerusalem was in ruins. Israel had been in captivity for 68 years. Babylon had just fallen to the Medes and Persians. Let's open our Bibles and study the fascinating story of Daniel 9.

The Importance of the Word Understand

1. At the conclusion of chapter 8 we found that Daniel got sick and did not _____ the vision (*mareh*; Daniel 8:27). The ram, the male goat and the little horn had all been explained but the time element had remained unexplained.
2. At the beginning of chapter 10 we are told that Daniel understood the message and had understanding in the _____ (*mareh*; Daniel 10:1). If Daniel did not understand the vision (*mareh*) at the end of chapter 8 but did understand it at the beginning of chapter 10, then the vision must have been explained in chapter 9!
3. In chapter 9 the angel Gabriel actually told Daniel: “consider the matter and understand the _____ (*mareh*; Daniel 9:23).

Daniel's Prayer in Chapter 9

1. As Daniel 9 begins, the prophet is studying Jeremiah's prophecy of the _____ years (Daniel 9:2)
2. God had promised that Israel would be taken captive to _____ and would remain there for _____ years (Jeremiah 25:11-12)
3. Daniel poured out his heart in prayer to God. He confessed his sins and the sins of his people and he plead that God would turn away his _____ from His city, Jerusalem (Daniel 9:16).
4. In verse 19 Daniel prayed to God: “Do not _____ for Your own sake, my God, for Your city and Your people are called by your _____” (Daniel 9:19).

Note: Daniel feared that because of Israel's sins, the 70 year captivity was going to be extended to 2300 years! This is the reason why Daniel got sick at the end of chapter 8 and it is also the reason why Daniel begged God not to delay the fulfillment of His promise. Daniel could not reconcile the trampling of the sanctuary for 2300 years with the prophecy of Jeremiah that the sanctuary would be trampled for only 70 years. He did not realize that Jerusalem would be restored at the end of the seventy years only to be destroyed once again!

Daniel's Prayer is Answered

1. After Daniel uttered his prayer, the same _____ whom Daniel had seen in the vision at the _____ came back to give him the ability to _____ the _____ (Daniel 9:21-23)

Note: The angel must have returned to explain further the vision of Daniel 8 because in Daniel 9 there is no further vision.

2. In Daniel 8 the vision began with the kingdom of _____ and in Daniel 9 the Seventy Weeks begin with the same kingdom (Daniel 8:20)

The Beginning of the Seventy Weeks (at this point study the chart, "The Literary Structure of the 70 Weeks")

1. The Seventy Weeks were _____ for Daniel's _____ and for his holy _____ (Daniel 9:24)

Note: The Hebrew word "determined" means "cut off". In other words, the 70 Weeks were to be cut off from the longer period of the 2300 days.

2. The beginning point of the Seventy weeks is the _____ to restore and build Jerusalem (Daniel 9:25). This decree was given in the _____ year of the king Artaxerxes (Ezra 7:7, 13). The date for this decree is 457 B.C.

The Anointing of Messiah the Prince

1. Messiah the Prince was to come seven _____ and sixty two _____ after the giving of the decree. This means that Messiah would come sixty nine weeks after the giving of the decree (Daniel 9:25). This would place us at the year 27 A.D. The word "Messiah" means "anointed".
2. Shortly after the baptism of Jesus, Andrew met his brother Simon and said to him: "We have found the _____ (which is translated, the Christ)" (John 1:41).
3. When Jesus began His ministry shortly after His baptism, He said, "The _____ is fulfilled and the kingdom of heaven is at hand" (Mark 1:15). Jesus was making reference to the time in the prophecy of the Seventy Weeks.
4. The Holy _____ fell upon Jesus when he was _____ (Matthew 3:16, 17). Shortly after His baptism, Jesus began His public ministry with the words: "The Spirit of the Lord is upon me, because He has _____ me to preach the _____ gospel...."

(Luke 4:18).

5. In Acts 10:37, 38 we are explicitly told that Jesus was _____ with the Holy Spirit.
6. The Baptism of Jesus took place in the _____ year of Tiberius Caesar.

Note: We know that Tiberius Caesar began to reign in the year 12 A.D., therefore his fifteenth year would be 27 A.D.

The Messiah is Cut off (not for Himself)

1. Isaiah 53:8, speaking of the Messiah, states: “For He was _____ from the land of the living: for the transgressions of My people He was stricken.”
2. Isaiah 53:5 states: “He was wounded for _____ transgressions, he was bruised for _____ iniquities; the chastisement of _____ peace was upon Him, and by His stripes _____ are healed.”

The People of the Prince

1. The City and the sanctuary were destroyed by the people of the Prince who was to come. The key question is; who is the **Prince** and who are the **people** of the Prince? Perhaps the best answer is found in what happened at the first destruction of Jerusalem.
 - The disaster of the destruction of Jerusalem was brought about by _____ (Daniel 9:14).
 - II Chronicles 36:17-20 states that king _____ destroyed Jerusalem.
 - The prophet Jeremiah stated that Israel would _____ this city to be burned with fire (Jeremiah 38:23)

Note: Because of **Israel's** sins, **God** employed His servant **Nebuchadnezzar** to destroy Jerusalem. If it had not been for the sins of Israel, the city would not have been destroyed. One thing is absolutely clear in Daniel 9: The cutting off of the Messiah leads to the destruction of Jerusalem.

2. Christ's Parable of the Vineyard (Matthew 21:33-42) has five historical stages: 1) God sent his servants to gather _____ but they were rejected by the vine dressers. 2) God sent more _____ but they were also mistreated and rejected. 3) The owner of the vineyard sent His own Son and He was killed. 4) The wicked men who killed the son were _____. 5) The kingdom was taken away from the original vine dressers and given to a nation producing the _____ thereof.

Note: The history of Israel had these very five stages. After their election on Mt Sinai Israel was sent many messengers but their messages were rejected so God allowed Israel to go captive to Babylon (II Chronicles 35:15, 16). After the Babylonian captivity, God sent them more messengers and they did the same with them. Finally, God sent His own Son Jesus and they cut Him off. As a result, Jerusalem was destroyed in the year 70 A.D. and the kingdom was removed from literal Israel and given to the Gentiles!

Immediately after being rejected by the Jewish leaders, Jesus left the temple and said: “Your house is left unto you _____” (Matthew 23:38) and then Jesus spoke about the destruction of _____ (Matthew 24:1-3).

3. In Luke 19:41-44 Jesus explained to the Jews that their city would be destroyed because they did not know the hour of their _____. In other words, they rejected the Messiah and this led to the destruction of their city and nation.
4. In the Parable of the Wedding Feast in Matthew 22, when the Jews slighted the Son and the messengers that were sent to them, the _____ (God the Father), sent his _____ (The Romans) to destroy those _____ (the Jewish nation).

The Prince that Shall Come

1. The Messianic prophecy of Psalm 118:26 states: “Blessed is he who _____ in the name of the Lord!” This person who comes in the name of the LORD is the stone which the builders rejected (Psalm 118:22).
2. This prophecy was fulfilled in Jesus when He triumphantly entered Jerusalem. The multitudes sang: “Blessed is the King who _____ in the name of the LORD!” (Luke 19:38).

Note: It is significant that Luke 19:39-44 follows the same basic order as Daniel 9:26: 1) First there is the Prince who comes in the Name of the Lord (Luke 19:38). 2) Jesus then speaks of His rejection by the Jewish nation (Luke 19:39-42). **Finally**, Jesus spoke about the destruction of Jerusalem (Matthew 24:1-3).

Confirming the Covenant

1. The Prince confirmed the _____ with many for one week [the last of the 70] and the Prince brought to an _____ the sacrifice and offering (Daniel 9:27).
2. Every time the word “covenant” is used in the book of Daniel, it refers to God’s covenant with His people. It is never used to refer to a secular covenant. When Jesus was about to die, He said: “This is My blood of the new _____ which is shed for _____ for the remission of sins” (Matthew 26:28)

Note: Notice the two key words here: “covenant” and “many”. It was the death of Jesus which made strong the covenant for many.

3. In Isaiah 52:11 we find the following words: “By His knowledge My righteous Servant [Messiah] shall justify _____, for He shall _____ their iniquities.”
4. In Mark 10:45 Jesus stated that He came to “give his life a _____ for _____.”
5. Hebrews 9:28 states that “Christ was offered once to _____ the sins of _____.”

Causing the Sacrifice and Offering to Cease

1. The Prince would cause the _____ and _____ to cease (Daniel 9:27).
2. The cessation for the sacrifice and oblation came at the _____ of the last week (Daniel 9:27).
3. When Jesus hung on the cross He cried out: “It is _____” (John 19:30) and at that very moment, the veil in the sanctuary was ripped from _____ to bottom (Matthew 27:51). The sacrificial system from this point on would have no meaning. The real lamb had died in fulfillment of all Old Testament symbols.
4. Though it is true that the Jews resumed their sacrifices shortly thereafter, they were devoid of meaning because Hebrew 10:18 tells us that “Where there is _____ of these [sins and lawless deeds] there is no longer an _____ for sin.”

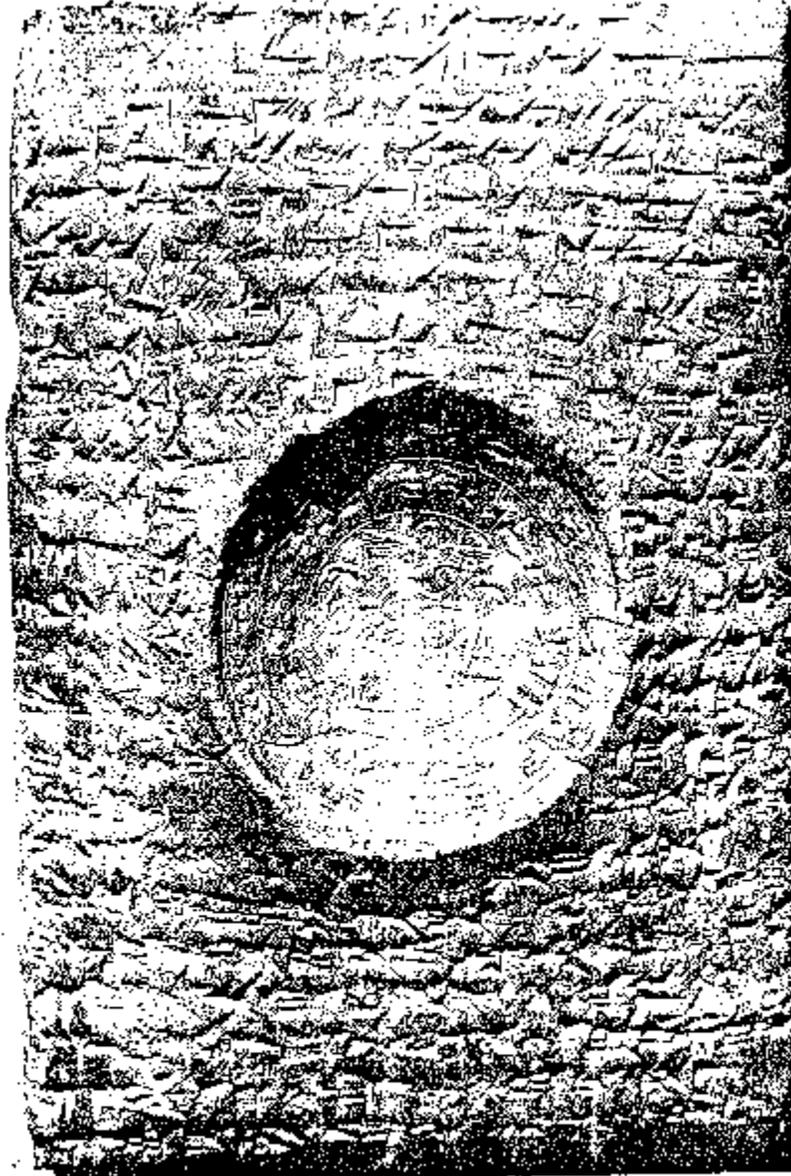
The Destruction of Jerusalem

1. By His death, the Messiah caused the sacrifice and oblation to cease. But as we have seen, His death also led to the destruction of _____ (Daniel 9:27).
2. When Jesus left the Jerusalem temple he said: “Your house is left _____” (Matthew 23:38). He then spoke of the destruction of Jerusalem. In Daniel 9:26, 27, the Prince is cut off, He causes the sacrifice and offering to cease and as a result _____ were determined (Daniel 9:26) and judgment would be poured out upon the _____ (Daniel 9:27).

The Ending Date for the Seventy Weeks

It is highly recommended that each of you read the supplementary material at the end of this lesson. There can be no doubt that the stoning of Stephen marks the end of the prophecy of the 70 weeks. Even after Jesus died, He still gave the Jewish nation three and a half additional years to repent. But when the Jewish Sanhedrin pronounced the death sentence upon Stephen, the Jewish Theocracy came to an end and the kingdom was given to spiritual Israel.

GOD'S GREAT SEAL



This is a copy of a COVENANT made between the lesser king, Sargon, king and the great king Sargon of the city of URSARTI. The covenant is written on a TABLET and the tablet is WRITTEN ON BOTH SIDES. The covenant also IN TWO PLACES of the tablet is to be found the MYSTIC NAME which identifies Sargon as the king of URSARTI (this seal contains the name, title and territory). This tablet was written shortly before the Ten Commandments were recorded. The Ten Commandments are also a COVENANT (Exodus 24:28). The Ten Commandments were also written on TABLETS of stone which were written upon on BOTH SIDES (Exodus 32:15-16). In the SCRIPTURE of the Ten Commandments we find the GREAT SEAL of GOD, the Creator of heaven and earth. The Seventh Commandment contains the name, title and territory of GOD.

173

PROPHECY MADE SIMPLE STUDY NOTES

By Pastor Stephen Bohr

#12 – Will Elijah Return?

Elijah was one of the greatest prophets in the Bible. His importance can be seen in the fact that he appears time and again in Bible prophecy. Actually, the Bible speaks of three Elijahs. We shall call the first the **historical** Elijah. The second we shall call the **prophetic** Elijah. And the third and last one we shall call the **apocalyptic** Elijah. Let's start with the historical Elijah.

Elijah's Three Enemies

1. The first enemy of Elijah was king _____ (I Kings 16:30) who married _____ (I Kings 16:31). Jezebel was the shadow ruler because we are told that Ahab _____ himself "to do wickedness in the sight of the LORD, because Jezebel his wife _____ him up" (I Kings 21:25).

Note: Ahab did not have a mind of his own. He had a weak, unstable and compromising character. He was like putty, easily manipulated by the strong willed Jezebel. The weakness of Ahab's character and the vile character of Jezebel can be seen in the story of Naboth (see I Kings 21).

2. The second enemy of Elijah was _____ (I Kings 16:31). Jezebel was the shadow ruler of the kingdom. This is made clear in I Kings 21:8-9, 25 where we are told that Jezebel wrote _____ in Ahab's name and sealed them with his _____. What Jezebel wanted she got by influencing the mind of the king.
3. Jezebel is called _____ and she committed _____ and was involved in _____ (II Kings 9:22).

Note: Jezebel is definitely called the **harlot mother** and she was involved in the **occult**. It would be well to remember that the foundation of all occult practices is the doctrine of the immortality of the soul.

4. Jezebel led Ahab and Israel into the worship of _____ (I Kings 21:26).
5. Jezebel hated the prophets of God and shed the blood of many of them. She especially loathed Elijah. We are told that Jezebel _____ the prophets of the Lord (I Kings 18:4, 13; 19:1-2).

6. Jezebel imposed the false worship of the sun god _____(I Kings 16:31). Actually the religion of Baal was a mixture or blending of the worship of Jehovah with the worship of Baal. This is seen by Elijah's words to Israel on Mount Carmel: "How long will you _____ between _____ opinions? If the LORD is God, follow Him; but if Baal, follow him" (I Kings 18:21).

Note: According to Hosea 2:8 the Israelites attributed temporal prosperity to Baal. God complained to Israel: "For she [Israel] did not know that I gave her grain, new wine, and oil, and multiplied her silver and gold which they prepared for Baal." Thus Baal was considered the creator and sustainer of Israel.

7. The false _____ of Baal (the sun god) and the false prophets of _____ (the moon goddess) were the third enemy of Elijah (I Kings 18:19). These false prophets ate at Jezebel's _____. In other words, they were sustained by Jezebel. Through the false prophets, Jezebel proliferated the religion of Baal and maintained a stranglehold upon Israel.

The Role of Israel

1. The three enemies of Elijah controlled the vast majority of those who claimed to be God's people. We are told that Ahab made Israel _____ (I Kings 21:22).
2. Those who claimed to be God's people were so deceived that they sought Elijah in order to _____ him (I Kings 19:10, 14).
3. The children of Israel had forsaken God's _____, torn down God's _____ and killed the LORD'S _____ with the sword (I Kings 19:10, 14).

Note: It is important to realize that God's covenant included two things: The Ten Commandments (Deuteronomy 4:12-12) and the sacrificial system (Hebrews 9:1-5). The Ten Commandments revealed sin and the sacrificial system brought forgiveness for sin. The Elijah story reveals that God's people were trampling on covenant law and also on covenant sacrifice.

The Mission and Message of Elijah

1. The role of Elijah was to bring God's apostate people back to the Lord: Elijah prayed on Mount Carmel that the people might "know that you are the LORD God, and that You have turned their hearts _____ to You again" (I Kings 18:37). In the Old Testament, the expression "turn their hearts" means "to repent".

Note: The message of Elijah was directed at those who claimed to be God's people. In the Old Testament, prophets were rarely sent to pagan nations. The task of the prophet was to bring God's apostate people back to the LORD (see Ezekiel 13, especially verses 22-23). The message of the prophet was never smooth or palatable. The people usually hated the prophet because he was a meddler. A Biblical prophet is politically incorrect, he ruffles feathers, he makes people feel uncomfortable. Prophets are never popular and they are always in the minority. Elijah was hated by the very people who claimed to serve the Lord!

2. Elijah rebuked the apostate union of king Ahab with the harlot queen _____ (I Kings 16:31-32)..
3. Elijah _____ the altar of the Lord that was _____ down. He did this by taking twelve _____, one for each of the tribes of _____ (I Kings 18:30-31). Then, at the hour of the evening _____ he prayed to the God of Abraham, Isaac and Jacob (I Kings 18:36). In this way Elijah was restoring Israel and the covenant sacrifice which represented the sacrifice of Christ.
4. Elijah denounced the false worship of _____ and called people to worship the true Creator God (I Kings 16:31; 18:18).
5. Elijah denounced Ahab because he and Israel had forsaken the _____ of God (I Kings 18:18).

Elijah and the Tribulation

1. The apostasy of Israel led to terrible calamities in nature. There was no rain for three years and six _____ (James 5:17) As a result there was famine, pestilence and death (see, I Kings 18:5). God had said to Israel at the dedication of Solomon’s temple: “When I shut up heaven and there is no _____ if My people _____ themselves, and _____ and _____ My face, then I will hear from heaven, and will forgive their sin and heal their land.”
2. Elijah was blamed by Israel for the calamities. Ahab said to Elijah: “Is that you, O _____ of Israel?” (I Kings 18:17).
3. The three enemies along with the people searched for Elijah in every nook and cranny of the kingdom in order to _____ him (I Kings 18:10).
4. Elijah was not alone. Though he was in the minority, God had a remnant of _____ thousand who had not bent their knees to _____ (I Kings 19:18).
5. Elijah and the true prophets had to flee and _____ in caves and desolate places of the land but their _____ and water was provided miraculously by God (I Kings 17:1-7; 18:4).

Note: Elijah and the prophets **went through** the tribulation but their water and bread were sure. They were also protected from the wrath of Jezebel during this period. It was only after the Mount Carmel experience, the tribulation and Jezebel’s death decree (I Kings 19:1-2) that Elijah was translated to heaven without seeing death (II Kings 2:11-12).

The Mount Carmel Experience

1. It was not Ahab or Jezebel who were encouraged to bring fire down from heaven. It was rather the false _____ of Baal (I Kings 18:26-28). But the false prophets could not bring fire down.

2. When Elijah first made the call for a decision, “The people answered him not a _____” (I Kings 18:21). At this point, Elijah’s message had little effect.
3. Notice the contrast in worship styles on Mount Carmel. The prophets of Baal _____ around the altar they had made, they _____ aloud and _____ themselves and they _____ until the time to offer the evening sacrifice (I Kings 18:26-28). Elijah, on the other hand, just knelt before the Lord and in solemn, humble and reverent tone invoked the God of _____, Isaac and Jacob (I Kings 18:36, 37).
4. When Elijah’s message was joined by the fire from heaven, it convicted the people and they cried out: “The _____, He is God! The LORD, He is God!” (I Kings 18:39)

Note: When the message of Elijah was joined by the fire from heaven, there were only two groups left: Those who insisted on serving Baal and those who chose to serve the LORD. The message of Elijah and the power of the fire polarized all and made all choose to be on one side or the other.

5. It is impossible to speak about the Creator without speaking about the _____ because the sign of the Creator is the Sabbath (Exodus 20:8-11; Genesis 2:1-3; Psalm 95:3-6; 96:4-9; Nehemiah 9:6, 13-14; Exodus 31:12-18). If the Israelites were worshiping Baal and considered him the Creator, then they were not keeping the Sabbath!

The End of Ahab, Jezebel and the False Prophets

1. Ahab was killed in battle and was eaten by _____ and by _____ (I Kings 21:24; 22:38).
2. The false prophets were taken down to the brook _____ in the Valley of Megiddo (see, Judges 4:7; 5:21) and were slain there (I Kings 18:40). They also became food for the beasts and the birds.
3. God had prophesied that Jezebel would be eaten by _____ at Jezreel (I Kings 21:23) and this is exactly what happened.

Note: The story goes something like this: Jezebel was left a widow when Ahab was killed in battle but she was determined to get another king whom she could use to accomplish her purposes. We are told in II Kings 9:30-37 that she painted herself up like a harlot to impress Jehu (II Kings 9:30). But Jehu was not impressed. He commanded that Jezebel be thrown down (notice that Jezebel had a fall just like Babylon in Revelation) from the second floor of the palace (II Kings 9:33). When Jezebel fell, some of her blood splattered on the wall and on the horses as they trampled her underfoot. When they went to bury her later, they found she had been eaten by wild beasts (II Kings 9:34-37).

4. Ahab’s house was destroyed so that God could “_____ the blood of My servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel” (II Kings 9:7).

5. After Elijah fulfilled his mission, he was caught up to heaven in a chariot of _____ (II Kings 2:11-12). This is why he later appeared to Jesus on the Mount of Transfiguration (Matthew 17:1-3).

Now let's say a few things about the prophetic Elijah:

Identifying the New Testament Elijah

1. The New Testament Elijah was _____ the Baptist (Luke 1:17; Matthew 11:11-14; 17:10-13).
2. John the Baptist was not Elijah in person. He came in the _____ and _____ of Elijah to do a similar work (Luke 1:17).

The Enemies of John the Baptist

1. The first enemy of John the Baptist was **king** _____ (Mark 6:14, 25, 26, 27). Like Ahab, Herod had no moral backbone to stand for the right. When he made a wrong oath, he did not have the courage to go back on his word. As we shall see, he allowed himself to be manipulated easily by a mother and her daughter.
2. The second enemy of John the Baptist was a **adulterous woman** named _____. She was committing adultery with the king (Mark 6:17).

Note: This woman had a mind of her own. She was strong willed and she was determined to use the king to accomplish her purposes. She hated John the Baptist and wanted to kill him (Mark 6:19) but the only way she could accomplish her objective was to persuade the king to give a decree to kill John. It is vitally important to realize that Herodias is called the _____ (Mark 6:24, 28). She is the dangerous figure in the story. She moves all the strings.

3. The third enemy of John the Baptist was _____, the **daughter** of the Harlot (Mark 6:22).

Note: This **daughter** was the **image** and likeness of her mother. She did not have a mind of her own. She did the biddings of her mother. She was actually the **spokesperson** for the mother. The mother worked in the background through the king and the daughter to accomplish her purposes.

The Mission and Message of John the Baptist

1. John the Baptist's mission and message was directed at those who claimed to serve the true God. To the Jewish leaders he said: "do not think to say to yourselves, 'We have _____ as our father.' For I say to you that God is able to raise up children to Abraham from these _____" (Matthew 3:9).
2. John the Baptist called upon Israel to _____ (Matthew 3:2). We repent from sin and sin is the transgression of the law!

3. The mission of John was to _____ the hearts of Israel to their God (Luke 1:16). He was to _____ the way for the coming of Jesus (Matthew 11:10) by turning the _____ to the wisdom of the just, to make _____ a people _____ for the Lord (Luke 1:17).

Note: Interestingly, when Jesus came, His own people did not know Him (John 1:11). And why is this? Simply because they had refused the Jesus He came. They obviously misinterpreted prophecy and misunderstood how the Messiah was to come.

4. John the Baptist was no innovator. He came to _____ all things (Matthew 17:11).
5. John the Baptist preached against the adulterous relationship between King Herod and Herodias. He said to Herod: “It is not _____ for you to have your brother’s wife” (Mark 6:18). John preached the sanctity of the seventh commandment and it cost him his life.
6. John called attention to Jesus as the _____ of God who _____ away the sin of the world (John 1:29). In other words, John preached the gospel of Jesus Christ.
7. John called upon God’s people to bear fruit which flows from repentance (Luke 3:10-14). The fruit he called for is the fruit of the _____ (Galatians 5:22-25). It is the fruit of _____ (Romans 6:22). Jesus referred to the fruit as _____ in His word (John 15:7-8) and keeping His _____ (John 15:10).
8. John’s message was one of separation and judgment. A separation was going to be made between the fruitful and fruitless _____ and between the _____ and the chaff (Matthew 3:10, 12). You cannot speak of a judgment without speaking about the commandments (see, James 2:12).

Now let’s speak a few moments about the apocalyptic Elijah: (we will more fully identify this final Elijah in our very next lesson)

1. In Malachi 4:4-5 God promised to send Elijah the prophet before the coming of the _____ and dreadful day of the Lord. The great and dreadful day of the Lord is identified in verse 1 as the day burning like an _____ and in that day those who do wickedly will be _____ up.
2. The last Elijah will be sent by God immediately before the second coming of Jesus. In which book of the Bible would we expect to find that message? _____.
3. The last message given by God to planet earth is found in Revelation 19:6-12. We know this is the last message because immediately after it is given by three angels (our study in the next lesson) the Son of man is seen coming to earth on a white _____ (Revelation 14:14).
4. If Revelation 14:6-12 contains God’s final Elijah message, can one person accomplish this task? _____ (Hint: Read in Revelation 14:6 to whom this message is preached!)

5. To whom do you think this final message is especially sent: To those who profess no religion or to those who claim to be the children of God? _____
Why? _____.
6. How many enemies do you suppose this final Elijah will have? _____ (Revelation 16:13). Who are they? The _____, the _____ and the _____. These are also spoken of as the _____ of harlots, her _____ and the _____ of the earth (Revelation 17:1-2, 5. We will study this in more detail in our next lesson). In Revelation 18:1-5 God calls His people out of Babylon. Are you willing to accept His call?

PROPHECY MADE SIMPLE STUDY NOTES

By Pastor Stephen Bohr

#13 – God’s Final Message to Planet Earth

In the present lesson we will study God’s last message to our weary planet. This message is symbolically portrayed as three angels flying in the midst of heaven delivering their messages with a loud voice. The three angels’ messages are in the very heart of the book of Revelation so they must be important. Let’s get right into our study.

Introduction to the Three Angels’ Message

1. In Malachi 4:4, 5 God promised to send Elijah before the Second Coming of Jesus. Where in the Bible would you expect to find this message?_____.
2. The three angels’ messages go to every “nation, tribe, _____and _____”so this message must be worldwide (Revelation 14:6). The end-time Elijah cannot be just one person!!
3. These three messages are consecutive and are proclaimed in order. This is made clear by the fact that after the first angel proclaimed his message, another angel _____ and then a third _____ them (Revelation 14:8-9).
4. These three angels proclaim God’s final message to the world. We know this because as soon as they have finished their work, Jesus is seen sitting on a white _____ and coming to harvest the earth (Revelation 14:14).
5. These three messages are accompanied by the latter rain because as soon as they finish their work, both the harvest of the earth and the grapes of the earth are _____ (Revelation 14:15, 18). In the Holy Land, it was the latter rain which ripened the crops and prepared them for the harvest.
6. Receiving or rejecting these messages is a matter of life or _____. This can be seen by the fact that those who reject the third angel’s message will drink of the _____ of the wrath of God poured out full _____into the cup of His indignation (Revelation 14:10).

Revelation’s Striking Contrasts

1. The book of Revelation contains a number of striking contrasts. Notice the following partial list:

- A pure _____ and an adulterous _____ (Revelation 12:1; 17:1).
 - The harlot's _____ and the _____ of God's wrath (Revelation 17:2; 14:10).
 - The great city of _____ and the New _____ (Revelation 14:8; 21:1).
 - The sea of _____ mingled with fire and the _____ of fire (Revelation 15:2; 20:15).
 - The _____ of God and the _____ of the beast (Revelation 14:1; 13:16).
 - The ripe harvest of the _____ and the fully ripe _____ (Revelation 14:15, 18).
2. At the beginning of Revelation we are introduced to the Trinity. First we have "the _____ who is and who was and who is to come." Next we have the seven _____ who are before the throne. Finally we have Jesus _____, the faithful witness (Revelation 1:4-5). But Satan also has a counterfeit trinity composed of the _____, the _____ and the _____ Prophet (Revelation 16:13).
 3. In Revelation 14, the heavenly Trinity sends _____ angels to try and gather as many people as possible on God's side. In Revelation 16:13-14 we are told that Satan's counterfeit trinity also sends _____ angels to gather as many as possible on Satan's side.

Note: These evil spirits are fallen angels. They are the same evil spirits which Jesus cast out while He was on earth. They are said to come out of the mouth because they are proclaiming a message. It is words that come out of the mouth. The apostle Paul spoke of false teachings as "doctrines of devils" (I Timothy 4:1). It goes without saying that if we know what God's three angels teach, then we will be able to detect Satan's counterfeit

Apocalyptic Elijah's Three Enemies

1. The first enemy of the end-time Elijah is identified as the great _____ who sits on many _____ (Revelation 17:1). This great harlot deceived the nations by her _____ (Revelation 18:23).
2. The second enemy of end-time Elijah are the kings of the earth who commit _____ with the harlot (Revelation 17:2; 18:3).
3. This harlot is called the _____ of harlots and of the abominations of the earth. If she is the mother then she must have _____ (Revelation 17:5; see also, Revelation 2:20-23).
4. The harlot sits upon many _____ which means that she reigns over peoples, _____, nations and tongues (Revelation 17:1, 15).
5. The harlot, the kings and the daughters are also called the _____, the beast and the _____ prophet (Revelation 16:13).

Note: These three powers are introduced in Revelation 12-13. They constitute the three parts of end-time Babylon (Revelation 16:19). The dragon symbolizes the civil power through which Satan attempted to slay Christ when He was born (Revelation 12:3-4; Matthew 2:16). The beast represents the Roman Catholic papacy (Revelation 13:1-10). The false prophet represents apostate Protestantism in the United States. Of these three powers, the harlot (or

the beast) is the most dangerous. She sits on the waters, manipulates the kings, gives the wine and is filled with the blood of the saints (Revelation 17:6).

6. John saw the harlot “_____ with the blood of the saints and with the blood of the _____ of Jesus” (Revelation 17:6).

The First Angel’s Message

1. The first angel proclaims the everlasting _____ to all humanity (Revelation 14:6).

Note: The gospel is everlasting because Jesus was foreordained before the _____ of the world (I Peter 1:18-20; see also, Revelation 13:8). The gospel is the good news that Jesus died for our sins so that we might have the gift of eternal life (Romans 6:23). It is the **glorious** news that Jesus drank the cup of God’s wrath (Matthew 39-42; John 18:11) in our place. It is the **wonderful** news that Jesus took our curse of death upon Himself that we might live (Galatians 3:13). It is the **incredible** news that Jesus became sin so that we might become the righteousness of God in him (II Corinthians 5:21). It is the **amazing** news that whoever believes in Him will not perish but receive everlasting life (John 3:16)!! We are reminded that Elijah restored the altar of sacrifice which represented the death of Jesus on the cross!

2. The first angel also calls upon earthlings to _____ God (Revelation 14:7).

Note: Fearing God does not mean that we are afraid of Him because joy and the fear of the Lord are frequently coupled together in the Old Testament (see, Psalm 2:11). This expression is like a diamond with many edges. Its basic meaning is to have a deep **respect** and **awe** for God. It means that we realize our nothingness and His “allness”. The same expression is used with reference to how we should respect our parents (Leviticus 19:3). The fear of the Lord is the beginning of **wisdom** (Proverbs 1:7; 9:10) “Fearing God” includes the idea of **loving God** and **keeping God’s commandments** (Genesis 22:12; Ecclesiastes 12:13-14; Proverbs 14:2), of **hating evil** (Job 1:9; 28:28; Proverbs 8:13; 16:6), of **serving** Him (Deuteronomy 6:12-13) and **cleaving** to Him (Deuteronomy 13:4; the same word “cleave” is used in Genesis 2:24 to speak of man cleaving to his wife in marriage). Furthermore, the expression carries the connotation of **respecting the name** of God (Deuteronomy 28:58; Exodus 20:7) and bowing in **humility** before Him (Proverbs 22:4; Isaiah 45:9). Among the wicked there is no fear of God (Romans 3:18).

The book of Hebrews encourages God’s people to serve God acceptably with reverence and godly fear because God is a consuming fire (Hebrews 12:28-29). The apostle Paul exhorts God’s people to cleanse themselves of all filthiness of flesh and spirit “perfecting holiness in the fear of God” (II Corinthians 7:1) and he further tells us to “work out our own salvation with fear and trembling” (Philippians 2:12-13).

3. The first angel further calls upon God’s people to give _____ to Him (Revelation 14:7). How can we give glory to God when we have no glory to give?

4. Moses asked God to show him His _____ (Exodus 33:18) and God showed Moses his _____ and His graciousness and His _____ (Exodus 33:19; see also, Exodus 34:6-7).
5. When Jesus resurrected Lazarus, this was a manifestation of His _____ (John 11:4, 40).
6. We glorify God when we bear the _____ of the Spirit in our lives (Philippians 1:9-11; John 15:8).
7. Jesus said: “Let your _____ so shine before men, that they may see your good works and _____ your Father in heaven” (Matthew 5:16).

Note: Our glory is reflected glory. Jesus said: “I am the light of the world” (John 9:5), but He also said “Ye are the light of the world” (Matthew 5:14). Jesus is like the sun and we are like the moon. The moon receives its light from the sun and then projects it to the earth. In the same way we are to receive the light of God’s character and reflect it to those who are in darkness.

8. By beholding as in a mirror “the glory of the Lord, [we] are _____ transformed into the same image from _____ to glory” (II Corinthians 3:18: 4:4).

Note: It is only by spending time beholding Jesus in His Word that we are transformed into His image and reflect His glory.

9. The first angel continues telling us that the _____ of God’s judgment _____ come (Revelation 14:7).

Note: Elijah also proclaimed that the hour to separate the righteous from the unrighteous had come. When Elijah finished his message there were only two groups: The righteous and the wicked.

We are to fear God and give glory to Him **because** the hour of his judgment **has** come. The gospel motivates us to fear God and glorify Him, after all, how can we not honor and glorify Him when we see what He has done for us in His Son. Please notice that the hour of God’s judgment arrives before the second and third angels’ messages are preached so the judgment must begin before Jesus comes! Furthermore, if God set a certain hour for the judgment to begin, then those who died did not go to heaven or hell before that judgment! The hour of God’s judgment brings to view the most holy place of the sanctuary where the Ark of the Covenant and the Ten Commandments are because we will be judged by the perfect law of liberty (James 2:12). This is the same judgment spoken of in Daniel 7: 13-14, Daniel 8:14 and Leviticus 16.

10. The first angel goes on to call the whole world to _____ the One who _____ heaven and earth, the sea and springs of water (Revelation 14:6). We worship God because He is our Creator (Psalm 95:6; 96:8-9; Nehemiah 9:6).
11. In Genesis, God created the world in six days and _____ the seventh (Genesis 2:1-3).

12. The Sabbath is the _____ that God is the true Creator (Exodus 31:17; Ezekiel 20:12, 20). The fourth commandment explains that God instituted the Sabbath that we might _____ that He made the heavens, the earth, the seas and all that is in them (Exodus 20:8-11).
13. Some say the Sabbath was made only for Israel. The apostle Paul says that if we are _____, we are Abraham's seed (Galatians 3:29). This being the case, the Sabbath is for us because in Christ we are Israel.
14. In Isaiah 66:22-23 we are told that God's people will keep the Sabbath in the new _____ and the new _____.

The Second Angel's Message

1. The second angel's message tells us that Babylon has _____ because she has _____ all nations drink of the _____ of the wrath of her _____ (Revelation 14:8).

Note: The reason for Babylon's fall is that she has forced all nations to drink of her wine. This wine is also called her abominations. And what are the abominations she has in her cup (Revelation 17:4)? The wine represents her false teachings some of which are, **bowing before idols** (Deuteronomy 7:25, 26), the practice of the **occult** (Deuteronomy 18:9-12), refusing to hear **the law** (Proverbs 28:9), spiritual **fornication** (Ezekiel 33:26), the idea that we can be saved by our own **works** (Luke 16:15), teaching that it is okay to eat **unclean animals** (Deuteronomy 14:3) and **sun worship** (Ezekiel 8:15-17).

2. In the story of Nadab and Abihu (read Leviticus 10:1-11), we find that they were destroyed because they offered _____ fire before the LORD (Leviticus 10:1). How do you suppose God felt when they took common fire and offered it instead of holy fire?

3. Daniel severely rebuked king Belshazzar for using the holy _____ to drink wine from (Daniel 5:22-24). That very night the king was _____ (Daniel 5:30).
4. The book of Revelation reveals that the wine the harlot gives to the nations fills them with wrath against God's people because we are told that the harlot was _____ with the blood of the saints and with the blood of the _____ of Jesus (Revelation 17:6).

The Third Angel's Message

1. The third angel's message contains the severest warning in all the Bible. There the world is warned not to _____ the _____ nor his _____ nor to receive his _____ in the forehead or on his _____ (Revelation 14:9).

Note: We are reminded of the fact that worship was also the issue in Elijah's day. We have already identified the **beast** as the Roman Catholic system. We have also seen that the **image** represents apostate Protestantism in the United States. Apostate Protestantism reflects many

of the teachings and practices of the beast such as the immortality of the soul, the keeping of Sunday as the day of worship, changing God's prophetic calendar, and the desire to unite church and state. The mark of the beast is the change of the day of worship from Sabbath to Sunday. No one has yet received the mark of the beast. When Roman Catholicism and apostate Protestantism join hands with the civil power of the United States to enforce the observance of Sunday, then those who go along will receive the mark of the beast and those who keep God's Sabbath will receive the seal of God. In Elijah's day Israel was worshiping Baal, the sun god. At the end of history, the Christian world will be worshiping on the day of the sun!

2. When the third angel's message reaches its conclusion, an announcement is made: "Here is the _____ of the saints, here are those who keep the
3. _____ of God and the _____ of Jesus" (Revelation
4. 14:12). Like in the days of Elijah, those who are on God's side will be keeping His commandments!
5. The wrath of God is poured out in the seven last _____ (Revelation 15:1). This means that those who receive the mark of the beast will experience the plagues!
6. Like Elijah, God's people will have to flee from the wrath of their three enemies. But their bread and water will be sure. The great tribulation is the period when the _____ last plagues are poured out (Revelation 16). Like in Elijah's day, there will be famine and pestilence but God will protect his people!
7. God promised His people in Psalm 91:10-11: "No evil shall befall you, nor shall any _____ come near your dwelling; for He shall give His angels charge over you to keep you in all your _____".

Note: Some have wondered how God's people can be on earth when the plagues are being poured out. The answer is simple: The plagues will not touch even one of God's people. Like Israel was protected from the plagues in Egypt, like Daniel was protected from the lions, like Daniel's three friends were protected from the fire, like Noah and his family were protected from the flood, God will send His angels to guard his people.

8. The three enemies of Elijah ended up being eaten by wild beasts. The same will be true of the end-time enemies of God's people. "Then I saw an angel standing in the sun: and he cried with a loud voice, saying to all the _____ that fly in the midst of heaven: 'Come and gather together for the supper of the great God, that you may _____ the flesh of kings. . . . the flesh of _____ people; free and slave, both small and great'" (Revelation 19:17-18).
9. The blood of God's people will be avenged just like in the days of Elijah: "He has judged the great _____ who corrupted the earth with her fornication; and He has avenged on her the blood of His servants shed by her" (Revelation 19:2).

10. In Revelation 14:20 the wicked are symbolized by a _____ full of grapes. Horses are seen trampling on the winepress. Who do you suppose are seated on the horses? _____ (Hint: Revelation 19:11-14; Isaiah 63:1-5).
11. Like Elijah was taken to heaven on a fiery chariot, God's people will be _____ up to meet the Lord in the _____ at the Second Coming (I Thessalonians 4:16-17).

God's Final Warning and Call

1. Before God pours out His wrath upon the earth, a powerful angel brings a last, urgent warning. In fact, the whole earth was _____ with his glory!! (Revelation 18:1)

Note: This will be like a universal Mount Carmel. The whole earth will hear the message: "How long will you falter between two opinions? If the LORD is God, follow Him; but if Baal, follow him" (I Kings 18:21). But at this time, no one will remain neutral, everyone will have to make a decision either for or against the Lord, His commandments, and His Sabbath!! Nobody will be on the fence on that day!

2. This powerful angel denounces the sins of Babylon and says: "Come out of her _____ people." Jesus Himself makes this call before the plagues are poured out (Revelation 18:1-2). God must have many true children in Babylon who will come out!! Will you accept God's call to come out?

PROPHECY MADE SIMPLE STUDY NOTES

By Pastor Stephen Bohr

#14 – The Mystery of Babylon the Great

In this lesson we will study the meaning of Revelation seventeen's great harlot. The story is not pretty but it must be told. In our analysis we will find that the harlot represents the same end-time power as the little horn, the beast and the man of sin. But before we can understand what the harlot means we must go back to the Old Testament and examine an episode which forms the backdrop for our present study.

Two Groups at the End

1. Revelation 14:1 speaks of a group of people who have the _____ of the Lamb's Father written on their _____. In **contrast** are the small and _____, rich and _____, free and _____ who receive the _____ of the beast on their right _____ or on their _____ (Revelation 13:16).
2. Revelation 6:14-16 describes the Second Coming of Jesus. At this time the kings of the earth, the _____ men, the _____ men, the commanders, the mighty men, every _____ and free man, hid themselves in the _____ and in the rocks of the mountains and cried for the rocks to fall upon them. In **contrast** are those who have the _____ of God on their _____ (Revelation 7:1-3).
3. Revelation 6 ends with a question: "For the great day of His _____ has come, and who is able to stand?" (Revelation 6:17). The answer is immediately given: Only those who have the _____ of God will be protected from the devastation of God's wrath! Having the seal is a matter of life and death!!
4. Revelation 7:1-4 speaks of four _____ who are holding the four _____ so that they do not blow on the earth, the sea or on any _____. Then an angel is seen rising from the _____ who has the _____ of the living God. The four angels are commanded to hold the _____ until the _____ of God are sealed on their foreheads. When the winds are released, the devastation of Revelation 6:14-17 takes place.

Note: This whole scene of Revelation 7 comes from the Old Testament so we must go there to understand it.

The Old Testament Background

1. In Ezekiel 1 (dated 592 B. C.) we have a symbolic portrayal of God's throne moving from heaven (in the north) to the Jerusalem temple (this is seen in chapters 10-11). Everything in this vision is in motion: There is a whirlwind (verse 4), the angels' _____ are in motion (verse 8), and God's throne has _____ (verse 21).
2. God's purpose in coming was to judge apostate Israel. In Ezekiel 16 Israel is repeatedly called a _____ (see verses 22, 25, 26, 28, 30, 33, 35).

Note: Israel became a harlot because she assimilated the pagan practices of the surrounding nations.

3. In Ezekiel 23:40 Israel is described as washing herself for her lovers and painting her _____ and adorning herself with _____.
4. Israel was participating in the _____ of the surrounding nations (Ezekiel 8:6, 9, 13, 15, 17; 16:2, 36, 23:36). The greatest of these abominations was the act of worshiping the _____ (Ezekiel 8:16-17).
5. As a result of these abominations, God promised that the _____ has come upon the _____ corners of the land (Ezekiel 7:1-2). That is to say, destruction was about to come upon the whole land!
6. Before destruction should come, it was necessary to place a mark on the _____ of those who _____ and _____ because of the abominations which were being committed in the city (Ezekiel 9:4).

Note: Please underline the fact that there was a faithful remnant in the apostate city of Jerusalem. There were those who grieved because of the abominations and cried out against them! These who grieved were sealed on their foreheads and were protected from the wrath of God! The contrast in Ezekiel is between those who are committing the abomination of worshiping the sun (Ezekiel 8:16) and those who have the seal of God (Ezekiel 9:4)!

7. After the work of sealing was completed the angels were to go through the city and _____. They were not to let their eye _____, nor have any _____. But they were not to come _____ those who had the protective _____ (Ezekiel 9:5-7).
8. God promised Israel that they would drink and drain the _____ of horror and _____ (Ezekiel 23:33-34).
9. After the work of separation was finished "the _____ of the Lord went up from the midst of the city and stood on the _____ which is on the east side of Jerusalem" (Ezekiel 11:22-23).
10. Once the city and the sanctuary were forsaken by God, a horrible time of trouble ensued for Jerusalem with starvation, pestilence, and violence. Jeremiah's book of Lamentations describes this period. Finally the king of the _____ destroyed Jerusalem and he

had no _____ on young man, or virgin, on the aged or the weak (II Chronicles 36:17; read verses 14-21). In this way the _____ of the LORD arose against _____ people, till there was no _____ (II Chronicles 36:16).

11. Israel would be judged by the law of the harlot, the kings would leave her _____ and bare. The nakedness of her _____ would be uncovered (Ezekiel 23:29).
12. One of the principal reasons for the destruction of Jerusalem was that Jerusalem was breaking the _____ (Jeremiah 17:27). Ezekiel 20:12, 20 adds that God gave Israel the Sabbath as a _____ that they might know that He was the LORD their God.
13. The spiritual leaders of Israel were to blame in a great degree for the apostasy of the people and the resultant destruction. Jeremiah had this to say: “The _____ did not say, ‘Where is the LORD?’ and those who handle the _____ did not know Me; the _____ also transgressed against Me; the _____ prophesied by Baal, and walked after things that do not profit” (Jeremiah 2:8).
14. But the people were also to blame: “The _____ prophesy falsely, and the _____ rule by their own power; and my _____ love to have it so” (Jeremiah 5:31).

The Perspective of Revelation 17

1. The first angel’s message announces that the hour of God’s judgment _____ come.
2. The purpose of this assize is to judge the little _____ and to give the kingdoms to the _____ of the Most High (Daniel 7:25-27)

Note: As we have seen in our study of Daniel 7 and 8, the little horn claimed to represent the cause of God but in actual fact did not. Beginning in 1844, the chariot throne of God moved into the most holy place to perform a work of judgment against the apostate little horn and in favor of those who sighed and cried (see, Revelation 6:9-11) because of the abominations which were committed by this system. Notice that God’s throne in Daniel 7 has wheels, the angels are in movement, and fire is present just like in Ezekiel 1.

3. Revelation 17 speaks about a great _____ who sits on many waters (verse 1).
4. This harlot has committed _____ with the kings of the earth (Revelation 17:2).
5. The harlot has a cup full of her _____ and the filthiness of her _____ (Revelation 17:4). As we saw in our last lesson, the abominations are composed of the wine of false doctrine.
6. This harlot is arrayed in purple and scarlet, and _____ with gold and precious _____ and pearls (Revelation 17:4).

7. When the four _____ from the four corners of the earth are released, the worldwide devastation of the tribulation will take place (see Revelation 6:14-17).
8. Before the destruction comes, a powerful angel from the east is commanded to _____ the servants of God on their _____ (Revelation 7:1-3).

Note: The purpose of this seal is to protect those who sigh and cry because of the abominations which are committed in the church.

9. As soon as the sealing process is over, the heavenly sanctuary is filled with _____ and no one can enter there until the _____ plagues of the seven angels were _____ (Revelation 15:8).
10. After the heavenly sanctuary service comes to an end, the plagues will bring devastation to the earth (Revelation 16). There will be no mercy because this is the wrath of God poured out _____ strength (without mixture) into the _____ of His indignation (Revelation 14:10).
11. There will be a group who will sigh and cry because of the abominations which are being committed. This sigh and cry is found in Revelation 18:2: “And he _____ mightily with a loud voice saying: ‘Babylon the great is fallen, is fallen, and has become a dwelling place of demons. . . .’”
12. The harlot will be _____ by the kings and they will make her _____ and _____, eat her flesh and burn her with fire (Revelation 17:16). We will understand this more fully when we study the lesson on the battle of Armageddon.

Identifying the Seal of God

1. We have already identified the mark of the beast as the Sunday. If we keep the Sunday, we are accepting the authority of the beast power who claims to have changed the day of worship from Sabbath to Sunday. This being the case, What do you suppose the seal of God must represent? _____.
2. In the Romans 4:11 the apostle Paul uses the words _____ and sign interchangeably.
3. In Exodus 31:17 we are told that the Sabbath is a _____ between God and Israel _____; for in six days the LORD made the heavens and the earth, and on the seventh day He rested and was refreshed. In Galatians 3:29 the apostle Paul tells us that if we are Christ’s we are _____ seed.
4. The first angel’s message calls upon people from every kindred, nation, tongue and people to _____ the God who _____ the heavens, the earth, the seas and the fountains of waters (Revelation 14:7)
5. You cannot speak about worship without speaking about the Creator (Nehemiah 9:6) and you cannot speak about the Creator without speaking about the Sabbath. We are to work six days and rest on the _____ because God made the heavens, the earth, the sea and all

that is in them and rested the _____ day and blessed it and made it holy (Exodus 20:8-11)

6. The fourth commandment directs us back to the creation story in Genesis. After working six days, Jesus rested on the seventh day and _____ it and _____ it (Genesis 2:1-3).

Note: The Sabbath is not a Jewish institution, it is a creation institution. It was renewed to the Jews but not originally given to them. It originally had nothing to do with foreshadowing the death of Jesus on the cross. Along with marriage, it is one of the two creation institutions. If marriage is still God's plan, why not the Sabbath?

7. In Revelation 14:9-12, those who keep the _____ of God are placed in contrast with those who receive the mark of the _____.
8. In Isaiah 8:16 the prophet is told, "Bind up the testimony, _____ my law among my disciples."
9. In Deuteronomy 6:5 we find the following command to Israel: "You shall _____ the LORD your God, with all your heart, with all your soul, and with all your strength" Israel is then instructed to put God's word in their _____. He then tells them to bind them as a _____ on their _____ and to put them as frontlets _____ their eyes (Deuteronomy 6:5-9).
10. In Jeremiah 31:33 God promised to write his _____ in the _____ and in the _____ of His people. This promise is not for the Jews only because the apostle Paul cited the same promise for Christians: "I will put my laws into their _____, and in their _____ I will write them" (Hebrews 10:16).
11. In a beautiful Messianic prophecy Jesus is heard saying: "I delight to do your _____, O my God, and Your _____ is within my heart" (Psalm 40:8).
12. The fourth commandment is the only one which has all the elements of a seal .In order for a seal to be authentic it needs to have three items of information: The name of the lawgiver, his office or title and the territory over which he has authority. Of the Ten Commandments, only the fourth has all three items: The seventh day is the Sabbath of the _____thy God (His **name**). For in six days the LORD _____ (His **title**) heaven, earth, the sea and _____ that is in them (His **sphere** of His authority).

Note: This is the commandment which Satan hates the most because it identifies the only true God. As long as this commandment is kept, Satan's aspirations to be recognized as God are proven false! Satan hates the Sabbath because it points to Jesus as the Creator and Satan hates Jesus!

13. Covenants from the same time period as the Ten Commandments have been dug up in an ancient Canaanite city called Ugarit. These covenants are between a greater and lesser king. They are written on clay tablets. The identical information is written on both the front and back sides. Impressed in the middle of the tablet is the dynastic seal of the king who is

making the covenant. The seal contains the name, title and territory of the covenant making king (see the illustration at the end of this material.) The Ten Commandments are the covenant between God and His people (Deuteronomy 4:12-13). They were written on tables of stone. They were written on both sides (Exodus 32:15-16) and in the middle they contain the one commandment which identifies the authority behind the law! Why does God have the right to give us the Ten Commandments and to expect us to obey them? Because He is our Creator and we are His creatures!

14. The little horn thought he could change God's _____ (Daniel 7:25), the man of sin is called the _____ one (II Thessalonians 2:8) the harlot gives the world the wine of her _____ (Revelation 17:1-5) and the beast imposes its _____ (Revelation 13:16). These are really four ways of saying the same thing!! Please look at the chart at the end of this material to see the relationship between the change of the Law of God and the Mark of the beast.
15. Both the Seal of God and the mark of the beast are protective. If you receive the mark of the beast, you will be protected by the beast you will be able to _____ and sell and you will not be _____ (Revelation 13:15, 17). On the other hand, if you receive the Seal of God, you will be protected from the _____ of God. Would you rather be protected from the temporary wrath of the beast or from the wrath of God?
16. The Dragon's anger in Revelation 12:17 is directed against those who keep the _____ of God and have the _____ of Jesus Christ. This anger is then developed in chapters 13 and 14. A close scrutiny of Revelation 13 reveals that Satan attacks the law by imposing the mark of the beast and he attacks the true gift of prophecy by raising up a false prophet.
17. Jeremiah 25:30-38 presents a fascinating picture of the Day of God's wrath. On that day, the targets of God's wrath are primarily the shepherds: "Wail, _____, and cry! Roll about in the ashes you leaders of the _____. . . . An the shepherds will have no way to _____ nor the leaders of the flock to _____." Why do you suppose the wrath of God is so fiercely revealed against the shepherds?
18. The apostle Peter spoke of these shepherds of the flock when he referred to the leaders of the Christian church: "Shepherd the _____ of God which is among you, serving as overseers" (I Peter 5:2). Peter then warned the shepherds to not lord it over the flock but rather being examples to them.
19. When Daniel's three friends refused to _____ the image of the beast (remember that Nebuchadnezzar lived like a beast for seven years), they were cast into the fiery furnace. They went through the tribulation and their faith was severely tested, but in the end, the _____ of God (Daniel 3:25) came into the furnace and delivered them. We need not fear the tribulation which will come upon the world because of the day of worship. Jesus will be right there to deliver His people.
20. When all is said and done and God has created a new heavens and a new earth. God's people will come to worship the LORD from one New _____ to another and from one _____ to another (Isaiah 66:22-23).

Note: Sabbath observance is a reality in Scripture from Genesis to Revelation. The Sabbath was kept in Paradise. It was kept by Israel, it was kept by Jesus, it was kept by the apostles, it will be kept in the end-time and it will be kept on the new earth. God's plan does not change. The Sabbath will ever be a sign of Jesus, our wonderful Creator, Redeemer and Restorer.

21. Three questions in closing:

22. Is it clear to you that God has set aside the seventh-day Sabbath as a permanent sign of His love?

23. Don't you think it is wonderful that God is willing to set aside a full day to spend with us?

24. Realizing that Jesus said: "If you love Me, keep My commandments" is it your desire to spend this day with Jesus?

PROPHECY MADE SIMPLE STUDY NOTES

By Pastor Stephen Bohr

#15 – The Day When True Worship Will Be A Crime

The subject of our lesson today is of critical importance. We will study the third and sixth chapters of Daniel and see how they relate to Revelation 13:11-18. Once again we will find that a knowledge of the Old Testament is of fundamental importance in the study of the book of Revelation. Let's begin our study with some remarks about Revelation 13.

1. According to Revelation 13, the time will come when the civil power of the United States will command the nation to make an _____ to the beast (Revelation 13:14).
2. The United States will also command all to _____ the beast and whoever does not obey the command will be in danger of being _____ (Revelation 13:15).
3. The beast who was wounded by the sword and lived has a mystic number and that number is _____ (Revelation 13:18).
4. In order to understand the number of the beast, we must first discover his name because 666 is the number of his _____ (Revelation 13:17).

Note: The ancients did not have Arabic numerals such as we do. What they did was give the letters of their alphabet a numerical value and when they wanted to write a number, they used the letters as numbers. This is true in Greek as well as in Hebrew.

5. The beast who was wounded by the sword, received his “power, his _____, and great authority” from the _____ (Revelation 13:2).

Note: This beast is Roman so we must use the Roman numeral system to discover the number of his name! The Romans invented a totally unique numbering system. What they did was choose **six** letters to write all their numbers (**I, V, X, L, C, D**. The “**M**” was not part of the original numerical system, it was added in the Middle Ages). The choice of these particular letters was not coincidental. If you add the six Roman numerals, the total is 666. This seems to indicate that whatever the number of the beast=s name is, it must be derived by employing Roman numerals!

6. Whatever his name is, it must be _____ because Revelation 13:1 tells us that the beast has a blasphemous _____ on his heads.

Note: Let's put everything together: The Roman **beast** raised up an **image** and commanded everyone to **worship** on pain of **death**. This Roman beast has a **blasphemous** name which must be discovered by giving the letters of his name a numerical equivalent and this numerical equivalent must be found by using **Roman** numerals!

The Beast and his Image in Daniel 3

1. As the story of Daniel 3 begins, literal _____ was captive in literal _____ (Daniel 1:1, 2)

Note: Remember, that which was **literal** and **local** in the Old Testament story becomes **symbolic** and **worldwide** in the end-time. Literal Babylon, literal Israel, the literal beast, the literal image, the literal valley, the literal furnace heated literally seven times hotter are to be understood spiritually in Revelation!

2. Daniel 3 must be connected with Daniel 2. In Daniel 2 the head of _____ represented Nebuchadnezzar's kingdom which was _____ (Daniel 2:38). But after Babylon, several other kingdoms were to arise, culminating with God's everlasting _____ (Daniel 2:44).
3. Nebuchadnezzar defied God's delineation of prophetic history by setting up an image which was made of pure _____ from head to foot (Daniel 3:1).

Note: The king was actually attempting to change God's prophetic calendar of events. The connection between Daniel 2 and 3 is threefold: **1)** The same Hebrew word for "image" is used in both chapters, **2)** The word "gold" in both chapters is identical, and **3)** The expression "set it up" in Daniel 3:1 is the same as in Daniel 2:44 where the God of heaven will "set up" a kingdom which shall never be destroyed!

4. The dimensions of Nebuchadnezzar's golden image were _____ cubits high and _____ cubits _____ (Daniel 3:1). (For more on the meaning of these dimensions, read the material at the end of the lesson).
5. The central point of contention in the story of Daniel 3 was _____ (Daniel 3:5, 10, 12, 14, 15, 18, 28). The key question was: Will all people worship the **image** of the **beast** whose number is **666** and whose insignia is the **sun**?
6. Also at issue were the commandments of God versus the commandments of men. The Ten Commandments are divided into two tables (Exodus 31:18). The first four commandments describe our duty to God and the last six delineate our duty toward our fellow. Which table was particularly at the forefront in Daniel 3? _____.
7. There was a union of religion with the civil power in Daniel 3. All the guests at the dedication of the image were political figures but the decree to worship was of a _____ nature (Daniel 3:2).

Note: Refusal to worship the image was not only considered an attack upon the religion of Babylon but also as treason against the political authority of the king.

8. Nebuchadnezzar's decree was universal. All peoples, _____ and languages were to bow and worship the image (Daniel 3:4, 7).
9. Whoever did not worship the image was to be killed by being thrown into a _____ furnace (Daniel 3:6, 11, 15, 19).
10. There was a small faithful _____ who insisted on worshiping God and keeping his commandments even at the risk of death (Daniel 3:12).
11. There was an apostasy at the Valley of Dura. There were other Hebrew young men who were taken captive to Babylon (see II Kings 24:14-17). King _____ (Jeremiah 51:59) would have been required to attend. Of all the Hebrews present, only 3 remained faithful to God!
12. Note: The reference in Jeremiah 51:59 is to a trip which king Zedekiah took to Babylon in the fourth year of his reign (594 B. C.). Is this possibly the trip he took to participate in the dedication of the image?
13. Those who accused the three Hebrew worthies were the _____ (Daniel 3:8-12).

Note: The Chaldeans were the religious cadre of Babylon (see, Daniel 2:2, 4, 5, 10). It was these religious leaders who accused the three young men before the king. They now wanted to use the civil power to kill them because they did not worship the king's gods (Daniel 3:12).

14. When the three young men refused to disobey God and to practice false worship, the king was filled with _____ (Daniel 3:19). The king defied the God of heaven by challenging the young men: "and who is the god who will _____ you from my hands?" (Daniel 3:15).
15. The three young men went through a great time of trouble in which their faith was severely tested. The whole world was against them and yet they took their stand for God. They had to face a furnace heated _____ times more than it was usually heated (Daniel 3:19).
16. One promise which they undoubtedly claimed was Isaiah 43:2, written some one hundred and fifty years before: "When you pass through the _____ I will be with you. . . . When you walk through the _____, you shall not be burned, nor shall the flame scorch you."

Note: Character is not formed in a crisis, character is exhibited in a crisis. The three young men had made up their minds long before the crisis arrived (Daniel 3:16-18). They didn't even have to think about what to do. These young men had already passed a simpler test which is described in chapter one! Jesus said that whoever is faithful in little will be faithful in much (Luke 16:10).

17. The flames meant to consume the three young men, actually _____ the men who threw them into the furnace (Daniel 3:22).

18. The three young men were not the heroes of this story. Nebuchadnezzar had asked: “And who is the god who will _____ you from my hands?” (Daniel 3:15). Jesus answered this challenge by personally coming into the furnace to _____ the three worthies. The appearance of the fourth being in the furnace was like the _____ of _____ (Daniel 3:25). The three young men were not delivered **from** tribulation but rather **in the midst** of tribulation!!

Note: The word “deliverance” is used four times in Daniel 3 (verses 15, 17, 28, 29). It is also used four times in Daniel 6 (verses 14, 16, 20, 27). Finally, it is used in Daniel 12:1 where God’s end-time people will be delivered in the time of Jacob’s trouble. Obviously, the theme of deliverance is central in the book of Daniel.

19. After the king recognized the God of heaven, he gave a new decree that whoever spoke anything amiss against the God of the three young men was to be cut in _____, and their houses made an ash heap (Daniel 3:29). Was this new decree legitimate or illegitimate? _____. Why?_____.

Daniel’s Trial in Chapter Six

1. Daniel had an excellent _____ (Daniel 6:3). Even the kings of Babylon recognized that in Daniel dwelt the _____ of the Holy God (Daniel 4:8-9). The fruit of the Spirit was in his life!
2. Daniel had the gift of prophecy and he was given _____ (Daniel 10:8, 16-19).
3. Daniel had no _____ because he was _____ (Daniel 6:4).
4. Daniel was faithful to God’s _____, primarily the first _____ (Daniel 6:5). Daniel preferred to die rather than to break God’s _____.
5. The central issue in Daniel 6 is _____. While in Daniel 3 the king tried to **establish** religion, in Daniel 6 the king sought to forbid the **free exercise** of religion. The founding fathers well knew the story of Daniel and his friends and therefore separated church and state and included the establishment and free exercise clauses in the Constitution.
6. Daniel had a deep faith because we are told that he _____ in His God (Daniel 6:23). His faith was not mere intellectual assent but rather a deep trust which led to unquestioning obedience! In Daniel 6:16 the king said that Daniel served his God _____.
7. Daniel _____ three times a day (Daniel 6:10-11). He had a deep personal relationship with God.
8. Because Daniel insisted on worshiping God in prayer, a _____ decree was given against him (Daniel 6:16).
9. Daniel was thrown into the lions’ _____ (Daniel 6:16). In other words, Daniel went through the tribulation. Why did God allow this? Notice the following beautiful explanation:

10. “God did not prevent Daniel’s enemies from casting him into the lions’ den; He permitted evil angels and wicked men thus far to accomplish their purpose; but it was that He might make the deliverance of His servant more marked, and the defeat of the enemies of truth and righteousness more complete. ‘Surely the wrath of man shall praise Thee’ (Psalm 76:10), the psalmist has testified. Through the courage of this one man who chose to follow right rather than policy, Satan was defeated, and the name of God was to be exalted and honored.” (Ellen G. White, The Story of the Prophets and Kings, pp. 543-544).
11. Daniel’s enemies suffered the fate that they intended for Daniel. They were cast into the lions’ den and they were eaten before they even reached the _____ of the den (Daniel 6:24).
12. As in Daniel 3, the key word in Daniel 6 is “_____”. The hero of this story is not Daniel, but rather, God. If God had not intervened to deliver Daniel, he would have been “cat food!”
13. After this experience, king Darius gave a decree that every dominion of his _____ should _____ and _____ before the God of Daniel (Daniel 6:26). Was this decree legitimate or illegitimate? _____. Why? _____.

The End-time Fulfillment of Daniel 3 and 6

1. In the end-time, many of God’s people will be captive in Babylon because the mighty Angel from heaven cries out, “Come out of her [Babylon] _____ people” (Revelation 18:4).
2. God’s people will have to gain the victory over the _____ and his _____ and his _____ (Revelation 15:2).
3. Satan’s warfare against God’s people will involve the _____ of God (Revelation 12:17). **Thought Question:** Which table of God’s law will especially be at stake?_____.
4. Another core issue in the conflict will be _____ to the Creator or _____ to the beast (Revelation 14:7, 9; 13:4, 8, 12, 15).
5. There will be a union of _____ and state (Revelation 17:1-2; 18:3).
6. The decree to practice false worship will be worldwide. The whole _____ will marvel and follow after the beast (Revelation 13:3). The apostate trinity will gather the kings of the earth and of the whole _____ to fight against God in the person of His people (Revelation 16:14). The harlot sits on all nations and God’s final message goes to every nation, tribe, _____ and people (Revelation 17:1, 15; 14:6).
7. Those who refuse to worship the image of the beast will be sentenced to _____ (Revelation 13:15). The devil and his followers will be filled with rage against God’s people (Revelation 12:17).

8. Many who claim to serve God at that time will forsake the faith. Speaking about this time, Jesus said that the love of many would grow _____ (Matthew 24:12).

Note: This remark of Jesus comes immediately after He has spoken the following words: “Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name’s sake. And then many will be offended, will betray one another, and will hate one another” (Matthew 24:9-10).

9. **Thought Question:** Who do you suppose will be the ringleaders against God’s people at the end? _____ (**Hint:** It was the religious leaders who accused Daniel and his friends. It was the religious leaders who hated Jesus and encouraged the crowd to cry out for His crucifixion! It was the religious leaders who led out in the inquisition during the Middle Ages).

10. God’s people will go through a severe period to trouble and tribulation. This is called the time of _____ trouble (Jeremiah 30:7; also study Daniel 12:1 in the light of Genesis 32).

11. This time of trouble is the period of the _____ last plagues. Just like the oven was heated _____ times hotter than ever before, this time of trouble shall be the worst in the history of the _____ (Matthew 24:21). God’s people’s faith will be severely tested. Their enemies will be allowed to prevail for a season, but in the end, God will _____ them (Daniel 12:1).

Note: “For a time the oppressors will be permitted to triumph over those who know God’s holy commandments To the last, God permits Satan to reveal his character as a liar, an accuser, and a murderer. Thus the final triumph of His people is made more marked, more glorious, more full and complete.” (Ellen White, Last Day Events, p. 153).

12. God refines us in the _____ of _____ so that we might come forth as pure gold (Isaiah 48:10). During his trial, Job said: “When He has _____ me, I shall come forth as _____” (Job 23:10).

13. The hero of the end-time story is God. When the king of the north and his cohorts go out with great fury to destroy and _____ many, Michael will _____ up and _____ God’s people, everyone who is written in the _____ (Daniel 12:1)

Note: The word “deliver” is used in only three places of Daniel, chapters 3, 6 and 12. Chapters 3 and 6 provide the local historical examples of what will take place on a global scale at the end of time.

The End-time Remnant of Jesus

1. Like Daniel, God’s end-time remnant will be people of _____ (Luke 18:1-8), they will be filled with the Holy _____ (Revelation 14:14), will have the _____ of Jesus (Revelation 14:12) and will keep the _____ of God (Revelation 14:12).

2. The remnant of God will also have the testimony of _____ which is the spirit of prophecy (12:17; 19:10; 22:8, 9), they will worship the God who _____ the heavens, the earth, the seas and the fountains of waters (Revelation 14:7). and they will be without _____ before the throne of God (Revelation 14:5).

The Number of the Beast's Name

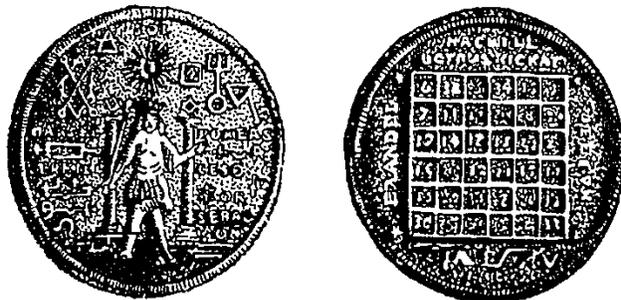
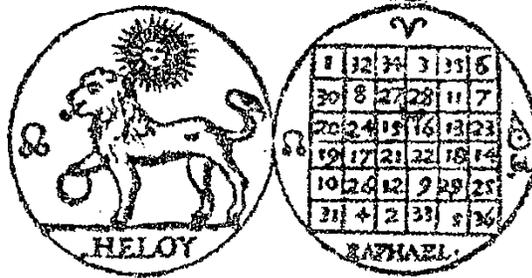
We began this lesson with some comments about the beast's name and number. We have already seen that the beast represents the Roman Catholic system. The leaders of this system must have a blasphemous name whose numerical equivalent is 666. What is that name? I believe the best option is *Vicarius Filii Dei*. This name, which for some time was worn on the papal tiara, means "one who occupies the place of, or one who represents the Son of God." This is a particularly blasphemous name because the person who takes the place of the Son of God and speaks for Him is not the pope but the Holy Spirit (John 14:26). Amazingly, when the numerical value of the letters of this Latin name are added, the total is 666:

V=5, I = 1, C=100, A=0, R=0, I=1, U=5, S=0 112

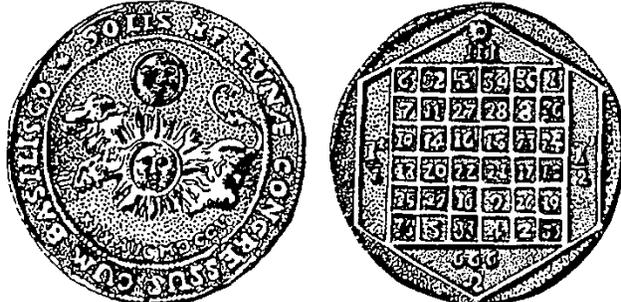
F=0, I=0, L=50, I=1, I=1 53

D=500, E=0, I=1 501

THE GREAT NUMBER OF THE SUN



Number 1.



Number 2.

Amulets worn by pagan sun-worshipping priests.

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

1	32	34	3	35	6
30	8	27	28	11	7
20	24	15	16	13	23
19	17	21	22	18	14
10	26	12	9	29	25
31	4	2	33	5	36

Diagram of mystic numbers.

The Venerable Day of the Sun

It is a matter of history that the Romans worshiped the sun god Mithra. The standards of the Roman legions, for example, contained eagles with outstretched wings and below the eagles were sun disks representing the god Mithra. Emperor Constantine was an avid follower of the religion of Mithra. IN the British Museum is a coin which Constantine minted. The coin says: *Deus Sol Invictus* this is, ‘to the invincible sun.’ When Constantine “converted” to Christianity, he was never able to disassociate himself from his previous allegiance to the sun god. This is shown by the fact that though Constantine “converted” to Christianity in the year 312 A.D., in 321 he proclaimed the famous civil Sunday law which stated:

“All judges and city people and the craftsmen shall rest upon the venerable Day of the Sun. Country people, however, may freely attend to the cultivation of the fields, because it frequently happens that no other days are better adapted for planting grain in the furrows or the vines in trenches. So that the advantage given by the heavenly providence may not for the occasion of a short time perish (*Codex Justinianus*, book 3, title 12, 3).

The Roman Catholic Church, at the Council of Laodicea held somewhere between the years 343 and 381, went a step further by converting the civil Sunday into a mandatory religious observance:

“Christians shall not Judaize and be idle on Saturday [Greek *sabbaton*, the Sabbath] but shall work on that day, but the Lord’s day [Sunday] they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ” (Quoted in, Charles Joseph Hefele, A History of the Christian Councils, vol. 2, p. 316).

It is of more than passing interest that the Roman Catholic Church has a special fascination with the sun. Perhaps it would be better to call it an obsession. As one visits Roman Catholic Cathedrals in various countries of the world one is struck by the frequent icons, statues and paintings with sunbursts. In St. Peter’s Basilica in Rome, there is a gargantuan sun-burst in the front right above the papal Cathedra. This sun-burst is so large and bright that it ‘jumps out’ at the observer. Furthermore, in the Vatican Museum there are literally thousands of sun-bursts everywhere one looks.

Most Roman Catholic believers are probably not aware that the round wafer used in the Eucharist is a solar symbol. When the Roman Catholic faithful worship the host [wafer], they think they are worshipping Christ when in reality they are worshipping the sun!! The round tonsure on the head of the Roman Catholic priests is also a representation of the fact that they are priests of the sun-god. Roman Catholic altars are constantly adorned with sun-bursts on the front side. The place where the host is kept is invariably adorned with the sun. The chalice used in the mass frequently has sun motifs. This obsession with the sun can be traced directly to ancient Roman paganism.

There can be little doubt that Roman Catholicism “inherited” their day of worship from their pagan Roman forerunners. And Protestants have continued the custom of observing Sunday, not because it is enjoined in the Bible, but because they have “inherited” it from the Roman Catholic Church.

The Great Number of the Sun

Nothing in God's Word is inconsequential so the mention of these dimensions must be important. The use of the number 6 should not surprise us because the Babylonians created the sexagesimal system (a numerical system based on the number 6). Furthermore, in antiquity the ancients worshiped idols of gold because gold was the same color as the sun. In fact, gold was called "the dew of the sun."

When 6 is multiplied by 60 the result is 360, a number of great importance for the ancient Babylonians. The Babylonians divided the circle of the universe into 360 degrees and used the yearly cycle of 360 days. Thus the number 360 represented all **space** and all **time**. The Babylonians established 36 gods in their pantheon, each to govern over ten degrees of space and then days of time. Thus these 36 gods ruled over all space and time.

But the sun god Marduk was not included among the 36 because he was considered to be the father from which all other gods emanated. Thus, the 36 gods were actually an extension of Marduk. Through the 36 gods Marduk was universal lord of all space and time.

Now, if we add the numbers 1 to 36, the total is 666. In this way, all the numbers from 1 to 36 are contained in the number 666. The number 666 was the number of Marduk and came to be known as the "Great Number of the Sun." One can't help but notice the close relationship between the number 666 and the sun god.

It is interesting to note how the Babylonian (and later, the Roman) priesthood expressed this concept in actual practice. The priests wore amulets or medallions (known in Latin as *SIGILLA SOLIS*) around their necks on a chain. The medallions were circular and were composed of pure gold (yellow and round like the sun). On the obverse side of the medallion was a hexagon and within the hexagon was a large square with 36 smaller squares within. Each of these smaller squares contained a number from 1 to 36. Under the large square the number 666 was frequently found. By wearing these medallions, the Chaldean priesthood was invoking the protection of the sun god Marduk, whose number was 666.

On the reverse side of the medallion was a lion whose body looks like a serpent and whose face is the sun. The lion's mane forms the rays of the sun. The lion is the king of beasts, its color is yellow and it is ferocious. In Daniel 7 Babylon is symbolized by a lion. The sun is the king of heavenly bodies, its color is yellow and at its zenith it is ferocious. In Daniel 2 and 3 Babylon is symbolized by gold, "the dew of the sun." In Babylonian astrology, Leo, the lion, rules the heavens from July 23 to August 22, the period of the year when the sun reaches its fiercest intensity.

In conclusion, when Nebuchadnezzar built the image of gold which measured 60 cubits by 6 cubits, he was commanding all to worship the sun god whose number is 666.

PROPHECY MADE SIMPLE STUDY NOTES

By Pastor Stephen Bohr

#16 – The Battle of Armageddon

In 1991 Saddam Hussein invaded Kuwait. When the International Community mustered their forces for the Gulf War, Saddam claimed that this would be the “mother of all battles.” In just a few weeks, Saddam was proved wrong as he suffered a devastating defeat. In our present lesson we want to study the real Amother of all battles. In the book of Revelation it is called the Battle of Armageddon. Let’s jump right into our study.

The Literary Structure

Revelation 12:17: Outline of the final battle

Revelation 13: The beast and his image gather to battle against God’s people

Revelation 14:1-5: God’s people **victorious** in the final battle with the beast and his image

Revelation 14:6-13: The worldwide message warns the world and divides it into two groups

Revelation 14:14-19: At the conclusion of the message the two groups are separated by Jesus

Revelation 14:20: The wicked (the winepress) come against the city (not identified by name) but are trampled by horses

Revelation 15:2-4: God’s people stand **victorious** on Mount Zion in the New Jerusalem

Revelation 15:5-8: The door of probation closes when the temple in heaven is filled with smoke

Revelation 16: The plagues are poured out

Revelation 17-18: The sixth and seventh plagues are amplified

Revelation 19:1-10: God’s people stand **victorious** in heaven

Revelation 19:11-21: Jesus and the heavenly armies come on horses to trample the winepress

Revelation 20: The thousand year reign

Events Before the Seven Last Plagues

Revelation makes it clear that several things occur before the seven last plagues are poured out: The three angels have proclaimed their messages to all the world (Revelation 14:6-12), every person on planet earth has chosen to receive the seal of God or the mark of the beast (Revelation 14:14-19) and the door of probation has closed (Revelation 15:5-8; see also, Revelation 22:11). As soon as the door of probation is closed, the plagues are poured out and the great tribulation begins (Revelation 16-18).

The First Five Plagues

1. The first plague was a foul and loathsome _____ which came upon the men who received the _____ of the beast (Revelation 16:2). Zechariah 14:12-13 explains that this plague will cause the flesh of the wicked to _____ while on their feet, and their _____ shall dissolve in their sockets, and their _____ shall dissolve in their mouths.
2. In the second plague the sea is turned into _____ and everything in the sea _____ (Revelation 16:3).
3. The third plague afflicts the fountains of fresh water. They are all turned into _____ (Revelation 16:4-7)
4. In the fourth plague the _____ scorches all the vegetation with intense heat (Revelation 16:9).
5. Under the fifth plague there is a supernatural _____ which covers the whole earth, especially the throne of the beast (Revelation 16:10-11).

Note: These plagues are **worldwide** (because the plagues are for Babylon and Babylon is worldwide). They are also **consecutive** and **cumulative**. Each plague increases the fury of the wicked against God's people (the wine of the harlot produces wrath against God's people). Each plague is a punishment for a specific sin which has been committed in Babylon. This is seen by the fact that the angel of the waters gives the reason why he poured out the second plague (see, Revelation 16:4-7). Before we continue our study of the plagues we must compare two contrasting groups in Revelation.

Babylon

1. The wicked follow the beast (13:3)
2. Babylon has a false trinity (16:13)
3. Three counterfeit angels gather the wicked (16:13)
4. The wicked have the mark of the beast (13:16)
5. The wicked are gathered as grapes in the winepress outside the city (14:20)
6. Destination of the righteous: Sea of Glass (14:10-11)

Jerusalem

1. Righteous follow the Lamb (14:4)
2. God is a true Trinity (1:4, 5)
3. Three holy angels gather the righteous (14:6-12)
4. The righteous receive the Seal of God (14:1)
5. The righteous are gathered as the harvest and are inside the city (14:20)
6. Destination of the wicked: The Lake of Fire (15:2-4)

Another Look at Revelation 17

In order to understand the exotic imagery of Revelation 17 it is necessary to comprehend the ancient understanding of the cosmic river dragon. It is recommended that you carefully study the illustration at the end of this lesson titled: "The Cosmic River Dragon in Scripture".

1. The vision of the judgment of the great harlot was given to John by _____ of the seven angels who had the seven _____ (Revelation 17:1). Which of the seven do you suppose it was? _____.

2. The name which the harlot had on her head was AMystery, _____ the great (Revelation 17:5).
3. The harlot, whose name is Babylon, was seated on many waters (Revelation 17:2), but she is also said to sit on a _____ beast (Revelation 17:3). The question is: How can the harlot be seated on both?
4. In Revelation 17 the seven _____ of the dragon are identified as seven _____ and also as seven _____ (Revelation 17:9-10). Once again we ask: How can the seven heads be seven mountains and seven kingdoms at the same time?
5. On one of the heads of the dragon were ten _____ which represent ten _____ (17:12). But these ten kings really symbolize the _____ of the earth and of the _____ world (Revelation 16:14; Revelation 17:2; 18:3).
6. John was taken to see the _____ of the great harlot who sits on many waters. The judgment against Babylon is the seven last plagues (Revelation 17:1; 18:5; 14:8-11; 19:2).
7. The great sin of the harlot is that she sheds the _____ of God's people (Revelation 17:6; see also, Revelation 16:4-7; 18:24; 19:2; 13:15).

The Old Testament Background

Revelation 17 is really a further explanation of the sixth plague in Revelation 16:12-16. We will see this connection in a few moments, but in order to comprehend the sixth plague, we must first understand some Old Testament background. What is represented by the waters of the Euphrates River? What does the drying up of the waters represent? Who are the kings from the east? Where is Armageddon? The answers to these questions are in the Old Testament.

1. Old Testament Babylon was the archenemy of _____, God's people (Jeremiah 50:6-7, 11, 23, 28, 33, 34; 51:5, 24, 34-37, 44, 49; Isaiah 14:16-17). In fact, God's people were captive in Babylon.
2. Babylon boasted that she was the "I am" and would not be a _____ nor lose her _____ (Isaiah 47:7, 8, 10). She was arrogantly secure. This is why king Belshazzar was having a party while the city was under siege (see Daniel 5)!!
3. Babylon was seated on many _____ (Jeremiah 51:13). The many waters of Babylon were the river _____ (Jeremiah 51:63).
4. God predicted that there would be a _____ against Babylon's _____ (Jeremiah 50:38; 51:36; Isaiah 44:27).
5. During the Middle Ages when the woman was being persecuted, the dragon spewed _____ out of his mouth in order to cause her to be carried away by the _____ (Revelation 12:15-16). But the earth helped the woman by swallowing up the waters (that is, by drying them up).

Note: The dragon of Revelation 12 had seven heads which means it must have had seven mouths. And yet only one mouth is spewing out water at this point. The question which begs to be asked is: Which of the seven heads was spewing out the water? The dragon of Revelation 17 also has seven heads and the harlot also sits upon a raging river. The question is, which head in Revelation 17 is spewing out the water? We will answer this question in class when we discuss the beast that **was** and **is not** and **will be!!**

6. Cyrus, the Medo-Persian general, came with other kings from the north and the _____ and overcame Babylon (Isaiah 41:2, 25; 46:11; Jeremiah 50:9, 41; 51:11, 28),

Note: The Persian historians Herodotus and Xenophon tell us that Cyrus dammed up the river Euphrates where it entered the city of Babylon. In this way the riverbed was dried up so that he and his armies could conquer the city. The city had great brass gates which protected the city where the river entered, but on the fateful night they had been left open. The drying up of Babylon's river Euphrates led to her downfall. Thus Babylon came to a sudden end with none to help her (Isaiah 47:15).

7. The name "Cyrus" means "the sun". He was raised up in _____ (Isaiah 45:13; 42:6). Cyrus was called God's _____ (Isaiah 44:28) and he came from a _____ country (Isaiah 46:11). He was also called God's _____ (Isaiah 45:1; the Hebrew word is "Messiah"). Cyrus released God's people from bondage in Babylon so they could return to _____ (Isaiah 45:13).
8. God not only predicted that Babylon's waters would dry up but he also said that Babylon would be covered with the multitude of the _____ of the _____ (Jeremiah 51:42, 63-64).
9. Babylon would be left _____ and in one moment and one day she would lose her _____ and become a _____ (Isaiah 47:9). She would also lose the support of the _____ from her youth (Isaiah 47:15).
10. Babylon would sit in the _____ (Isaiah 47:1) and she would be burned with _____ (Isaiah 47:14).
11. Babylon would drink the _____ of God's wrath (Jeremiah 51:57) a _____ would mark her fall (Jeremiah 50:46) and her great leaders would be slain with the _____ (Jeremiah 25:30-38).
12. God's people were called upon to _____ from the midst of Babylon (Jeremiah 51:6, 17-20, 45; 50:4, 5, 8, 19, 20, 28). Upon being delivered, God's people would sing _____ over Babylon (Jeremiah 51:48).

Revelation's Sixth Plague

1. The many waters upon which Babylon sits is the river Euphrates. But these waters represent _____, multitudes, nations and _____ (Revelation 17:15).

2. In Isaiah 8:7-8 the invasion of the king of Assyria into Israel is compared with the river Euphrates which is at flood stage and reaches even to the _____ of Emmanuel's land. The River is spoken of as stretching out its _____.
3. The _____ up of the river Euphrates must mean that these nations and multitudes are going to withdraw their support from Babylon. In fact, Revelation 17:16 explains what the drying up of the Euphrates means. Whereas the kings had joined this harlot (Revelation 17:1-2), they now _____ the harlot, make her _____ and _____, eat her flesh and burn her with _____ (Revelation 17:16).
4. The Kings from the _____ must represent the coming of Christ with the heavenly armies to deliver his people from the oppressive power of _____ (Revelation 16:12). In Matthew 24:27 the Second Coming of Christ is from the _____.
5. In Revelation 14:20 we found some horses trampling the winepress outside the city. Who are riding these horses? In Revelation 19:11 Jesus is seen riding a _____ horse and He is followed by the _____ of heaven also riding on white _____.

Note: The imagery of Revelation 14:14-20 is taken from Joel, chapters 2 and 3. It would be well to read these chapters for the background information.

6. Jesus comes to tread the _____ (Revelation 19:15). Congregated to fight against Him are the _____ of the earth, the _____ and the _____ prophet (Revelation 19:19-21).

Note: These are the very same three powers who are mentioned in connection with the _____ plague (Revelation 16:13). In Isaiah 63:1-5 the garments of Jesus are red because he treads the winepress. See also, Jeremiah 25:30-38.

7. It became crystal clear that the two armies are not the Arabs versus the Jews but rather the allied powers of earth versus Christ and His angels. Don't miss the point that the dragon, the beast and his image of chapters 12-13 are the same three powers of 16:13 and 19:19-20. This proves beyond any doubt that Revelation chapters 12 to 19 are dealing with the same central theme, the battle of the united powers of the earth against God and His people.
8. The place which is called in the Hebrew tongue, Armageddon, must refer to the winepress of Revelation 14:20. The winepress is worldwide, therefore Armageddon must be _____.

Note: The name "Armageddon" in the Hebrew (*har moed*) means "Mount of the Congregation". In the Old Testament, the "Mount of the Congregation" is Mount Zion. In other words, the enemies come to their end outside the Holy City, Jerusalem (Revelation 14:20).

The Seventh Plague

1. The battle of Armageddon is not fought during the sixth plague. The preparation takes place under the sixth plague but the battle itself is actually fought under the seventh plague. Under

the seventh plague the great city was divided into _____ parts and there were _____ and _____ and there was a worldwide _____ such as never has been (Revelation 16:17-19).

2. At the seventh plague, Babylon was _____ before God, to give her the cup of the fierceness of His wrath. Islands and _____ disappeared and huge _____ stones fell from heaven (Revelation 16:20-21).
3. At the conclusion of the story, God's people will sing the Song of _____ and the _____ (Revelation 15:2-4). Notice that those who sing this song have been victorious over the beast, his image and his mark.

Other Prophecies to be Studied

In class we will discuss two other Old Testament stories which form the backdrop for the Armageddon prophecy. I am referring to the Exodus of Israel from Egypt and the story of Cain and Abel. You will not want to miss this lesson study for anything! We will also discuss more fully the meaning of the seven heads and the ten horns. We will also say a few words about the king of the north prophecy in Daniel 11.

The Central Issue in the Battle of Armageddon

1. Revelation 16:15 explains what the battle of Armageddon is all about: "Behold, I am coming as a _____. Blessed is he who watches, and keeps his _____, lest he walk _____ and they see his _____."
2. The same warning was given to the church of _____ (Revelation 3:18).

Note: This must mean that the church of Laodicea will be on earth during the period of the sixth plague or else God would not have given the warning. Yet many Protestant preachers claim that the church will be gone from earth during the period of the plagues!!

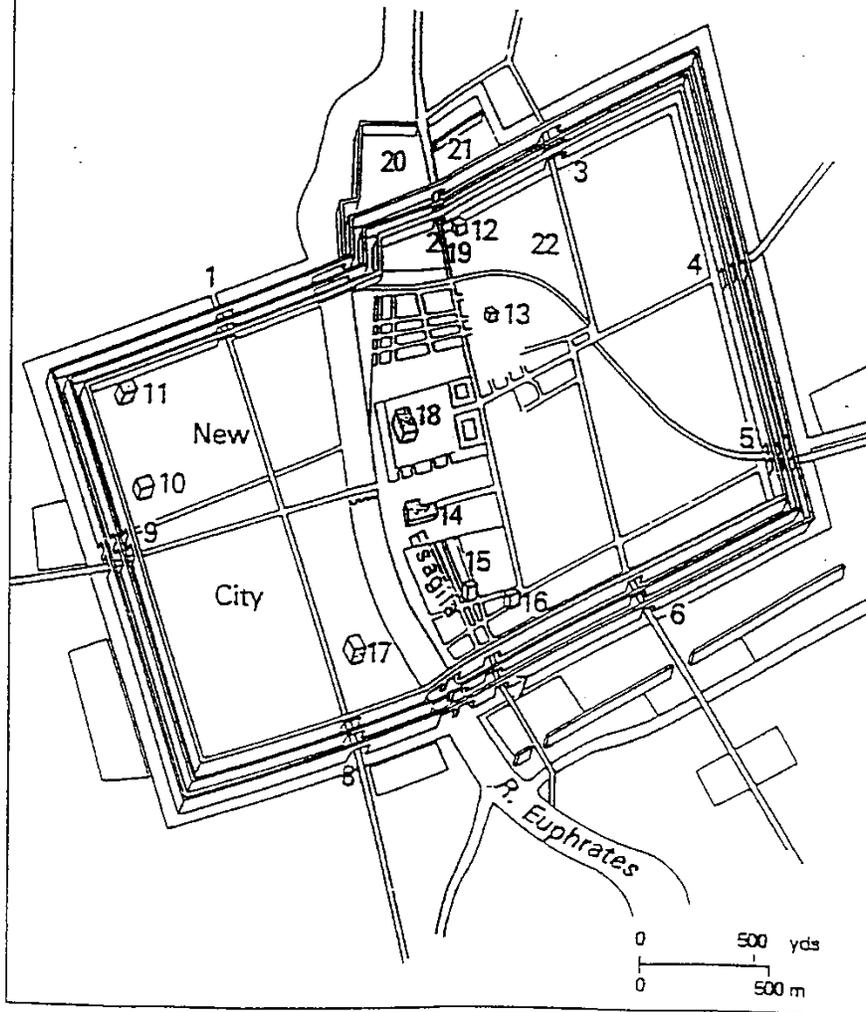
3. Those who go through the tribulation will wash their robes and make them white in the _____ of the Lamb (Revelation 7:14).
4. The fine linen, clean and bright which the bride of Christ wears are the righteous _____ of the saints (Revelation 19:7, 8).
5. Genesis 2:25 tells us that Adam and Eve, in their holy state, were naked and were not _____. But when they sinned, they lost their glorious robe of light and found themselves _____ and were _____ (Genesis 3:7, 10). They tried to cover their nakedness with _____ leaves (Genesis 3:7). Their nakedness was later covered by God with animal _____ (Genesis 3:21). The death of the Lamb covered their nakedness!

Note: The central issue in the end-time controversy is how you are dressed. If you have been baptized you have put on Christ and you are Abraham's seed and have a right to inherit all the promises!!

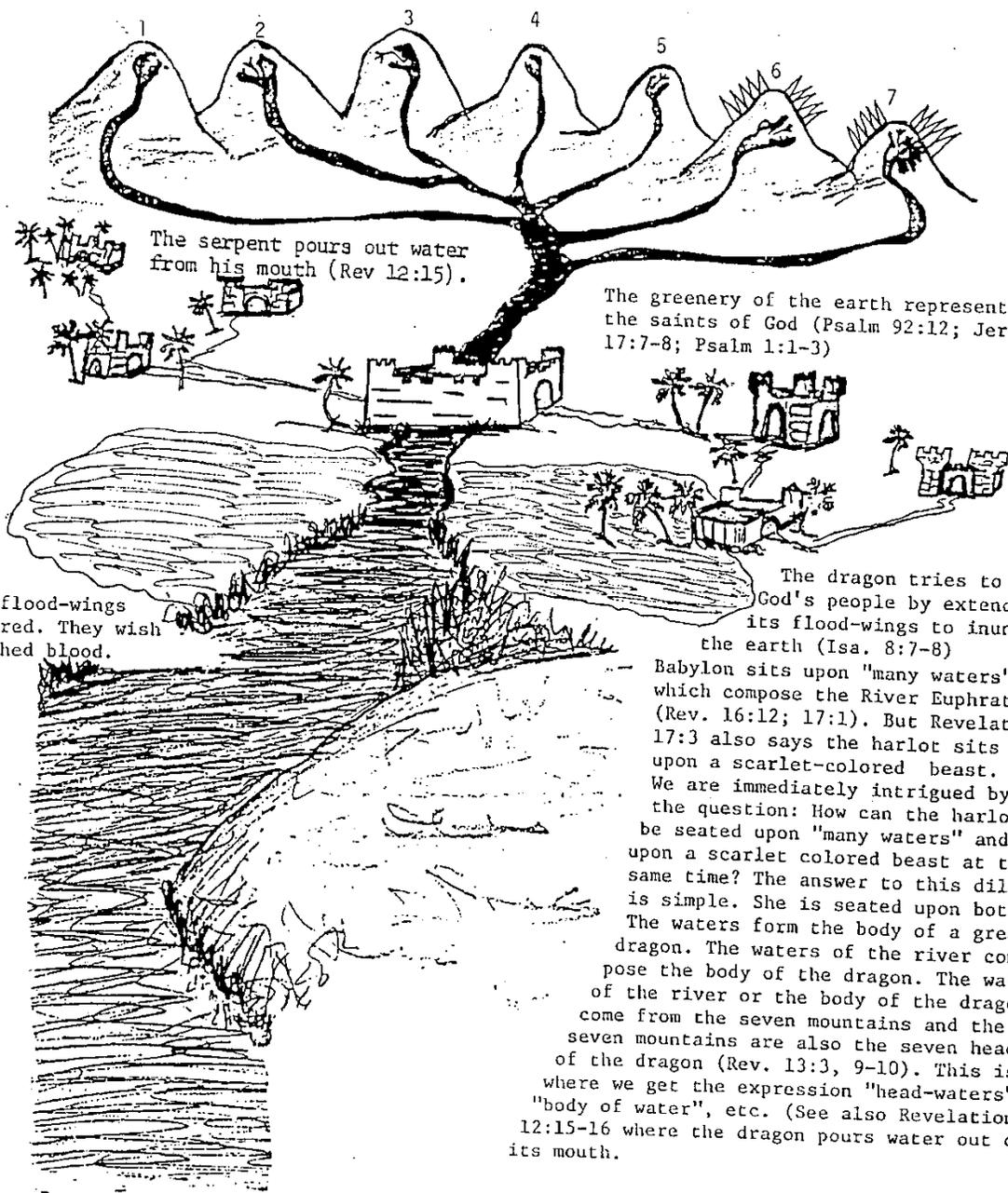
6. God calls His people to come out of _____ so they don't participate in her _____ nor receive her _____ (Revelation 18:5). Are you willing to come out and stand with those who keep the commandments of God and have the faith of Jesus?

NEBUCHADNEZZAR'S BABYLON

- | | | |
|-------------------|------------------------|----------------------|
| 1 Lugalgirra gate | 9 Adad gate | 17 Temple of Shamash |
| 2 Ishtar gate | 10 Temple of Adad | 18 Temple tower |
| 3 Sin gate | 11 Temple of Belitnina | 19 Processional way |
| 4 Marduk gate | 12 Temple of Ninmah | 20 N Citadel |
| 5 Zababa gate | 13 Temple of Ishtar | 21 Citadel |
| 6 Enlil gate | 14 Temple of Marduk | 22 S Citadel |
| 7 Urash gate | 15 Temple of Gula | |
| 8 Shamash gate | 16 Temple of Ninurta | |



The Cosmic River Dragon



The serpent pours out water from his mouth (Rev 12:15).

The greenery of the earth represents the saints of God (Psalm 92:12; Jer. 17:7-8; Psalm 1:1-3)

The flood-wings are red. They wish to shed blood.

The dragon tries to drink God's people by extending its flood-wings to inundate the earth (Isa. 8:7-8)

Babylon sits upon "many waters" which compose the River Euphrates (Rev. 16:12; 17:1). But Revelation 17:3 also says the harlot sits upon a scarlet-colored beast. We are immediately intrigued by the question: How can the harlot be seated upon "many waters" and upon a scarlet colored beast at the same time? The answer to this dilemma is simple. She is seated upon both!! The waters form the body of a great dragon. The waters of the river compose the body of the dragon. The water of the river or the body of the dragon come from the seven mountains and the seven mountains are also the seven heads of the dragon (Rev. 13:3, 9-10). This is where we get the expression "head-waters" "body of water", etc. (See also Revelation 12:15-16 where the dragon pours water out of its mouth.

Original Idea: Dr. Douglas Waterhouse
Amplified by: Stephen P. Bohr

The Exodus of the Remnant

Please study the following sequence of events in Exodus 14-15:

1. Israel was captive in Egypt (Exodus 1 and 2).
2. Israel tried to keep the Sabbath but it was impossible to do so as long as they were slaves of Pharaoh (Exodus 5:3-4, 17-19; Exodus 16).
3. Israel came out of Egypt (Exodus 12).
4. Israel was closed in at the edge of the Red Sea (14:3).
5. They were pursued by Pharaoh for the glory of God (14:4, 9).
6. Armies and chariots were prepared for the battle by the Egyptians (14:7).
7. Israel went through a time of trouble and cries out (14:10).
8. They were commanded to be still and see the salvation of the LORD (14:13). The LORD promised to fight for Israel.
9. The waters were divided and dried up (14:16; 14:21-22, 29).
10. Plague of darkness afflicted the Egyptians (14:19-20) BUT THERE WAS LIGHT FOR God's people.
11. The armies of the Egyptians were troubled at rising at the morning watch (14:24-25).
12. The waters drowned the Egyptians (14:26-29).
13. The seventh plague was poured out against the Egyptians (Psalm 77:16ff).
14. God's people sang the Song of Moses (Exodus 15:1) Read The Whole Psalm.
15. Verse 7 clarified that the war was against God, not only against Israel.
16. God planted Israel on His holy Mountain (14:17).

PROPHECY MADE SIMPLE STUDY NOTES

By Pastor Stephen Bohr

#17 – The Rapture and the Blessed Hope

In our lesson today we will study what Jesus taught about His Second Coming. Many Christians today believe that the coming of Jesus will take place in two stages: **1)** The rapture of the church before the tribulation and **2)** His glorious coming after the tribulation to reign on earth for one thousand years. Is this scenario correct? Is it even important to understand how Jesus will come? In this lesson we will also study what Jesus said about His coming as well as some other verses in the New Testament which address this issue.

Satan's Hatred of the First Coming

1. At His first coming Jesus came to His own and they did not _____ Him (John 1:11).
2. As we have seen in previous lessons, there were multiple prophecies in the Old Testament which pointed to the Messiah. The most exceptional was the prophecy of the _____ weeks (Daniel 9:24-27).
3. The reason why the religious leaders and the people did not recognize Jesus is because they were expecting an earthly _____ (John 6:15).

Note: Is it just possible that many Christians are expecting Jesus to come the second time in one way when He will come in another?

Gathering the Elect

1. Jesus will return with the _____ of heaven and He will send His angels with a great sound of a _____ to _____ together His _____ from the four winds (Matthew 24:30-31).
2. Jesus assured us that the great tribulation would be _____ for the _____ sake. He also said that during the tribulation Satan will perform signs and wonders, to deceive, if possible, even the _____ (Matthew 24:22, 24).
3. The apostle Paul asked: AWho shall bring a charge against God=s _____? It is God who justifies. Who is he who condemns? It is Christ who died, and furthermore is also risen, who _____ even at the right hand of God, who also makes intercession for _____ (Romans 8:33-34).

Note: It is clear that the elect will be on the earth during the tribulation and the elect are those who have accepted Christ.

One Taken and the Other Left

1. In Matthew 24:40-41 Jesus says: “_____ two men will be in the field: one will be _____ and the other _____.”

Note: Some have understood the text in the following way: “Believers will be taken to heaven by Jesus and unbelievers will be left behind on earth”. But this is an interpretation which has no foundation in fact. The text simply says one will be taken and the other left, it does not say where!

2. A word of caution is in order. We must be careful not to explain words in the light of our present day meanings but in the light of their original, Biblical meanings. As we shall see, Biblically, the ones who are left are the saved while the ones who are taken are the lost!!
3. The word “then” in Matthew 24:40 leads us back to verses 37-39. What two great events are compared in these verses?_____.

Note: Verses 37-39 describe the flood. The normal word for flood in the New Testament is *potamos* (see, Matthew 7:25, 27) But the word used here is *kataklysmos*. It is at the moment when the cataclysmic flood came that one was taken and the other left.

4. According to Genesis 7:23 when the flood came God” _____ living things that were on the face of the ground. Only Noah and those who were with him in the ark _____ *alive*.”

Note: The word “*alive*” is added to the text in the NKJV. The NIV translates: “Every living thing on the face of the earth was wiped out. . . . Only Noah was **left** (*shawar*) together with those that were with him in the ark.” Notice here that the saved were left while the others were destroyed. There were not three groups: The alive in the ark, the alive outside the ark and the dead outside the ark. There were only two groups.

5. The Hebrew word “left” in Genesis 7:23 is *shawar*. According to the Hebrew scholar Gary G. Cohen, the word “seems to be used almost exclusively to indicate the static action of surviving after an elimination process. No matter what the cause. . . . *shawar* points to that which remains or has survived.” (Gary G. Cohen, Theological Wordbook of the Old Testament (Chicago: Moody Bible Institute, 1980), volume 2, p. 894).
6. In Exodus 14:28 we are told that Pharaoh and his armies drowned in the Red Sea and not so much as one of them _____ (*shawar*). If any had survived, then they would have been left!
7. Numbers 21:35 explains that Moses slew Og, his sons and his people until there was no _____ left (*shawar*) him. Likewise, Judges 4:16 explains that Sisera and his armies were destroyed and not one man was _____ (*shawar*).

8. Isaiah 4: 3, speaking about the end-time remnant says: “And it shall come to pass that he who is _____ (*shawar*) in Zion and _____ (*shawar*) in Jerusalem will be called holy everyone who is recorded among the living in Jerusalem” The ones who are left are the holy ones!
9. In I Thessalonians 4:15, 17 those who are left or _____ are _____ up to meet the Lord in the air. Those who remain or are left are the saved!!
10. When Jesus comes the second time we are told that the inhabitants of the earth will be burned and few men will be _____ (*shawar*; Isaiah 24:6).
11. Matthew 24:39 tells us that the flood came and _____ them [the wicked] all away. The parallel passage in Luke 17:27 tells us that the flood came and _____ them all. The ones taken away were the wicked!
12. When the city of Ai was conquered, we are told that it was _____ (*lakad*) and then it was set on fire (Joshua 8:8, 21). None of the inhabitants were allowed to _____ (*shawar*) or escape (Joshua 8:22).

Note: The Hebrew word for “taken” is *lakad*. According to the Hebrew scholar, Walter C. Kaiser, “Most of the 121 uses of *lakad* deal with men capturing or seizing towns, men, spoils and even a kingdom. . . . This word also serves as a figure of divine judgment. The stone of stumbling will cause many to stumble, fall, be broken, be ensnared, and be captured (Isaiah 8:15).” (Walter C. Kaiser, Theological Wordbook of the Old Testament (Chicago: Moody Bible Institute, 1980), volume 1, p. 480).

13. In Isaiah 24:17-18 describes the desperate attempt of the wicked to escape when Jesus comes. “He who comes up from the midst of the pit shall be _____ [*lakad*; taken] in the snare; for the windows from on high are open, and the foundations of the earth are shaken.”
14. In John 8 we have the story of the woman who was _____ [taken] in adultery. The word “taken” here means “caught” or “surprised”.
15. In I Thessalonians 5:4 the apostle Paul warns that we should not allow the coming of Jesus to _____ us as a thief.
16. Speaking about the Second Coming, Matthew 24:40 says some will be **taken**. Paul warns that we should not allow that Day to _____ us (I Thessalonians 5:4) and Luke says we should be careful that the Day might not _____ on you _____ (Luke 21:34-35).

Note: Today we use similar expressions as in Biblical times. For example, if a devastating flood sweeps away a town, we ask: “Did the flood take them all away? Wasn’t anyone **left**?” “Did the flood drown everyone? Didn’t anyone **remain**?” “Was everyone swept away, wasn’t anyone **preserved**?” “Did the flood destroy them all, wasn’t anyone **spared**?”

The Apostasy and the Rapture

1. The apostle Paul explained that Jesus will not come unless the _____ away comes _____ (II Thessalonians 2:3).

Note: Those who believe in a pre-tribulation rapture say that the coming here referred to is not the glorious Second Coming of Christ but rather the rapture seven years before. The problem with this view is that this text very clearly proves that the Antichrist will sit in the Temple of God before the coming of Jesus. How do those who believe in a pre-tribulation rapture handle this? They reinterpret the word *apostasia* (falling away) and say it really means “departure” or “snatching away”. In other words, Christ will not come unless the departure of the saints comes first!

2. In Acts 21:21 we are told that the apostle Paul was accused of _____ Moses. The word used here is *apostasia*. This word does not mean a departure from planet earth but rather a departure from the faith as the context clearly proves!

Not Appointed to Wrath

1. In I Thessalonians 5:9 the apostle Paul explains that “God did not appoint us to _____, but to obtain salvation through our Lord Jesus Christ.”
2. In the seven angels with the seven last plagues are told to _____ out the bowls of the wrath of God on the earth (Revelation 16:1).

Note: If God has not appointed His people to wrath but to salvation, how can they go through the tribulation and the plagues? The fact is that they will be on earth but the plagues will not touch them. The plagues are for Babylonians who have the mark of the beast. God’s people have the seal of God and they are protected from the devastation. Like Israel in Egypt, Noah at the flood, the three young men in the fiery furnace and Daniel in the lion’s den, they will be protected by divine power!

Kept in the Hour of Trial

1. In Revelation 3:10 God promises His people that He will keep them “from the hour of _____ which shall come upon the whole _____, to test those who dwell on the earth.”

Note: Those who believe in the pre-tribulation rapture say this means that God will not allow His people to go through this time of trial. But is this what the text means?

2. The same John who wrote the book of Revelation also wrote the Gospel of John. In John 17:15 Jesus prayed for His disciples: “I do not pray that You should take them _____ of the world, but that you should _____ them from the evil one [Satan].”

Note: This verse clearly shows that God can keep His people from the power of Satan even while they are still in the world.

Coming With all His Saints

1. In I Thessalonians 3:13 the apostle Paul explains that Jesus will come back _____ all His _____.

Note: Those who believe in the pre-tribulation rapture say that Jesus could never come with His saints if he had not come for them first. The question is: Who are these saints with whom Jesus will come?

2. In Deuteronomy 33:2 God is described as coming to Mount Sinai to write His law. We are told that He came with _____ thousand of his _____. These ten thousand saints are really _____ (Revelation 5:11). In Mark 8:38 the angels are called the _____ angels. The word “holy” is the same root word as “saint”. In Revelation 19:11-21 Jesus comes with the armies of heaven which are angels.

Escaping all These Things

1. In Luke 21:36 Jesus tells His people to pray so that they “may be counted worthy to _____ all these things [the tribulation events] that will come to pass, and to _____ before the Son of Man.”

Note: Those who believe in the pre-tribulation rapture believe that the word “escape” means that God’s people will not be on planet earth during the tribulation events. But it can also mean that they will escape because Jesus will shield them with His almighty power.

2. At the Second Coming of Jesus, the question is asked: “Who shall be able to _____?” The answer is in the next chapter. Only those who have received the protective _____ of God will be able to stand when Jesus comes.

The Budding of the Fig Tree

1. In Matthew 24:32-33 Jesus said that when the fig tree puts forth _____, it is a sign that the summer is near. He then said that when we see _____ these things we can know that His coming is _____, even at the doors!

Note: Those who believe in a pre-tribulation rapture say that the fig tree represents Israel and that the budding of the fig tree represents the rebirth of the nation of Israel in 1948. They say that the rebirth of Israel is the greatest sign of the imminent rapture. But there are two insurmountable problems with this view.

2. In the parallel passage of Luke 21:29-30 Jesus said: “Look at the fig tree and _____ the other _____.” It is the budding which is significant, not the fig tree!
3. Jesus explicitly said to the fruitless fig tree: “Let no one eat fruit from you _____ again” (Mark 11:14). The next day, when Jesus and the disciples passed that place, the tree had _____ up from the _____ (Mark 11:20).

Jesus Coming as a Thief

1. In Revelation 16:15 Jesus gives the following awesome warning: “Behold, I am coming as a _____. Blessed is he who _____, and keeps his garments, lest he walk naked and they see his _____.”

Note: Those who believe in a pre-tribulation rapture claim that there can be no sequence of signs which must occur in order before the rapture. They say that if there was a sequence of signs which must occur in order, then the coming of Jesus would surprise no one! The problem with this argument is three-fold: **1)** People could be surprised if they chose to **ignore** the signs like in Armero, Colombia, when the Nevado del Ruiz volcano exploded, **2)** People could be surprised if they **misinterpreted** the signs **3)** People could be surprised if they fail to realize that the coming of Jesus as a thief does not refer primarily to His coming to rapture the church to heaven but rather to the close of probation on earth!!

2. The coming of Jesus as a thief in the night also refers to His glorious appearing: “But the day of the Lord will come as a _____ in the night, in which the heavens will pass away with a great _____, and the elements will melt with fervent heat: both the earth and the works that are in it will be burned up” (II Peter 3:10).

Note: The fact is that the people at the time of the flood were caught by surprise twice: When the door closed they didn’t know that their probation was over. And when it started to rain they suddenly realized that they were lost!

The Blessed Hope of the Church

1. The coming of Jesus will be visible and personal. As He departed for heaven and angel told His followers: “This _____ Jesus, who was taken up from you into heaven, will so come in like manner as you _____ Him go into heaven” (Acts 1:11)
2. Revelation 1:7 tells us that when He comes with the clouds _____ eye shall see Him. His coming will not be invisible or secret. Every eye of every living person will see Him.
3. The coming of Jesus will be very noisy and very visible: “The Lord Himself will descend from heaven with a _____, with the voice of an _____ and the _____ of God. And the dead in Christ will rise first.” (I Thessalonians 4:16). The one with the voice of an archangel is Jesus because the time is coming when all who are in the graves will hear _____ voice (John 5:28).
4. The book of Hebrews tells us that Jesus will come a _____ time (Hebrews 9:28). If the rapture were true, then there would be three comings of Jesus!
5. The _____ hope of Christians is the _____ appearing of our great God and Savior Jesus Christ (Titus 2:13).
6. Jesus promised to take His people to His _____ house. The Father’s house is in heaven (John 14:1-3).

Note: Jesus promised to take His people to His Father's house in heaven. If there is only one stage to the second coming of Jesus and He stays here with His people for the millennial reign, then the promise of John 14:1-3 would not be fulfilled. This is the real reason why the rapture theory has been created. But this problem is resolved when we realize that Christ will come the second time to take His people to heaven for the thousand year reign and then He will return with His people to earth to set up His everlasting kingdom.

An Overmastering Delusion

1. When Jesus returns He will _____ His people to Himself (John 14:1-3; Matthew 24:30; II Thessalonians 2:1; I Thessalonians 4:15-17). He will not come all the way down to the earth.
2. Jesus warned that if anyone says to you: "Therefore if they say to you, 'Look he is in the _____!' do not go out; or 'Look, he is in the _____ rooms!' do not believe it. For as the _____ comes from the east and flashes to the west, so also will the coming of the Son of Man be" (Matthew 24:26-27).
3. The apostle Paul warned that Satan would counterfeit the Second Coming of Christ and would work with _____, signs and _____ wonders. He said that most people would believe this lie, especially those who did not receive the love of the _____ (II Thessalonians 2:10-11).

Note: Our faith must be firmly rooted in the Word of God. We must know how Jesus will come lest we receive a counterfeit.

PROPHECY MADE SIMPLE STUDY NOTES

By Pastor Stephen Bohr

#18 – The Thousand Year Reign

In our present lesson we will study the thousand years of Revelation 20. We will seek to answer several important questions such as, Will the millennium be spent in heaven or on earth? What will be the condition of the earth during this period? What will God’s people be doing during this time? Why is there a white throne judgment after the millennium? What does Revelation mean when it speaks of second death? Is it even important to know what will happen during this time? Let’s get into our study together.

Introductory and Structural Matters

1. Revelation 19:11-21 describes the Second Coming of Jesus. By this time the plagues will have decimated the population of the planet. What happens at the very culmination of the Second Coming? “And the _____ were _____ with the sword which proceeded from the mouth of Him who sat on the horse” (Revelation 19:21).
2. The Millennium is described in Revelation 20:1 - 21:8. The events in these chapters are not in chronological order but rather run in cycles. We know this because the same climax is reached four times. Though the events are repeated four times each repetition has a different focus, please notice:
 - Revelation 20:1-3. Center of Focus: Satan and the Earth.
 - Revelation 20:4-10. Center of Focus: The Saints in Heaven.
 - Revelation 20:11 - 21:1: Center of Focus: The Judgment of the Wicked on Earth.
 - Revelation 21:2-8. Center of Focus: Life in the Holy City

The View of Satan and the Earth (20:1-3)

1. The angel who comes down from heaven has the key to the _____ pit (Revelation 20:1).

Note: The translation “bottomless pit” is unfortunate. The Greek word is *abussos* from where we get the word “abyss”.

2. In Genesis 1:2 we are told that “the earth was without _____ and _____; and darkness was on the face of the” _____.

Note: The word “deep” in the Greek Old Testament is the same as in Revelation 20:1, *abussos*. The word “deep” thus describes a planet in a chaotic pre-creative state. It is

noteworthy that the plagues of Revelation 16 actually reverse creation and return the earth to pre-creation chaos. The very things which God made during creation are afflicted: The earth is broken up, the sun, moon and stars are moved from their places (Matthew 24:29), all the vegetation is destroyed, the seas are filled with blood and all the fish die, the planet returns to darkness and all human beings die!

3. The prophet Jeremiah was permitted to see the earth during the millennium. He heard the sound of the _____, the alarm of _____. He then beheld the earth and indeed it was without _____ and _____; and the heavens, they had no _____. He also saw that the mountains _____. Jeremiah also beheld and indeed there was no _____ and all the birds of the heaven had _____. The fruitful land had become a _____ and all the _____ were broken down at the presence of the LORD, by His fierce _____ (Jeremiah 4:19-26).

Note: In spite of the incredible desolation caused by the wrath of God, we are told that at this time God would not make a _____ end (verse 27).

4. In Jeremiah 25:30-38 we have a powerful description of the coming of Jesus. We are told that the LORD will _____ from on high, and utter His _____ from his holy habitation, he will give a _____ as those who tread the _____. On that day the _____ of the LORD will be from one end of the _____ even to the other. They shall not be _____ or gathered or _____.
5. Isaiah adds that when Jesus comes He will make the earth _____ and make it _____. The land will be entirely _____ and utterly plundered. The inhabitants of the earth are burned and few men are _____ (Isaiah 24:1-6).
6. The powerful angel from heaven binds Satan and casts him into the abyss for one thousand years. The result of his binding is that he can _____ the nations no more until the thousand years are _____ (Revelation 20:1-3)

Note: Satan is bound to an earth which has returned to pre-creation chaos. How could human beings live on the planet when the seas and the fresh waters are all blood, the air has the stench of the dead, the planet is in total darkness and there is no plant or animal life? The binding of Satan means that he cannot deceive the nations because there are no nations left to deceive. But after the millennium Satan will be loosed for a little while. The punishment of Satan reminds us of the fate of the scapegoat on the Day of Atonement. He was bound by the High Priest and then taken to the wilderness where there were no inhabitants (see, Leviticus 16:21, 22).

The View of the Saints (20:4-10)

When Revelation 20:1-3 ends we are left with several questions: What happened to the righteous? What does bind and unbind mean? What happened to the wicked who were destroyed at the Second Coming? What did Satan deceive the nations to do after the thousand years? What happened to Satan after he was released a little while? These questions will be answered in the succeeding verses.

1. At the beginning of the thousand years the righteous dead are raised to life. We know this because Revelation 20:4 says that they _____ and reigned with Christ for a thousand years. This resurrection is called the _____ resurrection and the righteous and holy are resurrected in it (verse 6).
2. The apostle Paul explained that the dead in Christ would rise _____. Then those who are alive and remain shall be caught _____ together with them [the dead in Christ] in the _____ to meet the Lord in the _____ (I Thessalonians 4:16-17).
3. Jesus promised to take his people to His Father's _____. The Father's house is in heaven because Jesus taught us to pray, "Our Father which art in heaven" (John 14:1-3, Matthew 6:9)).

Note: A strict reading of Revelation 20:4-10 does not reveal that the saints will be in heaven during the thousand years. However, we will see that Revelation 21:2 does point out this fact, very clearly!

4. The saints were given thrones and they _____ with Christ for a thousand years (Revelation 20:4).
5. _____ was committed to them [the righteous] (Revelation 20:4).

Note: The question is: Who are they going to judge? Obviously not the holy angels. Obviously not the righteous because they are already in heaven. This must mean that they will judge Satan and his angels and the wicked who were left behind!

6. The apostle Paul told the Corinthians: "Do you not know that the saints will judge the _____? Do you not know that we shall judge _____?" (I Corinthians 6:1-3).
7. The righteous will not be subject to the _____ death (Revelation 20:6).
8. The _____ of the dead will not come to life again until the thousand years are _____ (Revelation 20:5).

Note: All beings in this world experienced a **first** birth and life. At the beginning of the millennium those who died in Christ will resurrect to their **second** life never more to die. The wicked, on the other hand, will resurrect to their **second** life after the thousand years, will be judged and then will suffer **second** death.

9. There is a punctuation problem in Revelation 20:5. The original New Testament manuscripts did not have punctuation marks so the translators placed them where they felt they belonged. New King James translators should have placed parentheses around the following phrase: "But the rest of the dead did not live again until the thousand years were finished." In effect, the New International Version does this very thing. This parenthetical statement breaks the flow of thought in order to explain what will happen with the wicked who were left behind at the beginning of the thousand years.

10. At the end of the thousand years Satan will be _____ from his prison and he will go out to deceive the nations once again (Revelation 20:7).

Note: If all the wicked are dead during the thousand years, then Satan will have no one to deceive. When the wicked resurrect at the end of the thousand years, Satan will have his power base back and will be able to deceive once again. Thus the binding and unbinding of Satan is explained by the condition of the wicked: When they are dead, Satan is bound; when they resurrect, Satan is unbound!! Notice that the host of the wicked will be innumerable, like the sand of the sea, and they will come from the four corners of the earth!

11. The cards seem to be stacked in favor of the wicked and the righteous appear to be in jeopardy.

12. The wicked surrounded the _____ of the saints and the beloved _____ (Revelation 20:9).

Note: What happened to God's people all over the earth before the millennium (Revelation 14:20) now happens to God's people all gathered in one place. Jerusalem before the millennium is worldwide, where two or three gathered in Christ's name. But after the millennium, all God's people are gathered in a literal place, in the literal New Jerusalem. They were gathered there at the Second Coming of Jesus (see Matthew 24:31).

13. Satan, his angels and the wicked will be unable to conquer the city. They will all be cast into the _____ of fire and _____ where the beast and false prophet **had been** cast (Revelation 20:8-10).

Note: Revelation 20:9 reaches the climax of events after the millennium. But several questions remain unanswered: Why were those in the city saved and those outside lost? What is the name of the city the wicked surrounded? Were the wicked ever convinced that they were wrong and God was right? When did the saints enter the city? What was the judgment process during the thousand years like?

The View of the Wicked (20:11 - 21:1)

1. At this point, events at the beginning and during the millennium have faded from view. The concern now is with the judgment of the wicked after the millennium. After the thousand years the rest of the _____ live _____ (Revelation 20:5). Before the wicked suffer second death, however, a _____ throne judgment takes place (Revelation 20:11). This judgment obviously takes place before the wicked were cast into the lake of fire. This must mean that Revelation 20:11-15 is repeating events which took place before the wicked were destroyed!!
2. The dead who resurrect after the thousand years _____ before God and _____ were opened. And another _____ was opened, which is the book of life (Revelation 20:12).

Note: We know that the wicked are resurrected before they stand before God because we are explicitly told that "the sea gave up the dead who were in it, and Death and Hades delivered

up the dead that were in them” (Revelation 20:13). We know that this judgment is taking place on earth because in verses 7-9 the wicked surrounded the Holy City on earth.

3. The books [plural] contain the _____ of the wicked, and they are judged according to things which were written in the books (Revelation 20:12).

Note: Though we are saved by grace through faith (Ephesians 2:8-9), our works reveal whether our faith was genuine. In the judgment it will be seen that many of the wicked said “Lord, Lord” but their lives were filled with lawlessness.

4. The Book of Life is brought forth in this judgment to show the wicked that their _____ were not in it (Revelation 20:15).

Note: The names of the lost will not be in the Book of Life because of the record of their lives which was written in the books. At this point we do not know what those works were. It is remarkable that God will not destroy the wicked until they are convinced that God dealt justly with them!

5. The Book of Life contains the _____ of all those who will be saved (Revelation 3:5; 13:8; Philippians 4:3; Exodus 32:32; Daniel 12:1).

6. After the judgment of the wicked, they will be cast into the lake of fire and will suffer _____ death (Revelation 20:14-15).

Note: Revelation 20:14-15 reaches the same climax as had previously been reached in Revelation 20:8-9. After all, there are not two lakes of fire where the wicked will be cast!

7. After Satan and his angels, the wicked, death and the grave have been cast into the lake of fire, God will make a new _____ and a new _____ because the first heaven and earth had passed away (see, II Peter 3:10-13).

Note: The chapter division at the end of verse 15 is unfortunate. Chapter divisions were not established by the original authors; they were added for our convenience. Revelation 21:1 really belongs to chapter 20. In other words, after Satan, his angels, the wicked, the grave and death have been burned up, God will make a new heaven and a new earth. In short, Revelation 21:1 is really the conclusion of chapter 20, not the introduction to chapter 21!

The View of God and the Holy City (Revelation 21:2-8)

At the end of chapter 20 we are left with several unanswered questions: What was in the books which condemned the wicked? Were the righteous in heaven during the thousand years? What will life in the city be like? And what will God be like? These questions are answered in the last outline of millennial events.

1. Revelation 21:2 begins the final outline of post-millennial events. This outline begins when John sees “the holy _____, New Jerusalem, coming down out of _____ from God, prepared as a bride adorned for her husband.”

Note: In Revelation 20:7-9 we are told that the New Jerusalem was on the earth when the wicked surrounded it. This means that the New Jerusalem descended from heaven to the earth before the wicked surrounded it and before they were cast into the lake of fire. This being the case, Revelation 21:2 transpires before Revelation 21:1. Notice here that the city is identified by name!

2. There can be no doubt that the righteous are in the city when it descended. This is true for at least three reasons: **1)** Texts such as I Thessalonians 4:16-17 explain that Jesus will take His people to heaven when He comes so they must come back with Him when the city descends, **2)** When the wicked surround the city after the millennium, the righteous are inside, **3)** The millennial condition of the earth would make it impossible for God's people to live here.
3. John heard a voice from heaven saying that the “_____ of God is with men, and they shall be His _____. God Himself will be with them and be their God” (Revelation 21:3).
4. God promises to wipe away every _____ from the eyes of His people and assures us that there will be no more _____, nor sorrow, nor _____. There shall be no more _____ (Revelation 21:4).
5. God also promises to give of the fountain of the _____ of life _____ to him who thirsts (Revelation 21:6).

Note: We can even **now** spiritually drink of the fountain of the water of life freely (John 4:13-14). But then we will be able to literally drink the water of the river of life.

6. Those who _____ will inherit _____ things and God promises: “I will be His God and he shall be My son” (Revelation 21:7).
7. We now find out what was written in the books of the wicked: “But the cowardly, unbelieving, abominable, _____, sexually immoral, sorcerers, _____, and all liars shall have their part in the lake of fire which burns with fire and brimstone, which is the _____ death” (Revelation 21:8).
8. The contrast between those inside and outside can be more clearly seen in Revelation 22:14-15: “Blessed are those who do his _____ that they may have the right to the tree of life and may _____ through the gates into the _____. But _____ are the dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie.” Those inside are law keepers while outside are the law breakers!

The Perspective of Isaiah 24:21-23

1. At the Second Coming (verses 18-20), God will punish on _____ the _____ of exalted ones and on _____ [he will punish] the kings of the earth (verse 21).
2. The high ones and the kings of the earth will be gathered together as _____ in the pit and will be _____ up in _____ (verse 22).

3. The high ones and the kings of the earth will be punished after many _____ (verse 22).
4. After the “many days” the moon will be _____ and the sun _____ because the LORD of hosts will reign on Mount Zion and in Jerusalem and before his elders gloriously (verse 23).

Note: Revelation 21:23 explains why the moon disgraced and the moon is ashamed: “The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light.”

5. Revelation 21:27 nothing which _____ will enter the Holy City. Jesus said: “Blessed are the _____ in heart for they shall see God” (Matthew 5:8). Everyone who has the hope of seeing Jesus as He is must _____ Himself even as Jesus is pure (I John 3:3). And the apostle Paul exhorts us to pursue _____ without which no one will _____ the Lord (Hebrews 12:14).
6. The way to cleanse our life is by hiding the _____ of God in our hearts that we might not _____ against Him (Psalm 119:11).

The Importance of this Subject

The fundamental reason why many Bible expositors teach the rapture doctrine is because they believe that the millennium will be a period of peace and prosperity on earth. Their argument goes something like this: 1) Jesus promised to come and take His people to heaven. 2) But He also promised to set up His kingdom on earth. 3) The only way Jesus can fulfill both promises is if He comes to rapture His church to heaven seven years before the millennium and then returns with the church seven years later to set up His millennial kingdom on earth. But there is another way Jesus can fulfill both promises: He can take His people to heaven for a thousand years and then return to earth with them at the end of the thousand years to set up His everlasting kingdom.

By teaching that Jesus will set up His kingdom on earth at the Second Coming, the church is leaving itself wide open to accept the counterfeit Christ! The Bible teaches that when Christ comes the second time, He will not touch the earth. But if Christians are expecting Jesus to come back to earth to set up His millennial kingdom then Satan could walk up and down the earth, speak many of the things Jesus spoke, perform many of the miracles Jesus performed and thus deceive those who are expecting Jesus to come in this way!

PROPHECY MADE SIMPLE STUDY NOTES

By Pastor Stephen Bohr

#19 – Lessons from the Days of Noah

In this lesson we want to study the cataclysmic worldwide flood of Noah’s day. The reason why this study is so important is because Jesus said that it foreshadows the destruction which will come upon the world at the very end of time. He said: “As it was in the days of Noah, so shall it also be at the coming of the Son of Man.” But is there more to this story than meets the eye? Let’s see!

Satan’s Hidden Pre-flood Agenda

1. Genesis 3:15 explains that there would be warfare between two seeds, the _____ seed and the _____ seed.
2. In the story of Cain and Abel, Abel was the _____ seed and Cain was the seed of the _____ one (I John 3:12). By influencing Cain to kill Abel, Satan thought he had gotten rid of the seed.
3. Genesis 4:16-24 presents the genealogy of _____ and Genesis 5 delineates the genealogy of _____ who took the place of Abel (Genesis 4:25; 5:6).
4. Before we are able to discover the devil’s hidden pre-flood agenda we must review a few things about the world before the flood. **1)** Between creation and the flood there was a period of 1656 years. **2)** Before the flood, human beings lived to be over 900 years old. Though sin had entered the world, their physical and mental energy must have been enormous. Imagine a scientist working in a laboratory for close to 900 years!! **3)** The world before the flood was very close to its pristine beauty. There were no drastic temperature changes, there was no scarcity of food or natural resources. **4)** Most likely there was very little disease. God had told man to be fruitful and multiply, Imagine how many children 900 year old people could have. There must have been millions, if not billions of people on the planet the day before the flood!
5. Genesis 6:1-4 speaks about the “_____ of God” and the “_____ of men”.

Note: Some Bible teachers have thought that the “sons of God” were angels and the “daughters of men” were humans. This view must be questioned for at least three reasons: **1)** The immediate context indicates that the sons of God were the descendants of Seth and the daughters of men were the descendants of Cain. **2)** Genesis is the book about two seeds: Cain and Abel, sons of God and daughters of men, Isaac and Ishmael, Jacob and

Esau, etc. In every one of these cases both seeds are human. 3) The Bible elsewhere makes it clear that the sons of God are those who have been converted to Jesus Christ (see for example, Galatians 4:4-6; John 1:12-12; Romans 8:15-17).

6. By mingling the seed of the woman with his own seed, Satan reduced the number of faithful people on the planet to _____ (II Peter 2:5).

Note: If God had not wiped out the iniquitous pre-flood race, the whole of humanity would have degenerated to the point where there would be no holy line through which to introduce the Messiah into the world!!

The Sinfulness of the Pre-flood Race

1. The almost total depravity of the race before the flood is described in Genesis 6: “Then the LORD saw that the _____ of man was _____ in the earth, and that _____ intent of the thoughts of his heart was _____ evil _____” (Genesis 6:5).
2. Genesis 6:11-12 emphasizes that the evil thoughts of men were translated into action: “The earth was _____ before God, and the earth was filled with _____. So God looked upon the earth, and indeed it was corrupt; for _____ flesh had corrupted their _____ on the earth.”
3. In Luke 17:26-30 both the story of the flood and the story of _____ are presented as types of the condition the world will be in at the end of time. This must mean that the sins of Sodom were similar to those which were being committed before the flood.

Note: The name “Sodom” has become synonymous with sexual perversion. We know that homosexuality was practiced in the cities of the plain even to the point that the men of Sodom wished to have sexual relations with the angels who visited Lot’s house (Genesis 19:5). Lot’s daughters had learned the ways of Sodom very well. They made their father drunk so they could commit incest with him (Genesis 19:35-38).

4. Ezekiel 16:49-50 explains that Sodom had become selfish and materialistic: “She and her daughter had _____, fullness of _____, and abundance of _____; neither did she strengthen the hand of the _____ and _____.”

Note: For a further graphic description of the depravity of the pre-flood race, read the sickening account in II Peter 2:4-22).

The Message and Mission of Noah

1. Before the world was destroyed, God sent a powerful worldwide message of warning. Noah was a preacher of _____ (II Peter 2:5).

Note: Judged by numerical standards, Noah’s “evangelistic crusade” was a tragic failure. Just imagine, of the millions of people who lived on the planet, only eight persons responded and they were all members of the same family! If the story of Noah represents what will happen

in the end-time do you suppose that the majority will be on God's side? Noah did not preach a smooth message. He denounced the sins of the antediluvians and called them to repent and allow God to change their behavior.

2. Noah not only preached a message but built an _____ (Hebrews 11:7).

Note: His words were backed up by his actions. He had a faith that worked. He invested all his time, efforts, strength, talents and resources into the building of the ark while the rest of the people were saving for a rainy day! Building the ark was not one job among many, it was his primary task! Notice that it was his building of the ark which condemned the world. Noah did the absurd because he believed God! Faith simply means trusting God enough to do what He says. But you cannot trust God unless you love Him and you cannot love him unless you know Him and you cannot know Him unless you spend time with Him!

3. Noah's preaching was accompanied by the power of the Holy _____ who was striving with human hearts (Genesis 6:3).

Note: The Hebrew word "strive" (*doon*) means "to plead a cause, to contend, to judge" (see Proverbs 31:9; Jeremiah 30:13; Genesis 15:14; Genesis 49:16; Deuteronomy 32:36; I Samuel 2:10; Psalm 7:8; 50:4; 58:1; 72:2; 96:10; 110:6; Isaiah 3:13; Jeremiah 5:28; Zechariah 3:7). The Holy Spirit not only strove with human hearts but in the process the same Spirit was also judging them based on their response to his pleading!

4. The pre-flood race was given a period of probation of _____ years (Genesis 6:3). As soon as Noah's preaching was over the _____ would be shut and probation would be finished!
5. Noah's message was accompanied by a powerful miracle. Noah did not have to hunt the animals down. The animals obeyed the voice of God and "went into the _____ to Noah" (Genesis 7:15).

Note: The miracle of the animals obeying God and entering the ark seems to indicate that human beings had fallen below animal level. This is the reason why Jude 10 calls them "brute beasts".

6. Before the flood it had never _____. The earth was not watered from above but rather a "_____ went up from the earth and watered the whole face of the _____" (Genesis 2:5, 6).

Note: The planet was covered with water before creation (Genesis 1:2). On the second day, God placed part of the water above the earth and part of the water under the earth (Genesis 1:7). The water above provided a uniform climate the whole world was "indoors", and the water below sprinkled the earth. At the flood, God did not have to create water, He merely brought the waters above back down and the waters below back up (Genesis 6:11). Just imagine Noah trying to convince the pre-flood race that it was going to rain!!! This appeared illogical, unreasonable, unscientific and empirically absurd and yet Noah preached on!!

The Close of Probationary Time

1. When Noah finished building and preaching, the LORD _____ him in (Genesis 7:16).

Note: When the door of the ark closed the saved were saved and the lost were lost. After this there would be no changing of sides. At this time the Holy Spirit ceased to strive with the hearts of humanity. Although those outside the ark were lost when the door shut, they did not know it until it started to rain.

2. Noah and his family were in the ark for _____ days before it started to _____ (Genesis 7:4, 10).

Note: Have you ever wondered why God left Noah and his family in the ark for seven long days before it started to rain? God could have made it rain the very day they entered but He didn't. The faith of Noah and his family was tested to the utmost during this period. They must have wondered, Will God fulfill His word and send the flood after all? This was a time of triumph for those outside the ark and a time of apparent defeat for those in the ark. We can imagine the ridicule and imprecations of the multitude!

The Cataclysmic Flood

1. The flood was a worldwide cataclysm. Some have thought that the flood was some local affair in the valley of Mesopotamia or that the flood story is a myth. But there are several Biblical, historical and geological reasons why this was a real worldwide flood in space and time:
 - The **New Testament authors** understood the flood to be a historical and worldwide event. If we question the account of Moses, we must question also the reliability of Jesus, Peter and Paul (Matthew 24:37-39; II Peter 2:5; Hebrews 11:7; II Peter 3:4-6)
 - Genesis 6:5, 11-13 tells us that the **whole world** was filled with violence. Worldwide violence would necessitate a worldwide flood.
 - Why would God put Noah, his family and the animals in a **boat** if this was to be only a local flood? Could they not have migrated to another location? (Genesis 7:1-3).
 - What need would there have been to **preserve the species** if this was a mere local flood? The species could have survived elsewhere (Genesis 7:13).
 - Genesis 7:4 states that God destroyed all living things which **He had made**. If creation was a worldwide event, then the destruction of all things which God made must also have been worldwide.
 - The language of Genesis 7:17-19 is unmistakable: “the waters rose above the earth. . . . **prevailed and greatly increased. . . . prevailed exceedingly.**” This type of language would be meaningless if this was a local flood.
 - Genesis 7:19 is too clear to be misunderstood: “and all the **high hills** under the whole heaven were covered.”
 - Genesis 7:21 states that “**all** flesh died that moved upon the earth. . . . and **every** man.”

- Genesis 7:23, 24 says that God destroyed all living things. . . . and **only** Noah and his family remained.
 - Genesis 8:7-10 tells us that the **birds** which Noah sent out of the ark could find no resting place. This would not be true if this was a local flood.
 - God’s promise of Genesis 8:21, 22 and the **rainbow** of Genesis 9:12, 13 would be meaningless at best and false at worst if this was some local flood.
 - All **nations** of the world descend from the survivors of the flood (Genesis 10:32; 11:1).
 - **Memories** of a worldwide flood appear in every culture on the planet. This must mean that these stories go back to an original source.
 - The **fossil record** and the **topography** of the earth indicate that at some time past there was a major worldwide catastrophe. Fossils can be found all over the world. Fossil animals have been found upright with food still in their mouths. Other fossils reveal animals which were crushed and dismembered before they were buried!
2. When the flood came the fountains of the great _____ were broken up, and the _____ of heaven were opened (Genesis 7:11). In other words, water came from above and from below the earth.
 3. Noah and his family were on earth during the destruction but they were _____ by Divine power.

Note: The world during the flood returned to pre-creation chaos, that is, to an empty and disorderly state. All the wicked perished during this period. What do you suppose happened to Satan during this time? One author has stated: “Satan himself, who was compelled to remain in the midst of the warring elements, feared for his own existence” (Ellen G. White, Patriarchs and Prophets, p. 99). The same happened to Satan at the flood as will happen to him during the millennium. He will be bound to this dark earth and will lose his power base of people because they will all be dead!

4. When Noah and his family came out of the ark, the earth had been cleansed of sinners and was totally changed. The world which then _____, perished being flooded with water (II Peter 3:6).

Jesus and the Flood Story

1. In Matthew 24 Jesus drew a parallel between the flood story and his coming: “But as the days of _____ were, so _____ will the _____ of the Son of Man be” (Matthew 24:37).
2. The word “until” is used twice by Jesus in Matthew 24:38-39: The pre-flood race were “eating and drinking, marrying and giving in marriage _____ the day that Noah _____ the ark and did not _____ until the flood came and took them all away.”

Note: The word “until” marks two very important moments of time. The first “until” refers to the moment Noah entered the ark. The second “until” marks the moment when it started to rain. Between the first “until” and the second “until” (seven days) the lost were alive but did

not know that they were lost! At the end there will also be a period during which the lost will not know that they are lost!

End-time Fulfillment of the Noah Story

1. The apostle Paul provides a long catalog of sins which will characterize the world in the _____ days. The list begins with “lovers of _____” and ends with “lovers of _____ rather than lovers of God” (II Timothy 3:1-5). This catalog of sins describes the very conditions which existed before the flood.
2. The apostle Paul also warned Christians: “Do not be unequally yoked together with _____. . . . Come out from among them and be ye separate, says the Lord.” II Corinthians 6:14, 17). We are reminded that the one sin which led to the demise of the antediluvian race was the mingling of the righteous with the unrighteous. This is why God calls His end-time people to come _____ of Babylon (Revelation 18:4).
3. The three angels of Revelation 14:6-12 deliver God’s end-time Noah message to “every _____, tribe, tongue and people” (Revelation 14:6). This message calls upon the world to _____ God and give _____ to Him because the hour of His judgment _____ come (Revelation 14:7).
4. This message is accompanied by the power of the Holy _____ because it ripens the world and divides it into two camps (Revelation 14:14-19).
5. God’s people are to make the cause of God their top priority. Immediately after comparing the days of Noah with His coming, Jesus gave the parable of the faithful _____ (Matthew 24:42-51), the parable of the ten _____ (Matthew 25:1-14), the parable of the _____ (Matthew 25:14-30) and the story of the sheep and the _____ (Matthew 25:31-46).
6. The contrast between the number of the righteous and the number of the wicked is given in Revelation 9:16 and 14:1. The righteous are _____ and the wicked are two hundred _____.
7. When the final message has been delivered to the world, the door of probation will close. This is seen in Revelation when temple is filled with _____ and no one will be able to enter it until the seven last plagues have been poured out (Revelation 15:5-8). The moment when probation closes a voice is heard which says: “He who is _____, let him be unjust still; he who is _____, let him be filthy still; he who is _____, let him be righteous still; he who is _____, let him be holy still” (Revelation 22:11).
8. The destruction of the world does not come precisely when the door closes. After Michael stands up, there will be a time of _____ such as the world has never experienced and then God’s people will be _____ (Daniel 12:1; see the background for this in Genesis 32 and Jeremiah 30:7).

Note: God’s people will remain on the earth during the tribulation. During this time of trouble the faith of God’s people will be severely tested. They will feel much like Noah and

his family did in the ark. As time goes by they will wonder whether God has forsaken them. But they will not let go. They will have the experience which the widow had in the parable of Luke 18:1-8. The wicked oppressors of the remnant will revile them but the remnant will prevail by faith.

9. At last Jesus will come. Fire from heaven will combine with fire from the earth and the world will be devastated. Jeremiah saw that the earth was _____ form and _____ (Jeremiah 4:23). Isaiah added that the inhabitants of the earth are _____ and few men are _____ (Isaiah 24:6).
10. Satan and the wicked will be put in prison for a _____ years (Revelation 20:1-3).

Note: Satan will once again be obligated to remain on the planet. He will have lost his power base because all the wicked are dead. The planet will be dark, desolate and uninhabitable.

11. After the thousand years the “heavens will pass _____ with a great noise, and the _____ will melt with _____ heat: Both the earth and the works that are in it will be burned up. Then Jesus will make new _____ and a new _____ where righteousness dwells” (II Peter 3:10-13).
12. Knowing that the heavens and the earth will be dissolved we ought to be holy in _____ and godliness (II Peter 3:11).

Living in Expectancy

After comparing the flood with His coming, Jesus gave some very practical counsels about how we should live while we wait:

1. “_____ therefore, for you know neither the day nor the hour in which the Son of Man is coming”. (Matthew 25:13; see also, Revelation 3:3; I Thessalonians 5:6; Mark 13:34, 35, 37). To watch means to be awake and sober (Matthew 26:38, 40, 41).
2. “Take heed, watch and _____, for you do not know when the time is” (see also, Luke 18:1-8).
3. “Therefore you also be _____, for the Son of Man is coming at an hour you do not expect” (Matthew 24:44; 25:10; see also, Luke 1:17 and Revelation 19:7).
4. We are to wisely _____ that which belongs to the Master (Matthew 25:14-30).
5. We should do _____ until He comes (Luke 19:13).
6. Jesus’ parable in Matthew 22:1-14 is apropos. The man without a wedding garment did not sneak into heaven. The examination of the garments represents the judgment which now transpires in heaven! The separation of the righteous and wicked takes place before Jesus comes.
7. Let’s get down to business and prepare a character fit for heaven!!

PROPHECY MADE SIMPLE STUDY NOTES

By Pastor Stephen Bohr

#20 – Our Eternal Home

In this our last lesson we will study about the eternal home which Jesus is preparing for those who love Him. Revelation 21 and 22 stand in contrast to the rest of the book. The first nineteen chapters of Revelation describe a world infected by the deadly virus of sin. It is a world of pain, sorrow, suffering, and death. It is a place where God's people have no lasting home. As we saw in our last lesson, the world will even become an inhospitable wilderness as a result of the seven last plagues. But better days are coming. Jesus is preparing an everlasting home for His people which is beyond our wildest imagination. Let's study together about our eternal home.

Pilgrims on the Move

1. The great heroes of faith from Abel to Abraham confessed that they were _____ and _____ on the earth. They were seeking a _____. They desired a better _____ country (Hebrews 11:13-16).
2. Because these heroes sought a better country, God is not ashamed to be called their _____, for He has prepared a _____ for them which has _____, whose builder and maker is God (Hebrews 11:16, 10).
3. Right now our _____ are registered in _____. The apostle Paul explains that our _____ is in _____ from where we eagerly await for the coming of our Savior Jesus Christ (Hebrews 12:22-24; Philippians 3:20).
4. The apostle Paul explains that we have _____ no continuing city, but we _____ the one to come (Hebrews 13:14).

Note: God's true children have no citizenship on earth. They are pilgrims on the way to heaven. Their citizenship was once in the city of Babylon but they renounced their citizenship to become citizens of the New Jerusalem (Revelation 18:4). They have left the world behind with its lusts and are marching to Zion!

This can be illustrated with the history of Israel. They left Egypt and became pilgrims on their way to Canaan. They lived in transitory tents. Even the Sanctuary was a tent! But when they entered Canaan, they settled in the land and built permanent homes of stone. God's temple built by Solomon then became a permanent structure. The Feast of Tabernacles commemorated the end of the wilderness wanderings. People lived in booths made of tree branches for 8 days and then went back to their permanent homes. This illustrates the fact

that God's people will go to heaven to live there temporarily and then will return to their permanent home after the thousand years.

The Heavenly New Jerusalem

1. The city where we have our citizenship is the New Jerusalem. We are told that in this city God will _____ with us, and we shall be his _____. God _____ will be with us and be our God (Revelation 21:3).

Note: It is an awesome thought that God will transfer his headquarters from heaven to this earth. The New Jerusalem will become the capital of the universe and the King will dwell with us forever! What an honor and privilege!!

2. The city is said to be laid out as a square. Its _____, breadth and _____ are equal. The measurement of the city was twelve _____ furlongs (Revelation 21:16).

Note: The city is actually a perfect cube just like the most holy place of the Hebrew Sanctuary. The city is 375 miles in length, breadth and height and covers an area of about 140,625 square miles. This is equivalent to the size of Virginia, District of Columbia, Pennsylvania, Maryland, New Jersey, Rhode Island and Vermont combined.

3. The city is made of pure _____ like clear _____ (Revelation 21:18, 21). The gold is so bright and pure that it looks like crystal!
4. The foundations of the city's wall are composed of precious _____(Revelation 21:19).
5. Each gate of the city was a _____(Revelation 21:12-13, 21).

Note: Throughout the book of Revelation the number 7 (the number which denotes God's perfection) has been predominant. But now the number 12 eclipses the number 7. All figures given are twelves or multiples of 12. There are 12 gates, 12 angels, 12 tribes of Israel, twelve foundations, twelve apostles, twelve thousand furlongs, a hundred and forty four cubits, twelve pearls, twelve kinds of fruit, one hundred and forty four thousand. The New Jerusalem is the City of God, but it is also the city of the redeemed of all ages and the number 12 describes the redeemed.

6. There will be a pure river of life clear as _____ which proceeds from the throne of God and the Lamb. The Holy Spirit invites everyone who _____ to come and take the water of life _____ (Revelation 22:17).
7. In the middle of the _____, on either side of the river is the _____ of life which produces a different fruit each _____ (Revelation 22:2; see also Ezekiel 47:12).

Note: The usual word for tree in Revelation is *dendron* (Revelation 7:1; 8:7; 9:4). But here the word *xulon* is used. This word means "wood" and it is used to describe the cross of Christ

(Galatians 3:13; I Peter 2:24). We will owe the privilege of eating from the tree to what Jesus did on the cross!

8. There are seven things the city will not have: 1) No more _____ (Revelation 21:1). 2) No more _____, nor _____, nor _____. There shall be no more _____ (Revelation 21:4). 3) The city has no _____ in it (Revelation 21:22). 4) There will be no need for _____ or _____ (Revelation 21:23; 22:5). 5) There will be no _____ and the gates will never be _____ (Revelation 21:25; 22:5). 6) Nothing which _____ shall enter there (Revelation 21:27). 7) There will be no _____ (Revelation 22:3).
9. The city will have a cosmopolitan flavor. It will be transnational, transgenerational and multilingual. People from every nation, language group and epoch will be there. John saw an innumerable multitude from all _____, tribes, _____ and tongues standing before the _____ of God (Revelation 7:9).
10. God promises that the former things will _____ away and that He will make all things _____ (Revelation 21:4, 5). The new heavens and the new earth will not be an improvement of the old but rather a totally new creation. II Peter 3 explains that the earth and the _____ that are in it will melt with fervent heat. Then, after the earth is cleansed, God will make a new _____ and a new _____ where righteousness dwells (II Peter 3:10-13).
11. The calamity of Eden lost in Genesis will be the blessing of Eden restored in Revelation. Notice the following comparison:

Eden Lost (Genesis)

God gave Adam and Eve a command (2:16-17)
Adam and Eve disobeyed God (3:6)

They were cast out of the Garden (3:23)

Angels were placed at the gate (3:24)

They were banned from the tree of life (3:22, 24)

The end result was the curse and death (3:14, 17, 4:11)

Eden Restored (Revelation)

God gave His commandments (Exodus 20:3-17)
The saints keep the commandments of God (22:14)

The saints are allowed into the city (22:14)

Angels are placed at the gates (21:12)

The saints eat from the tree of life (22:14)

End result: No more curse or death (22:3; 21:4)

Characteristics of the City's Citizens

1. All the citizens of the city will be _____ (Revelation 21:7).

Note: God now fulfills the promises he made to the overcomers in the seven churches. To each church Jesus had said: "To he who overcomes" (Revelation 2:7, 11, 17, 26; 3:5, 12, 21). This proves beyond any doubt that the victors in the seven churches went through the turbulent events of Revelation 4-19. In fact, the entire book of Revelation was given for the churches!! (Revelation 22:16). Notice that we must overcome as Jesus overcame (Revelation 3:21). And Jesus overcame the world, the flesh and the devil! Revelation 1-3 presents the church militant and Revelation 21-22 presents the same church triumphant.

2. All the citizens of the New Jerusalem will _____ all things and will be called _____ of God (Revelation 21:7).

Note: It was by accepting Jesus and being baptized that they became sons and daughters of God (Galatians 3:26-29; 4:4-6). When we receive Jesus, we become His brothers and sisters (Hebrews 2:14-18) and as a result we are sons and daughters of God!

3. All citizens will have the name of God on their _____ and they will see His _____ (Revelation 22:4).

Note: His name must be written on their foreheads before they get to heaven (Revelation 7:1-3). The name represents the character of Jesus. Whoever has our mind has us! In this world we see the face of God only by reading His word and hearing His voice. But when we enter the gates into the city, we will no longer live by faith but by sight (II Corinthians 5:7). When Jesus comes we shall see Him as He is and if we have this hope in us we must purify ourselves even as Jesus is pure (I John 3:1-3).

4. All the citizens of the New Jerusalem will be God's _____ (Revelation 22:3).

Note: The word "serve" in Greek is *latreuo* from where we get the word "idolatry". God's people will render God supreme worship and service.

5. All citizens of the New Jerusalem will be _____ keepers (Revelation 22:14).

6. All citizens of the New Jerusalem will be morally clean because nothing which _____ shall enter the city (Revelation 21:27).

Note: Psalms 15 and 24 tell us who will be there: Those who have clean hands and a pure heart! In other words, they are pure in thought and action.

7. In Hebrews 12:29 we are told that God is a consuming _____. The wicked will not burn forever but they will be burned with everlasting fire because God is an everlasting fire. Isaiah 33:14 asks the question: "Who among us shall dwell with the _____ fire? Who among us shall dwell with _____ burnings?" The answer is: "He who walks _____, he who despises the gain of _____, who gestures his hands refusing bribes, who stops his ears from hearing of _____, and shuts his eyes from seeing _____" (Isaiah 33:15).

A Place of Absolute Bliss

1. God's people will never experience _____ or _____ again. Jesus will _____ His people and lead them to living fountains of waters. And God Himself will wipe away _____ tear from their eyes (Revelation 7:16, 17).
2. Animals in the coming kingdom will not _____ or destroy in all God's holy Mountain (Isaiah 11:6-9; 35:9; 65:25).

3. There will be no physical defects in the coming kingdom. The blind will _____, the deaf will _____, the lame will _____ and the dumb will _____ (Isaiah 35:3-6).
4. There will be no wastelands or wilderness in the earth made new. In fact, the desert will _____ and blossom as the _____ (Isaiah 35, 1, 2, 7).
5. Death will be _____ up and the saved will say, “this is our God; we have waited for Him, and He will save us” (Isaiah 25:8-9)
6. God’s people will be given bodies which will be like the body of the resurrected _____ (Philippians 3:20-21). These bodies will be _____ and _____ (I Corinthians 15:53).

Note: The bodies of the redeemed will be real flesh and blood bodies but untainted by corruption and mortality (read I Corinthians 15:50 in the light of Psalm 16:10 and Acts 13:34-37). The Greek philosophers thought the body was an encumbrance. As they saw time deteriorate and wear out the body, they reached the conclusion that the body is evil and the soul is good. What they did not realize is that time corrupts the body because of sin, not because the body is inherently evil.

7. Our future home will be a place of unparalleled joy: “The ransomed of the LORD shall return, and come to Zion with _____, with everlasting _____ on their heads. They shall obtain _____ and _____ and sorrow and sighing shall flee away” (Isaiah 35:10).
8. God will create a new heaven and a new earth and the former things will not be _____ or come to mind. Notice the result in God’s own words: “But be _____ and _____ forever in what I create; for behold, I create Jerusalem as a _____ and her people a _____. I will _____ in Jerusalem and _____ in My people; the voice of weeping shall no longer be heard in her the voice of crying.” (Isaiah 65:17-19).
9. The song which the redeemed will sing is the Song of _____ and the _____ (Revelation 15:3; see also, Exodus 15 for the historical context).

It is Finished

1. At the very beginning of history, before sin entered the world, God _____ His work of creation (Genesis 2:1).
2. When Jesus brought His work of redemption to a close, He said: “It is _____” (John 19:30).
3. When the seven last plagues have been poured out and God’s people have been delivered, God’s voice is heard saying: “It is _____” (Revelation 16:17).
4. When sin has been obliterated from the universe, God’s voice will be heard saying, “It is _____” (Revelation 21:6).

A Place of Fellowship

1. The new earth and the New Jerusalem will be real places with real people. When Jesus resurrected from the dead he had a body composed of hands and _____ as well as flesh and _____ (Luke 24:39).
2. Jesus encouraged Thomas to place his finger in His hands and in His _____ and then told him not to be _____ (John 20:27).
3. The apostle Paul explains that because the children have partaken in _____ and _____, Jesus partook of the same (Hebrews 2:14).
4. As Jesus was departing for heaven, an angel assured the disciples: “This _____ Jesus, who was taken up from you into heaven, will so come in _____ manner as you have seen Him go to heaven” (Acts 1:11).

Note: Jesus has a body of flesh, blood, bones and He went to heaven with it. Heaven is as real as Jesus!

5. Though we will enjoy re-gathering with the dead in Christ, the greatest joy of heaven will be to bask in everlasting fellowship with Jesus. After speaking about the coming of Jesus, the apostle Paul exclaimed: “And thus we shall always be _____ the Lord” (I Thessalonians 4:17).
6. The main purpose of the coming of Jesus is so that where He _____ we may _____ also (John 14:3).
7. The name of the New Jerusalem will be: The LORD is _____ (Ezekiel 48:35).
8. Revelation 21 and 22 repeatedly emphasize that God Himself will be with his _____ (Revelation 21:3-5; 22:3-4).

Note: The exact translation of Revelation 22:3 is: “And He God with them (Emmanuel) will be their God.”

9. In Psalm 16:11 David states: “You will show me the path of life; in your _____ is fulness of _____; at your right hand are _____ forevermore.”

The Commemorative Sign

1. The redeemed will go to the city from _____ to month and from _____ to Sabbath to _____ to honor the Lord in Jerusalem (Isaiah 66:22-23). The monthly trip will be to eat from the tree of _____ (Revelation 22:2) and the weekly trip will be to worship Jesus on His holy Sabbath. Thus the Sabbath will commemorate creation (Genesis 2:1), redemption (John 19:30), deliverance (Revelation 7:1-3) and re-creation (Isaiah 66:22-23).

Note: The Sabbath in the new earth denotes that it will be a concrete place in space and time. Eternity is not timelessness but rather endless time. There will be months in the new earth as

well as a weekly cycle. This indicates that Jesus will recreate this world in six days and rest the seventh!

2. I Corinthians 2:9 explains that _____ has not seen nor _____ heard nor even entered the _____ of man the things which God has prepared for those who _____ Him.
3. What we have spoken of is absolutely certain for God says “these words are _____ and _____” (Revelation 21:5; 22:6). What Jesus says you can take to the bank!!

Responding to God’s Call

1. If we receive Jesus we will _____ all things (Romans 8:17; Galatians 4:4-6; Revelation 21:7).
2. We must lay up _____ in heaven. Our priorities should be heaven-focused (Matthew 6:19-21).
3. We should make the choice which _____ made (Hebrews 11:24-27).
4. We must ever remember that the things which are not _____ are more real than those which are _____ (II Corinthians 4:17, 18).
5. Ever keep in mind that our citizenship is in _____ (Philippians 3:20).
6. Remember that absence plus time can make the heart grow fonder or colder. Let’s not lose our first love! Nothing in this world is lasting. The world is _____ away (I John 2:15-17).
7. God has sent us an invitation. Will we choose to be there? (Revelation 22:17). Don’t miss it for anything in the world!!



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