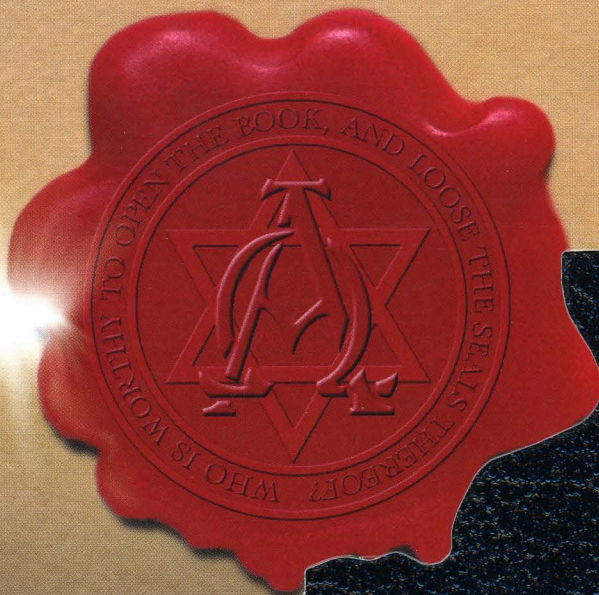


Co-author of the best-selling "Left Behind" series

TIM LAHAYE

PROPHECY
STUDY BIBLE



KING JAMES VERSION

TIM LAHAYE PROPHECY STUDY BIBLE

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Preface

Prophecy is history written in advance. It is God's way of telling us what will happen in the future. It involves the prediction of specific events before they actually happen. The Bible contains over one thousand predictions of future events. Many of these have already been fulfilled in specific detail. Many more will be fulfilled in the future. These include prophecies of the "End Times," which come under the study of "eschatology," or "last things."

The Tim LaHaye Prophecy Study Bible covers both aspects of prophecy and eschatology. It has been prepared by a team of biblical scholars committed to the belief that the Bible is the inerrant Word of God (a "sure word of prophecy"—2 Pet. 1:19). For nearly ten years, the members of the Pre-Trib Research Center have discussed the need for a comprehensive prophecy study Bible that was faithful to the pretribulation view of Bible prophecy and easy to understand. From the beginning of these discussions, our goal has been to produce the most complete prophecy study Bible ever published. We have endeavored to comment on every predictive passage, making God's faithfulness clear in fulfilling both past and future prophetic predictions.

We have attempted to focus on each prophetic passage of Scripture in a manner that is faithful to the historical-grammatical exegesis of the biblical text, while avoiding undue speculation about prophecies that are yet to be fulfilled. The theological position of the editorial team is both premillennial and pretribulationist. In other words, we confidently believe the rapture of the Church will precede the Tribulation period and the Millennial Kingdom of Christ on earth. Beyond this central theological premise, the views of the contributors may vary somewhat from subject to subject.

In addition, the editors and contributors of this Bible have interpreted each passage according to its primary literal sense, unless context indicates some other method of interpretation. While we recognize that the Scriptures contain symbolic language, allegories, and figures of speech, wherever possible, we have interpreted the prophecies of the Scripture in the same way past prophecies were fulfilled—literally.

We believe we are living in the most incredible times the world has ever known. As we continue to come closer to the final fulfillment of Bible predictions concerning the End Times, we sense a growing interest in the study of Bible prophecy. Our sincere hope is that these study notes, charts, and maps will enhance your understanding of Bible prophecy. We pray that God will challenge your mind and encourage your heart by the power of His predictive Word, motivating you to a life of commitment and service to our coming King and Savior—Jesus Christ.

Tim LaHaye, Edward Hindson,
Thomas Ice, James Combs

Editors

About the Editors

Tim LaHaye is a noted author, minister, educator, and nationally recognized speaker on Bible prophecy. He is the President of Tim LaHaye Ministries and founder of the Pre-Trib Research Center.

Dr. LaHaye is one of the nation's most popular authors, having written over forty books on a wide range of subjects including family life, temperaments, Bible prophecy, and secular humanism. His current fiction works are the "Left Behind" series, which he co-authored with Jerry Jenkins. The series is being used of God to lead thousands to Christ and many others to rededicate their lives to Him.

Dr. LaHaye holds a D.Min. degree from Western Theological Seminary and the Litt.D. degree from Liberty University. He and his wife, Beverly, live in California.

Edward Hindson is Professor of Religion, Dean of the Institute of Biblical Studies, and Assistant to the Chancellor at Liberty University in Lynchburg, Virginia. He has authored several books, including *Earth's Final Hour* and *Totally Sufficient*, and also has served as co-editor of the *Knowing Jesus Study Bible*, contributor to *The Complete Bible Commentary*, and as one of the translators for the New King James Version of the Bible. Dr. Hindson is a member of the Executive Committee of the Pre-Trib Research Center and has served as a guest lecturer at both Harvard and Oxford Universities. Dr. Hindson's solid academic scholarship combined with his dynamic and practical teaching style communicates biblical truth in a powerful and positive manner.

Dr. Hindson holds degrees from several institutions, including a Th.D. from Trinity Graduate School, a D.Min. from Westminster Theological Seminary, and a D.Phil. from the University of South Africa. He has also done graduate study at Acadia University in Nova Scotia, Canada. Ed and his wife, Donna, live in Lynchburg, Virginia.

Thomas Ice is Executive Director of the Pre-Trib Research Center in Arlington, Texas, which he co-founded with Dr. Tim LaHaye in 1994 to research, teach, and defend the pretribulational view of the Rapture and related Bible prophecy doctrines. Dr. Ice has co-authored twenty books, including *Ready to Rebuild* and *When the Trumpet Sounds*. He has also written dozens of articles and is a frequent conference speaker. He has served as a pastor for fifteen years.

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How to Study Bible Prophecy

By *Tim LaHaye*

Prophecy is God's roadmap to show us where history is going. The Bible's predictions claim literal and specific fulfillments that verify that such prophecies are indeed from God. The key to interpreting Bible prophecy is in discerning what is literal and what is symbolic. Therefore, the best way to avoid confusion in the study of prophetic scripture is to follow these simple directions:

1. Interpret prophecy literally wherever possible. God meant what He said and said what He meant when He inspired "holy men of God [who] spake as they were moved by the Holy Ghost" (1 Pet. 1:21) to write the Bible. Consequently we can take the Bible literally most of the time. Where God intends for us to interpret symbolically, He makes it obvious. One of the reasons the book of Revelation is difficult for some people to understand is that they try to spiritualize the symbols used in the book. However, since many Old Testament prophecies have already been literally fulfilled, such as God turning water to blood (Ex. 4:9; 7:17-21), it should not be difficult to imagine that future prophetic events can and will be literally fulfilled at the appropriate time. Only when symbols or figures of speech make absolutely no literal sense, should anything but a literal interpretation be sought.

2. Prophecies concerning Israel and the Church should not be transposed. The promises of God to Israel to be fulfilled "in the latter days," particularly those concerning Israel's punishment during the Tribulation have absolutely nothing to do with the Church. The Bible gives specific promises for the Church that she will be raptured into heaven before the Tribulation (John 14:2-3; 1 Cor. 15:51-52; 1 Thess. 4:13-18).

3. For symbolic passages, compare Scripture with Scripture. The Bible is not contradictory. Even though written by numerous, divinely inspired men over a period of sixteen hundred years, it is supernaturally consistent in its use of terms. For example, the word "beast" is used thirty-four times in Revelation and many other times in Scripture. Daniel explains that the word is symbolic of either a king or kingdom (see Dan. 7-8). By examining the contexts in Revelation and Daniel, you will find that "beast" has the same meaning in both books. Many other symbols used in Revelation are also taken directly from the Old Testament. These include "the tree of life" (Rev. 2:7; 22:2, 14), "the book of life" (Rev. 3:5ff.), and Babylon (Rev. 14:8ff.).

Some symbols in Revelation are drawn from other New Testament passages. These include terms such as "the Word of God" (1:2, 9ff.), "Son of man" (1:13; 14:14), "marriage supper" (19:9), "the Bride" (21:9; 22:17), "first resurrection" (20:5-6), and "second death" (2:11; 20:6, 14; 21:8). Other symbols in Revelation are explained and identified in their context. For example, "alpha and omega" represents Jesus Christ (1:8, 11; 21:6; 22:13); the "seven candlesticks" (1:13, 20) are the seven churches; the "dragon" is Satan (12:3ff.); and the "man child" is Jesus (12:5, 13).

Though some prophetic passages should be interpreted symbolically, it is important to remember that symbols in the Bible depict real people, things, and events. For example, the "seven candlesticks" in Revelation 1 represent real churches that actually existed when the prophecy was given.

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Genesis

The book of Genesis is a fitting introduction to the rest of the Bible. From the grandeur of God's creative acts to the beginnings of marriage, sin, sacrifice for sin, family, work, murder, races, civilization, and God's chosen people (Israel), the book of Genesis lays the foundation of God's revelation of Himself to man. Genesis answers basic questions about the origin of all living things, the origin of evil in the world, and the beginning of God's plan to redeem the human race.

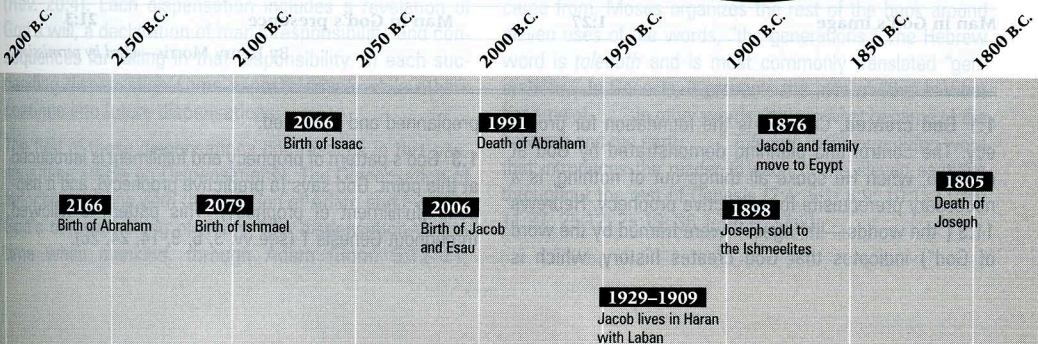
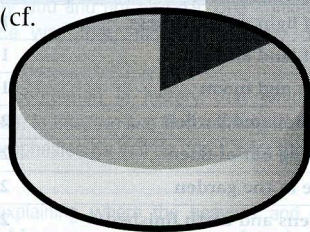
The first eleven chapters of the book summarize early human experience. The remainder of the book focuses on Israel's history and destiny, a theme that propels the redemptive drama throughout the Old Testament. These events and the historical and spiritual lessons surrounding them involve seven major personalities: Adam, Enoch, Noah, Abraham, Isaac, Jacob, and Joseph.

All the prophecies of the Bible are either conditional or unconditional. Conditional prophecies are called such because the fulfillment of these prophecies depends on human responses. God's declaration that death would follow disobedience was a conditional prophecy (Gen. 2:16–17). Unconditional prophecies, which are sometimes referred to as prophetic promises, do not depend on man's response. Three of the most significant unconditional prophecies are found in the book of Genesis: **1)** the triumph of the "seed of the woman" over the serpent (Gen. 3:14–15), fulfilled by Jesus Christ; **2)** God's prophetic covenant with Abraham (Gen. 12:1–7; 17:1–21); and **3)** the prophetic blessing of Jacob on the twelve tribes of Israel (Gen. 49).

Also significant are prophetic types, actions that have meaning in their day, but that also reflect some truth about the future life and work of Jesus Christ. For instance, proper Old Testament sacrifices and offerings are symbolic forecasts of Christ's atonement for sin, even Abraham's offering of Isaac (cf. Gen. 22 with Heb. 11:17–19).

Including conditional prophecies, prophetic types and/or specific predictions, Genesis contains 77 distinct prophecies, involving 212 out of 1,533 verses, or 14 percent of the book.

14%
Prophecy



CHAPTER 1 Creation

- 1 In the beginning God created the heaven and the earth.
- 2 And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.
- 3 And God said, Let there be light: and there was light.
- 4 And God saw the light, that *it was* good: and God divided the light from the darkness.
- 5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.
- 6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.
- 7 And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.
- 8 And God called the firmament Heaven. And the evening and the morning were the second day.
- 9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.
- 10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.
- 11 And God said, Let the earth bring forth

1 Ps. 8:3; 33:6; 89:11, 12; 102:25; 136:5; 146:6; Isa. 44:24; Jer. 10:12; 51:15; Zech. 12:1; John 1:1, 2; Acts 14:15; 17:24; Col. 1:16, 17; Heb. 1:10; 11:3; Rev. 4:11; 10:6

2 Ps. 33:6; Isa. 40:13, 14

3 Ps. 33:9; 2Cor. 4:6

5 Ps. 74:16; 104:20

6 Job 37:18; Ps. 136:5; Jer. 10:12; 51:15

7 Ps. 148:4; Prov. 8:28

9 Job 26:10; 38:8; Ps. 33:7; 95:5; 104:9; 136:6; Prov. 8:29; Jer. 5:22; 2Pet. 3:5

11 Luke 6:44; Heb. 6:7

14 Deut. 4:19; Ps. 74:16, 17; 104:19

- grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.
- 12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.
 - 13 And the evening and the morning were the third day.
 - 14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:
 - 15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.
 - 16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.
 - 17 And God set them in the firmament of the heaven to give light upon the earth,
 - 18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.
 - 19 And the evening and the morning were the fourth day.
 - 20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.
 - 21 And God created great whales, and every living creature that moveth, which the

Comparisons between the Created World and the Eternal World

Probationary World	Genesis	Eternal World	Revelation
Division of light and darkness	1:4	No night	21:25
Division of land and sea	1:10	No more sea	21:1
Rule of sun and moon	1:16	No need of sun or moon	21:23
Man in a prepared garden	2:8-9	Man in a prepared city	21:2
River flowing out of Eden	2:10	River flowing from God's throne	22:1
Tree of life in the garden	2:9	Tree of life throughout the city	22:2
First heavens and earth finished	2:1-3	New heavens and earth forever	21:1
Man in God's image	1:27	Man in God's presence	21:3

By Henry Morris—Used by permission.

1:1 God created. Creation is the foundation for prophecy. The control and planning demonstrated by God at creation, when He spoke all things out of nothing, is a necessary prerequisite for predictive prophecy. Hebrews 11:3 (“the worlds—lit. ‘ages’—were framed by the word of God”) indicates that God creates history, which is

preplanned and predicted.

1:3 God’s pattern of prophecy and fulfillment is introduced at this point. God says (a predictive prophecy), and it happens (fulfillment of prophecy). This pattern is followed throughout Genesis 1 (see vv. 3, 6, 9, 14, 24, 26).

waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was good*.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was good*.

26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

22 Gen. 8:17

26 Gen. 5:1; 9:2, 6; Ps. 8:6; 100:3; Eccl. 7:29; Acts 17:26, 28, 29; 1 Cor. 11:7; Eph. 4:24; Col. 3:10; James 3:9

27 Gen. 5:2; Mal. 2:15; Matt. 19:4; Mark 10:6; 1 Cor. 11:7

28 Gen. 9:1, 7; Lev. 26:9; Ps. 127:3; 128:3, 4

29 Gen. 9:3; Job 36:31; Acts 14:17

30 Job 38:41; Ps. 145:15, 16; 147:9

31 Ps. 104:24; 1 Tim. 4:4

1 Ps. 33:6

2 Ex. 20:11; 31:17; Deut. 5:14; Heb. 4:4

3 Neh. 9:14; Isa. 58:13

4 Gen. 1:1; Ps. 90:1, 2

29 And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.

31 And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

CHAPTER 2

1 Thus the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Adam and Eve in the Garden

4 These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5 And every plant of the field before it was

1:22 This is the first time the word "blessed" is used in Genesis. One cannot prosper in God's creation without His blessing.

1:26–28 This passage, often called the Cultural Mandate, is a prophecy relating to the call and purpose for mankind. Psalm 8 indicates that the Cultural Mandate is meant to be operational throughout all history (Ps. 8:3–8). This passage provides the basis for human involvement in society, culture, labor, politics, and science.

God has revealed seven dispensations in Scripture: 1) Innocence (Gen. 1:28), 2) Conscience (Gen. 3:7), 3) Human Government (Gen. 8:15), 4) Promise (Gen. 12:1), 5) Law (Ex. 19:1), 6) Church Age (Acts 2:1), and 7) Kingdom (Rev. 20:4). Each dispensation includes a revelation of God's will, a declaration of man's responsibility, and consequences for failing in that responsibility. In each succeeding dispensation some aspects cease while others continue into future dispensations.

The first of these dispensations commences in this passage (see article on Dispensations). The Dispensation of Innocence begins with the creation of Adam and Eve and God's commissioning of them. This dispensation was a time when mankind, through Adam (Rom. 5:12–21;

1 Cor. 15:21–22), was created morally good but able to fall into sin. This apparently short-lived age ceased at the fall into sin as recorded in Genesis 3. God's revelation of His will was "thou shalt not eat of the tree of the knowledge of good and evil" (Gen. 2:17). Man's responsibility was to obey God and not partake. One consequence of disobedience was that "thou shalt surely die" (Gen. 2:17).

2:1–3 God completed in history that which He had planned to do. In this, we see God fulfilling that which He plans and prophesies He will do. So it is for the totality of history.

2:4 After explaining where the heavens and the earth came from, Moses organizes the rest of the book around eleven uses of the words, "the generations." The Hebrew word is *toledoth* and is most commonly translated "generations." In Genesis, it presents the idea of "this is what became of. . . ." In other words, "this is what became of the heavens and the earth. . . ." *Toledoth* is the organizing word that introduces the reader to each of the eleven sections throughout the rest of Genesis (2:4; 5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 36:9; 37:2).

in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there* was not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

7 Gen. 3:19, 23; 7:22; Job 33:4; Ps. 103:14; Eccl. 12:7; Isa. 2:22; 64:8; Acts 17:25

8 Gen. 2:15; 3:24; 4:16; 13:10; 2Kgs. 19:12; Isa. 51:3; Ezek. 27:23; 28:13; Joel 2:3

9 Gen. 1:17; 3:22; Prov. 3:18; 11:30; Ezek. 31:8; Rev. 2:7; 22:2, 14

11 Gen. 25:18

14 Dan. 10:4

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

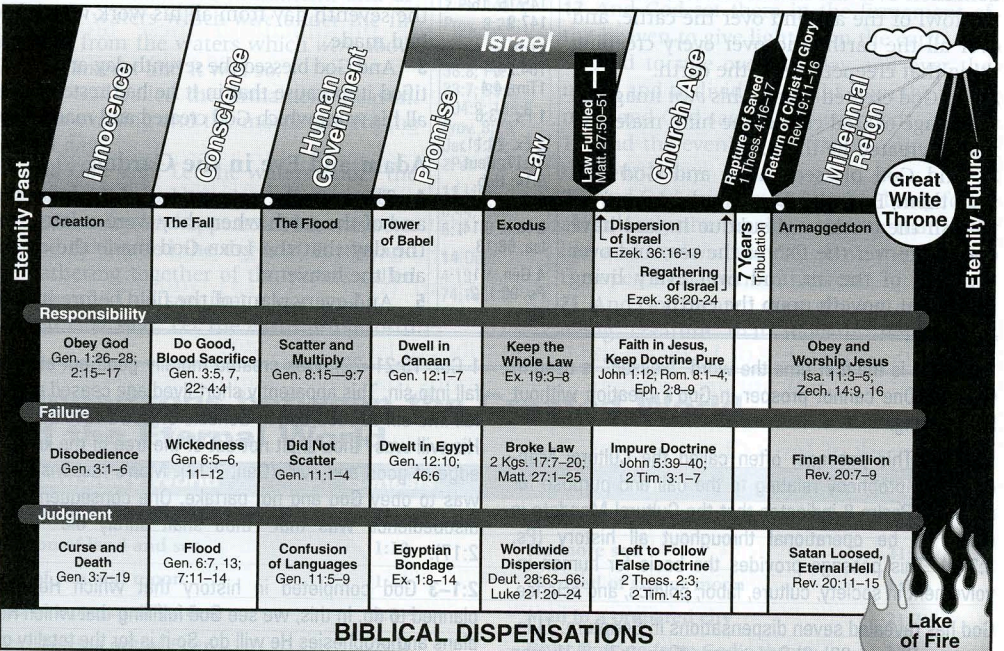
11 The name of the first is Pison: that is it which compasseth the whole land of Havilah, where *there is* gold;

12 And the gold of that land is good: there is bdellium and the onyx stone.

13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

14 And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.



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2:8 planted a garden. History begins in an undeveloped garden and climaxes in a city—New Jerusalem (Rev. 21:2).

2:9 the tree of life. This tree appears at the beginning of history and at the end for eternity (Rev. 20:2, 14).

2:15-17 The first of the biblical covenants is struck in these verses. The Edenic covenant provides the pre-fall basis that God employs to establish His rule and relationship to mankind. The Edenic covenant, in conjunction with the Cultural Mandate (Gen. 1:26-28), provides the

basis for social, political, and economic duties, as well as human responsibility before God. After the fall into sin, other covenants augment this foundational relationship.

The six stated biblical covenants are 1) the Noahic (Gen. 9:16), 2) the Abrahamic (Gen. 12:1-3), 3) the Mosaic (Ex. 19:5), 4) the priestly (Num. 25:10-13), 5) the Davidic (2 Sam. 7:16), and 6) the new covenant (Jer. 31:31-34). Three other covenants are intimated in Scripture: the Edenic (Gen. 2:16), the Adamic (Gen. 3:15), and the Land of Israel (Deut. 30:3).

God's Covenants with Man

By Richard Mayhew

God explicitly made six distinct covenants with promise: **1)** the Noahic (Gen. 6:18; 9:8–17); **2)** the Abrahamic (Gen. 15:1–21; 17:1–22; 26:2–5, 24; 28:13–17); **3)** the Mosaic (Ex. 19–20, 24); **4)** the priestly (Num. 25:10–13); **5)** the Davidic (2 Sam. 7:12–16); and **6)** the new covenant (Jer. 31:31–34). Five are unconditional and everlasting, and one, the Mosaic covenant, is conditional and temporary.

The word “covenant,” an agreement that binds two parties together, first appears in the **Noahic Covenant** (Gen. 6:18; 9:9, 11–13, 15–17). God unilaterally covenanted with Noah prior to the flood to preserve the human race and animals from total extinction (Gen. 6:18), and after the flood to provide mankind with a promise that He would not destroy mankind or the whole earth by another flood. This covenant, though it is not mentioned in the New Testament, is unconditional and everlasting; it is signified by the rainbow (Gen. 9:12–17). In the Noahic covenant common grace is mercifully and compassionately extended to the entire human race.

God made the sacred **Abrahamic covenant** (Gen. 15) with Abraham, Isaac, and Jacob. The terms are stated or reaffirmed at least eight times in the Old Testament. The sign of the Abrahamic Covenant was circumcision. This covenant promised **1)** physical descendants (a great nation); **2)** spiritual descendants; **3)** a Savior (Gen. 15:5; John 8:56); **4)** personal blessing and protection; and **5)** blessings and curses to the nations, dependent upon their treatment of Abraham’s descendants (Gen. 12:3).

The **Mosaic covenant** was made at Mt. Sinai (Ex. 19–20) with the newly formed nation of Israel (Ex. 19:8; 24:3–7; 34:27). The ordinances and rituals of this covenant extended only for the covenant’s effective life. The hopeless outcome of this strictly legal covenant was Israel’s continuous rebellion. Ultimately, however, the righteousness sought in this covenant is fulfilled by the saving work of Jesus Christ in the new covenant, a covenant of faith.

The original Levitic/Aaronic priesthood, which was conditionally covenanted by God as part of the Mosaic covenant, would remain in effect only for the life of that covenant. However, the priesthood took on new dimensions in duration and direction as an everlasting **priestly covenant** because of Phinehas’ brave loyalty to God (Num. 25).

God promised David that one of his descendents would rule over Israel and the world. This **Davidic covenant** is both unconditional and everlasting. Jesus Christ is the specific Davidic seed whom God intends to enthrone for a future, earthly rule over Israel and the nations during the Millennial kingdom (Matt. 1:1, 20; Luke 1:69; Acts 2:30; 13:33–36; Rom. 1:3).

The unconditional **New covenant** fulfills the redemptive conditions envisioned by the conditional old/Mosaic Covenant. Originally promised to Israel (Jer. 32; Ezek. 11, 36), this covenant extended salvation to the Gentiles through Christ, the messenger and mediator of a better covenant purchased with His own blood. In this covenant, through Christ, believers receive **1)** Grace (Heb. 10:29), **2)** Peace (Isa. 54:10; Ezek. 34:25; 37:26), **3)** Spirit of God (Isa. 59:21), **4)** Redemption (Isa. 49:8; Jer. 31:34; Heb. 10:19–20), **5)** Removal of Sin (Jer. 31:34; Rom. 11:27; Heb. 10:17), **6)** New heart (Jer. 31:33; Heb. 8:10; 10:16), and **7)** New relationship with God (Jer. 31:33; Ezek. 16:62; 37:26–27; Heb. 8:10).

A covenant is an agreement that binds two parties together.

The Apocryphal Literature

By *Mal Couch*

The word *apocrypha* is of Greek origin, meaning "concealed," or "hidden." Narrowly defined, the apocryphal literature is a term often used to categorize fourteen documents written from 200 B.C. to A.D. 100. The adjective "apocryphal" has also been used to describe dozens of books labeled as Gospels, Acts, Epistles, and Apocalypses written in competition with the books of the New Testament. These books are officially called New Testament Apocrypha. This article, however, seeks only to deal with the books of the intertestamental period known as Old Testament Apocrypha.

Though often embellished with exaggeration and perhaps pure fiction, the Apocrypha still gives a panoramic view of Jewish belief regarding the first advent of the Messiah and the Jewish hopes concerning Messiah's coming kingdom reign. The core of messianic belief in the Apocrypha is based upon Old Testament prophetic books.

Since the Greek Septuagint Bible (the Old Testament of the early Church) contained apocryphal writings from its inception, while the Hebrew Old Testament did not, it is only natural that some people would eventually lay claim to the Apocrypha's canonicity. Though objections were raised, the Greek Orthodox Church and the Roman Catholic Church generally accepted certain apocryphal books as inspired Scripture. These books, with a couple of exceptions, make up the fourteen books commonly called the Apocrypha: 1 and 2 Esdras, Tobit, Judith, Additions to the Book of Esther, The Wisdom of Solomon, Ecclesiasticus, Baruch, The Song of the Three Young Men, The History of Susanna, Bel and the Dragon, the Prayer of Manasseh, and 1 and 2 Maccabees.

It is in the area of prophecy that the Apocrypha is of utmost importance.

Interestingly, it is in the area of prophecy that this body of literature is of utmost importance. In the Apocalypse of Baruch (ca. A.D. 70), the writer shows the Tribulation period divided into twelve parts in which the Messiah destroys the last empire, which is the Roman Empire. Though the style of Baruch is steeped in heavy symbolism, the influence of the earlier Hebrew prophets cannot be ignored.

While not included in the fourteen traditional books of the Apocrypha, other intertestamental documents have uncanny allusions to Old Testament prophecy. For instance, in the books of Enoch (first century B.C.), this pre-Flood Old Testament character sees future messianic visions of judgment. In the second volume, he envisions the world from the Flood down to the messianic kingdom. The Sibylline Oracles (ca. fifth century B.C. to the Christian era) is a broad collection of Jewish and Christian materials that seem to bind together beliefs about the Messiah's return. The book gives a complete picture of the Messiah, who brings in prosperity for the righteous. It closes with the sons of God dwelling around the rebuilt temple in Jerusalem.

The Protestant Reformation encouraged many people to carefully consider which books were indeed authoritative and essential for the establishment of doctrine, leading to a gradual dismissal of the Apocrypha as inspired Scripture. Perhaps the most outspoken Protestant declaration concerning the Apocrypha is found in the Westminster Confession of Faith (1643), which states: "The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of Scripture, and therefore are of no authority in the Church of God." From 1629 onward, the Apocrypha were omitted from many English Bible editions, and, since 1827, few editions of the Bible have included these disputed books.

Matthew

Matthew, whose name means “gift of Jehovah,” left his occupation of gathering taxes (Matt. 9:9–13) in order to follow Jesus. Luke 5:27–32 describes Matthew giving a banquet for Jesus before he became one of the Twelve Apostles (Matt. 10:3).

The four Gospels (Matthew, Mark, Luke, and John) form a unique kind of written document. Each Gospel presents a different view or perspective of the life of Jesus Christ. Aside from historical documents by Josephus and Tacitus, no other writings exist that document the life and times of Jesus.

Author

Matthew the Apostle

Date

A.D. 50

Key Truth

Jesus, the “Son of David,” is the Messiah

Historic Time

Birth of Christ to His Resurrection

Key Verse

5:17

I am not come to destroy, but to fulfil.

The gospel of Matthew begins by identifying Jesus as “the son of Abraham,” “the son of David,” and heir to the royal throne of Israel, the rightful King. Written especially for the Jews to prove that Jesus is the predicted Messiah or Christ (anointed one), Matthew reveals Him against the background of Old Testament promise, prophecy, type, and symbol, emphasizing His royalty. The book lays a foundation for the transition from the old Dispensation of Law (the Jewish Age), to the new dispensation, known as the Church Age (13; 16:18).

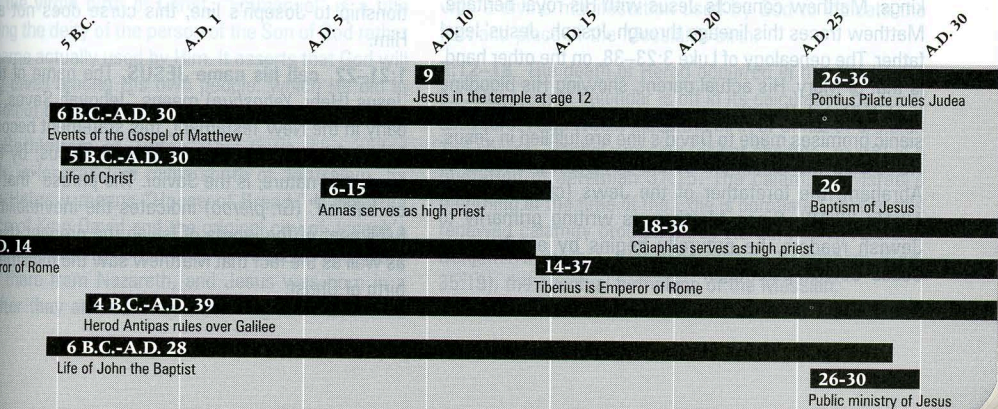
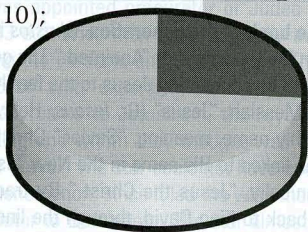
Within the book are five discourses (5–7; 10; 13; 23; 24–25), twenty-five parables, and seventeen specific miracles. Out of sixty-six references and allusions to the Old Testament, forty-one are specific quotations by Christ. Like all the four Gospels, major emphasis is placed on Christ’s last week of earthly ministry, from His

triumphal entry into Jerusalem on Palm Sunday (chap. 21), through the Crucifixion, to the Resurrection (chap. 28).

Prophecies appear throughout the first Gospel, some of which are fulfilled while others are yet to transpire. Of special significance are predictions to the Twelve Apostles (chap. 10); the prophetic parables (chaps. 13; 20; 22); the announcement concerning the Church (16:18); the Olivet Discourse (24–25).

There are 81 specific predictions in 278 out of 1,067 verses, or 26 percent of the book. Forty-seven Old Testament passages are quoted in Matthew.

26% Prophecy



CHAPTER 1

The Genealogy of Jesus

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Phares and Zara of Tamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rahab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Uriah;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechoniah and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechoniah begat Shealtiel; and Shealtiel begat Zorobabel;

1 Gen. 12:3; 22:18; Ps. 132:11; Isa. 11:1; Jer. 23:5; Acts 2:30; 13:23; Rom. 1:3; Gal. 3:16

2 Gen. 21:2, 3; 25:26; 29:35

3 Gen. 38:27-30; Ruth 4:18-22; 1Chr. 2:5, 9-16

6 1Sam. 16:1; 17:12; 2Sam. 12:24

7 1Chr. 3:10

10 2Kgs. 20:21; 1Chr. 3:13

11 2Kgs. 24:14-16; 25:11; 1Chr. 3:15, 16; 2Chr. 36:10, 20; Dan. 1:2

12 1Chr. 3:17, 19; Ezra 3:2; 5:2; Neh. 12:1

18 Luke 1:27, 35

19 Deut. 24:1

20 Luke 1:35

21 Luke 1:31; Acts 4:12; 5:31; 13:23, 38

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

The Birth of Jesus

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

1:1-2 **The book of the generation.** *Christos* is the Greek translation for "Messiah" or "Anointed." The genealogy of Christ opens by connecting Jesus to the family line of the promised Messiah. "Jesus" (Gr. *Iesous*; Hebr. *Yehoshua*) is His earthly name, meaning, "Savior." Christ is the title most often linked to His name in the New Testament. So it is technically, "Jesus the Christ." By tracing Jesus' ancestry back to King David, through the line of Davidic kings, Matthew connects Jesus with His royal heritage. Matthew traces this lineage through Joseph, Jesus' legal father. The genealogy of Luke 3:23-38, on the other hand, is that of Mary, His actual parent, showing His bloodline back to David. Here the purpose is to show that the messianic promises made to David's line are fulfilled in Jesus. He is also the fulfillment of the covenant promises to Abraham, the forefather of the Jews (cf. Gen. 12:3; 13:15; 22:18). Since Matthew is writing primarily to Jewish readers, he naturally begins by emphasizing Jesus' Jewish parentage.

1:3 **Judas.** This is the Greek form of Judah, Jacob's son,

through whom it was promised that the leadership of the twelve tribes would come (cf. Gen. 49:3-12).

1:11 **Jechoniah.** Called "Coniah" in Jeremiah 22:24-30, he is the cursed descendant of David from whom no future king could come. Had Jesus been the "natural" son of Joseph, He could not have reigned on David's throne. However, since His natural lineage is through Mary, and His legal authority is granted through His adoptive relationship to Joseph's line, this curse does not apply to Him.

1:21-22 **call his name JESUS.** The name of the child Jesus (Hebr. *Yehoshua*) means "Jehovah Saves." Placed early in the New Testament, this statement becomes the foundational concept of the gospel. Jesus, by His very name and nature, is the Savior. The phrase "that it might be fulfilled" (Gr. *pleroō*) indicates the inevitability of the fulfillment of the words of Isaiah the prophet (Isa. 7:14), as well as the fact that Matthew saw the fulfillment in the birth of Christ.

not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which today is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

CHAPTER 7 Judging Others

1 Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam

26 Job 38:41; Ps. 147:9; Luke 12:24-34

33 Mark 10:30; Luke 12:31; 1Tim. 4:8

1 Luke 6:37; Rom. 2:1; 14:3, 4, 10, 13; 1Cor. 4:3, 5; James 4:11, 12

2 Mark 4:24; Luke 6:38

3 Luke 6:41, 42

6 Prov. 9:7, 8; 23:9; Acts 13:45, 46

7 Matt. 21:22; Mark 11:24; Luke 11:9, 10; 18:1; John 14:13; 15:7; 16:23, 24

8 Prov. 8:17; Jer. 29:12, 13

9 Luke 11:11-13

11 Gen. 6:5; 8:21

12 Lev. 19:18; Matt. 22:40; Luke 6:31; Rom. 13:8-10; Gal. 5:14; 1Tim. 1:5

13 Luke 13:24

15 Deut. 13:3; Jer. 23:16; Matt. 24:4, 5, 11, 24; Mark 13:22

out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Asking and Seeking

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

The Narrow Way

13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Behavior and Belief

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

6:33-34 This portion of the Sermon on the Mount is summarized by the statement "Seek ye first the kingdom of God." The disciples who have pledged their allegiance to the King must continue seeking the kingdom and its righteousness. The present imperative form of the verb (Gr. *zeteo*) indicates a continual or constant seeking. The believer is to seek first the righteousness that is characteristic of God's kingdom and then "all these things" (material things—cf. vv. 25-32) shall be added to him. When our priority is God, then He will take care of things.

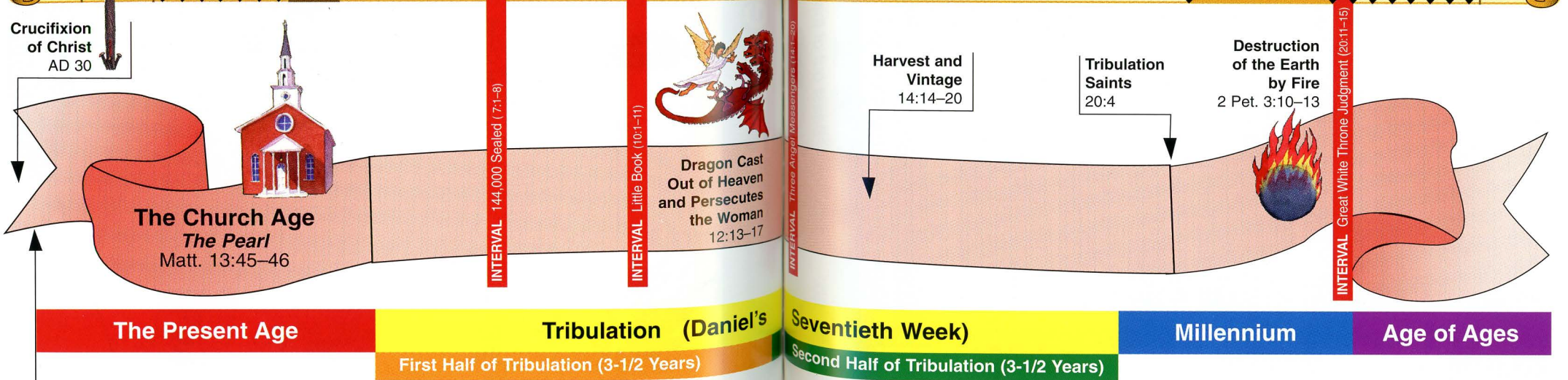
6:33 The phrase "kingdom of heaven" is featured in the Gospel of Matthew and seems to be based on similar references in the book of Daniel (cf. Dan. 2:44; 4:25, 52).

The phrase "kingdom of heaven" is essentially synonymous with the more common phrase, "kingdom of God" used in the other Gospels. Matthew's use of this latter expression (6:33) has particular reference to God's earthly (Davidic) kingdom.

7:15 Beware the false prophets. This warning fits appropriately with the concept of the two ways that lead to eternity. Since many are being led in the wrong way, they are obviously being led by the wrong people. False prophets were prevalent in the Old Testament, whereas God's true prophets were often in the minority. False prophets appear "in sheep's clothing" but are in reality "ravening wolves." This is a perfect description of those

A Prophetic Overview of the Book of Revelation

Book of Revelation		The Things Which Shall Be Hereafter																																																				
What Thou Hast Seen	The Things Which Are	The Seven Seals	The Seven Trumpets	The Seven Key Figures	The Seven Bowls	Seven Dooms on Babylon	Return of Christ	Millennial Kingdom	Seven New Things																																													
1:1-8	2:1-3:22	6:1-8:5	8:7-11:19	12:1-13:18	15:1-16:21	17:1-18:24	19:1-21	20:1-10	21:1-22:5	22:6-21																																												
Title Salvation	The Vision	The Seven Churches	The Heavenly Vision	Seven-sealed Book	ONE White Horse—Conquering Power	TWO Red Horse—War and Bloodshed	THREE Black Horse—Famine	FOUR Pale Horse—Pestilence and Death	FIVE Souls under the Altar—Martyrs	SIX Great Earthquake	SEVEN Silence, Golden Censer	ONE Hail, Fire, Blood	TWO Burning Mountain	THREE Star Wormwood	FOUR Sun Smitten	FIVE Plague of Locusts	SIX Plague of Horsemen	SEVEN Christ Rules	ONE Woman—Israel	TWO Dragon—Satan	THREE Male Child—Christ	FOUR Michael—The Archangel	FIVE Remnant—Saved Israel	SIX Antichrist—Beast out of the Sea	SEVEN False Prophet—Beast out of the Earth	ONE Bolts	TWO Sea to Blood	THREE Rivers to Blood	FOUR Great Heat	FIVE Darkness	SIX Euphrates Dried Up	SEVEN Hail	ONE Devoid of Human Life	TWO Burned with Fire	THREE Destroyed in One Hour	FOUR People Afraid to Enter Her Borders	FIVE Riches Brought to Nothing	SIX Violently Overthrow	SEVEN Devoid of All Activity	Battle of Armageddon	Marriage of the Lamb	Return of Christ with the Church and His Angels	Antichrist and False Prophet Cast into the Lake of Fire	Satan Bound	Israel Rules the Nations	Satan Loosed	ONE New Heaven	TWO New Earth	THREE New Jerusalem	FOUR New Universal Order	FIVE New Temple	SIX New Light	SEVEN New Paradise	Farewell Testimony



Resurrection of Christ
Mark 16:6
1 Pet. 1:3



The Beast
13:1-8



The False Prophet
13:11-17



The Harlot
17:1-18



Lake of Fire
• Satan's Doom
• Sinner's Doom
20:10-15



Abyss "Bottomless Pit"
20:1-3

Glossary of Prophetic Terms

Abomination of Desolation—The expression used to describe the act of setting up an idolatrous image in the Holy Place, thus defiling or “making desolate” the Jewish Temple, and ending the offering of all sacrifices. This was done in the past by Antiochus Epiphanes (Dan. 11:31), whose act reflects the future defilement by the Antichrist (Dan. 9:27). Both Daniel and Jesus indicated that this future act would signal the start of the great tribulation (Dan. 12:11; Matt. 24:15; Mark 13:14).

Antichrist—Antichrist (1 John 2:2) is the individual who arises at the beginning of the seven-year tribulation and gains worldwide power for the last three and a half years. He is the imitator of the program of Jesus Christ and is known by many names throughout the Bible.

Amillennialism—(Latin, “no millennium”): The theological view that Christ and His saints will *not* reign personally upon the earth for a thousand years after His Second Coming.

Apocalyptic—Adj., prophetic; n., prophetic literature.

Apostasy—(Greek, “departure”): The term used for the condition of those who once professed the Christian faith but have since departed from its doctrine or practice.

Armageddon—(Hebrew, “mountain of Magdon”): The military campaign at the end of the tribulation in which the Antichrist’s global army is assembled in Israel and defeated by Jesus Christ at His Second Coming (Dan. 11:40–45; Joel 3:9–17; Zech. 14:1–3; Rev. 16:14; 19:11–21).

Bema—(Greek, “raised platform”): The transliteration of a Greek word used in the New Testament as a technical term to distinguish the event of rewards for believers from the final judgment of unbelievers, known as the Great White Throne judgment of Revelation 20:11–15. In the Roman world of New Testament times, there was a raised platform in the city square or at the coliseums where a dignitary would sit to hear civil matters or hand out rewards, usually a wreath, for competitive accomplishment. The Church will appear

at Christ’s bema in heaven in order to be evaluated during the Tribulation (Rom. 14:10; 1 Cor. 3:11–16; 4:1–5; 9:24–27; 2 Cor. 5:10; Rev. 19:1–10).

Chiliasm—(Greek, “one thousand”): This is the oldest term for Christ’s one thousand-year kingdom in Revelation 20:1–7.

Covenant Theology—A system of theology that interprets Scripture from the perspective of salvation covenants between God and humanity. It is not a system of theology developed from the biblical covenants. Instead it is based upon two theorized covenants called the covenant of works and the covenant of grace.

Day of the Lord—Involves God’s direct intervention in human affairs and history. This phrase is one of numerous terms and phrases used throughout the Bible to refer to a time of judgment (such as the Tribulation). In the Old Testament, the phrase was used by the prophets to refer to a coming time of judgment. In some cases, that judgment is now past, and, in others, it is yet future. As a future time of judgment, the day of the Lord is a time of devastation and destruction (Zech. 12—14).

Dispensationalism—A system of theology that interprets Scripture literally and from the perspective of God’s interaction with humanity through successive ages. This view of biblical history maintains one plan of salvation in which God reveals Himself to man and deals with humanity in different ways in each successive period of their relationship or economy (dispensation) of time.

Eschatology—(Greek, “study of last things”): The study of things relating to the end of the world, the final judgment, and the life and world to come.

End Times—There are a number of different biblical expressions that appear to speak of the end times. In the Bible “end times” may refer to the end of the current church age or it may refer to other times, such as the end of the Tribulation that is followed by the second coming of Christ. Often the seven-year Tribulation is called the “end times.”

Old Testament Types of Christ Fulfilled in the New Testament

The Old Testament presents many types or "figures" (Rom. 5:14; Heb. 9:9; 11:19) of Christ and the Gospel. These are divinely-intended prophetic foregleams, based on real, historical people, actual spiritual ceremonies, religious institutions, artifacts and general objects. The Old Testament "figure" is in Greek a *typos* or **TYPE** (Rom. 5:14). The New Testament application of the "figure" is an *antitypos* or **ANTITYPE** (Heb. 9:9). Out of the twenty-seven percent of Scripture that is predictive, nearly half of that amount, over four thousand verses, is typical in nature. These primary types are cited in the New Testament, usually by comparison, sometimes by contrast, and illustrate the unique ministry of the Messiah and Savior. Although these types are beautiful, illustrative applications, no doctrine can be based solely on a type. However, these prophetic, typical forecasts clearly demonstrate that "the Old Testament is the New Testament concealed, and the New Testament is the Old Testament revealed."

Aaron: Ex. 28:1; 40:12–15

compare: Lev. 16:14–16; Heb. 4:25; 5:4–6; 9:7–14

Abel: Gen. 4:4, 8, 10; Heb. 11:4

compare: Eph. 5:2; Heb. 12:24

Abraham: Gen. 17:5

compare: Eph. 3:15

Adam: Gen. 2:7

compare: Rom. 5:14–19; 1 Cor. 15:45–47

Ark: Gen. 7:16

compare: 1 Pet. 3:20–21

Brazen Serpent: Num. 21:8–9

compare: John 3:14–15

Burnt Offering and All Other Sacrifices for

Sin: Lev. 1:1–17; 4:22–35; 6:1–30

compare: Isa. 53:10; Eph. 5:2; Heb. 9:26; 10:1–12

Cities of Refuge: Num. 35:6, 11–15

compare: Isa. 4:6; Heb. 6:18

Daily Sacrifices: Ex. 29:38–41

compare: John 1:29, 36

David: Ps. 89:19–29

compare: Jer. 30:9; Ezek. 34:23; 37:24; Acts 2:25–31

Eliakim: Isa. 22:20–22

compare: Rev. 3:7

Isaac: Gen. 22:2–12; Heb. 11:17

compare: John 3:16; 1 John 4:9

Jacob's Plea: Gen. 32:24–28

compare: Luke 22:41–44; Heb. 5:7; 2 John 11:42

Jacob's Ladder: Gen. 28:12

compare: John 1:51; Eph. 1:10; Col. 1:20

Jonah: Jon. 1:17

compare: Matt. 12:39–40; Luke 11:29–30

Joseph: Gen. 45:5–7; 50:19–20

compare: Acts 5:30–31; Heb. 7:25

Joshua: Deut. 31:23; Josh. 1:5–6; 11:23

compare: John 14:2–3; Heb. 4:8–9, 14

Laver of Brass: Ex. 30:18–21

compare: Zech. 13:1; John 13:8; 1 Cor. 6:11; Eph. 5:26–27; Rev. 1:5

Light: Gen. 1:3; Ps. 27:1

compare: John 1:5–10; 8:12; 2 Cor. 4:6; 1 John 1:5

Manna: Ex. 16:11–15; Ps. 78:24

compare: John 6:32–35, 48–51

Meal Offering: Lev. 2:1–11

compare: 1 Cor. 5:8; 11:23–24

Melchizedek: Gen. 14:18–20

compare: Ps. 110:4; Heb. 5:6; 6:20; 7:1–21

Mercy Seat: Ex. 25:17–22

compare: Eph. 2:18; 3:12; Heb. 4:16; 10:19

Moses: Num. 12:7

compare: Heb. 3:2; Deut. 18:15; Acts 3:22; 7:37

Paschal Lamb or Passover: Ex. 12:3–13

compare: Isa. 53:7; John 1:29, 36; Acts 8:32; 1 Cor. 5:7; 1 Pet. 1:19; Rev. 5:6, 12; 7:14

Peace Offering: Lev. 3:1–17

compare: Rom. 5:1; Eph. 2:14, 17; Col. 1:20

Red Heifer: Num. 19:2–10

compare: Heb. 9:13–14

Rock of Horeb: Ex. 17:6; Ps. 78:15–16

compare: 1 Cor. 10:4

Sacrifice on the Day of Atonement: Ex.

30:10; Lev. 16:15–18, 30–34

compare: Heb. 9:7, 12–14

Scapegoat: Lev. 16:20–22

compare: Isa. 53:6, 12; 2 Cor. 5:21; 1 Pet. 2:24

Sin offering: Lev. 4:2–21

compare: Heb. 13:11–13

Solomon: 2 Sam 7:12–16; 1 Chr. 22:9–10;

29:23–25

compare: Isa. 9:7; Dan. 7:14; Luke 1:32–33

- Can we still believe in the **RAPTURE**; and if so, how much time is left?
- Is **WAR** coming in the Middle East?
- Will the Church escape the **TRIBULATION**?
- Is **PROPHECY** being fulfilled today?
- Is the **ANTICHRIST** alive today?



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