

A survey of Old Testament Prophecies concerning Israel, the Nations & the Church

Thy Kingdom Come

Bible Study Notes and Outline

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this."

Isaiah 9:7

About These Notes:

The following notes and comments are gleaned from other studies, commentaries, and books - incorporated with my own insights, as gained over forty years of Bible study. This is not an exhaustive commentary, but rather a synopsis of ideas and lessons taught during the current live study. Where applicable, I have cited sources used. General references are provided in the Sources at the back of the notes. As with any study, I am indebted to the work and careful study of others who have come before; and, above all, to the insights the Holy Spirits gives as we are diligent to study His Word.

J.Gifford, 2015

BACKGROUND

WHAT'S THE BIG IDEA?

Nearly one-third of the Bible is devoted to predictive prophecy. It seems to be quite important to the Lord that He tell us about the future. So why is the study of Prophecy and Eschatology a rarity in the modern Church? Perhaps it is because some find it too complex or too confusing. For example, many pastors will not teach on the Book of Revelation because they find it bewildering or just too difficult to present in any meaningful way. And, because there are so many seeming contradictory teachings of prophetic passages, a lot of Christians are left to wonder which interpretation is correct. And, we've all heard of people setting dates¹ about the Second Coming or the end of the age - despite Christ's warning that no one would know the day or hour². We've heard the scoffers say "They've been predicting the end for hundreds of years". Because of these things, our response is often to ignore or avoid the study of prophecy altogether.

Those who will study prophecy tend to limit their efforts to a few favorite doctrines; the Rapture, the Second Coming are favorites. But, it is not enough to focus exclusively on a few teachings. In order to truly understand the times in which we live and signs which we are commanded to observe, we must understand prophesy in a comprehensive and systematic way.

Eschatology (from the Greek - *eschatos* = "furthest" or "last things," as often in the Bible - "The Last Days" or "End Times"). It is the study of Last Things.

This study is designed to provide an overview of the three major streams of prophecy; those concerning the Nations, Israel and the Church. These streams, presented primarily from the Old Testament, all center on the work and person of Jesus Christ, and indicate the different promises and destinies of these three people groups. By studying these, the intent is to provide a firm scriptural foundation and clear picture of how each stream combines into an all-inclusive view of the End of Days.

WHY IS IT IMPORTANT?

We are told over and over again in Scripture to study, to know the times we live in and to "watch" for the signs of the End of the Age. In the Olivet Discourse (Matthew 24), Jesus repeatedly warns us against being deceived by those who would pervert the message of His coming. And, in Matthew 25 He presents several parables to encourage us to watch and be ready. The Apostle Paul, in speaking of the last generation, indicates that the world would be surprised and by His coming, while we (who are prepared) would not be overtaken (surprised) because we are children of the light³. The message is, the Lord wants us to know what's going on around us. He purposely tells us what He is going to do in order to build our faith and to give us assurance.⁴ He is constantly stating the end from the beginning so that "you may know that I am the Lord".

¹ Literally hundreds of dates by false prophets: Herbert W. Armstrong (1936, 1943, 1975); Jehovah's Witnesses (1914, 1941, 1971); Edgar C. Whisenant (1988); Harold Camping (1994, 1995, 2011) - and even by some well-meaning believers.

² Matthew 24:36

³ 1 Thessalonians 5:2-5

⁴ John 13:19; Genesis 18:17,18

Prologue - The Nature of Prophecy

1. What Is Prophecy?

- a. The Hebrew Prophet (Heb *nabiy* - speaker, one who brings forth) - technically, one who speaks from or for God.
 - i. Speak from inspiration of the Holy Spirit - not their own thoughts (Num 24:2 [Balaam]; Jer 20:9; 23:16; Ezek 11:5; 2 Pet 1:21; Heb 3:1; also see 1 Cor 2:13)
 - 1. It is, by its very nature, supernatural.
- b. Types - pronouncements (instructions); predictions (predictive prophecy, history in advance).
- c. Fulfillment
 - i. Test of the Prophet - 100% accuracy (Deut 18:21,22)
- d. Purpose
 - i. Speaking forth - to inform, correct, comfort, pronounce judgment. It is to reveal Christ (Rev 19:10), i.e. to pronounce final disposition of creation through the work and person of Jesus. (note - the Book of Revelation 1:1-2)
 - ii. Predictive - to validate the message as from outside time and space (Isa 46:10;

2. Problem of Interpretation

- a. Literal Approach - where literal means "in accordance with, involving, or being the primary or strict meaning of the word or words; not figurative or metaphorical"
 - i. Position of the Jews at Jesus first coming and of the early Church. (cf. Dan 9:2 - Daniel interpreted Jeremiah's prophecy as a literal 70 years)
- b. Allegorical Approach - a representation of an abstract or spiritual meaning through concrete or material forms.
 - i. There are allegories in the Bible (Ps 80; Prodigal Son, Lk 15:11- 32; Hagar and Sarah, Gal 4:22- 27)
- c. Historical Changes in Approach
 - i. Alexandrian School
 - 1. Clement (c. 150-215) - reconcile scripture with Greek philosophy
 - 2. Origen (c. 185 - 254) - scripture speaks to body, soul and spirit (literal, figurative, allegorical). Spirit is the highest form.
 - 3. Augustine (c. 354 - 430) - scripture must be made to conform to the teachings of the Church.
 - a. Conflicts with Church and State (Kings). Allegorical eschatology to "soften" doctrine of the Second Coming.

If scripture can be made to mean anything, it means nothing.

- d. Reformation Period

- i. *Solo Scriptura* - Scripture alone is the only foundation for doctrine
 - 1. Refuting the teaching that scripture must be interpreted by Church dogma (still present in the Roman Catholic Church)
- ii. Literal Interpretation
 - 1. Martin Luther - *"Every word should be allowed to stand in its natural meaning..."*
 - 2. John Calvin - *"Let us know then, that the true meaning of Scripture is the natural and obvious meaning..."*
- iii. Reformers changed Hermeneutics to return to the original literal interpretation - except for eschatology.
 - 1. Reformation Churches maintain an amillennial eschatology, leading to "Kingdom Now" and "Replacement" theology. (cf. Rev 3:2)

3. Forms Used in Prophecy

- a. Time Elements
 - i. Speak in present tense of things not yet done (Isa 9:6)
 - ii. Of things future in the past tense (Isa 53)
 - iii. Double fulfillment -- Near- term; far future fulfillment - sometimes both. (Ezek 26 [Tyre]; Dan 9:27 [Antichrist]).
 - 1. Used to validate the message to the present generation and assurance to future readers of future events. (2 Kgs 19:32; cf. Ezek 2:5; 33:33)
- b. Conditional Prophecies (if, then)
 - i. Jonah to Nineveh (Jon 3:4; 10; also see Lev 26; Jer 18:7-10)
- c. Use of Types - Where a historical person or event represent a larger future event.
 - i. Abraham sacrificing Isaac (Gen 22). He knew he was acting out prophecy (Gen 22:14; Jhn 8:56).
- d. Symbols - where an object represents an abstract idea.
 - i. Satan's persecution of Christ and the Jews (Rev 12).
 - ii. The "beasts" of Daniel 7 & 8.
- e. Parables - a simple story used to illustrate a moral or spiritual lesson.
 - i. Seven Parables of the Kingdom (Matthew 13)
 - ii. Vineyard (Luke 20:9-19)
- f. Dreams & Visions
 - i. Joseph regarding his future (Gen 37:5-10)
 - ii. Nebuchadnezzar regarding the Nations (Dan 2)

4. Rules for Interpreting Prophecy

- a. Basic rules of Hermeneutics - Context, Setting, Literal (where appropriate); expositional constancy.
- b. All prophecy in light of the WHOLE RECORD (cf. 2 Pet 1:20)
- c. All prophecy is, ultimately, about the Person and Work of the Lord Jesus (Heb 10:7; Rev 19:10)

SECTION 1

The Fall of Man - Beginning of Nations

1. Pre-Flood

- a. 1st Prophecy - Death
- b. 2nd Prophecy - a savior
 - i. Seed of a woman (virgin birth)
 - ii. Conflict with Satan's "seed".
- c. 3rd Prophecy - a world-wide Flood.
 - i. Selection of Noah - by grace
 1. Perfect generations?
 2. *Nephilim* - Fallen Ones
"Giants" (Gen 6:4; cf. 2 Pet 2:4; Jde 1:6)
- d. Jesus - "As it was in the days of Noah" (Matt 24:37-44)
 - i. Lawlessness, violence
 - ii. Life as usual, unaware of impending judgment.

Gospel in Genesis 5

Adam	<i>Man</i>
Seth	<i>Appointed</i>
Enosh	<i>Mortal</i>
Kenan	<i>Sorrow</i>
Mahalalel	<i>The Blessed God</i>
Jared	<i>Shall come down</i>
Enoch	<i>Teaching</i>
Methuselah	<i>His death shall bring</i>
Lamech	<i>The Despairing</i>
Noah	<i>Comfort, Rest</i>

2. Post-Flood

- a. No distinction of nations - one people, one language. (Gen 11:1)
 - i. All decedents of Noah ... and Eve.
 1. DNA evidence confirms one common ancestor - but, female is much older; preceding the male by centuries. How?
- b. Babel - First post-Flood large-scale rebellion.
- c. 70 Nations from Ham, Shem, Japheth
 - i. Nimrod (Heb - *we shall rebel*) (Gen 10:8) - hunter, general sense as to men and in defiance of the will of God.
 - ii. Scattered - man's capacity for evil is amplified with common purpose (Gen 11:6), thus God scatters into Nations to slow the progression of evil.
 1. The "One-World" government under Antichrist becomes the culmination of man's evil on the Earth ;requiring severe and final judgment (Dan 12:1; Matt 24:21).
 - iii. Japheth (10:2-5) - Japhethites split into two groups: one group settled in India and the other group in Europe. Together they form what is known as the "Indo-European" family of nations.
 - iv. Ham (10:6-20) - The nations connected to Ham inhabited northwestern Africa, the western coast of the Arabian Peninsula, and the Fertile Crescent from Egypt to Mesopotamia.
 - v. Shem (10:21-32). The descendants of Shem (lit. "name") are the Semitic peoples who inhabited the eastern lands: modern-day Iraq, Iran, and eastern Saudi Arabia.

SECTION 2

Israel in Prophecy

1. Abrahamic Covenant

- a. Terms of the Agreement -
 - i. Forever (Gen 13:15; Exod 32:13; Isa 60:21; Jer 7:7; Ezk 37:25)
 - ii. Unconditional - not predicated on works, but by faith (Gen 15:6).
 - 1. God swore by Himself that He would fulfill the agreement (Heb 6:13)
 - 2. Unilateral - God performs both parts of the agreement between Himself and Abraham (Gen 15:12-17).
- b. Three Aspects:
 - i. Land - specifically given to Abram and his physical descendants (Gen 12:1-3, 7; 15:18; Acts 7:4,5)
 - 1. The land is God's - He sent Abram to a land He chose for Israel (Lev 25:23; Jer 2:7)
 - ii. Children (seed) - innumerable, like the stars (Gen 15:1-4)
 - 1. As specific "Seed" - Messiah (Gal 3:13; also see Ps 105:6)
 - iii. Blessing - for himself, his heirs and all nations
 - 1. Through Jesus Christ, Abraham's Seed, are all nations indeed blessed (Ps 72:17; Gal 3:14)
 - 2. That blessing is salvation by grace, through faith to whomsoever receives. (Gen 15:6; cf. Rom 4:5-11)
 - a. Our salvation is by faith - it is unilateral in that Christ performed ALL the work, it is irrevocable because God swore to complete it (cf. Jn 8:37; 10:27-29).
 - b. NEW COVENANT - Jer 31:31-32. Fulfilled in Christ (Matt 26:28; 2 Cor 3:6; Heb 8:8)

2. Davidic Covenant (2 Sam 7:12-16)

- a. Terms of the Agreement - Unconditional, Unilateral, Irrevocable. (Ps 89:34-36; Ps 110; Isa 55:3; Exe 37:25)
- b. Three Elements
 - i. House of David - God will enlarge David's physical descendant through his "seed" - Christ. (Ps 89:34-36)
 - ii. Throne - Christ will sit on David's throne over Israel (cf. Lk 1:32)
 - iii. Kingdom - Christ's kingdom will NEVER end. (Isa 9:6-7; Dan 2:44; 7:22)
- c. Prophetic Implications
 - i. Israel must endure as a Nation.
 - ii. It must have a national existence.
 - iii. Christ must return to Earth to rule David's kingdom.
 - iv. A literal earthly Kingdom will be established.

The Mosaic Covenant

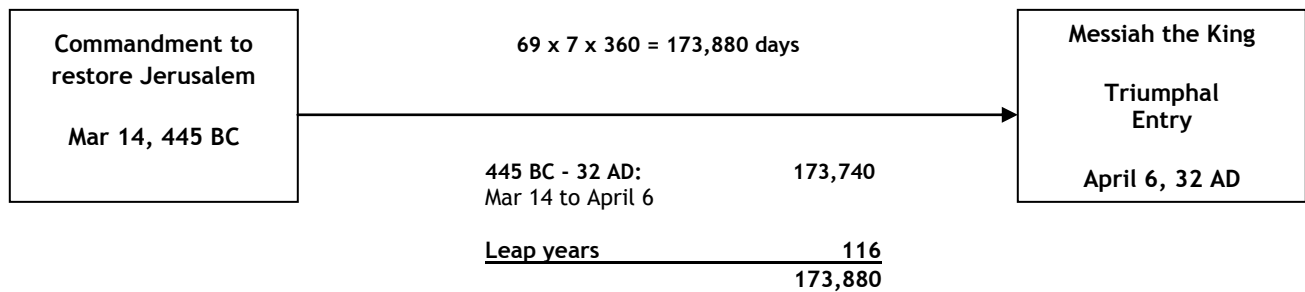
A conditional covenant between Israel and God, conditioned upon their keeping the law (Acts 3:25; Lev 26:9; Gal 3:17-18 Heb 8:5-6). This covenant was completed and replaced by the "New Covenant" (Matt 5:17; Rom 7:1-5) Ω

3. First Exile

- a. The King of Babylon would take the people captive and destroy Jerusalem (Jer 25:9-12; 2; cf. 2 Chr 36:19-21)
 - i. 605 B.C. - Nebuchadnezzar defeats Judah, takes Jerusalem [**Servitude of the Nation**] - Allowed to return and rebuild the Temple (538 B.C.) - 70 years.
 - ii. 597 B.C. - Second siege to replace the rebellious Kings Jeconiah (Coniah) - Replaced by Zedekiah.
 1. Wide-scale deportation - 10,000+ people
 - iii. 686 B.C. - Destruction of the City of Jerusalem and the Temple [**Desolations of Jerusalem**] Temple is finished and dedicated 515 B.C. - 70 years.
- b. Nature of the Exile - Israel sent to Babylon for 70 years - to return and rebuild the Temple, Jerusalem and the nation.

4. Daniel's 70 Weeks

- a. "Weeks" (Heb. *shabuwa* - sevens, heptads). Seventy 7s of years (490 years)
- b. The Trigger - The Decrees to "Rebuild Jerusalem" Artaxerxes, 445 B.C. (Neh 2:5-8, 17, 18) Why "7 + 62"? - 49 years to rebuild + 434 years until Messiah



- c. The 69 Weeks - Judgment Declared
 - i. Jerusalem and the Temple destroyed again

4. Second Exile

- a. The people dispersed (LXX - *diaspera*) - to ALL nations (Deu 30:1-3; Zech 7:14)
- b. For a long period of time (Hos 3:4,5)
- c. Brought back to the Land of Israel (Jer 29:14; Isa 11:11-16 [second time]; 43:5-7)
- d. Never to be moved again (Amos 9:14,15)
- e. Reborn in a single day (Isa 66:8)

5. In the Last Days - Enemies Will Seek to Destroy Them

- a. To divide the Land for themselves (Ezek 36:5; Dan 11:39; Joel 3:2)
- b. **Psalm 83 War** - All neighboring nations will be their enemies (Ps 83:6-8)
 - i. Will continually harass and conspire to take the land away. (Ps 83:4,5)
- c. **Ezekiel 38, 39 War** - A large regional coalition will invade - joined by Russia, Iran, Turkey, Libya and Sudan (Ezek 38:5,6). In the latter days (38:16)
 - i. Overwhelming force (38:9)
 - ii. God Himself rises in Israel's defense (38:18-23)
 - iii. Israel will use the weapons as fuel for 7 years (39:9)

SECTION 3

The Nations in Prophecy

1. God's Focus - Through the Lens of Israel

- a. Nations are addressed relative to Israel
 - i. Relevance - Only those nations and empires that have direct impact on Israel are included in Scriptural references.
 - ii. Geographic Location - all compass points are relative to Israel's location; specifically, Jerusalem.
 - iii. Language - All languages seem to flow toward Jerusalem: Languages of the nations west of Jerusalem-English, French, German, Italian, etc.-read from left to right. Languages of the nations east of Jerusalem-Hebrew, Aramaic, Arabic, Chinese, etc.-read from right to left.
 - iv. Judgment - God's dealings with nations is based on their treatment of Israel (Gen 12:3; cf. Matt 25:45)

2. Progression of Kingdoms

- a. Overall Perspective
 - i. From Israel's sojourn in Egypt to the Last Man-centered World Empire (Rev 17:7-12)

Five are fallen	{	<ol style="list-style-type: none"> 1. <i>Egypt</i> 2. <i>Assyria</i> 3. <i>Babylon</i> 4. <i>Medo-Persia</i> 5. <i>Greece</i>
One is		6. Rome
Continues a short time		7. Reconstituted Roman Empire (Ten Toes)
is of the 7		8. Antichrist's Reign

3. Book of Daniel Visions

- a. Nebuchadnezzar's Dream - Man's Perspective (Dan 2:37-45)
 - i. Awesome, magnificent metallic image of a man (Dan 2:31-33)
- b. Daniel's Vision - God's Perspective (Dan 7)
 - i. Wild, ferocious, violent, destructive beasts (Dan 7:3-14)
- c. Detailed History of Nations in Advance -
 - i. Daniel 8 is a detailed prophecy of Greece, Alexander the Great, his 4 generals and the ultimate Antichrist.
 - ii. Daniel 11, 12 details the 400-year Inter-testament Period and extends to the Kingdom of Antichrist. (See my notes on Daniel)

4. The Power Behind Earthly Kingdoms

- a. Lost in the Garden - dominion (Gen 1:25 - Heb. *radah*: rule, dominion, to subjugate).
 - i. Abrogated to Satan by obedience to his suggestion (2 Pet 2:9)
- b. Prince of the Power of the Air
 - i. The World (Kingdom) is ruled by Satan

- ii. Stated by Jesus (Jn 12:31; 14:30; 16:11) Also see Luke 4:5,6 - Satan offers all the kingdoms of the world to Jesus.
- iii. Affirmed by the Apostles (2 Cor 4:4; Col 1:13; 2 Tim 2:26; 1 Jn 5:14)
- iv. Affirmed by the inhabitants of Heaven (Rev 11:15)
- c. Principalities, Powers & Rulers (Eph 6:12)
 - i. A peek behind the curtain (Dan 10:12-21)
 - 1. An Angel sent to Daniel is "withstood" for 21 days. Only another Angel(s) could hold off the messenger. It took a greater Angel to "free" him (Michael, a Chief Prince).
 - 2. Prince of Persia - the current ruling Empire. ("Prince"; Heb *sar* - Commander, General)
 - a. Other "Kings" (Heb *melek* - king, regional ruler - cf Gen 14:1,2)
 - 3. Returns to fight Persia then "The Prince of Greece" (Dan 10:20) . Greece would not become a world Empire for 300+ years.
 - 4. God addressed the earthly king, then the power behind the throne (Isa 14, Ezek 28:1-19)

5. Final Worldly Kingdom

- a. Ruled by "the man of sin" (2 Thes 2:3)
 - i. Coming World Leader - commonly known as the Antichrist - has 33 titles in the Old Testament and 13 in the New Testament. Rules with 10 other "Kings" (Ten toes of Dan 2)
 - ii. Comes as a man of peace (Rev 6:2)
 - iii. Enforces an agreement with the Jews (Temple?) but breaks his promise and desecrates the Temple (Dan 9:27).
 - iv. Boastful, exults himself above anything called God (2 Thes 2:3,4)
 - v. Powered by Satan himself (Dan 8:24; Rev 13:2)
- b. Identity
 - i. He will come from the Revived Roman Empire (Dan 9:26 - prince of the people who destroy the Temple)
 - ii. He will likely come from the Middle East (Assyria - Dan 11; arises from one of the regions of Alexander's Generals - King of the North [Seleucus].
 - 1. Greek origin, Syria, Iran, Iraq, Israel.
- c. Arises AFTER the Rapture of the Church (2 Thes 2:1-4; Rev 4:1 and 6:2)

6. Disposition of the Nations

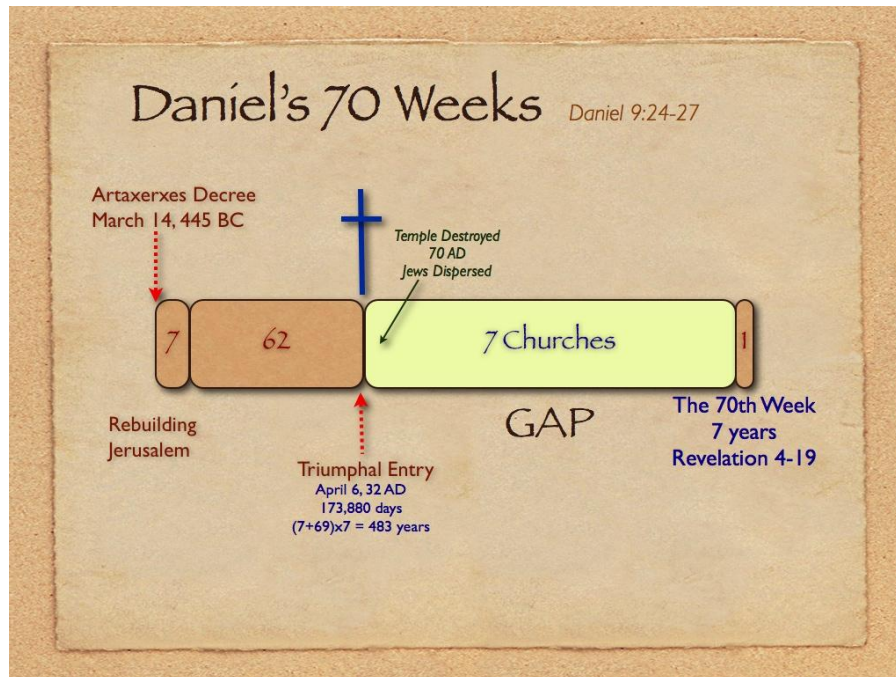
- a. The Book of Revelation is a record of God's retaking of His rightful possessions -
 - i. The hearts of His people through salvation and the cross; by the Church;
 - ii. The Jewish people by restoring them to their King and to the land;
 - iii. A retaking of the Earth from the usurper Satan.
- b. Political systems destroyed - national identities remain (Dan 2:44; cf Dan 7:14)
- c. Broken into pieces - reorganized as God originally intended [Gen 11](Ps 2:9; Rev 2:27; 19:15) and ruled with a "rod of iron" (i.e. strong discipline) for 1,000 years.

SECTION 4

The Church in Prophecy

1. Mystery of the Church

- a. Hinted by the "Gaps" in the timeline throughout the Old Testament. They indicate a significant period of time between the first and second coming of Christ. Here are some: Ps 2:21,22; Ps 118 middle of v. 22; Isa 9:6 after first clause; Isa 53 middle of v. 10; Isa 61 middle of v. 2 (cf. Lk 4:18-20; Dan 9:26,27; Dan 11:20,21)



- b. New Creation - hidden in the Old Testament, and yet hinted (Jer 31:31-33)
 - i. Through types: Enoch, gentile brides (Rehab, Ruth, and interestingly Rebecca. cf Gen 24)
- c. Revealed to the Apostles (Eph 3:1-10)
 - i. Is likened unto marriage (Eph 5:32)
 1. It was not lawful for a Jew to marry a Gentile bride - but, having died, Jesus was freed from the Law (cf Rom 4:1-4)

2. General Prophetic Timeline – 7 Churches of Revelation 2 & 3

- a. Seven Letters to Seven Churches (Rev 2:1- 3:22) Why seven? Why these seven?
 - i. There were many other churches at that time that would seem to be more historically significant than the seven that Jesus addressed.
 - ii. Seven is the number of completeness (not perfection).
 - iii. Letters only for these seven? No
 1. Jesus makes reference to His Second Coming to the last 4 or the 7 (cf. Rev. 2:25, 3:3, 3:10).
 2. He knew that ALL these seven Churches would not exist, physically, at the Second Coming.

- b. Represent the WHOLE Church.
 - i. The Lord specifies these churches in a particular order (Rev. 1:11, Ch 2-3), even skipping over other nearby churches. Why?
 - ii. The Church Universal is represented by these seven at any given time and through all church ages.
- c. Key to the structure of the Book of Revelation (1:19) – (i) the things seen – vision of Christ, (ii) things that are, the 7 Churches; (iii) and events after the Churches, Chapters 4-22.
- d. The letters to the seven churches (2:1 - 3:22) Church history in advance.

Ephesus , the passionless church (2:1-7)	Apostolic	32-96AD
Smyrna , the persecuted church (2:8-11)	Persecution	64-313AD
Pergamos , the tolerant church (2:12-17)	Married to the world	313-900AD
Thyatira , the compromising church (2:18-29)	Middle Ages	900-1500AD
Sardis , the dead church (3:1-6)	Reformation	1500-1800
Philadelphia , the missionary church (3:7-13)	Missionary Period	1800-1920
Laodicea , the arrogant church (3:14-22)	Worldly, dead	1920-Present

3. Mystery of the Kingdom Parables (Matt 13:1-51)

- a. The intrinsic meaning is obscure without application to potential issues within the Church.
 - i. Expository Constancy – all the elements of the Parables should be interpreted by “The Sower” (Mk 4:13)
- b. Paul wrote 13 epistles; 3 had "duplicate" addressees: Corinthians, Thessalonians, and Timothy. Three to individuals: Titus, Timothy, and Philemon. Paul wrote seven letters to seven churches. Coincidence?

<p>7 Parable of the Kingdom</p> <ul style="list-style-type: none"> Sower Wheat & Tares Mustard Seed Woman & leaven Treasure in a field Pearl of great price Dragnet 	<p>7 Churches in Revelation</p> <ul style="list-style-type: none"> Ephesus Smyrna Pergamos Thyatira Sardis Philadelphia Laodicea
<p>7 Churches to which epistles are written</p> <ul style="list-style-type: none"> Romans Corinthians Galatians Ephesians Philippians Colossians Thessalonians 	<p>Equivalent to:</p> <ul style="list-style-type: none"> Thyatira Laodicea Sardis Ephesus Philadelphia Pergamos Smyrna

SECTION 5

Olivet Discourse – Merging of Destinies

Christ's discourses in Luke 21 and Matthew 24 explain the signs and circumstances of the intersection of destinies for Israel, the Nations and the Church.

Can We Recognize the Last Days?

"He replied, "When evening comes, you say, 'It will be fair weather, for the sky is red,' and in the morning, 'Today it will be stormy, for the sky is red and overcast.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times"

Matt 16:2-3; (emphasis mine)

"...so, you too, when you see all these things, recognize that He is near, right at the door."

Matt 24:33

Note: The word "recognize" is *ginōskō* [Greek] – to know by experience. That is, to put the pieces together – the knowledge of the signs. (cf. 1 Thes 5:1-9)

1. Location of the "Olivet Discourse"

- a. Two different occurrences - Place and Audience were different:
 - i. **To Israel** -- Matthew, Mark - on the Mount of Olives at night; to four disciples: Peter, James, John, Andrew (Matt 24:3; Mk 13:3)
 - ii. **To the Church** -- Luke – In the Temple during the day to all the disciples (Lu 21:1, 37)

2. Three Questions (Matt 24:3):

- a. When will Temple be destroyed (stones thrown down)?
- b. What are the signs of Christ's coming?
- c. What are the signs of the end of the age?

Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?" Matthew 24:3

3. Prelude Signs – "Beginning of Sorrows"

Signs	Matthew	Luke	Revelation
False Christs	24:4-5	21:4	6:1,2
Wars	24:6	21:9, 10	6:3,4
Famines	24:7a	21:11	6:5,6
Earthquakes	24:7	21:11	6:12
Martyrs	24:9	21:24	6:9-10
Global Chaos	24:10	21:25	6:12-17

4. The Fig Tree (Matt 24:32-35; Mk 13:28-31; Lu 21:29-33)

- i. Represents perceiving of the times and seasons
- ii. Can also represent Israel (Isa 5:6; Joel 1:7; Amos 4:9)
- iii. Scriptural types of Israel – (Fig Tree [Political Nation]; Olive Tree [Chosen People]; Vine [Spiritual Nation] cf. Isa 5:1,2; Joel 1:6-8; Jn 15:1) Ω

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