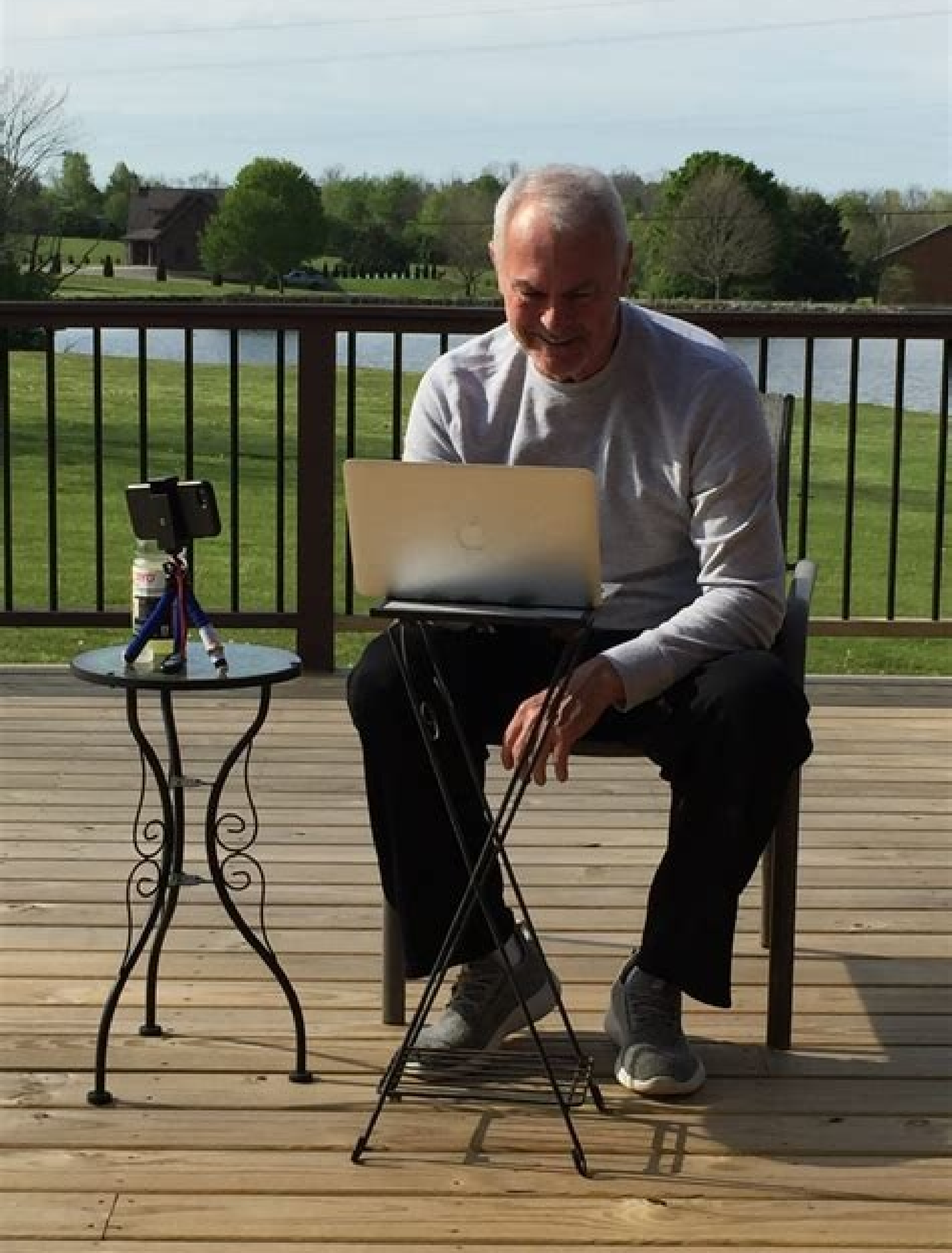


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Publisher Preface Thank you for reading this book. I hope it proves to be a blessing to you! To get the most out of it, you need to understand its layout. Each chapter deals with the events in a particular time period in God's prophetic plan, and the chapters are in chronological order. The specific prophetic events within each chapter are also arranged chronologically. The opening page of each chapter lists the events in the chapter, so navigating through the book is easy. The book is designed to be a user-friendly chronological guide to end-times biblical prophecy. In some cases, the actual chronology of a prophetic event is based more on theological inferences than on explicit biblical statements. In view of this, there is room for some disagreement among Christians regarding the timing of some prophetic events. The chronology expressed in this book is faithful to the biblical text, based on a literal interpretation of prophecy, and held by many devout believers in God's Word. My prayer is that this book will help you to understand God's plan for the ages. I hope it will also help you get excited about God's Word! Ron Rhodes Frisco, TX 2011

1 Introduction to Biblical Prophecy IN THIS CHAPTER You Can Trust Prophetic Scripture A Literal Approach Is Best You Can Understand Prophetic Scripture You Can Trust Prophetic Scripture We are living in strange times. One very popular and influential author, an Emergent Christian, says we cannot be certain about anything, including such biblical doctrines as prophecy. We should therefore dismiss any concern for such things as evidence, proof, debate, and arguing for one position over another. All is ambiguous, we are told. As I read this author's book, it struck me that one paragraph after another was brimming with sloppy-defeating arguments. For example, he seemed completely certain that he was correct about his position that we cannot be certain about anything. He he stated that there is no good reason for what we believe - and then he provided what he considered to be good reasons to keep that there is no good reason for what we believe. This kind of sloppy thought is a reflection of our current culture. A certain and reliable revelation in the scriptures, God provided everything he wants us to know about him and how we can have a relationship with him. God is the one who made the Bible written, through him he speaks to us today, just as he spoke to people in ancient times, when his words were first given. We must receive the Bible as the words of God for us and revere and obey them as such, by submitting to the authority of the Bible, we place ourselves under the authority of the living God, the Bible is not only a human product - it is inspired by God. Inspiration does not simply mean that the biblical writer felt entranced, as the composer of the star spangled banner, the biblical Greek word for inspiration literally means God-breathed, because the scripture is breathed by God - because it originates from it - it is true. Biblical inspiration can be defined as the superinfusion of god of human authors so that, praying their own individual personalities and even their writing styles, they composed and mistakenly recorded their revelation to humanity in the words of the original manuscripts. In other words, the original documents of the Bible were written by men who were allowed to exercise their own literary personalities and talents, but who wrote under the control and guidance of the holy spirit, the result is a perfect and errorless recording of the exact message that God intended to give to mankind. both the ancient and the new will repeatedly claim to be of divine origin. 7:12, for example, the prophet refers to the law and the words which the lord of the armies had sent by o o euq of Aacivnir amu © A atsE .sogitna sateforp sod s eAvarta otriApsE wing si 12:1 retpE 2 ni gnola deirrac detalsnart drow keerG eht ,ylnitseretnI J and J and J P dnocE S.doG fo elpoep eht rof avoitirohtua era yeht ,doG fo drow eht era yeht esuaeb .ecitcarp dna htiaf rof ytirohtua envid evah yeht ,ylnaFI .dehtaerb-doG ,yllaretl erom rof ,deripsni evah J sih morf denrael ythomIT hcihw ,JmenatsE dIO eritne eht (erutpirC Ila ot srefeP luaP ,tsriF .txet siht ni tnatropmi was sgnihT lareve S.krow doog yreve rof depuqet,inetepmoc eb yam doG fo nam eht taht ,ssensuoethgir ni giniarti rof dna ,noitcerroc rof ,foorper rof ,gnihcaet rof elbatiforp dna doG yb tuo dehtaerb , and :In Acts 27: 15-17. In this passage, the experienced sailors could not sail the ship because the wind was very strong. The ship was being driven, directed and carried by the wind. This is similar to direction, driving and carrying the human authors of Bábila as he wished. The word is strong, indicating the complete superintending of the human authors. However, just as the sailors were active on the ship (though the wind, the sailors, controlled the ship's movement), so the human authors were active in writing as the ship was driven. This assures us that the scriptures profited actually derived from God and not mere human beings. Jesus confirms the divine authority of Scripture that Christ the Christ indicated that we can fully trust in the Price Scriptures. His view of Scripture can be declared briefly in six declarations: 1. The Scriptures are divinely authoritarian. The own Jesus declared to Satan, is written: 'Man will not live only by the piox, but for every word that comes from the mouth of God' (Matthew 4: 4). 2. The Scriptures are impeccable. Jesus declared: Do not think that I came to abolish the law or the prophets; I didn't come to abolish them, but to fulfill them. For really, I say to you, at the time you and the earth did not die, not an ota, not one point, from the law will be accomplished (Matthew 5: 17-18). 3. The scriptures are infallible. Jesus clearly stated that Scripture can not be broken (John 10:35). 4. The scriptures are inerrant. Jesus stated to the Father, his word is true (John 17:17). 5. The scriptures are historically confidentable. Jesus confirmed, just as Jonas was from three days and three nights in the belly of the great fish, the son of man will be of three days and three nights in the heart of the earth (Matthew 12:40). He also said, as well as the days of no, so will be the coming of the son of man. Because as in those before the flood they were eating and and to marry and give in marriage until the day Noah entered into the ark, and they did not know until the flood came and swept them, then it will be the coming of the Son of man (Matthew 24: 37-39). 6. The scriptures have final supremacy. Jesus told some Jewish leaders, why do you break the commandment of God because of your tradition? ... because of your tradition, you have made annulment of the Word of God (Matthew 15:3,6). Such verses claim that Scripture is supreme over human tradition. In view of such facts, you and I can rely on all prophetic statements found in the pages of Scripture. We can be confident that God's words about the future are reliable and true. A literal approach is the best in the early eighties, I was one of three or four dozen students from the Dallas seminar who worked with a Christian mail company. We delivered several types of documents in the Dallas area - Fort Worth. To do this, we had to learn how to use a map book. By using the index at the back of the map book, we could quickly locate the correct map page - and even the right section on the map page - where the street address was located. They told us that while we use the map book correctly, we never lost. Whenever I was lost, it was invariably because I was reading the map book incorrectly. By analogy, as long as we read the Bible correctly - that is, as long as we interpret it correctly - we will never lose ourselves in their pages or teachings. Let us understand the way God intended it to be understood. I want to briefly address the right way to read the Bible. After we do this, we will be better equipped to properly understand God's revelation about biblical prophecy - especially concerning prophetic chronology. We will also be more able to recognize the madness of such prophetic ideas as replacement theology\* and hold. Hold. The literal word used in hermenate (the science of interpretation) comes from Latin sensus literalis, which refers to seeking a literal meaning of the text in opposition to a literal or alleged meaning. It refers to how anyone of normal intelligence would understand the text without using keys or special counsels. Another way to describe the literal meaning of Scripture is that it embraces the normal, daily and common understanding of terms. The words are the meaning that usually in the common communication. It is the basic, normal or clear way to interpret a passage. But I need to mention some qualifications. The all literal mother does not eliminate speech figures when Bábila speaks of God's eyes, brain or wings (Psalm 34:15; Isaías 51: 9; Psalm 91: 4), these should not be considered literally true. God really has no fanatic characteristic - he is pure spicy (John 4:24). Similarly, it can not literally be a rock (Psalm 42: 9), which is material. But we would not know what is not literally true to God unless we first know what is literally true. For example, if it was not literally true that God is pure and infinite spirit, we could not say that certain things attributed to God in other parts of Bábila are not literally true - as materiality and finitude. When Jesus said that I am the true vine (John 15: 1), the all literal mother of interpretation does not consider this physically true. Instead, we understand this as a speech figure - "means that believers derive their spiritual life of Christ, our spiritual vine. It is important to understand all this, for the prophetic literature, like the books of Daniel and Revelation, making a heavy use of speech figures. Determining when a passage should or not be taken literally can sometimes be difficult. But certain guidelines are the same. A text should be taken figuratively ... is obviously figurative, as when Jesus said He was a door (John 10:9) eÁAcA when the text itself authorizes the figurative sense, as when Paul said he was using an allegory (Galatians 4:24) eÁAcA when a literal interpretation would contradict other truths inside or outside the Bible, as when the Bible speaks of the four corners of the earth (Revelation 7:1) In short, as the famous dictum puts it, When the literal sense makes good sense, seek no other sense lest the result be nonsense. I follow this dictum throughout the rest of the book. The Literal Method Does Not Eliminate the Use of Symbols The Bible is filled with symbols. But each symbol is emblematic of something literal. For example, the book of Revelation contains many symbols that represent literal things. Jesus explained that the seven stars in His right hand were the seven angels [messengers] to the seven churches (Revelation 1:20) and that the seven lampstands were the seven churches (1:20). Bowls of incense represent the prayers of the saints (5:8), and many waters symbolize peoples and multitudes and nations and languages (17:15). Clearly, then, each symbol represents something literal. Textual clues often point us to the literal truth found in a symbol eÁAcA either in the immediate context or in the broader context of the whole of Scripture. The Literal Method Does Not Eliminate the Use of Parables Jesus often used parables that are not to be taken literally. Yet each parable conveys a literal point. Jesus wanted His parables to be clear to those who were receptive. In fact, He carefully interpreted two of them for the disciples eÁAcA the parable of the sower (Matthew 13:3-9) and the parable of the weeds (13:24-30). He did this not only so there would be no uncertainty as to their correct meaning but also to show believers how to interpret the other parables. The fact that Christ did not interpret His subsequent parables indicates that He fully expected believers to be able to follow His methodology and understand the literal truths they pointed out. Six reasons for a literal approach, there are at least six good reasons to adopt a literal interpretation of Scripture (including prophecy). 1. It is the normal way to understand all languages. 2. Most of Bábila makes sense when taking literally. 3. This approach will allow a secondary (alleged) meaning when required by the context. 4. All secondary (or alleged) meanings actually depend on the literal meaning. We would not know what is not literally true to God unless we first know what is literally true. 5. 6. It is an approach aligned with the nature of inspiration (the ideas that the words of the Scriptures are inspired by God). Confirmation of a literal interpretation The Bábilo text will provide in many confirmations of the all literal interpretation. For example, posterior bulk texts take the previous ones as literal, as when the breeding events in gá\*nesis 1 are literally carried by later books (seeing thexodo 20: 10-11). In the same way, this is the case with regard to the child's and Eve (Matthew 19: 6; 1 Timeto 2:13), the fall of admonishness and its resulting death (Romans 5: 12,14), Noah's Dilthnity (Matthew 24: 38) and the reports of Jonah (Matthew 12: 40-42), moiso © s (1 Cornstios 10: 2-4,11) and numerous other historical figures. In addition, on the first arrival of Jesus, he literally fulfilled more than one hundred forecasts, including that he would be ... From the seed of a woman (Gá\*Nesis 3:15) of the Seth line (gá\*nesis 4:25) a Descendant of Shem (Gá\*Nesis 9:26) The offspring of Abraham (Gá\*Nesis 12: 3) of the tribe of Judah (Gá\*Nesis 49:10) The Son of David (Jeremiah 23: 5-6) conceived a virgin (Isaías 7: 14 ) Born in Belon © M (Micah 5: 2) Announced as the Messiah (Isaías 3) The District King (Zechariah 9: 9) The Sacrifice Offer Sacrifice our sins (Isaiah 53) pierced in His side at the cross (Zechariah 12:10) cut off (or killed ) about AD 33 (Daniel 9:24-26) resurrected from the dead (Psalm 2: 16) Note also that by interpreting prophecy literally, Jesus Himself indicated His acceptance of the literal interpretation of the Old Testament (Luke 4:16-21). Still further, by specifically indicating the presence of parables (Matthew 13:3) or an allegory (Galatians 4:24), the Bible demonstrates that the ordinary meaning is a literal one. And by providing the interpretation of a parable, Jesus revealed that parables have a literal meaning behind them (Matthew 13:19-23). By rebuking those who did not interpret the resurrection literally, Jesus indicated the literal interpretation of the Old Testament was the correct one (Matthew 22:29-32). Jesus eÁAcA use of Scripture constitutes one of the most convincing evidences that Scripture ought to be interpreted literally. The relevance of all this for this book is obvious. A prophet chronology that has any hope of being accurate must follow a literal method of interpreting individual Bible prophecies. The wisdom of this approach will become increasingly evident throughout our study. You Can Understand Prophetic Scripture Just as we should use a literal approach in interpreting biblical prophecy, we should use sound interpretive principles for rightly handling the word of truth (2 Timothy 2:15). This verse has a depth and richness in the original Greek that does not come across in English translations, as Bible expositor Thomas Constable explains. Handling accurately (literally, cutting straight) is a figure that paints a picture of a workman who is careful and accurate in his work. The Greek word (orthomounta) elsewhere describes a tentmaker who makes straight rather than wavy cuts in his material. It pictures a builder who lays bricks in straight rows and a farmer who plows a straight furrow. Á This imagery that, like an artisan, it is accurate and careful in your work, you and I should be in interpreting the Scriptures. That is why interpretative principles can be so beneficial. Here are six who have guided me over the years. The clear sense 1. When the clear sense makes sense, do not seek another sense so that you do not end up with nonsense. I noticed this saying earlier, but it is worth repeating. The expositor of the Bible, David Cooper, suggests that, in view of this saying, we must accept all the words in its primary, common, usual and literal meaning, unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, clearly indicate the opposite. Similarly, the scholar of the prophecy Arnold Fruchtenbaum suggests that unless the text clearly indicates that it must be taken symbolically, the passage must be understood literally. Image, he gave Adam the present of the intelligible discourse so that he could objectively communicate with the Creator and with other human beings (Genesis 1:26; 11:1-7). The scriptures show that sovereign God chose to use human language as a means of communication, revealed truths, usually through pronouncements of the prophets. Often these men began their messages with the Lord (for example, see Isaiah 7:7; 10:24; 22:15; 28:16; 30:15; 49:22; 51:22; 52:3-4). If God created language primarily so that He could communicate with human beings and therefore human beings could communicate, he would naturally use language and expect man to use it in its normal and clear sense. This view of language is a prerequisite to understand not only the spoken word of God, but also his written word (Writ). Consider the specific promises God made to Israel, including the promises of the earth in the Abrahamic covenant. MON The clear meaning/primes makes every sense. 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