

# Prophecy Study Schedule & Rules

503 E. Washington Street  
Attica, Indiana

*"Let all things be done decently and in order."* 1 Corinthians 14:40.

September	5th	11am	Message: The False Rapture part one: One in Three Isn't Bad
		2pm	Study: Is Jesus the Messiah?
	12th	11am	Message: The False Rapture Part two: It's No Secret
		2pm	Study: A King's Dream
	19th	11am	Message: Signs, Signs, Everywhere Signs!
		2pm	Study: The Little Horn
October	3rd	11am	Message: Was God's Law Blotted Out?
		2pm	Study: Facing Your Record
	17th	11am	Message: God's Anniversary Day
		2pm	Study: Court is Convened
	24th	11am	Message: Race to Death
		2pm	Study: The Beast with 7 Heads
November	7th	11am	Message: The Origin of Sunday Worship
		2pm	Study: The Two Horned Beast
	14th	11am	Message: Jesus and the Last Generation
		2pm	Study: The First Angel's Message
	21st	11am	Message: Three on Three
		2pm	Study: The Second Angel's Message
December	5th	11am	Message: The Unquenchable Fire
		2pm	Study: The Third Angel's Message

## Bible Study Rules

The Word of God is the authority for resolving any doctrinal differences (see Matt. 22:29; 2 Tim. 3:16). Doctrinal differences are not decided democratically (majority rules) but only by the weight of evidence found in scripture. Since it is *"impossible for God to lie"*, all of His Word is truth (Heb. 6:18; see Titus 1:2; Psalm 119:142; John 17:17); this means that true doctrines will be in harmony with *"every word that proceedeth out of the mouth of God"* and *"all that the prophets have spoken"* (Matt. 4:4; Luke 24:25). Nevertheless, it is dangerous to base any doctrine on only one text (see Isa. 28:9-13). Actually, since God *"cannot lie"*, one text would be sufficient if and only if it was interpreted correctly; but fallen humans are susceptible to misinterpretation, so before accepting any doctrine there should be at least *"two or three witnesses"* from inspiration in support of it (Deut. 17:6; 19:15; see 1 John 5:6,8; John 15:26; 14:26; 16:13; 2 Peter 1:20, 21). On the other hand, no doctrine should be taught or believed as long as there are two or three texts for which no answers (which will stand up to close examination) can be given—regardless of how many texts seem to support it (see 1 Peter 3:15; Matt. 22:12,34; Rom. 3:19; Titus 1:11).

### **Understanding this:**

1. We will go by the weight of evidence that is found in God's word. If our current beliefs are found to be in error, we will change those beliefs to come in line with Scripture. Jesus taught openly and professed His doctrine openly.
2. We will use the KJV Bible and refer to the Strong's Concordance, and Misc. History books.
3. We will stay on the topic of study and not be distracted, thus laying a solid foundation as we go deeper into prophecy.
4. We will behave as Christians should. We will be civil and guard our tongues and actions.

We want to have the unity that our Savior prayed for. It is my hope that we will come into unity of faith and doctrine.

## Principles of Biblical Interpretation

- 1.) **All Scripture is necessary, and may be understood by diligent application and study.**

### 2 Timothy 3:15-17

3:15 And that from a child thou hast known the holy scriptures, **which are able to make thee wise unto salvation through faith** which is in Christ Jesus.

3:16 **All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:**

3:17 **That the man of God may be perfect,** thoroughly furnished unto all good works.

- 2.) **Every word must have it's proper bearing on the subject presented in the Bible.**

### Matthew 5:17-18

5:17 Think not that I am come **to destroy the law, or the prophets:** I am not come to destroy, but to fulfil.

5:18 For verily I say unto you, Till heaven and earth pass, **one jot or one tittle shall in no wise pass from the law, till all be fulfilled.**

- 3.) **Scripture must be it's own explainer, since it is a rule of itself. If I depend on a minister or teacher to explain it to me, and they should guess at it's meaning, or desire to have it so on account of their creed, or thought to be wise... then their guessing, desire, creed, or wisdom is my rule and not the Bible!**

### Psalms 19:7, 8

19:7 **The law of the LORD is perfect,** converting the soul: **the testimony of the LORD is sure, making wise the simple.**

19:8 **The statutes of the LORD are right,** rejoicing the heart: **the commandment of the LORD is pure,** enlightening the eyes.

### Psalms 119:97-105

119:97 O how love I thy law! it is my meditation all the day.

119:98 Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

119:99 I have more understanding than all my teachers: for thy testimonies are my meditation.

119:100 I understand more than the ancients, because I keep thy precepts.

119:101 I have refrained my feet from every evil way, that I might keep thy word.

119:102 I have not departed from thy judgments: for thou hast taught me.

119:103 How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!

119:104 Through thy precepts I get understanding: therefore I hate every false way.

119:105 Thy word is a lamp unto my feet, and a light unto my path.

### Matthew 23:8-10

23:8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

23:9 And call no man your father upon the earth: for one is your Father, which is in heaven.

23:10 Neither be ye called masters: for one is your Master, even Christ.

### Luke 11:52

11:52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

- 4.) **To understand doctrine, bring all the Scriptures together on the subject you wish to know; then let every word have it's proper influence, and if you can form your theory without contradiction, you CANNOT be in error.**

### Isaiah 28:7-10

28:7 But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

28:8 For all tables are full of vomit and filthiness, so that there is no place clean.

28:9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

28:10 **For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:**

**Luke 24:27, 44-45**

24:27 And **beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.**

24:44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, **which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.**

24:45 Then opened he their understanding, that they might **understand the scriptures.**

**2 Peter 1:19-20**

1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

1:20 Knowing this first, that **no prophecy of the scripture is of any private interpretation.**

**5.) Nothing revealed in Scripture can or will be hid from those who ask in faith, nothing wavering.**

**Deuteronomy 29:29**

29:29 The secret things belong unto the LORD our God: but **those things which are revealed belong unto us and to our children for ever**, that we may do all the words of this law.

**Matthew 21:22**

21:22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

**James 1:5-7**

1:5 If any of you lack wisdom, **let him ask of God**, that giveth to all [men] liberally, and upbraideth not; **and it shall be given him.**

1:6 But let him **ask in faith, nothing wavering.** For he that wavereth is like a wave of the sea driven with the wind and tossed.

1:7 For let not that man think that he shall receive any thing of the Lord.

**6.) God has revealed things to come, by visions, in figures and parables; and in this way the same things are often-times revealed again and again, by different visions, or in different figures and parables. If you wish to understand them, you must combine all of them into one... for example, the definition of the term beast is the same whether it is found in Daniel 7 or Revelation 13.**

**Hosea 12:10**

12:10 I have also **spoken by the prophets, and I have multiplied visions, and used similitudes**, by the ministry of the prophets.

**Acts 2:17**

2:17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters **shall prophesy**, and your young men **shall see visions**, and your old men shall dream dreams:

**7.) Visions are always mentioned as such.**

**2 Corinthians 12:1**

12:1 It is not expedient for me doubtless to glory. **I will come to visions and revelations of the Lord.**

**Psalms 89:19**

**89:19** Then thou spakest **in vision** to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people.

- 8.) **How to know when a word or phrase is used figuratively. If it makes good sense as it stands, and does not go contrary to the simple laws of nature, then it must be understood literally; if not, then it must be understood figuratively.**

**Revelation 12:1,2**

12:1 And there appeared a great wonder in heaven; **a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:**

12:2 And she being with child cried, travailing in birth, and pained to be delivered.

**Revelation 17:3-7**

17:3 So he carried me away in the spirit into the wilderness: and I saw **a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.**

17:4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

17:5 And upon her forehead [was] a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

17:6 And I saw the woman **drunken with the blood of the saints**, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

17:7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

- 9.) **Figures always have a figurative meaning, and are used a lot in prophecy to represent future times, and events; such as beasts, meaning kingdoms; waters, meaning people; lamp, meaning Word of God; day, meaning year; etc...**

**Daniel 7:3, 17**

7:3 **And four great beasts came up from the sea, diverse one from another.**

7:17 These great beasts, **which are four**, [are] four kings, [which] shall arise out of the earth.

**Revelation 17:1, 15**

17:1 **And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters:**

17:15 **And he saith unto me**, The waters which thou sawest, **where the whore sitteth**, are peoples, and multitudes, and nations, and tongues.

- 10.) **To learn the true meaning of figures, trace you figurative word through the Bible, and, where you find it explained, put it on your figure, and if it makes good sense, use it; if not, look again.**

- 11.) **Figures sometimes have two or more different significations; as day is used in a figurative sense to represent three different periods of time. 1. indefinite period 2. a day for a year. 3. day for a thousand years.**

**Ecclesiastes 7:14**

7:14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

**Ezekiel 4:6**

4:6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.

**2 Peter 3:8**

3:8 But, beloved, be not ignorant of this one thing, that one day [is] with the Lord as a thousand years, and a thousand years as one day.

- 12.) **Parables are used as comparisons to illustrate subjects, and must be explained in the same way as figures, by the subject and the Bible.**

**Mark 4:13**

4:13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

- 13.) **To know whether we have the true historical event for the fulfillment of a prophecy. If you find every word of the prophecy [after the figures are understood] is literally fulfilled, then you may know that your history is the true event. But, if one word lacks a fulfillment, then you must look for another event, or wait its future development. For God takes care that history and prophecy agree, so that the true, believing children of God may never be ashamed.**

**Isaiah 53:5-6**

53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace [was] upon him; and with his stripes we are healed.

53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

**Acts 3:18**

3:18 But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

- 14.) **The most important rule of all is, that you must have faith. “...faith cometh by hearing, and hearing by the word of God” Romans 10:17. “But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” Hebrews 11:6. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, home, comforts, and worldly honors. If any of these should hinder our believing any part of God’s word, it would show our faith to be vain, Nor can we believe, so long as one of these motives lies lurking in our hearts. We must believe that God will never forfeit His word. “Every word of God is pure: he is a shield unto them that put their trust in him.” Proverbs 30:5. And we can have confidence that He takes notice of the sparrow, and numbers the hairs of our head, guards the translation of His own word and throws a barrier around it, and prevents those who sincerely trust in God, and put implicit confidence in His word, from erring far from the truth, though they may not understand the Hebrew or Greek.**

There must be an understanding of a few biblical pillars in order to understand end-time prophecy. Truths dealing with man’s mortality (death), hell, the Law of God, and especially the Sabbath day must be understood or there will be confusion.

There are also differing methods of interpretation when it comes to prophecy but there is only one that is accurate. The Biblical principles that have been laid out already is referred to as the Historicist method of interpretation.

As every reader of the Bible knows, the books of Daniel and Revelation are written largely in symbols. Bible students, consequently, describe them as apocalyptic prophecy to distinguish from straightforward classical prophecy, such as we find in the major and minor prophets of the Old Testament.

In these two apocalyptic books God reveals the sweep of the moral controversy which has convulsed our planet, focusing on the ultimate victory of His cause and the final doom of the forces of evil. From the beginning God’s people have followed the *historical method of prophetic interpretation* to explain the symbols and their meaning. Sometimes this approach is called the historicist method or the continuous historical method.

The historicist method accepts the assumption that the prophecies of Daniel and Revelation are intended to unfold and to find fulfillment in historical time — in the span between the prophets Daniel and John respectively and the final establishment of God's eternal kingdom. The year-day principle (a symbolic day = a literal year) is an integral part of this method inasmuch as it functions to unroll the symbolic time periods so that we are able to locate the predicted events along the highway of history.

Jesus used the historicist method for interpreting Daniel when He announced, "**The time is fulfilled, and the kingdom of God is at hand**" (Mark 1:15). In this affirmation of prophetic fulfillment He alluded to Daniel's 70 week prophecy (Dan 9:24-27) which foretold the appearance of the Messiah.

Near the close of His life Jesus again referred to the same prophecy. This time, however, He pointed to another aspect—to "**the prince that should come and should destroy the city and the sanctuary.**" (v. 26; see Matthew 24:15; Luke 21:20.) These events were to take place after His death and ascension. Their historical fulfillment occurred in the destruction of Jerusalem and the temple by the Romans in A.D. 70. The Protestant reformers (from whose roots we spring) employed the historicist method. On this basis they concluded that the Papacy was the focus of several of the prophecies in Daniel and Revelation.

This brings me to the other two methods which came as a result of the Protestant Reformation... which is called the 'Counter-reformation' by some religions like the Roman Catholic Church.

Sixteenth century Protestant interpretations of Daniel and Revelation shook the Roman Catholic Church. In response the Catholic Counter-Reformation introduced the initial arguments for **two different systems of prophetic interpretation: preterism and futurism**. These moves served to deflect the accusing finger of prophecy away from the papal system.

**Preterism** (from the Latin, *praeter*, meaning "past") argued that these prophetic books met their fulfillment in the pre-Christian past or early centuries of the Christian era. Preterism eventually penetrated Protestant thought in the late eighteenth century and became the standard view of liberal Protestantism. This position places the composition of Daniel in the second century B.C. and sees its alleged prophecies as reflecting the person and times of Antiochus IV Epiphanes, the Seleucid king of Syria. The book of Revelation is restricted to a Roman setting in the first centuries of the Christian era.

**Futurism** entered Protestant ranks in the first quarter of the nineteenth century. The most prominent form of futurist interpretation today places the fulfillment of the bulk of Revelation (other than chapters 1-3) in a three and one-half year period of tribulation at the end of the age, commencing with a secret rapture of the church to heaven. The seventieth week of the 70-week prophecy of Daniel 9:24-27 is detached from its setting and relocated as the last seven years of the world. Many conservative Protestants have adopted futurism (with additions and variations) as their standard system for interpreting the prophecies of Daniel and Revelation.

Rome shrewdly knew that a change in the method of interpretation would lead inevitably to a change in conclusions. It is easy to see that both preterism and futurism direct the prophetic spotlight away from Rome and her activities. Preterism places all fulfillments in the past. Futurism defers the fulfillment of the bulk of Revelation to a future point — at the end of the world after an alleged secret rapture.

Today, true Protestant Christians stand virtually alone as proponents of the historicist method of interpreting Daniel and Revelation, the method of Christ, Paul, and the Reformers... and us!