

# A Review of Bible Prophecy!

by  
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## PREFACE

Bible Prophecy is simply prerecorded history - authored by God. The revelations from God about future things involving people not yet born, places not in existence, and events that would be, by way of his prophets, priests and kings, can be found throughout the pages of the Old Testament (Gen. 6:3; 12:1-4; 49:1; Dt. 4:27; 31:29; Jer. 25:1-14; Ezek. 34:1-39:29; Dan. 2:28-45; 10:14; Hos. 3:4-5; Mic. 4:1-5:15; Mt. 23:13-36; 24:3-26:2; Rev. 1:19). The fulfillment of Bible Prophecy is indisputable and irrefutable proof that the men who wrote the Holy Scriptures were inspired by God (2 Pet. 1:19-21). Thus, the Holy Bible is the "Word of God" and is the only source of truth in the world! There is no holy book, of any manmade religion, that has ever dared to tell of future events, places to be, or people not yet born like in the Holy Bible. In contrast, one third of the Holy Bible was prophetic when written.

Bible Prophecy is validated by the testimony of the Lord Jesus Christ Himself. This is why the Scriptures declare, "...the testimony of Jesus is the spirit of prophecy" (Rev. 19:10b). In other words, the entire testimony of the Lord Jesus Christ, as to who He is, what He did, and when He will return, is dependent upon Bible Prophecy. Thus, it can be said that the Lord Jesus Christ is the cornerstone of the "Church," and Bible Prophecy is the ground that the cornerstone rests upon (Ps. 118:22; Isa. 28:16; Eph. 2:19-22; 1 Pet. 2:6). A number of Scriptures were to be used to prove the identity of the promised Messiah when He came the first time ["1st Advent"] (Gen. 3:15; Ps. 132:11; Isa. 7:14; 9:6; 53; Jer. 23:5; Dan. 9:25-26; Mic. 5:2; Mt. 1:18-2:11; Lk. 2:5-7; Jn. 1:1, 14; Heb. 2:16; 1 Pet. 2:21-25). There were many who came to trust Jesus of Nazareth as being the promised Messiah because of the fulfilled prophecies concerning Him that were contained in the Old Testament (Lk. 24: 44-47; Acts 17:10-12).

I believe Bible Prophecy is a gift from God, so that none need be lost. A search through the Scriptures affirms that God has always told in advance WHAT He was going to do (Gen. 2:15-17; 3:1-19; 6:17; Dt. 28:58-68), WHY He was going to do it (Dt. 28:62), and WHEN He would act (Gen. 6:3; 7:4; 18:17; Dan. 2:19, 22, 28-47; Amos 3:7; Rev. 1:1, 11, 19). Thus, God is a "date-setter" who has never played "gotcha" with mankind (Isa. 42:8-9; 44:6-8; 45:18-21; 46:9-10; 48:3-6, 16; Mt. 10:26; Mk. 4:22; 13:23; Lk. 8:17; 12:2; Jn. 18:20; Rev. 1:19). God began this method of His with Adam (Gen. 2:15-17), and will continue to do so to the very end of human history (Rev. 22:18-20).

Those who choose to disregard the warnings and "signs" that God has given them, by way of His written Holy Word, are responsible for what befalls them! Thus, the warnings of coming judgment of God upon a sinful generation, and a "sign" to authenticate the warnings were always given by God so they, of that generation, might avoid the consequences of His judgment for their disobedience. Since the "Feast of Weeks" [Pentecost] in 30 A.D. Bible Prophecy has been given to edify, encourage, and comfort all who are trusting solely in the finished work of Christ, by faith alone, for their salvation (Mt. 24:6, 15-18; Lk. 21:20-22; 1 Cor. 14:3, 22; 1 Th. 4:18). The study of Bible Prophecy should lead to a deeper spiritual life, for the "true" Christian, as it did for the prophet Daniel (Jer. 25:11; Dan. 9:1-19).

## THE DARK AGE OF BIBLE PROPHECY

The “Literal Method of Biblical Interpretation” says we accept the literal rendering of a sentence unless there is something within the sentence to indicate otherwise. It also insists that Scripture should be used to interpret Scripture whenever possible. The prophet Daniel understood the holy Scriptures using this method of interpretation (Lev. 26:34-35; 2 Chr. 36:14-23; Jer. 25:11; 29:10; Dan. 9:2). The founder of the “literal movement” in the Old Testament was the scribe, judge and priest named Ezra (Neh. 8:1-18). The “scribes” and the “Pharisees,” at the time of the Lord Jesus Christ, had set aside the commandments of God for those of men and their traditions (Mt. 15:1-9; Mk. 7:1-13). They had also become extreme in their interpretation of the holy Scriptures. There are several “literal schools” of biblical interpretation with their own particular variations such as the “Syrian School of Antioch” and the “Devotional School.”

The early “Church” took the subject of Bible Prophecy seriously and literally. This included the prophecies involving people or places and events that had been fulfilled along with those prophecies that remained unfulfilled. The Holy Bible clearly declares that the Lord Jesus Christ came UNTO His own [“1st Advent”] (Jn. 1:11) and that He would return FOR His own [“Rapture”] (Jn. 4:34-35; 14:1-3; Mt. 24:37-25:13; Lk. 17:26-30, 34-36; 21:34-36; 1 Cor. 15:51-53; 1 Th. 4:13-18), and then return WITH His own [“2nd Advent”] (Zech. 14:1-5; Rev. 19:14, 19). What gave the early “Church” the fortitude to “keep on - keeping on” were those prophecies that were about when the Lord Jesus Christ would return for them (Jn. 14:1-3; 1 Cor. 15:51-53; 1 Th. 4:13-18). This is the return we now know as the, "Rapture." Few people seem to know that the “Church” was never to look forward to the “2nd Advent” of the Lord Jesus Christ, since it would be at the end of the worst period of time the world would ever know with the “Battle of Armageddon” (Mt. 24:21; Rev. 16:13-16; 19:17-21). Thus, the “Church” was only to look forward to the return of the Lord Jesus Christ now known as the “Rapture” (2 Th. 2:1-3)!

The word “Rapture” is not a biblical word. The apostle Paul used the Greek word “harpazo,” which means “to snatch away,” or “to catch up,” when describing this return of the Lord Jesus FOR His own in his first letter to the church at Thessalonica (1 Th. 4:13-18). The Latin word “rapare,” also means, “to snatch out” or “to take away,” and was used in the Roman Catholic Bible called the “Vulgate,” meaning, “the current text of Holy Scripture.” Thus, “rapare” led to the English word “Rapture,” meaning, “an expression or manifestation of ecstasy or passion” among those “snatched up” by the Lord Jesus Christ. The viewpoint of the “Church” in regards to the doctrines of the “Rapture,” the “2nd Advent,” and other prophetic events in the Holy Bible saw a radical change as it became dominated by Gentiles (Rom. 11:16-21), who began to use the “Allegorical Method of Biblical Interpretation” in their study of the Scriptures. This method of interpretation led to the heresy of “Replacement Theology” in the “Church!”

The emergence of the doctrine of “Replacement Theology” was very pronounced in Justin Martyr’s, “Dialogue With Trypho, A Jew,” where what had been promised to Israel by the LORD was now to be transferred to the “Church” [Wilson, Marvin, “Our Father Abraham: Jewish Roots of the Christian Faith,” p.89]. Origen was the man who had the most influence in this new change in doctrine. It was the teachings of Origen that became dogma soon after Constantine, the Emperor of Rome, made “Christianity” the official state religion in 313 A.D.

Origen was a scholarly Christian philosopher who lived from 185 A.D. to 254 A.D. He became a leading teacher of theology and philosophy at the influential catechetical school of Alexandria, Egypt in the early

years of the third century. Origen desired to harmonize the New Testament with the philosophy of Plato. This is what led him to introduce the “allegorical method” of interpreting the holy Scriptures.

“The Allegorical School of Biblical Interpretation” says that beneath the obvious is the real meaning of the passage. The problem with this viewpoint is that all can “interpret” what they read, anyway they would like, with all opinions concerning the material read, being of equal value. Thus, there can be no consensus since there is not a definite rule of understanding! Newspaper articles, for example, would be of no value were they to be read using this method of interpretation. The reason being that the stories could not be taken at face value by its readers. This would only lead to a confused readership.

The schools of teaching that used the “Allegorical Method of Biblical Interpretation” were: 1. Greek Allegorism - (The Greeks began this process so they could combine their religions and philosophies.) 2. Hebrew Allegorism - (This was also a combination of religion and philosophy. The difference was that this time it was comprised of the “Mosaic Law and the Prophets” along with Greek philosophies.) 3. Christian and Patristic Allegorism - (Some early Christian leaders, such as Origen, wanted to show that the Scriptures could be harmonious with philosophy. These three schools of teaching took the position that since the Holy Bible was a spiritual book, it required spiritual insight and application when read.)

Thus, Origen taught and spread this method of interpretation, particularly with various subjects of Bible Prophecy. This is why, the Church historian, A. H. Newman, wrote in his book, “A Manual of Church History” that, “Origen was the first to reduce the allegorical method of interpretation to a system. His method of Scripture interpretation was soon adopted throughout the Church and prevailed throughout the Middle Ages. In this particular instance Origen’s influence was bad, and only bad.”

Origen’s “Allegorical Method of Biblical Interpretation” allowed the growth of the belief by “Church” theologians that the Israelites had permanently forfeited all of their covenants with the LORD when they rejected Jesus of Nazareth as the Messiah (Jn. 1:11). This led “Church” theologians to conclude that the covenants between God, Abraham, Isaac, Jacob and Israel were not everlasting even though the LORD [“self-existent one”] said they were (Gen. 15:7, 18; 17:1-19, 21; 26:3-5; 28:13-15; Ex. 2:24; 6:2-8; 19:3-8; 24:1-8; 34:27-28; Lev. 26:9; Dt. 5:1-2; 9:9-11; 26:16-19; 29; Jud. 2:1; 1 Chr. 16:13-17; 17:21-22; Jer. 11; 31:31-34; 46:28; Acts 3:25; Rom. 11:1-2). Thus, these covenants were transferred by these Gentile theologians to the “Church,” which, they reasoned, had become “spiritual” Israel.

This view also taught that the Jews will never again have a future as a “Divinely chosen people” and that the Messiah will never establish His “Messianic Kingdom” on earth as it was promised to them, [Encyclopedia Judaica, Vol. 1, p. 507]. This teaching is now known as, “Replacement Theology” and conflicts with what the apostle Paul clearly wrote, about the future of Israel and her people. Paul wrote, “God has not cast away his people. . .” (Rom. 11:2), and, “. . . so all Israel shall be saved” (Rom. 11:26). Thus, according to the “Word of God,” the covenants remain with Israel and the Jewish people!

It was Augustine who subsequently systematized the “allegorically” based teachings of Origen into the cohesive theology that would dominate Christianity for more than one thousand years! Augustine, was a famous man, known as the “Bishop of Hippo.” He lived from 354 A.D. to 425 A.D. and taught two very important things, concerning the Jews, which were to become widely quoted and applied by many during the “Middle Ages.” The first thing was that Jews should be allowed to live among Christians and

in their communities because their wretched circumstances were an evidence of the truthfulness of the Old Testament prophecies that predicted their rejection and dispersion (Lev. 26:32-38; Dt. 4:27; 28:58, 62-68). It is not known if Augustine appreciated the irony of his using the “Literal Method of Biblical Interpretation” to justify this teaching. The second thing taught by Augustine, is that the Jews should be restricted in their privileges and be continually humiliated. This teaching was based upon his “allegorical” interpretation of Psalm 59:12, [Encyclopedia Judaica, Vol. 8, p. 655]. A man named Jerome translated the Roman Catholic Bible known as the “Vulgate” into Latin. Jerome, like Augustine, was an “allegorist.”

These teachings of Augustine, along with the unavailability of the Holy Bible to the common man, caused the “Church” to enter into a period of time known as “The Dark Ages.” The doctrines of the “Rapture” and of the “2nd Advent” of the Lord Jesus Christ to earth ceased to be taught, and became unknown to the majority of “organized” Christendom during this time. This is confirmed by Charles C. Ryrie in his book, “The Rapture” in which he writes, “During the Middle Ages and the Reformation periods, the idea of an actual kingdom was not taught by mainline groups, some of whom considered such teaching heretical.” Thus, it would not be until after about 1,500 years of neglect, by most of “organized” Christianity, that Bible Prophecy once again became a subject of discussion to the “Church” at large.

It was during the “Reformation Period” that the “General Protestant Method of Biblical Interpretation” became prevalent. This method takes into consideration whether the word or passage is PLAIN LITERAL or FIGURATIVE LITERAL, with the context determining how best to understand what has been read. An example of this would be if I said, “it was raining cats and dogs,” you would know that it was raining very hard and that what I had said was to be taken in a “figurative literal” way. If I said there was a “big thunderstorm” taking place outside, you would again have no problem in understanding and accepting what I said in a “plain literal” way. The meaning is clear with either of these two ways used to tell of a very hard rain fall!

The above information is given to show “how” and “why” it is possible for people to disagree over the same reading material. It is also given to explain why the “Literal Method of Biblical Interpretation” is the only logical way to read any literature! This includes the “Word of God,” the Holy Bible. To those who are interested in studying the subject of hermeneutics further, “Biblical Hermeneutics,” by Milton S. Terry and “Protestant Biblical Interpretation,” by Bernard Ramm are highly recommended.

## **THE REDISCOVERY OF BIBLE PROPHECY**

The doctrine of the “Rapture” was “rediscovered” during the 1740’s, by a young man named Morgan Edwards who was born in Monmoughshire, Wales, about 100 miles from Bristol, England, on May 9, 1722. He was baptized in the “Established Church of England,” however at the age of sixteen, he was converted and joined a Baptist church in Wales. Morgan Edwards studied at Trosnant Academy in Wales [1740-1742] and at the Bristol Academy in England [1742-1744] where he learned the languages of Latin, Hebrew, and Greek.

Morgan Edwards wrote, “Two Academical Exercises on Subjects Bearing the Following Titles: Millennium, and Last-Novelties,” between the years 1742 and 1744, while a student at the Bristol Academy in England. It was in this book that Morgan Edwards wrote about the “Rapture” of the “Church.” He was,

possibly, the first man to do so in almost 1,500 years. This book was finally published by Dobson and Lang, Second Street Between Market and Chestnut Street, Philadelphia, Pennsylvania in 1788.

The first pastorate, for Morgan Edwards, was a small church in Boston, England. Seven years later he became pastor of a Baptist church in Cork, England. It was here he was ordained to the ministry in 1757. In 1760 he became pastor of the Baptist church in Rye, England. It was on May 23, 1761, when Morgan Edwards arrived in America to become the pastor of the Baptist Church in Philadelphia, a town of 11,000 people. It was Dr. John Gill, predecessor of Charles Spurgeon, who recommended him to this church. There were less than seventy "Baptist" churches, in all of the thirteen colonies at this time!

Morgan Edwards was instrumental in the establishment of the Rhode Island College. In 1767, he went to Ireland and England to raise funds for this newly established college. He resigned the pastorate after ten years and in 1771, became an itinerant evangelist while helping establish the churches of the Southern colonies for the "Philadelphia Baptist Association." Though Morgan Edwards considered himself to be a Calvinist, he was strong on giving an evangelistic appeal to the non Christian. He accepted "The Philadelphia Confession of Faith" that was derived from "The Baptist Confession of Faith 1689," even though it contained no direct statement on "The Second Coming" of the Lord Jesus Christ to earth.

Morgan Edwards was a "literalist," so far as the New Testament was concerned, but not as much so with the Old Testament. He believed that Abraham looked for a real and literal city and acknowledged the Holy Bible as the "Word of God," while not denying some textual difficulties. Morgan Edwards was highly influential in the "Baptist" life of America, and was the first "Baptist" historian in America. It was known that Morgan Edwards disliked a commentary on, "The Book of Revelation," by John Rogers, who was another influential "Baptist" leader in New Jersey. The reason for this dislike is now unknown!

Since he sympathized with the British cause during the "American Revolutionary War," Morgan Edwards was placed under house arrest, on his farm in Delaware, and forbidden to travel or speak out until the war had ended. Afterwards he developed some personal problems, (drinking and other questionable activities), and was excommunicated from his church from 1781 to 1788. He was restored in 1788 and once again became an influential "Baptist" leader. It is said that he wrote at least forty-two volumes of sermons, each containing twelve sermons. Their whereabouts are not known today.

A book that relied strongly on the writings of Morgan Edwards was, "A History of the Baptist Church in the United States," by Henry Newman in 1894. This book affirmed that Morgan Edwards became, "one of the most important and influential Baptist leaders during the latter part of the eighteenth century in America." Morgan Edwards died on January 28, 1795, in Delaware and was buried under one of the aisles of the Baptist Church of Philadelphia. "The Life and Works of Morgan Edwards," by Thomas R. McKibbens, Jr., and Kenneth L. Smith, was published by Arno Press, New York, in 1980.

The early part of the nineteenth century was marked by an increased amount of interest among many Christians regarding the subject of Bible Prophecy. This interest was largely a result of the "French Revolution" and the thought, of some, that Napoleon was the coming Antichrist. In the year 1812, a book was published entitled, "The Coming of the Messiah in Hope and Glory." Its author was a Roman Catholic named Manuel Lagunza and included the teaching now known as the "Rapture."

It is rumored that Edward Irving [1792-1834], who was the founder of the new “Catholic Apostolic Church,” taught about the “Rapture” of the “Church.” Mr. Irving emphasized spectacular manifestations of the “Holy Spirit” and was an early proponent of what later became known as the “Pentecostal Movement.” Edward Irving was formally excommunicated from the “Church of Scotland” in 1833 as a heretic, after his book, “The Orthodox and Catholic Doctrine of Our Lord’s Human Nature,” was first published. He died the following year, after taking up a new career as an itinerant preacher. There is also a rumor that a woman named Margaret MacDonald spoke of and taught about the “Rapture” in 1830, during a revival meeting. There is little known about this woman and even less to support the rumor. It is possible that she was a follower of Edward Irving.

Although John Nelson Darby is not now widely recognized, he became the single most influential figure in regards to the subject of Bible Prophecy since the third century. The impact that this one man had on the Christian evangelical world, of his time, was so profound that it has carried over to our very day. The extensive oral and written ministry of John Nelson Darby, focused on theological doctrines, that were unknown to most Christians until the middle part of the nineteenth century. Some of the doctrines that Darby suffered ridicule and accusations of heresy for daring to espouse, were, “The Priesthood of Every Believer,” “Dispensational Theology,” “Prophecy,” and the “Pretribulation Rapture.” These doctrines are now considered “foundational” by most fundamental, Bible-believing, born-again, Christians.

John Nelson Darby was born on November 18, 1800, in Westminster, London, England. He was the sixth son and the eighth of nine children born to John and Anne Darby. He was baptized, according to the rites of the “Church of England,” on March 3, 1801, at St. Margaret’s Church. On February 17, 1812, John Nelson Darby entered the “Westminster” public school. This school was not thought to be the most fashionable of England’s public schools, but was considered to be one of England’s greatest. He graduated from Trinity College, Dublin, in 1819. John Nelson Darby was called to the “Irish Chancery Bar,” and soon after took “Deacon’s Orders” from Archbishop Magee in 1825. The next year he became a priest in the “Church of Ireland” and was appointed to the “Wicklow” parish of Calary. Darby’s belief that the Scriptures teach the “Church” to be independent of the State caused him to resign his curacy in 1827. The next year, in 1828, Darby broke from the “State Church” and became affiliated with the “Plymouth Brethren Movement.” He soon became one of the leaders of this movement, that was the forerunner of home Bible studies and independent Bible churches as we know them today.

During his lifetime, John Nelson Darby ministered in virtually all of the English-speaking world and much of Europe as well. His written ministry included translations of Scripture into English, French, and German. Many of his books are still in use today. He was instrumental in the establishment of dozens of new churches and had a major personal impact on many outstanding Bible teachers and scholars. Two of the most notable were D. L. Moody and C. I. Scofield. John Nelson Darby, died on April 29, 1882.

In his book, “The Rapture,” Dr. Charles C. Ryrie states that the first “Bible Prophecy Conference” in the United States was held in 1878. However, the purpose for this conference was more to protest the rapid takeover of protestant denominations by the proponents of “modernism” and the “social gospel” than it was to discuss Bible Prophecy. The teaching called “postmillennialism” was also growing in popularity within the “Church” at this time, which states there will be a world conversion to the Lord Jesus Christ prior to His “2nd Advent.” This is similar to “Dominion” or “Kingdom Theology,” which teaches the “Church” must establish a “kingdom” on earth before the “2nd Advent” can take place.

What the proponents of all false prophetic teachings have in common, is how they will either “spiritualize” or “allegorize” what they read in the Scriptures, while ignoring the many biblical passages that clearly point to a time of horrendous, worldwide trouble, destruction, and death prior to the “2nd Coming” to earth by the Lord Jesus Christ (Isa. 24:17-23; Jer. 30:7; Dan. 9:27; 12:1; Mic. 4:11-13; 5:8-15; Zech. 12:1-14:15; Mt. 24:21-22, 29; Mk. 13:24; Rev. 7:14; 14:14-20; 16:1-21; 19:11-21). Neither logic or an honest examination of the Scriptures is enough to dissuade them of their false teachings!

There are four reasons for using and defending the “Literal Method of Biblical Interpretation.”

1. It is the usual method of literary interpretation.
2. All figures of speech depend upon a literal meaning for their interpretation.
3. Most of the Holy Bible is easily understood when interpreted this way.
4. It is a check on the imagination or feelings of each individual.

These five principles are involved when using the “Literal Method of Biblical Interpretation.”

1. The Law of Context - A passage cannot be separated from those surrounding it.
2. The Law of Comparisons - Scripture must be compared with Scripture.
3. The Law of Preference - A clear passage is preferred over the difficult passage.
4. Spelling, grammar and figure of speech must be given attention in each passage.
5. God revealed Himself to man by means of man’s ways and culture.

There are five literary forms used in the Holy Bible. It is necessary to approach each of these forms in a different manner when reading them. These five literary forms are known as:

1. Poetry.
2. Parable.
3. Discourse.
4. Apocalyptic.
5. Prose Narrative.

By not using the “Literal Method of Biblical Interpretation,” when teaching Bible Prophecy, many false and confusing teachings about the events of the “end times” have come to be believed true by a great number of people. As previously noted, what all of these false beliefs and doctrines have in common is the use of either the “Allegorical” Method of Biblical Interpretation or the “Spiritual” Method of Biblical Interpretation to support the preconceived positions of their proponents. Thus, those who use either of these two methods of interpretation are responsible for much of the confusion people may have with “biblical eschatology” or “the study of last things.” Some of these false teachings are known as: “Preterism,” “Dominion Theology,” “Amillennialism,” “Postmillennialism,” “Pre-wrath Rapture,” “Midtribulation Rapture,” and “Posttribulation Rapture.”

A false teaching that has grown in popularity in recent years is called “preterism” meaning “past tense” or “past in fulfillment.” Proponents of “preterism,” like the “Roman Catholic Church,” believe that all Bible Prophecy was fulfilled in 70 A.D. with the destruction of the city of Jerusalem and the Jewish Temple. “Preterits” do not believe in the doctrine about the “Rapture,” but do believe in the doctrine of the “2nd Advent.” Thus, as with all who deny the blessed hope of the “Rapture” (Ti. 2:13), “preterits” must look forward to the “seven years of tribulation” (Dan. 9:27; Mt. 24:21), and the “Battle of Armageddon” (Zech. 14:1-4; Rev. 16:16; 19:11-19), that precede the “2nd Advent” of the Lord Jesus

Christ to earth. The prophecies found in the “Book of Daniel,” or in the “Book of Revelation,” and the other books of the Holy Bible that remain to be fulfilled are ignored by the “preterits’.” The lack of logic and discernment by the “preterits’,” and those who deny the doctrine of the “Rapture,” is truly amazing (Mt. 24:4, 24; Eph. 4:14; 2 Tim. 3:13)!

## CONCLUSION

The subject of “eschatology,” or “the study of last things,” should be of the utmost importance to Christians. However, it is evident that the majority of “professing” Christians do not take the subject seriously or have little interest at this time. Thus, they are unaware that this is exactly the way the apostles described they would be, prior to the “Rapture” of the “Church” (2 Pet. 3:1-9; Rev. 1:19; 2:7, 11, 17, 25, 29; 3:3, 6, 10-11, 13, 22). In other words, their ignorance is a fulfillment of Bible Prophecy! It is very sad that only a few people, in our current generation, will participate in the “Rapture” while the majority of them will be “left behind” (Mt. 7:13-14; 24:37-25:13; Mk. 13:34-37; Lk. 21:34-36). Some of those, who are “left behind” after the “Rapture,” will witness the “2nd Advent” of the Lord Jesus Christ to earth (Zech. 12:8-14; 14:1-9; Mt. 24:29-30; Mk. 13:24-26; Rev. 19:11-16). It is ironic that people today, are as ignorant of the “signs of the times,” as the people of Israel were when the Lord Jesus Christ came to earth the first time (Mt. 16:3; Lk. 12:56; 19:43-44).

“Christianity” began with the fulfillment of Bible Prophecy. It is also true that the understanding of Bible Prophecy has greatly increased since the middle of the eighteenth century, when the “rediscovery” of the teachings about “the Rapture” and “the 2nd Coming” of the Lord Jesus Christ took place. As the time draws ever closer to the “Rapture” and then the “2nd Advent” of the Lord Jesus Christ, Bible Prophecy will become ever more clear while things will become ever more chaotic in the world. As I have said, the only source of truth to be found, in the world, is in the Holy Bible! Thus, what is recorded in the Holy Bible, about the future, must be known by all who desire to avoid the consequences for ignoring the “Word of God.” I, personally, believe that this is the most exciting time to ever be alive in human history! If - you are a true, “born-from-above” [“born again”], Christian (Jn. 1:1-3, 12-14, 29, 34, 36; 2:19, 21; 3:1-8, 15-18). Or, the most fearful time to ever be alive - if - you are not.

The “signs of the times” to alert those who would participate in the “Rapture,” and those who would witness the judgment of God upon the earth that would be followed by the “2nd Advent” are too numerous to recite in this treatise. They were given by God and recorded in His “Holy Word” thousands of years ago. As I have often said, God has never played “gotcha” with mankind. Many of these prophecies that are now being fulfilled are obvious - IF - you know what to look for. To know what to look for, in regards to Bible Prophecy, one must search, study, and meditate upon the Scriptures daily. Thus, it is imperative to do what the Bereans did, after being told of the “good news” about Jesus of Nazareth. They, “. . . searched the scriptures daily, whether those things were so” (Acts 17:11-12).

The last promise in the Holy Bible is in regards to the “Rapture.” It is when the Lord Jesus Christ said, “. . . Surely, I come quickly . . .” (Rev. 22:20a). The last prayer in the Holy Bible is also in regards to the “Rapture.” It is, “. . . Even so, come, Lord Jesus” (Rev. 22:20b). I like the thought that, “today, is the tomorrow, that people did not worry about yesterday.” All those who are trusting the Lord Jesus Christ as their personal Savior, by faith alone, need not worry about any of the tomorrows. Maranatha!