

Revelation Lesson 21
The Key That Unlocks Revelation

Revelation 1:19 Write the things which thou hast seen,
and the things which are, and the things which shall be hereafter;

Last time in our study we made some really interesting observations concerning Christ's death, burial and resurrection. We discovered what or Who the "it" really was in Matthew 16:18. If you missed that lesson, you really ought to listen to it on Sermonaudio.com/danieltown or get the CD. Now, tonight we encounter another "key" so to speak.

In the Bible we are told in 2 Timothy 2:15 "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This means that the Word of God must be studied in order for it to be "rightly" divided or interpreted. Far too many have thrown away their "key" to unlocking Revelation. So tonight I hope you will use this "key" as we continue to explore the depths and riches of the Book of Revelation!

McGee states such as follows: *"The following verses give us the chronological order and division of this Book of Revelation in three time series: past, present, and future."*

Oliver B. Greene echoes this sentiment in his commentary when he states: *"Here, then is the key to Revelation which will unlock this prophetic book for you. As we have already stated, we find in this book things past, things present, things yet future. You cannot take events out of the future (the third division of Revelation) and put them in the second division. Each of the three divisions of this book has its own group of events, and to remove these events from one division to another is to wrongly divide the Word of Truth. We are admonished to rightly divide the Word."*

Allow me to insert a final note of an esteemed Pastor and fellow defender of the King James Bible, that of D. A. Waite. He says: *"Here is the outline of the Book of Revelation."*

Even before the 20th Century's renewed interest in prophecy, older commentators were saying even then that this verse neatly and correctly divided up Revelation into proper portions.

The primary manner in which we observe these events as taking place in this order is due to our way of interpreting Scripture. According to the quoted verse from 2 Timothy 2:15, there is one way to interpret the Bible, however there are many, many methods of application.

We noted in Lesson 1, in our Introduction to Revelation, that here were 4 ways of interpreting this Book. The method we here at Danieltown Baptist hold to is the Futurist view, and that view aligns with the teachings of Dispensationalism. Not Covenantal Theology. (Please See Chart No. 1)

Why bring this up now? Because one of the most well known features of Dispensational theology is the Doctrine of the much-debated Pre-Tribulational Rapture. Hence this is supremely important to our study. I want to take a moment and offer a short (extremely short) history of Dispensationalism so that some of the charges of our opponents may be silenced.

Thomas Ice states: "The first systematic expression of dispensationalism was formulated by J. N. Darby sometime during the late 1820s and 1830s in the British Isles. Many claim that Dispensationalism was began by him. Rather, I believe that Darby's development was the culmination of various influences which produced within his thought one of the most literal approaches to Bible interpretation in history and a theology which distinguishes God's plan for Israel from God's plan for the church. This view, as we shall see did not originate with him.

Although Darby was the first to **systematize** (that means to categorize) Dispensationalism, I believe that rudimentary features can be found prior to the nineteenth century, especially in the early church and the three hundred years prior to Darby. Opponents often debate a pre-Darby heritage, but I think the evidence

does support our claim that there are historical and theological antecedents to the modern system.”

To be a Dispensationalist one's method of “rightly dividing the Word of Truth” must be based on a literal interpretation of Scripture. That being said, Dispensationalists believe that God has administered history in successive stages, (eras or economies) during each of which man is tested, fails, and suffers judgment. This linear progress of history began in innocence, continued with man's fall, was punctuated by the cross of Christ, and moves toward the second coming and the millennium. While not all agree on the number of ages, schemes of ages and dispensations are found in ante-Nicene fathers such as Justin Martyr (110-165), Irenaeus (130-200), Tertullian (c. 160-220), Methodius (d. 311), and Victorinus of Petau (d. 304). Dispensationalist, Larry Crutchfield concluded in his book: *Ages and Dispensations* that:

“Regardless of the number of economies to which the so-called, Church Fathers (or early preachers) held, the fact remains that they set forth what can only be considered a doctrine of ages and dispensations which foreshadows dispensationalism as it is held today. Their views were certainly less well defined and less sophisticated. But it is evident that the early [preachers] viewed God's dealings with His people in Dispensational terms. . . . In every major area of importance in the early church one finds rudimentary features of dispensationalism that bear a striking resemblance to their contemporary offspring.”

With the rise of the Catholic church and the banning of the Bible in one's native tongue, the world was plunged in the Middle Ages into a period of ignorance which was also called the Dark Ages. It was during this time in which premillennialism, literal interpretation, dispensations, and an Israel-church distinction were largely absent from theological discussion or went underground.

The Reformation and post-Reformation periods did much to restore a more intensive study of the Bible to the church. For the first time ever, printing made literature accessible to most anyone. A greater effort was also put forth to systemize the Bible within the light of Protestant theology. About 250 years before Darby, Reformed scholars developed a school of theology that is known as "Covenant Theology." With it, a precedent was established for viewing theology from the perspective of an important concept like "covenant." While others, like Jonathan Edwards (1703-58), wrote his "History of the Work of Redemption," which viewed God's salvation of man progressively in history. Such developments were preparing the way for the birth of modern dispensationalism.

Dispensationalist, Charles Ryrie, has shown that for about 150 years prior to Darby (1800-1882), an increasing number of theologians were articulating dispensational schemes of Biblical history.

Within this period, former Confederate soldier Cyrus I. Scofield (1843-1921), organized Bible study notes and published them in his 1908 *Scofield Reference Bible*. This work helped influence Baptist Pastor Clarence Larkin (1850-1924) whose Illustrations and teachings in turn influenced (along with Scofield's) Lewis Sperry Chafer (1871-1952) who systemized dispensationalism and spread its influence through founding Dallas Seminary in 1924 and in his 8 volume classic, *Systematic Theology*.

Dallas has been the center of dispensationalism for seventy years and has many well-known faculty, among them: E.F. Harrison, A.T. Pierson, H.A. Ironside, Henry Thiessen, J. Vernon McGee, Merrill Unger, Charles Feinberg, Lewis Johnson, John Walvoord, Charles Ryrie, Dwight Pentecost, Howard Hendricks, and Norman Geisler. Well-known graduates include D. A. Waite, R. B. Thieme, Jr., Hal Lindsey and Charles “Chuck” Swindoll.

With that said, let's begin:

Write – The Greek word used here is GRAPHO (G1125) and the way most interpret it is that it means “to write something down” but there is a greater meaning here, which is not **just** to write something down, but to write it down so it will not be forgotten! If there was ever a writing NOT to be forgotten it is the Book of Revelation and more importantly the BIBLE itself!! John is told to write. The command or commission was already given in Revelation 1:11 - “...*What thou seest, write in a book...*” but now the command is more detailed as we see in the furtherance of this verse.

the things which thou hast seen, - So John is first told to write what he had ALREADY seen. Many Bible teachers show that what Christ is referring to here is what we have read thus far in Chapter 1. I cannot

emphasize this better, I don't believe, than J. Vernon McGee where he said: *"Up to this point what had John seen? He had seen the glorified Christ. Let me remind you that this is a Christocentric book. The glorified Christ is the subject. Don't get your eyes on the horsemen or on the bowls of wrath or on the beasts—they are just passing through. Fix your eyes on the Lord Jesus Christ. He is the One who was, who is, and who will be. He is the same yesterday, today, and forever. And John is to write the vision he has had of Him."* So John is to write about the Lord Jesus Christ. Write about His Glory. Write about His descriptions. Write about Who He is – Our Great High Priest. These were the things which John saw.

Allow me to address a few points about our King James English here: We find the word **thou** used. Many people claim they cannot understand the King James Bible due its' antiquated wording. Yet we learn Shakespeare in High School. We don't change Shakespeare. If we did we would no longer have Shakespeare! So it is with the Bible, if you change it you don't have it anymore! You give me a NIV, MEV or ESV? Well as we say around here: That dog won't hunt!! Now, in Old English, *thou* was governed by a simple rule: *thou* addressed one person, and **ye** more than one. Recall that when Jesus spoke to Nicodemus in John 3:7, our Lord said: "Marvel not that I said unto thee, Ye must be born again." Therein lies one fallacy of the modern "bible" (per)versions. They translate all the thou's and ye's as **you**. The King James Bible preserves the meaning of the varied singular and plural you's. Thus we KNOW that when Jesus said "Ye must be born again" that He did not JUST mean that for Nicodemus. Again, the Bible serves as Its' own translator and dictionary. But to get access to this one MUST STUDY!! We see here that Jesus is speaking directly to John and as such the thou is John.

The word **hast** is a verb. Let's take a quick look at verb endings here in Shakespearean English. The word *hast* is said to be the archaic second person singular present way of saying "have." In D. A. Waite's *Defined King James Bible*, he applies the proper rules of English grammar to aid in interpretation. He states: *"To understand -est and -st verb endings you drop the -st verb ending to form the modern equivalent."* Well, to a Southerner as myself, I reckon most of us would combine "had" instead of "have" and "seen" and come up with "seed." All joking aside, what we're seeing here is the Divine Outline for Revelation Chapter 1: *"the things which thou hast seen."*

and the things which are, - Dr. Waite says: *"These things occur in Chapters 2 and 3. These Chapters describe the 7 Churches of Asia Minor or Turkey."* As we have studied previously, I believe that the Book of Revelation should be rightly divided or interpreted in the Futurist or Futuristic manner. Recall from Lesson 1: I quote Tim LaHaye's *Revelation Revealed*: "The Futurist view, which seems to me to be the most satisfactory, accepts the Book of Revelation as prophecy that primarily is yet to be fulfilled, particularly from chapter 4 on. This was the interpretation of the early church during its most evangelistic history, from the apostles until the 4th century. Today it is the accepted position by most premillennial Bible teachers."

So I echo McGee when he stated: "what are the things that *are*?" They are the things that pertain to the church, church things. And here we all are! *Still* here after 2000 years – or so! The matters concerning the church are recorded in chapters 2-3. Some ask how do we **know** that this method of interpreting Revelation is right? Well, for starters listen to the Word of God in Revelation 4:1 "After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, **Come up** hither, and **I will shew thee things which must be hereafter.**" I am so excited about this verse, but I will not spoil it now by getting to the meat contained within, but suffice it to say that *"the first voice"* John hears tells him what Jesus said at the end of this verse which is....our last phrase in our verse this evening.

Now, these churches in Chapters 2 and 3 were actual, physical churches John was commanded (see verse 11) by Jesus to write to. But notice, if then this statement: *"and the things which are"* pertains to the Church age, then you can see why these churches – in a prophetic sense – gives detail about the complete – in John's day – *future* history of the Body of Christ! Waite says: *"I believe they (the 7 churches) are a picture of the whole church age. Each one of those 7 churches is a picture of the history of our churches for the last 2,000 years. We are now in the last stage, the state of the Laodicean apostate church."*

and the things which shall be hereafter; - See? The phrase from Revelation 4:1 and here in our text almost match! So to myself (and many others) The *"things which shall be hereafter"* refers to those things

spoken of in Revelation Chapters 4 – 22.

Note that in Revelation 4:1 that John is called up to the Throne Room of God – more exciting details on that later! Preview of coming attractions!! He is gone from the world. Something more can be seen also, those churches that were mentioned, indeed the very word “church” is gone too! Note verses: Revelation 2:1; 2:8; 2:12; 2:18; 3:1; 3:7 and 3:14. Those are the ONLY times – 7 times to be exact – that the word “church” occurs in Revelation. Hmmmm. Now if we make “church” plural: “churches” we find it 13 times in Revelation 1:4; 1:11; 1:20; 2:7; 2:11; 2:17; 2:23; 2:29; 3:6; 3:13; 3:22 and watch this..... the LAST time the word “churches” occurs in Revelation AFTER THE LAST VERSE IN Chapter 3 is found in Chapter 22:16 where Jesus is telling John that everything he saw, heard and felt was TRUE. It appears as if he and Jesus are back on Patmos in John's present day. Essentially, what we're seeing, or rather NOT SEEING is that there is NO CHURCH on the earth DURING the Tribulation.

Isn't it strange that some people have the true church going through either part of the tribulation, or up until the middle of the tribulation, or up until the pre-wrath occurrence, eve through the entire tribulation until its end? Why would someone do this when the Bible itself doesn't do this? I think it may be due to them losing this wonderful “key” that unlocks Revelation. But, now hold on a moment! To have a key, means you have a lock. So is Revelation “the lock” and Revelation 1:19 “the key” that unlocks it?

Well, to answer that we need to do a quick overview of the lock! See, this “Divine Outline” of Revelation that we've covered is a key to understanding the book, but it ONLY works when you have the lock the key goes to. Look at Revelation 22:10 and observe: “*And he saith unto me, **Seal not** the sayings of the prophecy of this book: for the time is at hand.*” What does that have to do with anything? It shows that ever since Revelation was penned down it has BEEN OPEN FOR INTERPRETATION.

However there was a **sealed** book previously. Turn back to Daniel 12:4 “*But thou, O Daniel, **shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.***” So we see that Daniel was sealed shut (by way of interpretation) by God....until the time of the end. Daniel was told a few verses later in Daniel 12:9 “*And he said, Go thy way, Daniel: **for the words are closed up and sealed till the time of the end.***”

Many wonder if we are in the “end times” and to that I can tell you that I KNOW 100% POSITIVE that we ARE IN THE “END TIMES” or “LAST DAYS.” How can you say that Preacher? Look at Hebrews 1:2 “***Hath in these last days** spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;*”

So Daniel was sealed until the “time of the end” or the “last days.” I want to show you something very important. God included a Divine Clock in Daniel. Only He knew when the Clock worked – during those days before it was revealed – and the blueprints and all were within the Book of Daniel – BUT God had forbidden ANYONE from understanding it UNTIL THE END DAYS. Now listen to Jesus as He spoke in Matthew 24:14-15 “*And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and **then shall the end** come. 15 When ye therefore shall see **the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)***”

Did you see that? The words of Daniel – this reference in Matthew 24:15 and Mark 13:14 are the FIRST occurrences of Daniel's name – and the only ones – in the New Testament. But Matthew records, as does Mark (see: *But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:*) that the WORDS SEALED BY THE LORD – UNTIL THE TIME OF THE END HAVE BEEN UNSEALED.

Mirroring the activity in Revelation 5:5 “*And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.*” More on what the 7 sealed book is later – I will say now, that it is not Daniel – but notice the ONLY ONE WHO COULD UNSEAL THE BOOK IS CHRIST. It's the same thing with the Book of Daniel because He

alone is THE AUTHOR. He has SOLE RIGHT and AUTHORITY to OPEN HIS BOOK.

What was Jesus referring to in Matthew and Mark? A passage in Daniel 9:24-27 “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. 25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”

This passage then is the LOCK that itself was sealed by God, until Jesus unsealed it during his 3 year Ministry. This Book then being opened could help the Jews understand more fully their history and their future. As time progressed and the Jews rejected God, the Lord would also show us Gentiles (Non Jews) our own “times of the Gentiles” (Luke 21:24). In the *Tim LaHaye Prophecy Study Bible* (KJV) we are told: “A proper understanding of Daniel assists in a proper interpretation of the book of Revelation.”

One might even say that Daniel's 70 Weeks are the Key to Revelation, but the way I see it, is that the 70 Weeks pertain to ALL OF PROPHECY – to both Jew and Gentile, Saved and Lost, alike. Thus using Revelation's 3 fold division I have a “key” to unlock in a similar way – using God's Divine outline – a three-fold division of the 70 Weeks (as are inherently seen)! More on that in a moment.

Note, Daniel – nor any of the Old Testament Prophets mentioned the Church, Church Age, Rapture, Lord's Supper because it was a “mystery to them” preview of next week: We'll see the Mysteries of Revelation. The Old Testament Prophets couldn't SEE the Church or our Age. BUT, they DID see the 2nd Coming of Christ, the Tribulation and God's total restoration of Israel. Jeremiah, for example mentioned “the time of Jacob's trouble” (Jeremiah 30:7) showing that he saw the Tribulation.

"Seventy weeks" does not mean weeks of seven days any more than it means weeks of seven years or seven other periods of time. The Hebrew word for "seven" is shabua, meaning "a unit of measure." It would be comparable to our word *dozen*. When it stands alone, it could be a dozen of anything—a dozen eggs, a dozen bananas. So here, Seventy Weeks means seventy sevens. It could be seventy sevens of anything. It could be units of days or months or years. In the context of this verse it is plain that Daniel has been reading in Jeremiah about *years*, seventy years. Jeremiah had been preaching and writing that the captivity would be for seventy years. The seventy years of captivity were the specific penalty for violating seventy sabbatic years. That would be seventy sevens, a total of 490 years. In those 490 years, Israel had violated exactly seventy sabbatic years; so they would go into captivity for seventy years.

The Seventy Weeks, or the seventy sevens, answer two questions. Israel's kingdom will not come immediately. The seventy sevens must run their course. These seventy sevens fit into the Times of the Gentiles and run concurrently with them. They are broken up to fit into gentile times. The word for *determined* literally means "cutting off." These seventy sevens are to be cut off, as the following verses will indicate. The seventy sevens for Israel and the Times of the Gentiles will both come to an end at the same time, that is, at the second coming of Christ. This is important to know for the correct understanding of the prophecy.

The Seventy Weeks concern "thy people," meaning the people of Daniel. That would be Israel. And they concern "the holy city," which can be none other than Jerusalem. Six things are to be accomplished in those Seventy Weeks or 490 years.

Here are the six things to be accomplished:

1. *"To finish the transgression."* This refers to the transgression of Israel. The cross provided the redemption for sin—for the sin of the nation, but not all accepted it. Today the word has gone out to the ends of the earth that there is a redemption for mankind. But in that last "week" we are told that God says, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications ..." (Zechariah 12:10). And in Zechariah 13:1: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." That has not been opened yet. All you have to do is to look at the land of Israel and you will know this has not been fulfilled.
2. *"To make an end of sins."* The national sins of Israel will come to an end at the second coming of Christ. They are just like any other people or any other nation. They are sinners as individuals and as a nation. They have made many mistakes as a nation (so have we), but God will make an end to that.
3. *"To make reconciliation for iniquity."* During this period of Seventy Weeks, God has provided a redemption through the death and resurrection of Christ. This, of course, is for Jew and Gentile alike.
4. *"And to bring in everlasting righteousness"* refers to the return of Christ at the end of the 490 years to establish the Kingdom.
5. *"To seal up the vision and prophecy"* means that all will be fulfilled, which will vindicate this prophecy as well as all other prophecies in Scripture.
6. *"To anoint the most Holy"* has reference to the anointing of the holy of holies in the millennial temple about which Ezekiel spoke (Ezek. 41-46).

Thus God's clock started: "...from the going forth of the commandment to restore and to build Jerusalem..." when we observe history, we find this to be commensurate with 444/445BC with the Decree of Cyrus which was re-issued by Artaxerxes. Some people dispute the beginning of the "70 weeks" please see Chart Number 2.

See Charts 3 and 4 detailing the division of the 70 weeks or 70 sevens into three sections.

1. Section 1 = 7 weeks or seven groups of 7 (7x7) giving us 49 years. It was during this time that Jerusalem and the Temple were rebuilt and restored.
2. Section 2 = 62 weeks or seven groups of 62 (7x62) giving us 434 years. This 2nd division abruptly ended when the Messiah was "...cut off, but not for himself:" Which in hindsight points to the Cross.
3. Section 3 = 1 week or 1 group of seven (1x7) giving us 7 years. When tabulated together (49+434+7) we have 490 years "determined" upon the Jewish people.

The Jews were VERY close at our Lord's first coming, to having the establishment of the kingdom of God. John the Baptist and Christ preached it was indeed "at hand." But it was contingent upon the national repentance of Israel. And this is in perfect accord with, e.g., Daniel 9 and the 70 weeks (and other OT prophecies). Daniel 9 foresees the Messiah presenting Himself as Israel's King (Messiah the Prince), *genuinely offering* the Kingdom during the 69th week, *and being rejected*, cut off in the death of the Cross, *having nothing of His Kingdom glory*. Now, the establishment of the Kingdom, will take place upon the fulfillment of the 70th week and the Time of Jacob's Trouble the Tribulation. Many look to the Scriptures looking for something to prove that the 70th Week is almost upon us.

In light of this allow me to bring one further point out about the end times. In Daniel 12:4 the Scripture states: "...many shall run to and fro, and knowledge shall be increased." For many preachers and teachers this phrase indicates that travel will increase. Thomas Ice reiterates: *"It is often said that in the 20th Century civilization has progressed from a horse and buggy to high-speed travel in outer space. " Isaac Newton predicted on the basis of this verse that the day would come when knowledge would be so increased that people would be able to travel 50 miles an hour! And Voltaire in response cast great ridicule upon Newton and the Bible." Newton was right on his general prediction about the development of high-speed travel and the great atheist Voltaire was wrong. However, Newton was incorrect to base*

his future prediction on this passage. What do this expression mean? “

Running to and fro in the Bible is linked with an increase in knowledge. Amos 8:12b declared: “...they shall run to and fro to seek the word of the LORD, and shall not find it.” But God declared that in the End Times, the Book would be unsealed. The Sealed Lock was unsealed by Jesus Christ. Thus the lock, He then 60+ years later gave the key to opening that lock so that all could see God's plan for His people: the Jews and His people: the Church.

It is imperative that we hold to a proper division of Revelation. Verse 19's 3 fold division shows us that God divides time into sections, thus I believe this helps show the rightness of Dispensational Theology. We see “*the things which shall be hereafter*” occupy the 70th week of Daniel or 7 years that God owes to the Jewish people.

God will remove His “new creature” see 2 Corinthians 5:17 “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” Which is His Church via the Rapture. That event will close the Church Age. For during that time (the current age in which we live) the 2nd division of verse 19 – “the things which are” - God is bringing both Jew (the circumcised) and the Gentile (the uncircumcised) into One Body as is stated in Galatians 6:15 “For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.” It is this Body of Christ, the Church and our Church Age that the Old Testament Prophets could not and did not see. Thus this is one reason why within Daniel's prophecy the 70 “weeks” seem to run together. The Jews did not understand God's Sealed Lock (and clock) for when Jesus read Isaiah 61:1-2 he stopped short of the end of verse 2. Notice:

Isaiah 61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

Luke 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Isaiah 61:2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

Luke 4:19 To preach the acceptable year of the Lord. (Look at Chart No. 2! Here we have a YEAR representing an UNSPECIFIED AMOUNT OF TIME. For us today it represents about 2,000 years!)

Now, listen to what happened in Luke 4:20-21 “And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 21 And he began to say unto them, This day is this scripture fulfilled in your ears.” Even though many Jews “ran to and fro” within the Scriptures and many sought the Word of God, they could not see the whole prophetic picture. As 1 Corinthians 2:8 tells us: “Which none of the princes of this world knew: for **had they known it**, they would not have crucified the Lord of glory.”

Did you see? The reason Jesus did not FINISH READING ISAAH 61:2 was BECAUSE A COMMA SEPERATES THE FIRST COMING AND THE SECOND COMING OF CHRIST!!! But to us it just all runs together. Not to the Lord. HE KNOWS! He unsealed Prophecy and has given us the Keys to be able to “run to and fro” in the Scripture so that our “knowledge shall be increased.”

Now, in closing I want to share with you a bit of information concerning our next lesson where we will finish Revelation Chapter 1 with Lesson 22! Next week we will encounter one of the Mysteries of Revelation. We will see other mysteries and will discover that true to Daniel 12:4 “knowledge shall be increased.” It was happening for the Lord was revealing through His Son Jesus Christ and His Apostles (like Paul) hidden knowledge. Knowledge hidden from the eyes of Isaiah, Daniel and others. Next week get ready to understand the Mysteries of Revelation! Thank you for your attention and dedication to the Word of God. God Bless. Let's bow our heads and pray.