

*“Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.”*  
— Amos 3:7

## LESSON 1

### Israel and the Countdown to Armageddon

*“Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.”*  
— Amos 3:7 (KJV)

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#### Purpose of This Study

This lesson lays the foundation for understanding the book of Revelation by returning to **Jesus’ own prophetic teaching in Matthew 24**. Before Revelation speaks of beasts, plagues, or Armageddon, Jesus teaches His followers **how to read the signs of the end**, how to recognize their meaning, and how to respond **without fear**.

Revelation is not first about events—it is about **Jesus Christ revealed in history**.

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## Introduction — Walking Past the Temple

As Jesus and His disciples walked away from the Temple in Jerusalem, the disciples were filled with admiration. The massive stones, the towering walls, and the beauty of the structure represented permanence, security, and God's presence among His people. To them, it was unthinkable that such a building could ever fall.

Then Jesus stopped.

Turning to His disciples, He spoke words that shattered their assumptions:

### Matthew 24:2 (KJV)

“There shall not be left here one \_\_\_\_\_ upon another, that shall not be \_\_\_\_\_ down.”

If the Temple could fall, what else could follow? Later, seated with Jesus on the Mount of Olives, the disciples asked Him privately:

### Matthew 24:3 (KJV)

“Tell us, when shall these \_\_\_\_\_ be? and what shall be the \_\_\_\_\_ of thy coming, and of the \_\_\_\_\_ of the world?”

Jesus' answer to these questions became **the key that unlocks the book of Revelation**.

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## Historical Fulfillment — Jerusalem, AD 70

Jesus' words were not symbolic. Within forty years, they were fulfilled exactly.

In **AD 66**, Jewish Zealots launched a violent uprising against Rome. The Roman Empire responded with force. In **AD 70**, Roman General **Titus** destroyed Jerusalem and burned the Temple. Not one stone was left upon another—just as Jesus had said.

To this day, a memorial still stands in Rome: the **Arch of Titus**, located near the Roman Forum. Carved into its stone reliefs are images of Roman soldiers carrying sacred items taken from the Temple in Jerusalem.

History itself testifies that Jesus spoke truthfully.

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## 1. Jesus' First End-Time Warning

Before speaking of wars, disasters, or global upheaval, Jesus gave a warning.

**What was it?**

### Matthew 24:4 (KJV)

“Take heed that no man \_\_\_\_\_ you.”

Jesus identified **deception**—not disaster—as the greatest danger of the last days. The primary battlefield would be spiritual, not political.

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## 2. Contractions — How to Read the Signs

Jesus described the events leading to the end using a powerful metaphor.

### Matthew 24:8 (KJV)

“All these are the beginning of \_\_\_\_\_.”

Jesus compared end-time events to **labor pains**. Contractions increase in frequency and intensity as the moment approaches. They do not signal the end immediately, but they do reveal direction and urgency.

Prophecy teaches pattern, not panic.

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## 3. The Signs of the End

Jesus grouped the signs of the end into **three clear categories**.



### A. Religious Signs — Deception

#### Matthew 24:5 (KJV)

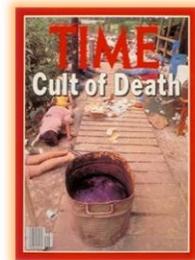
“For many shall come in my name, saying, I am \_\_\_\_\_; and shall deceive \_\_\_\_\_.”

#### Matthew 24:11 (KJV)

“And many \_\_\_\_\_ prophets shall rise, and shall \_\_\_\_\_ many.”

#### Matthew 24:24 (KJV)

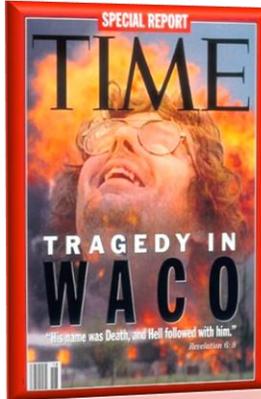
“For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very \_\_\_\_\_.”



Religious deception will appear convincing, spiritual, and persuasive. Only a faith anchored in Scripture and centered on Christ can withstand it.

## Notes

History has already provided sobering examples of the kind of deception Jesus described. Individuals such as **Jim Jones**, **David Koresh**, and **Marshall Applewhite** claimed divine authority



or special revelation, drawing devoted followers who sincerely believed they were serving God. These movements often began with Bible language, spiritual promises, and appeals to faith, yet ended in tragedy because loyalty shifted from Christ and Scripture to human leaders.

These examples illustrate an important truth: **sincerity is not a safeguard against deception**. Religious error does not usually announce itself openly. Instead, it blends truth with error, emotion with authority, and spiritual experience without biblical obedience.

The apostle Paul warned of this same condition when he wrote of a people having *“a form of godliness, but denying the power thereof”* (2 Timothy 3:5). Revelation later expands this warning, describing a final

religious system that appears lamb-like but speaks like a dragon.

Jesus did not give this warning to create fear or suspicion, but to call His followers to discernment. The only reliable protection against deception is a faith anchored in Scripture and centered on the true character of Jesus Christ. When Christ remains the standard, counterfeit religion is exposed.

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## B. Political Signs — Nation Against Nation

### Matthew 24:6 (KJV)

“And ye shall hear of \_\_\_\_\_ and rumours of \_\_\_\_\_: see that ye be not troubled: for all these things must come to pass, but the end is not yet.”

### Matthew 24:7 (KJV)

“For nation shall rise against \_\_\_\_\_, and kingdom against \_\_\_\_\_.”

Jesus described **intentional, organized warfare** as a sign of the last days. History has confirmed His words through global wars, regional conflicts, terrorism, and social unrest. These are not proof the end has arrived—but signs that the world is increasingly unstable.



## Notes

When Jesus said, “*Nation shall rise against nation, and kingdom against kingdom,*” He was describing more than isolated conflicts. He pointed to **intentional, organized warfare** as a defining feature of the world as it moves toward its final days.

History has borne out His words with sobering clarity. The nineteenth and twentieth centuries marked a turning point in human conflict. The American Civil War introduced industrialized warfare on a massive scale, while the twentieth century saw two global wars—World War I and World War II—that involved entire nations and continents. Together, these conflicts claimed tens of millions of lives and reshaped the political and moral landscape of the world.

Following those global wars came a succession of major conflicts such as the Korean War and the Vietnam War, along with countless regional wars, revolutions, and civil conflicts. In more recent decades, terrorism and asymmetric warfare have added a new dimension to global instability, making violence less predictable and more widespread. War is no longer confined to battlefields; it increasingly affects civilians, cities, and everyday life.

Jesus did not present warfare as proof that the end had arrived, but as evidence that the world would become increasingly unsettled. These conflicts function like labor pains—signals that history is moving toward a climax. Rather than driving God’s people to fear, Jesus intended these signs to call them to discernment, trust, and readiness.

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### C. Natural Signs — A Groaning World

#### Matthew 24:7 (KJV)

“...and there shall be \_\_\_\_\_, and \_\_\_\_\_, and \_\_\_\_\_, in divers places.”

#### Luke 21:11 (KJV)

“And great \_\_\_\_\_ shall be in divers places, and \_\_\_\_\_, and \_\_\_\_\_...”



Food shortages, disease, and earthquakes have increased in scale and impact. More than a billion people lack basic nutrition. Global pandemics such as COVID-19 have revealed the fragility of modern systems. Between 2000 and 2020, over 1,500 significant earthquakes were recorded worldwide, including catastrophic tsunamis.

These events are **global contractions**, not isolated incidents.

### Notes

When Jesus spoke of “*famines, pestilences, and earthquakes in various places,*” He was describing natural signs that would intensify as the world moved closer to its final crisis. These were not random disasters, but **global contractions**—evidence of a world under strain.

**Food shortages** have reached unprecedented levels. More than **one billion people lack basic nutrition**, and in parts of sub-Saharan Africa, countless millions face chronic hunger. Studies indicate that **a child dies of starvation every six seconds**, and in regions such as Somalia, **millions depend entirely on food aid for survival**. Scripture describes a world where the earth groans under scarcity, reminding humanity of its dependence on God.

**Disease and pestilence** have also increased in scale and complexity. Alongside ancient scourges such as tuberculosis and meningitis, modern times have seen outbreaks of Ebola, SARS, novel coronavirus strains, and drug-resistant bacteria. Hospital deaths caused by infections resistant to antibiotics have **increased sevenfold in recent years**, revealing the limits of human medical power and the vulnerability of global health systems.



The earth itself has shown signs of unrest. Between **2000 and 2020**, there were **over 1,500 significant earthquakes** worldwide. The catastrophic **Asian tsunami of 2004**, triggered by a **9.3-magnitude earthquake**, was the most powerful ever recorded—felt by instruments across the globe, lasting nearly ten minutes, and producing more devastation than **the previous 1,095 tsunamis combined** since 1900. These events underscore Jesus’ words that natural upheavals would occur “in various places,” affecting the entire planet.



Beyond physical disasters, these crises produce **fear itself**—a pervasive anxiety that now travels instantly through news cycles and digital media. Terrorist attacks, pandemics, environmental disasters, and economic collapses unfold in real time before a global audience, amplifying distress and uncertainty.

Jesus did not present these signs to create alarm. He called them “*the beginning of sorrows*”—early contractions, not the end itself. Their purpose is not to terrify God’s people, but to awaken discernment and deepen trust. In a world shaken by hunger, disease, and disaster, Christ remains the steady center, calling His followers to faith, compassion, and hope.

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#### 4. Jesus’ Counsel in Troubling Times

In the midst of all these signs, Jesus gave a command.

**Matthew 24:6 (KJV)**

“See that ye be not \_\_\_\_\_.”

Fear is not a prophetic interpreter.

Jesus later added this assurance:

**John 14:1 (KJV)**

“Let not your heart be \_\_\_\_\_: ye believe in God, believe also in \_\_\_\_\_.”

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**5. The Final Sign Before the End**

The final sign Jesus gave is not destruction—but **mission**.

**Matthew 24:14 (KJV)**

“And this \_\_\_\_\_ of the kingdom shall be preached in all the \_\_\_\_\_ for a witness unto all \_\_\_\_\_; and then shall the \_\_\_\_\_ come.”

**Revelation 14:6 (KJV)**

“...having the everlasting \_\_\_\_\_ to preach unto them that dwell on the earth, and to every \_\_\_\_\_, and kindred, and tongue, and people.”

While the world shakes, the gospel advances.

**Notes**

The final sign Jesus gave is not centered on collapse or catastrophe, but on **mission**. While the world experiences conflict, disaster, and uncertainty, God’s work does not slow down—it advances. Jesus promised that the gospel of the kingdom would be preached to all the world, reaching every nation, culture, and people group. This means that even in times of shaking, God is actively calling hearts to Himself. Prophecy assures us that the closing scenes of earth’s history are not only marked by trouble, but by the triumph of grace as Christ’s message of hope spreads across the globe.

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**6. A Call to Personal Readiness**

**Matthew 24:44 (KJV)**

“Therefore be ye also \_\_\_\_\_: for in such an hour as ye think not the Son of man \_\_\_\_\_.”

Readiness is not fear-driven preparation, but a living relationship with Jesus.

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## YOU DON'T HAVE TO BE AFRAID

Jesus never gave prophecy to frighten His followers.

*"In the world ye shall have tribulation: but be of good cheer; I have overcome the world."*

— **John 16:33 (KJV)**

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## Points to Remember

- Jesus is the interpreter of history
  - The signs are contractions, not chaos
  - Deception is the greatest danger
  - The heart of Revelation is **Jesus Christ**
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## Closing Appeal

History is moving. The signs are real. The gospel is advancing. The world around us is changing faster than many ever imagined, and the words of Jesus are unfolding before our eyes—not to frighten us, but to wake us.

Jesus did not give prophecy so His people would live in fear, but so they would live **ready**. Readiness is not found in knowing headlines or predicting events. It is found in knowing Him—trusting His Word, following His voice, and allowing His truth to shape our lives.

The question is not whether Jesus is coming.

The question is whether our hearts are prepared to meet Him.

Today, Jesus invites each of us to choose trust over fear, faith over confusion, and loyalty over compromise. He calls us to stand with Him in a world that is shaking, confident that He is still in control and that His promises will never fail.

Will you choose to live ready?

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## MY DECISION

Jesus, I want to be ready to meet You when You come.

### **MY PRAYER**

Father, anchor my heart in Your Word. Teach me to trust You in uncertain times and to live ready for Jesus' return. Amen.

### **Series Reminder**

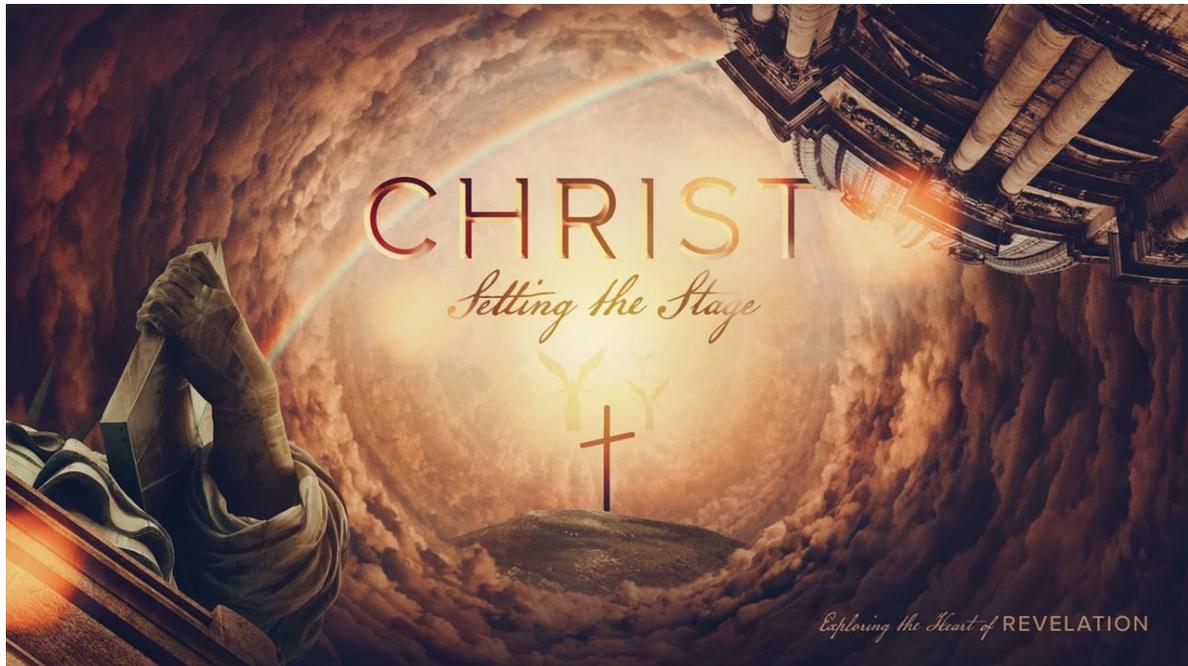
*Exploring the Heart of Revelation* is a Bible study journey designed to reveal Jesus Christ, strengthen faith, and prepare hearts for His soon return.

“Blessed is he that readeth, and they that hear the words of this prophecy.”

— *Revelation 1:3*

**Lesson**

**1**



## LESSON 2

### Christ — Setting the Stage

In the ancient Roman world, there was a powerful symbol that determined the fate of nations: a sealed scroll. When an emperor died, his will—written on a scroll and sealed—contained instructions about succession, judgment, and inheritance. Until the seals were broken by someone legally authorized, the empire stood in suspense. Armies waited. Governors paused. The future was locked inside the scroll.

History records moments when entire empires held their breath, waiting for a single question to be answered: Who is worthy to open it?

If the wrong person claimed authority, chaos followed. Civil war, rebellion, and bloodshed were often the result. But if the rightful heir stepped forward, peace and order could continue. Everything depended on *worthiness*—not power alone, but legitimacy.

When the apostle John was taken into heaven in Revelation, he saw a scene that echoed this ancient reality. A scroll lay in the hand of the One seated on the throne—sealed, authoritative, decisive. But unlike Rome's courts, this scroll held not the fate of an empire, but the destiny of the entire world. And when no one stepped forward to open it, John wept.

His tears reflected the fear of every generation: *Who is in control? Who has the right to decide the future?*

Then heaven answered the question.

Not with an emperor.

Not with an army.

But with a Lamb who had been slain.

Before Revelation shows us what will happen, it shows us who is worthy. Before the seals are opened, the stage is set. And at the center of that stage stands Jesus Christ—**crucified, risen, victorious—holding the authority to guide history to its promised end.**

*“The Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass.”*

— **Revelation 1:1 (KJV)**

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## **Purpose of This Study**

This lesson establishes **Jesus Christ as the center and controller of Revelation**. Before seals are opened, judgments revealed, or conflicts described, Revelation shows us **who holds history in His hands**.

Revelation is not primarily about beasts or disasters.

It is about **Christ—His victory, His covenant faithfulness, and His authority to guide history to its appointed end.**

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## **Introduction — Before Anything Else, Christ**

Many people avoid Revelation because they fear its symbols and imagery. Yet Revelation begins with reassurance. Before revealing future events, God reveals **Jesus Christ**—His character, His authority, and His saving work.

When Christ is kept at the center, Revelation becomes a message of hope rather than fear, confidence rather than confusion.

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### **1. Whom Does Revelation Reveal?**

#### **Revelation 1:1 (KJV)**

“The Revelation of \_\_\_\_\_ Christ, which \_\_\_\_\_ gave unto Him...”

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Revelation reveals Jesus as both:

- the One being revealed, and
- the One doing the revealing

Everything that follows flows from who He is.

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## 2. What Blessing Is Promised to Those Who Study Revelation?

### Revelation 1:3 (KJV)

“Blessed is he that \_\_\_\_\_, and they that \_\_\_\_\_ the words of this prophecy, and \_\_\_\_\_ those things which are written therein...”

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Revelation was meant to be understood, obeyed, and lived. God promises blessing—not confusion—to those who engage it faithfully.

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## 3. A Crisis in Heaven

John is taken into the heavenly throne room and witnesses a troubling scene.

### Revelation 5:1–4 (KJV)

“And I saw... a \_\_\_\_\_ written within and on the backside, sealed with \_\_\_\_\_ seals...”

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No one is found worthy to open the scroll, and John begins to weep. The sealed scroll represents **God’s plan for history**. If it cannot be opened, evil remains unchecked and redemption stalled.



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## 4. Heaven’s Announcement

### Revelation 5:5 (KJV)

“Behold, the \_\_\_\_\_ of the tribe of \_\_\_\_\_... hath prevailed to open the book...”

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John hears of a conquering Lion—but when he looks, he sees something unexpected.

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### 5. The Worthy One Revealed

#### Revelation 5:6 (KJV)

“And I beheld... a \_\_\_\_\_ as it had been \_\_\_\_\_...”

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Christ conquers not through force, but through sacrifice. Revelation establishes this truth clearly: **the cross stands at the center of history.**

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### 6. Why Is the Lamb Worthy?

#### Revelation 5:9 (KJV)

“For Thou wast \_\_\_\_\_, and hast \_\_\_\_\_ us to God by Thy blood...”

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Jesus alone is worthy because He redeemed humanity. His blood secured the right to open the scroll and direct the course of history.

### Note — When Heaven Held Its Breath

John had been shown breathtaking scenes of heaven, but nothing prepared him for this moment. In the hand of the One seated on the throne was a scroll—sealed, complete, authoritative. It represented God’s plan for history: justice for the oppressed, the defeat of evil, and the restoration of all things. Yet as John watched, a terrible realization set in. No one stepped forward. No angel. No elder. No created being in heaven or earth was found worthy to open it.

And John wept.

His tears were not driven by curiosity, but by consequence. If the scroll remained sealed, suffering would continue unchecked. Sin would have the final \_\_\_\_\_ word. Death would reign. The promises of God would remain unfulfilled. John’s tears were the tears of humanity—asking whether history had meaning and whether redemption was truly possible.



Then a voice broke the silence. One of the elders spoke words of hope: there *was* One who had prevailed. The Lion of the tribe of Judah had overcome. Strength. Authority. Victory. John turned, expecting to see power displayed in force.

But instead, he saw a Lamb.

Not a Lamb freshly slain, but a Lamb *as though it had been slain*—bearing the marks of sacrifice even in victory. Heaven revealed a truth the world rarely understands: redemption, not domination, is what makes One worthy. Jesus did not earn authority by conquest, but by surrender. He did not prevail by taking life, but by giving His own.

Because He was slain, the Lamb was worthy. Because He redeemed humanity with His blood, He could take the scroll. And when He did, heaven did not tremble in fear—it erupted in worship. History was no longer uncertain. The future was no longer sealed. The One who loved humanity enough to die for it now held authority to guide it.

Before Revelation shows us what will happen, it anchors us in who holds the future. And that future rests not in the hands of an indifferent ruler, but in the wounded hands of the Lamb.

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## 7. The Universal Problem of Sin

### Romans 3:23 (KJV)

“For all have \_\_\_\_\_, and come short of the \_\_\_\_\_ of God.”

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Sin affects every human being. Revelation confronts this reality before revealing God’s solution.

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## 8. The Result of Sin

### Romans 6:23 (KJV)

“For the wages of \_\_\_\_\_ is \_\_\_\_\_...”

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Sin separates humanity from God, the source of life. Left unresolved, it leads to death.

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## 9. God’s Gift

### Romans 6:23 (KJV)

“But the gift of God is \_\_\_\_\_ through Jesus Christ our Lord.”

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God’s answer to sin is not condemnation, but grace. Eternal life is offered freely through Christ.

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### 10. Why Did Jesus Come?

#### 1 Timothy 1:15 (KJV)

“Christ Jesus came into the world to \_\_\_\_\_.”

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Revelation shows that Christ’s saving mission did not end at the cross—it continues as He intercedes, reigns, and prepares a people.

### Note — The Cross at the Center of the Scroll

As the Lamb stood in the midst of the throne, the reason for His worthiness became unmistakably clear. The scroll could be opened because the deepest problem of the universe had already been addressed. Scripture is honest about that problem: *all have sinned*. No one stands innocent. No one escapes the reach of brokenness. Sin has touched every heart, every life, every generation.

And sin carries a wage—death.

This is not merely the ending of life, but separation from the God who is life itself. Left unresolved, sin would keep humanity forever outside the presence of God. This is why John wept. Without a solution, history could only repeat pain.

But God did not leave humanity with wages alone. In the very same sentence that speaks of death, Scripture introduces a gift. Eternal life is not earned, negotiated, or achieved—it is given. And it is given through Jesus Christ our Lord.

This is why Christ came into the world. Not to admire humanity from a distance, and not to condemn it from a throne, but to enter it fully. He came to save sinners—openly, intentionally, decisively. On the cross, Jesus stood in the place of the guilty, bearing the consequence of sin so the scroll of destiny could move forward without abandoning justice or mercy.

The Lamb who opens the scroll is not unfamiliar with human weakness. He lived under temptation, hunger, sorrow, and suffering—yet without sin. Because He walked where

we walk, He understands our struggle. Because He overcame, He offers help, grace, and mercy to all who come to Him.

Before Revelation shows judgment, it shows compassion. Before it reveals the future, it reveals the cross. The scroll can be opened because sin has been confronted, death has been challenged, and salvation has been secured.

The future is not opened by force.  
It is opened by a Savior.

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### 11. Can Christ Understand Us Today?

#### Hebrews 4:15 (KJV)

“...tempted in all points like as we are, yet without \_\_\_\_\_.”

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Jesus understands human weakness. He invites His people to approach Him with confidence, mercy, and trust.

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### 12. Christ and the Story of Israel

God called Israel His “firstborn.”

#### Exodus 4:22 (KJV)

“Israel is my \_\_\_\_\_, even my \_\_\_\_\_.”

Matthew reveals that Jesus **relives Israel’s story** and succeeds where Israel failed.

#### Matthew 2:15 (KJV)

“Out of \_\_\_\_\_ have I called my \_\_\_\_\_.”

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Jesus is the true Israel—the faithful Son who keeps the covenant perfectly.

### Note — Jesus, Israel, and the People God Was Always Building

In the Old Testament, God identified a people to represent Him in the world. Speaking to Pharaoh, He declared, “*Israel is my son, even my firstborn*” (Exodus 4:22, KJV). Israel

was called out, redeemed, and commissioned to reflect God's character among the nations. Yet Scripture records a painful truth: again and again, Israel failed to trust God fully, failed to keep the covenant, and failed to live out their calling.

The New Testament reveals that Jesus did not abandon Israel's story—He entered it.

Matthew tells us that when Jesus was a child, Joseph took Him into Egypt to escape Herod's violence, *"that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son"* (Matthew 2:15, KJV). What Hosea first spoke of Israel (Hosea 11:1) is now applied directly to Jesus. Scripture is showing us something profound: Jesus is walking the path Israel walked—but with a different outcome.

Israel passed through the waters of the Red Sea and was baptized into Moses (1 Corinthians 10:2). Jesus, too, passed through the waters—this time in the Jordan—when He was baptized *"to fulfil all righteousness"* (Matthew 3:15–16, KJV). Where Israel often resisted God's leading, Jesus willingly submitted Himself to the Father's will.

Israel then wandered forty years in the wilderness, repeatedly failing to trust God despite His provision (Numbers 14:34). Jesus was led by the Spirit into the wilderness for forty days and forty nights, where He faced temptation directly (Matthew 4:1–2). Each time Satan tempted Him, Jesus answered with Scripture from the book of Deuteronomy—the very covenant book Israel had been given but failed to obey (Matthew 4:4, 7, 10; cf. Deuteronomy 6:13; 6:16; 8:3). Where Israel fell, Jesus overcame.

Scripture makes the pattern unmistakable. Israel broke the covenant; Jesus kept it. Israel failed as God's son; Jesus proved faithful as the Son of God. This is why Revelation presents Christ as worthy—not only because He was slain, but because He was faithful.

Yet the story does not end with Jesus alone.

The gospel reveals that God's purpose was never limited to one ethnic nation. Through Christ, God is forming a people drawn from the entire world. Paul explains, *"For ye are all the children of God by faith in Christ Jesus... And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise"* (Galatians 3:26, 29, KJV). In Christ, the identity of God's people expands. Those who belong to Jesus become spiritual Israel—not by bloodline, but by faith.

This is why Revelation speaks repeatedly of "overcomers." The victory Jesus achieved becomes the victory His people share. As John later sees, a great multitude from *"all nations, and kindreds, and people, and tongues"* stands before the throne (Revelation 7:9, KJV). God's covenant family is now global.

Jesus overcame where Israel failed so that all who trust Him may overcome in Him. Revelation is not the story of God abandoning Israel—it is the story of God fulfilling His promise through Christ and gathering a worldwide people who share in His victory.

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### 13. The Wilderness Parallel

**1 Corinthians 10:2 (KJV)**

“And were all \_\_\_\_\_ unto Moses in the cloud and in the sea.”

**Matthew 3:15 (KJV)**

“...thus it becometh us to \_\_\_\_\_ all righteousness.”

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Israel wandered in the wilderness for forty years because of unbelief and repeated failure to trust God’s word. In contrast, Jesus was led into the wilderness for forty days, where He faced direct temptation from Satan while weakened by hunger and isolation. Where Israel failed to rely on God, Jesus trusted completely; where Israel doubted, Jesus obeyed. By overcoming every temptation through Scripture, Jesus proved Himself to be the faithful Son who succeeded where Israel fell.

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**14. Covenant Faithfulness**

**Hebrews 8:10 (KJV)**

“I will put my \_\_\_\_\_ into their \_\_\_\_\_, and write them in their \_\_\_\_\_.”

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The new covenant is not God lowering His standard, but God writing His law within His people—through Christ.

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**15. Who Are the Heirs of the Promise?**

**Galatians 3:29 (KJV)**

“And if ye be \_\_\_\_\_, then are ye \_\_\_\_\_ seed, and \_\_\_\_\_ according to the promise.”

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Through Christ, God’s covenant family becomes global—defined by faith, not ethnicity.

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**16. Overcomers**

Revelation repeatedly promises victory “to him that overcometh.”

### Revelation 21:7 (KJV)

“He that \_\_\_\_\_ shall inherit \_\_\_\_\_ things...”

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Overcomers are not perfect people—but people who cling to Christ.

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#### Points to Remember

- Revelation reveals Jesus Christ first
- The Lamb is worthy because He was slain
- Christ fulfills Israel’s story perfectly
- The covenant is secured through Him
- Overcomers inherit through faith in Christ

#### Note — Standing in His Victory

The book of Revelation does not end with the Lamb alone. It ends with a people standing with Him.

From the moment Jacob was renamed Israel—*one who prevails*—God has been shaping a people who overcome not by strength, but by clinging trust. Revelation carries that same promise forward, offering blessings “to him that overcometh.” These are not flawless people or spiritual elites. They are men and women who have learned where victory truly comes from.

They overcome because the Lamb overcame.

They stand because He stood.

They inherit because He was faithful.

In heaven’s final scene, a great multitude stands before the throne—redeemed, restored, and confident. Their robes are white not because of their own strength, but because they belong to the Lamb who was slain. The story of Revelation is not about human achievement, but about Christ forming a people who trust Him completely.

To overcome is simply this: to remain with Jesus.

And those who remain with Him will share in His victory.

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#### Closing Appeal

Revelation does not begin with fear—it begins with Jesus.

He is the Lamb who was slain.

He is the Lion who has prevailed.

He is the One who holds the scroll and directs history.

The same Christ who rules the universe invites you into covenant relationship with Him today. As prophecy unfolds, God calls you not merely to understand events, but to trust the Savior who stands at the center of them all.

Will you place your confidence fully in Christ—the One who has already secured the victory?

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### **MY DECISION**

Today, I choose to place my trust fully in Jesus Christ and follow Him wherever He leads.

### **MY PRAYER**

Father in heaven, thank You for revealing Jesus Christ through Your Word. I trust Him as my Savior and King. Write Your law in my heart and help me to live as an overcomer through Him. Amen.

Lesson

2



# LESSON 3

## The Next World Leader

In the ancient world, kings measured greatness by territory, armies, and monuments. Empires rose by conquest and ruled by force. Yet history repeatedly showed a sobering truth: no kingdom lasted forever. Dynasties fractured, rulers died, and power slipped through human hands. Even the mightiest empires eventually became footnotes in history books.

Scripture reveals that God never intended human governments to be permanent. From the beginning, He allowed nations to rise and fall to teach a deeper lesson—that human strength cannot secure the future. The question history keeps asking is not merely who rules now, but who will rule in the end.

When God gave King Nebuchadnezzar a dream, He was not only addressing Babylon's future. He was revealing the entire course of world history, from ancient empires to the final kingdom that would never pass away. Before Revelation shows the final conflict of earth's kingdoms, Daniel 2 lays the foundation by answering one essential question: Who is the next world leader—and who is the last?

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“Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.”

— Daniel 2:34 (KJV)

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## Purpose of This Study

This lesson establishes Daniel 2 as the prophetic backbone of Scripture. It reveals how God outlines the rise and fall of world empires and contrasts human attempts at control with God’s everlasting kingdom.

Daniel 2 shows that history is not random.

It is guided.

And it is moving toward Christ’s kingdom.

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## Introduction — Jesus Above All Kingdoms

Before Daniel interprets a dream, Scripture reminds us who stands above prophecy itself. At the transfiguration, Moses and Elijah appeared with Jesus—representing the Law and the Prophets. But when the Father spoke, He did not say, “Hear them.” He said, “Hear ye Him.” And when the vision ended, the disciples saw “Jesus only.”

This lesson follows that same order. Before kingdoms, before timelines, before prophecy charts—Jesus is placed first.

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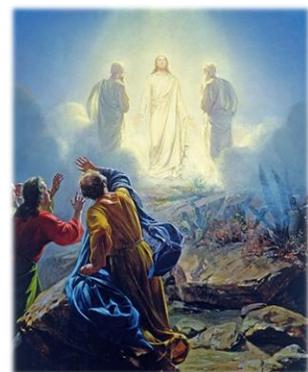
### 1. A More Sure Foundation

#### 2 Peter 1:16–19 (KJV)

“We have also a more sure word of \_\_\_\_\_; whereunto ye do well that ye take heed...”

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Prophecy is not built on imagination or speculation. Peter explains that Scripture itself confirms divine truth. Even miraculous experiences must be anchored in the written Word. God’s prophetic message provides certainty, not confusion.

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## 2. How Prophecy Does Not Come

### 2 Peter 1:20–21 (KJV)

“No prophecy of the scripture is of any \_\_\_\_\_.”

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Biblical prophecy does not originate from human opinion. God’s Spirit directed holy men as they spoke. This protects prophecy from personal bias and ensures consistency across Scripture.

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## 3. A Troubled King



### Daniel 2:1 (KJV)

“Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his \_\_\_\_\_ brake from him.”

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Earthly power cannot quiet the conscience. Though Nebuchadnezzar ruled the world, he could not escape anxiety about the future. God used unrest to open the king’s heart to truth.

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## 4. Human Wisdom Fails

### Daniel 2:10–11 (KJV)

“There is none other that can shew it before the king, except the \_\_\_\_\_, whose dwelling is not with \_\_\_\_\_.”

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Babylon's wise men admitted their limits. Pagan religion and human intelligence could not reveal God's secrets. This failure prepared the way for divine revelation.

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## 5. A Death Decree

### Daniel 2:12–13 (KJV)

“That all the wise men of \_\_\_\_\_ should be slain.”

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When human wisdom collapses, fear often follows. The king's decree placed faithful believers in danger. Throughout Scripture, crisis becomes the setting for God's intervention.

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## Note — There Is a God in Heaven

Daniel did not rush to defend himself. Instead, he gathered his friends and prayed. When he stood before the king, his words redirected attention away from human ability: “There is a God in heaven that revealeth secrets.” Daniel made it clear that prophecy does not exalt men—it reveals God. History is not governed by chance or rulers, but by a sovereign Lord who reveals His purposes at the right time.

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## 6. Prayer Before Revelation

### Daniel 2:17–18 (KJV)

“That they would desire \_\_\_\_\_ of the God of heaven.”

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Daniel sought mercy, not power. Understanding prophecy begins with humility and dependence on God. Revelation is granted to those who seek Him earnestly.

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## 7. God Reveals the Secret

### Daniel 2:19 (KJV)

“Then was the secret revealed unto Daniel in a \_\_\_\_\_.”

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God answered prayer. Revelation followed relationship. Prophecy is not unlocked through pressure, but through trust in God.

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### Note — A Changed Heart Before a Changed History

When Daniel first approached Arioch, his plea was personal: “Destroy not the wise men of Babylon: bring me in before the king” (Daniel 2:24, KJV). Earlier, the concern had been survival—“that Daniel and his fellows should not perish with the rest of the wise men of Babylon” (Daniel 2:13, KJV). But after Daniel had sought God in prayer and received the revelation, something changed. His request no longer centered on himself alone. He now spoke on behalf of the very men who had failed and whose false systems opposed God.

An encounter with God reshaped Daniel’s character. Revelation did not make him proud or selective—it made him compassionate. Instead of allowing judgment to fall, Daniel interceded for lives beyond his own circle. Prophetic truth produced mercy, not superiority. This moment reveals a critical principle: those who truly receive light from God reflect His heart. Before God changes the course of history, He changes the heart of His servant.

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## 8. The Image Appears

### Daniel 2:31–32 (KJV)

“This image’s head was of fine \_\_\_\_\_.”

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The image represented successive world empires. The head of gold symbolized Babylon—wealthy, powerful, and absolute in authority.

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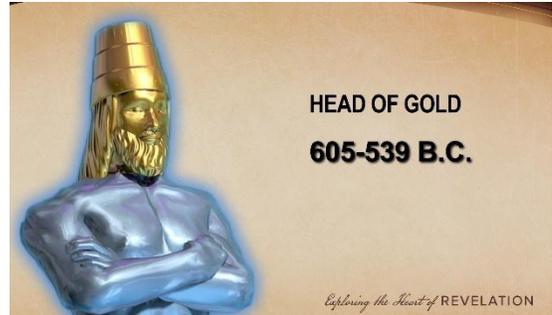
## 9. Babylon Identified

**Daniel 2:38 (KJV)**

“Thou art this \_\_\_\_\_ of gold.”

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Babylon was not chosen at random to represent the head of gold. It was the most magnificent city of the ancient world and the undisputed superpower of its time. Ancient historians described Babylon as the "city of gold," filled with temples, palaces, and treasures that reflected its immense wealth and pride. Nebuchadnezzar himself boasted of Babylon's glory, crediting his own power and majesty for its splendor.

The city was fortified with massive walls estimated to reach nearly 200 feet high and wide enough for chariots to race atop them. Babylon appeared invincible. Its military strength, architectural achievements, and centralized authority made it the perfect representation of absolute human power. Gold, the most precious metal, accurately symbolized Babylon's wealth, brilliance, and dominance.

Yet God declared that even this golden kingdom would pass away. By naming Babylon directly, Scripture establishes the historical method of prophecy: real kingdoms, real timelines, and real fulfillment. The head of gold was not merely symbolic—it was Babylon itself, standing at the height of human achievement, already marked by God for eventual replacement. This sets the pattern for all that follows: no human empire, no matter how glorious, is permanent.

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## 10. The Second Kingdom

**Daniel 2:39 (KJV)**

“After thee shall arise another kingdom \_\_\_\_\_ to thee.”

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The second kingdom was Medo-Persia, represented by silver—less valuable than gold, yet



stronger in structure. This empire was a dual power, symbolized by the two arms of the image: the Medes and the Persians, with Persia eventually becoming dominant. Unlike Babylon’s absolute monarchy, Medo-Persia ruled by law. Even kings were bound by decrees that could not be altered, reflecting strength but reduced

flexibility.

Central to Medo-Persia’s rise was Cyrus the Great. Long before his birth, God called him by name, declaring him His “anointed” (Isaiah 45:1, KJV). Though Cyrus was a pagan ruler, God used him as an instrument to fulfill divine purposes. Scripture shows that God directs history through whom He chooses.

Ancient records preserve an early event in Cyrus’s life that shaped his leadership. While traveling with his army, Cyrus came to a river that swept away his horse. Enraged, he ordered the river divided into channels so that even his grandmother could walk across it. Through this act, Cyrus learned that water could be redirected and controlled—a lesson God later used at Babylon.

When Cyrus conquered Babylon, his army diverted the Euphrates River, lowering its level so soldiers could enter beneath the city walls while the gates were left open during a feast. Babylon fell without a prolonged battle, exactly as prophecy had foretold. Medo-Persia’s rise was not accidental. God was guiding events, teaching a ruler, and fulfilling His word.

This kingdom confirms a vital truth of prophecy: God not only names empires—He prepares leaders and circumstances in advance. History moves according to His plan, not human ambition.

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## 11. The Third Kingdom

**Daniel 2:39 (KJV)**

“And another third kingdom of \_\_\_\_\_.”

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The third kingdom was Greece, symbolized by bronze. Under Alexander the Great, Greece rose with unprecedented speed. By the age of thirty, Alexander had conquered the known world, sweeping eastward from Macedonia through Asia Minor, Persia, and all the way to the shores of the Indian Ocean. No previous empire had expanded so rapidly or decisively.

Historical accounts record that when Alexander reached the sea at the edge of his conquests, he



wept because there were no more worlds left to conquer. Bronze accurately represents this kingdom—strong, battle-ready, and widely used in Greek armor and weaponry. Greek soldiers were known for bronze shields, helmets, and breastplates, reflecting both military dominance and cultural influence.

Alexander’s reign ended suddenly and mysteriously. He died near Babylon, not far from the city once ruled by Nebuchadnezzar. Though still young and undefeated in battle, his empire did not pass to a single heir. Instead, it was divided among four generals—Cassander, Lysimachus, Seleucus, and Ptolemy—just as prophecy later reveals in Daniel.

Greece confirms again that prophecy does not merely predict rise, but also collapse. Speedy conquest was followed by sudden division. Human brilliance could build an empire, but it could not preserve it. God’s prophetic outline continued forward, exactly as declared centuries in advance.

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## 12. The Fourth Kingdom

### Daniel 2:40 (KJV)

“The fourth kingdom shall be strong as

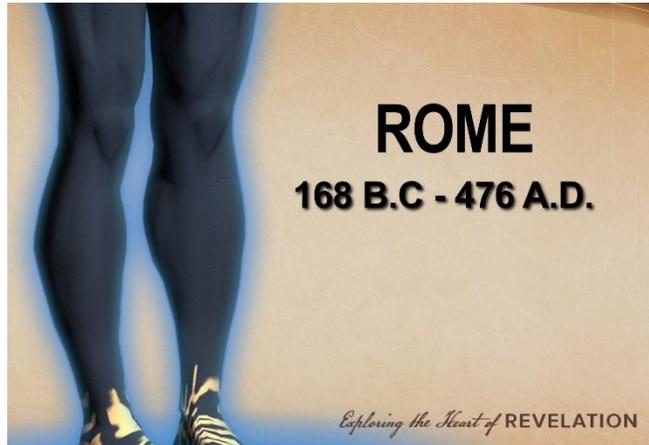
\_\_\_\_\_.”

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The fourth kingdom was Rome, represented by iron—the strongest metal of the image. Rome

conquered Greece beginning in 168 BC, when the Roman armies defeated the Macedonian forces at the Battle of Pydna. From that point forward, Rome absorbed the Greek world and expanded until it dominated the Mediterranean and much of Europe, North Africa, and the Middle East.

Rome ruled not only through military force, but through discipline, organization, and law. Its armies crushed resistance, broke opposing kingdoms, and absorbed territories into a centralized imperial system. Iron accurately symbolizes Rome’s ability to subdue and control.



Unlike earlier empires, Rome governed through legal authority. Roman law regulated citizenship, taxation, commerce, and justice across the empire, creating order through enforcement rather than loyalty. This system allowed Rome to rule for centuries.

Rome’s imperial phase extended from 168 BC through the fall of the Western Roman Empire in AD 476—a span of more than six hundred years. During this period, Rome became the dominant world power into which Jesus Christ was born. It was under Roman authority that Christ lived, ministered, and was crucified, fulfilling prophecy that the Messiah would be lifted up rather than stoned.

This kingdom fits prophecy exactly. Its power was unmatched, its reach global, and its authority relentless. Yet even iron would not last forever. God’s outline of history continues beyond Rome, moving toward a final resolution not established by human strength.

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### 13. A Divided Kingdom

**Daniel 2:41–43 (KJV)**

“They shall not \_\_\_\_\_ one to another.”

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In AD 476, the Western Roman Empire officially fell when the last emperor was removed from power. Rome did not disappear suddenly, but its unified authority collapsed. What remained was not another single empire, but a fragmented Europe. Exactly as Daniel foretold, the iron kingdom did not continue whole—it broke apart.



History records that Western Rome divided into **ten major kingdoms**, formed from Germanic tribes that settled within former Roman territory. These kingdoms became the foundation of modern Europe. Among them were the ancestors of today's nations such as England, France, Spain, Portugal, Italy, and others. Though names and borders have shifted over time, the political reality has remained the same: Europe has never reunited as one empire.

The prophecy describes this phase as a mixture of **iron and clay**—elements that cannot truly bond. Iron represents remnants of Roman strength, law, and structure. Clay represents weakness, diversity, and instability among the people. Kings attempted to unite these kingdoms through treaties, alliances, and royal marriages, but Scripture declared the outcome in advance: “they shall not cleave one to another.”

This divided condition has lasted for more than fifteen hundred years. Despite repeated efforts to reunify Europe, no single power has ever succeeded. Daniel 2 reveals that division would remain until God Himself intervenes. The failure of reunification is not political accident—it is prophetic certainty.

Note — History Confirms Prophecy

Human attempts to reunite Europe have failed repeatedly. Charlemagne, Louis XIV, Napoleon, Kaiser Wilhelm, Hitler, and modern alliances all tried—and failed. History confirms God's word. Human power cannot override divine decree.

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## Note — History Confirms Prophecy

Note — History Confirms Prophecy

Daniel 2 does not merely describe division—it predicts repeated attempts to reverse it. History has repeatedly demonstrated that Europe can be temporarily dominated, but not permanently fused into one lasting empire.

- **Charlemagne (AD 800):** In AD 800, Charlemagne was crowned “Emperor of the Romans,” seeking to revive a unified western empire. His realm expanded widely, but it did not endure as a single, permanent empire. (courses.lumenlearning.com)
- **Napoleon (1804–1815):** Napoleon crowned himself emperor in 1804 and built a Europe-wide system through conquest and political restructuring. His dominance collapsed, and Europe returned to competing nations. (en.wikipedia.org)
- **Kaiser Wilhelm II and World War I (1888–1918; war 1914–1918):** Under Wilhelm II, Germany rose as a major military power and Europe fractured into hostile alliance blocs. The war ended with Germany’s defeat and the end of imperial rule. (iwm.org.uk)
- **Hitler and the Third Reich (1933–1945; war expansion 1939–1945):** Hitler pursued aggressive expansion across Europe. The regime collapsed in 1945, ending the attempt to impose a single dominating system over the continent. (encyclopedia.ushmm.org)

Modern efforts have followed a different strategy. Instead of conquest, Europe has pursued unity through treaties, economic cooperation, and political alliances. Yet even modern unions have remained fragile, marked by internal division, national sovereignty, and repeated crises. No alliance has produced a single, unified empire.

Across more than fifteen centuries, every attempt to reunite Europe has failed—by sword, by marriage, by diplomacy, or by economics. History confirms exactly what prophecy declared in advance: “they shall not cleave one to another.” The persistence of division stands as living evidence that Scripture accurately foretells the course of nations. Prophecy is not guesswork; it is verified by history.

## 14. Why Reunification Fails

### Daniel 2:43 (KJV)

“Even as iron is not mixed with \_\_\_\_\_.”

Daniel does not describe division as temporary or accidental. He explains why reunification consistently fails. Iron and clay represent elements with fundamentally different properties. Iron is strong, rigid, and controlling. Clay is brittle, diverse, and unstable. Though they may be pressed together, they do not bond into a single substance.

Historically, this has been reflected in Europe’s political reality. Nations differ in language, culture, ethnicity, religion, and national identity. These differences prevent deep unity. Even when strong leadership, military force, or shared economic interests bring temporary cooperation, the underlying divisions remain.

The prophecy also states that rulers would attempt unity through human means: “they shall mingle themselves with the seed of men.” This includes royal marriages, political alliances, treaties, and modern diplomatic unions. History confirms that none of these methods have produced lasting unity. Agreements dissolve, alliances fracture, and national interests reassert themselves.

Daniel’s point is not merely political—it is theological. God has set boundaries on human power. No human system is permitted to become a final, universal kingdom. Division continues by divine design, preserving the stage for God’s kingdom alone to succeed. What human ambition cannot accomplish, God will complete in His appointed time.

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## 15. The Stone Appears

### Daniel 2:34–35 (KJV)

“A \_\_\_\_\_ was cut out without \_\_\_\_\_.”

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The stone in Daniel 2 is not a new or isolated symbol. Throughout Scripture, God repeatedly identifies Himself and His Messiah as a stone. This imagery consistently represents divine authority, permanence, and salvation. By using this symbol, Daniel connects the vision to the broader biblical story.

Scripture declares, “The Lord is my rock” (Psalm 18:2, KJV), emphasizing God as the unmovable foundation. The Messiah is likewise described as a stone: “Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone” (Isaiah 28:16, KJV). This establishes the stone as God’s chosen means of building His kingdom.

The phrase “cut out without hands” is critical. In Scripture, anything done without hands signifies divine action, not human construction. This kingdom does not arise through warfare, politics, or human planning. It is initiated by God Himself. Jesus applied this imagery to His own mission, identifying Himself as “the stone which the builders rejected” that becomes central to God’s work (Psalm 118:22; Matthew 21:42, KJV).

The stone strikes the image at its feet, showing that God’s kingdom confronts human power at its final stage. When it strikes, all earthly kingdoms collapse together. This confirms that God’s kingdom does not coexist with human empires—it replaces them. The stone then grows into a great mountain, filling the whole earth, symbolizing God’s eternal, universal reign under Christ.

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## **16. The Everlasting Kingdom**

**Daniel 2:44 (KJV)**

“It shall stand for \_\_\_\_\_.”

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Unlike every earthly empire in Daniel 2, God’s kingdom is not followed by another. Scripture states that it will “stand for ever,” meaning it is permanent, untransferable, and beyond the reach of human overthrow. This kingdom does not rise through conquest, elections, or alliances, but through God’s direct authority.

The New Testament confirms this reality. Jesus announced the coming of God’s kingdom during His ministry and taught His followers to live in allegiance to it. Revelation later declares the final outcome: “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever” (Revelation 11:15, KJV). Daniel’s prophecy ends not with uncertainty, but with assurance—God’s rule is final, universal, and eternal.

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### **Note — Two Gatherings, Two Kingdoms**

Revelation 16:14 describes the final gathering of earthly powers against God. Daniel 2 reveals God’s gathering of history under Christ. One is driven by human ambition; the other by divine authority. Scripture shows a clear contrast between temporary power and eternal rule.

Points to Remember

God reveals history before it happens  
Human kingdoms rise and fall  
Reunification efforts fail  
God's kingdom is eternal  
Christ is the final world ruler

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## **Closing Appeal**

Daniel 2 is not meant to create fear, but confidence. History is moving toward Christ's kingdom. The final world leader is not an empire or alliance, but Jesus Christ Himself.

God invites every person to decide where their loyalty lies. The kingdoms of this world will pass away—but God's kingdom will remain forever.

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## **MY DECISION**

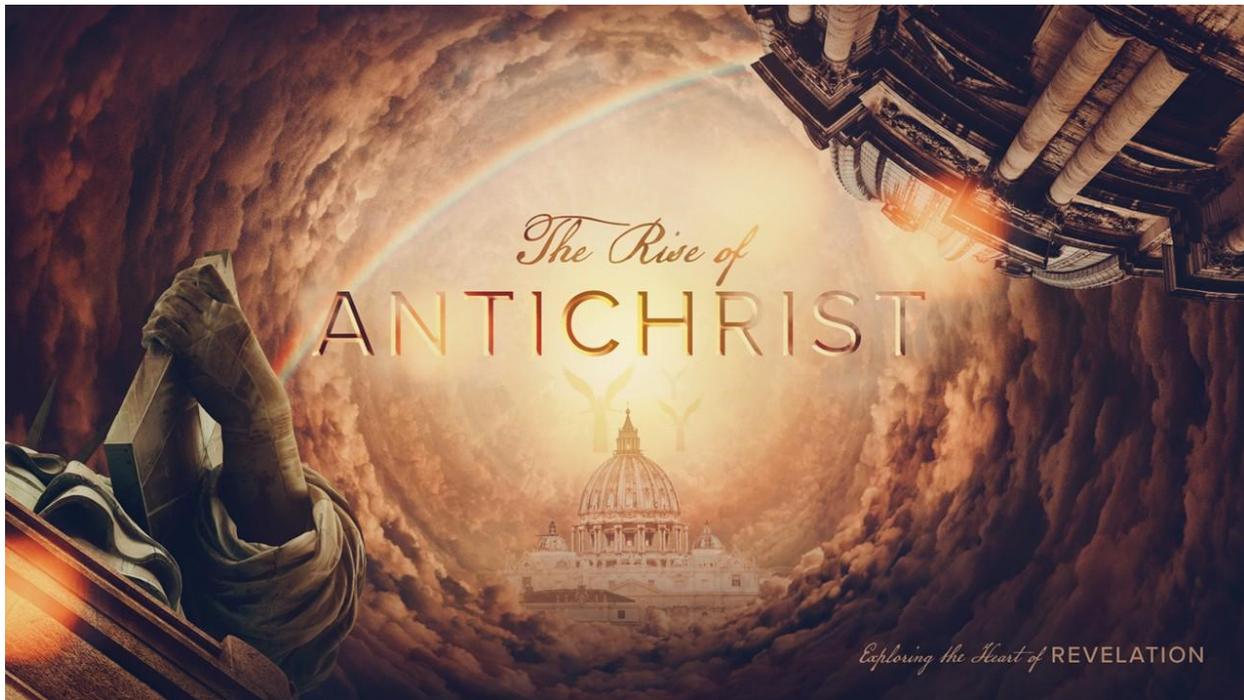
Today, I choose to place my trust fully in Christ and align my life with His everlasting kingdom.

## **MY PRAYER**

Father in heaven, thank You for revealing the course of history through Your Word. I place my trust in Jesus Christ as King of kings. Help me live in loyalty to Your kingdom. Amen.

**Lesson**

**3**



## LESSON 4

### THE RISE OF THE ANTICHRIST

In every age, God has defended the freedom of conscience. When truth is rejected openly, the line is clear. But when error borrows the language of faith, people can be led into bondage while believing they are being led to God. That is why Scripture spends time identifying counterfeit authority—because justice demands clarity before accountability.

Prophecy is not given to create fear; it is given to protect the sincere. God does not judge the world on rumor or emotion. He documents His case through Scripture and history so that His people can recognize deception, stand in truth, and keep Jesus Christ at the center.

“Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.”

— 1 John 2:18 (KJV)

# Purpose of This Study

This lesson follows the prophetic flow of Daniel 7 and Revelation 13 and 17 to identify the Antichrist power using the Bible's own identifying marks. These marks are given so God's people will not be deceived and so we can see God's justice—truth revealed, evidence established, and conscience protected.

## Introduction

In the Bible, God does not ask anyone to follow blindly. He gives tests. He gives marks. He gives evidence. We will begin by letting Scripture define the spirit of antichrist, then we will follow the prophecy step-by-step until the identifying marks are clear.

### 1. How Does John Describe the Spirit of Antichrist?

**1 John 4:3 (KJV)**

"...and this is that \_\_\_\_\_ of antichrist..."

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**Note:**

John teaches that antichrist is more than hostility toward Christ—it is a counterfeit spirit that substitutes human authority where Christ alone belongs. Because deception can appear religious, God begins by defining the problem spiritually before He identifies it prophetically.

### 2. What Symbol Does Revelation Use for the Antichrist Power?

**Revelation 13:1 (KJV)**

"...and saw a \_\_\_\_\_ rise up out of the sea..."

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**Note:**

Revelation identifies this end-time power as a ‘beast.’ In prophecy, a beast represents a kingdom or ruling power. God is telling us that the antichrist spirit becomes organized into a real-world system with authority and influence.

### 3. What Do Waters Represent in Prophecy?

Revelation 17:15 (KJV)

“...are \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.”

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**Note:**

The Bible interprets its own symbols: ‘waters’ represent peoples, multitudes, nations, and tongues. So the beast rising from the sea indicates a power rising in a densely populated region of the world.

### 4. In Bible Prophecy, What Do Beasts Represent?

Daniel 7:17 (KJV)

“Those great beasts... are four \_\_\_\_\_...”

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**Note:**

Daniel explicitly states that beasts represent kings/kingdoms—political powers on the earth. This is why Daniel 7 and Revelation 13 can be compared: they describe the same sequence of world powers using the same prophetic language.

### 5. What Four Kingdoms Does Daniel 7 Outline Before Divided Rome?

Daniel 7:4–7 (KJV)

Lion (Babylon), Bear (Medo-Persia), Leopard (Greece), and the fourth beast (\_\_\_\_\_).

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**Note:**

Daniel 7 presents a clear, sequential outline of world empires using symbolic beasts. The **lion** represents **Babylon**, characterized by power and majesty. The **bear**, raised up on one side, represents **Medo-Persia**, a dual kingdom in which Persia became dominant. The **leopard with four wings and four heads** represents **Greece**, which conquered rapidly under Alexander the Great and later divided into four kingdoms after his death.

The **fourth beast**, described as dreadful, terrible, and exceedingly strong, is **Rome**. Unlike the previous beasts, it is not compared to any known animal, emphasizing its unique strength and brutality. Daniel later explains that this fourth kingdom would eventually be **divided**, symbolized by the ten horns, representing the breakup of the Roman Empire into separate powers. This division sets the stage for later prophetic developments, including the rise of the “little horn.”

Understanding this sequence is essential because prophecy builds progressively. Each kingdom follows the previous one without interruption, allowing us to locate ourselves accurately in the prophetic timeline. Daniel 7 shows that God is in control of history and that later prophecies cannot be correctly understood unless this foundational sequence is firmly established.

## **6. Which Identifying Mark Confirms: Worldwide Influence?**

### **Revelation 13:3 (KJV)**

“...and all the world \_\_\_\_\_ after the beast.”

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**Note:**

This mark tells us the influence is global, not local. Prophecy points to a system that captures worldwide attention and allegiance. That matters for justice: God is not judging a minor movement—this is a worldwide deception with worldwide consequences.

## 7. Which Identifying Mark Confirms: Religious Power?

Revelation 13:4 (KJV)

“And they \_\_\_\_\_ the beast...”

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### Note:

Revelation 13:4 identifies **worship** as the defining mark of the power being described. Scripture says that “they worshiped the beast,” which immediately tells us this power is more than political or civil. Governments may demand obedience, taxes, or loyalty, but **only a religious authority seeks worship**. In the Bible, worship is an act of allegiance that belongs exclusively to God. When worship is directed elsewhere, it signals a spiritual issue, not merely a political one.

This verse reveals the heart of the final conflict: **authority and allegiance**. The beast power does not simply govern behavior; it claims the right to receive devotion, reverence, and submission that properly belong to God alone. That is why Revelation repeatedly emphasizes worship language—because the issue at stake is *who has the right to command conscience*. The conflict is not primarily about force, but about whom humanity recognizes as the ultimate authority.

Because God alone is the Creator and Redeemer, worship is a matter of justice. To divert worship away from God is to challenge His rightful sovereignty. Revelation 13:4 therefore prepares us to understand why the end-time struggle centers on worship laws and religious authority. It is not a battle of nations alone, but a spiritual contest between **true worship of the Creator** and **counterfeit worship enforced by human authority**.

## 8. Which Identifying Mark Confirms: Arises Among “Them”?

Daniel 7:8 (KJV)

“...there came up among them another \_\_\_\_\_ horn...”

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**Note:**

The little horn arises among the ten kingdoms of divided Western Rome. It is not outside the Roman world; it grows within it. This locks the geography and the historical setting where the identifying process must be applied.

## 9. Which Identifying Mark Confirms: Must Arise After 476 A.D.?

**Daniel 7:24 (KJV)**

“The ten horns are ten kings... \_\_\_\_\_ them...”

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**Note:**

Daniel 7:24 explains that the ten horns represent ten kings that arise out of the fourth kingdom, Rome. These horns symbolize the division of the Roman Empire into separate kingdoms after the fall of imperial Rome. Historically, this division became permanent in **A.D. 476**, when the last Western Roman emperor was removed and centralized imperial authority collapsed. From that point forward, Rome no longer existed as a unified political empire, but as a collection of independent kingdoms.



The prophecy then states that another power would arise **after** these ten kings were in place. This timing is critical. The identifying power described in Daniel 7 cannot exist while Rome is still united, nor can it precede the empire’s breakup. It must emerge only after the political landscape of divided Rome has been established. This places the rise of the prophetic power squarely in the post-476 A.D. period.

This marker helps narrow the field of interpretation. Any power that arose before the division of Rome is automatically excluded. Daniel 7:24 therefore provides a chronological anchor, showing

that prophecy unfolds in orderly sequence and that God marks history with clear timing indicators so His people are not left to speculation.

## 10. Which Identifying Mark Confirms: Plucks Up 3 Horns?

Daniel 7:8 (KJV)

“...before whom \_\_\_\_\_ of the first horns were plucked up...”

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### Note:

This power gains room by uprooting three kingdoms. The slides connect this to the removal of the Heruli, Vandals, and Ostrogoths. History becomes part of the evidence trail God allows before judgment is rendered.

## 11. Which Identifying Mark Confirms: Has a Man at Its Head?

Daniel 7:8 (KJV)

“...eyes like the eyes of a \_\_\_\_\_...”

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### Note:

Daniel 7:8 describes this power as having “eyes like the eyes of a man.” In Bible prophecy, **eyes symbolize intelligence, awareness, and leadership**, rather than brute force. This detail tells us that the power being described is not merely an impersonal institution or a political structure, but one that is **directed by human reasoning and decision-making**.

The presence of “eyes like the eyes of a man” indicates a system that is guided by **a visible human authority**, rather than being ruled anonymously or collectively. Unlike purely civil governments, which often operate through laws and offices without a single personal voice, this power has a recognizable leadership element—someone who sees, evaluates, and directs.

At this stage of the prophecy, Daniel is not identifying *who* this leader is, but *what kind* of authority this power possesses. The focus is on the **nature of leadership**, not its name. This identifying mark helps students understand that prophecy is describing a religious-political system that relies on human judgment and centralized oversight, preparing the way for further identifying characteristics that will be introduced later.

## 12. Which Identifying Mark Confirms: Diverse or Different?

Daniel 7:24 (KJV)

“...and he shall be \_\_\_\_\_ from the first...”

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### Note:

This power is different from previous empires because it combines religious authority with political influence. It is not merely a state; it is a religio-political system that reaches into conscience.

## 13. Which Identifying Mark Confirms: Speaks Blasphemy?

Revelation 13:5–6 (KJV)

“...a mouth speaking great things and \_\_\_\_\_...”

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### Note:

In the Bible, **blasphemy is not primarily profanity or cursing**, but a *claim to divine authority that belongs to God alone*. Scripture defines blasphemy in two clear ways. In **John 10:33**, the Jews accused Jesus of blasphemy because He, being a man, claimed equality with God. In **Mark 2:7**, blasphemy is defined as a man claiming the authority to forgive sins, something only God can do. These passages show that blasphemy involves **assuming God’s prerogatives**, not merely speaking disrespectful words.

Revelation 13:5–6 describes a power with “a mouth speaking great things and blasphemies,” indicating that this system makes authoritative religious claims that exceed human limits. The issue is not loud speech or arrogance alone, but **usurped authority**—claims that intrude into the role of God and Christ. When a human system speaks as though it can stand in God’s place, redefine divine law, or mediate salvation, Scripture identifies this as blasphemy.

This identifying mark is central to prophecy because it touches the heart of the gospel. Christ alone is humanity’s mediator, and God alone possesses the authority to forgive sin and receive worship. Any system that redirects these divine functions to human authority commits an injustice against God’s sovereignty and diminishes Christ’s mediatorial work. Revelation highlights this not to sensationalize, but to protect God’s people from deception by clearly defining what blasphemy truly is.

## 14. Which Identifying Mark Confirms: Persecutes the Saints?

Revelation 13:7 (KJV)

“...to make war with the \_\_\_\_\_...”

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### Note:

The mark of persecution shows what happens when coercive power enters religion: dissenters are pressured, punished, or removed. The slides include historical admissions about persecution, underscoring that God’s prophecy is not theoretical—it is documented in history.

## 15. Which Identifying Mark Confirms: Changes Times and Laws?

Daniel 7:25 (KJV)

“...think to \_\_\_\_\_ times and laws...”

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**Note:**

The prophecy foretells an attempt to tamper with God’s law—especially the commandments that govern worship and time. The slides connect this to claims of authority to dispense with or modify divine precepts, which is a direct challenge to God’s sovereignty.

## 16. Which Identifying Mark Confirms: Rules 42 Months / 1260 Days?

Daniel 7:25; Revelation 13:5 (KJV)

“...for a \_\_\_\_\_, and \_\_\_\_\_, and the dividing of \_\_\_\_\_.”

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**Note:**

God limits this power by time. The slides explain prophetic time (time = 1 year, times = 2 years,

<b>A time was one Jewish year of -</b>	<b>360 Days</b>
<b>Two times would be -</b>	<b>720 Days</b>
<b>Half a time would be -</b>	<b>180 Days</b>
	<b>Total 1260 Days</b>

half a time = half a year) and connect it to 42 months / 1260 days. Using the day-for-a-year principle (Ezekiel 4:6; Numbers 14:34 shown in the slides), this period becomes 1260 years—evidence that God sets boundaries on injustice.

## 17. Why Is Blasphemy a Serious Issue in Bible Prophecy?

**Scripture:**

Isaiah 42:8; 1 Timothy 2:5 (KJV)

“I am the LORD: that is my name: and my \_\_\_\_\_ will I not give to another...”

“For there is one God, and one \_\_\_\_\_ between God and men, the man Christ Jesus.”

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**Note:**

Blasphemy is a serious issue in Bible prophecy because it strikes at the very heart of God’s authority and Christ’s role in salvation. **Isaiah 42:8** makes clear that God does not share His glory, authority, or divine prerogatives with any other being. When Scripture speaks of blasphemy, it is addressing a challenge to God’s exclusive right to rule, forgive, and receive worship.

Likewise, **1 Timothy 2:5** teaches that there is only **one mediator** between God and humanity—Jesus Christ. Any system or authority that positions itself as a substitute mediator, or that claims spiritual authority belonging to Christ alone, undermines the gospel itself. This makes blasphemy more than a theological error; it becomes a direct assault on God’s plan of salvation.

In prophecy, blasphemy is highlighted because it reveals **where allegiance is being redirected**. The issue is not merely false speech, but false authority. By showing why blasphemy matters, Scripture helps God’s people discern between human authority and divine authority, preparing them to remain faithful when religious power and worship become central issues in the final conflict.

## 18. What Principle Converts Prophetic Days Into Years?

**Ezekiel 4:6; Numbers 14:34 (KJV)**

“I have appointed thee each \_\_\_\_\_ for a \_\_\_\_\_.”

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**Note:**

In Bible prophecy, God sometimes uses **symbolic time**, where a *day represents a year*. This is known as the **day-for-a-year principle**, and it is not an invention of theologians but a rule God Himself states in Scripture. In **Ezekiel 4:6**, God tells the prophet, “I have appointed thee each day for a year,” and in **Numbers 14:34**, God applies the same principle when Israel’s forty days



of unbelief result in forty years of wandering. These passages establish a consistent biblical method for understanding symbolic time periods in prophecy.

Prophetic time is used primarily in **apocalyptic prophecy**, such as in Daniel and Revelation, where symbols dominate the context—beasts represent kingdoms, horns represent powers, and water represents peoples. In the same symbolic framework, time periods are also symbolic. Thus, when prophecy speaks of **1260 days**, it represents **1260 literal years**, not 3½ calendar years. This principle allows long-range prophecies to unfold across history and be verified by events, rather than being confined to short spans that could not accommodate their fulfillment.

Understanding prophetic time protects us from misinterpreting prophecy as either meaningless or future-only. It shows that God reveals history in advance, allowing His people to recognize His hand at work across centuries. The day-for-a-year principle also reinforces God’s sovereignty over time itself, reminding us that prophecy is not guesswork but a carefully measured revelation of His plan.

## 19. How Does Revelation Describe the Deadly Wound and Its Healing?

### Revelation 13:3 (KJV)

“...his deadly wound was \_\_\_\_\_: and all the world \_\_\_\_\_ after the beast.”

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### Note:

Revelation 13:3 describes a prophetic system that suffers a **deadly wound**, meaning a loss of authority, power, or influence so severe that it appears fatal. In prophecy, a *beast* represents a kingdom or religious-political power, and a *wound* represents a disruption to that power’s ability to rule. Historically, this deadly wound is understood as the collapse of the system’s civil authority, when its political dominance was removed and its power to enforce religious authority was broken.

However, the prophecy does not end with the wound. Scripture says the wound was **healed**, indicating a gradual restoration of influence rather than an instant return to former strength. The healing does not mean the system becomes identical to its past form, but that it regains global respect, moral authority, and international relevance. As this influence grows, “all the world wondered after the beast,” showing admiration, cooperation, and alignment rather than open coercion at first.

This prophecy prepares God’s people to understand the final conflict. The danger is not merely persecution, but **deception**—a world that forgets history and embraces a restored authority without recognizing its past actions. Revelation 13:3 shows that end-time pressure regarding worship and obedience will arise from a system that once appeared finished, but returns with renewed global acceptance, setting the stage for the final test of loyalty to God.

## My Decision Today

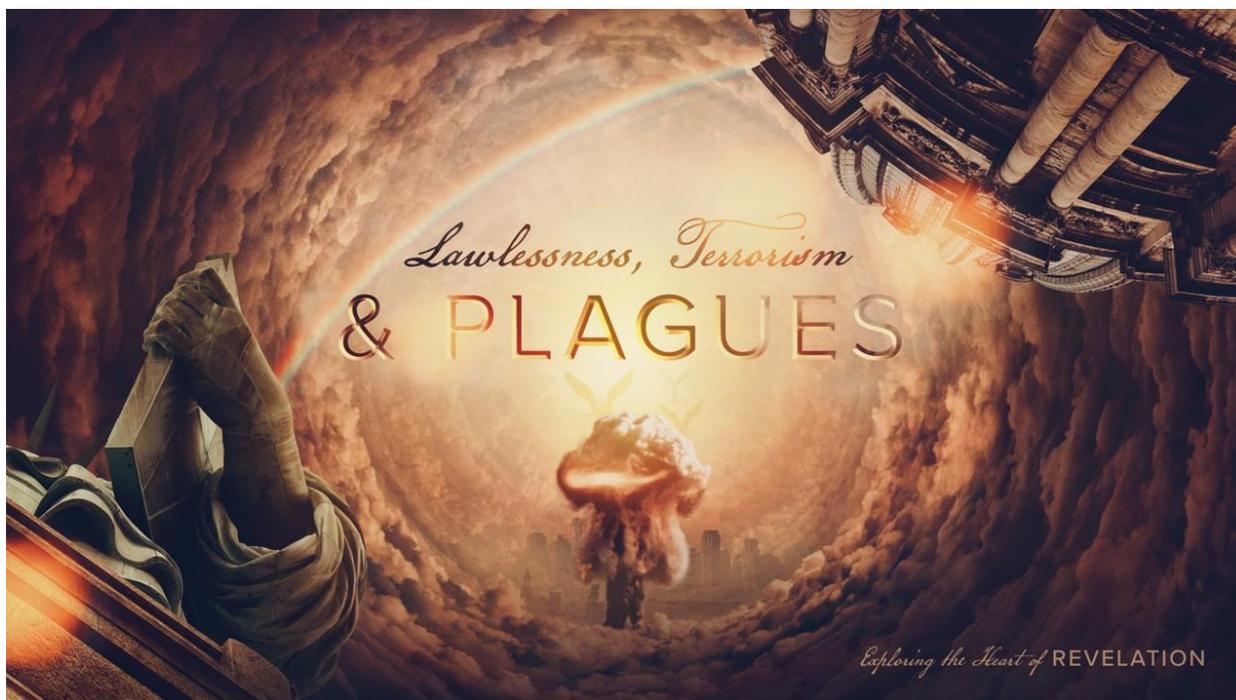
Today, I choose to follow Jesus Christ alone and remain loyal to His Word.

## My Prayer

Father in heaven, thank You for warning me through Scripture and for proving Your Word true in history. Keep my conscience loyal to Jesus Christ, grounded in the Bible, and protected from deception. Teach me to worship You alone and to follow Your authority above all others. Amen.

Lesson

4



## LESSON 5

### LAWLESSNESS AND TERROR

A world can look civilized on the outside and still be breaking down on the inside. When people lose confidence in truth, they begin to live by fear. When a culture rejects God’s law, it does not become “free”—it becomes unstable. Restraint disappears, trust erodes, and communities begin to fracture.

Jesus warned that lawlessness would increase in the last days and that the love of many would grow cold. That coldness is more than emotional detachment; it is the loss of moral order. In prophecy, lawlessness becomes the soil in which fear and coercion grow. When conscience is no longer anchored in God’s authority, control replaces compassion and terror replaces trust.

In this lesson, Scripture will define what lawlessness truly is, reveal how the “man of sin” advances it, clarify the difference between God’s moral law and ceremonial ordinances, and show how end-time pressure escalates into economic and social control. Through it all, God’s Word reveals both the danger of lawlessness and the protection found in loyalty to Christ.

**Matthew 24:12 (KJV)**

**“And because iniquity shall abound, the love of many shall wax cold.”**

# Purpose of This Study

This lesson explains why Scripture connects end-time lawlessness with fear and coercion. Using the Bible texts in the slide deck, we will see that sin is the transgression of God's law, that the man of sin exalts himself above God's authority, and that the final crisis involves pressure over worship and obedience.

## Introduction

God's law is not a burden—it is a protection. When God's authority is rejected, the vacuum does not stay empty. Confusion fills it. Fear fills it. And eventually, coercion fills it. Prophecy shows that God's people can stand steady in a lawless age because Christ provides both truth and power to obey.

### 1. What Call Does God Give at the Beginning of Gospel Power?

**Acts 2:38 (KJV)**

“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”

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**Note:**

God's answer to sin has never been chaos, fear, or violence—it has always been repentance and new life in Jesus Christ. From the very beginning of the gospel, God calls people to turn away from sin and receive the transforming power of the Holy Spirit.

The Holy Spirit does not lead people into lawlessness or disorder. Instead, He restores obedience from the inside out by renewing the heart. True gospel power produces repentance, faith, and a changed life—not rebellion against God's authority.

### 2. What Must Happen Before the 'Man of Sin' Is Revealed?

## 2 Thessalonians 2:3 (KJV)

“...except there come a falling away first, and that man of \_\_\_\_\_ be revealed, the son of \_\_\_\_\_.”

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Note:

End-time deception grows out of a gradual “falling away” from truth. Scripture teaches that lawlessness is not limited to visible crime or social disorder; it is fundamentally spiritual rebellion—a turning away from God’s authority.

This rebellion often retains religious language and outward forms of faith, which makes it especially dangerous. When people abandon God’s truth while still claiming spiritual legitimacy, deception becomes normalized and conscience becomes dulled. God exposes this process so His people can recognize it before it fully matures.

## 3. How Does Paul Describe the Self-Exaltation of This Power?

### 2 Thessalonians 2:4 (KJV)

“Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.”

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Note:

This is the heart of prophetic lawlessness: exalting human authority above God. When a system claims the place of God in the conscience, it produces fear-based control instead of Spirit-led obedience.

## 4. What Does Paul Call the Hidden Work of Lawlessness?

### 2 Thessalonians 2:7 (KJV)

“For the mystery of iniquity doth already work...”

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**Note:**

Scripture describes lawlessness as something that works quietly and progressively rather than openly. It does not usually appear all at once or announce itself clearly. Instead, it begins with subtle compromises—small departures from truth that seem harmless or even reasonable at first.

Over time, those compromises become accepted patterns, and eventually an organized way of thinking that reshapes belief, worship, and moral standards. What begins privately in the heart ultimately expresses itself publicly in culture and religious practice. God reveals this process so His people can recognize lawlessness early, before it becomes entrenched and difficult to resist.

## 5. How Does the Bible Define Sin?

### 1 John 3:4 (KJV)

“Sin is the transgression of the \_\_\_\_\_.”

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**Note:**

Sin is not a social label or personal preference; it is transgression of God’s law. If sin is law-breaking, then lawlessness is the multiplication of sin—and Scripture says that is exactly what will abound.

## 6. What Does James Call God’s Moral Law?

### James 2:8 (KJV)

“If ye fulfil the royal \_\_\_\_\_ according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.”

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**Note:**

The ‘royal law’ is God’s moral standard—rooted in love to God and love to neighbor. True love does not cancel law; it fulfills the law’s purpose. Lawlessness is love growing cold because obedience is abandoned.

## 7. How Serious Is It to Break God’s Law?

**James 2:10 (KJV)**

“For whosoever shall keep the whole law, and yet offend in one \_\_\_\_\_, he is guilty of all.”

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**Note:**

James is not teaching hopelessness—he is teaching unity: God’s law is one moral standard. Selective obedience is still disobedience. That is why end-time deception often targets only one area of worship and conscience: it still breaks the standard.

## 8. How Does James Illustrate Lawbreaking?

**James 2:10–11 (KJV)**

“For he that said, Do not commit adultery, said also, Do not kill... thou art become a transgressor of the \_\_\_\_\_.”

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**Note:**

God’s authority stands behind every command He gives. His law is not a collection of disconnected rules, but a unified expression of His will and character. To reject God’s law in even one area is ultimately to reject the Lawgiver Himself.

Lawlessness, therefore, is not merely rule-breaking; it is rebellion against God’s authority. It is a refusal to live under His governance, even while claiming spiritual freedom. Scripture exposes this principle so that obedience is understood as loyalty to God, not legalism.

## 9. What Role Does God’s Law Play in Revealing Sin?

Romans 7:7 (KJV)

“...I would not have known sin, but by the \_\_\_\_\_...”

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**Note:**

Scripture makes it clear that God’s law is not the source of sin; it is the instrument that reveals sin. Just as a mirror exposes dirt without causing it, God’s law exposes moral disease without creating it.

In a lawless age, people often want guilt without a cure or freedom without truth. God’s law lovingly identifies the problem so that Christ can provide the solution. The law diagnoses the condition, and the gospel supplies the healing. Together, they reveal God’s justice and His mercy working in harmony.

## 10. What Does Scripture Say About Obedience as a Lifestyle?

Luke 1:5–6 (KJV)

“...walking in all the commandments and ordinances of the Lord \_\_\_\_\_.”

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**Note:**

Scripture teaches that obedience is not legalism, but the natural fruit of a life surrendered to God. True obedience does not earn salvation; it flows from a heart that trusts God and walks in fellowship with Him through faith.

Zacharias and Elisabeth are described as righteous not because of religious titles or outward identity, but because they lived faithfully before God. Their lives demonstrate that genuine righteousness includes real obedience—an obedient walk empowered by God’s grace, not human effort alone.

## 11. What Was ‘Nailed to the Cross’—God’s Law or the Ordinances?

**Colossians 2:14 (KJV)**

“Blotting out the handwriting of \_\_\_\_\_ that was against us... nailing it to his cross.”

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### **Note:**

Scripture makes a clear distinction between the ceremonial ordinances and God’s moral law. The ordinances written by Moses pointed forward to Christ and fulfilled their purpose at the cross. They were shadows that found their completion in Jesus.

God’s moral law, however, was written by God Himself on stone and reflects His unchanging character. It does not pass away. Confusing these two laws leads to serious misunderstanding and fuels end-time lawlessness, as people assume that freedom in Christ means freedom from obedience. The Bible teaches otherwise—Christ frees us from sin, not from God’s authority.

## 12. What Two Laws are in Contrast?

**Exodus 31:18**

And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two \_\_\_\_\_ of \_\_\_\_\_, tables of stone, written with the finger of God.

**Deuteronomy 31:9 (KJV)**

“And Moses \_\_\_\_\_ this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel..”

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**Note:**

Scripture distinguishes clearly between God’s moral law and the ceremonial system given through Moses. When people claim that Christians are “free from the law,” they often mean very different things, which creates confusion and misunderstanding.

WRITTEN BY GOD (EXO. 31:18)	WRITTEN BY MOSES(DEUT. 31:9)
ON STONE (EXO. 32:16)	IN A BOOK (DEUT. 31:24)
INSIDE ARK (DEUT. 10:1-5)	IN SIDE OF ARK (DEUT. 31:24-26)
LAW OF LIBERTY (JAM. 2:8-12)	LAW OF ORDINANCES (EPH. 2:15)
EXISTED BEFORE SIN (ROM. 5:13)	GIVEN AFTER SIN (GAL. 3:19)
REVEALS SIN (ROM. 3:20)	POINT - REMEDY - SIN (JN 1:29)
HOLY & GOOD (ROM. 7:12)	AGAINST US (COL. 2:14)
ETERNAL (MATT. 5:18)	ABOLISHED AT CROSS (COL. 2:14)

The Bible teaches that believers are free from the ceremonial system that pointed forward to Christ, but they are not free to break God’s moral law. The Ten Commandments remain the standard of righteousness, expressing God’s will for human conduct. True freedom in Christ is freedom from sin’s power—not freedom from obedience.

### 13. What Does Romans Say About Law and Transgression?

Romans 4:15 (KJV)

“...where there is no \_\_\_\_\_ there is no transgression.”

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**Note:**

Paul’s teaching makes a simple but powerful point: without God’s law, sin could not be defined as transgression. Moral accountability depends on the existence of a clear standard established by God.

Lawlessness seeks to erase those moral boundaries so that guilt feels optional and responsibility can be avoided. Scripture rejects this idea completely. God’s law defines right and wrong, not to burden humanity, but to preserve truth, justice, and moral clarity in a fallen world.

### 14. What Prophecy Connects Antichrist Power With Changing God’s Law?

Daniel 7:25 (KJV)

“...and think to change \_\_\_\_\_ and \_\_\_\_\_...”

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**Note:**

Scripture links the “man of sin” with an attempt to alter God’s authority over worship and time. This is not a minor disagreement or a peripheral issue; it is a direct challenge to divine sovereignty. God alone has the authority to define worship and to establish sacred time.

When God’s law is altered, conscience becomes vulnerable. What God designed to guide worship is replaced with human authority, and coercion soon follows. This is why prophecy treats changes to God’s law as a serious marker of end-time deception—because they shift loyalty away from God and place it under human control.

## **15. How Does Revelation Describe God’s Faithful People in the Crisis?**

### **Revelation 14:12 (KJV)**

“Here is the \_\_\_\_\_ of the saints: here are they that keep the commandments of God, and the faith of Jesus.”

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**Note:**

As lawlessness increases in the world, Scripture presents a clear contrast: God’s people remain obedient and Christ-centered. Their faith does not collapse under pressure, nor does obedience disappear in the name of freedom.

This obedience is not an attempt at self-salvation. It is the “faith of Jesus”—a living, trusting faith that produces endurance, loyalty, and faithfulness to God even in difficult circumstances. In a lawless age, God’s people stand out not because they are perfect, but because they remain anchored in Christ.

## **16. What Blessing Is Given to Those Who Obey?**

### **Revelation 22:14 (KJV)**

“Blessed are they that do his \_\_\_\_\_...”

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**Note:**

Scripture shows that obedience is inseparably connected to relationship and destiny. Obedience does not stand apart from faith; it grows out of a living relationship with Jesus Christ and reflects the direction of a person's life.

In a world marked by fear, instability, and uncertainty, God offers a clear path of peace. That path is not found in lawlessness or self-direction, but in trusting Christ and walking in harmony with His commandments. Obedience becomes an expression of love, loyalty, and confidence in God's guidance for both this life and eternity.

## 17. What Did Jesus Say Love Would Do?

### John 14:15 (KJV)

"If ye \_\_\_\_\_ me, keep my commandments."

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**Note:**

Obedience flows from love. Jesus taught that love for Him naturally expresses itself in faithfulness to His commandments. Obedience is not forced compliance; it is the response of a heart that trusts and values its relationship with Christ.

Lawlessness, by contrast, is love growing cold. When love for God fades, obedience erodes. True discipleship restores that love, and with it, a willing, joyful obedience rooted in devotion rather than fear.

## 18. What Does John Say About God's Commandments?

### 1 John 5:3 (KJV)

"...his commandments are not \_\_\_\_\_."

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**Note:**

Scripture answers the common objection that obedience is unbearable or oppressive. In Christ, God's commandments are not grievous. Obedience becomes possible and meaningful because it is empowered by a relationship with Jesus, not driven by fear or self-effort.

Fear-based religion produces anxiety, control, and terror. Christ-centered obedience produces peace, assurance, and stability. When obedience flows from love and trust in Christ, it becomes a blessing rather than a burden, reflecting God's character rather than human pressure.

## 19. What Contrast Does Scripture Reveal Between God's Law and Counterfeit Authority?

Exodus 20:1–17 (summary) (KJV)

*"Thou shalt have no other gods before \_\_\_\_\_."*

*"Remember the \_\_\_\_\_ day, to keep it holy."*

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### Note:

Exodus 20 records God's law as a direct expression of His authority, character, and covenant relationship with His people. The Ten Commandments are not merely moral guidelines; they define loyalty, worship, and obedience to the Creator. Because God's law reflects His sovereignty, any attempt to alter, replace, or counterfeit it becomes a challenge to divine authority.

In prophecy, Scripture reveals that counterfeit authority often imitates what God has established in order to gain acceptance. Rather than openly opposing God's law, counterfeit systems may **mirror its structure while subtly redirecting obedience**. This contrast helps students recognize that the final conflict is not about rejecting law altogether, but about **which authority has the right to define obedience and worship**.

By comparing God's law with counterfeit claims to authority, Scripture prepares God's people to discern between true worship of the Creator and obedience enforced by human systems. The issue is not merely commandment-keeping, but **who has the authority to command conscience**.

## 20. How Does Revelation Describe the Escalation Into Economic Control?

## Revelation 13:16–17 (KJV)

“...that no man might \_\_\_\_\_ or \_\_\_\_\_, save he that had the mark...”

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### Note:

Scripture asks a sobering question about the direction in which the world is moving. Revelation 13 describes a time when economic pressure—buying and selling—is used to enforce loyalty and control conscience. This is where lawlessness reaches its most dangerous expression, producing fear, coercion, and survival-based pressure.

In that moment, God’s people are called to remain loyal to Christ even when faithfulness carries real, practical costs. Their trust is not placed in economic security or human systems, but in God’s faithfulness. Prophecy assures us that obedience grounded in Christ will be sustained by His power, even in the most demanding circumstances.

## Appeal

God has never asked His people to follow Him blindly, but He has always asked them to choose whom they will trust. His law is not a burden, but a revelation of His character and love. As you study Scripture and see the difference between God’s authority and counterfeit authority, the question becomes personal: **Who has your loyalty?**

Today, God invites you to place your confidence fully in Him—to honor His Word, trust His wisdom, and follow His truth above all human authority. The choice is not about tradition or convenience, but about faithfulness to the One who created and redeemed you.

## My Decision Today:

- I choose to trust God’s authority as revealed in His Word.
- I choose to follow God’s truth, even when it differs from human tradition.

# My Prayer

Father in heaven, keep me grounded in Your Word when lawlessness abounds and fear spreads. Write Your law in my heart, strengthen my faith in Jesus, and give me courage to obey You above all human pressure. Fill me with Your peace. In Jesus' name, Amen.

Lesson

5



## LESSON 6

# SEEING THE BEAST AND THE ANTICHRIST WITH OPEN EYES

Some truths are difficult—not because they are unclear, but because they require honesty. God never asks His people to follow feelings; He asks them to follow evidence. Prophecy is God’s mercy in advance: it names deception before deception is fully recognized, so sincere souls are not trapped by tradition, fear, or pressure.

In this lesson we will walk carefully, using Scripture as our foundation and history as the record. We are not here to attack people—God loves people everywhere. But we must be willing to identify systems that substitute human authority for Christ’s authority, because the last-day conflict is about worship, conscience, and who has the right to command.

2 Thessalonians 2:3–4 (KJV)

“Let no man deceive you by any means: for that day shall not come, except there come a falling

away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped...”

## Purpose of This Study

This lesson strengthens the Biblical identifying marks from Daniel 7 and Revelation 13 and connects them to documented history. God’s goal is protection—not fear—so His people can recognize counterfeit authority, remain loyal to Jesus Christ, and keep faith and obedience together.

## Introduction

God’s judgments are just because they are based on truth. We will begin with Scripture’s definitions, then follow the prophetic timeline, and then examine the historical record where prophecy points. When prophecy and history agree, conscience becomes clear.

### 1. How Does Scripture Describe the Spirit of Antichrist?

1 John 4:3 (KJV)

“...and this is that \_\_\_\_\_ of antichrist...”

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#### Note:

The spirit of antichrist is not merely open hatred of Jesus; it is a counterfeit spirit that replaces Christ’s authority with another authority. Because substitution can look holy, God provides identifying tests so His people can recognize what is not from Him.

This lesson keeps the focus on loyalty to Jesus Christ. The purpose is not to stir anger, but to keep conscience free and worship pure.

### 2. What Warning Does God Give About End-Time Deception?

2 Thessalonians 2:3 (KJV)

“...except there come a \_\_\_\_\_ away first...”

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**Note:**

Paul warns that deception grows out of a ‘falling away’ from truth. That falling away may be gradual—small compromises that eventually become accepted doctrine and practice.

God reveals the process early so His people are not surprised when deception becomes popular or pressured.

### 3. How Does Paul Describe the Self-Exaltation of the Man of Sin?

**2 Thessalonians 2:4 (KJV)**

“Who opposeth and exalteth himself above all that is called God, or that is worshipped...”

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**Note:**

End-time deception is marked by self-exaltation in matters that belong to God alone—worship, authority, conscience, and law.

Whenever human authority takes the place of Christ’s authority, the conflict becomes spiritual, not merely political.

### 4. In Prophecy, What Do Waters Represent?

**Revelation 17:15 (KJV)**

“...are \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.”

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**Note:**

The Bible interprets its own symbols: waters represent peoples, multitudes, nations, and tongues. So when prophecy shows a power rising from ‘the sea,’ it indicates development within a populated, established world region.

## 5. In Prophecy, What Do Beasts Represent?

Daniel 7:17 (KJV)

“Those great beasts... are four \_\_\_\_\_...”

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### Note:

In Bible prophecy, a **beast represents a kingdom or ruling power**, not a literal animal. Daniel 7:17 states this plainly, removing speculation and grounding prophecy in history. This principle is essential because it tells us that prophecy is describing **real governments that exercised authority over people**, not mythical or symbolic creatures detached from reality.

This understanding connects directly back to **Daniel chapter 2**, where God used a **statue** to represent successive world empires. In Daniel 2, the kingdoms are shown as different metals—gold, silver, brass, and iron—emphasizing their political power and historical sequence. In Daniel 7, God



reveals the **same kingdoms again**, but this time as **beasts**, emphasizing their moral character and how they exercised power over humanity. The statue presents history from a political perspective; the beasts present history from a spiritual and ethical perspective.

By using different symbols to describe the same empires, God teaches us that prophecy is consistent and progressive. The change in imagery does not change the identity of the powers—it deepens our understanding of them. This confirms that prophecy is evidence-based and verifiable, allowing God’s people to trace fulfillment through history with confidence rather

than guesswork. Understanding what beasts represent ensures that later prophetic symbols are interpreted correctly and keeps the focus on God’s control over human history.

## 6. What Key Promise Does God Give to His Saints in the End?

Daniel 7:18 (KJV)

“But the saints of the most High shall take the \_\_\_\_\_...”

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### Note:

God’s people are not left in fear. Even when oppressive systems rise, God promises the final outcome belongs to Christ and His faithful people.

This keeps the tone of prophecy balanced: warning, evidence, and hope.

## 7. After Imperial Rome Divides, What Appears Among the Ten Kingdoms?

Daniel 7:8 (KJV)

“...there came up among them another \_\_\_\_\_ horn...”

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### Note:

The ‘little horn’ arises after Rome divides into ten kingdoms. This places the power in the post-Roman era and in the territory of divided Western Rome.

This is one reason prophecy cannot be forced onto any time or place we prefer—the timeline is fixed by Scripture.

## 8. What Does Daniel Say About the Ten Horns?

### Daniel 7:24 (KJV)

“The ten horns... are ten \_\_\_\_\_.”

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#### Note:

Daniel identifies the ten horns as ten kings/kingdoms. Historically, this corresponds to the fragmentation of the Western Roman Empire.

The identifying power must arise in the setting created by that fragmentation.



## 9. What Identifying Mark Shows Worldwide Influence?

### Revelation 13:3 (KJV)

“...and all the world \_\_\_\_\_ after the beast.”

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#### Note:

Prophecy states this influence is global. This is not a small, local movement; it captures worldwide attention and admiration.

God warns about worldwide influence because widespread popularity is not the same as truth. In the last days, numbers do not determine righteousness—Scripture does.

## 10. What Identifying Mark Shows It Is a Religious Power?

### Revelation 13:4 (KJV)

“And they \_\_\_\_\_ the beast...”

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**Note:**

The central issue is worship. A religious power receives devotion and directs conscience.

When worship is redirected from God’s authority to human authority, coercion becomes possible because conscience is now governed by people instead of by Scripture.

## **11. What Identifying Mark Places It ‘Among Them’?**

### **Daniel 7:8 (KJV)**

“...there came up among them another \_\_\_\_\_ horn...”

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**Note:**

This power rises among the ten kingdoms of divided Western Rome. It is not outside the Roman world; it develops within it.

This geographic and historical anchor protects us from careless identification—God tells us where to look.

## **12. What Identifying Mark Requires It to Arise After 476 A.D.?**

### **Daniel 7:24 (KJV)**

“...and another shall rise \_\_\_\_\_ them...”

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**Note:**

Scripture says it arises after the ten kingdoms are in place. This points to the post-division era of Western Rome.

History becomes the record that confirms the timing of prophecy.

### 13. What Identifying Mark Shows It Uproots Three Kingdoms?

Daniel 7:8 (KJV)

“...before whom \_\_\_\_\_ of the first horns were plucked up...”

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**Note:**

Daniel reveals that the rise of this power includes the removal of three kingdoms. This indicates political force is involved in securing room for religious dominance.

When religion uses the sword of the state, conscience is endangered and persecution becomes likely.

### 14. What Identifying Mark Shows a Man at Its Head?

Daniel 7:8 (KJV)

“...eyes like the eyes of a \_\_\_\_\_...”

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**Note:**

Eyes symbolize oversight and leadership. The prophecy points to visible human governance rather than a purely impersonal ideology.

When spiritual authority is centered in a human head, Scripture warns that Christ’s headship can be displaced in practice.

### 15. What Identifying Mark Says It Is Diverse or Different?

### Daniel 7:24 (KJV)

“...and he shall be \_\_\_\_\_ from the first...”

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#### Note:

This power is different from previous empires because it blends religious authority with political influence.

That combination is dangerous because it allows beliefs to be enforced by power rather than persuaded by truth.

## 16. What Identifying Mark Says It Speaks Blasphemy?

### Revelation 13:5–6 (KJV)

“...speaking great things and \_\_\_\_\_...”

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#### Note:

The Bible defines blasphemy as a man claiming the place of God or claiming authority that belongs to God alone (see John 10:33; Mark 2:7).

History records religious claims of divine prerogatives—such as claiming authority to forgive sins and to stand as God’s representative in an absolute sense. Scripture tests all such claims by the Word of God.

## 17. What Identifying Mark Says It Persecutes the Saints?

### Revelation 13:7 (KJV)

“...to make war with the \_\_\_\_\_...”

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**Note:**

Prophecy foretells persecution of the faithful. Persecution is not a rumor; it is the predictable result when religion controls the state and conscience is legislated.

History records that many were oppressed and killed during centuries of religious dominance. God does not forget the suffering of His people, and He brings accountability in His time.

## **18. What Identifying Mark Says It Changes Times and Laws?**

**Daniel 7:25 (KJV)**

“...think to change \_\_\_\_\_ and \_\_\_\_\_...”

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**Note:**

This mark targets God’s authority in worship and time. Sacred time is not human property; it is established by God.

Historical records include claims of authority to ‘change times’ and to ‘dispense’ with divine precepts. Prophecy calls God’s people back to Scripture as the final authority over worship.

## **19. What Identifying Mark Fixes the 42 Months / 1260 Days?**

**Daniel 7:25; Revelation 13:5 (KJV)**

“...for a \_\_\_\_\_, and \_\_\_\_\_, and the dividing of \_\_\_\_\_.”

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**Note:**

God places boundaries on oppression: the power is limited by time. Revelation expresses it as 42 months; Daniel expresses it as time, times, and half a time.

Using the day-for-a-year principle (Ezekiel 4:6; Numbers 14:34), 1260 prophetic days correspond to 1260 years, showing that God controls history and limits injustice.

## 20. How Does Scripture Define Blasphemy in Plain Terms?

John 10:33 (KJV)

“...because that thou, being a man, makest thyself \_\_\_\_\_.”

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### Note:

Blasphemy includes a human claiming divine identity or divine status. In John 10, the issue was a claim that belongs to God alone.

Prophecy warns that end-time deception will include bold religious claims. God’s people test every claim by Scripture, because Christ alone is God and Savior.

## 21. What Second Definition of Blasphemy Does Jesus’ Ministry Reveal?

Mark 2:7 (KJV)

“Who can forgive sins but \_\_\_\_\_ only?”

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### Note:

The Bible also connects blasphemy to claiming the authority to forgive sins as God forgives. Forgiveness ultimately belongs to God alone through Christ.

This is why Scripture teaches that Jesus is our only Mediator. Any system that places another mediator in Christ’s place is substituting human authority for Christ’s ministry.

## 22. Who Is the Only Mediator Between God and Man?

### 1 Timothy 2:5 (KJV)

“For there is one God, and one \_\_\_\_\_ between God and men, the man Christ Jesus.”

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#### Note:

The gospel is clear: there is one Mediator—Jesus Christ. Mediation belongs to Christ’s priesthood, not to any earthly office.

When religion shifts mediation from Christ to a human priesthood, it shifts trust away from Jesus. Prophecy identifies this as a serious substitution because it affects salvation, assurance, and worship.

## 23. What Does Scripture Say About Attempts to Change God’s Law?

### Revelation 14:12 (KJV)

“Here is the \_\_\_\_\_ of the saints...”

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#### Note:

Revelation describes a faithful people who keep God’s commandments and hold the faith of Jesus. They are not saved by law-keeping; they are loyal because Christ has saved them.

This is the end-time contrast: coercive authority pressures worship, but God’s people choose obedience out of love and faith.

## 24. What Principle Converts Prophetic Days Into Years?

### Ezekiel 4:6 (KJV)

“...I have appointed thee each day for a \_\_\_\_\_.”

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**Note:**

The day-for-a-year principle is used in prophetic contexts where symbolic time is given. This helps us understand long historical periods described in brief prophetic phrases.

God gives this principle so that prophecy can be tested against history with consistency and clarity.

## 25. What Does Revelation Warn About Economic Pressure in the Final Crisis?

### Revelation 13:16–17 (KJV)

“...that no man might \_\_\_\_\_ or \_\_\_\_\_...”

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**Note:**

Revelation shows that the last conflict includes survival pressure—economic restrictions used to enforce compliance.

This is where conscience must be anchored in Christ. God calls His people to stand faithful even when the cost becomes practical and immediate, trusting that He can sustain them.

## My Decision Today

Today, I choose to follow Jesus Christ alone, trust His Word above all human authority, and remain faithful in worship and obedience.

## My Prayer

Father in heaven, open my eyes through Scripture and keep my heart humble and loyal to Jesus. Protect me from deception, strengthen my conscience, and teach me to worship You alone. Help me stand faithful to Your commandments by the faith of Jesus. In Jesus’ name, Amen.

Lesson

6



## LESSON 7

# GOD, SAPPHIRE, AND THE THRONE

Before prophecy ever exposes counterfeit authority, Scripture first establishes **true authority**. God does not reveal Himself as distant, abstract, or undefined. From the opening visions of Scripture to the closing scenes of Revelation, He reveals Himself as **King—seated upon a throne**. Every question of worship, obedience, covenant, judgment, and salvation flows from this central reality.

When God's throne is misunderstood, His law is questioned. When His law is questioned, His authority is challenged. And when His authority is challenged, confusion enters both theology and worship. This is why Scripture consistently brings us back to the throne of God—not to intimidate, but to clarify. God's rule is not arbitrary power; it is righteous, orderly, transparent, and rooted in love.

This lesson restores the biblical picture of God's throne so that prophecy is understood from **heaven's perspective rather than human confusion**. Before identifying false authority, God anchors His people in the reality of His own government. When the throne is seen clearly, deception loses its power, and conscience finds stability.

### Ezekiel 1:26 (KJV)

“And above the firmament that was over their heads was the likeness of a **throne**, as the appearance of a **sapphire** stone: and upon the likeness of the throne was the likeness as the appearance of a **man** above upon it.”

## Purpose of This Study

This lesson examines God’s throne, the sapphire foundation beneath it, the presence of His law, and Christ’s role as Mediator and King. By understanding God’s throne, we gain clarity on worship, covenant, judgment, and the final issues of allegiance.

## Introduction

Scripture consistently connects God’s throne with righteousness, justice, mercy, and covenant faithfulness. Before God calls His people to obedience, He reveals who He is and how He governs. When the throne is seen clearly, deception loses its power.

## 1. How Does the Bible Describe the Foundation of God’s Throne?

### Ezekiel 1:26 (KJV)

“...the likeness of a throne, as the appearance of a \_\_\_\_\_ stone...”

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#### Note:

Ezekiel describes the foundation beneath God’s throne as appearing like a **sapphire stone**, “as the very heaven for clearness.” This imagery is not incidental. In Scripture, sapphire is consistently associated with **purity, permanence, and divine clarity**. In **Exodus 24:9–10**, when Moses and the elders saw the God of Israel, they described what was under His feet as a pavement of sapphire stone, clear and radiant. This reveals that God’s throne is not founded on mystery, coercion, or obscurity, but on **transparent righteousness**.

The significance deepens when we recognize that God’s **law was written on stone** (Exodus 32:16; Deuteronomy 4:13). Ancient Jewish understanding associated the stone of the

commandments with the stone seen beneath God’s throne, emphasizing that **God’s law reflects His own character and government**. The law does not originate from human authority; it flows from the very foundation of God’s rule. His throne and His law are inseparably connected.

Throughout Scripture, God’s throne is also portrayed as the source of **life, guidance, and redemption**. From the rock that gave water in the wilderness (1 Corinthians 10:4) to the river of life flowing from the throne of God and the Lamb (Revelation 22:1), God’s authority is shown to sustain rather than exploit. The sapphire foundation teaches that God governs through truth, faithfulness, and covenant love. His authority rests on righteousness and transparency, not force or fear—establishing a sharp contrast with all counterfeit systems of power that will later appear in prophecy.

## 2. What Appears Beneath God’s Feet in Covenant Revelation?

**Exodus 24:10 (KJV)**

“...under his feet as it were a paved work of a \_\_\_\_\_ stone...”

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### **Note:**

In **Exodus 24:10**, Scripture records that beneath God’s feet there was **only one stone**—a sapphire stone. No other material is mentioned. This detail is crucial. The Bible is showing that the foundation of God’s throne is not layered, mixed, or composite. It rests on a **single, unchanging foundation**. That sapphire stone represents the very basis of God’s authority and government.

When we connect this with the fact that the **Ten Commandments were written by God on stone** (Exodus 31:18; Deuteronomy 9:10), the implication becomes profound. If there is only one stone beneath God’s feet, and God’s law is written on stone by His own finger, then the law must come from **that same foundation**. In other words, God’s commandments are not external to His throne—they are **an expression of it**. The law flows directly from the character and authority of God Himself.

This teaches an essential prophetic truth: **what proceeds from God’s throne cannot be altered by human authority**. If God’s throne is eternal and unchangeable, then the law that issues from

that throne is equally permanent. Any attempt to modify, substitute, or counterfeit God's commandments is therefore not merely a legal change—it is a challenge to the authority of God's throne itself. This is why Scripture treats God's law as immutable and why later prophecies focus so intensely on efforts to alter divine authority.

### 3. What Is Located at the Center of God's Throne Room?

Isaiah 6:1 (KJV)

"I saw also the Lord sitting upon a \_\_\_\_\_"

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**Note:**

Isaiah's vision confirms that God reigns from a throne.

Heaven operates under order, authority, and moral governance.

### 4. What Does Scripture Place Beneath God's Throne?

Psalms 89:14 (KJV)

"\_\_\_\_\_ and \_\_\_\_\_ are the habitation of thy throne..."

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**Note:**

God's throne rests on righteousness and judgment.

Divine authority is always moral, never arbitrary.

### 5. What Does the Law Reveal About God's Character?

Psalms 19:7 (KJV)

"The law of the LORD is \_\_\_\_\_"

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**Note:**

God's law reflects His character.

Because His throne is righteous, His law is perfect and trustworthy.

## 6. Where Was God's Law Placed in the Sanctuary?

Exodus 25:21 (KJV)

"...thou shalt put the \_\_\_\_\_ into the ark..."

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**Note:**

The Ten Commandments were placed inside the ark beneath the mercy seat.

This visually connects law, mercy, and the throne of God.



## 7. What Covered the Law Within the Ark?

Exodus 25:17 (KJV)

"And thou shalt make a \_\_\_\_\_ seat..."

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**Note:**

Exodus 25:17 describes the **mercy seat** placed directly over the law inside the ark of the covenant. This arrangement was not symbolic decoration; it was a deliberate revelation of how God governs. The law represents God's righteous standard, while the mercy seat represents God's provision for forgiveness. By placing the mercy seat *above* the law, God shows that His government is administered through **justice tempered with mercy**, not justice alone.

The mercy seat was also the place where sacrificial blood was sprinkled on the Day of Atonement (Leviticus 16). This teaches that forgiveness does not erase the law, nor does mercy cancel justice. Instead, mercy operates **in harmony with the law**, satisfying its demands through atonement. God’s throne is therefore not a throne of harsh condemnation, but one of **redemptive justice**.

This sanctuary picture points forward to Christ’s mediating work. Jesus does not remove God’s law; He fulfills its requirements and makes mercy possible. Understanding the mercy seat helps us see that God’s authority is neither arbitrary nor cruel. His rule upholds righteousness while providing grace for the repentant, revealing a government built on both truth and love—preparing us to understand later prophetic contrasts between divine justice and counterfeit authority.

## 8. Who Stands Between God and Humanity at the Throne?

### 1 Timothy 2:5 (KJV)

“For there is one God, and one \_\_\_\_\_ between God and men...”

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#### Note:

**1 Timothy 2:5** declares a foundational truth of Scripture: there is **one God and one mediator between God and humanity—Jesus Christ**. A mediator is someone who stands between two parties to reconcile, represent, and restore relationship. This verse teaches that no human system, office, or institution can occupy that role. Mediation is not shared, delegated, or repeated; it belongs to Christ alone.

In the throne-room context, this truth becomes even more significant. God’s throne represents authority, judgment, and governance, yet access to that throne is made possible only through Christ. Jesus stands at the center of heaven’s ministry as both **our representative before God and God’s representative to humanity**. His mediating work is based on His incarnation, His sacrificial death, and His resurrection, making Him uniquely qualified to bridge the gap caused by sin.

This principle safeguards the gospel. If Christ alone is mediator, then salvation is not controlled by human authority, ritual, or hierarchy. God’s government operates through **intercession**,

**grace, and relationship**, not distance or fear. Understanding who stands between God and humanity protects believers from counterfeit mediation and prepares them to recognize later prophetic issues where Christ’s unique role is challenged or replaced. At the throne of God, Jesus alone speaks for humanity—and through Him, humanity is invited to approach God with confidence.

## 9. What Does Daniel See Set in Place Before Judgment?

Daniel 7:9–10 (KJV)

“I beheld till the \_\_\_\_\_ were cast down...”

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### Note:

In **Daniel 7:9–10**, Daniel sees **thrones set in place before judgment begins**, showing that judgment does not arise arbitrarily or emotionally, but from an **established seat of authority**. The setting of the throne comes *before* any verdict is rendered, teaching that judgment proceeds from God’s government, not from human reaction or force. This scene places judgment firmly within the context of divine order and righteousness.

The throne imagery connects directly to what Scripture has already revealed about God’s rule. God’s throne is founded on righteousness and justice (Psalm 89:14), and His law flows from that throne. Therefore, judgment is not the creation of new standards, but the **application of existing, unchanging principles**. Daniel is shown that heaven’s court operates transparently, with “books opened,” indicating accountability, record, and fairness. Nothing is hidden, arbitrary, or secretive in God’s judgment.

This vision reassures God’s people that judgment is not something to fear, but something to trust. Because judgment flows from God’s throne, and God’s throne rests on righteousness, judgment serves to vindicate God’s character and His faithful people. Daniel 7 teaches that before human powers are judged, **God establishes His authority openly**, reminding us that history, judgment, and final outcomes are governed by heaven—not by earthly power.

## 10. What Relationship Exists Between the Throne and Worship?

Revelation 4:10–11 (KJV)

“...they \_\_\_\_\_ him that liveth for ever and ever...”

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**Note:**

In **Revelation 4:10–11**, worship is shown as a direct response to God’s throne. The elders fall down before Him who sits on the throne and worship Him “that liveth for ever and ever.” This reveals that **worship is not random devotion**, but a deliberate acknowledgment of **rightful authority**. In Scripture, worship always flows upward toward the one recognized as sovereign.

This passage shows that worship is inseparably connected to **creation and authority**. The elders declare that God is worthy to receive glory, honor, and power *because He created all things*. This establishes an important biblical principle: **the Creator has the right to be worshiped**. Worship, therefore, is an act of allegiance that recognizes God’s role as Creator, Sustainer, and Ruler. It is not based on emotion or tradition, but on who God is and what He has done.

By placing worship at the throne, Revelation teaches that all true worship is anchored in God’s government. Worship is how intelligent beings publicly affirm God’s authority and submit to His will. This becomes especially significant in prophecy, because the final conflict centers on **competing claims to authority and worship**. Revelation 4 prepares us to understand that whoever receives worship is being recognized as the rightful ruler. Thus, worship is not merely devotional—it is judicial and governmental, acknowledging who alone has the authority to rule heaven and earth.

## 11. What Flows From God’s Throne?

**Revelation 22:1 (KJV)**

“...a pure river of \_\_\_\_\_ of life, clear as crystal...”

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**Note:**

Revelation 22:1 reveals that **life itself flows from God’s throne**. John sees a pure river of the water of life proceeding from the throne of God and of the Lamb, clear as crystal. This imagery teaches that God’s authority is not life-draining or oppressive; it is **life-giving, sustaining, and**

**restorative.** Everything that lives and thrives in God’s universe does so because His throne is the source of life.

This passage also connects authority with **grace and truth**. The river flows freely, without force or coercion, showing that God governs by generosity rather than compulsion. Throughout Scripture, water symbolizes cleansing, renewal, and spiritual life. By placing this river at the throne, God reveals that His government operates through blessing, healing, and provision—not fear or domination. Authority that comes from God always produces life.

This becomes critically important in prophecy. Any system that claims authority but produces spiritual dryness, bondage, or death is revealing a different source. God’s throne can be tested by its fruit: **does it give life or take it away?** Revelation 22 assures us that God’s rule leads to restoration and joy, reinforcing that true authority aligns with God’s character of love. This contrast prepares us to recognize counterfeit authority later in prophecy by examining what flows from its throne.

## 12. What Warning Does Scripture Give About Counterfeit Authority?

Revelation 13:4 (KJV)

“...they \_\_\_\_\_ the beast...”

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### Note:

Revelation 13:4 gives a solemn warning by revealing that **counterfeit authority ultimately seeks worship**. Scripture says that people “worshiped the beast,” showing that this power does not merely influence politics or culture, but claims a level of devotion that belongs to God alone. In the Bible, worship is never neutral. To worship is to acknowledge supreme authority, to yield loyalty, and to recognize who has the right to command obedience.

This warning stands in direct contrast to what we have learned about **God’s sapphire throne**. God’s authority rests on righteousness, transparency, life, mercy, and truth. Worship at God’s throne flows naturally from who He is as Creator, Lawgiver, and Redeemer. Counterfeit authority, however, reverses this pattern. Instead of authority producing life and blessing, it seeks worship in order to **secure power**. When worship is redirected, allegiance is transferred away from God’s throne to a human or institutional substitute.

Scripture emphasizes this warning because the final conflict is not primarily about violence or persecution, but about **who receives worship**. Revelation shows that counterfeit authority succeeds not by force alone, but by gaining acceptance and devotion. This makes discernment essential. By understanding how God’s authority operates—flowing from His unchanging throne—we are equipped to recognize when worship is being subtly redirected and to remain loyal to the One who alone is worthy of worship.

## Appeal

Throughout this lesson, God has not revealed His throne to inspire fear, but to build trust. He has shown us that His authority is founded on righteousness, mercy, truth, and life. From the sapphire beneath His feet, to the law flowing from His throne, to the mercy seat that covers it, Scripture reveals a God who governs not by force, but by love and faithfulness.

In a world filled with competing voices and counterfeit claims to authority, God invites you to rest your conscience on something unchanging. His throne does not shift with culture, power, or time. His law is not arbitrary, His judgment is not cruel, and His authority is never detached from mercy. At the very center of His government stands Jesus Christ—your Mediator, your Advocate, and your King.

Today, God is not asking you to fear judgment, but to choose allegiance. True worship is simply trusting God enough to let Him rule your heart. As you reflect on what you have learned, the invitation is clear: **place your loyalty where life flows, where mercy reigns, and where truth stands secure**. God’s throne is open to you—and through Christ, you are invited to come with confidence.

## My Decision Today

Today, I choose to worship God alone, honor His authority, and trust Jesus Christ as my only Mediator.

# My Prayer

Father in heaven, reveal Your throne to my heart. Help me understand Your authority, love Your law, and trust Jesus as my Mediator. Keep me faithful in worship and loyal to You alone. In Jesus' name, Amen.

Lesson

7



## LESSON 8

# FORGOTTEN TIME ERASED FROM THE WORLD

God built time into creation with purpose. He did not merely create a world—He established a rhythm of life that continually points humanity back to Him as Creator, Sustainer, and Lord. The Sabbath was given at Creation as a memorial of God’s creative power and as a sign of His covenant relationship with His people.

In Scripture, the number seven is repeatedly connected with God’s work of completion and perfection. In the opening of the Bible we immediately see the pattern of sevens: creation completed in six days, then the seventh day blessed and sanctified; and the record emphasizes this holy rhythm by repeating the language of the seventh day again and again. Throughout the Bible, God continues to mark His dealings with humanity with sevens—sevens in worship, sevens in prophecy, and sevens that point to His finished work and faithful governance.

Prophecy warns that a counterfeit power would arise that would attempt to alter God’s authority by tampering with His law—especially in the area of time. Because the Sabbath identifies God as Creator, it becomes central in the last-day conflict over worship. This lesson

shows how God’s ‘forgotten time’ was pushed aside, why that matters in prophecy, and how Scripture calls God’s people back to true worship and covenant loyalty in the last days.

**Exodus 20:8 (KJV)**

“Remember the sabbath day, to keep it holy.”

## 1. Where Do We First See Sacred Time Established as a Covenant Act?

**Genesis 2:1–3 (KJV)**

“And on the \_\_\_\_\_ day God ended his work... and he \_\_\_\_\_ on the seventh day...  
And God \_\_\_\_\_ the seventh day, and \_\_\_\_\_ it...”

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### **Note:**

The Sabbath begins at Creation as more than a day of rest—it is holy time established by God Himself. In Genesis 2, God does not merely stop working; He rests, blesses, and sanctifies the seventh day. These are covenant actions, not casual events. By setting apart the seventh day, God binds time itself to His authority and relationship with humanity.

In Scripture, when God sanctifies something, He marks it as belonging to Him. The Sabbath is therefore not just a memorial of creation, but a covenant marker—a recurring appointment where God and humanity meet. From the beginning, sacred time is tied to loyalty, relationship, and divine authority.

## 2. Why Is the Repetition of ‘Seven’ at Creation Covenant Language?

**Genesis 2:1–3 (KJV)**

“Thus the heavens and the earth were \_\_\_\_\_ ...  
And on the \_\_\_\_\_ day...  
And God blessed the \_\_\_\_\_ day...”

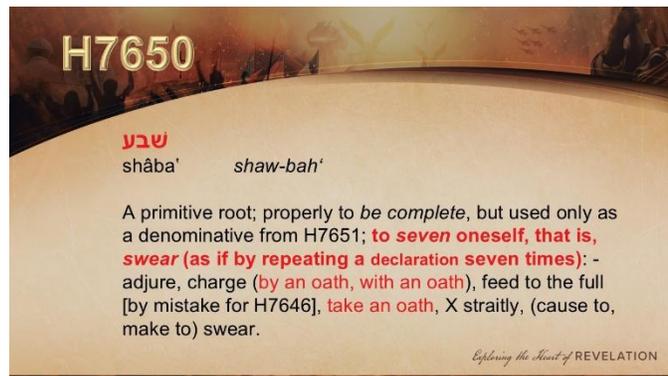
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**Note:**

Genesis deliberately emphasizes the **seventh day** through repetition, signaling completion and covenant commitment. In Hebrew thought, seven does not merely mean “finished”; it carries the idea of **being made complete through commitment**. This is why the Hebrew root connected to seven (שָׁבַע, *shâba'*) also means **to swear an oath** or bind oneself solemnly.

By repeating the seventh day language, Scripture shows that God is not only completing creation, but **entering into covenant relationship with His creation**. Time itself becomes a witness to God’s promise and faithfulness. The Sabbath is therefore not arbitrary—it is the **weekly oath-sign** of God’s creative authority and covenant loyalty.



### 3. Which Commandment Begins With ‘Remember’?

Exodus 20:8–11 (KJV)

“Remember the \_\_\_\_\_ day, to keep it \_\_\_\_\_.”

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**Note:**

Exodus 20:8 is the only commandment that begins with the word **“Remember.”** This is not because the Sabbath was new, but because it was already established at Creation. God is calling His people to **remember something that belongs to their covenant identity**. In Scripture, “remember” is covenant language—it is a call to loyalty, faithfulness, and relationship. God is not merely asking for mental recall; He is inviting His people to actively live in harmony with the covenant He has already made.

The Sabbath command is also unique because it **identifies God explicitly as Creator**. It names who God is, what He has done, and why He is worthy of worship. No other commandment provides this kind of identity statement. By pointing back to Creation, the Sabbath anchors

worship in God’s creative authority rather than human tradition or power. Worship, therefore, is not optional devotion but a response to God’s role as Creator and Sustainer.

Because the Sabbath functions as a covenant sign, it naturally becomes a point of contention. If worship is about allegiance, then the commandment that defines *who* we worship and *why* we worship Him will be the most targeted. God’s call to “remember” is both protective and relational—protecting His people from forgetting their Creator, and preserving a weekly appointment where covenant loyalty is renewed through rest, trust, and worship.

## 4. Why Is the Seventh Day Holy According to the Commandment?

Exodus 20:11 (KJV)

“For in six days the LORD \_\_\_\_\_ heaven and earth... and \_\_\_\_\_ the seventh day...”

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### Note:

The Sabbath is anchored in Creation, not in culture. It points back to the true origin of life and authority.

Because it identifies the Creator, it becomes a natural test of worship: whom will we honor as Lord—God or human tradition?

## 5. Why Does the Bible Connect the Number Seven With Covenant Oath Language?

H7650 — שבע (*shâba`*) (KJV)

“A primitive root... to be complete... (cause to, make to) \_\_\_\_\_; take an \_\_\_\_\_.”

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### Note:

In Hebrew, the root word connected to *seven* (*shâba`*) also means **to swear an oath** or bind oneself solemnly. This shows that seven is not merely a number of completion, but a **covenant**

**term.** When something is marked by seven in Scripture, it often signifies that a promise has been sealed, a relationship established, or an obligation sworn.

This explains why the **seventh day** holds unique covenant significance. At Creation, God did not simply finish His work; He entered into a binding relationship with humanity through sacred time. By blessing and sanctifying the seventh day, God was not just marking the end of labor—He was establishing a **weekly covenant oath**, a recurring sign of His faithfulness and authority as Creator.

Understanding seven as oath language helps clarify why the Sabbath is central in Scripture. It is not an arbitrary tradition or ceremonial marker, but a **living covenant appointment**. Each Sabbath renews God’s promise and invites His people to respond in loyalty, trust, and worship. When time itself is altered or forgotten, the covenant relationship it represents is also obscured.

## 6. Where Do We See ‘Seven’ and ‘Oath’ Joined in a Covenant Story?

### Genesis 21:27–31 (KJV)

“And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a \_\_\_\_\_ . ...Wherefore he called that place Beer-sheba; because there they \_\_\_\_\_ both of them.”

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#### Note:

Genesis 21 intentionally links the ideas of “**seven**” and “**oath**” within a covenant context. In Hebrew, the word *sheba* (seven) is closely related to *shaba* (to swear an oath). When Abraham set aside **seven ewe lambs** and Abimelech acknowledged them, the act was not symbolic only—it was **legal and covenantal**. To “swear an oath” was literally to **bind oneself by seven**, indicating completeness, permanence, and sacred obligation.

The place was named **Beer-sheba**, meaning “*Well of the Oath*” or “*Well of Seven*,” showing that the covenant itself was memorialized by the number seven. This establishes an important biblical pattern: **seven is covenant language**, signaling faithfulness, witness, and divine accountability.

This matters deeply for Sabbath study. The Sabbath is not presented in Scripture as a casual custom or cultural marker, but as a **covenant sign** (Exodus 31:16–17; Ezekiel 20:12). Just as

Beer-sheba marked a binding oath between parties, the **seventh day marks a perpetual covenant between God and His people**. Repeatedly throughout Scripture, “seven” functions as God’s way of marking what is **complete, sworn, and sacred**—and the Sabbath stands at the heart of that covenantal structure.

## 7. What Does the New Testament Say Jesus Does Not Do With God’s Authority?

**Malachi 3:6; Hebrews 13:8 (KJV)**

“For I am the LORD, I \_\_\_\_\_ not... / Jesus Christ the same yesterday, and to day, and for \_\_\_\_\_.”

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### **Note:**

Malachi 3:6 declares God’s unchanging nature: *“I am the LORD, I change not.”* Hebrews 13:8 applies this same attribute directly to Christ: *“Jesus Christ the same yesterday, and today, and forever.”* Together, these texts establish a crucial New Testament truth—**Jesus does not alter, revise, or override God’s authority**. His character, mission, and teachings are in perfect continuity with the Father.

This matters because **true worship is anchored in divine authority, not cultural adjustment or human tradition**. If God’s authority does not change, then the principles that flow from that authority—especially covenant signs and moral law—do not change unless Scripture explicitly records God Himself making the change.

Therefore, when the New Testament discusses shifts in practice, believers are called to examine **the source of the change**. Was it commanded by God’s Word, or introduced by human reasoning, convenience, or tradition? Scripture consistently affirms that **Christ upholds the Father’s authority; He does not replace it with a new one**. Any claimed change in worship or covenant observance must be tested against this unchanging divine standard.

## 8. What Happened as the ‘First Day of the Week’ Began to Dawn?

**Matthew 28:1–2 (KJV)**

“In the end of the sabbath, as it began to dawn toward the \_\_\_\_\_ day of the week...”

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**Note:**

Matthew 28:1–2 carefully states the timing of the resurrection: *“In the end of the sabbath, as it began to dawn toward the first day of the week.”* The passage identifies **when** the resurrection occurred, not **what day is commanded for worship**. The Sabbath is shown as having ended, and the first day is mentioned only as the point on the calendar when morning light began to appear.

Importantly, the text contains **no command, blessing, or sanctification of the first day**. Unlike Genesis 2:2–3, where God explicitly blesses and sanctifies the seventh day, Matthew records no divine action transferring holiness or covenant authority from Sabbath to Sunday. The resurrection is the central event—but **the day is descriptive, not prescriptive**.

This distinction is crucial. Scripture often records events that happen on certain days without assigning those days sacred status. Matthew’s account affirms the resurrection as a historical and redemptive act, while leaving **God’s previously established Sabbath untouched**. Any claim of a new Sabbath must come from a clear command of God—not from narrative timing alone.

## 9. What Does Mark Say About the Day After the Sabbath?

### Mark 16:1–2 (KJV)

“And when the \_\_\_\_\_ was past... very early in the morning the \_\_\_\_\_ day of the week...”

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**Note:**

Mark 16:1–2 states, *“And when the sabbath was past... very early in the morning the first day of the week.”* Mark is explicit about sequence. The Sabbath ends, and **the first day follows**. The weekly order established at Creation remains intact—**the seventh day is the Sabbath, and the first day comes after it**.

As in Matthew’s account, Mark records **timing, not command**. The mention of the first day serves to locate the resurrection morning on the calendar, not to designate a new day of

worship. There is no blessing pronounced, no sanctification declared, and no instruction given regarding first-day observance.

This matters because Scripture distinguishes between **historical description and divine prescription**. The first day is clearly named and repeatedly identified in the resurrection narratives, yet it is **never elevated by God's Word to covenant status**. The consistent biblical pattern remains: God sanctifies what He explicitly declares holy, and Mark records no such declaration for the first day of the week.

## 10. How Does John Identify the First Day in Resurrection Context?

John 20:1 (KJV)

“Now the \_\_\_\_\_ day of the week Mary Magdalene went to the tomb early...”

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### Note:

John 20:1 records, “Now the first day of the week Mary Magdalene went to the tomb early.” John, like Matthew and Mark, identifies the timing of the resurrection discovery, not a change in worship authority. The first day is mentioned to establish the historical moment when the tomb was found empty.

The repetition across the Gospels strengthens the certainty of the resurrection event, not the sanctity of the day itself. None of the Gospel writers attach a command, blessing, or covenant language to the first day. Instead, they consistently preserve the biblical distinction between event timing and holy time.

This is significant because when God establishes sacred time in Scripture, He does so explicitly—by blessing, sanctifying, and commanding observance (Genesis 2:2–3; Exodus 20:8–11). John's testimony confirms the resurrection without altering God's established Sabbath. Thus, the New Testament affirms Christ's victory over the grave while leaving the seventh-day Sabbath covenant unchanged.

## 11. What Happened ‘The Same Day at Evening’ on the First Day?

John 20:19 (KJV)

“Then the same day at evening, being the \_\_\_\_\_ day of the week...”

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**Note:**

John 20:19 states, “*Then the same day at evening, being the first day of the week.*” John records that Jesus appeared to His disciples while they were gathered behind closed doors, **not for worship**, but “*for fear of the Jews.*” The setting is one of caution and uncertainty, not a commanded sacred assembly.

This passage is descriptive, not prescriptive. Jesus’ appearance confirms His resurrection and offers peace to fearful disciples, but **no instruction is given regarding first-day observance**. There is no blessing pronounced on the day, no call to keep it holy, and no indication that the gathering itself was a worship service replacing the Sabbath.

Scripture consistently distinguishes between **events that occur on a day** and **commandments that sanctify a day**. Many important redemptive events happen on various days throughout Scripture, yet only those days God explicitly blesses and sanctifies are set apart as holy. John 20:19 records a resurrection appearance—**not a transfer of Sabbath authority**.

## 12. What Text Is Often Used to Argue for First-Day Meetings?

**Acts 20:7 (KJV)**

“And upon the \_\_\_\_\_ day of the week, when the disciples came together to break bread...”

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**Note:**

Acts 20:7 is often cited to support first-day worship: “*And upon the first day of the week, when the disciples came together to break bread.*” However, the context shows this was a **special, urgent gathering**, not a regularly commanded worship service. Paul was preparing to depart the next day, and because of this, he continued speaking **until midnight**.

Biblically, the meeting occurred during the **dark portion of the first day**, which—by the biblical reckoning of days from sunset to sunset—would place the gathering on what we would call

**Saturday night**, following the Sabbath. The purpose of the meeting was farewell and instruction, not the establishment of a new holy day.

Luke's narrative continues immediately with the incident of **Eutychus**, who fell from the window and was miraculously restored to life (Acts 20:9–12). This extraordinary event highlights the **length and urgency** of the meeting, not its supposed sanctity. As with previous passages, Acts 20:7 **describes an event**; it does not contain a command, blessing, or covenant language transferring Sabbath holiness to the first day of the week.

## 13. What Do Some Note About the Weekly Cycle and Historical Continuity?

**U.S. Naval Observatory (historical note) (KJV)**

“According to the U.S. Naval Observatory... the weekly cycle has remained the \_\_\_\_\_.”

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### **Note:**

Historical references, such as statements attributed to the U.S. Naval Observatory, note that the weekly cycle has remained the same throughout recorded history. Despite calendar reforms, political changes, and adjustments to months and years, the continuous seven-day week has not been interrupted or reset.

This observation supports a simple but important clarification: the seventh day has not been lost, shifted, or erased from the weekly sequence. The cycle that identifies a first day through a seventh day continues in the same order today as in antiquity.

This does not establish doctrine, nor does it replace Scripture. Rather, it addresses a common practical question often raised in Sabbath discussions: “Can we still identify the seventh day?” Historical continuity affirms that the weekly rhythm Scripture describes has remained intact, allowing God's biblical Sabbath to be identifiable. Scripture defines the Sabbath; history simply confirms the continuity of the cycle.

## 14. What Title Did Jesus Claim Regarding the Sabbath?

**Mark 2:28 (KJV)**

“Therefore the Son of man is Lord also of the \_\_\_\_\_.”

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**Note:**

Jesus is ‘Lord of the Sabbath’—a title of authority, not abolition. If He is Lord of it, it remains His. This anchors Sabbath worship in Christ-centered loyalty rather than in mere tradition.

## **15. How Does Prophecy Predict a Change Related to Time and Law?**

**Daniel 7:25 (KJV)**

“...and think to change \_\_\_\_\_ and \_\_\_\_\_...”

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**Note:**

Daniel 7:25 warns of a power that would “*think to change times and laws.*” This language does not describe a minor adjustment or cultural variation, but an **attempted alteration of divine authority**. The prophecy acknowledges that while God’s law itself cannot be changed by human power, there would be an effort to **redefine how that law is understood and practiced**.

This is especially significant because **the Sabbath commandment uniquely deals with time**. While all of God’s commandments reflect His authority, only the fourth commandment specifies a **sanctified portion of time** established by God Himself at Creation and reaffirmed in the law. Any attempt to alter sacred time directly touches the heart of God’s covenant authority.

Daniel’s prophecy therefore functions as a warning. It prepares God’s people to distinguish between **God-ordained law** and **human attempts to revise or replace it**. The issue is not merely which day is preferred, but **who has the authority to define holy time**. In this light, the Sabbath naturally becomes central—not as a tradition to defend, but as a **sign of allegiance to God’s unchanging authority** in the final conflict described by prophecy.

## **16. What Does God Call the Sabbath in Covenant Language?**

**Ezekiel 20:12 (KJV)**

“...to be a \_\_\_\_\_ between me and them...”

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**Note:**

Ezekiel 20:12 records God’s own description of the Sabbath: *“to be a sign between me and them.”* In Scripture, a **sign** is not a casual symbol, but a covenant marker that identifies relationship, authority, and ownership. Just as a seal authenticates a document, the Sabbath functions as a visible sign of God’s sanctifying work in His people.

This sign does not save. Salvation is always by grace through faith. However, the Sabbath **testifies to who we worship**—the Creator and Redeemer—and **whose authority we recognize**. It marks God as the One who sanctifies His people, not human effort or tradition.

In covenant language, signs reveal allegiance. The Sabbath stands as a weekly reminder that God is both **Creator and Sanctifier**, and that His people live in response to His grace. Far from being a burden, the Sabbath is presented in Scripture as a **gift of relationship**, a sign of belonging within God’s enduring covenant.

## 17. What Final Call to Worship Uses Creation Language?

### Revelation 14:7 (KJV)

“Worship him that \_\_\_\_\_ heaven, and earth, and the sea...”

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**Note:**

Revelation 14:7 issues a universal call: *“Worship him that made heaven, and earth, and the sea.”* This language deliberately echoes **Creation** and directly parallels the wording of the **fourth commandment** (Exodus 20:11). The appeal is not abstract worship, but worship grounded in God’s identity as **Creator**.

By drawing on Creation language, Revelation points readers back to the authority established at the beginning. The Sabbath stands as the biblical memorial of Creation, making it inseparable from the issue of true worship. The final call is therefore not about preference or culture, but about **whom we recognize as the rightful object of worship**.

This reveals the heart of the final conflict: **worship and authority**. Scripture contrasts worship of the Creator with counterfeit systems that redirect allegiance away from God's expressed will. Revelation's message restores focus to God as Maker and Redeemer, calling humanity to worship Him on His terms, in harmony with the covenant sign He established at Creation and reaffirmed throughout Scripture.

## 18. How Are God's Faithful Described in the Last Days?

### Revelation 14:12 (KJV)

"Here are they that keep the \_\_\_\_\_ of God, and the \_\_\_\_\_ of Jesus."

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#### Note:

Revelation 14:12 describes God's faithful people in the last days as those who *"keep the commandments of God, and the faith of Jesus."* Scripture intentionally holds these two together. Obedience and faith are not opposing forces; they are **inseparable aspects of covenant life**. God's commandments define His will, while the faith of Jesus provides both the model and the power to live in harmony with that will.

This obedience is not legalism. Legalism seeks acceptance through works, but covenant obedience flows from a **transformed relationship with Christ**. The same Jesus who saves by grace also writes God's law upon the heart (Hebrews 8:10). Faith produces loyalty—not as a means of salvation, but as its evidence.

In the context of Revelation, this description identifies a people who remain faithful amid competing claims of authority. They trust fully in Christ's righteousness while honoring God's commandments, including the Sabbath as His covenant sign. Their lives testify that **true worship is rooted in faith that expresses itself through loving obedience**.

## YOU DON'T HAVE TO BE AFRAID

God is not asking for mere agreement—He is inviting **allegiance**. Scripture has shown us that worship is about authority, covenant, and trust in the Creator who never changes. The Sabbath is not a test of earning salvation, but a **sign of relationship**, a response of love to the One who made us and redeemed us. As the final call to worship goes out, the question is simple and personal: **Will I worship God on His terms, trusting fully in Jesus, and gladly keeping the commandments that flow from His love?**

# My Decision

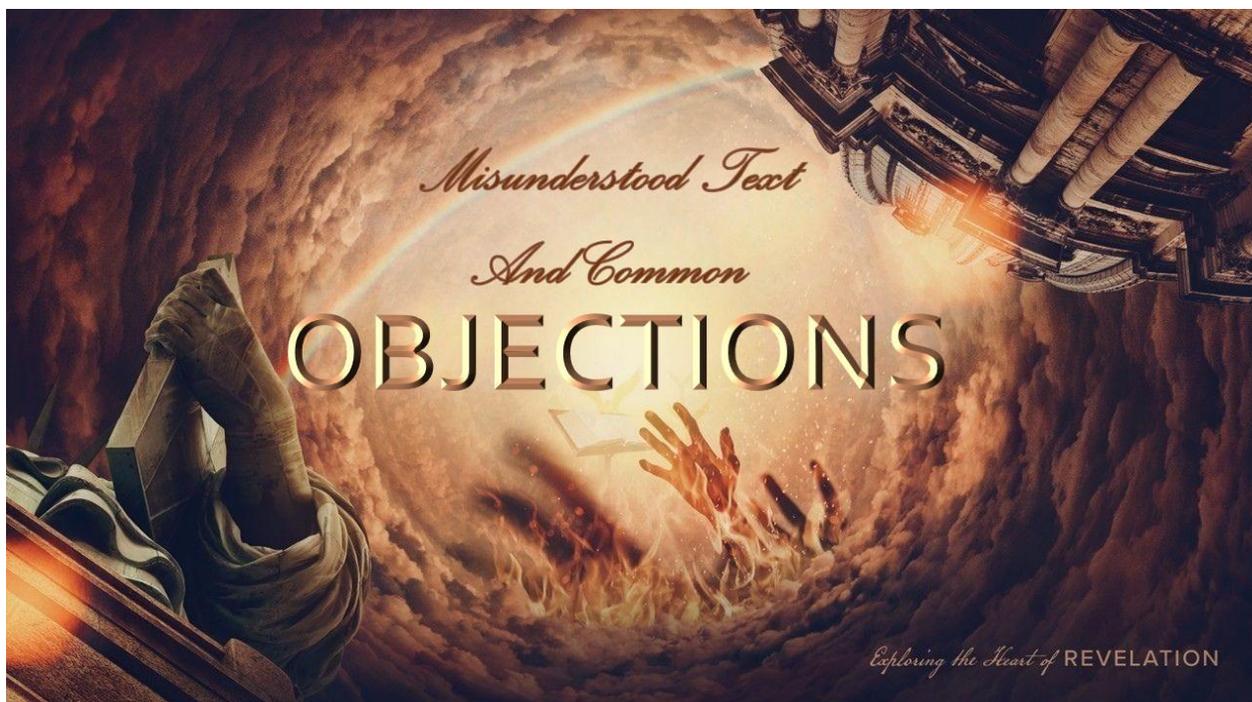
- I choose to worship God as Creator and honor His holy Sabbath.
- I choose to follow Jesus Christ faithfully and obey God's commandments.

# My Prayer

Father in heaven, thank You for giving holy time as a gift. Write Your truth on my heart, help me worship You as Creator, and keep me faithful to Jesus in the last days. In Jesus' name, Amen.

Lesson

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## LESSON 9

# MISUNDERSTOOD TEXTS AND COMMON OBJECTIONS

Throughout Scripture, God invites His people to understand truth carefully and honestly. Misunderstood passages do not exist because God is unclear, but because verses are often lifted from their context and read apart from the rest of the Bible. This is especially true when discussing the Sabbath and God's law.

This lesson examines commonly misunderstood texts related to the Sabbath. By allowing Scripture to interpret Scripture, we will see that the Bible remains consistent and harmonious. God does not contradict Himself, and when His Word is read carefully, confusion gives way to clarity.

### **Isaiah 28:10 (KJV)**

“For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.”

# 1. Did the Resurrection Change the Day of Worship?

## Romans 6:3–4 (KJV)

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are \_\_\_\_\_ with him by baptism into \_\_\_\_\_: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” \_\_\_\_\_

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### Note:

Scripture never states that Jesus’ resurrection transferred sacredness from the seventh day to the first. Neither Jesus nor the apostles command such a change, and no passage declares Sunday holy. Instead, the New Testament identifies baptism—not a day—as the God-ordained memorial of Christ’s death and resurrection. Paul teaches that believers symbolically participate in the resurrection through baptism, being raised to newness of life. The idea that the first day replaced the Sabbath arises from later tradition, not from Scripture itself. When examined carefully, the resurrection texts describe when Christ rose, not a new commandment regarding worship time.

# 2. Does Acts 20:7 Describe a New Weekly Day of Worship?

## Acts 20:7 (KJV)

“And upon the \_\_\_\_\_ day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the \_\_\_\_\_; and continued his speech until \_\_\_\_\_.”

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### Note:

Acts 20:7 records a **single, special gathering**, not a weekly pattern of worship. Paul was preparing to leave the next day, which explains why the believers assembled and why he preached until midnight. The presence of lamps shows the meeting occurred at night, and by biblical reckoning—from sunset to sunset—this places the gathering on what we would call **Saturday night**, following the Sabbath. The passage contains **no command, no instruction, and no indication** that the first day of the week was being established as a new Sabbath. Luke records an urgent farewell meeting, not a change in God’s appointed day of worship.

### 3. Does 1 Corinthians 16:2 Describe a Worship Service?

#### 1 Corinthians 16:2 (KJV)

“Upon the \_\_\_\_\_ day of the week let every one of you lay by him in \_\_\_\_\_, as God hath prospered him, that there be no \_\_\_\_\_ when I come.”

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#### Note:

Paul’s instruction in 1 Corinthians 16:2 concerns **private preparation**, not public worship. The phrase “lay by him in store” indicates that each believer was to set aside an offering **at home**, in advance, so that no collection would be needed when Paul arrived. The passage gives no indication of a church gathering, worship service, or sacred observance connected with the first day of the week. Its purpose is practical organization, not the establishment of a new holy day. When read in context, the text addresses **financial readiness**, not a change in God’s appointed time of worship.

### 4. Why Were the Disciples Gathered on the First Day of the Week?

#### John 20:19 (KJV)

“Then the same day at evening, being the \_\_\_\_\_ day of the week, when the doors were \_\_\_\_\_ where the disciples were assembled for \_\_\_\_\_ of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.”

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#### Note:

John 20:19 explains **why** the disciples were gathered: “*for fear of the Jews.*” This was not a worship service, but a moment of fear and uncertainty following the crucifixion. The text records no preaching, no instruction, no breaking of bread, and no command regarding a new day of worship. Jesus’ appearance in the locked room brought peace and reassurance, not a declaration of first-day sanctity. Scripture presents this gathering as a **historical circumstance**, not a model for weekly worship or a transfer of Sabbath authority.

## 5. How Does the Bible Define the “Lord’s Day”?

### Revelation 1:10 (KJV)

“I was in the \_\_\_\_\_ on the \_\_\_\_\_ day, and heard behind me a great voice, as of a \_\_\_\_\_.”

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#### Note:

Revelation 1:10 states that John was “in the Spirit on the Lord’s day,” but the text itself does **not** identify which day that is. Scripture must define Scripture. Jesus Himself provides that definition when He declares, “*The Son of man is Lord also of the Sabbath*” (Matthew 12:8; Mark 2:28; Luke 6:5). According to Jesus, the day that uniquely belongs to Him is the **seventh-day Sabbath**, not the first day of the week. Revelation does not introduce a new holy day; it points back to the day Christ already claimed as His own. Any interpretation that identifies Sunday as the Lord’s Day rests on later tradition, not on biblical definition.

## 6. Does Romans 14 Teach That the Sabbath Is a Matter of Personal Preference?

### Romans 14:5 (KJV)

“One man esteemeth one \_\_\_\_\_ above another: another esteemeth every \_\_\_\_\_ alike. Let every man be fully persuaded in his own \_\_\_\_\_.”

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#### Note:

Romans 14 opens by identifying its subject: “*doubtful disputations*” (verse 1). Paul is addressing matters of **personal conscience**, not moral law. Verses 2–3 discuss eating practices—some believers ate all foods, while others abstained. These were not issues of obedience to the Ten Commandments, but of **personal conviction**, often influenced by background, fasting customs, or sensitivity to ceremonial concerns.

Verses 4–6 continue this same theme. The “days” mentioned are treated the same way as food choices—something one believer might observe and another might not, each doing so “*unto the Lord*.” This language itself shows these days are **optional observances**, because God never allows moral commandments to be optional or left to personal persuasion.

Nothing in Romans 14 mentions the Sabbath, creation, the law written by God’s finger, or the Ten Commandments. Paul would never place Sabbath keeping in the same category as dietary

preference or voluntary fast days. The Sabbath is a creation ordinance, a covenant sign, and part of God’s moral law—not a matter of individual opinion.

Therefore, Romans 14:1–6 does not weaken the Sabbath commandment. Instead, it teaches believers to show charity in matters where God has **not issued a command**, while leaving God’s clearly revealed law untouched and authoritative.

## 7. Does 1 Corinthians 8 Address Holy Days or Worship Time?

### 1 Corinthians 8:1 (KJV)

“Now as touching things offered unto \_\_\_\_\_, we know that we all have \_\_\_\_\_. Knowledge puffeth up, but \_\_\_\_\_ edifieth.” \_\_\_\_\_

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#### Note:

1 Corinthians 8 addresses **food offered to idols**, not commandments or days of worship. Paul is guiding believers on how to exercise Christian liberty responsibly in pagan cultures where idol worship was common. The central concern of the chapter is how knowledge should be governed by love so that weaker believers are not caused to stumble.

The chapter makes **no reference** to the Sabbath, Sunday, holy days, or worship time. Paul does not discuss sacred time at all. Using 1 Corinthians 8 to support Sunday observance or to weaken the Sabbath commandment stretches the passage far beyond Paul’s intended subject. The issue is **food and conscience**, not God’s law. When read in context, the chapter reinforces the principle that liberty applies only where God has not issued a command—not where He has clearly spoken.

## 8. Was the Sabbath Given Only to the Jewish People?

### Mark 2:27 (KJV)

“And he said unto them, The \_\_\_\_\_ was made for \_\_\_\_\_, and not man for the Sabbath.”

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**Note:**

Scripture places the Sabbath **before** the existence of the Jewish nation. It was instituted at Creation, blessed and sanctified before sin entered the world, and before any ethnic or national distinctions existed. When Jesus declared that “the Sabbath was made for man,” He used language that refers to **humanity**, not to one people group. The Sabbath was designed as a gift for all mankind.

The New Testament confirms this broader scope. Gentile believers worshiped with Paul on the Sabbath, and Scripture records no replacement of the Sabbath with another day. Isaiah 66:23 looks forward to eternity, declaring that “**all flesh**” will worship God from one Sabbath to another in the new earth. From Eden to eternity, the Sabbath stands as a universal institution—rooted in Creation, upheld by Christ, and shared by all who worship the Creator.

## 9. Did Jesus Ever Institute a Sunday Worship Service?

**Luke 4:16 (KJV)**

“And he came to Nazareth, where he had been brought up: and, as his \_\_\_\_\_ was, he went into the synagogue on the \_\_\_\_\_ day, and stood up for to read.”

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**Note:**

The Gospels record several appearances of Jesus on the first day of the week, but every one of them was **occasion-specific**—meeting Mary at the tomb, appearing to fearful disciples behind locked doors, or comforting individuals privately. None of these events resemble a weekly worship service, and none contain any instruction about changing the Sabbath.

In contrast, Scripture clearly records Jesus’ consistent practice regarding worship. Luke states that it was His **custom** to worship on the Sabbath. Throughout His ministry, Jesus upheld the Sabbath, clarified its purpose, and declared Himself its Lord. Never once did He suggest replacing it with another day. Considering the magnitude of such a change, Jesus’ complete silence on instituting Sunday worship is significant. Scripture presents continuity, not replacement—example, not alteration.

## 10. Which Day Does Scripture Identify as the Lord’s Day?

**Mark 2:28 (KJV)**

“Therefore the Son of man is \_\_\_\_\_ also of the \_\_\_\_\_.”

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**Note:**

The phrase “Lord’s Day” appears in Revelation 1:10, but Scripture itself must define what that expression means. Jesus provides the definition when He declares that He is “**Lord of the Sabbath.**” By His own words, the day that uniquely belongs to Him is the **seventh-day Sabbath.**

No passage in Scripture ever identifies Sunday as the Lord’s Day. No apostle redefines the term, and no inspired writer applies it to the first day of the week. When John uses the phrase in Revelation, he draws on language already established by Jesus Himself. Interpreting the Lord’s Day as Sunday depends on later tradition, not biblical definition. Scripture consistently points to the Sabbath as the day Christ claims as His own.

## 11. Does One Day Really Matter—Or Is the Issue Authority?

### Exodus 31:13 (KJV)

“Speak thou also unto the children of Israel, saying, Verily my \_\_\_\_\_ ye shall keep: for it is a \_\_\_\_\_ between me and you throughout your generations; that ye may know that I am the LORD that doth \_\_\_\_\_ you.”

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**Note:**

When Scripture asks us to consider the Sabbath, it is not posing a question of convenience or sincerity, but of **authority**. God did not leave sacred time undefined. He **chose** a day, **blessed** it, **sanctified** it, and placed it within His law as a covenant sign. In biblical thought, a sign functions much like an **oath marker**—a visible, recurring testimony of allegiance and relationship.

Throughout Scripture, God repeatedly uses the concept of **seven** to signal covenant completeness and solemn commitment. From Creation’s seventh day, to covenant oaths, to memorial signs, “seven” language is tied to faithfulness and divine authority. The Sabbath, as the seventh day, stands as God’s sworn sign—His chosen “oath day”—testifying that He alone is Creator and Sanctifier.

Revelation 14 shows that the final conflict centers on worship, allegiance, and commandments. The issue is not whether worship matters, but **who has the authority to define how and when God is worshiped**. The day matters because the authority behind the day matters. Keeping the Sabbath is not about earning salvation; it is about recognizing God’s covenant authority and responding in faithful loyalty.

# 12. How Do the Languages of the World Witness to the Sabbath?

Isaiah 58:13 (KJV)

“If thou turn away thy foot from the \_\_\_\_\_, from doing thy pleasure on my \_\_\_\_\_ day; and call the \_\_\_\_\_ a delight...”

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## Note:

Across the world’s languages, the seventh day continues to be called by some form of the word “**Sabbath**.” From *sábado* to *shabbat*, these linguistic fingerprints testify to the Sabbath’s enduring identity across cultures, nations, and centuries. While traditions may shift and practices may change, language often preserves older truths long after customs fade.

This evidence does not establish doctrine—**Scripture alone does that**. However, it answers a common question: *Has the seventh day been lost or forgotten?* The persistence of the Sabbath name in global languages supports the biblical claim that the Sabbath has remained identifiable throughout history. Humanity may forget the Sabbath, but language has quietly borne witness to what Scripture has consistently declared.

## Final Thought:

Throughout this lesson, we have examined some of the most commonly cited passages used to challenge the seventh-day Sabbath. When these texts are read carefully and in context, a consistent pattern emerges: **none of them teach that God changed His law, His Sabbath, or His authority**.

Passages about the resurrection describe *when* Christ rose, not a new command for worship. Accounts of first-day gatherings record special circumstances—farewell meetings, fear-filled assemblies, or private preparation—not the establishment of a new holy day. Instructions about offerings, food offered to idols, or matters of conscience address **Christian conduct**, not God’s commandments. References to the “Lord’s Day” rely on Jesus’ own definition, which points unmistakably to the Sabbath. Claims that the Sabbath is Jewish are overturned by Scripture itself, which places the Sabbath at Creation and extends it into eternity.

In every case, the misunderstanding arises not from Scripture contradicting itself, but from verses being lifted out of their context or asked to answer questions they were never addressing. When Scripture is allowed to interpret Scripture, God’s Word remains **harmonious, consistent, and clear**.

The Sabbath stands untouched by these objections. It remains the memorial of Creation, the sign of God’s covenant, the day Jesus honored, the apostles observed, and prophecy affirms.

The issue has never been about sincerity alone, but about **authority**—who defines worship, and whose word we trust.

## YOU DON'T HAVE TO BE AFRAID

God's truth does not unravel when examined carefully. When Scripture is allowed to interpret itself, God's Word stands firm and trustworthy.

### My Decision

- I choose to trust God's Word and follow His commandments.
- I choose to honor the Sabbath as God designed it.

### My Prayer

Father in heaven, guide me into truth as I study Your Word. Help me understand Scripture clearly and remain faithful to Jesus. In Jesus' name, Amen.

Lesson

9



## LESSON 10

# THE EVERLASTING COVENANT

From the opening pages of Scripture, God reveals that His covenant is not an afterthought, nor a temporary arrangement tied to one people or one era. Before sin entered the world, before nations existed, before law was written on stone, God established a covenant rooted in **relationship, time, and divine commitment**. The Bible presents this covenant as **everlasting**—unchanging in its purpose, faithful in its promise, and anchored in God’s own authority.

Too often, the covenant is misunderstood as a system of rules or a method of earning God’s favor. Scripture presents something far deeper. The everlasting covenant is God’s initiative—His sworn promise to dwell with His people, to sanctify them, and to be known as their Creator and Redeemer. From Creation’s seventh day, marked by blessing and sanctification, to the Sabbath described as a covenant sign, God weaves together time, relationship, and faithfulness into a single, continuous story.

Throughout the Bible, covenant language is tied to **oath, sign, and seven**—expressions of completeness, witness, and sacred commitment. The Sabbath stands at the heart of this covenant, not as a burden, but as a testimony: a weekly reminder of who God is, who we are, and whose authority we trust. As we study the everlasting covenant, we are invited not merely to learn doctrine, but to recognize the God who keeps His promises from Eden to eternity.

### Genesis 17:7 (KJV)

“And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.”

## 1. Who Establishes the Covenant?

### Genesis 17:7 (KJV)

“And I will \_\_\_\_\_ my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.”

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#### Note:

Scripture makes it clear that **God Himself initiates the covenant**. It is not negotiated, earned, or proposed by humanity. God declares, *“I will establish my covenant,”* placing the foundation of the covenant entirely on **His promise and faithfulness**. Because the covenant rests on who God is, not on human performance, it is described as **everlasting**. Our role is not to create the covenant, but to respond to what God has already established.

## 2. How Long Does the Covenant Last?

### Genesis 17:7 (KJV)

“And I will establish my covenant between me and thee and thy seed after thee in their generations for an \_\_\_\_\_ covenant, to be a God unto thee, and to thy seed after thee.”

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#### Note:

God explicitly describes His covenant as **everlasting**. This means it is not temporary, conditional upon time periods, or subject to expiration. Because the covenant is rooted in God’s character and promise, it does not change or fade with generations. Scripture consistently presents God’s covenant as enduring, reliable, and continuous—lasting as long as God Himself remains faithful.

## 3. What Pattern Is Established at Creation?

### Genesis 2:1–3 (KJV)

“And on the \_\_\_\_\_ day God ended His work which He had made; and He rested on the \_\_\_\_\_ day from all His work which He had made. And God \_\_\_\_\_ the seventh day, and sanctified it...”

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**Note:**

At Creation, God establishes a **pattern that functions covenantally**, not merely biologically. Before sin, before law, and before any nation existed, God marked the **seventh day** with intentional actions that set it apart from all other days. Scripture records that God **finished His work, rested, blessed, and sanctified** the seventh day. These are not incidental details; they are covenant-forming actions.

The PowerPoint highlights that throughout Scripture, the number **seven** is consistently associated with **completion, oath, and sacred commitment**. In Hebrew thought, the idea of “seven” is tied to the concept of **swearing an oath**—a binding declaration of faithfulness. By blessing and sanctifying the seventh day, God was not merely concluding Creation week; He was **establishing a time-based covenant marker**, a recurring witness of His creative authority and completed work.

This Creation pattern reveals that rest is not man’s idea, but God’s gift. The Sabbath is woven into the fabric of Creation itself as a **sign of relationship**, reminding humanity each week that life, time, and sanctification originate with God. From the very beginning, the covenant includes **time set apart**, anchoring worship, identity, and trust in the Creator.

## 4. What Is the Covenant Meaning of ‘Seven’?

H7650 — שבע (shâba') (KJV)

“...to \_\_\_\_\_ oneself, to \_\_\_\_\_ an oath...”

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**Note:**

In Hebrew thought, the number **seven** is inseparably linked to **oath-making and covenant commitment**. The root word *shâba'* literally means *to seven oneself*, and by usage came to mean *to swear an oath*. This reveals that “seven” is not merely a number, but **covenant language**—a way of expressing completeness, faithfulness, and binding commitment.

Throughout Scripture, when God uses the language of seven, He is signaling something **solemn and enduring**. From Creation’s seventh day to covenant ceremonies involving seven witnesses, the pattern remains consistent: seven marks what is **set apart, sworn, and witnessed**. Understanding this meaning helps explain why the seventh day holds covenant weight—it is not arbitrary, but divinely chosen as a recurring testimony of God’s sworn relationship with His people.

## 5. Where Is Seven Used in a Covenant Oath?

### Genesis 21:27–31 (KJV)

“And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant. ... Wherefore he called that place Beer-sheba; because there they \_\_\_\_\_ both of them.”

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#### Note:

Genesis 21 provides a clear biblical example of **seven being used in a covenant oath**. Abraham set aside **seven ewe lambs** as a witness, and the covenant was confirmed by an oath. The name **Beer-sheba** means “*Well of the Oath*” or “*Well of Seven*,” directly linking the act of oath-making with the number seven.

This passage illustrates how covenant agreements in Scripture were often “**sevened**”—made complete and binding through sevenfold testimony. The use of seven was not symbolic only; it functioned as **legal and covenantal language**. This helps explain why the seventh day carries covenant weight throughout Scripture. From Abraham’s oath at Beer-sheba to the sanctification of the seventh day at Creation, God consistently uses **seven** to mark what is sworn, witnessed, and set apart.

## 6. What Does God Call the Sabbath?

### Exodus 31:16 (KJV)

“Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, as a \_\_\_\_\_ forever.”

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#### Note:

God does not leave the meaning of the Sabbath to interpretation. In Exodus 31:16, He explicitly calls the Sabbath a **covenant forever**. This language identifies the Sabbath not merely as a command or a custom, but as a **relational covenant sign**—a continuing testimony of God’s commitment to His people and their response of trust and loyalty to Him.

Because the covenant originates with God and is grounded in His faithfulness, it is described as **enduring**. The Sabbath functions as a recurring reminder of that relationship, pointing back to Creation and forward through every generation. It is not temporary or ceremonial in nature, but woven into the ongoing covenant relationship between God and those who acknowledge Him as Creator and Sanctifier.

## 7. What Is the Sabbath a Sign Of?

Ezekiel 20:12 (KJV)

“Moreover also I gave them my sabbaths, to be a \_\_\_\_\_ between me and them, that they might know that I am the LORD that doth \_\_\_\_\_ them.”

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### Note:

God describes the Sabbath as a **sign**—a visible, recurring marker of relationship between Himself and His people. In Scripture, a sign identifies ownership, allegiance, and covenant connection. The Sabbath does not create the relationship; it **reveals** it.

Ezekiel makes clear that this sign points to God’s role as **Sanctifier**. Each Sabbath testifies that holiness does not originate with human effort, but with God Himself. By resting on the day God sanctified, His people acknowledge that He alone is the One who makes them holy. The Sabbath therefore functions as a weekly declaration of trust in God’s saving and sanctifying power.

## 8. Who Is the Promised Seed?

Galatians 3:16 (KJV)

“Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is \_\_\_\_\_.”

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### Note:

Scripture makes it unmistakably clear that the covenant promise centers on **one Seed—Jesus Christ**. The covenant was never about ethnicity, lineage, or national identity; it was always about **Christ**. From the beginning, God’s promises pointed forward to the Messiah through whom salvation would come.

Christ does not abolish the covenant; He **fulfills its purpose**. In Him, the covenant reaches its goal—restored relationship between God and humanity. Every covenant sign, promise, and blessing finds its meaning in Jesus. The Sabbath, as a covenant sign, therefore remains Christ-centered, pointing to Him as Creator, Redeemer, and Sanctifier.

## 9. Who Are Abraham’s Seed Today?

Galatians 3:29 (KJV)

“And if ye be Christ’s, then are ye \_\_\_\_\_ seed, and heirs according to the promise.”

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### Note:

Scripture teaches that covenant membership is defined by **faith in Christ**, not by ethnicity, nationality, or lineage. All who belong to Jesus are counted as **Abraham’s seed** and are heirs of the covenant promises God made long ago.

This truth shows that the covenant is **inclusive and Christ-centered**. Everyone who is united with Christ by faith becomes part of the covenant family and shares in its blessings and responsibilities. The Sabbath, as a covenant sign, therefore applies to all who belong to Christ—not as a mark of ethnicity, but as a testimony of faith and relationship with God.

## 10. What Warning Is Given About the Covenant?

Isaiah 24:5 (KJV)

“The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the \_\_\_\_\_ covenant.”

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### Note:

Isaiah issues a solemn warning that the **everlasting covenant can be violated**—not because God fails to keep His promises, but because humanity chooses to reject His authority. The verse links covenant breaking with **transgressing God’s laws** and **altering what He has established**, showing that covenant faithfulness involves obedience rooted in relationship.

This warning does not contradict grace; it highlights responsibility. God remains faithful to His covenant, but He does not remove human freedom. Scripture consistently teaches that blessings flow from covenant loyalty, while rejection brings consequences. Isaiah’s warning reminds us that the covenant is relational—faithfulness honors it, and disregard breaks it.

## 11. How Is the Covenant Seen at the End?

### Revelation 14:12 (KJV)

“Here is the patience of the saints: here are they that keep the \_\_\_\_\_ of God, and the faith of Jesus.”

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#### Note:

Revelation describes God’s end-time people as those who **keep the commandments of God** while holding firmly to **the faith of Jesus**. This final picture shows that covenant faithfulness has never been about legalism, but about **loyalty rooted in trust**. Obedience and faith are not competing ideas; they are united expressions of a living relationship with Christ.

At the end of history, the covenant is still visible—not abolished or replaced, but honored. God’s faithful people continue to recognize His authority, trust His promises, and live in harmony with His will. The Sabbath, as part of God’s commandments and covenant sign, remains a testimony of allegiance to the Creator and Redeemer in the final conflict over worship and authority.

## 12. What Is the Final Fulfillment?

### Revelation 21:3 (KJV)

“And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their \_\_\_\_\_.”

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#### Note:

The everlasting covenant reaches its ultimate fulfillment when **God’s presence is fully restored** among His people. What the covenant promised from the beginning—relationship, dwelling, and communion—is finally realized without interruption. Sin, distance, and separation are removed forever.

From Creation’s Sabbath rest, to the covenant signs given through Scripture, God has consistently declared His desire to **dwell with His people**. Revelation shows that the covenant does not end with law or warning, but with **God Himself**. The Sabbath points forward to this reality—a foretaste of eternal rest and unbroken fellowship. The covenant that began with God walking with humanity in Eden concludes with God dwelling with them forever.

# YOU DON'T HAVE TO BE AFRAID

God's covenant is not fragile, confusing, or uncertain. It has remained steady from Creation to eternity because it rests on **God's faithfulness**, not human perfection. Every passage we have studied shows a single, unbroken covenant—centered in Christ, marked by relationship, and confirmed by God's presence with His people.

The covenant does not call us into fear, but into **trust**. God has already established the relationship, provided the promise, and secured the outcome through Jesus. The Sabbath, the law, and the covenant signs are not burdens meant to weigh us down, but gifts meant to remind us who God is and who we belong to.

You don't have to be afraid of Scripture, afraid of truth, or afraid of obedience. God's covenant leads not to anxiety, but to **rest**—rest in His promises, rest in His presence, and rest in the assurance that He will dwell with His people forever.

## My Decision

I choose to trust God's everlasting covenant.

## My Prayer

Father in heaven,  
Thank You for Your everlasting covenant—established by You, fulfilled in Jesus, and secured by Your faithfulness. Thank You for inviting us into a relationship rooted in trust, rest, and hope. Help us to understand Your Word clearly, to walk in faith without fear, and to rest in Your promises. Teach us to love You and follow You with grateful hearts, as You dwell with us now and forever.

In Jesus' name,  
Amen.

Lesson

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## LESSON 11

# THE BEAST, THE DRAGON, AND THE WOMAN

History often records events as if they were random—wars break out, empires rise and fall, persecution erupts, and suffering seems to come without warning. But Scripture tells us that behind the visible story of humanity, there is a deeper, unseen conflict taking place. Revelation 12 pulls back the curtain and allows us to see the war beneath the wars—the struggle beneath the surface of history.

John describes a breathtaking scene unfolding in heaven. A woman appears, radiant and purposeful, clothed with light, standing in a position of dignity and promise. She represents life, hope, and God’s redemptive plan moving forward through history. But she is not alone. Lurking nearby is a dragon—powerful, deceptive, and hostile—watching, waiting, and preparing to strike. The tension is immediate. This is not symbolism meant to comfort; it is symbolism meant to awaken.

As the story unfolds, the dragon’s hatred becomes clear. His target is not only the woman, but the child she brings forth—a child destined to rule, a child whose very existence threatens the dragon’s claim to authority. From the moment this child enters the story, opposition erupts. The conflict escalates, moving from heaven to earth, from spiritual rebellion to earthly persecution.

Revelation 12 shows us that the battle between Christ and Satan did not begin at the cross, nor will it end with modern events. It spans the entire biblical narrative—from the promise of a Deliverer to the final stand of God’s faithful people. The woman, the dragon, and the beast are not abstract ideas; they represent real powers, real movements, and real choices that shape history and determine destiny.

This lesson invites us to see history through heaven’s eyes. By understanding these symbols, we begin to understand why persecution arises, why truth is opposed, and why faithfulness matters. The great controversy is not merely a story of conflict—it is a story of loyalty, endurance, and ultimate victory in Christ.

### Revelation 12:1 (KJV)

“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.”

## 1. Why Does Scripture Teach That God’s Law Is a Unified Whole?

### James 2:10–11 (KJV)

“For whosoever shall keep the whole law, and yet offend in \_\_\_\_\_ point, he is guilty of \_\_\_\_\_. For he that said, Do not commit \_\_\_\_\_, said also, Do not \_\_\_\_\_...”

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### Note:

James teaches that God’s law is not a collection of independent rules, but a **single, unified expression of God’s authority**. To break one commandment is to reject the authority behind all of them. This is why Scripture says that offending in one point makes a person guilty of the whole law—not because all sins look the same, but because the **same Lawgiver** stands behind every command.

This principle is foundational to understanding the final conflict. If God’s law can be selectively altered, removed, or redefined, then God’s authority itself is undermined. James establishes that obedience is not about preference, convenience, or emphasis—it is about **loyalty to the God who gave the law**. This prepares us to recognize why attempts to change even one commandment are treated in prophecy as a direct challenge to divine authority.

## 2. What Does the Law Reveal About Sin??

### Romans 4:15 (KJV)

“Because the law worketh \_\_\_\_\_: for where no \_\_\_\_\_ is, there is no \_\_\_\_\_.”

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**Note:**

Paul explains that the law functions as a **moral mirror**. It does not create sin, but it **reveals** it. The law exposes transgression by defining what sin is. Without law, sin cannot be identified, measured, or condemned—because there would be no standard to violate.

This point is critical for understanding end-time deception. Any claim that God’s law has been abolished also removes the biblical definition of sin itself. Scripture teaches that as long as sin exists, God’s law must also exist. The presence of transgression in the world is evidence that the law remains active and authoritative. This prepares us to recognize why prophetic powers that attempt to change or remove God’s law are not minimizing sin—but redefining authority.

### 3. What Does God’s Law Say About Idolatry?

**Exodus 20:4 (KJV)**

“Thou shalt not make unto thee any \_\_\_\_\_ image, or any \_\_\_\_\_ of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.”

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**Note:**

The second commandment addresses **who has the authority to define worship**. God forbids the making of images or likenesses as objects of devotion because they replace **direct trust in Him** with visible substitutes. Idolatry is not merely the worship of statues; it is any system that **redirects loyalty, authority, or obedience away from God**.

This commandment becomes central later in prophecy, because counterfeit systems of worship often use **visible representations, traditions, or institutions** to stand in the place of God’s Word. By defining idolatry at the level of authority and worship, Scripture prepares us to recognize end-time deception—not only in paganism, but in religious systems that claim the right to modify God’s commands.

### 4. What Was Nailed to the Cross—God’s Law or the Ordinances?

**Colossians 2:14 (KJV)**

“Blotting out the handwriting of \_\_\_\_\_ that was against us, which was contrary to us, and took it out of the way, nailing it to his \_\_\_\_\_.”

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**Note:**

Paul makes a precise distinction in Colossians 2:14. What was nailed to the cross was not God's moral law, but the **handwriting of ordinances**—the ceremonial laws written by Moses that pointed forward to Christ's sacrifice. These ordinances dealt with sacrifices, rituals, and symbols that found their fulfillment at the cross.

God's moral law is fundamentally different. It was **spoken by God, written by His finger**, and placed **inside the ark** as a witness of His character and authority. The ordinances were written by Moses and placed **beside the ark**, serving as a temporary system that addressed sin until Christ came. When Jesus died, the ceremonial system ended—but the moral law, which defines sin, remained.

This distinction is essential. Removing the ordinances does not remove obedience; it removes symbols that pointed to Christ. The cross confirms God's law rather than abolishing it, preparing us to understand why prophetic powers later seek to **change times and laws** rather than simply ignore them.

## 5. What Does Prophecy Say This Power Will Attempt to Do to God's Law?

### Daniel 7:25 (KJV)

“And he shall speak great words against the most High, and shall wear out the saints of the most High, and \_\_\_\_\_ to change \_\_\_\_\_ and \_\_\_\_\_...”

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**Note:**

Daniel does not describe a power that openly denies God, but one that **claims authority within a religious context**. This power “thinks” to change times and laws—language that reveals **intent and presumption**, not legitimate authority. Only God can establish sacred time and divine law, yet this power assumes the right to alter both.

This prophecy connects directly to the earlier foundation of the lesson. If God's law is unified, reveals sin, forbids idolatry, and was not abolished at the cross, then any attempt to change it represents a **direct challenge to God's authority**. The issue is not merely behavior, but governance—**who has the right to define worship, obedience, and sacred time**. This sets the stage for identifying the antichrist system and understanding why law and worship become central issues in the final conflict.

## 6. How Does Scripture Describe God’s Faithful People in the Last Days?

**Revelation 14:12 (KJV)**

“Here is the \_\_\_\_\_ of the saints: here are they that keep the \_\_\_\_\_ of God, and the \_\_\_\_\_ of Jesus.”

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**Note:**

Revelation presents God’s end-time people as those who remain **faithful under pressure**. They are marked by two inseparable qualities: **obedience to God’s commandments** and **faith in Jesus**. This is not legalism, but covenant loyalty—obedience flowing from trust in Christ.

This verse stands in deliberate contrast to the power described in Daniel 7:25. While one power seeks to change God’s law, God’s faithful people are identified by keeping it. While deception and coercion increase, the saints respond with patience, endurance, and unwavering loyalty. Revelation 14:12 shows that the final conflict is not merely political or social—it is a conflict over **authority, worship, and allegiance**.

## 7. What Blessing Is Promised to Those Who Keep God’s Commandments?

**Revelation 22:14 (KJV)**

“Blessed are they that \_\_\_\_\_ his commandments, that they may have right to the \_\_\_\_\_ of life, and may enter in through the gates into the city.”

**John 14:15 (KJV)**

“If ye \_\_\_\_\_ me, keep my \_\_\_\_\_.”

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**Note:**

Jesus makes obedience a **relationship issue**, not a legal transaction. Keeping God’s commandments is not presented as a way to earn salvation, but as the natural response of

those who love Christ. Revelation closes the Bible the same way it began—with obedience connected to life, access, and fellowship with God.

This promise stands in direct contrast to systems that claim authority to modify God’s law. Scripture teaches that blessing flows from loyalty to God’s commandments, not from obedience to human tradition. Those who love Christ demonstrate that love by trusting His Word and honoring His authority. In the final conflict, obedience becomes a visible expression of faith, revealing who truly belongs to Christ.

## 8. How Does Scripture Identify the Antichrist Power’s Claim to Authority?

**Daniel 7:25 (KJV)**

“And he shall speak great words against the most High, and shall wear out the saints of the most High, and \_\_\_\_\_ to change \_\_\_\_\_ and \_\_\_\_\_...”

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### **Note:**

Prophecy reveals that the antichrist power does not merely oppose God—it **claims authority that belongs only to God**. The phrase “thinks to change times and laws” indicates presumption rather than permission. This power assumes it has the right to alter divine law and sacred time, even though Scripture makes clear that God alone establishes both.

This claim exposes the heart of the conflict. The issue is not whether God’s law matters, but **who has the authority to define it**. By attempting to change God’s law—particularly the commandment dealing with time—this power positions itself as a substitute authority. This fulfills the prophetic description of a religious system that exalts human authority above God’s Word, setting the stage for deception in the final conflict.

## 9. How Does the Antichrist System Contrast Itself with God’s Law?

**Exodus 31:18; Daniel 7:25 (KJV)**

“And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of \_\_\_\_\_, written with the \_\_\_\_\_ of God.”

“And he shall... think to \_\_\_\_\_ times and \_\_\_\_\_...”

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**Note:**

Scripture establishes that God’s law originates with **God Himself**. The Ten Commandments were written by God’s own finger and represent His authority, character, and will. They are not subject to human revision, adjustment, or substitution.

In contrast, prophecy reveals a power that **claims authority to change what God has established**. This includes altering sacred time and redefining commandments. The issue is not merely theological disagreement, but **rival authority**. By presenting an alternate version of God’s law, the antichrist system places human authority where divine authority belongs.

This contrast prepares us to understand why the final conflict centers on obedience and worship. God’s people are not called to follow a modified law, but to remain loyal to the law that proceeds from God Himself. The choice is ultimately between **God’s authority and human authority**.

## 10. What Conflict Lies Behind the Struggle Over God’s Law?

**Revelation 12:7 (KJV)**

“And there was \_\_\_\_\_ in heaven: Michael and his angels fought against the \_\_\_\_\_; and the dragon fought and his angels.”

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**Note:**

Scripture reveals that the conflict over God’s law did not begin on earth—it began in **heaven**. Revelation 12:7 describes an open war over **authority, loyalty, and governance**. Michael (Christ) stands as the defender of God’s order and law, while the dragon leads a rebellion against that authority.

This heavenly war explains why attempts to change God’s law are so serious. The rebellion was never about minor disagreement; it was about **who has the right to rule**. The same spirit that opposed God’s authority in heaven continues to operate on earth through deception and counterfeit systems. Understanding this war helps us see that the final conflict is not political or cultural—it is spiritual, rooted in the same challenge to God’s authority that began before humanity existed.

## 11. What Was the Result of the War in Heaven?

**Revelation 12:8–9 (KJV)**

“And prevailed not; neither was their \_\_\_\_\_ found any more in \_\_\_\_\_.”

And the great \_\_\_\_\_ was cast out, that old \_\_\_\_\_, called the \_\_\_\_\_, and \_\_\_\_\_, which \_\_\_\_\_ the whole world...”

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**Note:**

Revelation reveals that Satan and his angels **lost their place in heaven**. Having failed to overthrow God’s authority there, the conflict was transferred to the earth. Verse 9 identifies the dragon clearly—he is the serpent of Eden, the Devil, Satan, and the great **deceiver** of the whole world.

This identification is crucial. Satan’s primary weapon is **deception**, not force. The same strategy he used in the Garden of Eden—questioning God’s Word, redefining obedience, and offering counterfeit authority—becomes his method throughout history. Once cast down, Satan intensifies his efforts on earth, working through religious and political systems to challenge God’s law and mislead humanity.

This explains why the end-time conflict centers on truth, worship, and obedience. The battle that began in heaven continues on earth, and the question remains the same: **Whose authority will be trusted—God’s or Satan’s?**

## 12. How Did God First Describe This Conflict Between Christ and Satan?

**Genesis 3:15 (KJV)**

“And I will put \_\_\_\_\_ between thee and the \_\_\_\_\_, and between thy \_\_\_\_\_ and her \_\_\_\_\_; it shall bruise thy \_\_\_\_\_, and thou shalt bruise his \_\_\_\_\_.”

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**Note:**

Genesis 3:15 contains the **first prophecy of the great controversy**. God declares that there will be ongoing enmity—hostility—between two opposing sides: the **seed of the serpent** and the **seed of the woman**. This is not merely a conflict between individuals, but between **two lines of allegiance**.

The seed of the woman ultimately points to **Jesus Christ**, whose mission was to defeat Satan and restore God’s authority. The seed of the serpent represents those who align themselves with rebellion, deception, and counterfeit authority. From this moment onward, history unfolds as a struggle between these two seeds—truth versus deception, obedience versus rebellion, God’s authority versus Satan’s claims.

This prophecy explains why Satan relentlessly opposes God’s people. The conflict did not start with Revelation—it began at Eden and continues until the final victory of Christ.

## 13. How Does Scripture Symbolize God’s Faithful People in This Conflict?

**Jeremiah 6:2; Matthew 25:1 (KJV)**

“I have likened the daughter of Zion to a comely and \_\_\_\_\_ woman.”

“Then shall the kingdom of heaven be likened unto ten \_\_\_\_\_, which took their lamps, and went forth to meet the bridegroom.”

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### **Note:**

Throughout Scripture, a **woman symbolizes God’s covenant people**. In Jeremiah, a pure and faithful woman represents Israel’s relationship with God. In Matthew 25, the parable of the virgins again portrays God’s people awaiting Christ, emphasizing **faithfulness, readiness, and truth**.

This imagery directly connects to Genesis 3:15. The “woman” represents the line through which God’s truth, promises, and covenant purposes are preserved. A pure woman symbolizes loyalty to God’s Word, while later prophetic imagery will contrast this with unfaithful systems that abandon divine authority.

By establishing this symbolism early, Scripture helps us understand Revelation 12. The woman there is not an individual, but a people—those who remain faithful to God in the ongoing conflict between truth and deception.

## 14. How Did the Conflict Between the Two Seeds First Appear in Human History?

**Genesis 4:3–5 (KJV)**

“And in process of time it came to pass, that Cain brought of the \_\_\_\_\_ of the ground an offering unto the LORD. And Abel, he also brought of the \_\_\_\_\_ and of the fat thereof. And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect...”

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### **Note:**

The conflict between the two seeds first manifests in the story of **Cain and Abel**. Both worship God, but only one worships according to **God’s revealed will**. Abel’s offering aligns with God’s instruction and points forward to Christ, while Cain substitutes his own method of worship—demonstrating self-authority rather than obedience.

This distinction is vital. The issue is not sincerity, but **submission to God’s authority**. Cain’s rejection of God’s instruction leads to jealousy, rebellion, and ultimately murder. From the very beginning, Scripture shows that false worship is not merely different worship—it is worship that **replaces God’s Word with human reasoning**.

This pattern continues throughout history. Cain represents a line of worship based on self-determination, while Abel represents faith-based obedience. These two approaches—obedience to God versus substitution of human authority—continue to define the great controversy all the way to the end of time.

## 15. How Did the Rebellion of Cain’s Line Lead to Global Corruption?

### Genesis 6:5, 11–12 (KJV)

“And GOD saw that the \_\_\_\_\_ of man was great in the earth, and that every imagination of the thoughts of his heart was only \_\_\_\_\_ continually.”

“The earth also was \_\_\_\_\_ before God, and the earth was filled with \_\_\_\_\_.”

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### Note:

As Cain’s approach to worship and authority spread, rebellion against God became **systemic**. Genesis describes a world where God’s authority was rejected, truth was distorted, and human reasoning replaced divine instruction. The result was moral collapse and violence on a global scale.

This passage shows that when God’s law is disregarded, corruption follows—not because God is arbitrary, but because His law protects life, order, and truth. The Flood was not merely judgment; it was a **reset of the conflict**, preserving the seed through which God’s covenant promises would continue.

The same pattern will reappear at the end of time: widespread deception, moral decay, and rebellion against God’s authority—followed by divine intervention.

## 16. How Did Humanity Organize Rebellion After the Flood?

### Genesis 11:4 (KJV)

“And they said, Go to, let us build us a \_\_\_\_\_ and a \_\_\_\_\_, whose top may reach unto \_\_\_\_\_; and let us make us a \_\_\_\_\_, lest we be scattered abroad upon the face of the whole earth.”

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**Note:**

At Babel, rebellion against God became **systematized**. Humanity united—not under God’s authority, but in defiance of it. God had commanded the earth to be repopulated, but Babel represents humanity’s attempt to create **security, identity, and unity apart from God**.

This marks a major shift in the great controversy. Rebellion is no longer just personal; it is **institutional**. Babel introduces counterfeit worship, human-centered authority, and religious systems designed to replace obedience to God with allegiance to human power. Scripture later identifies this same spirit under the name **Babylon**, which becomes the biblical symbol for organized false religion and deception.

The lesson is clear: unity without truth leads to rebellion. Babel foreshadows the end-time system that again seeks global unity while rejecting God’s law and authority.

## 17. How Did Babylon’s False Worship Continue Through World Empires?

Isaiah 47:12–13; Daniel 2:38–40 (KJV)

“Stand now with thine \_\_\_\_\_, and with the multitude of thy \_\_\_\_\_, wherein thou hast laboured from thy youth...”

“Thou art this \_\_\_\_\_ of gold... And after thee shall arise another \_\_\_\_\_... and another \_\_\_\_\_ kingdom...”

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**Note:**

Babylon did not disappear when its empire fell. Its **religious ideas, philosophies, and methods of worship** were carried forward through successive world powers. Scripture identifies Babylon as a center of **astrology, sun worship, planetary reverence, and occult practices**—all forms of idolatry that replace trust in God with dependence on created things.

As political control shifted from **Babylon to Medo-Persia, to Greece, and then to Pagan Rome**, the core elements of Babylonian religion continued. Satan refined his strategy with each empire, blending deception with political power more effectively over time. By the time Pagan Rome emerges, the enemy has learned how to unite **religion, law, and state authority**—a combination that becomes crucial in end-time prophecy.

This continuity explains why Revelation uses the name **Babylon** symbolically. It represents not one nation, but a **system of rebellion** that began at Babel and persists wherever human authority replaces God's Word.

## 18. How Does Revelation Identify God's Faithful People in the Midst of This Conflict?

### Revelation 12:1 (KJV)

"And there appeared a great \_\_\_\_\_ in heaven; a \_\_\_\_\_ clothed with the \_\_\_\_\_, and the \_\_\_\_\_ under her feet, and upon her head a \_\_\_\_\_ of twelve stars."

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### Note:

After tracing the development of counterfeit worship through Babylon and the empires, Revelation shifts the focus to a **different woman**—a pure woman who represents **God's faithful people**. Unlike Babylon, this woman is clothed with **light**, symbolizing truth and righteousness that come from God.

The imagery reveals continuity, not novelty. The sun represents the full light of God's truth, the moon under her feet points to earlier revelation that supports her faith, and the twelve stars represent God's organized people—first through the tribes of Israel and later through the apostles. This woman stands in direct contrast to the corrupt systems that grew out of Babylon.

Revelation 12 shows that while deception spreads through the world, God has always preserved a faithful people who reflect His truth, honor His authority, and remain loyal to His covenant. The conflict has never been between religions alone—it has been between **truth and counterfeit, obedience and rebellion, God's authority and human authority**.

## 19. What Does the Dragon Do When He Cannot Destroy Christ?

### Revelation 12:13, 17 (KJV)

"And when the \_\_\_\_\_ saw that he was cast unto the earth, he \_\_\_\_\_ the woman which brought forth the man child."

"And the dragon was \_\_\_\_\_ with the woman, and went to make \_\_\_\_\_ with the remnant of her seed, which keep the \_\_\_\_\_ of God, and have the \_\_\_\_\_ of Jesus Christ."

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**Note:**

When Satan fails to destroy Christ, his focus shifts to **God’s faithful people**. Revelation shows that the dragon persecutes the woman—God’s covenant community—and then intensifies his attack against the **remnant**, those who remain loyal at the end of time.

Verse 17 gives two unmistakable identifiers of this remnant: they **keep the commandments of God** and they **have the testimony of Jesus Christ**. This confirms that the conflict is not random persecution, but a targeted assault against those who uphold God’s authority and truth. Satan’s anger is directed at obedience, faithfulness, and covenant loyalty.

This verse ties the entire lesson together. From Eden to Babel, from Babylon to the final crisis, the issue has never changed. The dragon wars against those who honor God’s law and trust Jesus. Revelation 12 prepares us for Revelation 13, where the dragon works through earthly powers to enforce counterfeit worship and suppress obedience to God.

## 20. How Does the Dragon Continue the War Against God’s People?

### Revelation 13:1–2 (KJV)

“And I stood upon the sand of the sea, and saw a \_\_\_\_\_ rise up out of the sea...  
And the \_\_\_\_\_ gave him his \_\_\_\_\_, and his \_\_\_\_\_, and great \_\_\_\_\_.”

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**Note:**

Revelation 13 begins by revealing **how the dragon continues the conflict** described in Revelation 12. Unable to defeat Christ or eradicate God’s faithful people directly, Satan works **through an earthly power**—the beast. The dragon gives this power authority, influence, and dominion, showing that the beast acts as Satan’s instrument in the final phase of the great controversy.

This transition is crucial. Revelation 12 explains **who the enemy is** and **why the conflict exists**. Revelation 13 explains **how the conflict is enforced** on the world stage. The same rebellion against God’s authority that began in heaven now operates through political and religious systems that seek to control worship, conscience, and obedience.

# Summary

From the beginning of Scripture to the end of time, the conflict has always centered on authority. God established His law as an expression of His character and covenant love. Satan challenged that authority in heaven, repeated the challenge in Eden, and has carried it through history using deception, false worship, and counterfeit systems.

The Bible reveals two sides:

Those who think to change God's law

And those who keep the commandments of God and the faith of Jesus

Revelation shows that God has always preserved a faithful people, even as deception spreads. The dragon's war is not against humanity in general, but against those who remain loyal to God's authority.

## YOU DON'T HAVE TO BE AFRAID

You don't have to be afraid.

God has not left His people without clarity or protection. He has revealed the enemy's strategy, the nature of deception, and the path of faithfulness. The final conflict is not about fear—it is about **trust**. Trust in God's Word. Trust in Christ's righteousness. Trust in the authority of the One who never changes.

As we move into Revelation 13, the question before us becomes deeply personal:

**Whose authority will I trust—and whose commandments will I keep?**

## My Decision

I choose to stand with Christ and remain faithful to God's truth.

## My Prayer

ather in heaven,

Thank You for revealing truth through Your Word and for showing us that the conflict we face is not one of fear, but of trust and loyalty. Thank You for Your law, which reflects Your character, and for Jesus, who gives us both forgiveness and strength to walk in obedience. As deception increases in the world, help us to remain grounded in Your truth, faithful to Your commandments, and trusting in the righteousness of Christ alone. Keep our hearts loyal to You, our minds anchored in Scripture, and our lives surrendered to Your will.

We place our confidence in You and rest in Your promises, knowing that You will finish the work You have begun in us.

In Jesus' name,  
Amen.

## **Lesson 11 — Historical & Ecclesiastical Quotations Appendix**

### **The Beast, the Dragon, and the Woman**

*The following quotations are provided for documentation and verification purposes. Scripture remains the final authority. These sources are included to show how claims of authority, law, and tradition have been stated in historical and ecclesiastical records.*

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### **Quote 11.1 — Claim to Change Divine Law**

**“The Antichrist thinks that he has the power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ Himself.”**

— *Catholic source titled The Antichrist, as cited in the presentation*

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### **Quote 11.2 — Tradition Preferred Over Scripture**

**“Like two sacred rivers flowing from paradise, the Bible and divine tradition contain the word of God, the precious gems of revealed truth. Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, tradition is to us more clear and safe.”**

— *Catholic Belief*, p. 45

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### **Quote 11.3 — Sunday Observance as Church Authority**

**“Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the (Catholic) Church.”**

— Monsignor Louis Segur, *Plain Talk About Protestantism of Today*, 1868, p. 213

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## **Quote 11.4 — Power Claimed by the Priesthood**

**“The priest has the power of the keys, or power of delivering sinners from hell, of making them worthy of paradise.”**

— *Dignity and Duties of the Priest*, p. 27

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## **Quote 11.5 — Papal Civil Authority**

**“Vatican city is governed by the pope who has absolute executive, legislative, and judicial powers.”**

— *Microsoft Encarta Encyclopedia '97*, “Vatican”

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## **Quote 11.6 — Call for Religious Unity**

**“Let us put aside our religious differences. Let us be of one heart and of one mind.”**

— Pope John Paul II

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## **Quote 11.7 — Call for Protestants to Return**

**“It is time for Protestants to go to the shepherd (the pope) and say, ‘What do we have to do to come home?’”**

— Dr. Robert Schuller, *Los Angeles Herald Examiner*, September 19, 1987

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## **Quote 11.8 — Martin Luther on the Law**

**“I wonder exceedingly how it came to be imputed to me that I should reject the law of the Ten Commandments... Whosoever abrogates (erases) the law must of necessity abrogate (erase) sin also.”**

— Martin Luther, *Spiritual Antichrist*, pp. 71–72

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## Quote 11.9 — Martin Luther on the Papacy

**“We are convinced that the papacy is the seat of the true and real Antichrist... You should know that the pope is the real, true, final Antichrist, of whom the entire Scripture speaks.”**  
— *What Luther Says*, ed. Ewald M. Plass, Vol. 1, pp. 34–37

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## Quote 11.10 — John Calvin on Antichrist

**“Daniel and Paul had predicted that Antichrist would sit in the temple of God. The head of that cursed and abominable kingdom, in the Western church, we affirm to be the Pope.”**  
— John Calvin, *Institutes of the Christian Religion*, Book 4, Chapter 2, Section 12

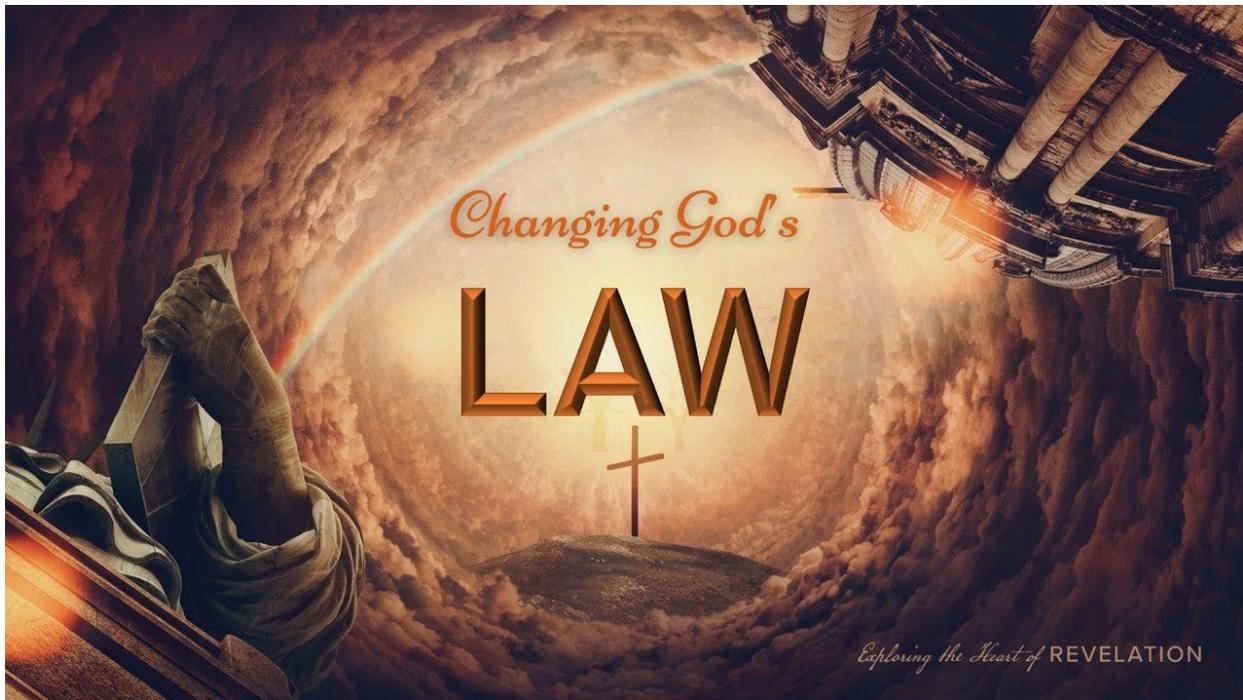
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## Quote 11.11 — John Knox on Papal Authority

**“The pope should be recognized as the very antichrist, and son of perdition of whom Paul speaks.”**  
— John Knox, *The Zurich Letters*, p. 199

Lesson

11



# LESSON 12

## Changing God's Law

Throughout history, God's law has stood as a clear expression of His character, authority, and will. It defines sin, protects worship, and reveals who God is as Creator and Lawgiver. Scripture consistently presents God's law as unchanging—not because God is inflexible, but because truth does not shift with time, culture, or power.

Yet prophecy warns that a power would arise claiming authority to alter what God Himself established. This change would not come openly through denial of God, but subtly—through religious influence, tradition, and institutional authority. The issue would not merely be about rules, but about **who has the right to define obedience, worship, and sacred time**.

Lesson 12 examines this prophetic warning. By comparing Scripture with history, we will see that the attempt to change God's law was foretold, historically fulfilled, and remains central to the final conflict over worship and allegiance. The question before us is not academic—it is deeply personal: **Whose authority will we trust—God's Word or human tradition?**

### **Daniel 7:25 (KJV)**

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws..."

# 1. What Prophetic Power Is Introduced After the Fall of Rome?

**Daniel 7:23–24 (KJV)**

“The fourth beast shall be the fourth \_\_\_\_\_ upon earth... and another shall \_\_\_\_\_ after them; and he shall be \_\_\_\_\_ from the first...”

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## Note:

Daniel’s prophecy outlines a clear sequence of world empires. The fourth beast represents **Rome**, which would eventually fragment into multiple kingdoms. After this division, Daniel is shown the rise of **another power**—distinct from the previous ones.

This new power does not arise as a purely political force, but as a **different kind of authority**. It emerges *after* Rome’s breakup, grows among the divided kingdoms, and possesses characteristics unlike the empires before it. Scripture introduces this power carefully, because it plays a central role in the later attempt to **change God’s law and authority**. Understanding when and how this power arises is essential before examining what it claims to do.

# 2. What Does Prophecy Say This Power Will Attempt to Change?

**Daniel 7:25 (KJV)**

“And he shall speak great words against the most High, and shall wear out the saints of the most High, and \_\_\_\_\_ to change \_\_\_\_\_ and \_\_\_\_\_...”

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## Note:

Daniel does not say this power successfully changes God’s law, but that it **thinks** to do so. This language reveals presumption—an attempt to claim authority that belongs only to God. In Scripture, **God alone** establishes sacred time and divine law. Any power that assumes the right to alter them is challenging God’s authority at its foundation.

This verse identifies the heart of the conflict as **authority**, not merely practice. The issue is not convenience, culture, or preference, but whether God’s Word or human authority defines worship and obedience. Daniel’s prophecy sets the stage for recognizing this power later in history and understanding why the commandments—especially the commandment dealing with time—become central in the final conflict.

### 3. Which Law Does Scripture Say This Power Opposes?

James 2:10–11 (KJV)

“For whosoever shall keep the whole law, and yet offend in \_\_\_\_\_ point, he is guilty of \_\_\_\_\_.”

For he that said, Do not commit \_\_\_\_\_, said also, Do not \_\_\_\_\_...”

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#### Note:

Scripture defines God’s law as a **unified whole**, not a collection of optional commands. James makes clear that the authority behind each commandment is the same Lawgiver. To alter even one commandment is to challenge the authority of God Himself.

This is crucial for understanding Daniel 7:25. The prophecy is not about ceremonial regulations or temporary ordinances, but about **God’s moral law**—the Ten Commandments. Because the law reflects God’s character, any attempt to change it is an attempt to redefine divine authority. This prepares us to see why prophecy focuses so intensely on law, worship, and obedience in the last days.

### 4. Why Must God’s Law Still Be in Effect If Sin Exists?

Romans 4:15 (KJV)

“Because the law worketh \_\_\_\_\_: for where no \_\_\_\_\_ is, there is no \_\_\_\_\_.”

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#### Note:

Paul explains that God’s law functions as a **moral standard** that defines sin. The law does not create sin; it reveals it. Without law, there can be no transgression—because there would be no standard to violate.

This principle is essential to the discussion of changing God’s law. Scripture consistently teaches that sin still exists in the world. Therefore, the law that defines sin must also still exist. Any claim that God’s law has been abolished would also remove the biblical definition of sin itself. Paul’s statement confirms that the moral law remains active, authoritative, and necessary, making any attempt to change it a direct challenge to God’s established standard.

## 5. What Was Nailed to the Cross—God’s Law or the Ordinances?

### Colossians 2:14 (KJV)

“Blotting out the handwriting of \_\_\_\_\_ that was against us, which was contrary to us, and took it out of the way, nailing it to his \_\_\_\_\_.”

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#### Note:

Colossians 2:14 does not describe the removal of God’s moral law, but the removal of the **handwriting of ordinances**—the ceremonial regulations written by Moses that pointed forward to Christ. These ordinances included sacrifices, feast days, and rituals that symbolized Christ’s work and were fulfilled at the cross.

God’s moral law is fundamentally different. It was spoken by God, written by His own finger, and placed inside the ark of the covenant. It defines sin and reflects God’s character. When Christ died, the ceremonial system ended because its purpose was fulfilled—not because obedience ended. This distinction is critical. The cross does not abolish God’s law; it confirms its authority by revealing the cost of sin.

## 6. How Does Paul Describe This Same Power in the New Testament?

### 2 Thessalonians 2:3–4 (KJV)

“Let no man deceive you by any means: for that day shall not come, except there come a \_\_\_\_\_ away first, and that man of \_\_\_\_\_ be revealed, the son of \_\_\_\_\_; Who opposeth and exalteth himself above all that is called \_\_\_\_\_, or that is worshipped; so that he as \_\_\_\_\_ sitteth in the temple of God, shewing himself that he is \_\_\_\_\_.”

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#### Note:

Paul warns that a great **apostasy** would occur within Christianity itself. This power does not arise from paganism alone, but from a falling away from biblical truth. The “man of sin” exalts himself above God, claiming authority that belongs only to the divine.

Paul’s description perfectly matches Daniel 7. Both portray a religious power that operates **within a worship context**, claims divine authority, and places itself in God’s position. This

confirms that the issue is not political dominance, but **spiritual authority**. The same power that “thinks to change times and laws” is described by Paul as one who sits in God’s place, redefining worship and obedience.

## 7. What Did Jesus Teach About Love and Obedience to God’s Law?

**John 14:15 (KJV)**

“If ye \_\_\_\_\_ me, keep my \_\_\_\_\_.”

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### **Note:**

Jesus connects love and obedience as inseparable. Obedience is not presented as a means of earning salvation, but as the **evidence of genuine love and faith**. Christ does not weaken the authority of God’s law; He strengthens it by placing it within the context of relationship.

This teaching is critical in light of Daniel 7 and 2 Thessalonians 2. Any system that claims authority to modify or replace God’s commandments stands in direct contradiction to Christ’s own words. Jesus never authorized changes to God’s law. Instead, He affirmed that loyalty to Him is demonstrated by faithfulness to His commandments.

## 8. How Does Revelation Identify God’s Faithful People at the End of Time?

**Revelation 14:12 (KJV)**

“Here is the \_\_\_\_\_ of the saints: here are they that keep the \_\_\_\_\_ of God, and the \_\_\_\_\_ of Jesus.”

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### **Note:**

Revelation describes God’s end-time people using the same two markers Jesus taught: **obedience and faith**. They keep the commandments of God, not as a substitute for salvation, but as a response to their faith in Jesus. Patience here means endurance—remaining faithful under pressure.

This verse stands in direct contrast to the power described in Daniel 7 and 2 Thessalonians 2. While that power seeks to change God’s law, God’s faithful people are identified by keeping it. Revelation shows that the final conflict is not about external religion alone, but about **loyalty to God’s authority versus human authority**.

## 9. Which Commandment Directly Addresses Idolatry and Worship Authority?

**Exodus 20:4–5 (KJV)**

“Thou shalt not make unto thee any \_\_\_\_\_ image, or any \_\_\_\_\_ of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not \_\_\_\_\_ thyself to them, nor \_\_\_\_\_ them...”

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**Note:**

The second commandment safeguards **pure worship** by forbidding images and likenesses as objects of devotion. God does this not because He is distant, but because any visible substitute shifts authority away from Him and toward human control. Idolatry always involves a **transfer of trust and obedience** from God to something created.

Chapter 13 emphasizes that altering or minimizing this commandment changes how worship is practiced and who defines it. When religious systems authorize images, representations, or mediators not sanctioned by Scripture, they exercise authority God never gave. This commandment therefore becomes a key indicator of whether worship is defined by God’s Word or by human tradition.

## 10. Which Commandment Identifies God as Creator and Lawgiver?

**Exodus 20:8–11 (KJV)**

“Remember the \_\_\_\_\_ day, to keep it \_\_\_\_\_... For in six days the LORD made \_\_\_\_\_ and \_\_\_\_\_, the sea, and all that in them is, and \_\_\_\_\_ the seventh day...”

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**Note:**

The fourth commandment is unique among the Ten Commandments because it identifies **who** God is (Creator), **what** He created, and **His authority** over time. In Scripture, authority is always tied to identity, and the Sabbath commandment functions as God’s **signature** within His law.

Daniel’s prophecy that a power would “think to change times and laws” points directly to this commandment, because it alone governs **sacred time**. Changing the Sabbath is not a minor adjustment—it strikes at the heart of divine authority. Chapter 13 emphasizes that altering this commandment effectively removes God’s identifying mark and replaces it with human authority.

## 11. How Was God’s Law Reorganized to Accommodate These Changes?

**Exodus 20:17 (KJV)**

“Thou shalt not \_\_\_\_\_ thy neighbour’s house... nor any thing that is thy neighbour’s.”

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**Note:**

Scripture presents the tenth commandment as **one unified command** dealing with coveting in all its forms. Chapter 13 explains that when changes were made to earlier commandments—particularly the removal or minimization of the second commandment—another adjustment became necessary to maintain the number ten.

The solution was to **divide the tenth commandment into two parts**. This restructuring preserved the appearance of continuity while allowing significant alterations elsewhere. The issue here is not numbering preference, but **authority**. Scripture never authorizes humans to rearrange, divide, or redefine God’s law. Any system that assumes this right places itself above the Lawgiver.

## 12. When Did This Power Rise to Authority After the Fall of Rome?

**Daniel 7:25; Revelation 12:6 (KJV)**

“And they shall be given into his hand until a time and times and the dividing of time.”

“And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore \_\_\_\_\_.”

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**Note:**

Prophecy not only identifies the actions of this power, but also the **time period** during which it would exercise authority. The expressions “time, times, and half a time” and “1,260 days” represent the same prophetic period. Using the biblical day-for-a-year principle, this equals **1,260 literal years**.

Chapter 13 explains that this period aligns historically with the rise of papal authority following the collapse of the Western Roman Empire. Beginning in **A.D. 538**, when ecclesiastical authority gained civil power, and ending in **A.D. 1798**, when that authority was temporarily broken, prophecy and history converge. This period confirms that the power described in Daniel and Revelation is not symbolic only, but historically identifiable.

## 13. What Happened at the End of the 1,260-Year Prophetic Period?

**Revelation 13:3 (KJV)**

“And I saw one of his heads as it were \_\_\_\_\_ to \_\_\_\_\_; and his deadly \_\_\_\_\_ was \_\_\_\_\_: and all the world wondered after the beast.”

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**Note:**

Revelation foretells that the power which dominated during the 1,260-year period would receive a **deadly wound**—a significant loss of political and civil authority. Chapter 13 explains that this prophecy was fulfilled in **A.D. 1798**, when the papacy’s temporal power was broken.

However, prophecy also states that the wound would be **healed**, and that global influence would be restored. This detail is critical. The prophecy does not describe extinction, but recovery. The same authority that once dominated religious and civil affairs would again gain worldwide attention and influence. This prepares the reader to understand why issues of law, worship, and authority resurface on a global scale in the last days.

## 14. What Final Choice Does Revelation Present to the World?

### Revelation 13:16–17; Revelation 14:7 (KJV)

“And he causeth all, both small and great, rich and poor, free and bond, to receive a \_\_\_\_\_ in their right hand, or in their \_\_\_\_\_:

And that no man might \_\_\_\_\_ or \_\_\_\_\_, save he that had the mark...”

“Saying with a loud voice, \_\_\_\_\_ God, and give \_\_\_\_\_ to him; for the hour of his \_\_\_\_\_ is come: and worship him that \_\_\_\_\_ heaven, and earth, and the sea, and the fountains of waters.”

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#### Note:

Revelation presents a final, global test centered on **authority and worship**. One system enforces allegiance through economic pressure and human law, while God calls the world back to **Creator worship**. The language of Revelation 14:7 deliberately echoes the fourth commandment, pointing unmistakably to God’s authority as Creator.

Chapter 13 emphasizes that the final conflict is not about labels or denominations, but about **whose authority is recognized**. Will worship be defined by God’s Word or by human tradition? The issue that began with an attempt to change God’s law culminates in a worldwide decision that reveals where loyalty truly lies.

## Lesson 12 Summary

Prophecy foretold that a power would arise claiming authority to change God’s law. History confirms that this attempt occurred, centered especially on commandments dealing with worship and time. Scripture consistently teaches that God’s law reflects His character, defines sin, and remains the standard of righteousness.

Revelation shows that God’s faithful people are not identified by popularity or power, but by loyalty—keeping the commandments of God and the faith of Jesus. In the final crisis, the issue is not coercion alone, but **trust**. Trust in God’s Word. Trust in Christ’s authority. Trust in the Lawgiver who never changes.

# YOU DON’T HAVE TO BE AFRAID

God is not asking for blind allegiance or fearful obedience. He is calling His people to **faithful trust**. Jesus has already secured salvation by His sacrifice. Our obedience does not earn grace—it responds to it.

As the world moves toward enforced worship and counterfeit authority, God invites you to stand with Him. The question is simple, but eternal:

**Whose law will I honor—and whose authority will I trust?**

## My Decision

I choose to worship God alone and remain faithful to His truth.

## My Prayer

Father in heaven,

We thank You for Your Word, which speaks with clarity and truth in a world of confusion. Thank You for revealing Your law as an expression of Your character and Your love. We thank You most of all for Jesus, who has fulfilled all righteousness and given us grace, forgiveness, and strength to live faithfully.

As we study prophecy and see the issues of authority and worship unfolding around us, help us to trust You fully. Guard our hearts from fear and our minds from deception. Teach us to love You deeply and to follow You faithfully, keeping Your commandments not to earn salvation, but because we belong to You.

Give us courage to stand on Your Word, humility to walk in Christ's righteousness, and peace in knowing that You are in control. Prepare us for the days ahead, and keep us faithful until the end.

In Jesus' name,  
Amen.

Lesson

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# LESSON 13

## ARMAGEDDON

Bible prophecy was never given to satisfy curiosity—it was given to prepare a people. From the opening words of Revelation, God pronounces a blessing not merely on those who *read* prophecy, but on those who *hear* it and *keep* it, because “the time is near” (Revelation 1:3). Armageddon, one of the most misunderstood symbols in Scripture, is not first about weapons, armies, or geography. It is about worship, allegiance, and the final exposure of spiritual Babylon before the return of Christ.

In Scripture, God consistently uses history to teach the future. The drying up of the Euphrates, the fall of ancient Babylon, and the deliverance of God’s people under Cyrus form the prophetic pattern behind Revelation 16. Just as literal Babylon fell in one decisive night, spiritual Babylon will fall when its support is withdrawn and truth is fully revealed. Armageddon is the culmination of a spiritual conflict—between truth and deception, Christ and counterfeit, loyalty and compromise.

This lesson invites us to look beyond fear-based interpretations and see Armageddon through heaven’s lens. At its heart is a call echoed from Mount Carmel to the end of time: “*How long will you falter between two opinions?*” (1 Kings 18:21). As the final movements of prophecy unfold, God’s people are not called to panic—but to watch, to keep their garments, and to stand fully on the side of Christ, who rides forth as King of kings and Lord of lords.

**Revelation 16:16 (KJV)**

“And he gathered them together into a place called in the Hebrew tongue Armageddon.”

## **1. What does God promise to those who read and receive the book of Revelation, and why should we study prophecy—especially when approaching a subject like Armageddon?**

**Revelation 1:3 (KJV)**

“Blessed is he that \_\_\_\_\_, and they that \_\_\_\_\_ the words of this prophecy, and keep those things which are written therein: for the time is at hand.”

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**Note:**

Revelation does not open with symbols or warnings, but with a promise. God assures His people that prophecy is a gift, not a threat. The blessing is connected to *relationship*—reading God’s Word, hearing His voice, and responding in obedience. This is why Revelation begins with messages to the churches before it reveals end-time events. Armageddon can only be rightly understood by those who are already listening to Christ, walking in His counsel, and anchored in His truth.

## **2. What does the word Armageddon mean?**

**Revelation 16:16 (KJV)**

“And he \_\_\_\_\_ them together into a place called in the Hebrew tongue Armageddon.”

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**Note:**

Armageddon comes from the Hebrew idea of \*Har-Megiddo\*—Megiddo as the symbol of decisive conflict. The point is not sensational geography; the point is a pattern: powers gather, truth and error collide, and God intervenes.

In Scripture, decisive conflicts are always ultimately about worship and allegiance. Armageddon is the end-time expression of that same reality.

### 3. What makes Megiddo a biblical symbol of decisive conflict?

**Judges 5:19 (KJV)**

“The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.”

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**Note:**

Megiddo sits on a major corridor where armies gathered. The Bible remembers these conflicts because they show that human power is not ultimate—God rules above kings and outcomes.

Revelation uses the memory of such gathering places to teach that the final conflict will involve global alignment. Armageddon is where the world’s powers ‘come together’—not only militarily, but spiritually, through shared deception.

### 4. How does Elijah’s Carmel showdown explain Armageddon’s core issue?

**1 Kings 18:21 (KJV)**

“And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word.”

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**Note:**

Mount Carmel reveals that the greatest battles in Scripture are not fought with swords, but with loyalty. Israel’s crisis was not ignorance—they knew who the Lord was—but hesitation. Baal worship offered convenience, popularity, and compromise, while faithfulness to God required trust and obedience. Elijah’s call exposed the real issue: divided allegiance.

Armageddon is the global and final expression of that same crisis. The world will not be gathered by force alone, but by deception that pressures conscience and blurs truth. As on Carmel, God does not invite negotiation between truth and error. When the final appeal is

made, neutrality will no longer be possible. Every person will stand either with the authority of God's Word or with a counterfeit system of worship.

## 5. According to Revelation, what is the central issue in the last conflict?

**Revelation 14:7 (KJV)**

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and \_\_\_\_\_ him that made heaven, and earth, and the sea, and the fountains of waters."

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**Note:**

Revelation frames the end-time crisis as a worship issue. The call is to worship the Creator, because creation authority is the foundation of divine authority.

This keeps Armageddon from being reduced to politics. Governments and economies become instruments, but the heart issue is conscience—who receives worship, and whose authority defines right and wrong.

## 6. Which three powers unite to gather the world in Revelation 16?

**Revelation 16:13 (KJV)**

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."

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**Note:**

Revelation reveals a counterfeit trinity—dragon, beast, and false prophet—uniting in the final crisis. This alliance imitates God's triune work, but its purpose is the opposite: to replace God's authority with human-directed worship. Each power contributes to the deception—the dragon supplies hostility toward God's law, the beast enforces authority, and the false prophet persuades through religious influence and signs.

This unity is not based on truth, but on shared rebellion. Though politically and theologically diverse, these powers unite around one goal: securing universal allegiance apart from God's Word. Armageddon is therefore not random conflict, but coordinated opposition to the authority of Christ and the worship He alone deserves.

## 7. What do the spirits do, and how do they persuade the world?

**Revelation 16:14 (KJV)**

“For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to \_\_\_\_\_ them to the battle of that great day of God Almighty.”

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**Note:**

These spirits ‘work miracles’—meaning the deception will be persuasive, emotional, and convincing to the unanchored mind. False signs are used to make falsehood feel holy.

Notice the direction: they go to ‘the kings’ and to ‘the whole world.’ Armageddon is global because the issue is universal—worship and authority under pressure.

## 8. What does the ‘gathering’ represent in the Armageddon passage?

**Revelation 16:14 (KJV)**

“For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to \_\_\_\_\_ them to the battle of that great day of God Almighty.”

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**Note:**

The gathering described in Revelation is the result of deliberate spiritual deception. Through false miracles, persuasive religious influence, and the cooperation of civil authority, the world is drawn into unity against God’s truth. Leaders and people alike are convinced they are acting in the interest of righteousness and stability, while they are actually rejecting the authority of God’s Word.

This gathering takes place as conscience is pressured and worship is redirected. Religious influence appeals to emotion and tradition, civil power enforces compliance, and deception binds them together. Armageddon therefore represents the final alignment of the world’s systems in opposition to God’s government, just before Christ intervenes to end deception and deliver His faithful people.

## 9. What does the drying up of the Euphrates symbolize?

Revelation 16:12 (KJV)

“And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was \_\_\_\_\_ up, that the way of the kings of the east might be prepared.”

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### Note:

In prophecy, waters represent peoples, multitudes, and nations that give support to a ruling power. Babylon’s strength depends on this support—particularly the cooperation of the masses and the authority of civil power. When the Euphrates dries up, it symbolizes the withdrawal of confidence, loyalty, and obedience from a deceptive religious system.

This drying up occurs as truth exposes error and people recognize they have been misled. As popular support collapses, Babylon’s authority dissolves, and its power to enforce worship comes to an end. The same event that brings judgment on deception also opens the way for deliverance, preparing for Christ’s intervention on behalf of His faithful people.

## 10. What Old Testament story helps interpret the Euphrates and Babylon symbols?

Isaiah 44:27 (KJV)

“That saith to the deep, Be \_\_\_\_\_, and I will dry up thy rivers:”

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### Note:

Isaiah foretold God’s authority over the waters—imagery later used to describe Babylon’s fall. In Revelation, this language teaches that God allows the supports of a deceptive system to be withdrawn when truth is fully revealed. As confidence in Babylon collapses, the way is opened for deliverance. Revelation uses this pattern to show that God overrules deception, exposes false authority, and brings Babylon’s power to an end at the decisive hour.

## 11. Who are the ‘kings of the east,’ and what do they represent?

Revelation 16:12 (KJV)

“And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was \_\_\_\_\_ up, that the way of the kings of the east might be prepared.”

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### Note:

In the Old Testament, God delivered His people through Cyrus from the east after Babylon’s power collapsed. In Revelation, this pattern points forward to Christ—the true Deliverer—whose intervention brings the final conflict to an end. Armageddon is therefore not only the gathering of the wicked, but God preparing the way for rescue. What brings terror to rebellion becomes hope for the faithful.

## 12. What warning does Jesus give right inside the Armageddon passage?

Revelation 16:15 (KJV)

“Behold, I come as a thief. Blessed is he that \_\_\_\_\_, and keepeth his garments, lest he walk naked, and they see his shame.”

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### Note:

Jesus interrupts the narrative with a personal appeal: ‘Blessed is he that watcheth.’ This is heaven’s way of saying the crisis will not be survived by curiosity, but by spiritual vigilance.

To ‘keep the garments’ is to remain in Christ’s righteousness and not surrender conscience. Armageddon pressures people into compromise; Christ calls His people to stay awake and stay clean.

## 13. What does Revelation 18 add to the Armageddon storyline?

### Revelation 18:4 (KJV)

“And I heard another voice from heaven, saying, \_\_\_\_\_ of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”

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#### Note:

Before judgment falls fully, God issues a merciful call. This shows Armageddon includes a final separation—God gathering His people out of deception before the crisis closes.

The call is relational: ‘my people.’ God acknowledges sincere hearts inside confused systems and invites them into truth and safety.

## 14. How does Revelation describe Christ’s appearance that ends the conflict?

### Revelation 19:11 (KJV)

“And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth \_\_\_\_\_ and make war.”

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#### Note:

Revelation presents Christ as the decisive answer to the world’s rebellion. When heaven opens, the conflict ends—not through negotiation, coalition, or human power, but through the authority of Christ Himself. He appears as Faithful and True, revealing that every promise of God has been kept and every deception has reached its limit.

This scene shows that the final judgment is an act of righteousness, not vengeance. Christ’s victory exposes the falseness of every counterfeit system and ends the authority of those who opposed God’s government. Armageddon therefore concludes not in chaos, but in the restoration of rightful rule, as Christ brings truth, justice, and deliverance to completion.

## 15. Who wins the final conflict, and how are God’s people described?

### Revelation 17:14 (KJV)

“These shall make \_\_\_\_\_ with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.”

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**Note:**

Prophecy leaves no uncertainty about the outcome—the Lamb overcomes. Though the world unites in opposition, Christ’s authority is never endangered. The final conflict reveals the difference between rebellion and loyalty, not equal powers at war.

This verse also defines God’s people. They are not described by position or influence, but by faithfulness. Armageddon is therefore not only about what happens in the world, but about who God’s people become as they remain loyal to Christ under pressure.

## **16. What is the endurance God is developing in His remnant people?**

### **Revelation 14:12 (KJV)**

“Here is the \_\_\_\_\_ of the saints: here are they that keep the \_\_\_\_\_ of God, and the faith of Jesus.”

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**Note:**

Revelation identifies endurance as the defining characteristic of God’s remnant people in the final crisis. This endurance is not passive waiting, but steady faithfulness under pressure. Ellen White describes it as the result of a living connection with Christ—where obedience flows from trust and loyalty is sustained by reliance on Him rather than self.

The remnant do not endure by human strength or determination. They remain faithful because Christ’s faith sustains them when deception, opposition, and coercion increase. Revelation 14:12 shows that God’s people stand firm not by fear of judgment, but by confidence in Jesus, whose faith enables them to keep God’s commandments and remain loyal through the final conflict.

## **17. What decision does God place before every person in an end-time worship crisis?**

### **1 Kings 18:21 (KJV)**

“And Elijah came unto all the people, and said, How long halt ye \_\_\_\_\_ opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word.”

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**Note:**

Armageddon is the final ‘Carmel’ moment—truth and error fully revealed. God’s appeal is simple: choose the Lord and follow Him.

The safest preparation is not speculation about events, but daily loyalty: Scripture as authority, Christ as Savior, and conscience kept clean before God.

## YOU DON’T HAVE TO BE AFRAID

Armageddon is not revealed to frighten God’s people, but to anchor them. Scripture has shown that the final conflict is not about chaos winning, but about truth being fully revealed. Deception gathers the world for a moment, but it does not prevail. Babylon falls. Christ appears. The Lamb overcomes.

God has not left His people guessing about the end. He has warned in advance, spoken clearly, and promised strength for those who trust Him. Those who read, hear, and keep His Word are not caught off guard—they are prepared. The same Jesus who exposes deception is the Jesus who sustains faith, protects conscience, and carries His people through the final crisis.

You do not need to fear the future when your life is anchored in Christ. The call of Revelation is not panic, but loyalty. Not speculation, but trust. Not terror, but endurance rooted in Jesus. When the world is gathered by deception, God gathers His people to Himself.

## My Decision Today

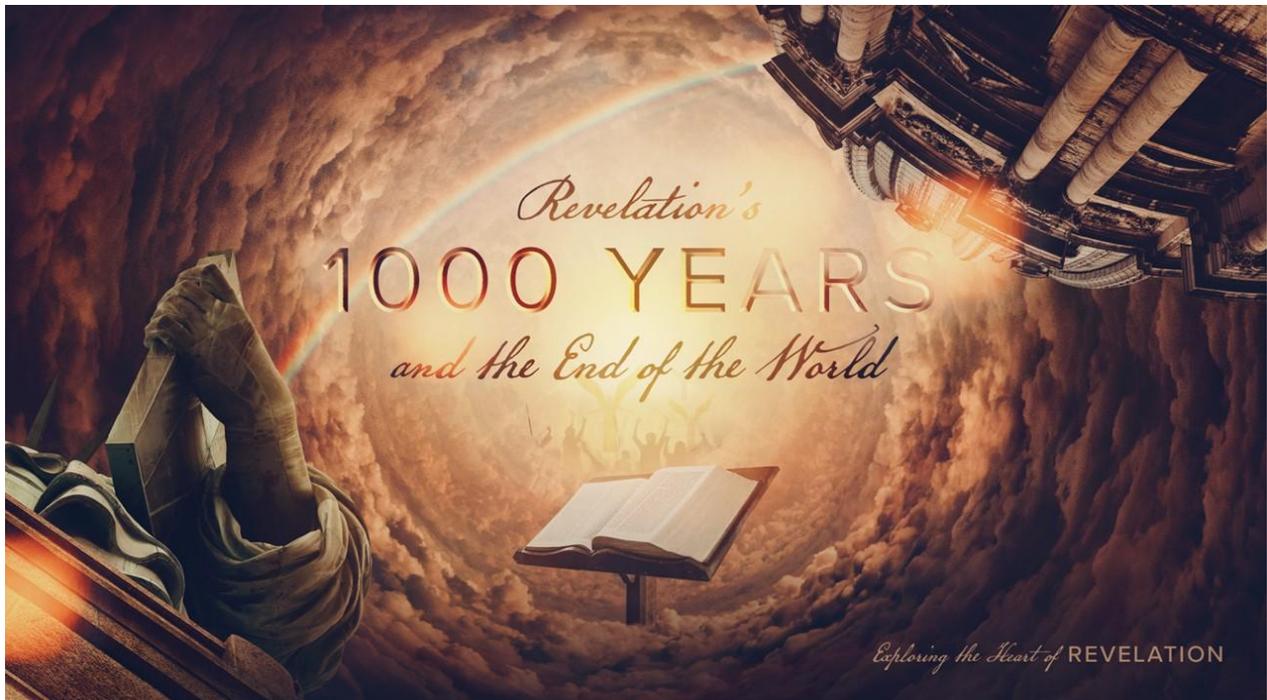
- I choose to follow Jesus Christ fully and worship God alone.
- I choose to come out of spiritual confusion and stand on God’s Word.

## My Prayer

Father in heaven, thank You for warning me in love and teaching me in truth. Keep my mind awake, my conscience clean, and my heart loyal to Jesus. When deception gathers the world, gather me to Christ. Amen.

Lesson

13



## LESSON 14

### REVELATION'S 1,000 YEARS AND THE RETURN OF JESUS

History is filled with unresolved endings. Lives end without justice, graves close without answers, and evil often appears to have the final word. Human systems promise resolution, but they cannot heal the past or settle the moral questions that linger after death. Scripture does not ignore this tension—it explains how God brings history to its rightful conclusion.

Before Revelation speaks of the 1,000 years, it centers everything on one event: the return of Jesus Christ. The Second Coming is not one prophecy among many—it is the turning point of all prophecy. Resurrection, judgment, the millennium, and the final end of sin do not unfold randomly; they proceed in order from Christ's visible, victorious return.

This lesson shows that the millennium is not a mystery period of confusion, but a divinely ordered interval where justice is clarified, rebellion is fully exposed, and God's character is vindicated before the universe. The return of Jesus does not merely end the present world—it begins the final resolution of sin, suffering, and death forever.

### **Revelation 1:7 (KJV)**

“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.”

## **1. What promise did Jesus make about His return?**

### **John 14:1–3 (KJV)**

“Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many \_\_\_\_\_: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come \_\_\_\_\_, and receive you unto myself; that where I am, there ye may be also.”

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### **Note:**

Jesus promises a literal, personal return. This promise is not symbolic or distant—it is a real event grounded in His own words. The certainty of His return is the foundation of Christian hope and the anchor of every future promise in Revelation.

This promise is deeply relational. Jesus does not return merely to end history, but to gather His people to Himself. The focus is not on where believers go, but on being with Christ. The return of Jesus assures God’s people that separation, loss, and death will not have the final word.

## **2. How did Jesus warn against false claims of His return?**

### **Matthew 24:23–24 (KJV)**

“Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the \_\_\_\_\_.”

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**Note:**

Jesus warned that deception would intensify as His return approaches. False claims, false prophets, and counterfeit miracles would be used to mislead as many as possible. This warning shows that not every religious experience or supernatural display should be trusted, even when it appears convincing.

These warnings also reveal an important truth: Christ's true return will not need explanation or confirmation. It will be public, unmistakable, and universal. False claims exist only because the real event cannot be imitated. God protects His people by revealing deception in advance so they can recognize the genuine return of Jesus when it occurs.

### **3. How did Jesus prove His physical resurrection?**

**Luke 24:39 (KJV)**

“Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me \_\_\_\_\_.”

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**Note:**

After His resurrection, Jesus deliberately demonstrated that He was physically present. He invited His disciples to see Him, touch Him, and recognize that He was not a spirit or an apparition. This was not for curiosity, but for assurance.

This confirms that Christ's resurrection was literal and bodily, and that the same Jesus who rose from the grave will return in the same real, visible way. The Second Coming is not symbolic, spiritualized, or hidden. God established this truth early so His people would not be misled by counterfeit claims in the last days.

### **4. What did angels say about Christ's return?**

**Acts 1:11 (KJV)**

“This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into \_\_\_\_\_.”

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**Note:**

The angels assured the disciples that Jesus would return in the same manner in which He ascended. His departure was visible, physical, and witnessed by many, and His return will be the same. This confirms that the Second Coming will not be secret, symbolic, or confined to a single location.

By giving this assurance at the moment of Christ’s ascension, God removed uncertainty about the nature of His return. The same Jesus who visibly left this world will visibly return to complete the work of redemption and gather His people to Himself.

## 5. Will Christ’s return be visible to everyone?

**Revelation 1:7 (KJV)**

“Behold, he cometh with clouds; and \_\_\_\_\_ eye shall see him...”

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**Note:**

Scripture is clear that Christ’s return will be visible to all. It will not be hidden, private, or known only to a few. Every person, in every place, will witness His coming, removing all confusion about whether the event has occurred.

This truth protects God’s people from deception. Because Christ’s return is universal and unmistakable, any claim of a secret or localized appearance is false. God reveals this in advance so His people can recognize the genuine return of Jesus with confidence and assurance.

## 6. Will Christ return with power and glory?

**Matthew 24:30 (KJV)**

“They shall see the Son of man coming in the clouds of heaven with power and great \_\_\_\_\_.”

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**Note:**

Jesus will return openly as King, not in humility as at His first coming. His return is accompanied by power and glory, revealing His divine authority before the entire world. Every earthly power and false claim of authority will be overshadowed by the majesty of Christ.

This display of glory marks the end of human rebellion and deception. Christ’s return does not invite debate or interpretation—it settles the question of who holds ultimate authority. His appearing brings both deliverance for the faithful and accountability for those who rejected His rule.

## 7. Will Christ’s return be audible?

**1 Thessalonians 4:16 (KJV)**

“For the Lord himself shall descend from heaven with a \_\_\_\_\_, with the voice of the archangel, and with the trump of God...”

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**Note:**

Christ’s return will be accompanied by unmistakable sound and divine command. Scripture describes a shout, the voice of the archangel, and the trumpet of God—signals that announce authority, victory, and resurrection. This is not a quiet or hidden event, but a public declaration heard by all.

These sounds mark the moment when death is interrupted and God’s people are called forth. The audible nature of Christ’s return removes all possibility of secrecy or confusion. When Jesus returns, the world will not need to be told—it will hear and know.

## 8. What happens to the righteous dead at Christ's return?

1 Thessalonians 4:16 (KJV)

"The dead in Christ shall rise \_\_\_\_\_."

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### Note:

Scripture teaches that the righteous dead are raised at Christ's return, not before. Their hope is not fulfilled at death, but at the resurrection when Jesus calls them forth. This preserves the biblical teaching that immortality is received at the Second Coming, not naturally possessed.

This promise brings comfort and clarity. Death is a sleep, not a final reward or punishment. The resurrection at Christ's return assures God's people that every loss is temporary and every faithful life will be restored when Jesus appears.

## 9. What happens to the righteous living?

1 Thessalonians 4:17 (KJV)

"Then we which are alive and remain shall be caught up together with them in the \_\_\_\_\_."

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### Note:

At Christ's return, the righteous living are transformed and united with the resurrected righteous dead. Together they are gathered to meet the Lord, showing that no group of God's people is forgotten or left behind. Resurrection and transformation occur as part of the same divine event.

This moment marks the fulfillment of Christ's promise to gather His people to Himself. The focus is not on where believers are taken, but on being with the Lord. Christ's return unites all the faithful in one act of deliverance and hope.

## 10. What authority does Christ have over resurrection?

John 5:28–29 (KJV)

“All that are in the \_\_\_\_\_ shall hear his voice.”

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### Note:

Jesus declares that all who are in the graves will respond to His voice, showing that resurrection is under His sole authority. Life and death are not governed by human power or natural process, but by the command of Christ Himself.

This passage also reveals that there are two distinct resurrections—one to life and one to judgment. Revelation later explains the timing between these resurrections, making clear that Christ alone determines when each occurs. The future of every person rests in His hands.

## 11. Does Christ return with reward?

Revelation 22:11–12 (KJV)

“Behold, I come quickly; and my \_\_\_\_\_ is with me...”

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### Note:

Jesus teaches that when He returns, His reward is already determined. This means that human probation closes before the Second Coming, not after it. Decisions for or against Christ are settled prior to His appearing, and His return brings the execution of judgment, not the investigation of it.

This truth protects the biblical order of events. Christ does not come to decide destinies, but to reveal them. His coming brings reward to the faithful and accountability to the unrepentant, confirming that God’s judgment is just, transparent, and complete before Jesus appears.

## 12. What does ‘thief in the night’ actually mean?

2 Peter 3:10 (KJV)

“The day of the Lord will come as a \_\_\_\_\_ in the night...”

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### Note:

The expression “thief in the night” describes the *unexpected timing* of Christ’s return, not the manner in which it occurs. Scripture consistently teaches that while the moment is unknown, the event itself is public, visible, audible, and unmistakable.

This phrase warns against spiritual complacency, not awareness. Christ’s coming will surprise those who are unprepared, but it will not be hidden from anyone. God uses this language to call His people to watchfulness and readiness, not secrecy or fear.

## 13. What happens to the wicked living?

2 Thessalonians 1:8–9 (KJV)

“In flaming fire taking vengeance... from the glory of his \_\_\_\_\_.”

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### Note:

Scripture teaches that the wicked living do not continue into the millennium. At Christ’s glorious appearing, those who have rejected His mercy are overcome by the brightness of His presence and the finality of His judgment. This is not a secret removal, but the unavoidable result of standing unprepared before the revealed glory of God.

This confirms that the millennium is not a period where sin continues on earth. The righteous are taken to be with Christ, the wicked are destroyed, and the earth is left desolate. The final conflict ends decisively at the Second Coming, and the millennium begins with the world silent and emptied of human life.

## 14. What condition is the earth left in?

Jeremiah 4:23–26 (KJV)

“I beheld the earth... there was no \_\_\_\_\_.”

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### Note:

Jeremiah’s vision describes the earth in a state of desolation—empty, broken, and without human inhabitants. This condition follows the Second Coming, when the righteous are taken with Christ and the wicked are destroyed. Cities are in ruins, life is gone, and the earth is left in darkness and disorder.

This desolate state explains the binding of Satan during the millennium. With no living people to deceive, his work is halted, and he is confined to the results of rebellion. The millennium begins with the world silent, while God’s plan moves forward toward final judgment and restoration.

## 15. How is Satan bound during the millennium?

Revelation 20:1–3 (KJV)

“And bound him a \_\_\_\_\_ years.”

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### Note:

Revelation teaches that Satan is bound during the millennium, not by a physical chain, but by circumstances resulting from Christ’s return. With the righteous taken to heaven and the wicked destroyed, the earth is left desolate and empty. Satan has no one to tempt, no nations to influence, and no work of deception to carry out.

This binding highlights the real nature of Satan’s power—it depends upon access to minds willing to listen. During the millennium, he is confined to the devastated results of sin and

forced to face the consequences of rebellion, while God's judgment is confirmed and the plan of redemption moves toward its final conclusion.

## 16. Where are the redeemed during the millennium?

**John 14:3 (KJV)**

"I will come again, and \_\_\_\_\_ you unto myself."

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### **Note:**

Jesus promised that when He returns, He will receive His people to Himself. This shows that the redeemed are taken to be with Christ, not left on earth during the millennium. Their hope is not an earthly continuation of history, but fellowship with the Savior in the place He has prepared.

Scripture therefore presents the millennium as a heavenly period. While the earth lies desolate, the redeemed are safe in Christ's presence, participating in the review of God's judgments and rejoicing in complete deliverance. The millennium is not the reign of sin on earth, but the secure interval between Christ's return and the final restoration of all things.

## 17. What role do the redeemed have during the millennium?

**Revelation 20:4 (KJV)**

"Judgment was given unto \_\_\_\_\_."

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### **Note:**

During the millennium, the redeemed are given a role in the review of judgment. This does not mean they determine who is saved, but that they participate in understanding and confirming the justice of God's decisions. Scripture teaches that God's government is open and transparent, leaving no unanswered questions about His dealings with humanity.

This judgment review demonstrates that God has been fair, merciful, and truthful in every case. The redeemed will see the full story of sin and redemption, and the universe will recognize that God's judgments are righteous. The millennium therefore becomes a period of clarity, vindication, and complete confidence in the character of God.

## 18. What does Paul say about the saints and judgment?

**1 Corinthians 6:2–3 (KJV)**

“Know ye not that the saints shall judge the \_\_\_\_\_?”

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**Note:**

Paul teaches that the saints will have a part in judgment, reinforcing what Revelation reveals about the millennium. This does not mean the redeemed decide destinies, but that they are included in the review of God's judgments. The purpose is understanding, not authority over salvation.

This role affirms that God's justice is fully transparent. Every question about why some are lost and others saved will be answered, and the redeemed will see that God has acted with perfect fairness and mercy. The millennium therefore confirms the righteousness of God's government before the final end of sin.

## 19. What is the first resurrection?

**Revelation 20:6 (KJV)**

“Blessed and holy is he that hath part in the \_\_\_\_\_ resurrection.”

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**Note:**

Revelation identifies the first resurrection as the resurrection of the righteous at Christ's return. Those who belong to Christ are raised to life and share in His victory over sin and death. This resurrection is the fulfillment of the believer's hope and the beginning of eternal deliverance.

Because they are raised in Christ, the "second death" has no authority over them. They will never face eternal separation from God. The first resurrection therefore marks the final security of the redeemed and confirms that salvation is complete for those who are in Jesus.

## 20. When do the wicked dead live again?

**Revelation 20:5 (KJV)**

"The rest of the dead lived not again until the thousand years were \_\_\_\_\_."

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**Note:**

Revelation teaches that the wicked dead do not rise during the millennium. While the redeemed are with Christ and judgment is reviewed, the lost remain in the grave. This confirms that the millennium is not a time when both righteous and wicked continue living together on earth.

Only after the thousand years are completed does the second resurrection occur. The wicked are raised for final judgment, not for probation or a second opportunity. This timing shows the orderly justice of God and prepares for the final end of sin and the complete restoration of God's kingdom.

## 21. What happens when Satan is loosed?

**Revelation 20:7-8 (KJV)**

"Satan shall be loosed out of his \_\_\_\_\_."

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**Note:**

At the close of the millennium, Satan is “loosed” because the wicked are raised in the second resurrection. With people once again present to influence, he immediately resumes his work of deception. This shows that his binding was not a change of character, but the result of having no one to tempt during the thousand years.

This final moment reveals the true nature of sin. Even after seeing the consequences of rebellion, the lost still unite against God, proving that sin is not corrected by time or circumstance. The loosing of Satan demonstrates that evil is incurable apart from surrender to Christ, and it prepares the universe for the final, just end of rebellion forever.

## 22. How does God bring sin to an end forever?

**Revelation 20:9 (KJV)**

“Fire came down from God out of heaven, and \_\_\_\_\_ them.”

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**Note:**

Revelation teaches that God brings sin to its complete and final end. The destruction of the wicked is not temporary punishment, but the removal of rebellion from the universe forever. God’s judgment is just, transparent, and necessary, because sin cannot be allowed to continue without endless suffering.

This final act demonstrates that evil has reached its end and will never rise again. The universe is cleansed, God’s government is fully vindicated, and peace is secured permanently. The great controversy closes with righteousness restored and sin abolished forever.

## YOU DON’T HAVE TO BE AFRAID

The 1,000 years reveal a God of perfect justice and perfect mercy. He does not rush the universe to an ending without clarity, and He does not leave His people with unanswered

questions. During the millennium, God's judgments are seen to be fair, His decisions are fully understood, and His character is completely vindicated.

When Jesus returns, His coming is not a moment of terror for the faithful, but the fulfillment of their greatest hope. The same Savior who promised, "I will come again," gathers His people to Himself, safe and redeemed. Sin is not allowed to continue endlessly. Evil is brought to its final end, and suffering will never rise again.

The future is not uncertainty for those in Christ. Revelation's message is assurance: the Lamb wins, God restores, and His people will be with Him forever.

## MY DECISION TODAY

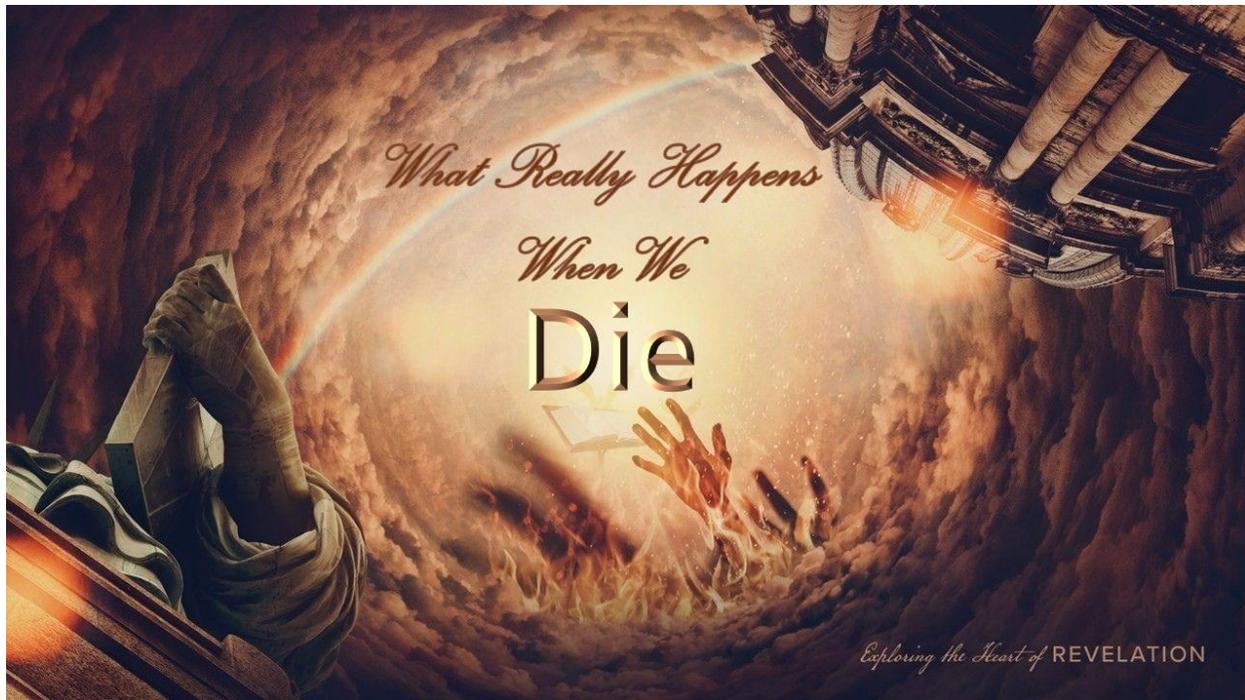
I choose to trust Jesus Christ and prepare for His return.

## MY PRAYER

Father in heaven, thank You that history is not endless confusion, but moving toward the return of Jesus Christ. Anchor my heart in Your Word, and fill me with the faith of Jesus so I will not be shaken by deception or fear. Prepare me to live watchfully, to trust Your judgment, and to stand with confidence when Christ appears in glory. Keep me faithful through every trial, and hold me close until sin is ended forever and You make all things new. In Jesus' name, Amen.

Lesson

14



# LESSON 15

## What Really Happens When We Die

Few questions trouble the human heart more deeply than what happens when we die. Throughout history, traditions, philosophies, and religious systems have offered conflicting answers—many rooted more in fear or speculation than in Scripture. The Bible, however, speaks with clarity and consistency on this subject.

Understanding the truth about death is essential, not only for peace of mind, but because end-time deception directly targets this issue. Revelation warns that miraculous signs and spiritual deception will be used to mislead the world. This lesson follows Presentation #12 “Miracles of the Antichrist (Part 1)” to establish the Bible’s teaching on death, the state of the dead, and the hope of the resurrection.

### **Ecclesiastes 9:5–6**

“For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.”

## 1. Who holds the keys of death?

### Revelation 1:18

“I am he that liveth, and was dead; and, behold, I am alive for \_\_\_\_\_, Amen; and have the keys of hell and of \_\_\_\_\_.”

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### Note:

Jesus declares that He holds the keys of death and the grave, proving that death is not the final authority—Christ is. His resurrection is the foundation of every promise in Revelation, because the living Savior has power over the tomb and over the future of every human life.

Because He lives forevermore, death is only a temporary sleep for those who belong to Him. The same Christ who conquered the grave will return to call His faithful people to life again. Revelation begins with this assurance so that God’s people can face the end of history with hope, not fear.

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## 2. What was the first lie about death?

### Genesis 3:4

“And the serpent said unto the woman, Ye shall not surely \_\_\_\_\_:”

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### Note:

The first recorded lie in Scripture was spoken in Eden and centered on death. Satan directly contradicted God’s word, denying that sin brings real death. This deception introduced the idea that humans do not truly die, opening the door to false teachings about the afterlife.

This lie becomes the foundation of spiritualism and end-time delusion, because if death is not understood biblically, people become vulnerable to counterfeit miracles and false appearances. Revelation warns that Satan will use deception on a global scale, and the safest protection is to remain anchored in God’s truth about life, death, and resurrection.

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### 3. How did God create a living soul?

#### Genesis 2:7

“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of \_\_\_\_\_; and man became a living \_\_\_\_\_.”

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#### Note:

Genesis teaches that a living soul is not something placed inside the body, but the result of God’s creative act. When God formed the body from the dust and gave the breath of life, the person became a living soul—a complete living being.

This explains the Bible’s view of human nature: we are not naturally immortal spirits. Life is sustained only by God, and when the breath returns to Him, the person no longer lives until the resurrection. This truth guards against deception and keeps our hope anchored in Christ’s return and the resurrection.

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### 4. What happens to the body at death?

#### Genesis 3:19

“In the sweat of thy face shalt thou eat bread, till thou return unto the \_\_\_\_\_; for out of it wast thou taken: for dust thou art, and unto dust shalt thou \_\_\_\_\_.”

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#### Note:

Death is the reversal of creation. The body returns to the dust from which it was formed, showing that humans do not continue living in another conscious state apart from the body. Scripture presents death as a real separation from life, not a transition into another form of existence.

This truth is essential to biblical hope. The dead do not wander or communicate, but rest until the resurrection. God’s answer to death is not immortality in the soul, but the return of Jesus and the raising of the dead in Christ.

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## 5. What did Job say about breath and spirit?

### Job 27:3

“All the while my \_\_\_\_\_ is in me, and the spirit of God is in my \_\_\_\_\_;”

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### Note:

Job describes life as continuing only while breath remains in the body. The “spirit of God” in this passage refers to the life-giving breath that comes from the Creator, not a conscious, immortal entity living independently of the person.

When God withdraws this breath, life ceases. This biblical teaching protects against the first lie in Eden and against end-time deception, by showing that humans do not remain alive in death. Our hope is not in an immortal soul, but in the resurrection at Christ’s return.

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## 6. What returns to the earth, and what returns to God?

### Ecclesiastes 12:7

“Then shall the \_\_\_\_\_ return to the earth as it was: and the spirit shall return unto \_\_\_\_\_ who gave it.”

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### Note:

Ecclesiastes teaches that at death the body returns to the dust, just as it was before life began. The “spirit” that returns to God is the life-giving breath or life-principle God originally gave, not a conscious personality continuing in another realm.

Scripture does not describe the spirit as thinking, speaking, or existing independently. Life belongs to God, and when He withdraws the breath of life, the person rests until the resurrection. This truth preserves the Bible’s consistent teaching that immortality is received only through Christ at His return.

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## 7. Can the soul die?

**Ezekiel 18:20**

“The \_\_\_\_\_ that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.”

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**Note:**

Ezekiel states plainly that the soul is not naturally immortal. The soul that sins shall die, meaning death is the true consequence of sin. This directly contradicts the idea that humans possess inherent immortality.

Only God has immortality, and eternal life is a gift received through Jesus Christ. This truth keeps salvation centered in the resurrection and guards against end-time deception that depends upon false teachings about the state of the dead.

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## 8. Who alone is described as immortal by nature?

**1 Timothy 1:17**

“Now unto the King eternal, immortal, invisible, the only wise \_\_\_\_\_, be honour and glory for ever and ever. Amen.”

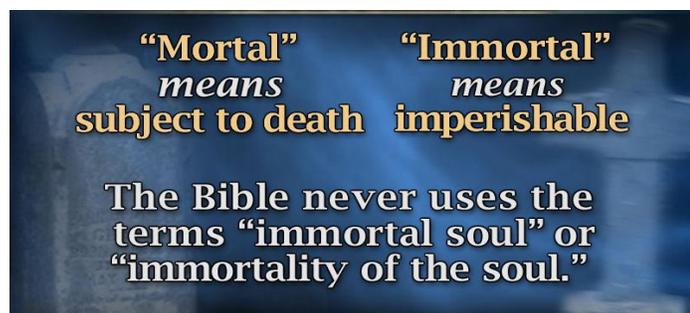
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**Note:**

Scripture attributes immortality to God alone. He is the eternal source of life, and all created beings depend upon Him for existence. Human beings are mortal, not naturally immortal, and life continues only by God’s sustaining power.

The Bible teaches that immortality is not an innate human possession, but a gift granted through Christ at the resurrection. This keeps our hope



anchored in the Second Coming, when death is finally overcome and eternal life is received through Jesus.

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## 9. Who has immortality in Himself?

### 1 Timothy 6:16

“Who only hath \_\_\_\_\_, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.”

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#### **Note:**

Paul teaches that immortality belongs to God alone. He possesses life in Himself, independent of any created source. Humanity does not have inherent immortality and cannot survive apart from God’s sustaining breath.

Eternal life is therefore not automatic at death, but a gift granted through Jesus Christ. The believer’s hope rests in the Second Coming and the resurrection, when God will clothe His people with immortality and death will be swallowed up in victory.

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## 10. What leaves the body at death?

### James 2:26

“For as the body without the \_\_\_\_\_ is dead, so faith without works is dead also.”

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#### **Note:**

James explains that death occurs when the spirit—or breath of life—leaves the body. Life is not sustained by an immortal entity within, but by God’s life-giving breath. When that breath is withdrawn, the person is truly dead until the resurrection.

This is why Scripture never teaches the idea of an “immortal soul.” Although the word “soul” is used frequently in the KJV to mean a living person, the Bible does not describe the soul as naturally immortal. Immortality is received only through Christ at His return.

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## 11. What do the dead know?

### Ecclesiastes 9:5

“For the living know that they shall die: but the dead know not any \_\_\_\_\_, neither have they any more a reward; for the memory of them is forgotten.”

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#### Note:

Ecclesiastes teaches that death is a state of unconscious rest. The dead have no awareness, knowledge, or participation in the affairs of the living. Scripture does not present death as continued conscious existence, but as sleep until the resurrection.

This truth brings both clarity and comfort. The dead are not suffering, wandering, or communicating. They rest securely until Jesus returns. The biblical hope is not found in life after death, but in the resurrection at Christ’s coming.

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## 12. What emotions and participation end at death?

### Ecclesiastes 9:6

“Also their love, and their hatred, and their envy, is now \_\_\_\_\_; neither have they any more a portion for ever in any thing that is done under the \_\_\_\_\_.”

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#### Note:

Ecclesiastes explains that human emotions and earthly participation cease at death. Love, hatred, envy, and all conscious involvement in this world come to an end. The dead do not observe, influence, or interact with life under the sun.

This confirms the Bible’s consistent teaching that death is an unconscious rest, not an active spiritual state. The dead await the resurrection, and the believer’s hope remains in Christ’s return, not in continued life apart from the body.

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## 13. What happens to a person’s thoughts at death?

### Psalms 146:4

“His breath goeth forth, he returneth to his earth; in that very day his \_\_\_\_\_ perish.”

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**Note:**

Psalm 146 teaches that when breath leaves the body, the person returns to the earth and conscious thought comes to an end. Death is not a continuation of awareness, but the cessation of mental activity until the resurrection.

This truth eliminates the idea that the dead can speak, appear, or communicate with the living. Any supposed contact with the dead must therefore be deception. Scripture anchors our hope not in spirits of the departed, but in the voice of Christ calling His people from the grave at His return.

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## **14. How did Jesus describe death?**

### **John 11:11–14**

“These things said he: and after that he saith unto them, Our friend Lazarus \_\_\_\_\_; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is \_\_\_\_\_.”

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**Note:**

Jesus described death as sleep to show its true nature. Sleep is unconscious, restful, and temporary, and it ends with awakening. In the same way, death is not a state of active awareness, but a pause in life until the resurrection.

By using this comparison, Christ removes fear and confusion. The dead are not living elsewhere in conscious existence—they are resting until Jesus calls them forth. This makes the resurrection the believer’s blessed hope, because the same Savior who awakened Lazarus will awaken all who sleep in Him at His return.

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## **15. How does Scripture describe David’s death?**

### **Acts 13:36**

“For David, after he had served his own generation by the will of God, fell on \_\_\_\_\_, and was laid unto his fathers, and saw corruption:”

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**Note:**

Scripture repeatedly describes death as sleep, including the death of David. This language emphasizes that the dead are resting, not living consciously elsewhere. David “fell asleep,” was buried, and his body returned to corruption, showing that death is real and complete.

This reinforces the Bible’s consistent teaching that the hope of God’s people is not immediate reward at death, but the resurrection at Christ’s return. The sleeping saints await the voice of Jesus, who alone awakens the dead to everlasting life.

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## 16. When will the dead awaken?

**John 5:28–29**

“Marvel not at this: for the hour is coming, in the which all that are in the \_\_\_\_\_ shall hear his voice, And shall come forth; they that have done good, unto the resurrection of \_\_\_\_\_; and they that have done evil, unto the resurrection of damnation.”

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**Note:**

Jesus teaches that the dead remain in their graves until the hour of resurrection. They do not awaken at death, but at the voice of Christ, who alone has authority to call them forth. The resurrection is the moment when God restores life, not a process that occurs immediately after dying.

This passage also reveals two resurrections—one to life and one to judgment. Revelation clarifies the timing between them, showing that God’s plan is orderly, just, and centered on Christ’s return as the great turning point of history.

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## 17. How long do the dead remain asleep?

**Job 14:12–14**

“So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my \_\_\_\_\_ come.”

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**Note:**

Job describes death as sleep that continues until God’s appointed time. The dead do not awaken gradually or immediately, but wait in the grave until the moment God remembers them and calls them forth. This shows that death is a temporary rest, not conscious existence in another realm.

Job’s longing points forward to the resurrection, when the “change” comes—mortality is replaced with life, and God restores what death has interrupted. The believer’s hope is not in life after death, but in the return of Christ and the awakening of the sleeping saints.

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## **18. What is the order of events at the end of the age?**

**Daniel 12:2**

“And many of them that sleep in the dust of the earth shall \_\_\_\_\_, some to everlasting life, and some to shame and everlasting contempt.”

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**Note:**

Daniel confirms the consistent biblical order: death is sleep in the dust, followed by resurrection at the end of the age. The dead do not receive their final reward or punishment at death, but when they awaken in one of the two resurrections.

This passage shows that everlasting life and everlasting contempt are outcomes revealed after resurrection, not conscious experiences immediately after dying. Scripture anchors the final judgment in God’s appointed time, making the resurrection the decisive moment when Christ brings every life to its appointed conclusion.

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## **19. What is the hope for those who are asleep in Christ?**

### 1 Thessalonians 4:15–18

“For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are \_\_\_\_\_. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise \_\_\_\_\_: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these \_\_\_\_\_.”

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#### Note:

Paul identifies the blessed hope of believers: those who sleep in Christ will not be forgotten or left behind. The reunion of God’s people does not occur at death, but at the Second Coming, when Jesus descends with power and the dead in Christ rise first.

This passage places comfort, reward, and everlasting fellowship with the Lord at the resurrection, not in an intermediate conscious state. The living and the resurrected are gathered together in one glorious event, fulfilling Christ’s promise and giving assurance that death is only temporary for those who belong to Him.

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## 20. When does immortality clothe the saved?

### 1 Corinthians 15:51–55

“Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised \_\_\_\_\_, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on \_\_\_\_\_. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy \_\_\_\_\_? O grave, where is thy victory?”

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#### Note:

Paul teaches that immortality is not possessed naturally and is not received at death. It is granted at the resurrection, when Christ returns and the trumpet sounds. In that instant, the saved are changed—mortality is replaced with incorruption, and God’s people are clothed with immortality as a gift through Christ.

This passage places the believer's victory over death at the Second Coming, not in an intermediate state. The resurrection is the moment when death is finally defeated and the promise of eternal life is fully realized. Until then, the dead sleep in Christ, awaiting the call of their Savior.

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## 21. How do end-time miracles deceive the world?

### Revelation 16:14

"For they are the spirits of devils, working \_\_\_\_\_, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

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#### Note:

Revelation warns that end-time deception will be accompanied by supernatural signs and miracles. Miracles alone are not proof of truth, because demonic spirits can produce wonders that appear convincing to the unanchored mind. The final crisis will involve counterfeit religious experiences designed to draw the world into rebellion against God.

This is why Scripture must be the test of every claim. False miracles will especially deceive those who misunderstand death and believe the dead are conscious. God protects His people by revealing in advance that signs and wonders can be counterfeit, and only His Word can safely guide us through the last days.

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## 22. How can punctuation affect Luke 23:43?

### Luke 23:43

"And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in \_\_\_\_\_."

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#### Note:

Luke 23:43 is often misunderstood because the original Greek manuscripts contained no punctuation. The meaning depends on where the comma is placed. Jesus was not teaching that the thief entered paradise that same day, since Christ Himself did not ascend to the Father until after the resurrection.

WOMAN WITHOUT HER MAN IS A BEAST

WOMAN, WITHOUT HER MAN, IS A BEAST

WOMAN, WITHOUT HER, MAN IS A BEAST

The verse is best understood as Christ giving assurance that very day: “Verily I say unto thee today, thou shalt be with Me in paradise.” This preserves the Bible’s consistent teaching that the righteous receive their reward at the resurrection, not at death. Proper punctuation protects Scripture from contradicting the rest of the biblical witness.

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### 23. What did Jesus say after His resurrection about ascending?

#### John 20:17

“Jesus saith unto her, Touch me not; for I am not yet \_\_\_\_\_ to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”

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#### Note:

Jesus clearly stated on resurrection morning that He had not yet ascended to the Father. This provides an important timeline anchor for interpreting Luke 23:43. If Christ had not gone to the Father by Sunday, then the promise to the thief cannot mean that both entered paradise on Friday.

Scripture remains consistent: the dead rest until the resurrection, and the reward of the righteous is received at Christ’s return. John 20:17 confirms that Christ’s assurance to the thief was a promise of future paradise, spoken with certainty that very day.

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### 24. How do the crucifixion details confirm Jesus truly died?

#### John 19:31–33

“The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his \_\_\_\_\_:”

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**Note:**

John records that the soldiers found Jesus already dead and therefore did not break His legs. This eyewitness confirmation shows that Christ truly died, not merely appeared to die. His sacrifice was complete, and His death was real, fulfilling prophecy and securing redemption.

This also strengthens the biblical timeline. Jesus rested in the tomb over the Sabbath and rose on the first day of the week. Since He was truly dead until the resurrection, Luke 23:43 cannot mean that He and the thief entered paradise on Friday. Scripture remains consistent: death is real, rest is unconscious, and reward comes through resurrection.

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**25. What warning does Job give about conclusions based only on human reports?**

**Job 21:29–31**

“Have ye not asked them that go by the way? and do ye not know their \_\_\_\_\_, That the wicked is reserved to the day of destruction? they shall be brought forth to the day of \_\_\_\_\_ . Who shall declare his way to his face? and who shall repay him what he hath done?”

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**Note:**

Job cautions against forming conclusions based only on human reports, popular assumptions, or what seems convincing along the way. Experience, tradition, and testimony can be misleading, especially when dealing with death and the unseen world.

Scripture teaches that the wicked are reserved for the day of judgment, not rewarded or punished immediately at death. Therefore, doctrine must rest on the Word of God, not on stories, impressions, or appearances. The Bible must interpret experience, not experience reinterpret the Bible.

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**26. How does Paul express confidence, and why must we read it with the resurrection hope?**

**2 Corinthians 5:8**

“We are confident, I say, and willing rather to be absent from the \_\_\_\_\_, and to be present with the Lord.”

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**Note:**

Paul expresses the believer’s confidence that death will not separate us from Christ forever. His desire is to be with the Lord, not to remain under the burden of mortality. However, Paul does not contradict the many passages that place reunion with Christ at the Second Coming and the resurrection.

Scripture must be read in harmony. The clearest teaching is that the dead sleep until Christ returns, when the righteous are raised and gathered to Him. Paul’s hope is resurrection-centered, not based on an immortal soul. His confidence rests in Christ’s promise that death is temporary and reunion is certain at the appointed time.

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**27. When is the reward given to the faithful?**

**2 Timothy 4:8**

“Henceforth there is laid up for me a crown of \_\_\_\_\_, which the Lord, the righteous judge, shall give me at that \_\_\_\_\_: and not to me only, but unto all them also that love his appearing.”

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**Note:**

Paul teaches that the reward of the faithful is reserved for a future day. The crown is “laid up” now, meaning it is kept in promise, but it is not bestowed at death. It will be given “at that day,” when Christ appears.

This confirms the Bible’s consistent order: death is a sleep, the resurrection occurs at the Second Coming, and the reward is received when Jesus returns in glory. The hope of the believer is not immediate reward in death, but Christ’s appearing and the everlasting kingdom.

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## **Special Notes — Common Objections & Historical Roots**

1) Troubled text: 2 Corinthians 5:8. Many read this as proof of an immediate heaven at death. Yet the larger context speaks of receiving the heavenly house at Christ's appearing, not at death.

2) Historical roots: The idea of an immortal soul did not come from the Bible. Early church history shows a blending of Greek philosophy with Christian thought. Presentation #12 traces how this teaching was opposed by reformers and Bible translators—men such as Martin Luther and William Tyndale—and how it became embedded through tradition and ecclesiastical authority.

3) Word study reminder: The Hebrew word often translated "spirit" (ruach) is used many times in the Old Testament, and can mean wind, breath, or spirit. In Scripture, the "spirit" returning to God is the life-principle God gave, not a conscious person traveling elsewhere.

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## YOU DON'T HAVE TO BE AFRAID

The Bible is clear and consistent: death is a sleep, not a conscious journey into another world. Scripture does not point us to an immortal soul as our hope, but to a living Savior who conquered the grave and holds the keys of death. Our assurance is not found in human tradition or popular ideas, but in the promise of Jesus Christ—"I will come again," and the dead in Christ will rise.

Tonight, God invites you to stand on His Word with confidence. In a world filled with confusion and counterfeit spiritual experiences, the safest place is truth. The question is simple: will you trust what God has spoken, and anchor your hope in the resurrection and the return of Jesus?

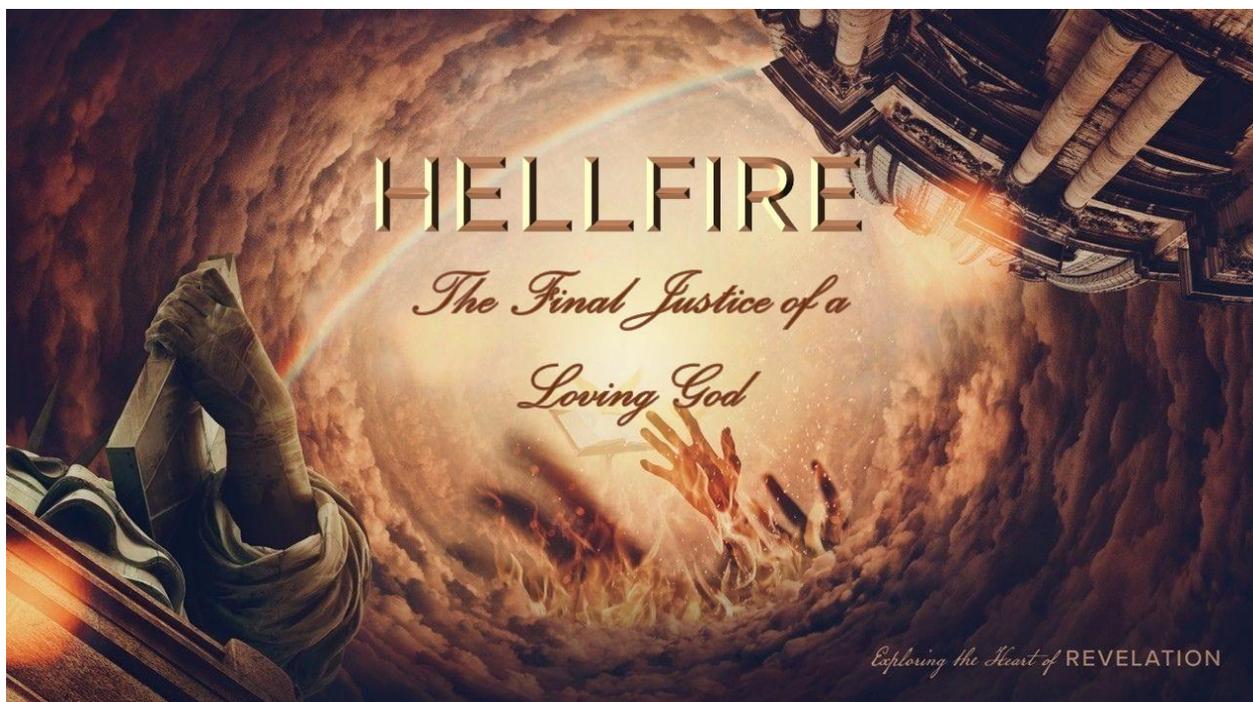
Christ is coming. The grave is not the end. And for those who belong to Him, death is only a moment of rest before the morning of everlasting life.

### My Decision Today

- I choose to trust what God says about death rather than human tradition.
- I choose to place my hope fully in Jesus and the resurrection He promises.

### My Prayer

Father in heaven, we thank You for the clarity of Your Word. Thank You for showing us that death is a sleep, and that our hope rests completely in Jesus and the resurrection He promises. Guard our minds from deception, anchor us in truth, and prepare us for the day when we will hear Your voice call us from the grave. We place our lives in Your hands, in Jesus' name, Amen.



## LESSON 16

### Hellfire — The Final Justice of a Loving God

Few teachings have generated more fear, confusion, and misunderstanding than the subject of hell. Popular culture, medieval art, and religious tradition have often portrayed hell as a place where lost souls are consciously tormented forever by fire, sometimes even suggesting that the devil himself is in charge of administering punishment. These ideas have deeply shaped how people think about God's character—often painting Him as cruel rather than just, vindictive rather than merciful. The Bible calls us to test every belief, even long-held ones, by the Word of God alone.

Scripture does not shy away from the reality of judgment, but it presents that judgment within a consistent framework that upholds both God's justice and His love. When studied carefully, the Bible reveals that hell is real, but it is not burning now, was never intended for humanity, and does not involve eternal conscious torment. Instead, the Bible teaches final punishment, final destruction, and the complete eradication of sin—resulting in a universe fully restored and free from suffering.

This lesson builds directly on Lesson 15 and examines what the Bible actually says about hell—when it burns, where it burns, how long it burns, and what ultimately happens to the wicked. We will allow Scripture to interpret Scripture, address difficult texts honestly, examine key Bible

terms such as *Sheol*, *Hades*, and *Gehenna*, and look at historical voices who rejected the idea of eternal torment. Above all, this lesson seeks to defend the biblical truth that God does not torture sinners forever, but brings sin to a just and final end.

Christians throughout history understood these texts—we gain a clearer picture of God’s justice and mercy.

### **Malachi 4:1 (KJV)**

“For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.”

## **1. Does the Bible teach that the devil works for God, torturing the wicked?**

### **Revelation 20:1–3 (KJV)**

“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the \_\_\_\_\_, that old \_\_\_\_\_, which is the \_\_\_\_\_, and \_\_\_\_\_, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him...”

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### **Note:**

This passage shows Satan restrained and judged, not acting as God’s agent of punishment. The Bible never presents the devil as an employee of heaven. Instead, Satan is the author of sin and deception and is himself subject to judgment. The popular idea that the devil rules hell comes from tradition and mythology, not from Scripture.

## 2. Is hell a reality according to Scripture?

**Revelation 20:15 (KJV)**

“And whosoever was not found written in the book of life was cast into the lake of \_\_\_\_\_.”

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### **Note:**

Hellfire is a real event in the biblical narrative. However, the Bible defines it carefully—as an act of divine judgment at a specific time, producing a specific result. Scripture never describes hell as an eternal process of torture, but as a decisive act that ends sin.



## 3. Was hellfire intended for human beings?

**Matthew 25:41 (KJV)**

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the \_\_\_\_\_ and his \_\_\_\_\_.”

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### **Note:**

Jesus makes clear that hellfire was prepared for the devil and his angels. God’s original plan for humanity was life, not destruction. Judgment comes only after persistent rejection of God’s grace.

## 4. Is hell burning right now?

**Matthew 13:24–30**

“Let both grow together until the \_\_\_\_\_.”

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**Note:**

The parable of the wheat and tares shows that judgment is delayed. The wicked are not punished immediately at death. Instead, both righteous and wicked coexist until the harvest, which Jesus later identifies as the end of the age. This directly contradicts the idea that people are burning in hell today.

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## 5. When does hell burn?

**Matthew 13:37–39**

He answered and said unto them, He that soweth the good seed is the Son of man; The field is the \_\_\_\_\_; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the \_\_\_\_\_; and the reapers are the angels.

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**Note:**

Jesus plainly teaches that the burning of the tares takes place at the end of the age, not before. Hellfire is future, not present. This timing aligns with the second coming and the final judgment, preserving biblical order and justice.

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## 6. Where does hell fire take place?

**Revelation 20:7–9**

“And fire came down from God out of \_\_\_\_\_ and \_\_\_\_\_ them.”

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**Note:**

Hellfire does not occur underground or in another realm. Scripture shows fire coming down from heaven upon the earth. This confirms that hellfire is an event, not a location, and that it occurs on this planet after the millennium.

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## 7. What happens after the fire?

**Revelation 20:14**

“This is the \_\_\_\_\_.”

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**Note:**

The lake of fire results in the second death. Death itself is destroyed, meaning suffering does not continue eternally. The second death is final and irreversible, marking the complete end of sin and rebellion.

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## 8. What do Bible words translated as “hell” actually mean?

**Sheol (OT) / Hades (NT)**

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**Note:**

In most cases, *Sheol* and *Hades* simply mean the grave. They are used approximately 42 times to describe the place of the dead without reference to fire or torment. Understanding this prevents serious doctrinal error.

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## 9. What is Gehenna?

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**Note:**

Gehenna refers to a literal burning refuse dump outside Jerusalem, used by Jesus as a symbol of final destruction. It appears 12 times in the New Testament and always points to destruction—not endless suffering.



## 10. Does the devil torture the wicked?

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**Note:**

The Bible never teaches that Satan rules or administers hell. Instead, Satan himself is destroyed in the lake of fire. The idea of the devil torturing the lost originates from pagan mythology, not Scripture.

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## 11. Can the soul die?

**Ezekiel 18:20**

“The \_\_\_\_\_ that \_\_\_\_\_, it shall \_\_\_\_\_.”

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**Note:**

Scripture explicitly states that the soul can die. This alone dismantles the doctrine of eternal conscious torment, which depends on the idea of an immortal soul.

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## 12. What is the fate of the wicked?

**Romans 6:23**

“The wages of sin is \_\_\_\_\_.”

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**Note:** The Bible repeatedly uses language of death, destruction, perishing, and consumption. These terms cannot honestly be reinterpreted to mean eternal life in pain.

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## 13. How does Malachi describe the end of the wicked?

**Malachi 4:1–3**

“They shall be \_\_\_\_\_ under the soles of your feet.”

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**Note:** Malachi describes total destruction—ashes, not eternal agony. Nothing remains. This harmonizes with God’s promise to cleanse the universe completely.

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## 14. What does “forever” mean in the Bible?

**Jonah 2:6**

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**Note:** Biblical “forever” describes duration determined by purpose, not endless time. Jonah was in the fish “forever,” yet it lasted three days. Context defines duration.

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## 15. What does “unquenchable fire” mean?

**Jeremiah 17:27**

But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be \_\_\_\_\_.

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**Note:** Unquenchable fire means fire that cannot be put out prematurely—not fire that never ends. Jerusalem burned until fully consumed, then went out.

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## 16. What does “their worm does not die” mean?

**Mark 9:44**

“{Where their \_\_\_\_\_ dieth not, and the fire is not quenched.”

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**Note:** The imagery comes from Gehenna. Worms consume what fire does not. Both result in total destruction, not perpetual suffering.

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## 17. What does “eternal fire” mean?

**Jude 1:7**

Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of \_\_\_\_\_ fire.

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**Note:**

Sodom and Gomorrah suffered eternal fire in result, not duration. They are not still burning today, but their destruction was permanent.

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## **18. What does Peter say happened to Sodom and Gomorrah?**

**2 Peter 2:6**

“And turning the cities of Sodom and Gomorrha into \_\_\_\_\_ condemned them with an overthrow, making them an \_\_\_\_\_ unto those that after should live ungodly;”

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**Note:**

Peter confirms annihilation. Eternal fire produced eternal results, not eternal torment.

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## **19. Is the rich man and Lazarus literal?**

### Luke 16:24

And he cried and said, Father Abraham, have mercy on me, and send \_\_\_\_\_, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

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#### Note:

A literal reading creates contradictions: conversation during fire, requests for water, and resurrection contradictions. It is a parable using familiar imagery to teach moral truth, not afterlife geography.

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## 20. What happens to Satan?

### Ezekiel 28:18

“Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall \_\_\_\_\_ thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.”

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#### Note:

Satan is reduced to ashes and “shall be no more.” He does not reign eternally anywhere.

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## 20. What is God’s final promise?

### Revelation 21:4

“And God shall wipe away all \_\_\_\_\_ from their eyes; and there shall be no more \_\_\_\_\_, neither \_\_\_\_\_, nor \_\_\_\_\_, neither shall there be any more \_\_\_\_\_: for the former things are passed away.”

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**Note:**

Revelation ends with God's final promise: the complete removal of suffering and the permanent restoration of peace. Tears, death, sorrow, crying, and pain are not eternal realities—they are former things that pass away when sin is ended forever.

This promise stands in direct contrast to the idea of eternal torment. A universe where pain continues endlessly would contradict God's declared goal. Scripture reveals that God's victory results in a world made new, where evil is gone, suffering is finished, and His people live in everlasting joy with Him.

**Historical Witnesses — Scripture Over Tradition**

Throughout Christian history, many respected voices questioned the doctrine of eternal torment because they believed it conflicted with Scripture and God's character.

Martin Luther (1483–1546) spoke of death as a sleep until the resurrection. He wrote that the dead 'sleep and feel nothing at all,' awaiting the last day when God awakens them. Luther rejected the philosophical idea of an immortal soul existing consciously apart from the body.

William Tyndale (c. 1494–1536), the great English Bible translator, argued forcefully against the doctrine of the immortal soul. In response to Thomas More, Tyndale wrote that placing souls in heaven or hell before the resurrection 'destroyeth the resurrection' and replaces biblical teaching with pagan philosophy.

The General Baptists of the seventeenth century held to conditional immortality, teaching that eternal life is a gift given only to the redeemed, while the wicked ultimately perish. They rejected eternal torment as inconsistent with Scripture.

Pope Leo X, during the Reformation, formally condemned those who denied the natural immortality of the soul, showing that this doctrine had become an enforced tradition of the church rather than a clearly stated biblical teaching.

Samuel Richardson (17th century) argued from Scripture that eternal life belongs only to believers and that the wicked would ultimately be destroyed, not preserved forever in suffering.

In the twentieth century, Anglican theologian John Stott openly expressed sympathy for conditional immortality, stating that the concept of eternal conscious torment was difficult to reconcile with the biblical picture of justice and love.

## **YOU DON'T HAVE TO BE AFRAID**

Hellfire is not the story of a cruel God delighting in punishment. It is the story of a loving God who refuses to let sin, suffering, and injustice continue forever. God's judgment brings closure, healing, and peace to the universe. Those who trust Jesus can live without fear, knowing that sin will end and righteousness will reign.

## **My Decision Today**

- I choose to trust the Bible's teaching about hellfire and God's character.
- I choose to place my hope fully in Jesus Christ.

## **My Prayer**

Father in heaven, thank You for revealing Your justice and Your mercy through Your Word. Remove fear from my heart and help me trust You fully. Anchor my faith in Jesus Christ and prepare me for the day when sin and suffering are no more. I place my life in Your hands. In Jesus' name, Amen.

# INDEX OF HISTORICAL QUOTATIONS

## **On Death, the Intermediate State, and Final Punishment**

These quotations are included as historical confirmation that many Christian voices have recognized the biblical teaching that death is a sleep, immortality belongs to God alone, and final punishment occurs at the end—not as eternal conscious torment.

### **Martin Luther (1483–1546)**

“Luther espoused the doctrine of the sleep of the soul, upon a Scripture foundation, and then he made use of it as a confutation of purgatory, and saint worship, and continued in that belief to the last moment of his life.”

#### **Reference:**

Short Historical View of the Controversy Concerning An Intermediate State  
Archdeacon Francis Blackburne (1765)

### **Martin Luther — On Death as Sleep and the Resurrection Hope**

“For since we call it a sleep, we know that we shall not remain in it, but be again awakened and live, and that the time during which we sleep, shall seem no longer than if we had just fallen asleep. Hence, we shall censure ourselves that we were surprised or alarmed at such a sleep in the hour of death, and suddenly come alive out of the grave and from decomposition, and entirely well, fresh, with a pure, clear, glorified life, meet our Lord and Savior Jesus Christ in the clouds...”

#### **Reference:**

Martin Luther, as cited in historical summaries of his teaching on the soul’s sleep

### **Johann Lorenz von Mosheim — General Baptists on the State of the Dead**

“In his Institutes of Ecclesiastical History chancellor of the University of Gottingen, Johann L. von Mosheim records that the ‘General Baptists’ were spread in large numbers over many of the provinces of England. As one article of faith they held ‘that the soul, between death and the resurrection at the last day, has neither pleasure nor pain, but is in a state of insensibility.’”

**Reference:**

Johann L. von Mosheim, Institutes of Ecclesiastical History  
(Quoted historical record regarding early English General Baptists)

**William Tyndale (1484–1536)**

“The true faith setteth forth the resurrection... the heathen philosophers, denying that, did set forth that souls did for ever live. And the Pope joineth the spiritual doctrine of Christ with the fleshly doctrine of philosophers together; things so contrary that they cannot agree, no more than the spirit and the flesh do in a Christian man. And because the fleshly minded Pope consenteth unto heathen doctrine, therefore he corrupteth the Scripture to stablish it.”

**Reference:**

William Tyndale, An Answer to Sir Thomas More’s Dialog  
(1850 reprint; Tyndale translated the Bible into English and died a martyr)

**Pope Leo X — Condemnation of Soul Mortality (1513)**

“We do condemn and reprobate all who assert that the intelligent soul is mortal,” and “all who adhere to the like erroneous assertions shall be shunned and punished as heretics.”

**Reference:**

Papal Bull of Pope Leo X  
December 19, 1513

**Samuel Richardson (1633–1658)**

“Pastor, First Particular Baptist Church, of London wrote a discourse entitled: ‘A Discourse on the Torments of Hell: The Foundations and Pillars thereof discover’d, serch’d, shaken, and remov’d. With Infallible Proofs that there is not to be a punishment after this Life, for any to endure that shall never end’ (1658).”

**Reference:**

Samuel Richardson, A Discourse on the Torments of Hell (1658)

**Babu G. Ranganathan (July 30, 2007)**

“Although I am a conservative Christian theologian (Baptist), I no longer believe that the Bible teaches or supports the traditional view of hell with its doctrine of eternal torment or suffering. The Bible does teach eternal punishment, but that eternal punishment ultimately is not eternal suffering. Few in society realize just how much ancient Greek philosophy influenced early Christian thought on hell. The ancient Greeks believed and taught that the human soul is immortal and indestructible. When early Christianity adopted this belief then it became only logical to believe that those who go to hell must suffer eternal torment.”

**Reference:**

Babu G. Ranganathan,  
Eternal Punishment In Bible Does Not Mean Eternal Torment  
July 30, 2007

**John Stott — Eternal Fire as Complete Consumption**

“The fire itself is termed ‘eternal’ and ‘unquenchable’, but it would be very odd if what is thrown into it proves indestructible. Our expectation would be the opposite: it would be consumed forever, not tormented forever. Hence it is the smoke (evidence that the fire has done its work) which ‘rises for ever and ever.’”

**Reference:**

John Stott, respected evangelical theologian  
(Quoted statement on the meaning of eternal fire)

**Closing Statement**

These historical quotations do not replace Scripture. They simply confirm that across Christian history, many have recognized the Bible's consistent teaching:

Death is a sleep

Immortality belongs to God alone

Reward comes at resurrection

Final punishment ends sin forever

God's universe concludes with restoration, not eternal suffering

**Lesson**

**16**



# LESSON 17

## THE SECOND BEAST

### THE UNITED STATES IN PROPHECY

Bible prophecy does not merely describe ancient empires; it reaches forward into the modern world. In Revelation 13, after describing a persecuting power that dominated Europe for centuries, Scripture introduces another beast—one that arises quietly, peacefully, and unlike the kingdoms that came before it.

This power appears lamb-like, gentle, and principled in its beginning. It rises in a sparsely populated land, champions liberty, and gains influence without conquest. Yet prophecy warns that this same power will eventually speak as a dragon, using authority to enforce worship and restrict conscience. This lesson examines how Scripture identifies the second beast and why its role is central in the final conflict over worship and freedom.

#### **Revelation 13:11 (KJV)**

“And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.”

# 1. Where Does the Second Beast Appear in Prophecy?

Revelation 13:11 (KJV)

“And I beheld \_\_\_\_\_ beast...”

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## Note:

The second beast of Revelation 13 appears after the first beast has already risen and exercised power, indicating a later development in prophetic history. This shift marks an important transition in Revelation’s narrative, moving from the Old World setting of European religious authority to a new power arising in a different part of the world.

Its appearance signals the final stage of the end-time conflict, because this second beast becomes the key force that leads the world into the last great issue of worship and allegiance. Revelation is showing that prophetic focus is moving toward the closing movements of earth’s history, when global power will unite in opposition to God’s truth.

# 2. Where Does This Beast Arise From?

Revelation 13:11 (KJV)

“...coming up out of the \_\_\_\_\_...”

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## Note:

Revelation says this beast rises “out of the earth,” which is significant in prophetic symbolism. In contrast, the first beast arose from the sea—representing crowded, populated nations and turbulent political conditions. The earth, however, represents a relatively unpopulated region, a place of quiet growth rather than conquest and upheaval.

This indicates that the second beast would arise in a new territory, developing as an emerging nation rather than an old-world empire. Its rise marks the appearance of a distinct end-time power that becomes central in Revelation’s final worship crisis.

# 3. When Does This Power Rise to Prominence?

Revelation 13:11 (KJV)

“...coming up...”

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**Note:**

The phrase “coming up” suggests a gradual rise to prominence rather than a sudden conquest. This second beast emerges at the very time the first beast power is receiving its deadly wound, marking a transition in prophetic focus.

In 1798, the papal power was taken captive, fulfilling the prophecy of the wound. In the same era, history shows the United States rising quietly and rapidly on the world stage. Revelation identifies this timing to show that this new power becomes central in the final movements of prophecy, especially as the last conflict over worship and authority approaches.

## 4. What Makes This Beast Different From Previous Ones?

**Revelation 13:11 (KJV)**

“...another beast...”

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**Note:**

Revelation calls this power “another beast,” showing that it differs in character and rise from the beasts that preceded it. Previous prophetic powers emerged through war, conquest, and the collapse of empires. This one, however, grows in a different manner—developing gradually rather than violently.

Its rise reflects the formation of a nation built on new principles, not on the old-world pattern of monarchy and religious domination. Yet Revelation also warns that despite its peaceful beginnings, this power will later speak with authority and enforce worship, becoming central in the final crisis over conscience and allegiance.

## 5. What Do the Two Horns Represent?

**Revelation 13:11 (KJV)**

“...two horns like a \_\_\_\_\_...”

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**Note:**

In prophecy, horns represent governing authority or power. The two horns of this beast are “lamb-like,” symbolizing a nation that begins with gentle, Christ-like principles rather than

oppressive rule. Unlike earlier beasts that arose through monarchy and religious persecution, this power initially appears to uphold ideals of liberty and justice.

The lamb-like appearance suggests innocence and freedom, but Revelation later warns that this same power will eventually speak as a dragon. The two horns therefore represent the foundational principles of authority that begin in gentleness, yet become central in the final crisis over worship and conscience.

## 6. What Principles Are Represented by the Two Horns?

**Revelation 13:11 (KJV)**

“...two horns...”

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**Note:**

The two lamb-like horns represent the foundational principles upon which this nation was established: civil liberty and religious liberty. Civil liberty reflects a government without kings, where power is limited and individual rights are protected. Religious liberty reflects a nation without a state-controlled church, where conscience is free and worship is not enforced by law.

These principles distinguished this power from previous prophetic beasts, which rose through oppression and religious persecution. Revelation portrays this nation as beginning with Christ-like ideals of freedom. Yet the prophecy also warns that these same principles will eventually be compromised, as this power later speaks like a dragon and becomes a leading force in the final end-time crisis over worship and authority.

## 7. Why Is There No Crown on the Horns?

**Revelation 13:11 (KJV)**

“And I beheld another beast coming up out of the earth; and he had two \_\_\_\_\_ like a lamb, and he spake as a dragon.”

**Daniel 7:24 (KJV)**

“And the ten horns out of this kingdom are ten \_\_\_\_\_ that shall arise...”

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**Note:**

In prophecy, horns represent ruling powers (Daniel 7:24), and crowns are often used to indicate kingship or monarchy. The two horns of this beast appear without crowns, showing that this nation does not arise as a traditional royal empire ruled by kings. Instead, it develops under a different form of government—one based on representative authority rather than hereditary monarchy.

This detail strengthens the identification of the second beast as a republic with lamb-like beginnings. Revelation portrays a power founded on principles of freedom, yet later warns that it will speak “as a dragon,” exercising coercive authority in the final crisis despite its original appearance.

## 8. What Does It Mean That the Beast Is ‘Like a Lamb’?

**Revelation 13:11 (KJV)**

“And I beheld another beast coming up out of the earth; and he had two horns like a \_\_\_\_\_, and he spake as a dragon.”

**John 1:29 (KJV)**

“Behold the \_\_\_\_\_ of God, which taketh away the sin of the world.”

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**Note:**

In Scripture, a lamb symbolizes Christ—gentleness, innocence, and moral purity. John identifies Jesus Himself as “the Lamb of God,” showing that lamb-like imagery represents compassion and restraint rather than oppression.

Revelation’s second beast appears “like a lamb,” indicating that this power begins with a Christ-like appearance and professes principles consistent with freedom and righteousness. Yet prophecy warns that despite its gentle outward form, it will later “speak as a dragon,” revealing a shift from lamb-like ideals to coercive authority in the final crisis over worship and conscience.

## 9. What Warning Does Prophecy Give About This Power?

**Revelation 13:11 (KJV)**

“...and he \_\_\_\_\_ as a dragon.”

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**Note:**

Though lamb-like in appearance, this power eventually speaks with dragon-like authority. This indicates a change from protecting liberty to enforcing control.

## 10. What Does It Mean to ‘Speak’ in Prophecy?

### Revelation 13:11 (KJV)

“And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he \_\_\_\_\_ as a dragon.”

### Daniel 7:25 (KJV)

“And he shall \_\_\_\_\_ great words against the most High...”

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**Note:**

In prophecy, to “speak” is more than speech—it represents the exercise of authority through decrees, laws, and coercive commands. Daniel shows that prophetic powers “speak great words” when they assume power to oppose God and enforce worship contrary to His will.

Revelation warns that although this nation appears lamb-like in its beginnings, it will eventually speak as a dragon—meaning it will use its influence to impose control over conscience and align with the final system of end-time deception.

## 11. Whose Authority Does the Dragon Represent?

### Revelation 12:9 (KJV)

“And the great dragon was cast out, that old \_\_\_\_\_, called the \_\_\_\_\_, and \_\_\_\_\_, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.”

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**Note:**

Revelation identifies the dragon as Satan himself—the original enemy of Christ and the source behind end-time opposition to God’s people. Though Satan is a spiritual being, he works

through earthly powers to carry out his purposes, especially when governments are used to pressure conscience and resist God's commandments.

To speak "as a dragon" means to act with Satan-inspired authority—shifting from lamb-like principles to coercive policies that oppose God's truth. Revelation shows that the final conflict is not merely political, but spiritual: Satan's hostility is directed against the remnant who remain faithful to God's law and the testimony of Jesus.

## 12. What Relationship Does This Beast Have With the First Beast?

### Revelation 13:12 (KJV)

'And he exerciseth all the \_\_\_\_\_ of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.'

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### Note:

Revelation 13:12 reveals that the second beast does not act independently. It exercises the authority of the first beast, meaning it becomes the leading power that restores influence to the wounded system of papal supremacy. Though it begins with lamb-like principles, it eventually uses its power in support of the same religious authority that dominated the medieval world.

The key issue in this verse is worship. The second beast "causes" the world to worship the first beast, showing that the final conflict is not merely political, but spiritual. Worship is redirected through enforced allegiance, demonstrating that prophecy is pointing to a coming union of religious authority and civil power.

This verse marks a major turning point in Revelation: the rise of an end-time power that compels the world toward restored Babylonian worship, setting the stage for the final crisis over conscience, obedience, and loyalty to God's commandments.

## 13. What Is an 'Image to the Beast'?

### Revelation 13:14 (KJV)

"And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an \_\_\_\_\_ to the \_\_\_\_\_, which had the wound by a sword, and did live."

**Daniel 3:1, 4–6 (KJV)**

“Nebuchadnezzar the king made an \_\_\_\_\_ of gold...”

“...it shall come to pass, that whoso falleth not down and worshipping shall the same hour be cast into the midst of a burning fiery furnace.”

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**Note:**

An “image to the beast” is not a statue, but a system that becomes a likeness of the first beast in how it operates. Daniel 3 provides the clearest biblical pattern: an image is set up and civil authority is used to compel worship, making obedience a matter of law rather than conscience. In the same way, Revelation warns that the end-time “image” will be a renewed union of religious influence and state power, reproducing the structure of the medieval beast by enforcing worship and restricting liberty. This prophecy shows that the final crisis centers on allegiance—whether worship remains voluntary and Bible-based, or is demanded through coercive authority.

## 14. How Is Worship Enforced?

**Revelation 13:15 (KJV)**

“...cause that as many as would not \_\_\_\_\_ the image...”

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**Note:**

Revelation 13:15 shows that worship becomes a matter of civil enforcement. The issue is no longer persuasion or voluntary devotion, but compelled allegiance. Those who refuse to worship the image are placed under governmental penalties, revealing that religious authority is backed by state power.

This marks the collapse of true religious liberty. When civil authority is used to enforce worship, conscience is no longer free, and the final crisis centers on obedience to God versus submission to human commands. Revelation warns that the last conflict is fundamentally spiritual—worship demanded by law rather than offered from the heart.

## 15. What Economic Pressure Is Applied?

**Revelation 13:17 (KJV)**

“...that no man might \_\_\_\_\_ or \_\_\_\_\_...”

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**Note:**

Revelation shows that the final crisis will involve economic pressure as a tool of enforcement. The restriction of buying and selling is not merely financial—it is a means of compelling conscience. Civil authority is used to control participation in society in order to pressure individuals into outward compliance with false worship.

This reveals that the end-time test will be practical as well as spiritual. Loyalty to Christ will not only be a matter of belief, but of steadfast faithfulness when obedience carries real earthly cost. God’s people are called to endure, trusting that His provision and His kingdom are greater than any temporary sanction.

## 16. What Issue Lies at the Heart of This Conflict?

### Revelation 14:9–10 (KJV)

“...if any man \_\_\_\_\_ the beast...”

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**Note:**

Revelation makes clear that the heart of the final conflict is worship. The warning against worshipping the beast shows that the last crisis is not merely political or economic, but spiritual—centered on who has rightful authority over the human soul. Worship always reveals allegiance: either to the Creator or to a counterfeit system that demands obedience in opposition to God’s commandments.

This is why Revelation frames the end-time struggle as a choice of loyalty. The issue is not simply outward forms, but the authority behind them. In the final moments of earth’s history, God calls all people to worship Him alone, and the world is divided over whom it will honor and obey.

## 17. Who Will Resist This System?

### Revelation 14:12 (KJV)

“Here is the patience of the saints: here are they that keep the \_\_\_\_\_ of God, and the faith of Jesus.”

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**Note:**

Revelation identifies God’s remnant as those who refuse coerced worship and remain loyal to the authority of God’s Word. Their resistance is not rooted in political power or violence, but in steadfast obedience to God’s commandments and trust in Jesus. In the final crisis, faithfulness becomes the distinguishing mark of God’s people, because they choose divine authority over human demands.

This endurance reveals the heart of true worship. The remnant stand firm under pressure because their allegiance is settled. They follow the Lamb, not the world’s system, showing that loyalty to Christ is stronger than force, fear, or economic control.

## 18. What Assurance Does God Give His People?

**Psalms 33:12 (KJV)**

“Blessed is the nation whose \_\_\_\_\_ is the LORD...”

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**Note:**

Psalms 33 reminds us that true blessing and stability come from acknowledging the Lord as supreme. Nations may appear strong through wealth, military power, or political influence, but Scripture teaches that lasting security is found only in obedience to God and dependence upon Him.

In the context of end-time prophecy, this verse reinforces that God’s people must place their trust in the Lord rather than in human systems. When earthly powers shift and coercion increases, the safest refuge is loyalty to God’s authority. The nation—or person—whose God is the Lord is truly blessed, because their foundation cannot be shaken.

## YOU DON’T HAVE TO BE AFRAID

Prophecy was never given to frighten God’s people, but to prepare them. The Lord reveals what is coming so His church can stand with confidence, not confusion—anchored in Scripture, guarded from deception, and free in conscience. Revelation is not a book of panic; it is a book of Jesus, showing that history is moving toward His victory.

The final conflict is not about fear, but about worship and loyalty. God does not call His people to speculation, but to faithfulness. Even when earthly powers apply pressure, Christ remains sovereign, and His truth remains sure. The Lamb who warns is the same Lamb who strengthens, sustains, and delivers.

You do not have to be afraid of the future when you belong to Jesus. The One who knows the end from the beginning is guiding His people, and His Word will carry them safely through the last crisis into the kingdom that cannot be shaken.

## My Decision

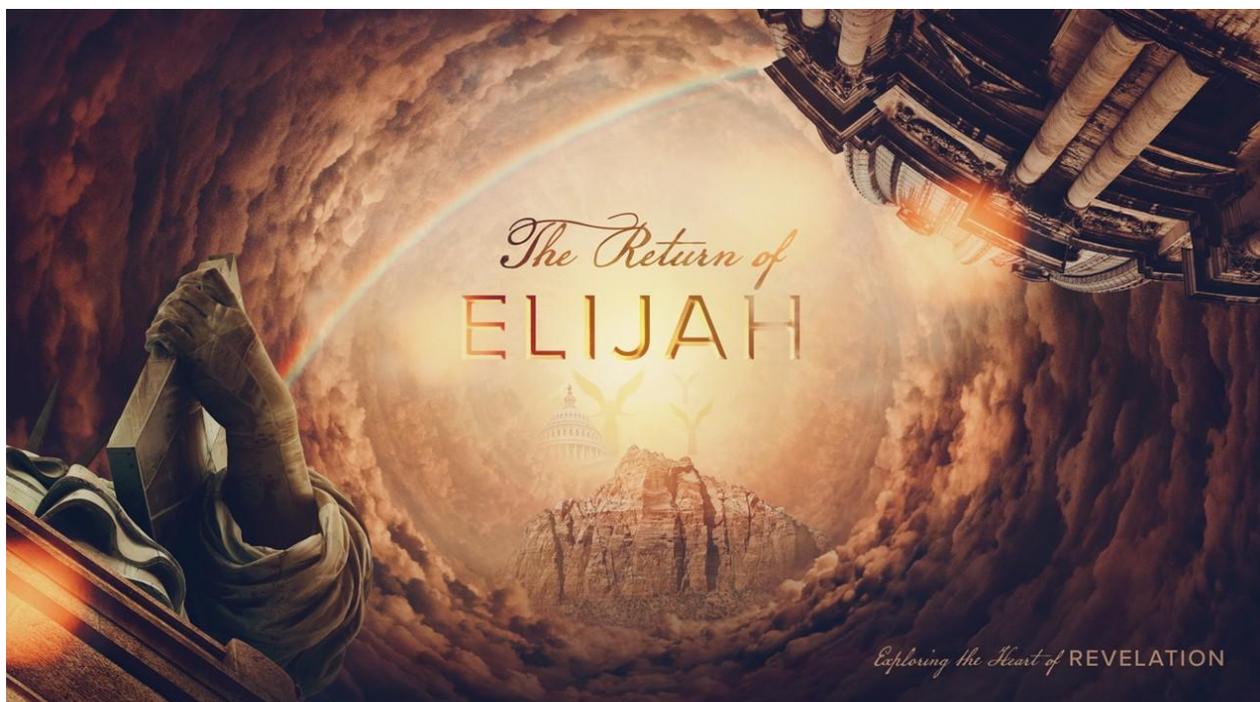
I choose to remain loyal to God's truth and worship Him alone.

## My Prayer

Father in heaven, thank You for revealing prophecy with clarity and mercy. Anchor my heart in Your Word, strengthen my faith, and keep my conscience loyal to Christ. Help me to stand firm when deception increases and to follow Jesus wherever He leads. Prepare me for His soon return, and keep me faithful until You make all things new. In Jesus' name, Amen.

Lesson

17



# LESSON 18

## Elijah's Message

Throughout Scripture, God raises voices at critical moments—messengers who call people back before irreversible decisions are made. Elijah was one such voice. His ministry did not arise during a time of open atheism, but during a period of religious confusion, compromise, and divided loyalty. The people still claimed to worship the true God, yet their worship had been blended with false practices and human traditions.

Revelation teaches that just before Christ returns, the world will face a similar condition. Truth and error will coexist so closely that only a clear call from God can separate them. Elijah's message, therefore, is not merely historical—it is prophetic. This lesson explores how Elijah's message reappears in the last days as a call to restoration, obedience, and wholehearted loyalty to God.

### **Malachi 4:5–6**

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”

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## 1. What did God promise to send before the day of the Lord?

### Malachi 4:5

“I will send you \_\_\_\_\_ the prophet...”

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#### Note:

Malachi’s promise is not a prediction that the literal prophet Elijah will return, but that God will send an Elijah-like message before the great day of the Lord. In Scripture, Elijah symbolizes a work of revival and reform—calling God’s people back to true worship, obedience, and faithfulness when widespread apostasy prevails.

Just as Elijah confronted false worship on Mount Carmel, the final Elijah message prepares the world for Christ’s return by restoring truth, exposing deception, and turning hearts fully back to the Lord. This prophecy points to God’s last-day call to spiritual awakening and covenant loyalty.

## 2. What was the spiritual condition of Israel in Elijah’s day?

### 1 Kings 18:21

“How long halt ye between \_\_\_\_\_ opinions?”

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#### Note:

In Elijah’s day, Israel was in a state of spiritual compromise. The people claimed to follow the Lord, yet they also embraced the worship of Baal. This mixture of truth and error produced divided hearts and weakened obedience. Israel was not openly rejecting God—they were attempting to blend true worship with false worship.

Elijah confronted this double-minded condition with a direct appeal. The issue was not lack of information, but lack of decision. God’s people could not remain neutral between two authorities. Elijah’s message exposed the danger of divided allegiance and called the nation back to wholehearted loyalty.

This spiritual condition becomes a pattern for the last days, when God again calls His people to choose whom they will worship.

### 3. What question did Elijah place before the people?

**1 Kings 18:21**

“...if the Lord be God, \_\_\_\_\_ him...”

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**Note:**

Elijah’s appeal was not merely a sermon—it was a call to decision. The issue on Carmel was authority and worship: Who is truly God, and who deserves obedience? Elijah made clear that divided allegiance could not continue. A person cannot follow the Lord while also clinging to counterfeit worship.

This moment revealed that neutrality is itself a choice. Silence and hesitation were forms of compromise. Elijah’s message demanded wholehearted loyalty, because truth and error cannot be blended without spiritual ruin.

In the same way, the final Elijah message of the last days calls God’s people to choose Christ fully, stand on His Word, and follow Him without hesitation when the world is gathered into deception.

### 4. What false system had influenced Israel’s worship?

**1 Kings 16:31–33**

And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and \_\_\_\_\_ him.

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**Note:**

Baal worship entered Israel not through an immediate rejection of God, but through gradual compromise under influential leadership. It was introduced through authority, political alliance,

and the desire to blend surrounding culture with true religion. What began as accommodation became apostasy.

This false system replaced God’s commands with human-centered worship and confused the people about who held ultimate authority. Elijah’s confrontation exposed that Baal worship was not simply another option—it was a counterfeit religion that led away from covenant loyalty.

This pattern is deeply significant, because end-time deception also spreads through compromise, religious union, and enforced authority rather than open denial. God’s final call is always a call back to pure worship and obedience to Him alone.

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## 5. How does Revelation describe a similar end-time condition?

### Revelation 18:2

“Babylon the great is \_\_\_\_\_...”

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### Note:

Revelation uses Babylon as a symbol of spiritual confusion and religious apostasy. Just as Israel was drawn into compromise through Baal worship, end-time Babylon represents a system where truth is mixed with error and human tradition replaces the authority of God’s Word.

Babylon is “fallen” because it has departed from pure worship and has united with worldly power to promote deception. This condition is not simply ignorance, but a deliberate blending of falsehood with sacred things, creating counterfeit religion that appears convincing.

The Elijah message calls God’s people out of this confusion, back to clear truth, wholehearted loyalty, and worship of the Creator alone.

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## 6. What call does God give to His people in the last days?

### Revelation 18:4

“Come \_\_\_\_\_ of her, my people...”

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**Note:**

Revelation 18:4 reveals God’s final call of mercy before judgment falls. Even within systems of confusion, God still has sincere hearts—“My people”—who love Him but have not yet seen the full light of truth. His call is not harsh condemnation, but compassionate rescue.

To “come out” means to separate from false worship, spiritual compromise, and human authority that opposes God’s Word. Before the plagues fall, God invites His people into clarity, safety, and loyalty to Christ. This is the last Elijah-like appeal: to leave Babylon’s confusion and stand fully with the Lamb.

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## 7. What did Elijah repair before calling down fire from heaven?

**1 Kings 18:30**

“Elijah took twelve stones... and \_\_\_\_\_ the altar of the Lord...”

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**Note:**

Before God revealed His power, Elijah first repaired the altar of the Lord. The broken altar symbolized Israel’s neglected covenant, forgotten worship, and fractured obedience. Elijah understood that true revival begins with restoration of God’s truth, not with outward displays.

Only after the altar was rebuilt could the fire fall. This teaches that God’s work in the last days is not built on excitement or spectacle, but on returning to His Word, restoring true worship, and rebuilding what compromise has torn down. Reformation comes before demonstration, and faithfulness before power.

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## 8. What does the altar represent spiritually?

**Psalms 51:17**

The sacrifices of God are a \_\_\_\_\_ spirit: a broken and a contrite heart, O God, thou wilt not despise.

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**Note:**

Spiritually, the altar represents the place of surrender, repentance, and renewed fellowship with God. Psalm 51 shows that God is not seeking outward ritual alone, but a broken spirit and a contrite heart. True worship begins inside, where pride is laid down and the soul is humbled before the Lord.

Elijah repaired the altar because restoration must begin with the heart. Before God sends revival power, He calls His people to repentance, surrender, and genuine devotion. In the last days, the Elijah message is not merely about prophetic knowledge, but about rebuilding true worship through a transformed heart.

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## 9. How does Revelation describe God's faithful people?

**Revelation 14:12**

"Here are they that keep the \_\_\_\_\_ of God, and the \_\_\_\_\_ of Jesus."

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**Note:**

Revelation describes God's faithful people as those who remain loyal to His commandments and cling to the faith of Jesus. Their obedience is not legalism, but the fruit of trust and covenant loyalty. Just as Elijah called Israel back to wholehearted worship, the remnant are called to stand firmly for God's authority when the world is gathered into deception.

This end-time faithfulness mirrors the Carmel message: no mixture, no divided allegiance, no compromise with counterfeit worship. The saints endure because they are anchored in Christ, and their loyalty reveals that true worship is obedience rooted in faith.

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## 10. What role did fire play on Mount Carmel?

**1 Kings 18:38**

"Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench."

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**Note:**

On Mount Carmel, fire was the divine confirmation of true worship. It was not a product of human excitement, ritual, or emotional display, but the unmistakable response of God to obedience, repentance, and restored truth. The Lord answered to show that He alone is God, and that worship must be grounded in His authority.

This fire also revealed the difference between counterfeit religion and heaven's approval. Baal's prophets could produce noise and frenzy, but no power. God's fire fell only after the altar was repaired and the people were called to decision. In the last days, God's work will again be marked by truth, not spectacle—His people will be vindicated by His Word and His presence, not by human force.

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## 11. How does Scripture connect Elijah's message to John the Baptist?

**Luke 1:17**

“And he shall go before him in the spirit and \_\_\_\_\_ of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.”

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**Note:**

Luke explains that John the Baptist fulfilled the Elijah promise, not by being Elijah reincarnated, but by coming in the same spirit and power—calling people to repentance, restoring truth, and preparing hearts for the Messiah. John's mission was a message of reform that made ready a people for Christ's first coming.

In the same way, the final Elijah message prepares the world for Christ's second coming. It calls God's people back to covenant loyalty, true worship, and obedience rooted in faith. Just as John warned of spiritual compromise and urged decision, the last-day Elijah message confronts end-time deception and makes ready a people to stand when Jesus appears.

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## 12. What final issue does Elijah’s message confront?

**Joshua 24:15**

“And if it seem evil unto you to serve the Lord, choose you this day whom ye will \_\_\_\_\_; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.”

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**Note:**

Elijah’s message confronts the ultimate issue of worship and allegiance. Scripture shows that God’s people cannot serve two masters or blend truth with falsehood. The final crisis is not merely about information, but about decision—whether God’s authority will be honored above human tradition and counterfeit worship.

Joshua’s appeal echoes Carmel: choose this day whom you will serve. In the last days, the Elijah message again calls for wholehearted loyalty to the Lord. Neutrality collapses, compromise becomes dangerous, and the world is brought to the dividing line between obedience to God and submission to deception.

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## 13. Why is this message urgent today?

**Revelation 22:12 (KJV)**

“Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.”

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**Note:**

This message is urgent because Christ’s return is near and brings final accountability. Revelation teaches that decisions are not postponed indefinitely—probation closes, reward is settled, and Jesus comes as righteous Judge and Redeemer.

The Elijah call must be heard before that moment arrives. God is preparing a people now, calling them out of confusion, restoring true worship, and sealing their loyalty to Christ.

Preparation cannot be made after He appears. The time to choose, surrender, and stand faithful is now.

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## 14. What promise accompanies God's call to faithfulness?

### James 5:17–18

"Elijah was a \_\_\_\_\_ subject to like passions as \_\_\_\_\_, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

<sup>18</sup> And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."

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### Note:

James reminds us that Elijah was not a superhuman figure, but a man with the same weaknesses, struggles, and needs as anyone else. His power did not come from himself, but from God. The faithfulness of Elijah was the result of earnest prayer, trust, and dependence upon the Lord.

This is the promise that accompanies God's call in the last days: He does not ask His people to stand by their own strength. The same God who sustained Elijah will empower ordinary believers to remain loyal under pressure. The Elijah message is not only a call to decision—it is an assurance that God provides the grace and strength needed to be faithful.

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## YOU DON'T HAVE TO BE AFRAID

Elijah's message is not a message of fear—it is a message of mercy. God does not call His people to panic, but to preparation. Before judgment falls, He sends a final appeal of love, inviting hearts to return, altars to be repaired, and worship to be made pure again. The Elijah call is restoration before separation, awakening before the day of the Lord. Those who respond are not left uncertain or alone. They stand with confidence, not because they are strong, but because the God who answered by fire is still the God who keeps His promises. When you follow the truth revealed in love, you do not have to be afraid. The Lord is gathering a faithful people, and His voice is calling you home.

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## Points to Remember

Elijah's message calls for full loyalty to God.  
Compromise leads to confusion; obedience leads to clarity.  
God sends warning before judgment out of mercy.

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## My Decision

I choose to follow God fully and respond to His call for faithfulness in these last days.

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## My Prayer

Father in heaven, thank You for Your mercy and Your call to truth. Restore my heart, strengthen my faith, and help me stand faithfully for You. I choose to follow You without compromise. In Jesus' name, Amen.

Lesson

18



# LESSON 19

## The Time of the End

The Bible does not treat “the time of the end” as a vague feeling or an emotional season of fear. It presents it as a clearly defined prophetic period—one marked by restored understanding, unfolding truth, and a renewed focus on God’s Word. For centuries, parts of prophecy remained sealed, not because God wished to hide truth, but because history itself had not yet reached the point where that truth could be understood.

As we approach the final chapters of earth’s story, Scripture reveals that God intends His people to recognize where they are in time. The message of Revelation is not given to create speculation, but to bring clarity. In this lesson, we explore what the Bible means by “the time of the end,” how it is identified, and why God chose this moment in history to unveil truth that had long been sealed.

### **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.”

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## 1. When did Daniel say the sealed prophecies would be understood?

**Daniel 12:4**

“...even to the \_\_\_\_\_ of the \_\_\_\_\_.”

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**Note:**

Daniel was told that certain prophecies would remain sealed until “the time of the end.” This indicates that God appointed a specific period in history when prophetic understanding would increase, not through speculation, but through fulfillment. As events unfold and prophecy meets history, the meaning becomes clearer to those studying Scripture faithfully.

This promise shows that end-time prophecy was designed for God’s last-day people. The increase of knowledge is not merely intellectual, but spiritual—God opening His Word so His people can recognize the times and be prepared for Christ’s return.

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## 2. What instruction was Daniel given about his prophecies?

**Daniel 12:9**

“...the words are \_\_\_\_\_ up and \_\_\_\_\_ till the time of the end.”

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**Note:**

Daniel was told that his prophecies would be “shut up” and “sealed” until the time of the end. This does not mean God intended prophecy to remain mysterious forever, but that full understanding would come only when history reached the appointed time of fulfillment.

God intentionally limited clarity until the proper moment so that prophecy would be recognized as it unfolded, not misused for speculation. When the time of the end arrived, these sealed messages would be opened, confirming God’s sovereignty and preparing His people for the closing events of earth’s history.

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### 3. What symbol does Revelation use for opened prophecy?

#### Revelation 10:2

“And he had in his hand a little \_\_\_\_\_...”

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#### Note:

Revelation presents the symbol of an open book to show that prophecy once sealed is now being unveiled. Daniel’s visions were shut up until the time of the end, but Revelation depicts that book opened, indicating a new era of understanding as history reaches its final stage.

The open book represents God making His prophetic Word accessible to His end-time people. This confirms that prophecy is not meant to remain hidden, but to be studied, understood, and proclaimed as the final events approach and Christ’s return draws near.

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### 4. Which book of prophecy was sealed and later opened?

#### Daniel 8:26

“And the vision of the evening and the morning which was told is true: wherefore \_\_\_\_\_ thou up the \_\_\_\_\_; for it shall be for many days.”

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#### Note:

Daniel 8 contains the prophetic vision that was specifically connected with being “shut up” for many days. This points especially to Daniel’s time prophecies, which were not fully understood in Daniel’s own lifetime but were reserved for the time of the end.

These time prophecies become foundational for Revelation’s unfolding message. When the sealed portions of Daniel were opened, God’s people were enabled to trace prophetic fulfillment in history and recognize the nearness of the final judgment and Christ’s return. Daniel’s sealed book therefore prepares the way for Revelation’s end-time proclamation.

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## 5. What reaction follows the opening of prophetic truth?

### Revelation 10:9–10

“And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and \_\_\_\_\_ up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

<sup>10</sup> And I took the little book out of the angel's hand, and ate it up; and it was in my mouth \_\_\_\_\_ as honey: and as soon as I had eaten it, my belly was \_\_\_\_\_.

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#### Note:

Revelation teaches that the opening of prophetic truth produces a twofold response. It is sweet in the mouth because God's Word brings light, hope, and excitement as His purposes are revealed. Prophecy assures believers that history is under divine control and that Christ will soon return.

Yet it becomes bitter in the stomach because truth also brings responsibility, testing, and solemn realization. Understanding prophecy means recognizing the seriousness of the hour, the reality of judgment, and the call to proclaim God's message to the world. Prophetic truth is both comforting and sobering—joyful in promise, weighty in mission.

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## 6. What responsibility follows increased knowledge?

### Revelation 10:11

“Thou must \_\_\_\_\_ again before many peoples...”

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#### Note:

Revelation shows that increased prophetic understanding is never given merely for personal interest. When God opens His Word, it is always followed by a call to proclaim. “Thou must prophesy again” means that truth brings responsibility—God's people are entrusted with a message for the world.

Prophecy is not meant to produce fear or isolation, but mission and urgency. Those who understand the times are called to speak with compassion and clarity, warning of deception and pointing others to Jesus. Knowledge of prophecy is a sacred trust, meant to prepare a people and awaken the nations before Christ returns.

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## 7. How does Scripture describe the increase of knowledge?

### Daniel 12:4

“...knowledge shall be \_\_\_\_\_.”

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#### Note:

Daniel foretold that “knowledge shall be increased” as the time of the end approaches. While the world has seen remarkable growth in scientific and technological knowledge, the prophecy especially points to an increase in spiritual understanding of God’s Word.

As the sealed prophecies of Daniel are opened, God’s people gain clearer insight into His purposes, the unfolding of history, and the nearness of Christ’s return. This increase of knowledge is not merely information, but illumination—God preparing a people through Scripture to stand faithfully in the last days.

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## 8. What warning does Jesus give about end-time deception?

### Matthew 24:24

“For there shall arise \_\_\_\_\_ Christs, and \_\_\_\_\_ prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall \_\_\_\_\_ the very elect.”

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#### Note:

Jesus warned that as the end approaches, deception will intensify. False Christs and false prophets will arise, accompanied by convincing signs and wonders designed to mislead even sincere believers. The final crisis will not be marked by open atheism alone, but by counterfeit religion that appears powerful and persuasive.

Therefore, greater prophetic light brings greater responsibility. Those who understand God's Word must test every claim by Scripture, not by emotion, experience, or miracles. The safest protection in the last days is a mind anchored in truth and a heart loyal to Christ, who alone can preserve His people from deception.

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## 9. How does God identify His faithful people at the end?

### Revelation 12:17

And the dragon was wroth with the woman, and went to make war with the \_\_\_\_\_ of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

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#### Note:

Revelation identifies God's faithful people in the last days as the remnant who remain loyal when opposition increases. Their distinguishing mark is not worldly influence or popularity, but obedience to God's commandments and steadfast allegiance to Jesus. The dragon's anger reveals that the conflict is spiritual, directed against those who refuse compromise.

The "testimony of Jesus" reflects a living faith in Christ and a witness empowered by His Spirit. In the final crisis, faithfulness will be measured by loyalty to God's authority and perseverance in truth, even when the world is gathered into deception. God's remnant are known by covenant obedience and unwavering devotion to the Lamb.

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## 10. What role does Scripture play in the last days?

### Psalm 119:105

"Thy word is a lamp unto my feet, and a light unto my path."

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#### Note:

In the last days, God's Word is the safest guide. As deception increases and spiritual darkness deepens, Scripture remains the lamp that reveals the true path. Human opinions, miracles, and popular movements can mislead, but the Bible provides steady, unchanging light.

Prophetic understanding must always be anchored in the written Word. God’s people are preserved not by excitement or speculation, but by a daily walk in Scripture. When the world grows darker, the Word of God shines brighter, leading the faithful securely to Christ’s return.

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## 11. Why does God reveal truth before judgment?

### Amos 3:7

“Surely the Lord God will do nothing, but he revealeth his \_\_\_\_\_ unto his servants the prophets.”

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#### Note:

Amos teaches that God is a God of transparency and mercy. Before He brings judgment, He first reveals His purposes through His prophets so that His people are not caught unaware. God does not surprise the world with condemnation—He sends light before accountability.

This principle runs through all of Scripture. Warning is an act of love, and prophecy is preparation. By revealing truth in advance, God gives opportunity for repentance, decision, and readiness. The last-day message is therefore not fear, but mercy—God calling His people to stand faithful before the final events unfold.

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## 12. What promise is given to those who watch and study?

### Revelation 1:3

“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.”

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#### Note:

Revelation opens with a blessing, showing that prophecy is not given to create fear, but to bring spiritual readiness and hope. God pronounces blessing on those who read, hear, and keep the message—not merely those who are curious, but those who respond in obedience and faith.

This promise teaches that prophetic truth is a gift of mercy. It anchors believers in Christ, guards them from deception, and prepares them for His return. The study of Revelation is therefore not about anxiety, but assurance—God’s people are blessed when they engage prophecy with trust and loyalty.

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## **YOU DON’T HAVE TO BE AFRAID**

The time of the end is not a season of panic—it is a season of clarity. God opens prophecy, not to overwhelm His people, but to prepare them. As the world grows darker with deception, the light of Scripture grows brighter, anchoring hearts in Christ and steadying minds in truth. The increase of prophetic understanding is a mercy. God does not leave His church guessing. He reveals what is coming so that faith can replace fear, and watchfulness can replace confusion. The same Jesus who foretold the final events also promises His presence, His protection, and His victory.

As truth increases, fear decreases, because history is not out of control. The Lamb is still on the throne. Those who read, hear, and keep God’s Word can stand with confidence, knowing that Jesus will bring His people safely home.

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## **Points to Remember**

The time of the end is a prophetic period identified by Scripture.  
God opens truth at the right moment in history.  
Increased understanding brings responsibility and mission.

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## **MY DECISION**

I choose to study God’s Word and trust His guidance in the time of the end.

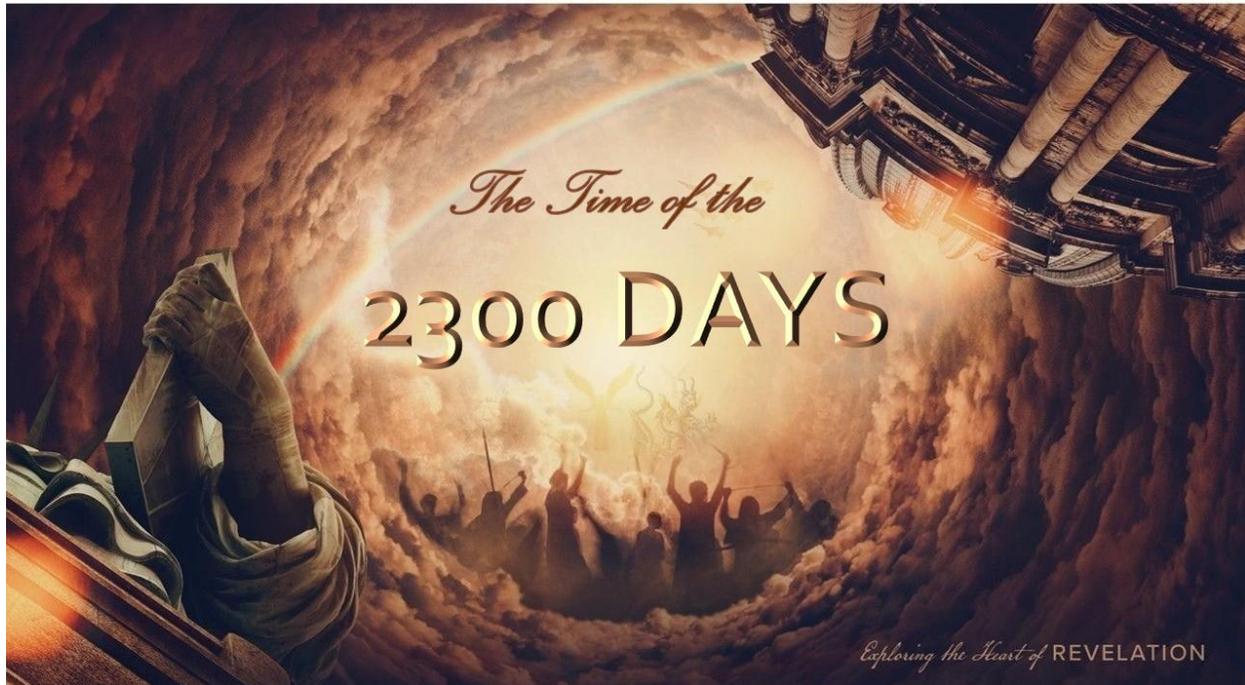
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## **MY PRAYER**

Father in heaven, thank You for opening Your Word and guiding Your people. Give me discernment, courage, and faith to walk in the light You have revealed. Help me trust You fully as history moves toward its conclusion. In Jesus’ name, Amen.

**Lesson**

**19**



## LESSON 20

### The Time of the 2300 Days

The prophecy of the 2300 days stands as one of the most important time prophecies in all of Scripture. It connects the book of Daniel with the book of Revelation and centers directly on the ministry of Jesus Christ. Rather than pointing to fear or speculation, this prophecy reveals that God is in control of history and that Christ is actively working on behalf of humanity.

Understanding the 2300 days helps us know where we are in God's timeline and what Christ is doing now. This prophecy assures us that injustice will not last forever and that God has set a definite time for restoration, judgment, and the final resolution of sin.

#### **Daniel 8:14**

“And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

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## 1. What question introduces the prophecy of the 2300 days?

### Daniel 8:13 (KJV)

“Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the \_\_\_\_\_ of the daily sacrifice, and the \_\_\_\_\_ transgression of desolation, to give both the sanctuary and the host to be trodden under foot?”

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### Note:

Daniel begins with a heaven-directed question: “How long?” God does not leave His people guessing about the duration of evil. This question introduces the heart of the 2300-day prophecy—when truth that has been trampled will be restored. It frames the prophecy as an answer to suffering, confusion, and injustice, and it points to God’s timetable for cleansing and judgment.

## 2. What answer does God give to that question?

### Daniel 8:14 (KJV)

“And he said unto me, Unto two thousand and three hundred \_\_\_\_\_; then shall the \_\_\_\_\_ be cleansed.”

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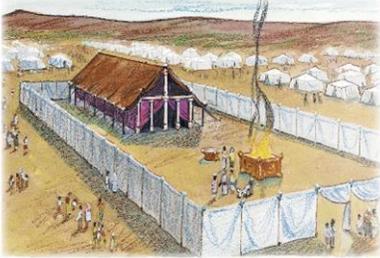
### Note:

God answers with a definite prophetic period. The 2300 days reveal that history is not random—God has appointed a time for restoration. The cleansing of the sanctuary points to Christ’s work to remove sin, vindicate truth, and bring the judgment-hour realities into focus.

## 3. What does the Bible identify as the true sanctuary?

### Hebrews 8:1–2 (KJV)

“Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the \_\_\_\_\_, and of the true \_\_\_\_\_, which the Lord pitched, and not man.”



**Note:**

The Bible teaches that the earthly sanctuary was a model of the real sanctuary in heaven. Jesus ministers there as our High Priest. This means the prophecy is not about an earthly building, but about Christ's heavenly ministry—what He is doing now for His people.

#### 4. What principle does God use to explain prophetic time?

**Numbers 14:34 (KJV)**

“After the number of the days in which ye searched the land, even forty days, each \_\_\_\_\_ for a \_\_\_\_\_, shall ye bear your iniquities, even forty years...”

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**Note:**

God uses a day-for-a-year principle in prophetic symbolism. This rule helps us understand long time prophecies like the 2300 days. It keeps interpretation anchored in Scripture rather than guesswork, and it allows prophecy to map cleanly onto real history.

#### 5. How does Ezekiel confirm this same principle?

**Ezekiel 4:6 (KJV)**

“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 \_\_\_\_\_ for a \_\_\_\_\_.”

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**Note:**

Ezekiel repeats the same prophetic rule, confirming that symbolic time can represent literal years. This becomes the foundation for calculating the 2300 years accurately, using God's own interpretive method.

## 6. Where does the starting point for the 2300 days appear?

Daniel 9:24 (KJV)

“Seventy weeks are \_\_\_\_\_ upon thy people and upon thy holy city...”

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### Note:

Daniel 9 explains the starting point of the longer 2300-year prophecy. The 70 weeks are ‘determined’ (cut off) from the larger timeline. This links Daniel 8 and Daniel 9 together and prevents speculation—God provides the anchor inside Scripture.

## 7. What event marks the beginning of this prophetic timeline?

Daniel 9:25 (KJV)

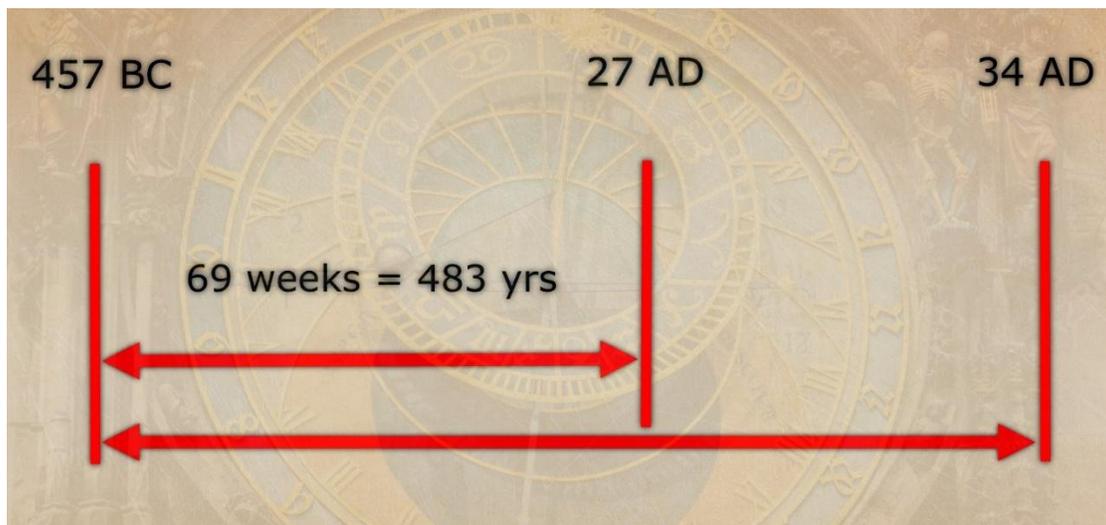
“Know therefore and understand, that from the going forth of the \_\_\_\_\_ to restore and to build Jerusalem...”

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### Note:

The timeline begins with a real historical decree to restore and rebuild Jerusalem. Prophecy is meant to be verifiable: God ties the time prophecy to a specific starting event so that the fulfillment can be traced with confidence.



## 8. Which decree fulfills this requirement completely?

**Ezra 7:11–26 (KJV)**

“And I, even I Artaxerxes the king, do make a \_\_\_\_\_ to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,”

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### **Note:**

Ezra 7 records the decree that fully restores civil, religious, and judicial authority—matching the prophetic requirement. This decree provides the recognized starting point for the 2300-year timeline, making the prophecy historically grounded.

## 9. How does this prophecy point directly to Jesus Christ?

**Daniel 9:25**

“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the \_\_\_\_\_ the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.”

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### **Note:**

The prophecy centers on the Messiah. The time line is not just about dates—it is about Christ’s identity and mission. God uses prophecy to reveal Jesus as the promised Redeemer and to strengthen faith by showing that His coming was foretold and fulfilled.

## 10. What event confirms the accuracy of the prophetic timing?

**Luke 3:1–3, 21–22**

<sup>1</sup> “Now in the \_\_\_\_\_ of the reign of Tiberius Caesar, Pontius Pilate being

governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,”

“<sup>21</sup> Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,”

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**Note:**

Jesus’ baptism marks the official beginning of His public ministry and the moment He was anointed by the Holy Spirit. This directly fulfills Daniel’s prophecy of the coming “Messiah the Prince,” because the word *Messiah* means “Anointed One.” At His baptism, Christ was publicly revealed as the promised Redeemer and began His work as Savior.

This event also confirms the accuracy of the prophetic timeline. The 70-week prophecy pointed to the exact period when the Messiah would appear, and Christ’s baptism occurred precisely at that appointed time. God placed Jesus on the timeline so that faith could rest on evidence—prophecy and history meeting perfectly in the life of Christ.

## **11. What happens at the end of the 2300 years?**

**Daniel 8:14**

“And he said unto me, Unto two thousand and three hundred days; then shall the \_\_\_\_\_ be cleansed.”

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**Note:**

The cleansing of the sanctuary points to the Day of Atonement reality—final cleansing, final accounting, and restoration of truth. This is the judgment-hour phase of Christ’s ministry, when God’s records are opened and the controversy is brought toward its conclusion.

## **12. How does Revelation describe this same moment?**

**Revelation 14:6–7 (KJV)**

“<sup>6</sup> And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

<sup>7</sup> Saying with a loud voice, Fear God, and give glory to him; for the \_\_\_\_\_ of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.”

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**Note:**

Revelation announces that the judgment hour has arrived—yet it is preached as gospel. This is good news because it means God is acting to end sin, expose deception, and vindicate His people. The call is to worship the Creator and stand loyal to His Word.

### **13. Who is ministering in the heavenly sanctuary now?**

#### **Hebrews 9:24 (KJV)**

“For Christ is not entered into the holy places made with \_\_\_\_\_, which are the figures of the true; but into \_\_\_\_\_ itself, now to appear in the presence of God for us:”

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**Note:**

Hebrews makes clear that the true sanctuary is not on earth, but in heaven itself, where Jesus now ministers as our High Priest. The earthly sanctuary was only a shadow and a model, pointing forward to Christ’s real work after His resurrection and ascension. Jesus entered the heavenly sanctuary to “appear in the presence of God for us,” meaning His ministry did not end at the cross—it continues today.

This is what makes the sanctuary message intensely personal. Christ stands before the Father as our representative, presenting the merits of His sacrifice, interceding for His people, and completing the final work of redemption. The cleansing of the sanctuary is not merely prophetic information—it reveals that Jesus is actively working to remove sin, restore truth, and prepare a people for His return. Our hope rests in the living Savior who ministers for us now.

### **14. What assurance does this give to God’s people?**

#### **1 John 2:1 (KJV)**

“...we have an \_\_\_\_\_ with the Father, Jesus Christ the righteous.”

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**Note:**

The judgment does not leave God's people defenseless. We have an Advocate—Jesus Christ. When Christ represents us, judgment becomes hope: the same Savior who forgives also keeps, and He will bring His faithful people safely through to the kingdom.

## 15. What key rule helps interpret prophetic days?

**Numbers 14:34 (KJV)**

“After the number of the days in which ye searched the land, even forty days, each \_\_\_\_\_ for a \_\_\_\_\_, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.”

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**Note:**

God establishes the prophetic principle that symbolic days can represent literal years. This rule becomes essential for understanding long prophetic timelines like the 2300 days.

## 16. How does Ezekiel confirm the same prophetic rule?

**Ezekiel 4:6 (KJV)**

“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 \_\_\_\_\_ for a \_\_\_\_\_.”

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**Note:**

Ezekiel repeats the same day-for-a-year principle, confirming that prophetic time is often symbolic and meant to unfold across history.

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## 17. What is the length of the 2300-day prophecy?

**Daniel 8:14 (KJV)**

“And he said unto me, Unto two thousand and three hundred \_\_\_\_\_; then shall the sanctuary be \_\_\_\_\_.”

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**Note:**

Using the biblical rule, these prophetic “days” represent years. This means the prophecy stretches across centuries and reaches to the time of the end.

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**18. What shorter prophecy is “cut off” from the 2300 years?**

**Daniel 9:24 (KJV)**

“Seventy \_\_\_\_\_ 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...”

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**Note:**

The 70 weeks prophecy is the opening portion of the longer 2300-year timeline. God provides this shorter segment to establish the starting point clearly.

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**19. What event begins the prophetic countdown?**

**Daniel 9:25 (KJV)**

“Know therefore and understand, that from the going forth of the \_\_\_\_\_ to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks...”

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**Note:**

God anchors the prophecy to a real historical decree so the timeline can be traced accurately. Prophecy is measurable, not speculative.

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## 20. Which decree fulfills this starting point?

**Ezra 7:13 (KJV)**

“I make a \_\_\_\_\_, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.”

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**Note:**

The decree of Artaxerxes in Ezra 7 provides the full authorization to restore Jerusalem’s civil and religious order, marking the recognized beginning of the 2300-year timeline (457 BC).

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## 21. How long is seventy weeks in prophetic time?

**Daniel 9:24 (KJV)**

“Seventy \_\_\_\_\_ are determined...”

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**Note:**

Seventy weeks equals 490 prophetic days, which equals 490 literal years. This section points directly to the time of Christ’s first coming.

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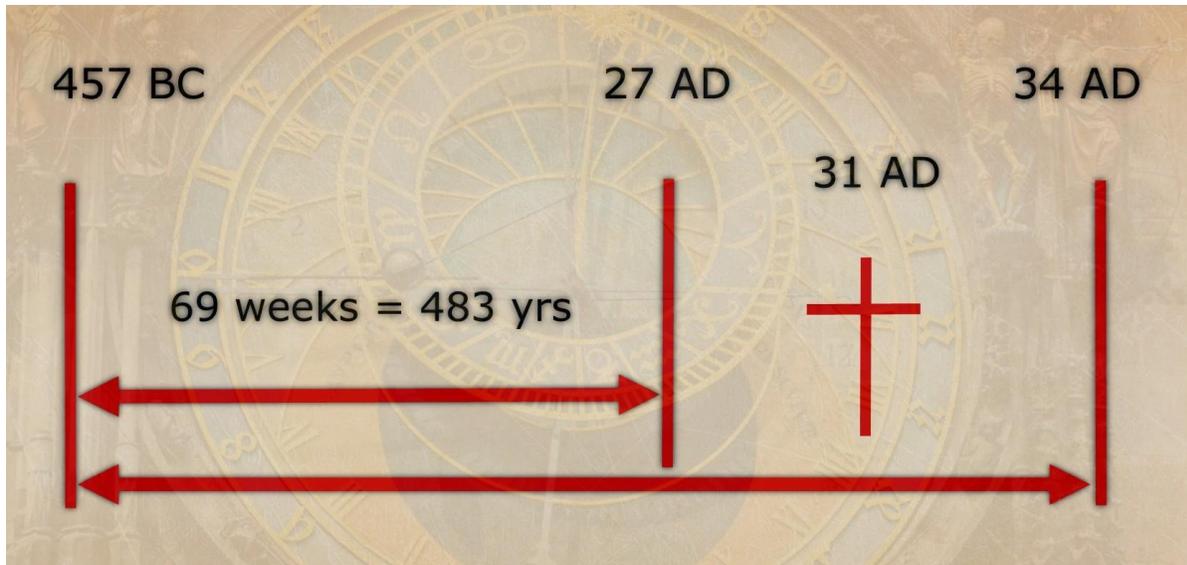
## 22. What happens in the middle of the final week?

**Daniel 9:27 (KJV)**

“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 \_\_\_\_\_...”

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**Note:**

This prophecy foretold that Messiah would bring the sacrificial system to its fulfillment through His death. The cross occurred exactly on time.

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### 23. What message goes to the world when the timeline reaches its end?

**Revelation 14:7 (KJV)**

“Saying with a loud voice, Fear God, and give glory to him; for the hour of his \_\_\_\_\_ is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.”

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**Note:**

When the prophetic timeline reaches the judgment hour, God sends a worldwide call to worship the Creator and prepare for Christ’s return.

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### 24. What assurance do we have in this judgment hour?

**Hebrews 4:14 (KJV)**

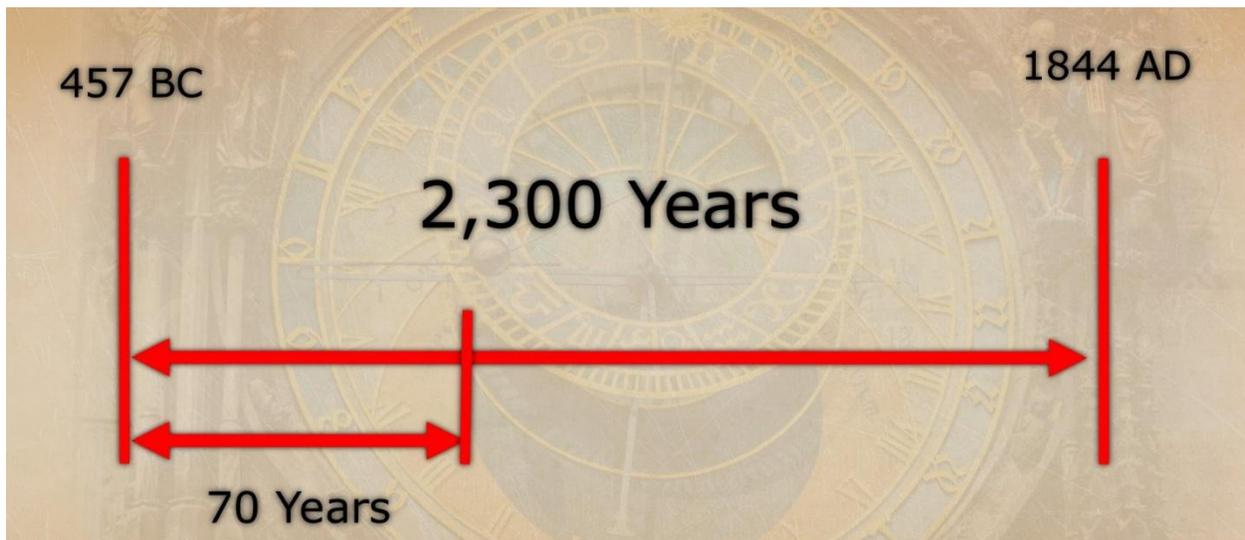
“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our \_\_\_\_\_.”

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**Note:**

The judgment is not fearful for those in Christ. Jesus is our High Priest and Advocate, and His ministry in heaven is our assurance.



**YOU DON'T HAVE TO BE AFRAID**

The 2300-day prophecy is not a message of fear, but of assurance. It tells us that God has set boundaries on evil, that Christ stands on our behalf, and that justice and restoration are certain. When Jesus is our High Priest, judgment becomes good news.

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**Points to Remember**

- The 2300 days reveal God’s control over history.
- Jesus Christ is the center of prophetic time.
- Judgment means restoration when Christ represents us.

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## Closing Appeal

God revealed the 2300-day prophecy so His people could live with confidence, not confusion. Jesus is ministering for you now. He invites you to trust Him fully, follow Him faithfully, and rest in His saving work.

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## My Decision

I choose to trust Jesus Christ as my High Priest and place my confidence in His work for me.

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## My Prayer

Father in heaven, thank You for revealing Your plan and for sending Jesus to stand in my place. Help me trust You completely and live faithfully as I follow Christ. In Jesus' name, Amen.

**Lesson**

**20**



## LESSON 21

### Entering Revelation's Prophetic Kingdom

Throughout Scripture, a name is never merely a label—it is a revelation of character, identity, and destiny. When God gives a new name, He is not erasing the past; He is redeeming it. Abram becomes Abraham. Jacob becomes Israel. Simon becomes Peter. Each new name marks a turning point where God claims ownership over a life and reshapes its future.

In Revelation, Jesus promises a *new name* to those who overcome. This promise is deeply personal. It speaks of restoration, intimacy, and belonging. After judgment, conflict, deception, and endurance, God does not leave His people defined by failure or suffering. He gives them a new identity—one known fully only between the believer and Christ.

#### **Revelation 2:17**

“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.”

# 1. Why was the baptism of Jesus so important in prophecy?

## Matthew 3:17

“And suddenly a voice came from heaven, saying, This is my beloved \_\_\_\_\_, in whom I am well pleased.”

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### Note:

Jesus’ baptism stands at the very beginning of His public ministry, and it is deeply prophetic. He was not baptized because He needed cleansing from sin, but “to fulfill all righteousness” (Matthew 3:15). In other words, Christ stepped into the place of fallen humanity, showing that He came to do everything required for our salvation.

When Jesus came up out of the water, heaven responded immediately: the Holy Spirit descended, and the Father spoke aloud, declaring, “This is my beloved Son.” This moment reveals that baptism is not a human tradition or a minor church ritual—it is a divine covenant act recognized in heaven itself.

Prophetically, Jesus’ baptism points forward to what God will do for every believer. Through baptism we are publicly identified with Christ, and God declares that we belong to Him. It is the starting point of a life of righteousness, a life in which God’s character is to be formed in us, just as it was perfectly revealed in His Son.

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# 2. What do believers enter into when they are baptized into Christ?

## Romans 6:3

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his \_\_\_\_\_?”

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**Note:**

Paul teaches that baptism is far more than a symbol—it is a spiritual union with Jesus Christ. To be “baptized into Christ” means to enter into His death, to be joined to what He accomplished at the cross. Christ did not merely die as an example; He died as our substitute, carrying our sin, our guilt, and our old life with Him.

When a believer is baptized, God counts that person as having died with Christ. The old self—the life ruled by sin—has been surrendered, buried, and left behind. This is why baptism is the doorway into a new identity. It marks the end of the past and the beginning of a covenant life in Christ.

Prophecy is deeply connected to this, because Bible prophecy is the story of a people who overcome through union with Jesus. The final generation is not victorious in their own strength—they conquer because they are united with Christ’s death and resurrection. Baptism is the starting point of that prophetic journey: a life lived in Christ’s victory, no longer belonging to self, but belonging fully to Him.

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### **3. What threefold experience does baptism represent?**

**Romans 6:4**

“Therefore we are buried with him by baptism into death: that like as Christ was raised up... even so we also should walk in newness of \_\_\_\_\_.”

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**Note:**

Baptism is a death, a burial, and a resurrection. It is not only forgiveness—it is transformation. A Paul explains that baptism is one of the clearest pictures of the gospel because it represents three connected experiences: death, burial, and resurrection.

First, baptism is a **death**. The believer is confessing that the old life of sin must come to an end. The self-centered life is surrendered at the cross, because no one can follow Christ while still clinging to the old way of living.

Second, baptism is a **burial**. Going down into the water symbolizes that the old life is not merely improved or cleaned up—it is buried. The past is placed completely into Christ’s hands, and the believer is saying, “That life is over.”

Third, baptism is a **resurrection**. Coming up out of the water represents rising into newness of life, just as Christ rose from the grave. This is not only about being forgiven, but about being changed. God begins forming a new character within the believer.

Prophetically, this is essential because God’s end-time people are described as overcomers—those who reflect Christ’s character. Baptism marks the beginning of that journey. It is the starting point of a transformed life, where Christ’s victory becomes the believer’s victory, and His righteousness becomes their new walk.

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## 4. What proves that baptism is always by immersion?

### Matthew 3:16

“And Jesus, when he was baptized, went up straightway out of the \_\_\_\_\_...”

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### Note:

Matthew’s description of Jesus’ baptism gives us the biblical pattern clearly. The verse says that after Jesus was baptized, He “went up straightway out of the water.” This language only makes sense if Jesus had first gone down into the water. He did not stand on the bank and receive a small amount of water; He was immersed and then came up.

This is also confirmed by the meaning of the Greek word used in the New Testament. The word **baptizo** literally means “to dip,” “to immerse,” or “to submerge.” Biblical baptism is therefore not sprinkling or pouring—it is full immersion.

Immersion matters because baptism is meant to symbolize burial and resurrection. A person is placed fully under the water, representing the death and burial of the old life, and then raised up, representing a new life in Christ. Anything less than immersion loses the prophetic gospel picture that baptism was designed to portray.

For this reason, immersion is not simply a preference—it is the Bible’s revealed method, tied directly to the meaning of salvation itself.

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## 5. Why did John baptize where there was much water?

### John 3:23

“And John also was baptizing... because there was much \_\_\_\_\_ there...”

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**Note:**

John 3:23 provides one of the simplest and clearest evidences for biblical baptism by immersion. The Bible explains that John chose this location specifically “because there was much water there.” If baptism were meant to be done by sprinkling or a small pouring, there would have been no need for “much water.” The requirement of abundant water shows that immersion was the practiced method from the beginning.

Immersion is essential because baptism symbolizes the burial of the old life and the resurrection into a new life in Christ. Only immersion fully portrays that gospel reality: the believer is completely placed beneath the water as in a grave, and then raised up as Christ was raised from the dead.

History has introduced many altered and polluted forms of baptism, but Scripture remains consistent. Prophecy always calls God’s people back to original truth, back to pure worship, and back to the Bible pattern. In the last days, God’s remnant are those who return to the commandments of God and the faith of Jesus—and that includes returning to the biblical meaning and practice of baptism.

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## 6. In what are we baptized according to Christ’s command?

**Matthew 28:19**

“...baptizing them in the \_\_\_\_\_ of the Father, and of the Son, and of the Holy Ghost.”

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**Note:**

This verse is the turning point of the entire lesson, because it reveals that baptism is not only about water—it is about **relationship, character, and covenant identity**. Jesus does not simply say to baptize people as an outward ceremony; He says to baptize them “in the name of the Father, and of the Son, and of the Holy Ghost.”

In Hebrew thought, a “name” is never just a label or a sound. A name represents the **character**, the nature, and the way one relates to God. That is why throughout Scripture, when God reveals His name, He is revealing who He is. His name is His character.

So to be baptized “in the name” of the Father, Son, and Holy Spirit means far more than being baptized while those words are spoken. It means the believer is being baptized into the **character of the Father**—His love, mercy, and authority; into the **character of the Son**—His righteousness, sacrifice, and obedience; and into the **character of the Holy Spirit**—His transforming power and sanctifying presence.

Baptism, therefore, is a covenant entrance into God Himself. It is the beginning of a lifelong character journey where the believer learns to relate to God as Father, trust Christ as Savior,

and be changed by the Spirit's work. This is why baptism is foundational to prophecy: the final people of God will be those who bear His name—His character—fully written into their lives.

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## 7. How does Exodus prove that “name” means character?

### Exodus 33:17

“...for thou hast found grace in my sight, and I know thee by \_\_\_\_\_.”

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#### Note:

This passage is one of the clearest keys in the Bible for understanding what “name” truly means. God says to Moses, “I know thee by name.” Of course, God already knew that Moses’ human name was Moses. The point is not that God knew his label—the point is that God knew him personally.

In Hebrew thinking, to know someone “by name” means to know their **character**, their heart, their spiritual standing, and their covenant relationship. God was telling Moses, “You are not just another man in the crowd. I know who you are. I know what I have formed in you. I know your faithfulness, your surrender, and your walk with Me.”

This is why the next verses become so significant: Moses immediately asks to see God’s glory, and God responds by proclaiming His own name. The Bible connects “name” with revealed character—both in Moses’ relationship with God and in God’s revelation of Himself.

So Exodus 33 proves that baptism “in the name” is not a mere formula. It is a covenant reality. God knows His people by name because He is shaping their character, and they are learning to relate to Him personally as the true God.

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## 8. What did Moses ask immediately after God said, “I know you by name”?

### Exodus 33:18

“And he said, I beseech thee, shew me thy \_\_\_\_\_.”

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#### Note:

Moses' request is deeply significant. After God tells him, "I know thee by name," Moses responds with one of the most powerful spiritual desires ever expressed: "Show me Thy glory." This reveals that Moses understood something vital—God's "name" and God's "glory" are inseparably connected.

In Scripture, God's glory is not merely brightness or outward splendor. God's glory is the revelation of His **character**—His goodness, mercy, holiness, and love. Moses was asking, "Lord, let me see who You truly are. Let me understand Your heart, Your ways, Your nature."

The closer Moses came into covenant relationship with God, the deeper his longing became. True conversion always produces this hunger: not just to know facts about God, but to know God Himself. Baptism begins that same journey. When a believer is baptized into God's name—into His character—the soul begins to desire a deeper revelation of who God is, and to be transformed by that glory.

Moses' request teaches us that knowing God by name is not shallow—it is the opening of a lifelong relationship where God's character is revealed and reproduced in His people.

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## 9. What did God proclaim before Moses?

### Exodus 33:19

"...and I will proclaim the \_\_\_\_\_ of the LORD before thee..."

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### Note:

God's response to Moses is one of the most important revelations in all of Scripture. Moses asked, "Show me Thy glory," and God answered by saying, "I will proclaim the name of the LORD before thee." This shows that in God's own understanding, His **Name** and His **Glory** are directly connected.

God did not merely pronounce a title or recite letters. Instead, He revealed His character. In the very next chapter (Exodus 34:6–7), God explains what His Name means: merciful, gracious, longsuffering, abundant in goodness and truth. God's Name is the full unveiling of who He is. This proves the central point of the lesson: God's Name is not a label—it is His moral nature, His covenant character, His goodness and mercy. When Christ commands baptism "in the name of the Father, and of the Son, and of the Holy Ghost," He is calling believers to be baptized into God's revealed character.

Baptism is therefore an entrance into relationship. It is the beginning of a life in which the believer learns who God truly is, and by His grace, begins to reflect that same character.

Prophecy reaches its fulfillment in a people upon whom God's Name—His character—is fully written.

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## 10. Why did Babylon rename Daniel and his friends?

**Daniel 1:7**

“...unto Daniel he gave the name of \_\_\_\_\_...”

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### **Note:**

Babylon’s renaming of Daniel and his friends was not a harmless cultural adjustment—it was spiritual warfare. The Babylonian kingdom understood something that Scripture repeatedly teaches: **names represent identity, worship, and character.**

Daniel’s Hebrew name meant “God is my Judge.” Hananiah meant “The Lord is gracious.” Mishael meant “Who is like God?” Azariah meant “The Lord has helped.” Each name was a testimony of how they related to the true God. Their very names were sermons of covenant faith.

But Babylon did not want these young men to think of themselves in connection with Jehovah. By giving them new names tied to Babylonian gods, the king was attempting to reshape their identity and redirect their loyalty. The goal was to change how they worshiped, how they saw God, and ultimately who they were becoming.

This is the counterfeit version of what God does in baptism. God baptizes into His Name—His character. Babylon renames into rebellion and false worship. Prophecy reveals this ongoing conflict: the world seeks to rewrite God’s people, but God preserves and restores the true name and character of those who belong to Him.

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## 11. What did Daniel’s original name mean?

**Daniel 1:7**

“...Daniel... Belteshazzar...”

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### **Note:**

Daniel meant “God is my Judge.” His Hebrew name expressed his relationship with God. Babylon’s name attempted to rewrite that covenant connection. This is prophecy’s identity warfare.

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## 12. What does Jacob’s new name teach about overcoming?

**Genesis 32:28**

“Thy name shall be called no more Jacob, but \_\_\_\_\_...”

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**Note:**

Jacob’s name change is one of the clearest examples in Scripture that a “new name” represents a transformed character. The name Jacob meant “supplanter” or “deceiver,” describing the old pattern of his life—self-reliance, striving, and sinful weakness.

But on the night Jacob wrestled with the Angel of the Lord, something deeper happened than a physical struggle. Jacob came to the end of himself. He stopped trusting in his own strength and clung to God in surrender, pleading for blessing and forgiveness. That moment marked the turning point of his life.

When God gave him the new name Israel, it meant “one who prevails with God.” This was not simply a new title—it was a testimony that Jacob’s character had been changed by grace. The deceiver became a man of covenant faith.

This teaches the prophetic meaning of overcoming. Overcoming is not human perfection through willpower, but victory through surrender and dependence upon God. Just as Jacob received a new name after wrestling in faith, so God promises His end-time people a new name—His character written in them as they overcome through Christ.

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## 13. What promise does Jesus give to the overcomer?

**Revelation 2:17**

“To him that overcometh... will I give... a \_\_\_\_\_ name written...”

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**Note:**

This promise is one of the most beautiful and prophetic assurances Jesus gives to His people. Christ says that the one who overcomes will receive “a new name written.” In the biblical

sense, this is far more than receiving a different label—it is the gift of a new character and a new identity formed by Christ Himself.

Overcoming is central to the book of Revelation. Each church is called to overcome, because prophecy is not simply about events—it is about a people. God’s final generation is described as those who remain faithful, who endure trials, who resist Babylon’s deceptions, and who follow the Lamb wherever He goes.

The “new name” represents what Christ accomplishes in the life of the believer through that journey. As the Christian walks with Jesus through temptations, suffering, endurance, and victory, Christ writes His own character into the soul. The new name is the testimony of redemption completed—the story of grace carved into a transformed life.

This is why baptism into God’s Name begins this process, but overcoming through Christ completes it. Revelation’s prophecy reaches its climax in a people who bear God’s Name—His character—fully restored in them.

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## 14. Why does no one else know the new name?

### Revelation 2:17

“...which no man knoweth saving he that \_\_\_\_\_ it.”

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### Note:

This statement reveals the deeply personal nature of salvation and character transformation. Jesus says the new name is known only by the one who receives it. That is because this “new name” is not merely a word spoken aloud—it is the unique testimony of what Christ has written into the believer’s life.

Every person’s journey with God is personal. The trials you face, the temptations you overcome, the prayers whispered in secret, the tears shed in surrender, the moments when Christ carried you through darkness—these experiences form a character story that no one else fully understands.

The new name represents the relationship between Christ and the believer, shaped through covenant faithfulness over time. Others may see outward evidence of growth, but only you and Jesus know the full depth of what He has delivered you from, and what His grace has produced within you.

This is why Revelation connects overcoming with the new name. The end-time people of God are not identified merely by a profession, but by a character formed through personal victory with Christ. The name is known only to the receiver because it is the sacred record of a life transformed by the Savior.

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## 15. Where will God’s Name finally be placed?

**Revelation 22:4**

“...and his \_\_\_\_\_ shall be in their foreheads.”

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### **Note:**

This verse reveals the final prophetic outcome of redemption. God’s Name will be in the foreheads of His redeemed people. In Scripture, the forehead represents the mind—the seat of thought, conviction, loyalty, and character. What is written in the forehead is not external decoration, but inward reality.

God’s Name being placed there means that God’s character has been fully settled into His people. They have come into complete harmony with His will. His love, His truth, His righteousness, and His faithfulness have been reproduced in them through the work of Christ. This is the sealing of prophecy: the final generation will not merely claim God’s name outwardly—they will bear His Name inwardly. They will reflect His character so fully that heaven marks them as His own. Baptism begins this covenant journey into God’s Name, overcoming develops it through life’s trials, and Revelation shows its completion when God’s character is permanently written upon His people for eternity.

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## **YOU DON’T HAVE TO BE AFRAID**

Baptism is the beginning of the Christian life. It is the moment when a person enters into covenant relationship with Jesus Christ through His death, burial, and resurrection. The “Name” into which we are baptized is not merely a spoken formula, but the character of God—Father, Son, and Holy Spirit. As we walk with Christ through life, overcoming through His grace, He forms His character within us. This is why Revelation promises a “new name” to the overcomer, because that new name represents the transformed character Christ has written into the believer’s life. You do not have to be afraid, because the God who calls you by name is faithful to complete the work He has begun.

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# My Decision Today

- I choose to be baptized into the character of the Father, Son, and Holy Spirit.
  - I choose to overcome through Christ and receive the new name He promises.
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## My Prayer

Father, thank You for calling me by name. Baptize me fully into Your character. Form in me the life of Christ, and write Your new name upon my heart. Make me an overcomer through Jesus. Amen.

Lesson  
21



## LESSON 22

### The Last Moments and the Seven Last Plagues

The Seven Last Plagues are among the most solemn revelations in Scripture. They mark the final phase of God’s response to persistent, unrepented rebellion after mercy has been fully extended and decisively rejected. These plagues are not random disasters, nor are they expressions of uncontrolled anger. They are measured, just, and purposeful acts that bring the great controversy to its close.

Armageddon forms the setting in which these plagues unfold. It is not a single battlefield but a global convergence of spiritual, political, and religious forces aligned in opposition to God. This lesson explores how the plagues fit within God’s character, why they fall only after probation closes, and how God’s people are protected while the world experiences the consequences of rejecting divine truth.

#### **Revelation 16:1**

“And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.”

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## 1. When are the seven last plagues poured out?

### Revelation 15:1

“...seven angels having the seven last \_\_\_\_\_; for in them is filled up the \_\_\_\_\_ of God.”

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### Note:

The seven last plagues are poured out at the very end of human probation, just before the second coming of Christ. Revelation shows that these plagues are the final judgments of God upon a world that has fully rejected His mercy and chosen rebellion. The phrase “filled up the wrath of God” means that God’s long patience has reached its completion—sin has come to full ripeness, and divine justice is finally allowed to fall. These plagues occur after the gospel has gone to all the world and after every person has made a final decision either to follow Christ or to follow Babylon.

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## 2. What condition exists in heaven before the plagues begin?

### Revelation 15:8

“...no man was able to enter into the \_\_\_\_\_...”

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### Note:

Before the seven last plagues are poured out, Revelation describes a solemn condition in heaven: the temple is filled with the glory of God, and “no man was able to enter into the temple.” This signifies that Christ’s intercessory ministry has come to its close. Probation has ended, and there is no longer an opportunity for repentance or mediation. The door of mercy has shut because every case has been decided. The world has chosen either Christ or rebellion, and the plagues fall only after this final separation has taken place.

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### 3. What does the closed temple indicate?

#### Revelation 22:11

“He that is unjust, let him be \_\_\_\_\_ still...”

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#### Note:

The closed temple indicates the close of probation and the final fixing of every person’s destiny. Revelation 22:11 describes a moment when human character is permanently settled: those who have chosen unrighteousness remain unjust, and those who have chosen holiness remain holy. This shows that there comes a point when decisions are no longer reversible. Christ’s work as Mediator has ended, mercy has finished its pleading, and the world stands without an intercessor. The seven last plagues are poured out after this moment, because all humanity has made its final choice either for Christ or against Him.

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### 4. Who is affected by the first plague?

#### Revelation 16:2

“...upon the men which had the \_\_\_\_\_ of the beast...”

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#### Note:

The first plague falls specifically upon those who have received the mark of the beast. This shows that the seven last plagues are not random disasters that affect everyone equally, but targeted judgments upon those who have knowingly chosen allegiance to the beast system instead of obedience to God. The mark represents loyalty to false worship and rejection of God’s commandments. In contrast, God’s faithful people are sealed with His name and are protected during this time. The plagues reveal the final distinction between those who follow Christ and those who follow Babylon.

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## 5. What happens during the second plague?

### Revelation 16:3

“...the sea became as the \_\_\_\_\_ of a dead man...”

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#### Note:

During the second plague, the sea is turned into something like the blood of a dead man, and every living creature in the sea dies. This plague represents a complete corruption of what was once life-giving and sustaining. It shows the severity of God’s final judgments when the world has rejected His mercy. The sea, often a symbol of the nations and humanity in unrest, becomes a scene of death and devastation. This plague reveals that sin ultimately brings destruction, and it demonstrates the terrible results of choosing rebellion instead of the Creator’s life and righteousness.

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## 6. What judgment follows in the third plague?

### Revelation 16:4–6

“...for they have shed the \_\_\_\_\_ of saints and prophets...”

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#### Note:

In the third plague, the rivers and fountains of waters become blood. This judgment is directly connected to the persecution of God’s people, because the angel declares that the wicked “have shed the blood of saints and prophets.” It is a divine response to the cruelty and violence that has been poured out upon the faithful throughout history, especially during the final crisis. Those who rejected truth and participated in oppression are now given blood to drink, symbolizing that they reap what they have sown. This plague reveals the justice of God in vindicating His people and bringing accountability upon those who have chosen persecution over repentance.

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## 7. How does heaven respond to the justice of these judgments?

**Revelation 16:7**

“...True and \_\_\_\_\_ are Thy judgments...”

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### **Note:**

Heaven responds by affirming that God’s judgments are “true and righteous.” This shows that the seven last plagues are not acts of uncontrolled wrath, but holy and just decisions from a righteous God. Throughout history, God has extended mercy, patience, and repeated warnings, offering salvation through Christ. The plagues come only after probation has closed and every person has made a final choice. Heaven declares that God is fair, that His judgments are deserved, and that He has acted in perfect justice. This response vindicates God’s character before the universe, proving that His government is founded upon truth and righteousness.

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## 8. What effect does the fourth plague have on humanity?

**Revelation 16:8–9**

“...men were \_\_\_\_\_ with great heat...”

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### **Note:**

The fourth plague brings intense scorching heat upon humanity as the sun is given power to burn men. This plague demonstrates the severe distress that comes when God’s protective restraint is removed. Instead of leading the wicked to repentance, the passage shows that many respond by blaspheming God rather than humbling themselves. This reveals the hardened condition of the human heart after probation has closed—character is fixed, and those who have chosen rebellion remain in defiance even under judgment. The fourth plague underscores the seriousness of rejecting God’s mercy, because the consequences of sin ultimately fall upon those who refuse to turn to Christ.

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## 9. How do people respond instead of repenting?

### Revelation 16:9

“...they \_\_\_\_\_ not to give Him glory.”

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#### Note:

Rather than turning to God in repentance, the wicked refuse to give Him glory. Revelation makes clear that the plagues do not soften their hearts, because their characters have already become fixed in rebellion. These are people who have persistently rejected God’s truth and resisted the convictions of the Holy Spirit. By this point, instead of humbling themselves, they remain defiant, unwilling to acknowledge God’s righteousness or surrender their allegiance to the beast system. This verse reveals the tragic result of continued rejection of mercy: when probation closes, repentance is no longer desired, and rebellion becomes complete.

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## 10. What happens during the fifth plague?

### Revelation 16:10–11

“...his kingdom was full of \_\_\_\_\_...”

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#### Note:

During the fifth plague, the kingdom of the beast is plunged into darkness. This darkness is both literal and symbolic. It represents the collapse of false worship and the deep spiritual gloom that settles upon those who have chosen deception over truth. The beast power, which claimed authority and light, is exposed as powerless. The people suffering under this plague experience intense pain and anguish, yet Revelation says they still refuse to repent, continuing to blaspheme God. This plague demonstrates the utter failure of Babylon’s system and reveals that apart from Christ there is only darkness, torment, and despair at the end of rebellion.

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## 11. What major event occurs during the sixth plague?

**Revelation 16:12–16**

“...to gather them to the \_\_\_\_\_ of that great day...”

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### **Note:**

During the sixth plague, the way is prepared for the final gathering of the nations to the battle of Armageddon. Revelation describes evil spirits going out to deceive the kings of the earth, uniting the powers of the world in a last rebellion against God. This is not merely a military conflict, but the climactic spiritual showdown between Christ and the forces of Babylon. The gathering represents the final attempt of Satan to bring the world together against God’s people and against His government. The sixth plague marks the closing movements of earth’s history, as the great controversy reaches its final crisis just before the return of Jesus.

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## 12. What warning does Jesus insert during this sequence?

**Revelation 16:15**

“Behold, I come as a \_\_\_\_\_...”

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### **Note:**

In the midst of the terrifying events of the sixth plague, Jesus suddenly inserts a solemn personal warning: “Behold, I come as a thief.” This is not to frighten His faithful ones, but to awaken the world to the unexpectedness and urgency of His return. Christ’s coming will be sudden for those who are unprepared, catching many off guard because they have neglected repentance and spiritual vigilance. Jesus follows this warning with a blessing upon those who “watch” and keep their garments—symbolizing righteousness and readiness. This shows that even as judgment approaches, Christ’s message is still one of preparation, calling His people to remain faithful and spiritually clothed in His character.

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### 13. What does the seventh plague announce?

**Revelation 16:17**

“...a great voice out of the temple... saying, \_\_\_\_\_ is done.”

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**Note:**

The seventh plague announces the final completion of God’s judgments with the declaration, “It is done.” This marks the end of the wrath of God and the closing of earth’s final crisis. Just as Jesus cried “It is finished” at the cross to announce the completion of redemption, this proclamation declares that the work of divine justice is complete and the controversy with sin is about to end. The seventh plague brings the greatest global upheaval—earthquakes, the fall of Babylon, and the final collapse of the powers opposed to God. It signals that Christ’s return is imminent and that the kingdoms of this world are about to give way to the eternal kingdom of God.

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### 14. How does Scripture describe the final collapse of Babylon?

**Revelation 16:19**

“...Babylon the great was \_\_\_\_\_...”

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**Note:**

Scripture describes Babylon’s final collapse as being “divided into three parts.” This represents the complete breaking apart of the end-time system of false religion, deception, and rebellion against God. Babylon has united the world through counterfeit worship and opposition to God’s commandments, but under the seventh plague its foundation crumbles. The powers that once stood together in defiance are shattered, and the whole structure of spiritual confusion and apostasy falls under divine judgment. Babylon’s collapse is the prophetic announcement that every false system will fail, and only the kingdom of Christ will endure.

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## YOU DON'T HAVE TO BE AFRAID

The Seven Last Plagues fall only after every opportunity for repentance has passed and every soul has made a final decision. God's faithful people are sealed with His name, sheltered by His presence, and sustained by His promises. These judgments are not poured out upon those who trust in Christ, but upon systems and individuals who have fully rejected His mercy and chosen rebellion. The same God who patiently warned the world before judgment is the God who protects His people during it. Therefore, you do not have to be afraid, because Christ remains the refuge and deliverer of all who belong to Him.

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### Points to Remember

The plagues occur after probation closes.  
God's judgments are just and measured.  
Christ's people are protected throughout the final crisis.

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### My Decision

I choose to trust Jesus Christ and remain faithful to Him through the final events of earth's history.

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### My Prayer

Father in heaven, thank You for warning us before judgment falls. Strengthen my faith, guard my heart, and keep me close to Jesus. Help me trust You fully as history reaches its conclusion. In Jesus' name, Amen.

Lesson

22



## LESSON 23

### THE MARK — DO YOU HAVE A CHOICE?

The subject of the mark of the beast has generated fear, speculation, and confusion for centuries. Many imagine sudden external forces, secret technologies, or unavoidable traps. Scripture presents something far more serious and far more personal. God never reveals prophetic truth to frighten His people; He reveals it so they can understand the issues clearly and choose wisely.

The mark of the beast does not appear suddenly at the end of time. It grows out of a long conflict over authority and worship. This lesson examines how the mark is connected to obedience, conscience, and coercion—and why God insists that every human being must be allowed a genuine choice.

#### **Revelation 13:16–17 (KJV)**

“And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark...”

# 1. Who Enforces the Mark of the Beast?

Revelation 13:15–16 (KJV)

“...he \_\_\_\_\_ all... to receive a mark...”

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## Note:

The mark of the beast is imposed by authority rather than chosen casually. Scripture uses the language of enforcement and compulsion, showing that pressure will be applied universally.

This tells us the issue is not convenience or preference, but obedience under coercion. The conflict is about who has the right to command worship.

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# 2. Where Is the Mark Received?

Revelation 13:16 (KJV)

“...in their \_\_\_\_\_ hand, or in their \_\_\_\_\_...”

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## Note:

The Bible consistently uses the hand and forehead as symbols, not literal locations for a physical mark.

The forehead represents the mind, belief, and conviction, while the hand represents actions and behavior. Together they show that the mark involves both belief and practice.

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# 3. What Does the Forehead Symbolize in Scripture?

Hebrews 10:16 (KJV)

“...I will put my \_\_\_\_\_ into their hearts...”

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**Note:**

God seeks internal loyalty rather than outward compliance. His law written in the heart represents conviction shaped by love.

Those who receive the mark in the forehead do so because they agree inwardly with the authority being enforced.

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## 4. What Does the Hand Represent Biblically?

**Ecclesiastes 9:10 (KJV)**

“...whatsoever thy \_\_\_\_\_ findeth to do...”

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**Note:**

In Scripture, the hand often symbolizes action, work, and outward behavior. Ecclesiastes teaches that whatever the hand finds to do should be done with diligence, showing that the hand represents the practical deeds of a person’s life.

In prophecy, this becomes significant because the mark of the beast is received either in the forehead or in the hand. The hand represents outward compliance—actions taken even when the heart may not be fully persuaded. Some will follow enforced worship practices simply to avoid economic hardship, persecution, or consequences. Thus, the hand points to external obedience under pressure, while the forehead represents internal conviction and settled belief.

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## 5. What Is the Opposite of the Mark of the Beast?

**Revelation 7:3 (KJV)**

“...till we have \_\_\_\_\_ the servants of our God...”

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**Note:**

Scripture presents a clear and direct contrast between two final spiritual marks: the seal of God and the mark of the beast. The seal of God represents God’s ownership, character, and authority placed upon His faithful people, while the mark of the beast represents allegiance to a counterfeit system of worship and rebellion against God’s commandments.

Revelation shows that before the final judgments fall, God’s servants are sealed—protected and identified as belonging to Him. This sealing is not merely an outward sign, but the settling of God’s truth and character in the mind and heart. In the last conflict, every person will ultimately align with one authority or the other. Neutrality is not possible, because the issue at stake is worship and loyalty: the Creator’s seal or the beast’s counterfeit mark.

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## 6. Where Is God’s Seal Placed?

**Ephesians 1:13 (KJV)**

“...ye were \_\_\_\_\_ with that holy Spirit...”

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**Note:**

God’s seal is placed upon His people through the work of the Holy Spirit. Ephesians teaches that believers are “sealed” after hearing and believing the gospel, showing that this sealing is a spiritual act of God, not something imposed outwardly.

Unlike the mark of the beast, which is enforced through external pressure and coercion, the seal of God is the result of a willing relationship with Christ. It represents God’s ownership, approval, and the settling of His truth and character in the heart and mind. This seal is not physical or forced, but inward and spiritual—formed through faith, obedience, and surrender to the Holy Spirit’s transforming power.

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## 7. What Identifies God’s Seal?

**Isaiah 8:16 (KJV)**

“...seal the \_\_\_\_\_ among my disciples.”

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**Note:**

A seal always identifies authority, ownership, and authenticity. In Scripture, God’s seal is closely connected with His truth and His law. Isaiah speaks of sealing the “law” among God’s disciples, showing that God’s seal is tied to His revealed will and the principles of His government.

God's law reveals His identity as Creator and King, and it becomes the foundation of loyalty in the final conflict. The seal of God is not merely a mark, but the settling of God's truth so deeply in the heart and mind that His people cannot be moved. It represents faithful allegiance to God's authority and obedience flowing from a transformed relationship with Him.

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## 8. Which Commandment Contains God's Seal?

**Exodus 20:8–11 (KJV)**

“For in six days the LORD \_\_\_\_\_ heaven and earth...”

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### **Note:**

The fourth commandment—the Sabbath commandment—is the only one that contains all the elements of God's seal. In ancient times, a seal identified authority by including a name, an official title, and the territory over which that authority ruled. In Exodus 20:8–11, God identifies Himself as “the LORD” (His name), the Creator (His title and role), and the One who made “heaven and earth, the sea, and all that in them is” (His territory).

Because the Sabbath points directly to God as Creator, it becomes a permanent sign of loyalty and true worship. This is why Sabbath observance is central in the final conflict of prophecy. The end-time crisis is not merely about a day, but about worship, authority, and allegiance—whether humanity will honor the Creator's seal or accept the counterfeit mark of the beast.

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## 9. What Authority Does the Beast Attempt to Change?

**Daniel 7:25 (KJV)**

“...think to change \_\_\_\_\_ and \_\_\_\_\_...”

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### **Note:**

Daniel 7:25 reveals that the beast power would attempt to alter God's authority by trying to change “times and laws.” This prophecy points to an end-time system that challenges the commandments of God, especially in matters of worship and sacred time.

This is not simply about human tradition or preference—it is a direct attack on divine authority. God alone has the right to establish His law and appoint His worship. When the beast seeks to

change God's times and laws, it is claiming the power to redefine obedience, worship, and loyalty. The final conflict of prophecy centers on this question: will humanity honor the Creator's commands, or submit to the counterfeit authority of the beast?

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## 10. What Is the Mark Connected to in Revelation?

Revelation 14:9–10 (KJV)

“...if any man \_\_\_\_\_ the beast...”

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### Note:

Revelation makes clear that the mark of the beast is inseparably connected to worship. The warning of the third angel is not primarily about economics or politics, but about allegiance and devotion. To “worship the beast” means to submit to a counterfeit system of authority that stands in opposition to God's commandments.

Receiving the mark is therefore a spiritual choice to honor a rival power in place of the Creator. It represents accepting enforced or false worship rather than the true worship of God. The final crisis in prophecy centers on this issue: worshiping God as Creator and obeying His law, or worshiping the beast and accepting its counterfeit authority.

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## 11. What Final Call Does God Give the World?

Revelation 14:7 (KJV)

“Worship him that \_\_\_\_\_ heaven and earth...”

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### Note:

Revelation 14:7 contains God's final call to the entire world just before the close of probation. The heart of this message is worship: humanity is called back to the true God as Creator. The language “made heaven and earth” directly echoes the Sabbath commandment in Exodus 20:8–11, showing that the final conflict centers on worship and loyalty to the Creator.

This message is not merely informational—it is a summons to choose whom we will worship. In the last days, when counterfeit worship is enforced through the beast power, God's final

warning calls all people to return to Him, honor His authority, and worship the One who created all things.

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## 12. What Happens When Economic Pressure Is Applied?

Revelation 13:17 (KJV)

“...that no man might \_\_\_\_\_ or \_\_\_\_\_...”

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### Note:

Revelation 13:17 reveals that economic pressure will be one of the chief tools used to enforce compliance with the mark of the beast. The ability to “buy or sell” represents participation in everyday life—earning, providing, and surviving within society. By controlling commerce, the beast power seeks to compel outward obedience through fear and necessity.

This shows that the final test will not remain in the realm of abstract theology, but will touch practical daily decisions. God’s people will be tested in real-life circumstances where faithfulness may bring hardship. The issue will be whether believers will trust God as their provider and remain loyal to His commandments, even when external pressures demand compromise.

## 13. Does God Force Anyone to Choose Him?

Joshua 24:15 (KJV)

“...choose you this day whom ye will \_\_\_\_\_...”

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### Note:

God never forces anyone to choose Him. From the beginning of Scripture to the final conflict of Revelation, God preserves freedom of choice. Joshua’s appeal shows that worship and obedience must always be voluntary, flowing from love and conviction, not coercion.

This is one of the clearest contrasts between God’s seal and the beast’s mark. The beast enforces worship through pressure, threats, and restriction, but God invites through truth, mercy, and love. Even in the final crisis, the Lord calls humanity to choose, because only willing

loyalty reflects genuine worship. True obedience is not compelled—it is the response of a surrendered heart.

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## 14. What Does God Desire More Than Forced Obedience?

**Deuteronomy 6:5 (KJV)**

“...thou shalt \_\_\_\_\_ the LORD thy God...”

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**Note:**

God desires love, not forced obedience. Deuteronomy 6:5 reveals the foundation of all true worship: “Thou shalt love the LORD thy God.” Obedience that does not flow from love becomes empty and mechanical, but obedience rooted in love reflects genuine relationship and loyalty.

This principle exposes the difference between God’s government and the beast’s system. Fear-based religion uses pressure, threats, and control, producing outward compliance but not true devotion. God, however, calls for the heart. His commandments are meant to be written in love, not imposed by coercion. In the final conflict, the question will not simply be what people do outwardly, but whom they truly love and worship from within.

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## 15. Who Will Stand Faithful in the Final Crisis?

**Revelation 14:12 (KJV)**

“...they that keep the \_\_\_\_\_ of God, and the \_\_\_\_\_ of Jesus.”

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**Note:**

Revelation 14:12 identifies the people who remain faithful during the final crisis. They are described by two inseparable qualities: they “keep the commandments of God” and they have “the faith of Jesus.” This shows that God’s end-time remnant are not defined by obedience alone, nor by faith alone, but by the union of both.

Their obedience is not legalism or self-righteousness—it flows from trust in Christ and a surrendered relationship with Him. They keep God’s commandments because they love Him, and they endure because they possess the same faith and dependence that Jesus demonstrated. In the last conflict over worship and authority, these are the ones who stand firm: loyal to God’s law and resting fully in the righteousness and faithfulness of Christ.

## 16. What Assurance Does God Give His Faithful People?

Isaiah 41:10 (KJV)

“...Fear thou \_\_\_\_\_”

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### Note:

Isaiah 41:10 provides one of the strongest assurances God gives to His faithful people, especially in times of fear and uncertainty. The Lord commands, “Fear thou not,” because His presence is with His people. He does not promise that there will be no trials, but He promises that they will never face them alone.

In the final crisis, when economic pressure, persecution, and deception increase, God’s people are sustained by this promise. The basis of courage is not human strength, but divine companionship: “I am with thee... I will strengthen thee... I will uphold thee.” Faith displaces fear because trust rests in God’s character and power, not in circumstances. Those sealed by God can stand firm, knowing that the One who calls them will also keep them.

## 17. What Is God’s Final Appeal to Humanity?

Revelation 18:4 (KJV)

“...Come \_\_\_\_\_ of her, my \_\_\_\_\_”

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### Note:

Revelation 18:4 contains one of God’s final merciful appeals to the world just before judgment falls. The call to “come out of her” is a call to separate from Babylon—a system of spiritual confusion, false worship, and deception that stands opposed to God’s truth.

This appeal is not rooted in threat alone, but in mercy and love. God does not desire anyone to be lost. Even at the very end, He is calling His people out of error and into safety, truth, and covenant relationship with Christ. The message shows that before God's judgments are poured out, He gives clear warning and invites all who will listen to leave deception behind and stand with Him in faithful obedience.

## **YOU DON'T HAVE TO BE AFRAID**

The mark of the beast is not given so that God's people will live in panic or speculation. It is not meant to produce fear, but clarity. The issue in the final crisis is not confusion—it is allegiance. Scripture reveals that worship and loyalty will be tested, and every soul will ultimately stand either with Christ or with Babylon.

God does not leave His people unprepared. He equips them with truth so they can stand freely, intelligently, and faithfully. Those who belong to Christ are sealed by His Spirit, grounded in His Word, and sustained by His promises. Therefore, you do not have to be afraid. The same God who warns also protects, and the Savior who calls you is able to keep you through the final conflict.

### **My Decision**

I choose to worship God alone and remain faithful to His truth.

### **My Prayer**

Father in heaven, thank You for revealing truth with clarity and mercy. Strengthen my faith, guide my conscience, and help me remain loyal to Jesus Christ through every trial. Keep me faithful to Your Word and seal my heart with Your Spirit. In Jesus' name, Amen.

**Lesson**

**23**



## LESSON 24

### The Unpardonable Sin

Few statements of Jesus have caused more fear and confusion than His warning about the unpardonable sin. Many sincere believers worry they may have committed it without realizing it. Scripture, however, reveals that the unpardonable sin is not a single act, a spoken phrase, or a moment of weakness. It is a condition of the heart formed over time.

The unpardonable sin occurs when a person persistently resists the work of the Holy Spirit. God does not arbitrarily refuse forgiveness; rather, forgiveness becomes impossible when the heart no longer responds to conviction. This lesson clarifies what the unpardonable sin is, how it develops, and why those who fear committing it are the very ones who have not.

#### **Matthew 12:31**

“Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.”

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## 1. What assurance does Jesus give before issuing the warning?

### Matthew 12:31

“All manner of \_\_\_\_\_ and \_\_\_\_\_ shall be forgiven...”

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#### Note:

Before Jesus gives His solemn warning about the unpardonable sin, He first provides a powerful assurance of God’s mercy. He declares that “all manner of sin and blasphemy shall be forgiven,” showing the vast reach of divine grace. This means there is no sin too great, no failure too deep, and no past too stained that Christ cannot forgive when a person truly repents. The warning that follows is not meant to drive souls to despair, but to emphasize that forgiveness is available while the heart remains open to the Holy Spirit’s conviction. God’s desire is always to pardon and restore, not to condemn.

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## 2. What sin does Jesus identify as unforgivable?

### Matthew 12:31

“...the \_\_\_\_\_ against the Holy \_\_\_\_\_...”

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#### Note:

Jesus identifies “blasphemy against the Holy Spirit” as the unforgivable sin. This does not mean that God is unwilling to forgive, or that His mercy has limits. Rather, it means that the person has placed themselves beyond forgiveness by persistently rejecting the Holy Spirit’s work. The Holy Spirit is the One who convicts of sin, leads to repentance, and draws the heart to Christ. When someone repeatedly resists that conviction, hardens their conscience, and refuses to respond to God’s truth, they eventually lose the desire to repent at all. The unforgivable sin is therefore not a single act, but a continued, final rejection of the Spirit’s voice. Forgiveness is always available, but it can only be received by a heart that remains willing to surrender.

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### 3. What does it mean to blaspheme the Holy Spirit?

**Mark 3:28–30**

“...because they said, He hath an \_\_\_\_\_ spirit.”

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**Note:**

To blaspheme the Holy Spirit means to deliberately reject and misrepresent the Spirit’s work. In Mark 3, the religious leaders saw the clear evidence that Jesus was working through the power of God, yet they stubbornly claimed that His miracles were done by an “unclean spirit.” They called what was holy evil, and they attributed the work of the Spirit to Satan.

This is the essence of blasphemy against the Holy Spirit: resisting conviction so deeply that truth is labeled as error and light is called darkness. It is not an accidental mistake or a moment of doubt, but a willful, hardened rejection of the Spirit’s testimony about Christ. When a person continually rejects the Holy Spirit’s voice, they close the very channel through which repentance and forgiveness come, and thus place themselves beyond saving grace.

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### 4. What work does the Holy Spirit perform in the human heart?

**John 16:8**

“And when He is come, He will \_\_\_\_\_ the world of sin...”

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**Note:**

Jesus teaches that one of the primary works of the Holy Spirit is to convict the world of sin. The Holy Spirit presses truth upon the conscience, awakens the heart to recognize wrongdoing, and reveals our need of a Savior. Conviction is not meant to condemn, but to lead to repentance and restoration in Christ.

Without the Spirit’s convicting power, a person would not sense their spiritual condition or feel the need to turn to God. The Holy Spirit is the One who draws the soul toward Jesus, making sin clear, righteousness desirable, and judgment real. To reject this work repeatedly is to resist the very process by which God saves, which is why persistent resistance can lead to the unforgivable sin.

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## 5. What happens when conviction is repeatedly resisted?

Hebrews 3:7–8

“...\_\_\_\_\_ not your hearts...”

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### Note:

When conviction is repeatedly resisted, the heart becomes hardened. Hebrews warns, “Harden not your hearts,” because persistent refusal to respond to the Holy Spirit gradually dulls the conscience. What once felt wrong begins to feel normal, and the voice of God becomes easier to ignore.

Hardening does not happen in a moment—it is the result of continual rejection of truth. Each time the Spirit convicts and a person refuses to surrender, the soul becomes less sensitive. Eventually, a person may reach the point where they no longer desire repentance at all. This is the danger Jesus warns about in connection with the unforgivable sin: not that God stops forgiving, but that the heart stops responding.

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## 6. How does Scripture describe a hardened conscience?

1 Timothy 4:2

“...having their conscience \_\_\_\_\_ with a hot iron...”

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### Note:

Scripture describes a hardened conscience as being “seared with a hot iron.” This is a vivid picture of what happens when a person repeatedly rejects the convictions of the Holy Spirit. Just as a hot iron burns flesh until feeling is lost, continual resistance to truth can damage the moral sensitivity of the soul.

A seared conscience no longer responds the way it once did. Sin that once produced guilt becomes tolerated, and wrong choices feel increasingly normal. The Spirit’s voice grows faint, not because God stops speaking, but because the heart has become calloused through persistent refusal.

This is why the danger of blasphemy against the Holy Spirit is so serious. The unforgivable sin is not one moment of failure, but the steady hardening of the conscience until repentance is no longer desired and the soul is no longer moved by the call of grace.

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## 7. What warning does Proverbs give about rejecting correction?

### Proverbs 29:1

“He, that being often \_\_\_\_\_ hardeneth his neck...”

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#### Note:

Proverbs gives a solemn warning about the danger of repeatedly rejecting correction. The verse describes someone who is “often reproved” yet continues to harden their neck, meaning they stubbornly refuse to turn or repent. Each time God sends reproof through His Word, His Spirit, or providential warnings, the opportunity for change is a mercy.

But when correction is resisted again and again, the heart becomes harder, and the person moves closer to spiritual ruin. The verse warns that such a person may suddenly be destroyed “and that without remedy,” not because God lacks mercy, but because continual refusal eventually closes the door of repentance. This is the same principle behind the unpardonable sin: persistent rejection of the Spirit’s correction leads to irreversible hardness.

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## 8. What does persistent resistance eventually lead to?

### Genesis 6:3

“My Spirit shall not always \_\_\_\_\_ with man...”

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#### Note:

Genesis 6:3 reveals that persistent resistance to the Holy Spirit eventually leads to the withdrawal of God’s striving. Before the Flood, humanity repeatedly rejected divine warnings until they reached a point where the Spirit’s pleading could no longer move their hearts.

This does not mean that God becomes unwilling to save, but that a person can become unwilling to respond. God's Spirit strives through conviction, mercy, and calls to repentance, but continued rejection hardens the heart until the capacity to repent is lost. This is one of the most sobering truths in Scripture: there comes a point when persistent refusal results in the Spirit no longer contending, and probation closes. This is why the Bible urges immediate response when God speaks.

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## 9. Why can God no longer forgive at that point?

**Isaiah 55:6**

"Seek ye the Lord while He may be \_\_\_\_\_..."

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### **Note:**

Isaiah's appeal shows that there is a limited season of opportunity in which God may be found. God's mercy is abundant, and He is always willing to forgive the repentant heart. However, forgiveness can only be received when a person is still responsive to the Holy Spirit's call. When someone persistently rejects conviction, hardens the conscience, and refuses repentance, they may eventually reach a point where they no longer seek God at all. It is not that God's grace runs out, but that the sinner's willingness to respond is gone. The door closes because the heart is closed.

This is why Scripture urges, "Seek the Lord while He may be found." The time to respond is while the Spirit is still pleading and the conscience is still tender. Continued resistance can lead to the tragic condition where repentance is no longer desired, making forgiveness impossible to receive.

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## 10. What evidence shows a person has *not* committed the unpardonable sin?

**Psalms 51:17**

"A \_\_\_\_\_ and a contrite heart..."

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**Note:**

Psalm 51:17 provides strong evidence that a person has not committed the unpardonable sin: they still possess a broken and contrite heart. The unforgivable sin is characterized by hardness, defiance, and refusal to repent. But a heart that feels sorrow for sin, desires forgiveness, and longs to be right with God is a heart still being touched by the Holy Spirit. God promises that He will not despise a broken spirit. If a person is concerned about their condition, grieved over sin, or seeking Christ's mercy, that is proof that the Spirit is still striving with them. The very desire to repent is evidence that the door of grace is still open. The unpardonable sin is not a sin that God refuses to forgive, but a condition in which the sinner refuses to repent. A contrite heart shows that repentance is still possible and forgiveness is available in Christ.

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## **11. What promise does God give to the repentant?**

**1 John 1:9**

"If we \_\_\_\_\_ our sins..."

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**Note:**

God gives a clear and powerful promise to every repentant soul: if we confess our sins, He is faithful and just to forgive and to cleanse. Confession means agreeing with God about our sin, turning from it, and bringing it honestly before Him.

This verse shows that forgiveness is not uncertain or reluctant—God is faithful. He does not forgive based on our worthiness, but because of Christ's sacrifice and His own righteous character. He not only forgives, but also cleanses, meaning He removes guilt and begins transforming the life.

This promise also highlights why the unpardonable sin is so serious: forgiveness is always available to the one who repents, but persistent resistance can lead to a condition where confession is no longer desired. As long as the heart is willing to confess, God stands ready to forgive completely.

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## **12. How does Jesus describe His attitude toward sinners?**

**John 6:37**

“...him that \_\_\_\_\_ to Me I will in no wise cast out.”

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**Note:**

Jesus reveals His heart toward sinners with remarkable tenderness. He promises that anyone who comes to Him will never be cast out. This shows that Christ is not looking for reasons to reject people, but for reasons to save them. His arms remain open to the weakest, the most burdened, and the most repentant soul.

This verse is especially important in the context of the unpardonable sin. The unforgivable sin is not that Jesus refuses to accept someone, but that a person refuses to come. As long as a sinner is willing to come to Christ, forgiveness and restoration are certain. Jesus does not turn away those who seek mercy. The very act of coming is evidence that grace is still working, and Christ’s promise is absolute: He will not cast out anyone who comes in faith.

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**13. What role does the Holy Spirit play in salvation?****Titus 3:5**

“...by the \_\_\_\_\_ of regeneration...”

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**Note:**

Titus 3:5 teaches that salvation is not accomplished by human effort, but by God’s mercy through the work of the Holy Spirit. The Spirit brings the “washing of regeneration,” meaning He renews the heart, cleanses the life, and produces spiritual rebirth.

Regeneration is the miracle of being made new in Christ. The Holy Spirit convicts of sin, leads to repentance, and then transforms the believer from within. He does not simply forgive outwardly—He recreates inwardly.

This is why resisting the Holy Spirit is so serious. The Spirit is the divine agent of salvation, applying Christ’s work to the soul. To reject His striving is to reject the very One who brings new life. But to yield to Him is to experience renewal, cleansing, and the power of a transformed character in Christ.

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## 14. What appeal does God make to the heart today?

### Hebrews 3:15

“Today if ye will \_\_\_\_\_ His voice...”

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### Note:

Hebrews 3:15 contains a solemn and urgent appeal from God: respond when He speaks. The word “Today” emphasizes that salvation is always personal and immediate. God’s voice comes through His Word and through the conviction of the Holy Spirit, calling the heart to repentance, faith, and obedience.

This verse warns against delay. Each time the Spirit convicts and a person refuses, the heart becomes harder. But when the voice of God is heard and answered with surrender, the heart remains tender and open to grace.

The appeal is simple but powerful: do not resist, do not postpone, do not harden your heart. The safest and wisest response is immediate obedience while the Spirit is still striving. Today is the day of salvation, and God calls the soul to come to Christ now.

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### YOU DON’T HAVE TO BE AFRAID

The unpardonable sin is not something a sensitive heart commits accidentally. It is not a single mistake, but a continual, hardened rejection of the Holy Spirit’s conviction. Fear of having committed it is often evidence that the Spirit is still working, because a seared conscience does not worry or repent.

God’s mercy remains open as long as the heart is willing to respond. Where there is sorrow for sin, a desire to come to Christ, and a willingness to confess, grace is still available. The Lord invites every soul to seek Him while He may be found, and He promises that whoever comes to Him will not be cast out. Where there is conviction, there is still hope, and where there is willingness, there is still forgiveness.

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### Points to Remember

The unpardonable sin is persistent resistance to the Holy Spirit.

God never refuses forgiveness to a repentant heart.

Sensitivity to conviction is evidence of spiritual life.

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## **My Decision**

I choose to respond to the Holy Spirit and trust fully in God's mercy and forgiveness.

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## **My Prayer**

Father in heaven, thank You for Your patience and mercy. Keep my heart soft, my conscience sensitive, and my life surrendered to You. I choose to listen to Your Spirit and follow Jesus faithfully. In His name, Amen.

**Lesson**

**24**



## LESSON 25

### The World Before the Flood

The world before the Flood was not destroyed because God lost patience, but because humanity reached a point where evil had become constant, normalized, and unrestrained. Scripture presents the antediluvian world as highly intelligent, technologically capable, and socially advanced—yet morally collapsed. Violence, corruption, and rebellion against God filled the earth.

Jesus Himself pointed to the days before the Flood as a prophetic parallel to the final generation. By understanding what conditions existed then, we gain insight into the spiritual environment that will exist just before Christ returns. This lesson is not given to alarm us, but to awaken discernment and call hearts back to God while mercy still lingers.

#### **Genesis 6:5**

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.”

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## 1. How does the Bible describe human thought before the Flood?

### Genesis 6:5

“...every imagination of the thoughts of his heart was only \_\_\_\_\_ continually.”

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#### Note:

Genesis 6:5 describes the spiritual condition of humanity before the Flood as one of complete moral corruption. The verse explains that the imagination of the heart was “only evil continually,” meaning that sin had become constant, habitual, and deeply rooted in human thought. This was not occasional wrongdoing, but a settled pattern of rebellion against God. This passage reveals that God’s judgment came only after wickedness had fully matured and repentance was persistently rejected. It also serves as a prophetic warning, because Jesus taught that the last days would resemble the days of Noah. When society reaches a point where evil dominates the mind and conscience is hardened, divine intervention becomes necessary. The Flood account shows both the seriousness of sin and the patience of God, who warned the world before judgment fell.

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## 2. What condition filled the earth before the Flood?

### Genesis 6:11

“...the earth was \_\_\_\_\_ before God, and the earth was filled with \_\_\_\_\_.”

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#### Note:

Genesis 6:11 explains that the world before the Flood had become completely “corrupt” and was filled with “violence.” Corruption describes moral decay, the twisting of God’s truth, and widespread wickedness, while violence shows the outward fruit of a society that has rejected God’s law.

This verse reveals that sin does not remain private or harmless. When humanity turns from God, evil spreads into relationships, culture, and communities, producing oppression, cruelty, and destruction. The Flood came not because of isolated sins, but because the earth reached a condition of full corruption and violence. This also serves as a prophetic warning, since

Scripture teaches that similar moral collapse will characterize the last days before Christ returns.

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### 3. How widespread was corruption at that time?

**Genesis 6:12**

“...all flesh had \_\_\_\_\_ his way upon the earth.”

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**Note:**

Genesis 6:12 shows that corruption before the Flood was universal. The phrase “all flesh” means that humanity as a whole had turned away from God. They had “corrupted” their way, indicating that God’s intended path of righteousness had been twisted into rebellion and sin. This verse reveals that moral decay was not limited to a few individuals or isolated places—it had become the dominant condition of the world. When corruption reaches such a widespread level, society loses its spiritual foundation, and repentance becomes rare. The Flood account demonstrates that God’s judgments come only after sin has become fully entrenched and the world has persistently rejected divine warnings.

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### 4. What caused humanity’s moral collapse?

**Genesis 6:2**

“...the sons of God saw the daughters of men that they were \_\_\_\_\_...”

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**Note:**

Genesis 6:2 points to one of the major causes of humanity’s moral collapse before the Flood: the breakdown of spiritual separation and the triumph of outward desire over godly principle. The “sons of God” represent those who had professed loyalty to the Lord, while the “daughters of men” represent those who were living without regard for God’s covenant. Instead of choosing relationships based on faith and obedience, people began choosing based on appearance and selfish desire—“they were fair.” This was the beginning of compromise,

where the godly line blended with the ungodly, and spiritual values were replaced with worldly attraction.

This collapse shows how easily moral ruin begins when God’s people abandon divine boundaries. Compromise in worship, marriage, and moral choices weakened conscience and opened the door for widespread corruption, violence, and rebellion. The Flood account stands as a warning that when spiritual compromise becomes normal, society quickly descends into moral darkness.

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## 5. What warning did God give regarding His Spirit?

### Genesis 6:3

“My Spirit shall not always \_\_\_\_\_ with man...”

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### Note:

Genesis 6:3 contains a solemn warning from God as humanity approached the Flood. The Lord declared, “My Spirit shall not always strive with man,” showing that there is a limit to continual resistance against divine conviction. God’s Spirit pleads with sinners, calls them to repentance, and restrains evil, but persistent rejection hardens the heart.

This does not mean God is unwilling to save, but that people can become unwilling to respond. When individuals and societies repeatedly refuse God’s warnings, the conscience becomes dull, and the Spirit’s striving is eventually withdrawn. The days of Noah illustrate that judgment comes only after mercy has been extended for a long time and repentance has been persistently rejected. This warning remains prophetic, reminding us to respond to God’s voice while His Spirit is still calling.

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## 6. How long did God extend mercy before judgment fell?

### Genesis 6:3

“...yet his days shall be an hundred and \_\_\_\_\_ years.”

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**Note:**

Genesis 6:3 reveals that before the Flood ever came, God extended a long period of mercy—one hundred and twenty years. This time was not merely a countdown, but a gracious probationary window in which God was giving humanity opportunity to repent. During those years, Noah preached righteousness, the ark was being built as a visible warning, and the Holy Spirit continued striving with hearts.

This demonstrates an important principle in prophecy: God does not bring judgment suddenly or without warning. He always sends light, appeals, and time for decision before consequences fall. The 120 years show the patience of God, who is “not willing that any should perish” but desires all to come to repentance.

The Flood came only after mercy was rejected persistently and the world hardened in corruption. Likewise, in the last days, God will give clear warning and extended opportunity through the gospel before final judgment falls. This verse teaches that the delay of judgment is not weakness—it is mercy, calling people to respond while time remains.

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## 7. What message did Noah preach during that time?

**2 Peter 2:5**

“...Noah, the \_\_\_\_\_ of righteousness...”

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**Note:**

2 Peter describes Noah as a “preacher of righteousness,” showing that his message was far more than simply a warning about a coming flood. Noah preached righteousness—calling people to repentance, obedience, and a restored relationship with God. His preaching was an appeal to turn away from corruption and violence and to return to the ways of the Lord. Noah’s message combined both warning and mercy. The building of the ark was a visible testimony that judgment was approaching, but it was also an open invitation to salvation. Every hammer stroke was a call of grace, declaring that God was providing a way of escape. This teaches an enduring prophetic principle: before God brings judgment, He sends a messenger of righteousness. In the last days, God’s final message will likewise be a call to repentance, faith, and obedience through Christ, preparing people to stand when earth’s final crisis comes.

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## 8. How did the world respond to Noah's message?

**Matthew 24:38–39**

“...and \_\_\_\_\_ not until the flood came...”

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### **Note:**

Jesus explains that the world in Noah's day largely ignored the warning message. People continued living as though nothing would ever change—eating, drinking, marrying, and pursuing ordinary life without regard for God. The phrase “knew not until the flood came” reveals that they were willfully unaware, dismissing the call to repentance and treating Noah's preaching as irrelevant.

Their problem was not lack of information; it was lack of response. They had been given years of mercy, a preacher of righteousness, and the visible testimony of the ark, yet they chose indifference and unbelief.

Christ uses this as a prophetic warning for the last days. The final generation will face the same danger—not that they have no warning, but that they become absorbed in the world and unprepared for sudden judgment. This verse calls God's people to spiritual seriousness, vigilance, and readiness before Christ's return.

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## 9. What comparison did Jesus make with the last days?

**Matthew 24:37**

“But as the days of \_\_\_\_\_ were...”

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### **Note:**

Jesus directly compares the last days before His second coming to the days of Noah. This means that the spiritual and moral conditions that existed before the Flood will reappear on the earth again. In Noah's time, wickedness was widespread, violence filled society, truth was rejected, and people became indifferent to God's warnings.

Christ teaches that the end-time world will likewise be marked by moral corruption, spiritual compromise, and careless unconcern for eternity. Just as Noah preached while the majority ignored him, God’s final message will go forth while many continue in unbelief.

This comparison is meant to awaken God’s people. The Flood came suddenly after a long period of mercy, and Jesus warns that His return will also come unexpectedly upon those who are unprepared. The days of Noah are therefore a prophetic mirror, calling believers to repentance, vigilance, and readiness as the final judgment approaches.

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## 10. What activities occupied people before the Flood?

**Matthew 24:38**

“...they were eating and drinking, marrying and giving in \_\_\_\_\_...”

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### Note:

Jesus explains that the people before the Flood were absorbed in ordinary life activities—eating, drinking, marrying, and giving in marriage. These actions in themselves were not sinful, but the problem was that life became centered only on worldly routine, pleasure, and self-interest, with no regard for God or the coming judgment.

The world continued as though probation would never close. People were distracted by daily concerns and social pursuits while ignoring the warning message Noah preached. They treated spiritual truth as unimportant and postponed repentance until it was too late.

This is Christ’s warning for the last days. The danger is not simply open wickedness, but careless indifference—living as though this world is all that matters. Jesus calls His followers to live watchfully, not allowing everyday life to crowd out readiness for His return.

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## 11. What separated Noah from the rest of the world?

**Genesis 6:9**

“...Noah was a just man and \_\_\_\_\_ in his generations...”

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**Note:**

Genesis 6:9 explains that Noah was “just” and “perfect” in his generations, meaning that he lived with integrity and wholehearted loyalty to God in the midst of a corrupt society. The word “perfect” does not mean Noah was sinless, but that his heart was sincere, his faith was unmixed with rebellion, and his character was mature in obedience.

What separated Noah from the world was not isolation, but righteousness. While violence and corruption filled the earth, Noah walked with God. He listened when others mocked, obeyed when others resisted, and trusted God’s word even when judgment seemed unimaginable.

This is a prophetic picture of God’s end-time people. In the last days, faithfulness will again distinguish those who belong to the Lord. Like Noah, they will stand apart—not because they are stronger than others, but because they are surrendered to God, walking with Him while the world drifts into spiritual darkness.

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## **12. What saved Noah and his family?**

**Hebrews 11:7**

“...by \_\_\_\_\_ Noah...”

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**Note:**

Hebrews 11:7 makes clear that Noah and his family were saved “by faith.” Noah believed God’s warning about things not yet seen, and that faith moved him to obedience. He trusted God’s word even when there was no visible evidence of a coming flood, and he acted upon that trust by preparing the ark.

This teaches that salvation has always been by faith, not by human merit. Noah was not saved because he was perfect in himself, but because he depended upon God and responded to His instruction. Faith is not passive belief; it produces action, surrender, and perseverance.

Prophetically, Noah’s experience is a model for the last days. God’s people will be called to trust His word and obey His commands even when the world scoffs. Faith in Christ is what will carry believers safely through the final judgment, just as faith carried Noah through the Flood.

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## **13. What promise did God make after the Flood?**

**Genesis 9:11**

“...neither shall all flesh be cut off any more by the waters of a \_\_\_\_\_...”

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**Note:**

After the Flood, God made a covenant promise that the earth would never again be destroyed by a flood of waters. This assurance revealed both God’s mercy and His faithfulness, even after humanity’s great wickedness. The Flood was a unique judgment, but God promised that such a global destruction by water would not be repeated.

This covenant also points forward prophetically. Although God will not judge the world again by flood, Scripture teaches that a final judgment will still come—this time not by water, but by fire at the end of the age. The rainbow covenant stands as a reminder that God keeps His word, that His judgments are just, and that His mercy always provides warning and refuge before destruction.

For believers, this promise reinforces trust in God’s character: the same God who judged sin also established a covenant of preservation and hope for the future.

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**14. What final warning does Scripture give using the Flood?****2 Peter 3:6–7**

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**Note:**

2 Peter 3 gives one of Scripture’s most solemn end-time warnings by pointing back to the Flood. Peter reminds us that the ancient world was once destroyed by water because of widespread corruption and rejection of God’s warnings. The Flood was not a myth or legend, but a real judgment that came after a long period of mercy and preaching.

Peter then declares that the present world is also being “reserved unto fire against the day of judgment.” This means that just as God’s word brought the Flood at the appointed time, His word also guarantees a final judgment at the end of the age. God will not destroy the world again by water, but by fire when sin reaches its final fullness.

This warning is prophetic: the Flood serves as a model of how God deals with persistent rebellion—He warns, He provides opportunity for repentance, and He offers salvation, but judgment will ultimately come. Therefore, Scripture calls believers to seriousness, readiness, and faith in Christ, who is the only ark of safety in the last days.

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## YOU DON'T HAVE TO BE AFRAID

God warned before the Flood, and He warns before the end. Judgment never comes without mercy first being fully offered. Just as God provided an ark of safety in Noah's day, He provides salvation in Jesus Christ today. The same God who calls sinners to repentance also prepares a refuge for those who believe. Those who trust in Christ, walk with Him, and respond to His warnings do not need to fear what lies ahead, because their safety is in the Savior who delivers His people through every coming storm.

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### Points to Remember

The world before the Flood was advanced but morally corrupt.  
God extended mercy long before judgment fell.  
Jesus calls the last generation to learn from Noah's day.

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### My Decision

I choose to walk with God and trust Him fully, even when the world turns away from Him.

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### My Prayer

Father in heaven, thank You for Your patience and mercy. Help me live faithfully, walk with You daily, and trust You as history moves toward its conclusion. I choose You. In Jesus' name, Amen.



## LESSON 26

### God's Health Care Plan

God's plan for humanity has always been holistic. Scripture does not separate the spiritual life from the physical life; instead, it presents the human being as an integrated whole—mind, body, and spirit. From Eden to the New Earth, God's desire has been restoration, vitality, and wholeness.

In the closing scenes of earth's history, God calls His people to live thoughtfully, purposefully, and in harmony with the laws of life He designed. God's health care plan is not about legalism or earning salvation, but about stewardship. Caring for the body is part of honoring the Creator and preparing to serve Him with clarity, strength, and joy.

#### **3 John 1:2**

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

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## 1. How does God view the human body?

### 1 Corinthians 6:19

“What? know ye not that your body is the \_\_\_\_\_ of the Holy \_\_\_\_\_...?”

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#### Note:

1 Corinthians 6:19 teaches that God views the human body as sacred. Paul says that the body is the “temple of the Holy Spirit,” meaning it is a dwelling place for God’s presence. This elevates health and personal conduct beyond mere physical concerns into spiritual responsibility. Because the believer belongs to Christ, the body is not our own to misuse or corrupt. God desires to live within His people through the Spirit, and therefore the body should be cared for with reverence, purity, and gratitude. This principle is foundational to Christian living: honoring God includes honoring Him with our physical life, recognizing that our bodies are meant to reflect His holiness and be instruments for His service.

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## 2. What does God ask His people to do with their bodies?

### 1 Corinthians 6:20

“...therefore \_\_\_\_\_ God in your body...”

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#### Note:

1 Corinthians 6:20 teaches that God calls His people to glorify Him in their bodies. Because believers have been “bought with a price” through the sacrifice of Jesus Christ, they no longer belong to themselves. Their lives—spiritual and physical—are to honor the One who redeemed them. To glorify God in the body means living in a way that reflects His holiness and care. This includes purity, self-control, and responsible stewardship of health. It means recognizing that everyday choices—what we do, how we live, and how we care for our physical strength—can become acts of worship.

God's desire is that His people represent Him fully. The body, as the temple of the Holy Spirit, is meant to be an instrument for righteous living and service. Thus, glorifying God is not limited to church worship, but extends into the practical habits of life.

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### 3. How did God originally design human diet?

#### Genesis 1:29

"Behold, I have given you every \_\_\_\_\_ bearing seed..."

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#### Note:

Genesis 1:29 reveals that God's original diet for humanity was plant-based. In Eden, before sin entered the world, God provided fruits, grains, nuts, and seeds as the ideal food for human strength and health. This diet was perfectly suited to sustain life in harmony with God's creation.

God's design shows that food is part of His loving care for humanity. Diet was not an afterthought, but a component of the Edenic lifestyle that supported physical vitality, mental clarity, and spiritual well-being. This original plan reflects God's desire that His people live in health and wholeness.

In Scripture, returning to God's principles—including healthful living—often accompanies spiritual renewal. Caring for the body through God's design honors the Creator and strengthens believers for service and faithfulness.

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### 4. What distinction did God later make regarding food?

#### Leviticus 11:46–47

"...to make a \_\_\_\_\_ between the clean and the \_\_\_\_\_..."

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#### Note:

Leviticus 11:46–47 teaches that God made a clear distinction between clean and unclean animals. This instruction was given not merely as a cultural rule, but as part of God's guidance

for the health and holiness of His people. The purpose was “to make a difference” between what was suitable and what was harmful.

These distinctions reveal that God cares about what His people consume. Clean foods were designed to support health, while unclean animals often carry greater risk and were not intended for human diet. Obedience in this area was also a reminder that God’s people were to live differently from the surrounding nations, honoring Him in practical daily life.

This principle connects to the broader biblical truth that holiness includes physical stewardship. God’s laws are not burdensome restrictions, but loving protections intended to bless His people and help them reflect His wisdom.

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## 5. Why does God care about what we eat and drink?

### 1 Corinthians 10:31

“...whether therefore ye eat, or drink, or whatsoever ye do, do all to the \_\_\_\_\_ of God.”

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#### Note:

1 Corinthians 10:31 teaches that even the most ordinary parts of life, such as eating and drinking, are spiritual matters. God cares about what we consume because our daily habits affect our bodies, our minds, and our ability to serve Him. Since the body is the temple of the Holy Spirit, our choices in health are connected to our worship.

Paul’s principle is that all of life should bring glory to God. This means that believers are called to honor God not only in church, but in every decision, including diet, lifestyle, and personal stewardship. Eating and drinking are not merely physical acts—they reflect discipline, gratitude, and respect for the Creator.

God’s desire is not to control for control’s sake, but to bless His people. When we choose what strengthens the body and clarifies the mind, we are better equipped to love God fully, think clearly, resist temptation, and fulfill our mission. In this way, healthful living becomes an act of worship that glorifies God.

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## 6. What role does self-control play in health?

### Proverbs 25:28

“He that hath no \_\_\_\_\_ over his own spirit...”

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**Note:**

Proverbs 25:28 teaches that self-control is essential to strength and stability. The verse compares a person without control to a city broken down without walls—open, unprotected, and vulnerable. In biblical thought, temperance and discipline are not merely personal virtues; they are safeguards for life.

In matters of health, self-control governs appetite, habits, and lifestyle choices. Without it, the body and mind become subject to excess, addiction, and harmful patterns. God calls His people to temperance because physical indulgence weakens spiritual sensitivity and undermines the body as the temple of the Holy Spirit.

Self-control is not achieved by human strength alone, but through surrender to Christ and the empowering of the Spirit. As believers practice discipline in health, they grow stronger for service, clearer in mind, and more faithful in character. Temperance is therefore a vital part of Christian living and preparation for the final days.

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## **7. How does Scripture connect obedience with well-being?**

### **Exodus 15:26**

“...I am the Lord that \_\_\_\_\_ thee.”

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**Note:**

Exodus 15:26 reveals that God connects obedience with well-being by presenting Himself as both Lawgiver and Healer. After delivering Israel, the Lord gave instructions for health and protection, promising that if they would diligently heed His voice and walk in His ways, He would preserve them from the diseases that afflicted other nations.

This verse shows that God’s commandments are not arbitrary restrictions, but loving guidance designed for the good of His people. Obedience brings blessing because God understands how life functions best under His principles. When His people follow His counsel, they experience physical, spiritual, and moral benefits.

God declares, “I am the Lord that healeth thee,” showing that true healing comes from Him. He desires wholeness for His people—restoration of body, mind, and soul. Thus, health reform and

faithful living are part of God’s covenant care, strengthening believers for service and preparing them for eternity.

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## 8. What promise is given to those who follow God’s counsel?

### Proverbs 3:7–8

“...it shall be \_\_\_\_\_ to thy navel, and \_\_\_\_\_ to thy bones.”

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#### Note:

Proverbs 3:7–8 gives a beautiful promise of health and strength to those who follow God’s counsel. The passage calls believers to fear the Lord, depart from evil, and trust in His wisdom rather than leaning on human understanding. The result, Scripture says, will be “health” to the body and “marrow” or strength to the bones.

This shows that spiritual choices have physical consequences. Living in harmony with God’s principles brings blessing, peace, and well-being. Obedience is not merely moral—it affects the whole person. When God’s people practice temperance, avoid harmful habits, and walk in reverence toward Him, they experience improved vitality and stability.

The promise is not that believers will never face sickness, but that God’s way is a way of life, and His counsel leads toward wholeness. Healthful living is part of honoring the Creator and preparing body and mind for faithful service.

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## 9. What warning does Scripture give regarding harmful habits?

### Proverbs 23:20–21

“Be not among \_\_\_\_\_; among riotous eaters of flesh:

For the drunkard and the \_\_\_\_\_ shall come to poverty: and drowsiness shall clothe a man with rags.”

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#### Note:

Proverbs 23:20–21 gives a strong warning against harmful habits of appetite and indulgence. Scripture cautions God’s people not to join those who abuse alcohol or live in excess through

uncontrolled eating. These habits may appear pleasurable in the moment, but they lead to weakness, poverty, and ruin.

The passage highlights an important biblical principle: intemperance destroys both body and character. Overindulgence dulls the mind, weakens self-control, and opens the door to further sin. God calls His people to temperance because He desires them to live with clarity, discipline, and strength for His service.

This warning is not merely about food and drink—it is about lifestyle choices that shape destiny. Harmful habits enslave the appetite and erode spiritual sensitivity, while God’s counsel leads to health, freedom, and wholeness.

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## 10. How does physical health affect spiritual discernment?

### Romans 12:1–2

“...that ye may prove what is that \_\_\_\_\_, and acceptable, and perfect, will of God.”

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### Note:

Romans 12:1–2 teaches that the condition of the body and mind directly affects spiritual discernment. Paul urges believers to present their bodies as a living sacrifice, holy and acceptable to God, and to be transformed by the renewing of the mind. Only then, he says, will they be able to discern and “prove” God’s good, acceptable, and perfect will.

Physical health is connected to mental clarity. When the body is weakened by harmful habits, excess, or intemperance, the mind becomes dull, making it harder to hear God’s voice and understand spiritual truth. Conversely, when the body is cared for as God’s temple, the mind is strengthened for prayer, study, and obedience.

In the final days, spiritual discernment will be essential, as deception increases and God’s people must clearly recognize truth from error. Healthful living, therefore, is not merely about longevity—it is part of preparation for faithful service and spiritual readiness, enabling believers to better understand and follow the will of God.

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## 11. What example did Jesus set regarding balance and care?

### Mark 6:31

“...Come ye yourselves apart... and \_\_\_\_\_ a while.”

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**Note:**

Mark 6:31 shows that Jesus valued balance, rest, and proper care of the body. After His disciples had been laboring intensely in ministry, Jesus invited them to withdraw from the crowds and “rest a while.” This demonstrates that spiritual service does not cancel the need for physical renewal.

Christ understood human weakness and the limits of strength. He did not encourage endless exhaustion, but modeled a rhythm of work and rest. True health includes not only diet and temperance, but also adequate rest and restoration.

This principle is especially important for God’s people, who are called to serve faithfully without neglecting the body as the temple of the Holy Spirit. Rest is not laziness—it is part of God’s design for sustaining life, preserving mental clarity, and maintaining spiritual strength for continued service.

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## 12. What is the ultimate goal of God’s health principles?

**John 10:10**

“...I am come that they might have \_\_\_\_\_, and that they might have it more \_\_\_\_\_.”

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**Note:**

John 10:10 reveals the ultimate purpose behind God’s principles for health and wholeness. Jesus declares that He came to give “life” and to give it “more abundantly.” This abundant life is not limited to the future kingdom—it begins now through restoration in Christ.

God’s health instructions are not burdensome restrictions, but loving provisions designed to bless His people. The Creator desires His children to experience strength, clarity of mind, freedom from harmful bondage, and vitality for joyful service. Health reform is part of redemption because Christ restores the whole person—body, mind, and soul.

The abundant life Jesus offers includes spiritual peace, physical stewardship, and preparation for eternity. By following God’s counsel, believers are better equipped to glorify Him, resist temptation, serve others, and live with the fullness that Christ intended.

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### 13. How does Revelation connect obedience and endurance?

**Revelation 14:12**

“Here is the \_\_\_\_\_ of the saints...”

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**Note:**

Revelation 14:12 connects obedience and endurance by describing the saints as a patient, steadfast people who remain faithful in the final crisis. The verse declares, “Here is the patience of the saints,” meaning the endurance and perseverance of God’s end-time remnant.

Their patience is not passive waiting, but active faithfulness under pressure. They continue to keep the commandments of God and maintain the faith of Jesus, even when obedience brings opposition and hardship. This shows that true obedience requires endurance, especially in the last days when worship and loyalty are tested.

Health principles are part of this larger picture of preparation. God calls His people to discipline, self-control, and wholeness so they may stand with clear minds and steady faith. Revelation reveals that those who endure to the end are those whose lives reflect both obedience and trust in Christ, remaining loyal through every trial.

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### 14. What final restoration does God promise?

**Revelation 22:2**

“...the leaves of the tree were for the \_\_\_\_\_ of the nations.”

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**Note:**

Revelation 22:2 gives a glorious promise of final restoration. In the New Earth, the tree of life appears again, and its leaves are said to be “for the healing of the nations.” This shows that God’s plan of redemption includes complete renewal—not only spiritually, but fully and eternally.

Sin brought sickness, suffering, and death into the world, but God promises that in His kingdom all the effects of sin will be removed. The healing of the nations represents perfect peace, wholeness, and restoration of all that was broken.

This verse reminds believers that God’s health principles now are a foretaste of the complete healing to come. Christ restores His people in body and soul, preparing them for the day when there will be no more pain, disease, or death. The gospel ends with total healing and eternal life in the presence of God.

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## YOU DON’T HAVE TO BE AFRAID

God’s health principles are gifts of love from Jesus Christ, not burdens meant to weigh us down. The Savior who redeemed us with His blood cares about every part of our lives, including our bodies and minds. He does not ask for perfection in our own strength, but for surrender, willingness, and trust in His power to restore.

Every step toward healthier living is not merely self-improvement—it is cooperation with Christ’s renewing work. As we honor Him with our bodies, the Holy Spirit strengthens us for clearer thinking, deeper worship, and more faithful service. Our hope is not in diet or discipline, but in Jesus, who is making His people whole as He prepares them for eternal life.

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## Points to Remember

God cares about the whole person—body, mind, and spirit.  
Health principles are part of faithful stewardship, not salvation by works.  
God’s plan leads toward restoration, not restriction.

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## My Decision

I choose to honor God with my body and follow His health principles as an act of stewardship and faith.

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## My Prayer

Father in heaven, thank You for caring about every part of my life. Teach me to honor You in my habits, choices, and lifestyle. Help me walk wisely and joyfully as I trust Your plan for my health and well-being. In Jesus’ name, Amen.

Lesson

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