

Christ in Prophecy

Prophecy 63: Varieties of Prophecy in the Bible

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Opening

Dr. Reagan: Did you know that there are four major types of prophecy in the Bible? Most people think of only of written prophecy. But there is also spoken prophecy, acted prophecy, and symbolic prophecy. For a fascinating discussion of these varieties of prophecy, stay tuned.

Part 1

Dr. Reagan: Greetings in the name of Jesus, our Blessed Hope, and welcome to Christ in Prophecy. I have two of my great colleagues in the studio with me today. Next to me is, Colonel Tim Moore, who is our Associate Evangelist, and my designated successor. And next to him, the bookend on the other end is, Nathan Jones, who is our Internet Evangelist.

Folks, our topic for today is varieties of Bible prophecy. And I want to begin by sharing with you how I got into this topic many years ago. I was reading through the New Testament during my daily devotional time and I had come to the book of Hebrews. Now, I was looking forward anxiously to reading the first chapter there, because it is one of my favorites. And that is because it is a chapter that exalts Jesus from the beginning of it to the end of that chapter.

And the first verse of that book reads as follows, “God after He spoke long ago to the fathers, and the prophets, in many portions, and in many ways,” Now, folks, that is not even a complete sentence. And as I read it I hurriedly went on to the second verse, and suddenly the Holy Spirit spoke to me and said, “Stop. Just stop right there.” And I knew that I was having a rhema.

Now, a rhema is where the Holy Spirit speaks to you out of a particular verse. It may be a verse you have read a hundred times, and it never meant anything to you. And then suddenly you read it for the 101st time, it jumps off the page, grabs you by the throat, chokes you, and says, “Pay attention because you have a new need in your life, or a new insight that the Lord wants to give you.”

So, I backed up, and I read it again, and read it again. I went, this is not even a complete sentence! Why is the Holy Spirit telling me to read this thing? And suddenly I thought, you know, I think God is telling me to do some study here to see how many different ways He spoke through prophets in Old Testament times. And so, I began to do that research, and I discovered to my astonishment that there were a number of ways that He spoke to the prophets. How about it guys?

Tim Moore: Well, He certainly did, Dave. He spoke to a number of different kinds of prophets, first of all. He had, as you already mentioned, speaking prophets, acting prophets, prophets that would use symbols. And so, the prophets themselves also had a wide variety of backgrounds, everything from shepherds, to farmers, to kings were prophetic in their ministry.

Dr. Reagan: Yes, people who were highly educated like Isaiah, and people who were fig pickers from Tekoa.

Tim Moore: Exactly.

Nathan Jones: When I was co-writing a book on the Minor Prophets it is amazing how you go through each of the different Minor Prophets and each one has such a different personality. Like you said, Amos was a fig pricker, and he took care of this ugly sheep, and then he was sent to the North. And some dealt with their local areas, but some had to travel, like Jonah for instance who had to go up to Nineveh.

Dr. Reagan: Some were very bold prophets like Daniel, and then some were scaredy cats like Jonah.

Nathan Jones: Like, Jonah, right.

Tim Moore: Reluctant at best, if you could say.

Nathan Jones: You've got like Zephaniah who was a nobleman, but then others like Hosea was just a poor country prophet.

Dr. Reagan: Well, let's just focus on those writing prophets for a moment. We had such a great variety of people. But we also had a variety of styles.

Nathan Jones: Oh, yeah, well, different ones some were narrative, they just told a story as they saw it. Others the Lord would come to them in a dream or vision, and they would share that dream. For instance, Amos, he got dreams and visions to share. Daniel would do both. Yeah, he would tell the story of what happened like Shadrach, Meshach, and Abednego, but then at other times.

Dr. Reagan: Some were poets.

Nathan Jones: Oh, absolutely, King David was a poet.

Dr. Reagan: So, was Isaiah. Yeah, I mean a tremendous poet. So, we had narratives. We had biographies, autobiographies. Jonah wrote an autobiography. We had some that were written like plays like Habakkuk talking back and forth to God. And so, there was great variety of styles. And some were just preaching sermons, like the book of Jeremiah is mainly just sermon, after sermon, after sermon, after sermon.

Nathan Jones: Yes, and of course it is all his experiences too as Israel fell and the country was falling. He was the weeping prophet. So, you also have different emotions too; because some were angry, they were just so tired of seeing the injustice in the world. And others like Jeremiah who were so depressed to see, he knew that God's judgment had to happen, but it hurt him.

Dr. Reagan: Okay, so we had a variety of writers, a variety of styles. And then you mentioned it, but let's go back we also had a variety of inspiration: dreams, visions, and quite often in fact, probably most frequently a direct word from the Lord. The Lord said. The Lord said.

Tim Moore: Thus, saith the Lord, exactly. And oftentimes these prophets were not well received even in their day and age. Sometimes they were and they were revered.

Nathan Jones: Pretty rare, Zechariah, yes. Samuel, that's about it.

Tim Moore: Samuel was revered. And the people would not do anything, they didn't even want to act until Samuel had given them affirmation of a word from the Lord. But other times the prophets were not very popular either to the king or to the people.

Dr. Reagan: Okay, now, the writing ones are the ones that people know the best because they got a book named after them.

Tim Moore: Right.

Dr. Reagan: But there are also some very important oral prophets that never wrote a book.

Tim Moore: There certainly are.

Dr. Reagan: For example?

Tim Moore: Well, there are many oral prophets. I mean you can go all the way back.

Dr. Reagan: What about the most famous ones?

Tim Moore: The most famous oral prophets, well, I can think of many who are famous but aren't oftentimes considered oral prophets.

Dr. Reagan: Well, how about Elijah, and Elisha?

Tim Moore: Elijah. Elisha.

Dr. Reagan: Two of the most famous prophets in the Old Testament.

Tim Moore: Exactly right. And so, there are entire books filled with their prophecies, but they did not record them themselves.

Dr. Reagan: In fact, the most important prophet who ever lived was primarily an oral prophet.

Nathan Jones: Jesus Christ.

Tim Moore: Jesus Christ.

Nathan Jones: Absolutely.

Dr. Reagan: Now, the closes He came to writing was His dictating those seven letters to the seven churches in the book of Revelation.

Tim Moore: Certainly.

Dr. Reagan: But somebody else recorded His prophecies.

Nathan Jones: I had to make a list here because there are a lot of them that aren't famous like that. You've got Samuel, of course in the Old Testament. But you had the four daughters of Philip, so it didn't have to be just be a male, there were female prophets, prophetesses. You got Agabus, Micaiah, Ahijah, Hananiah, say those names fast. There was even the man from Judah who prophesied the birth of Isaiah in 1 Kings 13. So, guys that didn't write per say, but other books recorded their prophecy.

Dr. Reagan: Some of those were false prophets. They name those, they were oral prophets.

Tim Moore: I love the fact that even some of the great characters in the Bible had words of prophecy. So, Abraham declared that the Lord Himself will provide a sacrifice. Now, that was a prophetic word that had tremendous Messianic implications, but Abraham is not remembered as a prophet. And others, Enoch, had a word, understanding. Noah is called a preacher of righteousness. And we have to realize that sometimes the prophets didn't just foretell, they forthtold the truth.

Dr. Reagan: Oh, yeah.

Tim Moore: And so, Noah became a prophet because he was a preacher of righteousness, in an era just like ours today

Dr. Reagan: Well, if you go over to Deuteronomy and you find Moses, a tremendous prophet. Prophesizing all about the end times, about the scattering of the people all over the world, their regathering. About the fact that The Prophet will come one day, that was a Messianic prophecy. And he even prophesied about the Tribulation, in the book of Deuteronomy.

Nathan Jones: And they didn't have to be human even. Angels would come from the Lord, like Gabriel came to Daniel to give a prophecy to Daniel.

Dr. Reagan: That's a good point.

Nathan Jones: So, a lot of the prophecies that Daniel had weren't his own prophecies that God gave him, although he interpreted dreams, but the angels would give the prophecies to Daniel as the messenger of God.

Dr. Reagan: Gabriel gave the prophecy to Mary about what was going to happen to her.

Tim Moore: I was going to say the Annunciation, part of which has already been fulfilled, and part of which is still to be fulfilled.

Nathan Jones: Great point.

Dr. Reagan: Well, what a variety we've got here. So, we've got the writing prophets which there is great variety. We've got the oral prophets. But I love the next category, the acting prophets; sometimes God would speak to an oral prophet, or writing prophet and say, "Stop writing. Stop speaking. Start acting." Because He knew that acting would get people's attention.

Tim Moore: Yes, He did.

Dr. Reagan: So, give me some examples of acting.

Tim Moore: Alright, so we know that Isaiah at one point was told to shed his clothing and walk about naked, telling people, "This is how you are going to live."

Nathan Jones: For three years.

Dr. Reagan: He was the original streaker.

Tim Moore: Ah, he was a streaker, and he was a holy one at that.

Dr. Reagan: But the message was if you don't repent, God is going to strip this nation naked.

Tim Moore: Well, what would people think today, Dave, if we went on the show and said, “Guess what folks? This is what we are looking for in the future if we don’t change our evil ways?” We talk about Jeremiah who was told to wear a yolk around his neck, demonstrating that you all will be in subjection to a foreign power.

Dr. Reagan: He told them; you are to surrender to the Babylonians. And therefore, they called him a traitor, and tried to kill him.

Tim Moore: They certainly did.

Dr. Reagan: But he said, “It is God’s will for you to surrender. If you will surrender you’ll live.”

Tim Moore: And they threw him in a pit.

Nathan Jones: And that’s what you said a little earlier about what united all the prophets was how widely unaccepted their messages were. To the point where you find in Hebrews they were sawed in two, they were persecuted, they were killed. Amos was dragged out of town. They were stoned. There is very few of the prophets that their messages from God were accepted by the people.

Tim Moore: Always been true. We can think of others. Ezekiel was told to pack his bags and march around the city; demonstrating that you all will be taken into exile. Another time he was told to go play in the dirt, build a ramp, and demonstrate through his actions that a siege was to befall the city.

Dr. Reagan: Yeah, he was told, “Put dirt up so its like a wall, and put little branches on it.” And when people come, say, “Well, this is Jerusalem, and these are siege machines, and you are going to be conquered.” The one that I love the most is though.

Nathan Jones: Oh, I know what you are going to say.

Dr. Reagan: Was when he cut off all his hair, and he in front of everybody he took one-third of it and threw it in the air, and one-third of it he burned, and one-third he threw up in the air and chopped with a sword. And I thought, they must of called the funny farm and said, “It is time to come get this guy.” But his point was if you don’t surrender, here’s what is going to happen: one-third of you are going to be burned, one-third of you are going to be killed, and one-third of you are going to be taken into captivity.

Tim Moore: I think one of the prophets, as you’ve said, should get the Oscar for his acting is Hosea, because Hosea had quite the burden that the Lord told him to go and demonstrate through his own marriage the kind of relationship God had with Israel. And so, Hosea married a prostitute. And the Lord said, “You should love her, and you should redeem her, even when she is unfaithful to you.” And boy, what a hard message that was for the people of Israel.

Dr. Reagan: What was the message of marrying a prostitute?

Nathan Jones: Well, Israel was spiritually idolatrous. They were committing adultery with God.

Dr. Reagan: Spiritual adultery.

Nathan Jones: They broke the marriage covenant. So, Hosea had to actually buy his wife out of bondage, she had left him. She had gotten in debt. And back then when you were in debt you were sold into slavery. And he spent money to buy his wife back to him.

Dr. Reagan: Grace.

Nathan Jones: Just as God would send His Son to die on the cross to buy back humanity.

Dr. Reagan: He paid the price.

Tim Moore: He paid the price to redeem her.

Dr. Reagan: We have the whole Gospel preached in Hosea.

Nathan Jones: And it fits too that people learn differently. There are the audio people who learn audibly, there are the visual people who learn visually, there's the people who need to touch and feel everything, and experience things. So, those three fit the different personality types for learning.

Tim Moore: Certainly do.

Nathan Jones: And God knows how to get the message across to the different personalities.

Dr. Reagan: Well, He sure does. In fact, mention your book about the Minor Prophets because it is so good, and I think people need to know about it.

Nathan Jones: Well, praise the Lord. Well, my co-writer Steve Howell, and I who is a pastor in Kansas, we wrote a book called, "12 Faith Journeys of the Minor Prophets" that explores the faith lessons each of the 12 learned. And each of the 12 Minor Prophets is vastly different than each other in personality.

Dr. Reagan: And you talk about their lives.

Nathan Jones: Their lives. Their backgrounds. Their histories. Those they didn't give it, like we don't know anything about Obadiah. But for the most part, each of them had a prophecy that the Lord gave them, and each style is very different.

Dr. Reagan: The average Christian today knows nothing about the Minor Prophets. And that's why, they are just full of so many wonderful lessons, and I just wish people would get your book and read it.

Nathan Jones: Praise the Lord. We did it to help people to grow in their faith, because the Minor Prophets had to learn to grow in their faith as well.

Dr. Reagan: Amen. Amen. Well, folks, we have discussed three types of Bible prophecy: written, spoken, and acted. And we've look at a lot of differences within those. Now, there is a fourth category, and it is my favorite, I'm speaking of symbolic prophecy. And we will talk about it after a short break.

Part 2

Nathan Jones: Welcome back to Christ in Prophecy and our discussion of the varieties of Bible prophecy. Thus far, we have discussed written, spoken, and acted prophecy. Now, we are going to take a look at symbolic prophecy. Well, Dave, since you said this is your favorite form, how about introducing it?

Dr. Reagan: Okay, well, folks, I would be delighted to introduce this. One of the reasons I love this form of prophecy so much, is because it will help you find Jesus throughout the Old

Testament, almost every page. And what I have in mind is that people, events, and even inanimate objects can be a symbol of the Messiah and events in his life. Tim, let's begin with you, give us an example.

Tim Moore: Okay, I'll give you two examples, actually, Dave. I can think of David who was a shepherd boy, rejected if you will, to be the foremost in people's minds as a person going many places, Jesus Himself was rejected. And yet, David was anointed. The other symbolic nature of David's reign is that he was anointed king, but he had to wait a long time before he was coronated.

Dr. Reagan: A king in waiting.

Tim Moore: A king in waiting. And Jesus--

Dr. Reagan: We have a king in waiting right now.

Tim Moore: We have a King in waiting. He is reigning in Heaven, but He is not yet exerted His authority in reign here on earth. And so, He is anointed, but not yet coronated, so to speak, here on earth. But the other great example symbolically would be Joseph. Joseph was a son of Israel. And he had visions, he understood the role that he was to play. And yet, when he shared it with his own brothers they scoffed, and they resented him. As a matter of fact, they rejected him, cast him into a pit, and then sold him into slavery. He was taken into exile in a Gentile nation. He ended up marrying a Gentile bride. And yet, the Lord worked through Joseph's life, not only to save that Gentile nation at that time, but to in turn save his own brothers. Who came to him not even aware of who he was. And bowing down before him, just as he had foretold, and then finally recognizing, and thinking, "Oh, my goodness, he is going to want to come after us because of their rejection."

Dr. Reagan: How does that apply to Jesus?

Tim Moore: Well, Jesus, was rejected by His own brothers, his people the Jews, and so He has taken a Gentile Bride, that being the Church, and He has saved many throughout the Gentile world. And yet, the promise still holds, that He will save His own people, the Jewish people, as they turn to Him, as they look upon Him whom they have pierced, and as they return to Him in great faith. And so, the promise holds out, and Joseph becomes a symbolic prophecy of the entire Gospel message of Jesus' life.

Dr. Reagan: So, even though the Jewish people rejected Jesus originally, they are going to receive Him at the end.

Tim Moore: They certainly will.

Dr. Reagan: Just as Joseph's brothers rejected him and received him at the end.

Tim Moore: Yes, and Jesus will be gracious, just as Joseph was, to receive them back. And that has been part of God's plan all along.

Dr. Reagan: Isn't that amazing?

Tim Moore: It really is.

Dr. Reagan: The line up between those two.

Nathan Jones: Look at the numbers too, because you had the twelve brothers, and then you have the twelve apostles.

Tim Moore: Twelve tribes.

Nathan Jones: One fell, so you had eleven brothers being redeemed by the other brother. And so, eleven apostles after Judas killed himself.

Tim Moore: And Joseph's own testimony. His brothers are regretful, finally, for the way they treated him. He said, "It was part of God's plan, that even though you rejected me here to Egypt, it was for your salvation." So, Jesus Christ, was rejected by His brothers. And we think, well, that was tragic. And it is in its own right, but it was part of God's plan for the Lord to be able to work His will throughout the Church Age, and then to redeem the Jewish people in the end.

Dr. Reagan: Well, those are two good examples of people. What about events?

Nathan Jones: Well, Jesus, God, the Trinity, set up a series of feasts, seven feasts, that would be prophetic in nature. So, they are called the Seven Feasts of Israel. I'm not an expert on the feasts. I don't have them memorized, so let me read them here. You have the Passover Feast, which points to the crucifixion of Jesus, the crucified Lamb. You have the Feast of Unleavened Bread, which deals with the burial of Jesus. You have the First Fruits, which is the resurrection of Jesus. And The Harvest, or Pentecost, which points to the Holy Spirit coming upon the Church. These were the spring feasts. There is a gap of three months, which would represent the Church Age. Then you have the Feast of Trumpets, Rosh Hashanah, which we believe we will be looking forward to the Rapture of the Church. The Day of Atonement, or Yom Kippur, the Second Coming of Jesus. And then Tabernacles, or Sukkot, which is the Millennial Kingdom, where God tabernacled with His people, we are waiting for Jesus to tabernacle with His people in the Millennial Kingdom. So, since four of the feasts were fulfilled prophetically. Many look at these next three feasts.

Dr. Reagan: On the exact days.

Nathan Jones: The exact same days. Right now, Jesus said, "We can't know the day or hour of His return." But the Feast of Trumpets actually covers the course of two days, so you don't know the exact day or hour.

Tim Moore: And I think even within those feasts, Nathan, people who study the Passover for example will talk about the various symbolic aspects of the Passover meal. The various elements that a Jewish family, to this day will celebrate. For instance, the "afikoman" which is a piece of matza bread that is broken, it is pierced, and it is stripped. And they can't say exactly how that tradition occurred, but it has to be pierced, it has to be stripped, and then it has to be broken and hidden for a period of time.

Dr. Reagan: Just as Jesus had stripes.

Tim Moore: Just as Jesus was pierced, and striped and was broken. And for three days He was hidden away. And then to great celebration, they bring it back out, and there is great rejoicing.

Dr. Reagan: It's resurrected.

Tim Moore: It's resurrected, so to speak, and shared by all, and celebrated. And so, there are so many symbols, even within the various feasts themselves that are beautiful.

Dr. Reagan: I'm glad you pointed out because it really is.

Tim Moore: And point to Jesus Christ.

Nathan Jones: You got the bitter herbs, you got the cup left for Elijah, which was a forerunner.

Tim Moore: Yes, you've got the saltwater talking about the tears of the Jews. There are so many symbols. Even the Jewish wedding has symbolic references to events that have taken place in the past, and to prophetic promises that will be fulfilled in the future.

Nathan Jones: That's a fantastic point because the Jewish wedding from Galilee is an exact symbol of Jesus Christ coming back with the Father sending Him to collect His Bride. There is a movie out right now, "Before the Wrath" which is really good that shows that. That the First Century wedding is a symbol, or a type of, the Rapture.

Tim Moore: Well, not just the wedding itself. You can go to Jesus' firsts recorded miracle, the changing of water into wine, and you can see that the Creator God, is taking water and turning it into something new. And they testify there at the wedding itself, "This is the best wine we've had. And you've saved it to the last." Well, it was created by the Creator. And so, it is a beautiful symbol that Jesus is proving who He is, not only as the Messiah, but as the Creator. And so, the Bible is chockfull of symbolic prophecy.

Nathan Jones: I love it when we went to Israel, the first time I ever went to Israel, you took a film crew, I got to be the teleprompter guy on it. And Dr. Reagan did this fantastic presentation where he explained how the Ark of the Covenant was a symbol.

Tim Moore: Yes.

Nathan Jones: Could you explain that one?

Dr. Reagan: Well, before we get to that, let me just summarize what you said here. You are saying there are seven feasts of Israel, four have been fulfilled: Passover, the crucifixion--

Nathan Jones: The spring feasts have been fulfilled, right.

Dr. Reagan: --Unleavened Bread is the perfect life, and burial. And then First Fruits His resurrection, He was actually resurrected on First Fruits. And then Harvest was fulfilled with the establishment of the Church, and the coming of the Holy Spirit.

Tim Moore: Pentecost.

Nathan Jones: Pentecost.

Dr. Reagan: So, you have those four, and then there is a long period.

Nathan Jones: Just like the Church Age.

Dr. Reagan: The period that we are in right now. The Church Age.

Nathan Jones: And then we've got the fall feasts.

Dr. Reagan: And then three in the fall. And the first is Trumpets, and that could very well be that would be the day of the Rapture. We don't know for sure.

Nathan Jones: Well, because we hear the last trumpet coincides with the Rapture. Feast of Trumpets.

Dr. Reagan: Then you've got the next one after--

Nathan Jones: Day of Atonement or Yom Kippur. That is the Second Coming.

Dr. Reagan: Yes, and that is when they will look upon Him whom they have pierced, and weep, wail, and mourn, that's probably the Second Coming of Jesus. And then last one is Tabernacles. That would be the Millennium. He is coming to tabernacle with us.

Tim Moore: To dwell with us.

Dr. Reagan: Yeah, so we've got four fulfilled, and three to look forward to.

Nathan Jones: And even the days of creation, six days of creation, and the seventh day of rest. Six-thousand-years of history, waiting for the final Millennial Kingdom, 7,000 years.

Dr. Reagan: Good point.

Tim Moore: And to this day the Jews look forward to that seventh millennium. And the dates of the Jewish calendar we are approaching the 6,000 point. And of course, we don't know exactly how many years there have been since the Creation. But in their dating system it is approaching 6,000, and the tradition is that there will be a millennium which will be the seventh period of 1,000 years.

Nathan Jones: Well, I know every time a Feast of Trumpets comes along my parents get real excited. They are hoping that's it, that's the Rapture.

Tim Moore: I do too.

Nathan Jones: And I keep an extra eye on it. I know when the Feast of Trumpets is going to be, and every year I am hoping. And when it doesn't happen, it's like ah.

Dr. Reagan: Zola Levitt who was probably the best known Messianic Jew of the 20th Century told me one time, he said, "Every year I get my calendar I look for the Feast of Trumpets, and I put a big red circle around it. And I start praying earnestly as we approach it."

Tim Moore: Amen.

Dr. Reagan: I hope he's right. Well, yes, you mentioned the Ark of the Covenant.

Nathan Jones: Yes, tell us about that, please.

Dr. Reagan: It is a tremendous symbol of Jesus. It was made of wood, which indicated the Messiah would be a human. It was overlaid with gold, which indicated He would divine. It had within it three items. One was the manna, example of manna, which indicated that He would be the bread of life. And also, in there was the--

Tim Moore: The staff.

Dr. Reagan: The staff that budded, a staff that budded, which indicated that He would come back from the dead, that He would be resurrected. And the third item. What was that?

Tim Moore: The Ten Commandments.

Dr. Reagan: Yeah, the Ten Commandments.

Nathan Jones: The Law of God.

Dr. Reagan: Which sometimes were besides it, but sometimes in it. But the Law was in it. So, those were the three things in it. And then on top was a mercy seat. And the mercy seat once a year the high priest would go in. He would sprinkle the blood on the mercy seat. Sprinkle the blood on the ground. And this was a sign that through the blood of the Messiah that the grace of God would cover the law of God. Wow, wonderful. And also, he'd sprinkle it on the ground which indicated that He was dying not only for the forgiveness of our sins, but also for the restitution of the creation back to its original and perfected state.

Nathan Jones: And the best part. What is on the lid of the Ark?

Dr. Reagan: Oh, yes, and on the lid of the Ark you had two cherubim, one at each end, and their wings were over the Ark touching each other, and the shekinah glory of God resided above that. And when you understand that, then you can understand what is said over in the book of John where we talk about the resurrection, and the women who go to the tomb. Listen to these words from John 20:11, "Mary was standing outside the tomb weeping. And as she wept she stooped and looked into the tomb, and she beheld two angels in white sitting at the head, and one at the feet where the body of Jesus had been lying." And what that is, is a fulfillment of the whole prophecy of the Ark of the Covenant. She saw where the body had been; that was the Mercy Seat. She saw two angels at each end; just as it was on the Mercy Seat. She saw the fulfillment of the whole prophecy of the Ark.

Tim Moore: And the Shekinah Glory, the manifest presence of God, not just in an aura, as had been in the Old Testament. But in the body, and the person of Jesus Christ, and resurrected to great glory.

Dr. Reagan: When you begin to see these things, you start seeing things all through there that you've never seen before, and never understood before, and never recognized before. It is amazing. I just pray that people will begin to study prophecy as they've never studied it before.

Tim Moore: Amen.

Nathan Jones: Well, it gives you an insight into the mind of God, too. How does He think? He connects with people, and He connects by showing all these different types of types, and symbols, and you might not get it at first, but when you read through the Bible later, you are like, oh, that's what he meant.

Dr. Reagan: That's why you need to keep reading through the Bible.

Tim Moore: Exactly. And that's why you mentioned the word "rhema" the more you read the Bible, you can say, we'll I've already read that. Well, read it again, because there will come a time when the Holy Spirit will enlighten your heart, will open your eyes. And it maybe that 101st time that you get a total discernment that was always there, but you never recognized it before.

Dr. Reagan: I think we are going to be studying this book throughout eternity because God is infinite in His Word. I just think we are going to be shown things that we never saw before. It is going to be some great Bible studies.

Closing

Nathan Jones: Folks, all of the material we've covered today you can find in Dr. Reagan's comprehensive book about all aspects of Bible prophecy. It is title, "God's Plan for the Ages." And it now available in a new, second edition. So, our announcer will tell you how to get a copy in just a minute.

Tim Moore: Well, folks, that's our program for today. I hope it's been a blessing to you. And I hope, too, the Lord willing that you will be back again with us next week. Until then, this is Tim Moore, speaking for Lamb & Lion Ministries saying, "Look up, be watchful, for our redemption is drawing near."