



St. Michael
Lutheran Church
CONNECTING PEOPLE TO JESUS

Unlocking Prophecy: Are We Living in the Last Days?

January 30, 2016

The Third Week after Epiphany

2016 is the Year of Wisdom at St. Michael

January 2–February 7 **James:** *A Manual for Maturity*

February 10–March 27 **Job:** *Blessed be the Name of the Lord!*

April 2–May 22 **Overcoming our Fears:** *Stop Running Scared*

June 6–July 11 **Learning to Pray:** *The Lord's Prayer*

July 18–September 4 **Ecclesiastes:** *Chasing the Wind*

September 11–October 16 **Nehemiah:** *Rebuilding the Ruins*

November 6–20 *Using Wealth Wisely:* Insights from **Proverbs**

Lutheran Laymen's League Prayer Breakfast – March 19 at 8:30a at St. Michael

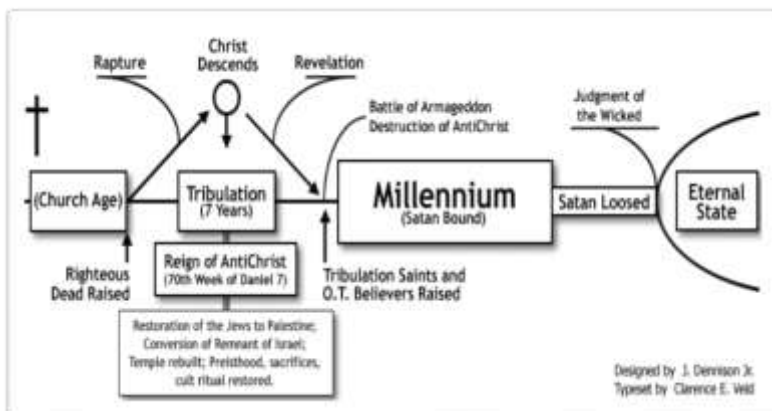
Save the date! Plan to attend the LLL prayer breakfast to hear Gregory Seltz, Lutheran Hour Speaker. *The cost is \$7. Everyone is welcome*, this event is not limited to just men. Lutheran Hour Ministries is a Christian outreach ministry supporting churches worldwide in its mission of *Bringing Christ to the Nations—and the Nations to the Church*. Stay connected at www.stmfw.org.

Seminar Agenda

- Introduction
- Israel and the Church
- The Relationship Between the Old Testament and the New Testament
- The Land
- **11:45a – Q & A**
- Lunch (12:00p–12:45p)
- The Book of Daniel
- The Book of Revelation
- **2:35p – Q & A**
- Conclusions and End at 3:00p

Introduction

Premillennial Dispensationalism



The coming of Christ will occur in several phases. The first phase will be Christ's imminent return for believers to rapture his Church.

All Christians (along with all infants and children who have not reached the age of discretion) will meet Christ in the air.

God will end the Church age and will resume his main goal in history, dealing with the nation of Israel.

After seven years, Christ will come to end the tribulation and begin the seventh dispensation, his 1,000 year reign on earth in which Christians will reign with Christ from his capital in Jerusalem.

The rapture is *"the blessed hope"* of Titus 2:13a and the beginning of Christ's 1,000 reign is *"the glorious appearing"* of Titus 2:13b.

1 Thes. 4:16 states: “For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first.” The “loud command,” “voice of the archangel,” and “trumpet call” indicate that when Christians are “caught up together with them in the clouds” (1 Thes. 4:17) all will see and hear it.

Matt. 24:30 states: “Then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven.”

At least five more biblical passages from Daniel to Revelation affirm that he is coming with clouds and that every eye will see him (Dan. 7:13; Luke 21:27; Mark 14:62; Acts 1:11; Rev. 1:7).

When discussing these events the Bible uniformly uses singular nouns.

For example, “time” not times in Dan. 12:1-2; “the hour” not hours in John 5:28-29; “day” not days in Acts 17:31; “a resurrection” not resurrections in Acts 24:15.

In other words, “the rapture,” “the blessed hope,” “the glorious appearing” and “the final judgment” are terms that are all synonymous with one event; Christ’s Second Coming.

Summary

- Premillennial-Dispensationalism
- History of Premillennial-Dispensationalism
- Amillennialism
- Rapture
- Matthew 25:10
- Singular nouns

Israel and the Church

PD's believe that Jesus offered the kingdom to the Jews. Because they refused, it will be offered to them again in the future.

The Old Testament prophecies of the restoration of national Israel to the land in the last days will be literally fulfilled.

The promise of returning to the land was fulfilled with Israel's re-birth as a nation on May 14, 1948. At that time the prophetic fuse was relit and now history is racing toward the end, with an accelerated pace.

For this reason, the current events in the nation of Israel are of vital importance.

As an alternate plan, or as a parenthesis, Christ established the Church because Gentiles believed what the Jews rejected.

This is the “Church Age” – or sixth dispensation – and it must end with the rapture before God can re-establish His primary work with the Jews and the culmination of history – the seventh dispensation, Christ’s reign on earth.

The Bible does not support the teaching that God has a special plan for bringing Jews to faith in Christ. This is because when it comes to God’s plan of salvation there is no difference between Jew and Gentile.

Rather than teaching that there are two separate communities with two different futures, the scriptures testify to a continuity between the Old and New Covenants and thus to a continuity between Israel and the Church.

Old Testament Israel is a type and precursor for the Church for it is prophesied in the Old Testament that God’s redemptive purposes includes Gentiles.
(e.g. Gen. 12:3; 22:18; Isa. 49:6)

Therefore, the church is not an interruption in the redemptive plan of God, but rather the fulfillment of his eternal purposes.

The root of the PD interpretation of the Bible is this misunderstanding concerning the relationship between Israel and the Church.

The confusion lies in their belief that the Old Testament promises given to Israel have not been fulfilled in the Church.

PDs teach that God has two distinct plans, one for Israel, and another for the Church, each having a distinct identity and destiny, Israel's on earth while the Church's in heaven.

First, an Israelite is an Old Testament believer in Yahweh, the God who revealed himself to Abraham, Isaac and Jacob and who in subsequent historical events confirmed his promise to send the Seed (Christ) who would crush the serpent's head. (Gen. 3:15)

Second, the term "Hebrew" is often used by Old Testament Israelites to identify themselves to non-Israelites; i.e. Joseph describes himself as a Hebrew to both Potiphar and Pharaoh and Jonah describes himself as a Hebrew to the sailors on the boat.

The terms "Israelite" and "Hebrew" are synonymous in the Old Testament. These believing Israelites (or Hebrews) are the spiritual forefathers of all who confess that Jesus Christ is Lord. (Rom. 4:12, 16)

Third, the term "Jew" historically first described people after the Maccabean revolt in 167–160 BC. Though these people embraced the OT, they believed that the Messiah's task was to defeat Israel's enemies. The Messiah was to crush all Gentiles, but only after all Israel perfectly kept the Sabbath. Judaism, then, is different from the grace-based message of the OT.

Fourth, an Israeli is a citizen of the 1948 state of Israel who may or may not identify with the religion of Judaism.

Paul teaches that in Christ Jews and Gentiles are "one new man" (Eph. 2:13-16), and, "fellow heirs, and of the same body" (Eph. 3:4-6), to emphasize that God has taken these two peoples and made them one in Christ.

Summary

- PDs believe in two people, two covenants and two promises.
- The Bible teaches one people of God.
- Who is the Israel of God? Galatians 6:16.
- Israelite. Hebrew. Jew. Israeli.
- Salvation is neither earned nor deserved, nor is it based upon ethnic descent or natural birth (John 1:13; Luke 3:8; Eph. 2:8-9). Apart from Christ there is no special divine favor upon any member of any ethnic group (Rom. 3:9-10; 22-23).
- In privileging ethnic Jews or modern Israelis with a distinct plan of salvation, PDs obscure the central teaching of the Bible.

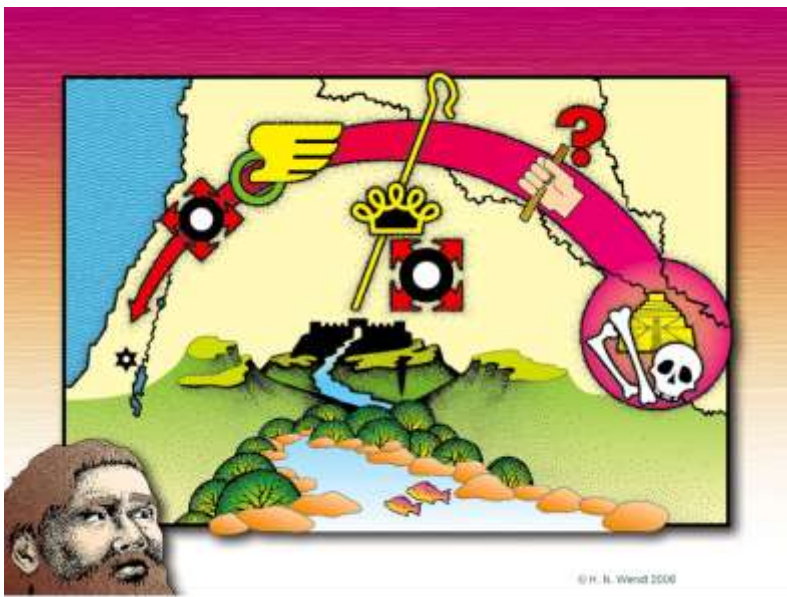
The Relationship Between the Old Testament and the New Testament

In privileging the Old over the New Testament, PDs contend that Old Testament prophecies regarding these events must be literally fulfilled; e.g., the restoration of the nation of Israel to her land, the revival of the Roman Empire, a reign of Christ on earth after his return, the rebuilding of the temple and the reinstatement of its sacrifices.

The Old Testament is to be read in the light of the New Testament. Col. 2:16-17 : “Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ.”

However PDs argue that redemptive history takes a U-turn in the millennial age as the reality in Christ returns to the types and shadows of the Old Testament.

This obscures the person and work of Christ because it sees the ultimate reality not in him but in the types and shadows of the Old Testament.



The Land

In their book *Are We Living in the End Times?* LaHaye and Jenkins call Israel's becoming a state in May of 1948 the "super sign of biblical prophecy." We are now in the last days before the rapture.

That the Israeli settlement of Palestine was to occur, they say, is indicated by numerous Old Testament promises that grant the land forever to Israel.

Jesus makes only several explicit references to the land in the Gospels. The strongest is found in the Beatitudes. In Matt. 5:5 Jesus quotes from Psalm 37:11, where the blessing of the meek is the inheritance of the land.

Yet it is not the land of Israel but the entire earth that they will inherit. And, in light of the strong end-time dimensions of the Sermon on the Mount, this earth is the "new heaven and the new earth, the home of righteousness." (2 Peter 3:13)

The turning point for the disciples comes with the resurrection of Jesus and the outpouring of the Holy Spirit on Pentecost. Until this point they shared the same nationalistic understanding of the land as other Jews of the First Century. (cf. Luke 24:21; Acts 1:6)

This same Jewish nationalism is foundational for PDs.

In Hebrews 11:13-16 the central gospel motif is the land. The pilgrimage of faith is set in three scenes: (1) a land from which they set out in faith, (2) the present context of wandering, and (3) the hoped-for homeland that is a "better", indeed a "heavenly" city.

The land is a down payment. Abraham wanted to bury Sarah in the Promised Land so he bought a cave at

Machpelah from Ephron the Hittite (Genesis 23). Christians are likewise “strangers” and “aliens” (1 Pet. 1:1; 2:11), while we also have a down payment in the gift of the Holy Spirit (2 Cor. 1:22; 5:5; Eph. 1:14).

The land is an inheritance. God repeatedly promises Israel that he will give them the land (Gen. 12:1–3). Baptized into Christ, we also have a permanent inheritance. Because of the resurrection of Jesus we have “an inheritance that can never perish, spoil or fade.” God vigilantly guards it in heaven for us (1 Pet. 1:3-4).

The occupants of the land. The Promised Land is given to patriarchs who are marginalized Arameans (Deut. 26:5-9). Later it is given to Babylonian exiles who are likewise forlorn and hopeless (Jeremiah 24). In Christ, God continues to choose what is “low and despised” (1 Cor. 1:28). He selects the meek to inherit the earth (Matt. 5:5). This pledge will be fulfilled when Christ comes again to give believers a “new heaven and the new earth, the home of righteousness” (2 Pet. 3:13).

The land is a place of rest. After Moses’ death, Joshua recalls his words, “The LORD your God is providing you a place of rest, and will give you this land” (Josh. 1:13). Jesus promises, “Come to me all who labor and are heavy laden and I will give you rest” (Matt. 11:28).

Living in the land is the abundant life. The land is a land “flowing with milk and honey.” (Ex. 3:8) To be “in the land”, then, was to be where God funneled his gifts. Being “in Christ” is to be where God imparts his benefits of forgiveness, life, and salvation. (John 10:10)

Summary

- There is no suggestion that Jesus or the apostles believed the Jewish people still have a divine right to the land, or that the Jewish possession of the land would be an important – let alone central – aspect of God’s plan for the world.
- Present day spiritual descendants of Abraham will inherit not the land but the new heavens and new earth.
- For Christians the promise of the land has become a promise that they will “*inherit the world*” (Rom. 4:13), indeed a new world, “*for the first heaven and first earth*” will pass away (Rev. 21:1).
- The land was promised to Abraham, taken possession of under Joshua, and subsequently reinterpreted by Jesus, Paul, John, the author of the Hebrews, and Peter as a new heaven and new earth.

The Book of Daniel

Nebuchadnezzar sees a statue that is composed of four metals, each one representing a different kingdom.

PDs emphasize the two legs and ten toes in the iron section of the statue. They maintain that the two legs signify two different Roman empires. The last one will be marked by a ten-nation confederacy which they hold to be the current European Union.

They argue that it is during this era that God's kingdom will come upon earth.

However, it is dubious to interpret two legs as two separate Roman eras. Furthermore, our Savior confessed before Pontius Pilate, "My kingdom is not of this world" (John 18:36).

PDs believe that the antichrist's confederation will consist of ten kings or kingdoms headed by the little horn of Daniel 7:8 also known as the son of perdition

(2 Thes. 2:3-11). The son of perdition is called the antichrist and spoken of in Rev. 13:11-18 where he makes all who dwell on the earth receive the mark of the beast.

PDs maintain that the first sixty-nine weeks (Dan 9:24–26) were completed in Christ’s first advent while the seventieth week (Dan 9:27) has yet to be fulfilled. Driving this interpretation is the need to create a parenthesis for the church which is then raptured before the tribulation, which they mistakenly understand is described in Revelation 4–19.

Amillennialists embrace the idea that the relationship between Dan 9:26 and 27 is not that of linear progression but one of repetition with intensity.

Hebrew authors frequently express their thoughts by stating an idea and then building upon it.

This means that the “he” of Dan. 9:27 is Christ, described in Dan. 9:26. Jesus on Good Friday “put an end to sacrifice and offering” (Dan. 9:27), thus fulfilling and abolishing the OT sacrificial system (Heb. 9:11–28).

There is no time gap between Dan. 9:26 and 27.

Summary

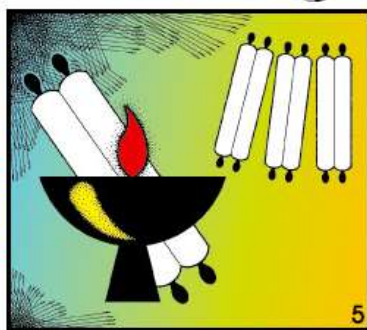
- For PDs the OT does not foretell the church age.
- God's "Plan A" is with the Jews.
- Therefore, the system needs a "gap" between the OT and Christ's 1,000 year reign on earth.
- Daniel 2, 7 and 9 are interpreted to provide that gap.

The Book of Revelation



Apocalyptic Literature

- Deliberately written in a way that is accessible only to insiders.
- Frequently uses numbers and colors.
- Biblical sections that include this genre are Daniel 7-12, Ezek. 38-39 and Revelation 4-22.



Toward the end of the tribulation several battles take place, the last and greatest being called Armageddon (Rev. 16:16).

At the end of this seven-year period Christ, together with the church, returns in glory to destroy his enemies. The vast majority of the Jews are converted, Satan is bound for 1,000 years and believers enjoy the vast blessings of the golden age, which is the millennium.

An important clue to interpreting the Book of Revelation is to notice its use of different visions that cover the same period, namely the New Testament era beginning with Pentecost and culminating on the last day.

For example, Rev. 12:7-11 and Rev. 20:1-6 are parallel in several ways. Rev. 12:7 and 20:1 are both heavenly scenes; Rev. 12:7-8 and 20:2 depict angelic battles with Satan; Rev. 12:9 and 20:2 portray Satan as *“the great dragon ... that ancient serpent called the devil or Satan”*; Rev. 12:12 and 20:3 speak of Satan as having a “short time”; Rev. 12:10 and 20:4 tell of how Satan’s defeat results in the kingdom of Christ and his saints; and finally, Rev. 12:11 and 20:4 describe the faithfulness of the saints.

Hence, Revelation 12 and 20:1-7 depict the same events and mutually interpret one another.

Another example of how John gives a series of visions that depict the present age from different vantage points is in Rev. 6:12-14 that says, in part, *“every mountain and island were moved out of their places,”* while Rev. 16:20 states, *“every island fled away, and the mountains were not found.”*

If every mountain and island were moved in chapter six, how can they be back again in chapter sixteen? The

answer is that Revelation is structured around parallel visions and is not a historical narrative that describes sequences that chronologically occur one after another.

This writing style that is evident from Revelation chapters 6-20 is sometimes called “recapitulation,” in which the same basic pattern is repeated in a variety of formulations.

Revelation 20

- The term 1,000 years in Revelation indicates the complete time period for the Church to carry out her worldwide mission.
- The only other times where 1,000 years is mentioned in Scripture, the term is used in a figurative manner (Pss. 50:10; 90:4; 2 Pet. 3:8).
- In the same way, the 1,000 years mentioned in Rev. 20:2, 3, 4, 5, 6, 7, are not literal, but symbolic, illustrating the New Testament era from the time of Christ up to Armageddon, just before the end.

**THE NEW
CREATION
AND**

**THE NEW
JERUSALEM
21:1-22:21**



**Seven
Sights**

17:1-
20:15

**Seven
Bowls**

15:5-
16:21

**Seven
Signs**

11:19-
15:3

**Seven
Trumpets**

8:2-11:18

**Seven
Seals**

4:1-8:1

**Seven
Letters**

2:1-3:22

**STAND FIRM!
GOD WILL DELIVER YOU SOON!**

144,000

1,000

12

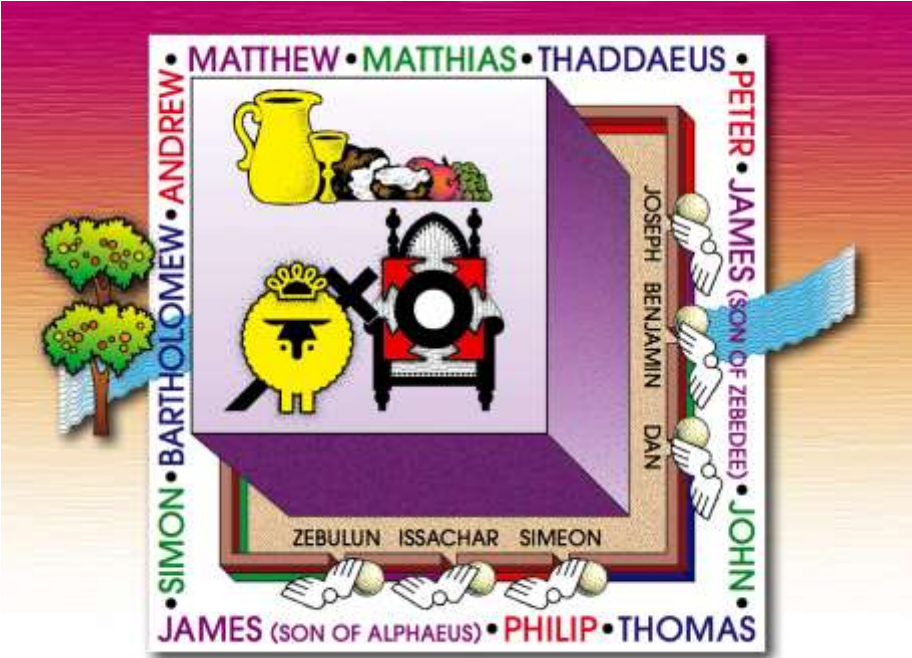
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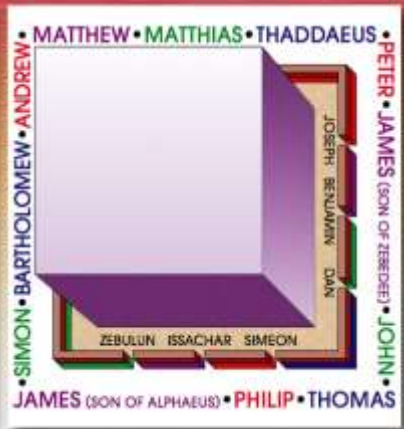
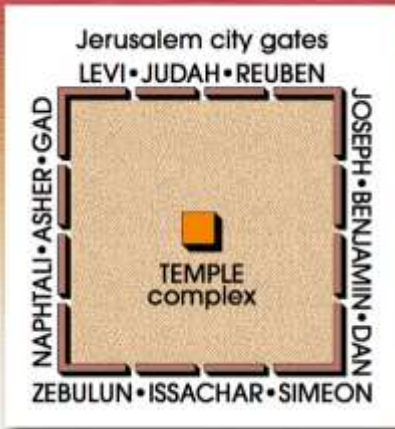
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Summary

- When reading the Bible we need to pay close attention to its different genres.
- Apocalyptic literature is marked by symbolism.
- The Book of Revelation needs to be read cyclically and not in a linear way.
- The key to the book (indeed, the key to the entire Bible) is **repetition with intensity**.
- “The testimony of Jesus is the spirit of prophecy.” (Rev. 19:10)

Conclusions

The clear witness of the New Testament is that Jesus is the interpretive key to the Bible. (Luke 24:25-27, 44: John 5:39, 46; 2 Cor. 1:19-20)

The atoning sacrifice of Jesus on the cross for the sin of the world is the chief teaching of Holy Scripture.

“I decided to know nothing among you except Jesus Christ and Him crucified.” (1 Cor. 2:2)

PDs fail to do justice to the Christ-centeredness of Scripture by encouraging people to fix their eyes on current events in the Middle East, the nuclear build up in other nations and the ongoing crisis in Israel, rather than upon Christ alone. (Heb. 12:1-3)

Current events are not the primary indication that the Church is now living in the last days. In fact, since the first Advent of Jesus (Heb. 1:1-2) and Pentecost (Acts

2:17) the Church has understood herself as awaiting the imminent return of her Lord, *“like a thief in the night.”* (1 Thess. 5:2)

The Second Advent of Jesus will be the end of this age; not the beginning of its greatest glory.

Teaching that believers will be raptured out of suffering encourages a false hope of exemption from intensified persecution toward the end. (cf. Acts 14:22; 2 Cor. 12:1-10)

The consistent teaching of the New Testament is that Christians are to expect suffering. (e.g., Mark 13:9; Luke 21:12; John 16:33)

PDs demonstrate a longing for concrete manifestations of God’s presence as adherents believe that such signs will take place during the seven-year tribulation, and especially in the 1,000 year millennium.

1 John 5:7-8 states: *“For there are three that testify: the Spirit, the water and the blood; and the three are in agreement.”*

The assurance of God’s working in the world is not based upon the return to the Old Testament, but rather on the Gospel and the sacraments of Holy Baptism and Holy Communion.

PDs rely on date-setting for anticipating the end.

According to Scripture, however, no one knows the day or the hour when Christ will return. Jesus says, *“But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only.”* (Matt. 24:36)

PDs point people to Christ alone for salvation, yet their preoccupation with the rapture and tribulation and earthly reign tends to distract from the chief message of the apostles; *“Jews demand miraculous signs and Greeks look for wisdom, but we preach Christ crucified.”* (1 Cor. 1:22-23)

And it is in this cross that Christians find their one true source of confidence, security and peace, even as we pray, *“Come, Lord Jesus.”* (Rev. 22:20)

Definitions

Amillennialism: The teaching embraced by Lutherans that there will *not* be a literal one-thousand-year visible earthly kingdom of Jesus. This view is better termed *realized-* or *inaugurated millennialism* because it embraces the idea that Christ has a kingdom, but that he is reigning *now* (see Mt 28:18). This gracious rule spans the time between our Savior’s first and second coming. The “thousand years” of Rev 20:1–10, therefore, refers to the time of Christ’s reign from the day of his Ascension until the Last Day. The millennium is a present reality (Christ’s heavenly reign) and not a future hope (Christ’s rule on earth after his return).

Antichrist: Some Christians believe this person is primarily a political ruler. However, the Bible teaches that the antichrist sets himself up in the church (2 Thess 2:2–3) and promotes doctrines that diminish the completed work of Christ. The antichrist does not necessarily refer to a single individual but that there have been and will be many antichrists throughout time (1 Jn 2:18).

Armageddon: Derived from the two Hebrew words *har Megiddo*, “the mountain of Megiddo” in Palestine, Armageddon refers to the battle mentioned in Rev 16:16. Some Christians take this to be the final battle of the seven-year tribulation that ushers in the one-thousand-year reign of Christ on earth. However, it is more consistent with the Bible to interpret Armageddon as the last major onslaught of Satan before the second—and final—coming of Christ.

Apocalyptic Literature: Derived from the Greek word *apokalypsis* (see Rev. 1:1), *apocalyptic* means “uncovering” or “revelation.” This genre of literature—most notably in Daniel and Revelation—frequently uses colors, numbers, beasts, demons, devils, and angels to make a theological point. The visions are not to be interpreted literally but symbolically.

Christological: This term promotes a reading of Holy Scripture that focuses upon the person and work of Jesus Christ, especially his death on the cross for the forgiveness of sins. (see, e.g., 1 Cor 1:23; 2:2; 15:3) A Christological reading of the Bible embraces the belief that God’s activity is known only through Christ and not, as some maintain, through current events in the Middle East.

Dispensationalism: Embraced by non-creedal movements, such as the Assemblies of God, Pentecostal, and Non-Denominational churches, this system of biblical interpretation distinguish between seven periods or “dispensations” in biblical history. They are as follows: (1) Innocence (before the Fall); (2) Conscience (from the Fall to Noah); (3) Human Government (from Noah to Abraham); (4) Promise (from Abraham to Moses); (5) Law (from Moses to Christ); (6) Grace (the church age); (7) the Kingdom (Christ’s millennial reign on earth). A “dispensation” is a period of

time when God tests people to see how obedient they are to his will. This reading of the Bible, however, elevates human obedience over God's gracious work of salvation in Christ, thus denying that saving faith is a gift of God. (cf., Rom 8:7; 1 Cor 2:14; 12:3; Eph 2:8–9)

Eschatology: Derived from the Greek work *eschaton*, meaning the “end.” Eschatology is the study of the end times of the world.

Israelite, Hebrew, Jew, and Israeli: Dispensationalists understand these terms to be synonymous. In this way they are able to equate God's promises to the Israelites of the Old Testament with modern day Jews in the 1948 state of Israel. But these four terms have different definitions. They are as follows:

Israelite: An Old Testament believer in Yahweh (the LORD), the God of Abraham, Isaac, and Jacob. The name is first given to Jacob in Gen 32:21–32.

Hebrew: Often used by Israelites in the Old Testament to identify themselves to non-Israelites. (e.g., Gen 39:14, 17; Jonah 1:9)

Jew: An ethnicity or an adherent to “Judaism” which is not the Christ-centered faith of the Old Testament. Judaism slowly evolved after the end of the Old Testament period and by the Maccabean Revolt of 166 BC was recognizably different from the grace-based beliefs of biblical Israel.

Israeli: A citizen of the 1948 state of Israel which is *not* the same as Israel in the Old Testament. Old Testament promises are not for Jews or Israelis; rather they are fulfilled in Christ, for the sake of the church, God's new Israel. (Gal 6:16) All who have been baptized into Christ are Abraham's true offspring. (Gal 3:29)

Last Days: Dispensationalists believe that with the creation of the 1948 state of Israel the world has entered the last days. In most instances, however, *last days* (e.g., Acts 2:17; 1 Cor 10:11; Heb 1:1–2 and 1 Pet 1:20) defines the era which began with the first coming of Jesus Christ and will come to a close when he returns to usher in the new heavens and new earth. (Is 65:17–25; Revelation 21–22) *Last days* never refers to events in the twentieth century.

Millennium: Derived from the Latin words *mille*, “a thousand,” dispensationalists take the one thousand years in Rev 20:1–10 in a literal way. However, Christ’s gracious rule began on the day of his Ascension and will continue until the last day when he will hand “over the kingdom to God the Father after he has destroyed all dominion, authority and power.” (1 Cor 15:24)

Postmillennialism: This system of belief falsely embraces the idea that human history is progressively becoming better and will eventually evolve into a golden age on earth, often understood figuratively to be one thousand years. After this era supposedly Christ will return.

Premillennialism: This view argues that Christ’s second coming will occur before (“pre”) the “millennium,” which adherents understand to be a two-step process: a secret rapture that is followed by the Savior’s visible coming after a seven-year tribulation. This erroneous doctrine rests upon these faulty presuppositions: (1) Scripture is always to be interpreted in a literalistic manner; (2) the church and Israel are two distinct groups; (3) the church is a mystery, unknown in the Old Testament; (4) the mystery age of the church will be completed through the rapture, then God can resume his main program with the Jews and bring it to completion during Christ’s one thousand year reign on earth.

Rapture: This term refers to the event described in 1 Thess 4:14–17 when believers “will be raptured” or “will be caught up” (Latin: *rapiemur*) in the clouds to meet Christ at his return. When mistakenly used by premillennial dispensationalists, rapture refers to Christ’s secret coming when all believers—as well as all children who have not reached the age of accountability—are suddenly removed from the earth before the seven-year tribulation.

Tribulation: Premillennial dispensationalism uses this term to signify the intensified persecution that will occur after the rapture and before Christ’s one-thousand-year reign on earth. They mistakenly believe it will last for seven years and is described in Revelation 4–19.

St. Michael Bible Seminars

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January 28, 2017 for
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**Walk Through the
New Testament**

