

DAL BIBLE FORUM

THE BIBLE AND PROPHETIC TELESCOPING

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(Teacher Of The Apocalyptic Literature)

ABOUT “DAL”

“DAL” stands for “Divine Apocalyptic Literature”: It is a non–denominational Bible society that aims at teaching sound doctrine to defend God, the Bible and the Christian faith.

The **DAL** Bible society was officially established by a young Bible teacher in Ghana by Christ's authority, Bro. Seth Nyarko, in November 2020. Since then, **DAL** has been able to stick to its core values and ethics to secure its definite pattern of divine order.

The ultimate goal of this Bible society is to feed the world and the Church in particular the divine knowledge and wisdom, understanding and insight, from the biblical point of view.

The Bible society primarily teaches about Biblical Prophecies, Biblical Eschatology, Apocalyptic Literature or Apocalypticism, Daniel and Revelation, God's judgement, and Eternity. **DAL** exclusively extends to handle all matters that relate to the Bible and all fields of biblical thoughts and hermeneutics with proper and deep exegesis and/or analysis.

DAL has effectively trained many people in Christ in many areas of the Bible, across the globe, and has been able to produce many write–ups, PDFs, DOCs, PPTXs, etc., to help secure the scriptural truth. In November 2023, the teacher of the apocalyptic literature launched his first ever published book (in two volumes), **THE GREAT REVELATION**. As the contents of the two volumes of the book remain unchallenged on the battlefield, the author hopes to launch two more books in 2024 (“The Great Revelation Vol. 3” and “The Bible Dispensations”) —as some other *great works* have been gathered and/or prepared to hit the world of evangelism, afterwards.

DAL, however, seeks to have partnership with dedicated Bible teachers/students, stakeholders, investors, and financial contributors to help keep our positive agenda moving for the best in Christ Jesus.





DIVINE APOCALYPTIC LITERATURE

P r e s e n t s

DAL **BIBLE FORUM**



TOPIC 1

**THE BIBLE
AND
PROPHETIC TELESCOPING**

TOPIC 2

**THE BIBLE
AND
APOCALYPTICISM**

TUTOR

BRO. SETH NYARKO
(Teacher of the Apocalyptic Literature)

29TH APR - 11TH MAY 24
8:30PM - 10:00PM (GMT)

📍 **[BIBLE] WHATSAPP PLATFORMS**

To join this important program or for more info, contact: **0249289180 / 0209177976**

ABOUT “DAL BIBLE FORUM”

“DAL BIBLE FORUM” is a Bible program recently held by DAL Bible society, on WhatsApp platforms; the teacher handled the studies on 11 [Bible] WhatsApp platforms (10 in Ghana and 1 in Cameroon) at the same time, with over 1,390 participants. The program was held on 29th April–11th May 2024, at 8:30pm–10:00pm (GMT).

The lessons were presented in TEXT, supported by related images for better illustrations. So many great lessons were deeply but comprehensively discussed with regards to the two major topics selected for the program; **(1)** “THE BIBLE AND PROPHETIC TELESCOPING” and **(2)** “THE BIBLE AND APOCALYPTICISM”. DAL took the pain to teach these on WhatsApp, without charging any amount of money from any participant. All what one needed to do in order to have access to the study was to be active online with sound mind and attention to whatever popped up there, especially what came from the teacher.

The main reason for such mega program was to help the Church and all “Christians” to be well equipped in biblical knowledge, wisdom, understanding and insight, in dealing with all prophecies of the Bible, Eschatology, Apocalypticism, etc., which are the cornerstones to the proper exegesis and hermeneutics of Daniel, Ezekiel, Haggai, Zechariah, Malachi, 2 Peter, Jude, Revelation, etc.

The program was not meant to condemn or serve as a channel to promote the “propaganda” of any church in terms of doctrines, but to gather all recipients for comprehensive study on such biblical subjects to enhance proper scriptural understanding in all aspects of biblical analysis. The teacher believes in the assertion that, *“Once the truth is given without any act of condemnation, the listener will then have to discern the message and take a considerable decision for himself without any persuasive words from the teacher”*, and therefore, gave out the terms and conditions for the study to help all participants benefit from the lessons presented.

PREFACE

In an attempt to study biblical prophecies with fair and deep analysis, it is necessary to have proper understanding to unlocking the secrets of the scriptures pertaining to the fate of humanity and the universe. Failing to know and understand how best biblical prophecies should be assessed, treated and interpreted is more dangerous to the life of mankind than a deadly war or disease.

With the ultimate aim to fill the vacuum of lies with the scriptural truth, the teacher has carefully and deeply discussed the theory of “prophetic telescoping” which sounds unfamiliar to many believers in the Christendom, to teach how God and the early believers of the Christian faith practised it scripturally.

In preparing this unique study, “**THE BIBLE AND PROPHETIC TELESCOPING**”, much emphasis was placed on the concept of “Prophetic Telescoping” and how best it can be used to deal with certain key biblical prophecies.

With such a deep and comprehensive study, I have the conviction that all readers of this material will find the study very interesting and helpful in all facets of biblical interpretation and analysis pertaining to biblical prophecies.

God richly bless all readers.

Seth Nyarko.

ACKNOWLEDGEMENT

I give the Lord Jesus Christ of Nazareth the highest thanks and adoration for making this initiative possible and successful.

My special thanks goes to the DAL Bible society, for their assistance and motivation.

My sincere thanks also goes to the following brethren in Christ who unwaveringly continue to support me and the ministry financially: Mr. Jean-Marie Koku Hulete, Mr. Michael Kofi Twum-Ampomah, Preacher Ebenezer Kwakye, Preacher Collins Ofori, Mrs. Grace Amankwaa, Mr. Kofi Mensah, Mr. Agyapong Prince Amponsah, Mr. Meshark Akile, and Mr. Awotwe David.

I also express my sincere gratitude and thanks to my students at the Akim Achiase Church of Christ, for motivating me to complete this study: Isaac Mensah, Appiah Alberta, Kwakyewaa Nancy, Angelina Owusu Asare, Jerry Ntow, and Agyapong Margaret.

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Lesson Objectives

By the end of this lesson, you should be able to:

1. explain briefly the concept of the “Bible” and its key related terms to all people of different beliefs;
2. have concrete information about Biblical Prophecies;
3. know how best biblical prophecies can be interpreted according to the past, present, and future events using the concept of “prophetic telescoping”.

THE BIBLE AND PROPHETIC TELESCOPING

Outline

Chapter 1: The Meaning Of The Bible

Chapter 2: Prophetic Telescoping

Overview

In the normal sense, the theological term “PROPHETIC TELESCOPING” draws one’s attention to the device called “telescope”; its nature and how it works. Of course, the same idea is used here to deal with key prophetic passages which are widely separated individually, to deal with what is seen by the naked eyes and what is seen in a telescope (i.e. what God intends to mean aside what is already known by men using the same prophecy under discussion).

The idea here points out to the fact that God sees beyond what we can see, and the fact that we think a prophecy has already been fulfilled doesn't mean its fate has completely ended before God; He may use same to talk about a different event predictably. And hence the term “prophetic telescoping”.

What if God uses the telescope and mankind uses the natural eyes?

The study here will not provide detailed explanation to the concept of the Bible, but will briefly discuss it to deeply and connectively talk about the key subject of this lesson, PROPHETIC TELESCOPING.

As you enjoy freely the content of this study, prepare the heart to embrace the true path to unlocking the best way to deal with the Scripture prophetically.

CHAPTER 1: THE MEANING OF THE BIBLE

This chapter will not establish fully the exact concept of the Bible; it tackles certain key areas for the benefit of the study. The main idea is to help readers have fair knowledge about the Bible, to know how best **the principles of prophetic telescoping** can be applied in all facets of biblical analysis as long as biblical prophecies are concerned.

The Old and New testaments play key role in dealing with biblical prophecies with regards to prophetic telescoping. And, this calls for the need to be introduced to the key terminologies that can help us understand the subject of discussion, better.

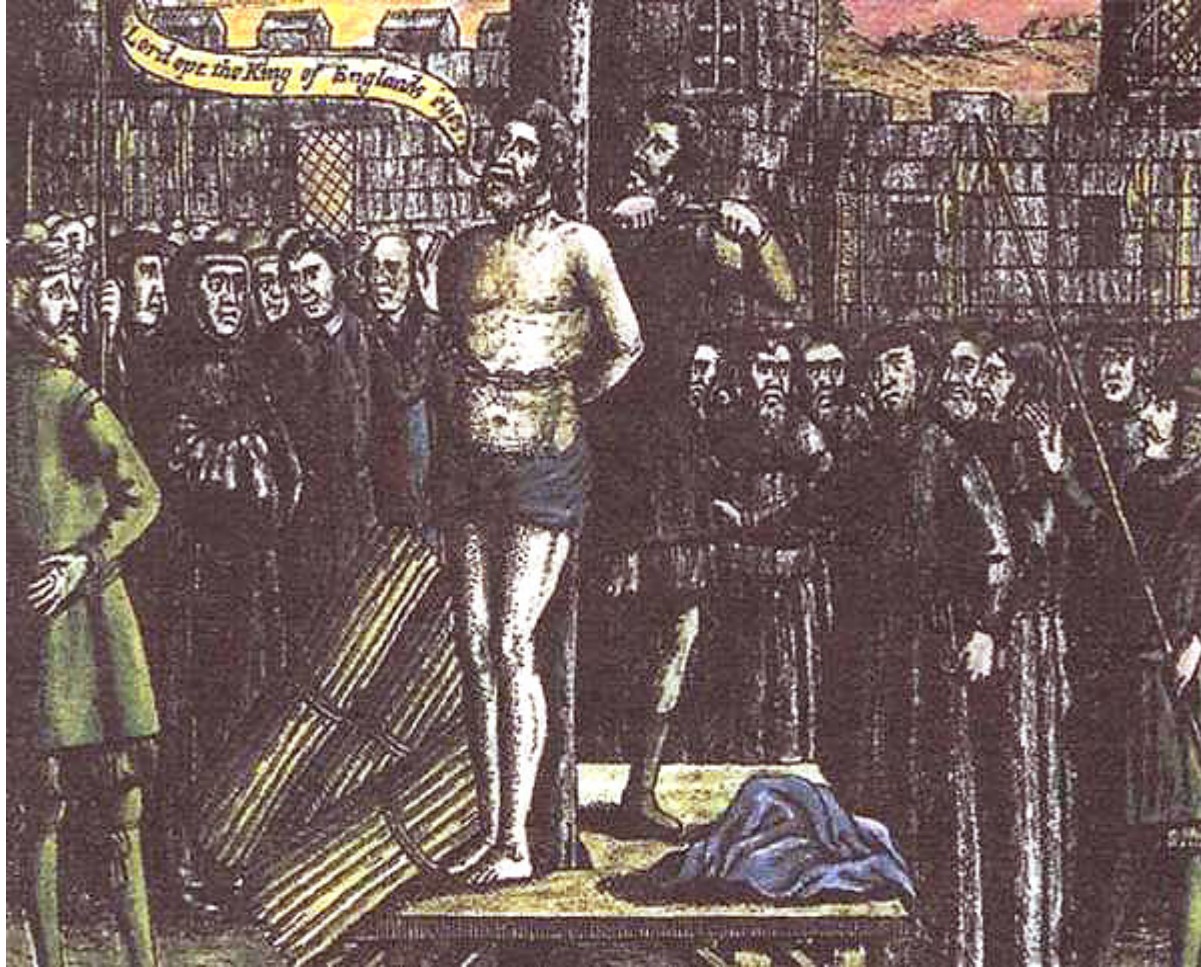
1.1 MEANING OF THE WORD ‘BIBLE’

The English word “Bible” is not [directly] found in the Bible. The word “Bible” comes from the Greek word *biblos* which means “book”. The word could follow the plural form *biblia* which means “books”.

The *biblos* was maintained in the 11th century BC which was used to refer to the outer coat of the papyrus reed that grew along the banks of the Nile river in Egypt, instead of the *biblia*, because the term “Bible” is a library of God's inspired writings, and should not be *biblia* which could be translated “Bibles” for a single compilation of the inspired writings. But, Christians in the 4th century AD were using the plural of the word *biblos* (“biblia”) to refer to the sacred scriptures.

Historically, the English word “Bible” evolved from the Anglicized French word derived from *biblia*. This was adopted by Wickliffe in 1382/4 and 1415, and came gradually into use in the English language. However, some scholars argue that John Chrysostom was the first writer to use the Greek phrase *ta biblia* (“the books”) to describe both the Old and New Testaments together, in his Homilies on Matthew, delivered between 386 and 388 CE.

*Have you read of how **William Tyndale** was burnt alive for translating the Bible into English?*



William Tyndale, burnt at the stake in Antwerp in 1536.

Today, the Bible is widely used by different people of different beliefs across the globe, including fetish priests and many who do not believe in Christ and the Bible itself. However, the Bible needs to be read instead by “all the holy brethren” in Christ (see 1 Thes 5:27).

The exact meaning of the Bible

- The term “Bible” refers to the library of sixty-six Holy Spirit inspired books and letters, handed over to God's chosen people for perfection in Him.
- The Bible is a collection of scriptures sacred to the Jews and/or Christians.

Other terms for ‘Bible’

- ◆ Scripture (Acts 8:35; 2 Tim 3:16).
- ◆ The Scripture (Acts 8:32; Gal 3:8, 22).

- ◆ Scriptures (2 Pet 3:15–16).
- ◆ The Scriptures [or “writings”] (Matt 22:29; Luke 24:45).
- ◆ The oracles of God (Rom 3:2; Heb 5:12; 1 Pet 4:11).

1.2 DEFINITIONS FOR ‘BIBLE’

The Bible can be defined as:

- I. The library of divine revelation (1 Co 2:4–5, 10);
- II. The collection of sacred scriptures (2 Tim 3:15, 16);
- III. The word of truth (Jn 17:17) that gives life for eternity in God (Heb 4:12–13; see Jer 23:29);
- IV. The word of God (Isaiah 55:10–11; Mark 7:13; Rom 10:17; Eph 6:17);
- V. The manual of the Christian faith (1 Tim 4:13–16); etc.

1.3 OTHER KEY TERMS BRIEFLY DEFINED ABOUT THE BIBLE

(i) Old Testament: The biblical concept of “testament” here simply means “covenant”, and it's used in theology to describe the dispensations of God's communities in the Scripture.

The term “Old Testament” refers to all covenant relationships the Lord had with humanity in the past, before the installation of Christianity. The covenants in this context describe both the Patriarchal age and the Mosaical age. The old covenants were given alongside with the old laws and the old signs.

The Old Testament (“Old Covenant”) becomes effective from the period of Adam (Gen 1) through to the death of Christ on the cross (see Matt 27:51; Col 2:14); that is, from the book of Genesis through to the book of John. This means that Christ incarnated in the era of the Old Testament, the Old Covenant (see Gal 4:4–7).

To briefly discuss this subject, the term “Old Testament” is mostly used to collectively describe all the covenants of old. But the term “old testaments” describes all the individual covenants God made with the Patriarchs and Israel in the times of old which are written in the Old Testament books.

(ii) Old Testament Canon of Scripture: This talks about all the canonical scriptures or inspired writings compiled before the incarnation of the

Messiah (Jesus Christ). Canonization of Scripture distinguishes the inspired writings (2 Tim 3:16; 2 Pet 1:20–21) from the apocryphal writings (i.e. the rejected books of the hidden writings, including Judith, Additions to Esther, Letter of Jeremiah, Bel and the Dragon, 1 Maccabees, 2 Maccabees, etc.).

The Old Testament Canon of Scripture does not cover the four gospel books (i.e. Matthew, Mark, Luke and John) or any other writings produced in the era of Christianity (i.e. from AD 47 to AD 96).

This term, however, makes reference to the first 39 books of the Old Testament, from Genesis through to Malachi.

NB: All the writings of the Old Testament Canon of Scripture were given between 1400 BCE and 400 BCE.

(iii) New Testament: This talks about the new dispensation of time and the Bible which deals with the new system of worship approved by God, in the history of Christianity.

The Christian dispensation started after the death of Christ (Acts 2), and it shall end when Christ comes again to judge mankind on earth (see Rev 22:12; Rom 2:6).

The Gospel books (Matthew, Mark, Luke and John) mediate between the Mosaical age and the Christian age. Jesus Christ, as the mediator of the Christian age (Heb 12:24), demonstrated many things which sought to link the Old Testament to the New Testament and vice versa. The mission of Christ on earth in His first advent [successfully] helped lead the minds of the Old Testament worshippers to the New one in many aspects (see Matt 5–7). The New Testament [Canon of Scripture] which speaks of this period contains 260 chapters and about 7,959 verses.

(iv) New Testament Canon of Scripture: This term talks about the books that were considered as inspired in the New Testament Church, for the new testament system of worship.

The New Testament, Christianity, begins in Acts 2. But the New Testament Canon of Scripture, the inspired books of the New Testament Church, begins with Matthew and ends with Revelation.

NB: All the writings of the New Testament Canon of Scripture were given between AD 47 and AD 96.

However, the book of Galatians was the first New Testament book ever written (between AD 47 and AD 49): Matthew, Mark, Luke and John were probably written in the AD 60s prior to the destruction of Jerusalem in 70 CE. But these gospel books were given first in our New Testament Bible because they give an explicit overview of the life of the Messiah before the birth of

Christianity; in this sense, such books mediate between the Old Testament and the New Testament.

CHAPTER 2: PROPHETIC TELESOPING

This chapter discusses the central theme of the study: It is introduced by the meaning of the terms “Prophecy” and “Biblical Prophecy”. The features of biblical prophecies are also highlighted including certain key biblical facts about the subject, and then, the **prophetic telescoping** is tackled scripturally.

As it appears that the public has no or limited knowledge about the concept of PROPHETIC TELESOPING, the study dives deeper into it to help the Church understand how to apply it correctly according to the Scripture. Once the concept is understood and adopted, one would be able to deal with all prophecies characterized by this theological concept.

According to the **2.6**, all the key principles of prophetic telescoping are unveiled with practical examples; each of the principles is explained with proper hermeneutics and exegesis.

2.1 MEANING OF PROPHECY

Prophecy is a spoken word of a supernatural being through a prophet that *foretells* or *forthtells* based on an existing event.

Prophecy connects the present age to the past and then to the future; and this is the exact outline which John [the visionary] wrote about in the Apocalypse (see Rev 1:19).

However, prophecy is defined as a “miracle of knowledge, a declaration or description or representation of something future, beyond the power of human sagacity to foresee, discern, or conjecture.”

2.2 MEANING OF BIBLICAL PROPHECY

Not all prophecies are biblical, in the sense that, Satan and men also give predictions about life and fate of mankind which are not supported by God. The other side of the coin tells the story that, the Bible doesn't have all the

prophecies of the world except what is given and recorded by divine order according to God's will and purpose.

Therefore, **biblical prophecy** comprises the passages of the Bible that are claimed to reflect communications from God to humans through prophets. Jews and Christians usually consider the biblical prophets to have received revelations from God (see 2 Pet 1:20–21).

Other Definitions For “Biblical Prophecies”

(I) Biblical prophecies are perfect scriptural predictions given by the biblical prophets which are historically connected to the past, present and future events of the existing Church.

(II) Biblical prophecies are divine revelations given by biblical prophets that foretell or forthtell accurate events in the lifetime of God's chosen people.

(III) Biblical prophecies are divine predictions given by God's prophets which are fulfilled either imminently or far-off in the history of the existing Church.

2.3 FEATURES OF BIBLICAL PROPHECY

1. Biblical prophecy is apocalyptic. It is the pivot of the apocalyptic literature, as it uses numbers, colors, cryptic images and symbols. [We shall tackle these arms of apocalyptic literature, deeply, in lesson 2]

2. Biblical prophecy is eschatological. It talks about the past (preterism), present (idealism and historicism), and future (futurism or dispensationalism).

3. Biblical prophecy is analeptic (i.e. knowing the end from the beginning). There are instances where you will read about a prophecy in the Bible that automatically acts as that which has concluded the future, the end of the community of which the prophecy was given, already. A critical example is in Rev 1:9.

[Read more on prolepsis and analepsis from THE GREAT REVELATION, VOL. 2, pp. 9–10]

4. Biblical prophecy is proleptic (i.e. knowing the beginning from the end). This is where a prophecy concludes a whole story, but it acts as if it begins the whole story. A critical example is in Rev 22:18–19. When that happens, the beginning of such community of God is exegetically known based on its end.

[Read more on proleptic eschatology from THE GREAT REVELATION, VOL. 1, p. 14]

5. Biblical prophecy can be figurative, symbolic or literal, depending on the context of its content.
6. Biblical prophecy has no definite time of fulfillment according to human will and calculation, except what God has purposed for the fate of the subject(s) of the prophecy.
7. etc. [Many of these points and more have been discussed in THE GREAT REVELATION book, Vol. 1, p. 49]

2.4 FACTS TO KNOW ABOUT BIBLICAL PROPHECY

1. There are [over] 8,352 prophecies recorded in the entire 66 canonical scriptures.
2. There are [over] 430 Messianic Prophecies; 109 about Christ's first coming in terms of His incarnation, and 321 about Christ's second coming for the final judgement of mankind, throughout the entire Bible.
3. Gen 3:15 is the first Bible prophecy and Rev 22:20 is the last Bible prophecy.
4. Not all biblical prophecies have been fulfilled. Regardless of the number of prophecies fulfilled in the Old and New Testaments Canon of Scripture, there are still some prophecies meant to be fulfilled in the future. Most of such prophecies are about the Second Coming of Christ, general resurrection of the dead, transformation of the dead, final judgement of mankind, eternal death, eternal life, and the everlasting glory of God in heaven.
5. Not all biblical prophecies have not been fulfilled. The fact that there are some biblical prophecies yet to be fulfilled does not mean that all biblical prophecies have not been fulfilled. So, one cannot say “not even a single biblical prophecy has been fulfilled in the history of mankind and God's communities”. Not all of them await us; there are some biblical prophecies which have already [and completely] been fulfilled in the past of this present age.
6. Not all Old Testament prophecies have been fulfilled. There are certain Old Testament prophecies which have not been fulfilled; they are meant for us today and in the future, even till the final judgement of mankind. Critical example is what is predicted in Daniel 12:2–3, 13 about the events of the end of time concerning “the resurrection of the dead and future judgement of mankind” and “the future splendor of the redeemed after resurrection and the eternal glory of the Church”.

7. Not all Old Testament prophecies have not been fulfilled. What it means is that, not every prophecy of the Old Testament Canon of Scripture awaits the future; some have been fulfilled, and some remain. The fact that some await fulfillment doesn't mean all the Old Testament prophecies only relate to the future and not the past as well.

8. Not all New Testament prophecies have been fulfilled. New Testament prophecies like the termination and destruction of this world (Matt 24:35; 2 Pet 3:7–13), the punishment of the devil and all wicked men (Matt 25:41, 46), etc., have to do with the future of the Church, and those prophecies have not been fulfilled.

9. Not all New Testament prophecies have not been fulfilled. We cannot simply say everything recorded prophetically in the New Testament Canon of Scripture have not been fulfilled; the fact is that, some have been fulfilled already, but we await the full fulfillment of the rest of the prophecies.

10. The book of Revelation is the mother of all biblical prophecies, apocalypticism and biblical eschatology.

[Kindly read THE GREAT REVELATION, VOL. 1, PP. 47–48, for more info on the prophecy fulfillment concerning “partial preterism”]

2.5 MEANING OF “PROPHETIC TELESCOPING”

This prophetic principle is effectively applied in cases where a prophetic vision contains two or more “similar” prophecies that are widely separated in time. When studying the same prophecy, it may appear that it addresses two or more similar [or different] things which all connect to the context of the prophecy. When that happens, the fate of such prophecy does not end at a single angle, but projects to mean something separate from the other.

Prophetic telescoping, mostly, tells a prophetic story or interprets a biblical prophecy in two edges at a time; one for the left and one for the right, at the same angle of the very prophecy under discussion.

This knowledge is also applicable in real life scenarios to clear ambiguous statements. For example; the statement, “Man is fallible” can have two separate interpretations. It can mean “every human being is fallible” (without specifying one's gender): It can also mean “every man is fallible” (specifying the gender).

A similar scenario is given in John's prophecy in **Rev 13:18**, concerning “...the number of [a] man” (KJV). In this context, one would think of the man Domitian who succeeded Caesar Nero in terms of wickedness in AD 81–96:

But according to the context, the other side of the prophecy linked to historicism, proves that John in Rev 13:18 identifies the beast by the number of man. *It is not the number of a man.* The indefinite article “a” does not need to be placed in the text before the word “man” according to the original manuscript. It is simply the “number of man.” Meaning that the calculation was according to man’s numbering rules, which one was according to the Hebrew gematria (“a system of communication through the use of numbers”).

So, in the context of Rev 13:18, one side may suggest a number issued by Caesar Domitian [in terms of the persecution and tribulation of the saints in Asia Minor] and the other side would suggest a number calculated according to the numbering rule of mankind and not angels.

In the same vein, the number “666” spoken of in Rev 13:18 extends to the evil works of mankind aimed to suppress the righteous on earth, in this present time; and so, the context of Rev 13:18 is applicable now regardless of the fact that it was fulfilled in the life of the existing churches according to the book of Revelation. A term used to describe this is “prophetic telescoping.”

Now, as the meaning of the term has been given, we move on to tackle the subject of discussion knowledgeably.

NB: We are heading towards the apex of the study where we shall be engaging in practicals and not just the theory. By the end of the whole study, you should be able to practice everything yourself without any support or anyone's efforts.

2.6 THE FEATURES/PRINCIPLES OF PROPHETIC TELESCOPING

There are **seven(7)** key features and/or principles of “Prophetic Telescoping” which I will want you to take note of: Some of them may sound either same or similar to you, but they are actually different;

- (1) Prophetic telescoping interprets a single biblical prophecy in two edges at a time.
- (2) Prophetic telescoping talks about both imminent and far-off fulfillment of the same prophecy.
- (3) Prophetic telescoping tells how a single prophecy separates into two or more targeting the past, present, and future.
- (4) Prophetic telescoping highlights a biblical prophecy that repeats itself over and over again in history. Similar to the “now and yet again” principle of prophecy fulfillment.

(5) Prophetic telescoping applies the “now and not yet” fulfillment of biblical prophecy.

(6) Prophetic telescoping explains how an already fulfilled prophecy can be applied in the present age according to the context.

(7) Prophetic telescoping connects an “end time” prophecy to the second coming of Christ and the final judgement of mankind.

(A) The 1st Principle Of Prophetic Telescoping

It states that, *“A single biblical prophecy can be interpreted in two edges at a time”*.

Meaning;

This principle explains how the same Bible prophecy can be divided into two halves, but each half predicts a complete event at a time.

In this sense, the prophecy splits into two in terms of fulfillment, one for the left and one for the right; but each of them is sound and complete on its own according to the contextual and/or exegetical analysis.

Practical Example(s)

Example 1:

Hosea 11:1; the calling of God's son out of Egypt.

The text reads;

*“When Israel was a child, then I loved him, and **called my son out of Egypt**”* (Hosea 11:1, KJV).

We can all testify to the fact that **Hosea 11:1** speaks of Israel, how God [the Father] loved them as His own son.

The context of Hosea 11:1 highlights how God showed His love to Israel as His nation (Psalm 147:19–20) and took them out of the 430/400 years Egyptian captivity (Exo 12:40–41; Acts 7:6). Of course, Israel was God's first born (see Exo 4:22) and He rescued them from Egypt to Canaan (Josh 21:43–45).

However, reading this text alone without researching the New Testament Canon of Scripture might make all the recipients of Hosea's prophecy in the 11th chapter think that the prophecy only talks about Israel and nothing else. But, the New Testament writings, according to Matthew, revealed the real concept behind Israel's redemption and salvation.

Matthew 2:13–15 records;

*“**13** And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother,*

*and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. 14 When he arose, he took the young child and his mother by night, and departed into Egypt: 15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, **Out of Egypt have I called my son**" (Matthew 2:13–15, KJV).*

What can we see here?... The same prophecy in Hosea 11:1 splits into two halves, but each half has a complete fulfillment; *the first half about Israel and the second half about Jesus Christ*. And this is what we call “prophetic telescoping”.

Example 2:

The 17 shekels of silver in **Jer 32:6–10** that turns to 30 pieces of silver in **Zech 11:12–13**; **about the amount of money Judas Iscariot could receive for betraying Jesus**.

We all know and can agree to the fact that the amount Judas received was 30 pieces of silver (see Matt 27:3–10); and that was a direct fulfillment of Zechariah’s prophecy in Zech 11:12–13.

But in **Matt 27:9–10**, the Holy Spirit mentioned Jeremiah’s name that he [also] talked about the same amount received, 30 pieces of silver. But Jeremiah’s prophecy predicted “17 shekels of silver”.

NB: 1 shekel of silver could be equivalent to 1.78 or 1.99 pieces of silver.

Working with 1.78, 17 shekels of silver = $1.78 \times 17 = 30.26$ pieces of silver.

This is why Jeremiah mentioned 17 shekels of silver (Jer 32:6–10) which is equivalent to 30 pieces of silver (see Matt 27:3–10).

Now, what is the prophetic telescoping here?

You could see that both Zechariah and Jeremiah practically bought lands with such amounts indicated, according to the references given. And those events were directly about Israel and Judah. But all of a sudden, the Holy Spirit through the Gospel writers indicated that such prophecies also talked about Christ in terms of His betrayal through Judas Iscariot (Matt 26:14–16), and that is why the prophets were to use the money according to God's order.

Now, the same prophecy splits into two halves, and each half has its own complete fulfillment differently (one side about *the payment of the fields* and the other about *the payment of Christ's betrayal*), and that is where the term “prophetic telescoping” comes in.

(B) The 2nd Principle Of Prophetic Telescoping

It states that, *“The same prophecy can split to target both imminent and far-off fulfillment”*.

Meaning;

This second principle explains how the context of the same Bible prophecy can discuss about an imminent event and then focuses on an event that targets the future or the culmination of the chosen generation (i.e. the far-off).

An imminent prophecy “denotes a prophecy about to be fulfilled or a predestined event about to happen” ... “It can mean ‘any moment’” (Seth Nyarko 2023a: 15). The word “imminence” does not actually mean “immediately” in biblical eschatology. It simply means that the prophecy under study can happen “any moment” in time from when exactly it was given, where its fulfillment occurs within the same generation.

Practical Example [of the second principle of prophetic telescoping]

Genesis 3:15; the enmity prophecy that predicts the incarnation of Jesus Christ in the culmination of the national Israel.

The text reads;

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” (Genesis 3:15, KJV).

NB: The prophecy in **Gen 3:15** splits into two; one side is interpreted literally and the other side is interpreted figuratively and/or apocalyptically.

The first side of the prophecy talks about the enmity between the generation of mankind and [dangerous] animals (i.e. the literal side): The second side of the prophecy is about the enmity between Satan and his workers and Jesus and his workers (i.e. the figurative/apocalyptic side).

As we aim to rightly divide the word of truth according to **Gen 3:15**, kindly adopt this knowledge prior to what is to be discussed, briefly.

Remember, God the Father was the first to prophesy in the Bible (see Gen 3:15) and God the Son was the last to prophesy in the Bible (see Rev 22:20).

BRIEF INTERPRETATION TO THE KEY PHRASES IN GENESIS 3:15

I will put enmity between thee and the woman: God [the Father] speaks prophetically in this context, to “the serpent” through whom the devil deceived mankind (see 2 Co 11:3).

The serpent here literally represents all dangerous animals, and the woman here represents all nations (the generations of mankind); but the first point of view was directly between that very serpent and Eve [and Adam].

If the prophecy in this context is taken literally to be an enmity between dangerous animals and mankind, it works “now” (see 1 Co 15:32).

And between thy seed and her seed: This is the second part of the prophecy. This is where God extends His prophecy to the generations of each of the victims spoken of in this context.

The phrase “thy seed” here should not be taken literally [in a concrete analysis], just as it is with the phrase “her seed”. The seed of the serpent extends to all evil forces and wicked men in service to Satan (Rev 12:9; 20:2): The seed of the woman refers to Jesus Christ of Nazareth and all righteous beings set apart from the world (1 Jn 5:19) in service to God the Father.

The truth behind the “seed of the woman” connects to the “seed of Abraham” (see Gen 17:8; 22:18) which all talk about Jesus Christ.

“Whenever ‘seed’ is used singularly, it refers to the Messiah; in the plural, it refers to a group of people” [Fruchtenbaum, 1998]. Seth in his book titled “The Great Revelation” explains this concept exegetically: He wrote; *“Jesus’ incarnation was not by sexual intercourse; He was born directly of the power of the Spirit and of the Father (see Luke 1:26–35, 46–54). Therefore, the ‘seed of Abraham’ (Luke 1:55) (i.e. the descendant of Abraham) which gives vivid explanation to ‘the seed of Eve’ (Gen 3:15) was a direct reference to Jesus Christ (Gal 3:16–17; see Gen 13:15; 17:8; 21:12; 22:18; 26:3; 28:14) who was born without any sexual intercourse (see Matt 1:18–25)”* (Seth Nyarko 2023a: 57).

Galatians 3:16–17 reads; ***“16 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 Christ. 17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect”*** (Galatians 3:16–17, KJV). Through this, we have gained insight into the concept of the seed of Abraham that connects to the seed of Eve, which was never a reference to sperm or a mere generation, but was a reference to Jesus Christ.

In this sense, the incarnation of the Messiah was prophesied in Gen 3:15, and Jesus was traced from the genealogy of the Jews. Chronologically, Mary sprouted from the Jews (Luke 1:26–30, 36); Jesus sprouted from Mary (Isaiah 7:14; 9:6–7; Luke 1:31–33; 2:1–7); Christianity sprouted from Jesus (Acts 11:26; 1 Pet 2:9–10).

Therefore, if the context of “thy seed” and “her seed” is discussed figuratively about the incarnation of Jesus Christ (Gal 4:4), then the enmity between Christ and Satan worked (Rev 12:3–5; John 14:30; 13:27), and between Christ's seed as the Church (Rev 12:1–3, 13–17) works “now” (1 Pet 5:8–9; Rom 16:20; 2 Tim 2:25–26) and “yet again,” it will continue to work till the source of all sins, Satan (Jn 8:44; 1 Jn 3:8) is finally taken away in the Final Coming of Christ, on the judgement day of the entire world (1 Co 15:25; Heb 2:14–16) into the lake of fire (Matt 25:41, 46).

It shall bruise thy head, and thou shalt bruise his heel: This very part portrays the enmity. It talks about the enmity between serpents [and all dangerous animals] and mankind which humanity wins, and the war between Satan and Christ which the Godhead wins.

Concluding the analysis according to Gen 3:15

According to this study, the concept of prophetic telescoping has helped us know how **Gen 3:15** splits into two major sections, literally and figuratively. One in favor of the enmity between dangerous animals like serpents and humanity, and the other in favor of the enmity between Satan and the Lord Jesus Christ.

It has made us realize the need to assess prophetic events with “double eyes”; one view with the natural eye and the other view with the telescope.

The imminent prophecy about **Gen 3:15** highlights how the events could happen between men and dangerous animals right after Adam and Eve were driven out of Eden (Gen 3:23–24). And the far-off prophecy was fulfilled in Christ in the latter part of the existence of the national Israel, about His incarnation to save mankind.

(C) The 3rd Principle Of Prophetic Telescoping

It states that, *“A single prophecy can separate into two or more targeting the past, present, and future”*.

Meaning;

This principle is the foundation of the Christian faith as long as Biblical Prophecy and Biblical Eschatology are concerned.

Jesus Christ was the first to teach the Church how to handle prophecies that connect to the fate of mankind, with this 3rd principle of prophetic telescoping. He said to John the visionary; *“Write the things which thou hast seen [past], and the things which are [present], and the things which shall be hereafter [future]”* (Revelation 1:19, KJV) — The words in [square brackets] are my own emphasis for clarity sake, according to the context.

Christ, in the context of Rev 1:19, declared to John and his audience what the content of the book of Apocalypse would cover. Truly, this knowledge spreads across the entire message of John in the Apocalypse, but many Christians fail to see through to the end from Christ's own perspective.

This feature of the book of Revelation highlights the need for every Bible student to be well equipped in the 3rd principle of prophetic telescoping: The book talks about the **past** (preterism), **present** (idealism and historicism), and the **future** (futurism, sometimes called “dispensationalism” by dispensationalists who view every prophetic event in the Bible literally). And this agrees with what we term as “Inaugurated eschatology”. [All these theories and the like have been discussed about preterism, idealism, historicism and futurism concerning Rev 1:19 in “THE GREAT REVELATION” book, Vol. 2, pp. 31–34.]

However, the **third principle** explains that the same prophecy or prophetic event can split to discuss the past of God's chosen community, what pertains to their present life, as well as what will happen in the future till its complete culmination.

Practical Example [of the third principle of prophetic telescoping]

Key tests used:

Matthew 24, Mark 13 and Luke 21:5–36; the Olivet Discourse.

NB: The prophecy of Christ in Matt 24, Mrk 13 and Lk 21:5–36 splits into three(3) major sections: Some tackle the past with respect to the life of the Jews; some tackle the present life of the present Church; and other parts predict events of God's final judgement pertaining to the Jews which very predictions tackle our future in terms of the final judgement of mankind in the Second Coming of Christ.

Some believers think every single prophecy in those tests has nothing to do with us “today” or “tomorrow”; and that's wrong. The fact that we were not the immediate recipients of the message does not mean every single thing spoken of there does not concern us in any way. Though it was not written to us, it was written for us.

Max R. King published his book in 1971, titled “The Spirit Of Prophecy” to refute all claims about Christ’s Second Coming, life after death, resurrection, judgement and eternity. And most of his arguments centered on the “Olivet Discourse” according to Matt 24, Mrk 13, and Lk 21:5–36. In his arguments, he stated unequivocally that Christ came in AD 70 to destroy the unrepented Jews and Jerusalem, and so, there is no Second Coming of Christ to end all things in His final judgement.

Max King wrote;

“The fall of Jerusalem was the last day, and therefore the second coming of Christ” (The Spirit of Prophecy, p. 150; cited in Seth Nyarko, The Great Revelation, Vol. 1, p. 119).

He affirmed this proposition when he debated the late Gus Nichols in July, 1973; “The Holy Scriptures teach that the second coming of Christ, including the establishment of the eternal kingdom, the day of judgment, the end of the world, and the resurrection of the dead, occurred with the fall of Judaism in A.D. 70” (Augustine, Civitas Dei; cited in Seth Nyarko, The Great Revelation, Vol. 1, p. 113).

It is so sad and surprising that, almost every single Christian congregation on this earth holds a portion of this false doctrine of Max King, either knowingly or ignorantly. And this has led many Christians astray to suggest that Matt 24, Mrk 13 and Lk 21:5–36 have nothing to offer us about Christ's Second Coming today or tomorrow, because the prophecy was [fully] “fulfilled” in AD 70.

All such arguments that claim that these key tests strictly talk about the Jews and Jerusalem and nothing about us today and the future are all false and demonic. And the funniest thing is that, these same people would quote the same references to talk about False Christs, Antichrists, False prophets, false teachers, persecution of the saints, etc., to back their points that we are facing them now and it's likely we can face them tomorrow too. Isn't that contradictory if the same people claim every single event in those tests has been fully fulfilled and has nothing to do with us???

I believe you could sense how fallacious their arguments are?...This is one of the key reasons why it's important to study the concept of PROPHETIC TELESOPING better and deeper.

Analyzing The Context Of The Olivet Discourse

The Olivet Discourse discusses Christ's special message to God's community on Mount Olive (see Luke 21:37–38). The message centered on three key areas of God's own plan and purpose; **(1)** judgment, **(2)** termination or destruction, and **(3)** the end of time. All these three key messages discussed by Christ on Mount Olive were recorded in Matthew 24, Mark 13, and Luke 21:5–36. However, it seems much attention has been given to Matthew 24 much more than Mark 13 and Luke 21.

In this study, we shall be looking at the discourse from the biblical point of view, according to Matthew 24 supported by Mark 13 and Luke 21:5–36: All the 51 verses of Matthew 24 shall be briefly discussed here, contextually.

Briefly analyzing the context of Matthew 24 supported by Mark 13 and Luke 21:5–36.

Verse 1: *“And Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple”* (KJV). This verse discloses that Christ's message to the Jews especially the Scribes and Pharisees according to Matt 23, was given while He was with them at the Jerusalem temple. While He was teaching, He rebuked the Scribes and Pharisees and informed them of the punishment they might face for their evil hearts and acts of hypocrisy (see Matt 23:29–36).

The apostles of Christ who were then His disciples went to Him to show Him the walls of Jerusalem and the temple; initially Christ had predicted of its fate of destruction in His coming in Matt 23:37–39. After the teaching at the temple, the disciples went to Christ to show Him what He predicted of. But the question is, was that moment the first time of Christ seeing the walls of Jerusalem and its temple? Why then did they show Him once again?... One could assume that the disciples realized how strong the foundations were, and how possible it could fall to any enemy. Regardless of their reason for showing Christ, He stuck to His prophetic word to explain things further to them in the proceeding verses of the chapter.

Verse 2: *“And Jesus said unto them, See ye not **all these things**¹? verily I say unto you, There shall not be left here one stone upon another,,, that shall not be thrown down”* (KJV). Christ insisted in His prophecy that the strong wall and the temple shall completely be destroyed by the Roman army; the enemy encircled Jerusalem and destroyed everything including the unrepented Jews (see Luke 21:20–24) in 70 AD.

Verse 3: *“And as he sat upon the mount of Olives, the disciples came unto him privately,, saying, Tell us, **when shall these things be**¹? and **what shall be the sign of thy coming**², and **of the end of the world**³?”*(KJV). The event in **vs 1–2** occurred in the distance between the Jerusalem temple and Mount Olive; in the **3rd verse**, Christ is back to the mountain with His disciples.

This verse is the pivot of all reasons behind Christ's message in Matt 24, Mark 13, and Luke 21:5–36. The disciples asked three key questions in verse 3; they asked about **(1)** the day/time on which Jerusalem and its temple shall be destroyed by the Roman army, **(2)** the signs of Christ's coming in judgement against evil, and **(3)** the very signs of the end of time. [Paraphrased according to the context of Matt 24:3]

(i) The first question; “**when shall these things be?**”: Christ did speak about the destruction of Jerusalem and the temple (Matt 23:37–39; 24:2), and thus, the disciples wanted to know when exactly that very prophecy would be

fulfilled. Christ, however, did not give them the exact day or time, but He helped them predict that themselves with the given signs.

(ii) The second question; “what shall be the sign of thy coming?”: Unlike the first question which focused on Jerusalem and its temple, the second question was directed to Christ; because He alone has the power to judge (Jn 5:22). The question centered on Christ's coming in time of judgment. However, the coming splits into two; one for the first question and the other for the third question.

The coming that would relate to the first question would mark when Jerusalem and the temple would be destroyed: The second part of the coming would tackle when the Lord will descend to end the entire world in His judgement. In this sense, the second question mediates between the first and third questions.

Christ indeed came *spiritually* to judge Jerusalem through the Roman empire in 70 AD, and He shall come again *physically* to judge the entire world (Rev 1:7; Heb 9:28; 2 Co 5:10) in the end of time which very moment is unknown to all humanity (Mark 13:32).

(iii) The third question; “what shall be the sign of the end of the world?”: This was not about the end of the spiritual world of the Jews, but was in reference to the end of the entire cosmos. The first question was about the end of the Jewish world including the end of their sacrifices in the temple of Jerusalem (see Dan 9:24–27).

The disciples did not only want to know more about the fate of the Jews in Jerusalem and the temple, but also wanted to know more about what will then happen to the rest of the world and the earth itself in the culmination of human life.

Christ's response to their questions brings about what we term as “Prophetic Telescoping”; He tackled what would happen to the disciples and all those in their era, and also talked about what will follow afterward about the believers globally who were not particularly part of the disciples present with Christ and the very Christians who came in the kingdom in the apostolic era and the earlier part of the apostasy period, which very prophecy extends to us today.

Vs 4–10, 15–22: Christ spoke to the disciples and all those to follow before 70 AD; the given signs concerned the Jews in Jerusalem and all those who could have contact with any activity in the city or the temple prior to the termination in 70 AD. However, the signs in **vs 4–10** are also applicable to any period of culmination concerning God's chosen generation, especially the Christian faith.

Vs 11–14: Christ predicts the aftermath events of the AD 70 destruction till the end of time, the end of the world.

Vs 23–44: Christ spoke about events of His coming, which coming tackles the AD 70 destruction and the final judgement of the world. This very part speaks to all communities of God; the first section about Judaism and the second or last section about Christianity.

Vs 45–51: Christ discloses the fate of all faithful and wicked servants. This prophecy preaches to the Jews who were in the reign of God the Father, the disciples of Christ before AD 70, as well as all Christians after the AD 70 till the Second Coming of Christ to end all things.

Practically analyzing the context of Matthew 24, Mark 13 and Luke 21:5–36 proves to all believers of the Christian faith how certain portions of the prophecy [as briefly discussed] concern us today and in the future. If the principles of prophetic telescoping are not well understood, one would argue to make the prophecy void and irrelevant to Christians.

(D) The 4th Principle Of Prophetic Telescoping

It states that, *“A biblical prophecy repeats itself over and over again in history, as that which follows the pattern of ‘now and yet again’ principle of prophecy fulfillment”*.

Meaning;

This principle explains that an already fulfilled prophecy in *generation A* can be repeated in *generation B*, even for the rest of the generations that possess the same or similar attitude of the first recipients of the prophecy. In this sense, when a single prophecy can be applied throughout generations over and over again, such prophecy is said to have been destined by the Lord to repeat itself again in the history of God's communities.

This **4th principle** makes biblical prophecy more important and valid in series of generations till the end of time.

Practical example [of the fourth principle of prophetic telescoping]

1 John 2:18–19; the prediction about the work of antichrists in the first century CE that works now and shall continue to repeat in future till the Second Coming of Christ.

The text reads;

*“18 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**. 19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they*

went out, that they might be made manifest that they were not all of us” (1 John 2:18–19, KJV).

NB: The biblical theory of “antichrist(s)” was brought into existence by God through John the apostle, before 70 AD: The term “antichrist(s)” is used in four major references according to the Bible, by apostle John; **1 John 2:18–19, 22, 1 John 4:3; 2 John 7**. Within each of the references, John made it clear that the spirit of antichrist was working against the Church in the first century CE, and also taught his disciples in Christ (the “little children”) to understand that the antichrists will continue to work in the Christian dispensation till they meet their definite end—in the Second Coming of Christ.

BRIEF INTERPRETATION TO 1 JOHN 2:18–19

According to the context of **1 John 2:18–19**, John spoke about “*that spirit of antichrist*” (1 Jn 4:3), the evil spirit behind the evil works of wicked men who oppose Christ, who works within the Christian community. He emphasized that the antichrists were working in the apostolic age and the apostasy period to deceive many, to turn their hearts against the divinity of Jesus Christ.

Comparing **1 John 2:18–19** and **1 John 4:3** with 1 John 2:22 and 2 John 7 hermeneutically proves that, the prophecy about the appearance of antichrists and their evil works would not end in the first century CE; it will continue till the end of the Christian age.

The “children” (disciples) of the Christian faith (1 Thes 2:17) who first received the prophecy as John's converts (compare 1 Co 4:15; 3 Jn 4) believed that there shall be many antichrists in the last hour of the Christian faith on earth, as there were many in the last hour before the consummation of the national Israel in 70 AD.

Contextually, John meant that “that spirit of antichrist shall come to deceive many, but even now, it is working against the Church” (paraphrased according to the context of 1 John 2:18–19 and 1 John 4:3).

Using the concept of prophetic telescoping in this context, John meant that “the antichrists are working ‘now’ and ‘yet again’, they shall come to deceive many in Christ”. In this vein, the prophecy about the work of antichrists in the Church repeats itself over and over again based on the present order.

(E) The 5th Principle Of Prophetic Telescoping

It states that, *“A biblical prophecy can apply the concept of ‘now and not yet’ pattern of prophecy fulfillment”*.

Meaning;

This principle highlights that an already fulfilled prophecy can be repeated in the latter part of events that conclude the consummation of the very prophecy. It simply portrays the idea that “a prophecy is working ‘now’ and shall be repeated after ‘a long period of time’ within the same generation”.

The 5th principle helps detect how the same prophecy with two different sides is divided by series of events that will help connect the present to the past, and it mostly tackles beginning and end of a community.

Practical example [of the fifth principle of prophetic telescoping]

Revelation 12:1–2; the installation of the kingdom of Christ that marked the end of the satanic world.

The text reads;

“1 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: 2 And she being with child,, cried, travailing in birth, and pained to be delivered” (Revelation 12:1–2, KJV).

NB: The hekhalot vision of **Rev 12:1–2** depicts the end of Judaism and the rise of Christianity through Christ. It explains that the kingdom of Christ poses a great threat to Satan and his kingdom; the purpose of Christ as unveiled in the apocalyptic event of Rev 12 would be to crush the devil to end the race of evil.

BRIEF INTERPRETATION TO REVELATION 12:1–2

[The whole concept of Rev 12:1–2 has been deeply discussed in “THE GREAT REVELATION, VOL. 3” under “The Figurative Method Of Interpretation.”]

According to **Rev 12:1–2**, the Lord through John the apostle emphasized on the current situations of the Church in the Roman State using *her* past to define the future.

In **Rev 12:1–2**, Christ's kingdom would be established to defeat the kingdom of darkness. Thus, the beginning of the Church would prophetically mark the end of the Satanic world. And that was figuratively shown in the text, using the given symbols. In Rev 12:1–2, the symbols present are the **woman** (“Mary, the Jews”), **sun** (“glory of the day”), **moon** (“the power of Christ and Christianity”), **crown** (“glory, honor, victory”), **stars** (“glory, honor”), and the **unborn child** (“Jesus Christ, the New Testament Church”).

The message of the prophecy to the Church in Asia Minor according to Rev 12:1–2 was very simple: “Christ is reigning now, and this beginning of Christianity shall end the Satanic world, but not yet”. Meaning that, the end of Satan and his angels and all the wicked was not *imminent* at the moment the first part of the prophecy was fulfilled. But, it shall happen in the last hour—even though its fate of destruction was detected from the beginning. This is where the 5th principle of prophetic telescoping sets in.

(F) The 6th Principle Of Prophetic Telescoping

It states that, *“An already fulfilled prophecy can be applied in the present age according to the context of the prophecy”*.

Meaning;

Unlike the 5th principle that tackles the “now and not yet” fulfillment of biblical prophecies, this principle explains that the present age can fit in to fulfill a prophecy in the past.

In this sense, the prophecy under study separates into two halves, but the first half has already been fulfilled. When this happens, the second half (the present age) will require the elements of the first half (the past) in order to mean something different, considering the two parts.

This is where the reader of the prophecy will see that someone's life in the prophecy tends to predict of the other in a similar attitude. Critical example is where the actions that led to the fall of Lucifer (an already fulfilled event) are used to make reference to the kings of Tyre and Babylon.

Practical example [of the 6th principle of prophetic telescoping]

Revelation 12:7–9; the fall of the devil and his angels in the second cosmic war that relates to Ezekiel 28:11–19 and Isaiah 14:9–14.

The text reads;

“7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him” (Revelation 12:7–9, KJV).

NB: The cosmic event recorded in **Rev 12:7–9** followed the ascension of the resurrected Jesus into heaven after His mission here on earth in His first advent (see Rev 12:3–6). The war that broke in heaven between the kingdom of light and the kingdom of darkness led to the permanent fall of the devil and his angels; and that very event connects to the fall of the devil before the

beginning of our world, which event was used to speak about the evil works and judgement of the king of Tyrus and the king of Babylon.

In the prophecy of Ezekiel, the attitude of the king of Tyrus was used to reveal what already happened to the devil after his evil attitude: The prophecy of Israel concerning the king of Babylon was used to explain the past life of the devil before his fall. In such prophecies, the Lord used the present events in Tyrus and Babylon to predict what mankind knew nothing about concerning the fall of “a being who misbehaved before God in heaven like the two kings”.

Nonetheless, the **sixth principle** of prophetic telescoping helps us to know how the same prophecy splits into two halves to use the present age to explain the past.

INTERPRETATION TO THE KEY PHRASES IN REVELATION 12:7

“And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,” (Revelation 12:7, KJV).

Meaning;

And: Contextually, the word “and” as a coordinating conjunction is not expressing the event here as a condition that immediately took place in a twinkling of an eye; but will then indicate that what John speaks of in vs 7–9 is a vision that immediately followed the vision of the woman in vs 1–6, though the vision of the woman continues in vs 10–17.

There was war in heaven: This is something special in Bible history which I want all believers to consider here. There are two different wars which have [mainly] occurred in the heavenly realm between God and Satan —from the biblical point of view.

The first record was when Satan was cast down from Heaven before creation of the Earth. Certainly, the Bible is silent in the exact reasons for such a war that occurred between God and His angels and Satan and some deceived angels of God. Though, the Bible is not specifically depicting such a scary event in history, God used the evil behavior of two kings in the Old Testament [Canon of Scripture] to narrate such a secret event in heaven, as spoken of by **Isaiah** and **Ezekiel**.

In the prophecy of Isaiah (ch 14:12–14), he spoke of the taunt of Babylon, and specifically the arrogant king of Babylon. The prophet therefore identified that the king of Babylon though exalted himself to the position of a god, he was humbled and humiliated to Sheol. The context of Isaiah's prophecy is in line with the evil deeds of the Babylonian king (ch 14:1–11, 15–23), but [most of] the features given directly or indirectly talk about the attitude of the devil himself (2 Co 11:13–15).

Prophet Ezekiel according to **Ezek 28**, also spoke of the judgement pronounced on the prince of Tyrus (vs 1–2), the king of Tyrus (vs 11–12). The apocalyptic literature used in the kind of judgement pronounced on this prince of Tyrus as in vs 13–18, is likened unto the exact character of Satan, the prince of darkness. So in most cases, scholars refer to vs 15–19 as the exact attitude of Satan that led to his fall from heaven. Thus, Satan was cast out from Heaven.

In all these times, we can see how Satan had the chance to visit heaven to plead with God to carry out tasks on earth (Job 1:6–12, 2:1–7; 1 Kings 22:19–22); because the holy blood of the Messiah (Jesus Christ) which could help close such a gap of the “relationship between God and Satan” had not been poured out (Heb 12:24). This is to say that, to the level of human understanding, Christ came to die for humanity to save us from sins into eternity (Heb 10:1–10; Lk 19:10; 1 Jn 5:11), but we would believe that the exact motive of Christ’s sacrifice goes beyond such biblical reasons (1 Jn 3:8), as He finally casts Satan and his angels out of heaven according to **Rev 12:7–9**. Satan’s way to the third heaven (2 Co 12:2–4) has been blocked permanently; now, he reigns in the second heaven (Deut 17–3; Eph 6:10–12), here on earth with humanity (Job 1:7), and in Sheol (Lk 8:31; Rev 9:1–2, 11).

When the Holy Spirit revealed that Satan “sinned from the beginning” (1 Jn 3:8), He was not making reference to the fall of man in Genesis 3; He was probably emphasizing on the beginning which has no beginning, because we don’t have the full record of what exactly happened in the beginning where Satan sinned. Thus, if Jesus refers to Satan as “a murderer from the beginning” (Jn 8:44), He certainly informs us when Satan deceived many of God’s angels to fall with him (2 Pet 2:4; Jude 6) including what he did to humanity (Gen 3:1–13; Rom 5:12).

According to the context of Rev 12:7–9, the second cosmic war occurred after the ascension of Christ (Acts 1:9; see Rev 12:5–6). The Lord Jesus Christ fought against the dragon (Satan) through archangel Michael.

Michael and his angels fought against the dragon: The name of this chief angel means “who is like God” (Dan 10:13,21). Michael is the archangel (1 Thes 4:16) who helps fight against strong demons (Jude 9–12). Bible students should understand that Michael is not Jesus Christ, and Jesus Christ is not Michael. Michael is a great guardian angel of God (Dan 12:1).

This context proves that not all the angels of God in Heaven (Dan 7:10; Ps 68:17–18; Rev 5:11) fought against Satan and His angels; such angels who engaged in the second war were those in the rank of archangel Michael. The work of archangel Michael in this context proves that, as archangel Gabriel helped fulfill the birth of Christ by announcing it (Lk 1:11–38) and protecting the male child Christ from the wicked hands of Herod (Lk 1–2), so as

archangel Michael protected the sovereignty of Christ after His ascension. We would believe that Jesus Christ Himself did not fight, He certainly helped these angels fight against the evil through His blood (vs 11).

The dragon fought and his angels: We would believe that Satan went to heaven with some angels he deceived from the beginning. In the second cosmic war, Michael and his angels enraged the war against Satan and his angels in order that the Lord Jesus would claim sovereignty.

After this war, Satan finds his way out to deceive humanity on earth (1 Pet 5:8).

Considering the context of **Rev 12:7–9** about the second battle which reflects on the first cosmic war, the attitude of each of the kings was likened unto that of the devil who fell from heaven. The same can be applied to any powerful ruler of the nations; whosoever fights against God and his community shall be brought down to Sheol in judgement.

(G) The 7th Principle Of Prophetic Telescoping.

It states that, *“End time prophecies connect to the Second Coming of Christ and the final judgement of mankind”*.

Meaning;

This last principle of prophetic telescoping highlights the fact that the Second Coming of Christ and the final judgement of mankind serve as the “end of time” for all “end time” events recorded in the Scripture. The principle explains further to help the Church understand how an end time event in the Bible peculiar to a specific age can be used to predict events of Christ’s Second Coming and the final judgement.

In such cases, the first part of the prophecy would tackle the exact context of the message and the second part will use its application —this happens where the context is not strictly about the Second Coming of Christ.

[For more on biblical terms like end, the end, end time, end times, end of time, Second Coming of Christ, etc., kindly visit THE GREAT REVELATION, Vol. 1, pp. 60–62.]

Practical example [of the seventh principle of prophetic telescoping]

Revelation 20:11–15; the judgement scene against the Roman kingdom, presented as the final judgement of the entire world in the Second Coming of Christ.

The text reads;

“11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire” (Revelation 20:11–15, KJV).

NB: The context of **Rev 20:11–15** speaks of the final judgement of God against the wicked in Rome, to reward the faithful in Christ: The apocalyptic scene predicts how the living and the dead shall be judged according to their deeds.

The life of the seven churches in Asia Minor (see Rev 1:4, 11) probably ended in the 1900s, whilst the Roman kingdom ended before God in AD 476: To the recipients of John's prophecy, the righteous were rewarded and the wicked were punished. The same scenario is prophetically used to predict the exact judgement of Christ (Jn 5:22) in His Second Coming (see Matt 25:31–46). However, such judgement scene of Rev 20:11–15 connects to the Second Coming of Christ and the final judgement of the living and the dead, making the 7th principle understandable and applicable.

BRIEF INTERPRETATION TO REVELATION 20:11–15.

According to the context of **Rev 20:11–15**, Jesus Christ was portrayed as the Sovereign Lord [of the whole universe] and the Judge of all.

The apocalyptic scene was meant to encourage the immediate recipients that God is just and He is in total control of their suffering. The Church was to believe that Christ alone has the power to tame the devil and suppress all his activities on earth, bringing all things to His rule. The judgement favors the righteous who persevered to act faithfully and had their names written in the “book of life”. *[Read more on all “book” terms God has ever used in the Bible concerning judgement, from THE GREAT REVELATION, Vol. 1, pp. 38–40.]*

The context of **Rev 20:11–15** explains that the Roman rule would be brought to justice before God, in 476 CE, to give total freedom and peace to the righteous who won in the persecution and tribulation of the saints in Asia Minor, physically and spiritually.

However, in Christianity, the same test (Rev 20:11–15) is used to refer to the events of the Second Coming of Christ and the final judgement of the living and the dead. And this is where the concept of PROPHETIC TELESCOPING sets in according to the 7th principle.

CONCLUSION:

Based on what have been deeply discussed in this lesson, it is necessary for the Church to pay much attention to the concept of “Prophetic Telescoping” regarding all the seven key principles. If this knowledge is not acquired biblically as discussed here, it will be very difficult for Christians and all Bible believers to know how to properly treat any Bible prophecy that belongs to any of the categories explained.

Prophetic telescoping stresses on the need for one to know and understand how God works now in the prophetic point-of-view, and how He shall work toward the fate of mankind and the universe according to His will and purpose. Of course, we have no other information about Christ and His Second Coming than what have been given to us in the Bible; knowing and understanding the best way to handle each of such prophecies can help secure the pattern of divine truth till the end of the Christian age. **AMEN!**

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