

ESCHATOLOGY



The doctrine of the last events

or

The doctrine of the finals
of the council of GOD

Then the seventh angel sounded:

And there were loud voices in Heaven, saying, The kingdoms of this world have been made those of our Lord and of His Christ, and He shall reign forever and ever!

Revelation 11:15

And I saw Heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war.

Revelation 19:11

And immediately after the affliction of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. ³⁰ And then the sign of the Son of Man will appear in the heavens, and then all the tribes of the earth will wail, and they will see the Son of Man coming on the clouds of heaven with power and great glory

Matthew 24:29+30

In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. ³ And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.

John 14:2

¹ Why do the heathen rage,
and the people imagine a vain thing?

² The kings of the earth set themselves,
and the rulers take counsel together,

against the LORD, and against his anointed, saying,

³ Let us break their bands asunder... Psalms 2:1-3

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I. Introduction:

John 14:1-3; Acts 1:9-11 and Rev. 22.20

Eschatology shows the difference of the rulers that go against the messiah (as in Psalm 2) to the believer that love HIM and the descendants of Abraham from flesh and from spirit.

Wisdom is not to know the difference between right and wrong but is to see the difference between right and almost right and you learn this by following these notes

Interest in prophecy and eschatology is increasing. The events of our time arouse much curiosity. The 1967 Six Day War in Israel brought prophecy to many people's attention. Every day we can hear something about Israel and the Middle East in the news. Many books have been written on prophecy. A few years ago Hal Lindsey's book "Old Planet Earth Where To?" sold well over 5,000,000 copies. The newspapers and magazines carry horoscopes every day. Soothsayers and astrologers do such good business because natural people are curious about the future, and because these people are said to be able to see into the future. Do we have something to say these days when so many people are looking for answers? Does God's Word give hope for the future???

Examples:

1) "Christ is now among us":

2) "Modern man remains the wildest animal":

3) Articles from newspapers:

"My lord, what will happen after that?" Daniel's question is not just human curiosity, but the legitimate desire of all who believe that God created man with an eternal purpose. However, God in his wisdom saw it as good not to reveal all questions about his future plans and our eternity to us now. Therefore, caution and humility are required in the formulation of eschatology.

Acts 1:7:

It is not for you to know the time or hour which the Father has reserved for his power."

"Each worldview also contains a chapter on the future and eschatology. If there is a beginning, there must also be an end. But the vision of this eschatology is mostly utopian or materialistic or even nihilistic. The eschatology of Scripture, on the other hand, is real, ethical and ends with eternal glory for the believers and eternal damnation for the unbelievers."

1. Definitions:

2. The words:

a. *Prophecy: Prophecy comes from the Greek word προφητεία Revelation 1:3 and "נביא" to say "Nabi" = "Spokesman". See Exodus 7:1-2: "The Lord said to Moses, Behold, I have made you a god over Pharaoh; and Aaron your brother shall be your prophet. You shall speak everything I command you; but Aaron your brother shall speak before Pharaoh, that he let the children of Israel out of his land."*

b. *Eschatology: Eschatology comes from the Greek word εσχατος - last.*

3. A definition:

"The basic meaning of the word 'eschatology' is the study of the last things. Eschatology is the study of God's plan for accomplishing His end or accomplishing His purposes. It is an attempt to understand how God leads his creation to the ultimate goal." (Rogers).

- The Oxford English Dictionary defines eschatology as "The department of theological science concerned with **'the four last things: death, judgement, heaven, and hell'**
- Eschatology from the Greek **ἔσχατος = eschatos** = ultimate meaning "**last**" and -logy from **λογος = logos** = word or speech, meaning "**the study of**" is a part of **theology, philosophy, and futurology** concerned with what are believed to be the final events of history, the ultimate destiny of humanity — commonly referred to as **the end of the world** or the "**World to Come**."

4. Why should we study eschatology?

1. God holds prophecy important. About 1/3 of the Bible was written as prophecy (see 2 Tim. 3:16-17).
2. Prophecy leads us into a sanctified life that would be unthinkable without it. Most references to the coming of the Lord Jesus are connected with the exhortation to surrender (see Col. 3:1-5; Tit. 2:11-13 and 2 Pet.3:10-12).
3. The prophetic writings prove that the whole Word of God is reliable. (See Deuteronomy 13:1-11 and 18:20-22).
4. Prophecy gives comfort in sorrow. (See 1 Thessalonians 4:13-18).
5. Prophecy inspires zeal in service. (See 2 Cor 5:9-10).
6. Prophecy breeds conviction. (See Acts 3:12-26 and 4:4).
7. Prophecy gives us a world view and thereby brings about stability. (See 1 Cor. 15:58).

5. Mistakes we should avoid:

1. We should avoid overconfidence. There are many examples of people who have made big mistakes.
2. We are not to set dates.
3. We are not to study prophecy to satisfy our curiosity about future events.
4. We are not to be spiritually proud. Someone said, "God fulfills prophecy as it is written, not as we imagine He must do." Reason is very important. We want to approach prophecy with understanding. Eschatology should not disturb our fellowship!

6. Interpretation of prophecy:

1. We are meant to interpret verbally/literally.
2. We are to realize that there is figurative/symbolic language; but behind the symbol there is always something genuine (see Rev. 8:12; 9:1-2 and Matthew 13).
3. We are to compare prophecy with prophecy (see 2 Peter 1:20-21).
4. We are to interpret Christocentric.
5. We are to realize that there are "mountains" in prophecy (see Isaiah 9:6-8 and Zec. 9:9-10).

6. We are to realize that there is the law of double mention (see Deuteronomy 18:15 with Acts 3:22-23 and Hos. 11:1 with Matthew 2:14). See also Isa. 7:14.

1. General

- (1) We must study the Syntax of words and grammar.
- (1) We must study the context Semantics (immediate and distant).
- (2) We need to know what God says to us Pragmatics
- (3) We must study history and Apobetics
- (4) We can study Statistics Bible code ESL

Please see that

There are Different types of Prophecy

Allegory	Gal 4:24 Hagar → Sarah / Sinai → Jerusalem
Paradigm	Ahab → Jezebel אִיזְבֵּל = "Baal is husband to"
Similia	as in the Days of Noah
Image	Statue in Daniel 2
Example	Sodom and Gomorrah
History Repeated	3 rd Reich
Retrospective	if you don't then this happens But it will
Holy Spirit	Prophecy in Believers
Direct telling	

7. Basis of Eschatology: (Rogers)

1. The Person of God:

God as omniscient planned the completion of everything. Almighty God has the means to carry out His planned purposes. (As the author of a book knows how the book will end because he wrote it, so Almighty God knows how and when his purposes will be fulfilled.) Paul underscores this truth in Rom. 11:33-36 and Col. 1:15-20.

2. The plan of GOD:

God has revealed much of His plan. His revelation is his word! God created human beings in his image (see Genesis 1:26-28):

- he can have qualities like love, hate, piety, etc.
live out
- he can have fellowship with God
- he should be God's representative on earth.

With the entrance of sin and the fall of man, man lost his communion with God and his ability to harmoniously reflect the character of God. Man could no longer subdue the earth or rule over it as God's representative. The teaching of eschatology shows us the development of God's plan and the fulfillment of the plan in this confusion.

With the entry of sin, Satan, God's archenemy, is introduced. He is trying to destroy God's plan and build his own kingdom. He tries to prevent man from fellowship with God so that the Lord's purposes for man cannot be carried out.

We see God working out His plan - through the promises and prophecies of God in the Old and New Testaments. It is only out of genuine love that God chooses a people to work through and gives them the promises (see Deuteronomy 9:5-6 and 10:15).

II. Outline of the history of the interpretation of the prophesied end times:

1. The first centuries:

we make our own religion		
The Sanhedrin		Jewish Council
The Sadducees		Hellenistic believers
The Scribes		"Oral Torah" keepers
The Pharisees		Law keepers Mishna Talmud
Outlaws		
The Zealots		Fighters for GOD
The real deal		
The Essenes		Believers - lovers of GOD
We Believe the way our forefathers did and study the scripture to find out what God wants		
From Elijah to Jochnan Ben Sacharjah in Qumran		

The living hope of the Lord's imminent return determined faith, testimony, and everyday life. But then this hope disappeared more and more.

1. The "Didache" - one of the oldest documents after the NT (ca. 110 AD).
2. The Epistle of Barnabas - by a believer from Alexandria ca. 130 AD. Written but still questionable.
3. The pastoral letter of Hermas - the work used Revelation as a model. Written ca. 150 AD. by Hermas. Is a long written boring and deceiving letter.
4. Justin Martyr (c. AD 150), one of the first outspoken premillennialists. All Officials of the Church after Justin are pretty much into esoteric initiations.

5. Irenaeus, Bishop of Lyons (late 2nd century), the first to create a system of interpretation that Jesus would return before the millennium. He expected a series of events

in the Roman Empire before the Antichrist would appear and Christ would come again. Here are some quotes:

Regarding the Abrahamic covenant: "So also the promise which God made to Abraham stands undiminished". Further, "Now some try to interpret such passages allegorically; but they do not agree among themselves and are refuted by the conflicting expressions". Regarding the new earth: "The prophecies of the new earth are not to be understood allegorically".

6. **Tertullian** of North Africa (late 2nd, early 3rd century). He was convinced of a kingdom of God on earth before eternity. Warning signs will precede the return of Christ.

7. **Hactantius**, Latin Church Father (late 3rd, early 4th century). He taught that human history lasts 6000 years, of which about 200 remain. After that comes the millennium. Before that, Rome will fall, dominion will be shifted to the East, and mankind will be corrupted to the core before the Antichrist comes. When the Lord comes, wickedness will be punished, believers saved, the dead raised, and the kingdom established.

8. **Hippolytus**, Bishop of Rome (early 4th century).

9. Other important fathers were: **Ambrose**, Athanasius, Basil, **Cyprian** and **Eusebius**. In a dialogue between Justin and Tryphon we read the following: **Tryphon**: "Do you really believe that this place - Jerusalem - will be rebuilt and expect that your people will be gathered together again and that they will stand with Christ and the fathers and prophets before the time of Christ, will rejoice?" Justin replied, "I and others agree".

Summary: We find that the early-century church understood Revelation "futuristically," meaning that it predicted end-time events. If history teaches us anything by agreement, it teaches us that the **majority** of the Church Fathers thought pre-millennialistically.

2. The Middle Ages:

1. Little by little, the doctrine of the Antichrist as the world ruler, who will rule immediately before Christ's return, is fading away.
2. Revelation is spiritualized.
3. With and since **Augustine** (AD 400) it is taught that the millennium began with Jesus' earthly life. This kingdom will last until the end of the church period. This is called the "A-Millennium Understanding".

4. The "historical" interpretation of revelation emerges, according to which it gives an outline of church history in symbolic form.

3. Additional information about the topic "Kingdom":

There were two interpretations: the eschatological and the non-eschatological.

1. The eschatological interpretation: During the first two centuries there was almost only the eschatological interpretation, e.g. what we find in the Didache. Sometimes it is specifically said that Christ's 1000-year reign on earth is part of the future kingdom of God. This is expressly stated in Barnabas, Papias, Justus the Martyr, Irenaeus and Tertullian. With one exception (Caius, ca. 200 AD), no church father before Origen rejected the millennium interpretation. Before Augustine, all writers known to us understood Revelation 20 as a coming kingdom on earth.

2. The non-end-time interpretation: This came up with **Origen and Augustine**. Origen is known for his allegorical method of interpretation. The writing is to be understood on three levels:

- bodily-natural
- mentally and morally
- spiritual

Augustine, the great theologian of the Catholic and Protestant churches, **banned the doctrine of a kingdom of Christ with his saints here on earth**; partly as a reaction to carnal painting on the part of contemporary chiliasts (representatives of an earthly kingdom of God). Then he equated church and kingdom. He explained the millennium after Revelation 20 as the Christian's experience of being born again (spiritual death - spiritual resurrection).

He was the first to declare that **the Catholic Church is identical with the kingdom of Christ**. He taught that the city of God and the millennium began with the first coming of Jesus, and that there was no future fulfillment. While he may have had the community of believers in mind, in the Middle Ages the entire RCC church system was equated with the kingdom of God. **Since Augustine there has been no millennium in Catholic dogmatics.**

1. transition:

The reformers did not deviate significantly from this doctrine. While they did not have a clearly defined Kingdom doctrine, they did identify the kingdom of God with the invisible church, the fellowship of the elect, the saints of God. The kingdom of God for them was the rule of God in the hearts of the saved and therefore essentially a religious concept and a contemporary reality.

D. The "Protestant" Interpretation:

1. The reformers adopted the "historical" interpretation of the prophetic statements and saw the Antichrist in the papacy.

Luther: Prophecy is a prediction of the course of church history. The papacy can be seen in Revelation 11 and 12 - so also in the second beast of chap. 13. The number 666 represents the period of papal rule.

This interpretation was so dominant for 300 years that it became known as the "Protestant" interpretation.

2. Some "historical" interpreters were Isaac Newton, Joh. A. Bengel and Henry Alford. These men believed and taught that Jesus will return before the millennium. But they did not believe in a personal Antichrist who will reign for 3 ½ years at the end of time and also not in a great tribulation. The tribulation extends all the time - 1260 days = years before the end.

3. Daniel Whitby (1706): The world will be wholly evangelized and governed by the church. Vitringa (1722): He applied this view to Revelation. Chapters 1-19 are historical. The beginning of Chapter 20 is futuristic; after Rome is destroyed, the church will rule over the world. So, the millennium is future, but before Jesus' coming. With such an interpretation, equating the RCC and papacy with the Antichrist, there was no pre-tribulation rapture.

4. The modern period:

1. The non-eschatological interpretations:

The most influential representative is Albert Ritschl (1822-1889). The doctrine of the kingdom of God is very central to him. But it is not eschatological, nor is it the community, neither the church nor the community of believers. The kingdom is humanity united by love in action. The divine, supernatural aspect is not seen (Matthew 13:39-43 and Mark 4:26-29).

Like many other theologians, Harnach - very famous around 1910 - was strongly influenced by Ritschl. He saw the kingdom of God as the dominion of a holy God in the hearts of individuals, a power that works from within. The kingdom is a matter of God and of the soul.

James Orr was a strong opponent of Ritschl and his Subjectivism. For Orr, the kingdom is God's kingdom again - not the dominion of love as with Ritschl. God works from the heart into society - in the family, politics, economy, etc. When everything is under God's rule, then his kingdom has come. The parousia is historical development.

2. The end-time (eschatological) interpretation of the consequent (consistent) eschatology:

- A turning point in the understanding of the kingdom of God came with Johannes Weiss and Albert Schweitzer.
- According to this, Jesus' teaching of the kingdom was complete and only eschatological.
- God would break into the world and history in an apocalyptic, supernatural way and start a new one.

- This messianic age was to begin in Jesus' lifetime.
 - Therefore, only one thing was important: That the disciples prepared themselves for it and lived for it. The ethics of the Sermon on the Mount apply to them, but not to everyday life. It is an intermediate (interim) ethic.
 - If Jesus taught this, then he was wrong, that's clear!
 - This, in turn, is "food" for liberal theology, which rejects inspiration and Jesus as God's son.
3. Other non-end-time interpreters since Schweitzer:
- Dobschütz: The eschatological content of Jesus is unimportant.
 - Main: Jesus' eschatology is useless for reality.
 - Wellhausen: The end-time element of the NT comes from the first church, not from Jesus.
 - F.C. Grant: Jesus was a prophet, not an apocalypticist. His goal was social justice..
4. Realized (experienced) eschatology:
The Kingdom is now here. The Eschaton, the absolute is in History, the eternal has come into time. There is nothing to expect anymore.

5. Conservative evangelical interpretations of the kingdom of God:

In the last century and at the beginning of the 20th century, it was mainly liberal-oriented theologians who wrote on the subject of the "kingdom of God", much to the detriment of the community that believes in the Bible.

The picture has changed a bit today. Conservative Christians recognize that God is indeed Lord of history because the Son of God who lived on earth will come again and bring history to a victorious, glorious conclusion.

Nevertheless, these men have come to different conclusions in their interpretations:

1. The post (post) - millennium - interpretation was strongly held up to the First World War. The golden age of the church seemed very close. Soon the Church would overcome all the ills of the world. Only then would Christ come. B. B. Warfield, James Orr and James H. Snowden, among others, taught. This point of view has not been able to hold up well after two world wars, but has not died out completely but has become relevant again today through the "New Age".
2. The pre-millennium interpretation holds that the kingdom of God is primarily eschatological and a "golden age" after Christ's return. It is one of the first interpretations of the church of Jesus, but has not been the dominant interpretation of the church since the 3rd century.

This view is held by Zahn, Godet, Alford and Tregelles; but none of them have written a comprehensive study on it.

The dispensational understanding is an extension of this interpretation. More in one of the next sections.

- 1. The A (Not) Millennium Interpretation: In recent years the Millennium Interpretation has come under strong attack. Men like Philip Auro, William Masselink, and William H. Rutger reject the teaching that Jesus will come to establish a kingdom on earth because they supposedly:
 - Is built upon a misinterpretation of prophecy
 - Rejects the covenant of grace (and infant baptism).
 - Has an unbiblical understanding of the kingdom
 - Law and grace mixed
 - Gives the Jew too many privileges
 - has too much in common with the cults (according to G. E. Ladd)
 - Floyd E. Hamilton tries to prove that it is very difficult to understand the NT from a millennial point of view. 1000 years is a picture of the spiritual reign of the deceased believers between the two comings of the Lord.
- R.B.Jones, a Baptist, says the NT gives reason to spiritually understand all unfulfilled prophecies. Israel is to be understood as the church.
- Gerhardus Vos is a representative of the non-millennium attitude:
 - God's kingdom is his dominion in the life of the disciple in the church
 - The kingdom is to be equated with the invisible church
 - The completion will not happen in a straight line but through catastrophic events when Christ comes to usher in eternity without a kingdom on earth.

6. Beginning and Spread of Dispensationalism:

The doctrine of the end times as so well expounded by R. Pache, for example.

1. The early 19th century rediscovery of the "futuristic" interpretation of the end times: This was in part a reaction against Whitby's "post-millennium view". Leading this prophetic revival were men like W. Cuninghame, Brooks, Bickensteth, Birks and Elliott.

All preached

- Jesus' personal coming to set up the millennium, but followed the "historical" method of applying the Antichrist to the papacy
- that the 1260 days are to be understood as years

Prophetic conferences were held, especially by H. Drummond and E. Irving (1826-1830). He discovered the book "The Coming of the Messiah" by Lacunza (Ben-Ezra), a Spanish Jesuit. This again taught the truth that Jesus is coming and setting up his 1000-year kingdom; this was in the cath. church perished.

Before Lacunza, the Spanish Jesuit Ribera (1590) had written a commentary on Revelation, against the Protestant position that the papacy was the Antichrist.

- Revelation 4 to 21 belong to the end times, not to

church history.

- The Antichrist will be a person who will join with the Jews and build the temple.
- The Antichrist will turn against Christ and his church.
- The millennium is the time from the cross to the Antichrist.
- The resurrection is the heavenly life of the martyrs.

Some Catholic theologians accepted this teaching. It did not gain a foothold among the Protestants until 230 years later.

Among the first Protestants to accept the end-time

Premillennial stances include S.R. Maitland, James H. Todd, and William Burgh. They wrote their books in the 1930s. Their interpretation was very similar to that of the Church Fathers, except that they did not see Rome as the last kingdom (it had long since disappeared)..

2. The new pronounced "dispensationalism" had its rebirth within the Plymouth Brethren movement (1825), a group of earnest men who met for prayer and fellowship in Dublin.

The first famous leaders of this movement are J.N. Darby, B.W. Newton, S.P. Tregelles, and Georg Müller, the orphan father and man of prayer, and Edward Irving, already mentioned. Their meetings and conferences were held at Albury Park and Powerscourt.

This rediscovered dispensationalism found rapid acceptance in America; until that time the post-millennium doctrine prevailed here. The pioneers and teachers of this knowledge are among the finest men the Church of Jesus has seen in America, e.g. James M. Gray,

Gaebelein AC, Torrey RA, Pierson AT, Scofield CI, Riley WB, Haldemann IM, and Ironside HA. Hardly any other group of men has done more to promote

- a love of Bible study...
- the hunger for a deeper sanctification life...
- zeal for evangelism and mission...

- the emergence of Bible schools...

They were men walking with God. Perhaps the greatest influence in spreading dispensationalism was the Scofield Bible.

III. Three different systems:

1. Introduction:

1. Definition: Millennium

The word Millennium comes from the Latin words 'MILIA' = thousand and 'annum' = year.

The Greek word is χίλια (only in Rev. 20:1-6).

2. Differences between the three systems?

We define or explain the systems in terms of the relationship between the second coming of Jesus and the kingdom of Jesus.

a. The post-millennium system claims that Jesus will come after the millennium; i.e. Jesus will not be here during the Millennium. The millennium will be a golden age for mankind.

b. The A Millennium System asserts that there is no literal millennium. This system says that the Millennium is spiritual and that it exists in heaven.

c. The pre-millennium system claims that Jesus will come before the millennium and that the millennium is a literal 1000-year kingdom; a real earthly kingdom that Jesus will set up at the second coming.

d. The main difference between the three systems:

If we want to see the main difference between the three systems, the question of interpreting prophecy is very important. The Post-Millennium System and the A-Millennium System say that because there is so much symbolic language in prophecy, we are to interpret almost everything spiritually. The pre-millennium system maintains that we should always interpret literally. The proponents of this system recognize that symbolic language exists, but that there is always a literal meaning behind the symbol.

Allegory is the method of interpretation in which the literal meaning is the way to a spiritual meaning.

The literal method of interpretation gives each word the same exact and basic meaning that it would have under normal, ordinary, usual usage; either it is used in writing, speaking or thinking.

2. The Post-Millennium-System:

1. Definition of the Post-Millennium-Systems:

The post-millennium system takes this position: the kingdom of God has been enlarged through preaching, and the world has become Christian over time. After a long period of peace called the Millennium, Jesus Christ will come again.

Or

This system sees the establishment of the kingdom of God on earth in the proclamation of the gospel and through the ethical improvement of mankind through the influence of the preaching of the Word of God.

In short: "We are getting better every day in every respect."

2. History of the Post-Millennium System:

The system itself is not very old, but some of its principles are.

a. **Origen** (185 - 253) proposed the symbolic method of interpretation. He was against the pre-millennium system.

b. **Augustine** (354-430) popularized this symbolic method. He taught that the millennium is to be understood spiritually and to be realized in the church.

c. Daniel Whitby (1638-1725), also called the "father of post-millennialism," taught that the millennium would precede the second coming of Jesus.

d. Other important people who adhere to the post-millennium system are: Drs. Charles, Archibald A. and Casper Wistar Hodge Jr., Dr. W.G.T. Shedd, Dr. Augustus H Strong, Dr. Benjamin B. Warfield, David Brown, and Loraine Boettner.

2. Main points of this system
 - a. The Bible is an Eastern book with a lot of symbolic language.
 - b. There are many advances from the time of Jesus to the present;
 - c. e.g. there is not as much slavery, poverty, ignorance etc. as there used to be. The Bible has been translated into many languages. We have more schools and Christian programs (e.g. 'The Lutheran Hour' reaches an estimated 22,000,000 listeners each week with programs in 50 languages). Since 1945, the US has spent more than \$160 billion on foreign aid. False religions are dying out. Life is much easier today. News and transportation have gotten better.
 - d. c. The millennium will come slowly like the summer, and the border will not be clearly discernible (see Lk.17:20 and Mk.4:28).
 - e. Bible passages: There are many verses that emphasize the universality of God's saving work (Numbers 14:21; Isa. 40:5; Ps. 2:8; 22:28 and Acts 15:16-17). Revelation 20 is meant symbolically. The church has neglected the fulfillment of the great commission (Matthew 28:19-20). So far, the church has failed, but in time she will take responsibility and carry out this command of God.
3. The weaknesses of this system:
 - a. The principles for a meaningful reference to the interpretation are missing, because this is very subjective.
 - b. There is a perceptible slide into liberalism.
 - c. History contradicts this system.
 - d. The Bible contradicts this system.
 - e. His view of man is wrong.

3. The A-Millennium-System:

5. Definition of the A Millennium System:
The A Millennium System asserts that there is no literal millennium. The Millennium is spiritual and exists only in Heaven. OR: It is declared that the present church is in truth the kingdom. The OT promises regarding Israel and the Kingdom are interpreted in a spiritual way and applied to the church. They say that Israel forfeited their blessings through disobedience.

BREIT: You claim that there is no millennium - neither before nor after the return of Jesus.

ENG: You claim that while there is a millennium, it is spiritual and exists only in heaven; i.e., the millennium is the place of believers after death.

2. History of the A-Millennium System:

From the Apostles to Augustine there is little reference to the AM-Millennium system (or even to the post-Millennium system).

- a. Clement and Origen were proponents of the spiritual method of interpretation and therefore opposed to the pre-millennial system. They dwelt in Egypt; here the spiritual method of interpretation was emphasized.
 - b. Augustine was first a representative of the pre-millennium system, but later changed his mind. Augustine made the A-Millennium system very popular.
 - c. Other important people in this system are Oswald T. Allis, Jay Adams, William Hendrikson, G.C. Berkouwer and George Murray.
6. The weaknesses of the A-Millennium system:
- a. The principles for a corresponding reference to the interpretation are missing.
 - b. The principle of spiritual interpretation in prophecy applies to other areas of theology as well.
 - c. There is a perceptible slide into liberalism.
 - d. Interpreting the biblical texts about the Kingdom under this system is difficult.
3. Some important places:
- a. Acts 15:
 - b. Romans 9:6:
 - c. Galatians 6:16:
 - d. Revelation 20:1-6:

4. The Pre-Millennium-System:

7. Definition of the pre-millennium system: The pre-millennium system claims that Jesus will come before the millennium, and that the millennium is actually a 1000-year kingdom. This system takes the promises to Israel literally in terms of people, land, king, and kingdom.
8. History of the Pre-Millennium System:
 - a. The Essenes for many centuries before Yeshua and also in the time of John the Baptist believed that the Messiah would come the first time to die for sin and the second time to establish the millennium.

- b. Many church fathers were representatives of the pre-millennium system, e.g. Clement of Rome (40 - 110).
- c. Irenaeus warned against spiritual interpretation. Regarding the Abrahamic covenant, he said, "So also the promise that God made to Abraham stands undiminished."
- d. Justus the Martyr (100-165) said in a dialogue with the Jew Tryphon that he was a representative of the pre-millennium system. e. Other important representatives of this system are Erich Sauer, Rene Pache, Georg Brinke, Charles C. Ryrie and John Walvoord.

9. The main principles of this system:

a. The pre-millennium view is based on a grammatical-historical interpretation of Scripture.

b. Someone said: "If the plain sense of a passage has a good sense (mind), seek no other sense, but take each word in its original, ordinary, normal, literal sense, unless the facts of the context - considered in the light of other passages - and the associated axiomatic truths show it clearly differently."

10. Some important places:

In OT: The Covenants; Isa. 11; Micah 5:2-5 and Zech.9.

In the NT: Matthew 24-25; Acts 1; Roman 9-11 and Rev. 20

11. Two important statements:

Oswald T. Allis, a representative of the A Millennium System, said: "If we interpret the prophecies of the Old Testament literally, they can neither be seen as already fulfilled, nor is there any possibility that they can be fulfilled at this time. " Since Israel did not exist at the time, people had difficulty believing in a literal fulfillment of the Scriptures.

Floyd Hamilton, also a representative of the A-Millennium system, said: "Well, we must frankly admit that a literal interpretation of Old Testament prophecy gives us such a picture of an earthly government of the Messiah as the representative of the Pre- Millennium system shows. This was the kind of kingdom that the Jews of Jesus' time expected, based on a literal interpretation of the Old Testament."

In fact, not all Jews were, only the Pharisees, and they greatly reduced the Scriptures and neglected the Scriptures of the patriarchs. In the 3rd century BC, they changed the calendar in favor of the Babylonian system. These were hostile to the Essenes.

IV. The covenants

1. Introduction

1. It is impossible to interpret the Bible correctly without knowing and understanding the biblical covenants.
2. Studying the covenants is not easy because you have to study the whole Bible to place them correctly.
3. God has a plan, and the covenants teach us what that plan is.
4. Human Covenants: Human covenants are contracts between humans about things they can get their hands on. Conditions for this:
 - there must be people
 - They must have authority over the things they wish to govern
 - they have to come to an agreement
5. A divine covenant: A gracious enterprise of God in which HE decides to bestow His blessings on certain people. There are two types of covenants God made in the Bible:
 - With conditions: The recipient must comply with the conditions in order to experience the fulfillment of the covenant (you have to do something!).
 - Unconditional: God will fulfill the covenant. Regardless of the people, He will do what He said. (God does everything!)

2. The Edenic (edenite, adamite???) covenant:

We find this covenant in Genesis 2:8-17. This covenant is a covenant with conditions. Adam had to keep the condition (not eating of the tree) in order to experience the fulfillment of the covenant (eternal life). (God created man to have dominion. Through Jesus he will have dominion - 1 Cor. 15:25).

1. The parties involved: This covenant was between God and Adam. (Adam is representative of all mankind - see Romans 5:12-21 and 1 Cor. 15:22).
2. The promise: Eternal life. He wouldn't die. (There, Adam had every opportunity to succeed.)

3. The test: Adam was not allowed to eat from the tree. (Only God has the right to decide what is right and wrong.)
4. The punishment: Death - spiritual and physical.
5. Failure: Because Adam sinned!

3. The Covenant with Noah (Noahite Covenant???)

We find this covenant in Genesis 9:8-17. The covenant is a covenant without conditions. The word 'covenant' is used for the first time in Genesis 6:18.

1. God instituted this covenant (Genesis 6:18 and Genesis 9 - notice the word 'I'). God established it, confirmed it and carried it out.
2. This covenant is general in nature (Genesis 9:9-10). The sign of the covenant, the rainbow in the sky, stands for God's promise not to destroy the world with water anymore.
3. This covenant is unconditional. God himself will fulfill the covenant. (Note the words "I will".)
4. This covenant is everlasting (Genesis 9:12 and 16).

4. The Abrahamic (Abrahamic???) covenant

1. Introduction:

This covenant is found in Genesis 12:1-3; 13:14-17; 15:1-21; 17:1-14 and 22:15-18. Many expositors consider this covenant to be the most important covenant in the Bible. We must interpret this covenant correctly so that we can correctly understand God's program. As we see in Genesis 15, the covenant is between God and Abraham and is unconditional. The only condition attached to this covenant is found in Genesis 12:1, "Go out of your land." Abraham already fulfilled this condition. The core of problems between the pre-millennium system and the A-Millennium system lies in the interpretation of this covenant.

Genesis 12:1-3, 6-7 Here we have the promises of this covenant. There are promises that are personal, national, and universal.

a. The personal promises:

- I want to make you a great nation
- I want to bless you
- I want to make you a big name

b. The National Promises:

"I will give this land to your seed". The land is great, as we see in Genesis 15. We shall see other national promises later.

c. The general promises:

- You shall be a blessing
- I want to bless those who bless you and curse those who curse you
- All generations on earth shall be blessed through you.

d. The different meanings of the seed of Abraham:

- Physical offspring, but unbelieving: John 8:33ff
- Physical and believing offspring: Romans 9:6-8; 11:7 and Gal.6:16
- non-physical but believing offspring: Gal.3:28-29

2. This covenant is unconditional (Genesis 15:1-21).

The covenant was made by God alone.

The word Covenant is in Hebrew Berith. The Text means literally that God has cut a covenant with Abraham (15:8). Hier are 3 different Kins that are important:

- **Shoe - waistband**
- **Salt - covenant**
- **Blood - covenant**

"The fate of the cut-up beast shall meet me if I fail to honor my federal obligations." God gave Abraham the greatest possible guarantee. He committed himself to keep the covenant in any case. God revealed his unbreakable faithfulness.

- a. Abraham's heir will come from himself (15:4).
- b. Abraham asks a question about the promise (15:8).
- c. God 'cuts' a covenant with Abraham. God did this alone while Abraham slept (15:9-21).
 - a It is very important to see that there were no conditions here! God said: "To your seed I have given this land, from the river of Egypt to the great river, the Euphrates...".

3. The covenant has three important parts:

- a. Land: God will give Israel a great land. We see that in Genesis 15:18. Deuteronomy 28 to 30 also deals with this part of the Abrahamic covenant.
- b. Seed: God said He would make Abraham a great people (Genesis 15:7). In 2 Sam. 7 we see an expansion of the Abrahamic covenant in relation to the seed. Jesus will sit on David's throne forever.
- c. Blessing: The blessing refers to the new covenant (Genesis 12:2). God will give Israel a new heart, as we read in Jeremiah 31.

4. Covenant of Circumcision

in Genesis 17:1-14 is an everlasting covenant (v.7). Here we also read that the 'sign' of circumcision is given (v.11). This is not a requirement - the promise was made long before.

5. Repetition of the covenant

This covenant was repeated several times, with Abraham, with Isaac and with Jacob. We never find conditions (Genesis 17:19 and 28:13-14)!

6. Even when Abraham disobeyed

(his stay in Egypt, his lie - Genesis 12:18) God gave him further details of the covenant (see Genesis 12:1 to 13:1).

7. Confirmation of the covenant

In Heb. 6:13-18 we see that God confirmed the covenant with an oath.

8. Some important Questions:

- a. Are the promises given to the physical seed of Abraham?

Answer: YES! This is repeated several times (see 15:4; 17:19; 28:13-14 and Matthew 1:1). Israel should be the physical and spiritual seed!

- b. Has God Rejected Israel?

Answer: NO! Matthew 21:43 says: "Therefore I say to you: The kingdom of God will be taken from you and given to a people who will bring forth its fruits". The church has been given responsibility for the kingdom and Israel is set aside, but not forever. Israel is not rejected (see Rom.11:1-10 and Jeremiah 31:35-37). In Romans 11:1 it says: "So I say: Has God rejected his people? Far be it!" (What a dreadful thought!).

- c. Did the church get the promises of Israel?

Answer: NO! The New Testament takes the truths of the Old Testament and goes further. Israel didn't become the church. Israel never means church in the New Testament (not even in Gal. 6:16!). If that were the case, God would have said so

clearly! The church got the stewardship of the kingdom BUT not the promises. Israel remains an eternal people of God (see Jer. 31:35-37 and 1 Pet. 2:9-10).

d. How does Israel stand before God today?

Answer: Spiritually blind! Roman 11:25-27: "I will not hide from you, brothers, lest you think yourselves wise: hardening has come to a part of Israel until the fullness of the Gentiles come into salvation; and so all Israel will be saved as it is written, 'The Redeemer will come out of Zion, and will turn away all ungodliness from Jacob: and this is My covenant with them, if I take away their sins.'" See also Leviticus 26; Jer. 16, 14-21, 23:3-8, Micah 4:1-8, Zech 12:10-14, Luke 1:46-55, 67-75, Acts 3:12-26 and Romans 11:11-27.

5. The Mosaic covenant:

1. Introduction:

This covenant is found in Exodus 19. Other important passages are Exodus 20-40; Deuteronomy 22-29 and 28:1-68. The covenant is between God and Israel, but it is not unconditional. In the Abrahamic covenant, Abraham did not have to do anything for God to fulfill the covenant. God did everything! In the Mosaic covenant, both - Israel and God - made an agreement. Exodus 19:5: "If you obey my voice and keep my covenant, you shall be my property above all peoples, for the whole earth is mine".

And Exodus 19:8: "And all the people answered with one accord and said: 'All that the Lord has spoken we will do...'. The law was a tutor or disciplinarian to Israel. Through the law, God prepared Israel for the time when Christ would come. The law was a shadow of future goods.

2. The covenant was not unconditional

The promises depended on Israel's obedience. (This does not mean that the promises to Abraham are no longer valid!). The Mosaic covenant was about blessings. God would bless them if they obey him but punish them if they disobeyed. Deuteronomy 28:1: "But it will come to pass, if you really obey the voice of the Lord your God and see to it that you do all his commandments that I command you today, that the Lord your God will exalt above all the peoples of the earth."

But:

Deuteronomy 28:15: "But it will come to pass if you ignore the voice of the Lord your God and do all his commandments and statutes that I command you today, all these curses will come upon you and overtake you" . For Israel, this covenant is about the joy of their promises. The promises remain forever, but the joy depends on the people themselves. Israel's response is important, and we can learn something very important from it (Deuteronomy 5:27-29). Israel had a serious aspiration, but knew too little about itself!

Example of Peter in Luke. 22:33-34:

3. The different parts of the covenant:

- a. **The Moral Law:** The 10 Commandments (Exodus 20). The 10 Commandments are a revelation of God's moral will. They were never a way to God (see Gal.3:15-18)!
- b. **The civil and social law** (Exodus 21-23). This was the system by which Israel lived.
- c. **The Ceremonial Law** (Exodus 25-40). This portion of the law is a pictorial representation of the coming Redeemer. It was instituted by God to explain salvation to Israel. Redemption was a revelation of God and not an invention of man.

4. The covenant was ratified

(Exodus 24:6-8). It was not one-sided like the Abrahamic covenant. The altar and the people were sprinkled with blood.

5. Purpose of the law:

The law was given...

- a. ...to teach Israel about sin and to expose it. Paul says, "But when the commandment came, sin came alive again. But I died." (Rom.7:9-10).
- b. ...to teach Israel about their daily life.
- c. ...to instruct Israel concerning the Redeemer.

Through the sacrifices they should see:

- the nature of sin
- the nature of their heart
- a picture of the work of the Redeemer

You should be ready for the Savior. Was it them?!?

6. The Covenant with Israel:

1. Introduction:

We find this covenant in Deuteronomy 30:1-10. After 40 years in the desert, Israel stands on the threshold of the Promised Land. Now they have the opportunity for a new beginning. It is natural that Moses reminds them of the previous covenant and speaks of the land. The covenant is between God and Israel and is unconditional. Nevertheless, the joy of the covenant depends on their obedience. As we can see in Deuteronomy 29:1, this covenant comes after the Mosaic covenant: "These are the words of the covenant which the Lord

commanded Moses to make with the children of Israel in the land of Moab - besides the covenant which he concluded with them at Horeb". Moses warns Israel against disobedience. He saw the disobedience of Israel, but also the fulfillment of this covenant. Here we see God's concern for the preservation of Israel. Israel has been assigned the land; but what must they do to possess it? You must be obedient, and that too is a work of God! (???) Israel, a mystery: The survival of the Jews is a great mystery for the people of this world, but to be expected according to the Word of God!

- **Hegel:** "The Jew is a mystery to me."
- **A Russian philosopher:** "The people of Israel is a mystery. The survival of the Jews cannot be explained."
- **Lord Beaconsfield:** "The attempt to destroy the Jews has been made many times in history."
- **A French philosopher:** "The philosophy of history fails when it comes to providing an explanation for the Jews."
- **Mark Twain:** "All things are mortal except the Jews, all other powers perish - he remains".
- **Zieten**, a general of Frederick the Great: Frederick said to his general: "Zieten, give me a four-word proof of the truth of his Bible." It took Zieten only three and replied, "Your Majesty, the Jews."
- **Disraeli:** One day someone said something about his background as a Jew - his reply was: "When your forefathers were beastly barbarians on an unknown island, my forefathers were priests in the temple of God."

God does not forget!

- This covenant repeats and emphasizes that Israel was assigned the land...
- The covenant is a confirmation and extension of the Abrahamic covenant.
- The covenant with Moses (with conditions) has the covenant with Abraham (here according to the land) this is not taken out of power...

2. Deuteronomy 30:1-10

- a. Punishment - reminder (Deuteronomy 30:1): Israel should take to heart what God has done for them. The punishment has a specific purpose: to remind Israel of its past (see 1 Kings 8:46-53).
- b. Repentance (Deuteronomy 30:2): This reminder should bring them to repentance. "And if you turn to the Lord, your God..." - this is the first step to recovery!

Leviticus 26:40-42: "But if they will confess their iniquity and that of their fathers, together with their transgression, in which they have trespassed

against me and have defied me, because of which I also withstood them and brought them into their enemies' land; and when their uncircumcised hearts humble themselves, so that they then atone for their trespasses, then I will remember my covenant with Jacob and my covenant with Isaac and my covenant with Abraham, and I will remember the land."

- c. Gathering again (Deuteronomy 30:3-5): After repentance, the Lord will come again and gather Israel again - see Jer. 32:37; Ezekiel 34:13 and 35:24: "For I will bring you out of the nations and gather you from every country and bring you back to your own country."
- d. Renewal (Deuteronomy 30:6): God will circumcise the heart of Israel - see Zech. 12:10 and Ezech. 36:26-28: "And I will give you a new heart and put a new spirit in you; I will take away the heart of stone from your flesh and give you a heart of flesh...".
- e. Joy (Deuteronomy 30:7-9): God will punish Israel's enemies. "But all these curses will the Lord your God put upon your enemies...". - see also Matthew 25:31-46. God will be pleased with what he is doing for Israel.
- f. Warning (Deuteronomy 30:11-20)!:

7. The covenant with David:

1. Introduction:

This covenant is found in 2 Sam. 7:1-16; 1 Chron. 17:11-17 and Psalm 89. This covenant is between God and David and is unconditional. The covenant extends the promises made to Abraham. As we say in 2 Sam. 7:16, there are three important terms in this covenant: house, kingdom, and throne; "...but your house and your kingdom shall stand before you forever; your throne shall stand forever".

David wanted to build a house for the Lord to replace the tabernacle. David lived in a house made of wood and thought that the house of worship (God's house) should be better. Through Nathan, God showed David that He had something better for him.

2. Gods Promise

2 Sam. 7:1-16: This text is like a floodlight. We see the whole covenant, but no part of it is particularly emphasized. God promises David:

a) Ein Haus

or a descendant (v.12): "When your days are fulfilled and you lie with your fathers, I will raise up your seed after you.":

b) A Throne,

i.e. the right to rule (v.13): "He shall build a house for my name, and I will establish the throne of his kingdom forever..." God alluded to this in Genesis

49:10: "It will the scepter shall not depart from Judah, nor the ruler's staff from his feet".:

c) A Kingdom

the realm of government (v.16): "And your kingdom shall stand before you forever...".

The promise is eternal, but the joy and possession of this promise depend on obedience (vv.14-15): "If he commits a wrongdoing, I will discipline him with rods of men and punish him with beatings of the sons of men. But my grace shall not depart from him, as I turned away from Saul, whom I removed before you...".

3. The Coming Messiah

1 Chron. 17:11-17: This text is like a searchlight. The coming Messiah is emphasized. Jesus Christ is the fulfillment of this prophecy. Again we see the three parts:

- a. A seed: "...I will raise up your seed after you, which will be of your son...".
- b. A kingdom: "...I will confirm his kingship".
- c. A throne: "...I will fortify his throne forever...".

4. the moon, a faithful witness in the clouds

Psalm 89: This text is like a searchlight. Certain aspects of this covenant are emphasized. The kings disobeyed. Did this mean the covenant was void (vv.31-38)? This covenant refers to the personality or character of God, the "faithful witness in the clouds."

Other important passages related to this covenant: Isa. 9:6-7; Jer. 23:5-8; 30:8-9; 33:14-17, 20-21; Eze. 37:24-25; Dan. 7:13-14; Hos 3:4-5; Amos 9:11; Thim. 2:12; 14:4.9; Luke 1:26-33; Rev. 3:7; 5:5 and 22:16.

This covenant will be fulfilled literally (see George N.H. Peters, "The Theocratic Kingdom", Vol. 1, pp 343-344. There are many reasons why this covenant will be fulfilled literally.

8. The New Covenant:

1. Introduction:

We find this covenant in Jer. 31:31-34. Other important passages are Ezekiel 16:60-63; 37:21-28; Isa. 61:8-9 and Jer. 32:37-40. The covenant is between God and Israel, and in it God promises Israel a new heart as the basis for blessing. Jer. 31:33: "...I will put my law in their hearts and write it in their minds, and I will be their God, and they shall be my people". God gives this covenant to Israel during the midnight hour of their history. Israel needed a hope. In Jer. 30 to 34 we have what is called the 'Book of Hope'. The picture shows: PUNISHMENT - DISPERSION - TRIBULATION - RESTORATION. The order is important. Israel will be restored first, and then God will bless them. Jer. 32:37,40: "Behold, I will gather them from every country where I have driven them in my anger and wrath and in my great indignation, and I will bring them

back to this place and make them dwell safely," and "I will make an everlasting covenant with them, that I will not forsake them to do them good".

2. The aspects of this covenant:

- a. This covenant is unconditional. It depends on the 'I will' of God for its fulfillment (see Jeremiah 31:31-34). There God says "I will" and "I will".
- b. This covenant is an everlasting covenant (See Ezekiel 37:26). "And I will conclude a covenant of peace with them, which shall be an everlasting covenant with them."
- c. Israel will have a converted mind and heart (see Jeremiah 31:33). "I will put my law in their hearts and write it in their minds, and I will be their God, and they shall be my people".
- d. Restoration as a blessing from God (see Isa. 61:9). "And their generation shall be known among the Gentiles, and their descendants among the nations, so that whoever sees them shall know that they are one generation blessed by the Lord."
- e. God will forgive their sin (Jeremiah 31:34). "...because I want to forgive them their misdeeds and remember their sins no more".
- f. God will give them His Holy Spirit (Ezek. 36:27). "I will put my Spirit in you and will make of you such people as will walk in my statutes and observe and do my statutes".
- g. God will bless them with material goods (Jer. 32:42ff). "For thus says the Lord: As I have brought all this great calamity upon this people, so will I bring upon them every good thing that I have spoken about them."
- h. God will rebuild his tabernacle (Ezek. 37:26-27). "...I want to place my sanctuary in their midst forever. My dwelling place will be with them...".
- i. There will be peace (Hosea 2:20). "...on that day I will also make a covenant for them with the beasts of the field and with the birds of the air and with everything that crawls on the earth and wants to break bows and swords and every weapon of war in the land and let them dwell safely".

(The comparison of the Mosaic covenant with the new covenant: The problem was not in the Mosaic covenant, i.e., the law, but in the nature of man. Exodus 32 is a good example of this.)

3. The basis of the new covenant is that God has forgiven Israel their sin. As a result, Israel will come to know God. Forgiveness leads to knowledge, knowledge in turn to communion; see Jer. 31:34: "...for they shall all know me, from the

smallest to the greatest, says the Lord; for I will forgive them their iniquities and will remember their sins no more".

4. In the New Testament we find the term 'new covenant' in Matthew 26:28; Mark 14:24; Luke 22:20; Roman 11:27; 1 Cor. 11:25; 2 Cor. 3.6; Hebrew 8:8-10; 9.15; 10:13 and 12:24. From the NT we see that there is another meaning. More than Israel is meant here. But it is also important to see that the NT does not break the covenant for Israel and the NT never says that the Church is the fulfillment!!!

Examples:

- Matthew 26:26-29: The basis of the new covenant is the sacrifice of Jesus. That was the beginning of the new covenant. Therefore, God could promise Israel forgiveness of their sins. But this work of God is also the reason for our forgiveness!
- Hebr. 8:1-13: It is important to see here that the new covenant invalidates the old one.
- Rom. 11:26-27: "...all Israel will be saved. This is my covenant with them when I take away their sins".
- The covenant will be fulfilled when Christ establishes his kingdom.
- Isa. 59:20-21
- The covenant can only be fulfilled in Israel! It had been made with Israel, and the fulfillment is in the future.

In all of these covenants we can see seven important aspects:

- an eternal nation
- an everlasting land
- an eternal king
- an eternal throne
- an eternal kingdom
- a new covenant
- ongoing blessings

These are related to Israel and will not be fulfilled by the church!

V. The ages or dispensations of the Bible:

1. Definition:

"An observable dispensation in the working out of God's plan" (see Luke 16:2).

2. The central idea:

The central idea of an age is a housekeeping or economy (???? = mysterious wording)

3. The main characteristics:

1. There are basically two parties. One has the authority to delegate tasks, the other has the responsibility to complete the tasks.
2. There are special responsibilities.
3. The one who has the responsibility must bear it.
2. If unfaithful, the other has the right to make a change. God administers, and people have different responsibilities.)

4. The characteristics of the different dispensations of the Bible:

1. A change in God's governmental relationship with man.
2. A change in human responsibility.
3. God gives a new revelation to make the change possible.(???)

Note: In every household there is:

- a test: This is the responsibility of man
- a failure: Man fails
- a judgement: Man is judged by God

5. The Bible speaks of at least three households:

1. Eph.1:10: 'Fulfillment of the times' - that is still future.
2. Eph.3:2: 'administration of the grace of God' - that is present.
3. Col.1:25-26: 'Mystery which was hidden from the ages and from generations...' - this points to a past administration, the law.

6. Features of the system:

1. One notices that the Bible always separates Israel and the Church from one another.
2. A literal understanding of the Bible is assumed.
3. The central goal of God is not the salvation of man, but the glorification of himself (Col.1:16).

7. What are the dispensations of the Bible?

1. The First Age - Eden (from Innocence to Sin)

Genesis 1:28-3:6

Test: Genesis 2:16-17

Failure: Genesis 3:6-7

Judgment: Genesis 3:14-19,24 and Rom. 5:12, 18 and 19.

2. The Second Age - Between Eden and the Deluge

(Time of conscience - see Rom.2:15)

Genesis 4:1-8:14

Test: Genesis 4:7

Failure: Genesis 6:5, 11 and 12

Judgment: Genesis 7:11-12 and 23

3. The Third Age - between the Flood and Abraham

(An administration under the responsibility of man)

Genesis 8:15-11:9

Test: Genesis 9:1-6

Failure: Genesis 11:1-4

Verdict: Genesis 11:5-8

4. The fourth age - the time of the patriarchs

(A time of promise - see Hebrews 6:15 and 11:9)

Genesis 11:10 - Exodus 18:27

Test: Genesis 26:2-3

Failure: Genesis 47:1

Judgment: Exodus 1:8-22

5. The fifth age - the time of the law

(Israel under the law)

Exodus 18:28 - Acts 1:26

Test: Exodus 19:6; 20:1-11 and Rom.10:5

Failure: Acts. 2:22-23 and 7:51-53

Judgment: Matthew 23:37-39

6. The sixth age - the time of grace

(mainly the time of the church - see Tit.2:11)

Acts 2:1 - Rev. 19:21

Test: John 3:16-18

Failure: 2 Thess. 1.8

Judgment: Rev. 3.10

7. The seventh age - the time of the millennium

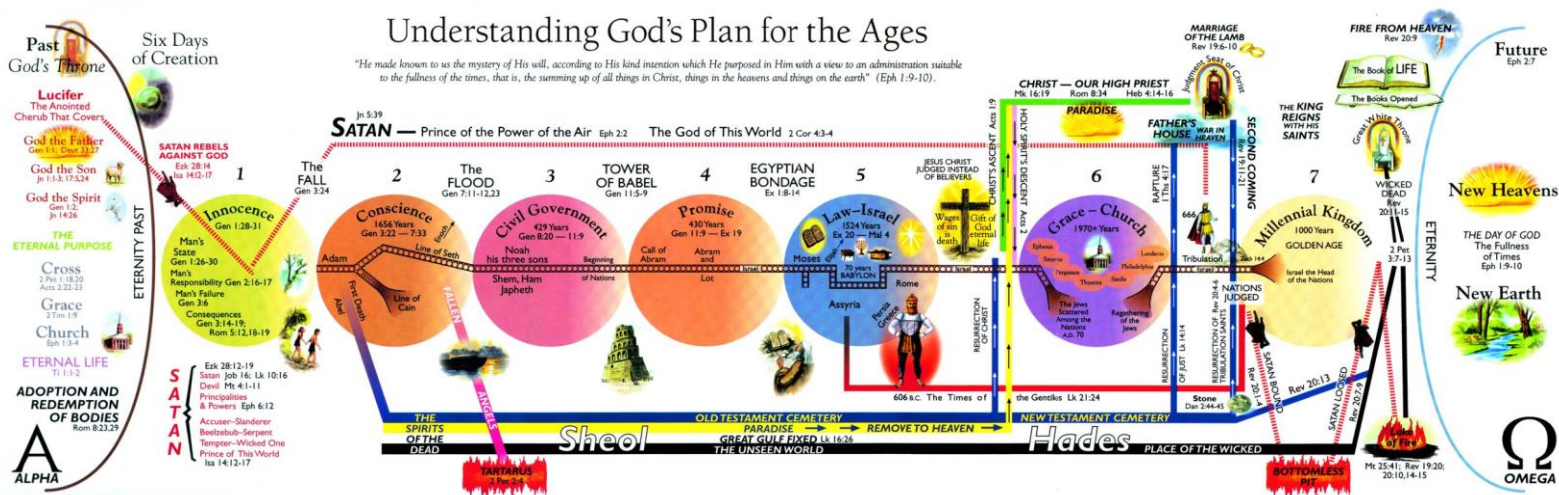
(future - Christ will reign personally)

Revelation 20 to 22

Test: Zech.14:16-19

Failure: Rev. 20:7-9

Judgment: Rev.20:10-15



8. Two important remarks:

1. The basis of salvation is always the same!

The basis of salvation is always the death and resurrection of Jesus Christ.

The requirement (???the condition???) of salvation is –always faith.

The content of salvation was different in each age (i.e. what they knew about it).

2. Why is Christ waiting? Why doesn't he come back now?

2 Pet. 3: Many mockers reject a literal return of Jesus Christ. Peter shows us that regardless of what the mockers say, the return of Jesus will take place. He shows that the rejection of the Second Coming is groundless and the fact of the Second Coming is certain.

2 Pet. 3:9: The reason for waiting is that God still leaves room for repentance. The dangers are terrible and final - our God is merciful. He wants to give people time to repent. The silence of God is the silence of grace, which will one day be broken by the judgment of God: "The Lord does not delay the promise, as some count a delay, but is patient with us, and does not want anyone to perish, but that everyone should turn to repentance".

VI. An interpretation of Matthew 24 and 25:

- Matthew 24:1-3: The disciples asked two questions. Here Jesus answers the second: "What will be the sign of your return and of the end of the age?"
- Matthew 24:4-8: Signs of the first half of the time of trouble. Compare Mt. 24:4-8 with Rev. 6:1-12.
- Matthew 24:9-14: Signs of the second half of the tribulation period. Compare Mt. 24:9-14 with Rev. 12:1-6.
- Matthew 24:15-26: repetition and expansion of the characteristics of Matthew 24:9-14: characteristics of the second half of the time of trouble. Compare Mt. 24:9-14 with Rev. 12:1-6.
- Matthew 24:27-31: The return of Jesus Christ (general recognition). "...and then all the families of the earth will beat their breasts and will see the Son of man coming on the clouds of heaven with power and great glory".
- Mt.24.32 - 25.30: Instruction for Israel with parables. This instruction is for the generation of Israel that will see the marks. What should they do when they see these signs? You should be ready. Jesus says it with the parable of the fig tree: "When you see all this, know that he is near at the door". Many will not be ready - like in the days of Noah. Matthew 24:46: "Blessed is this servant whom his master will find doing such work when he comes".
- Matthew 25:1-13: Israel should see from the parable of the ten virgins that they should be vigilant.
- Matthew 25:14-30: Israel should see from the parable of the entrusted talents that it should be ready.
- Matthew 25:31-46: The return of Jesus Christ and the judgment of the nations through the Son of Man.
- The church is not found in Matthew 24 and 25. Matthew explains the hallmarks of Jesus' return and the end of the world. The marks describe the time of trouble. Then Jesus will come again. When Israel sees these marks, let them know that the end is near and so be alert and ready!

VII. The Rapture:

"I go to prepare the place for you. And when I go... I will come again and take you to myself, so that you may be where I am" (John 14:2-3).

1. Is the question of the rapture important?

Are all teachings equally important? Yes and no!

- If God has revealed something, it is important!
- But there are doctrines that are more crucial in relation to eternal life and eternity, e.g. Christology and Soteriology compared to Demonology.

The Rapture question is important:

- About 1/3 of the Bible was written as prophecy
- Every fifth verse in Paul has to do with the future
- Verses like John 16:13; 1 Thessalonians 5:6 and Tit 2:13 show us the importance of this topic
- The forthcoming rapture is said to have an impact on my life
- If we neglect any part of God's Word/plan, we have lost something
 - We will always face sorrow in this life, but when we do not see the time of trouble, we should be especially grateful.

2. The most important passages from the Bible

- John 14:1-3
- 1 Cor.15:51-57
- 1 Thessalonians 4:13-18

3. What will happen?

- The descent of Jesus
- The resurrection of the dead in Christ
- The change from the mortal to the immortal body in the living Christians
- An encounter with Jesus in the air

4. The different positions:

1. The A-Millennium System:

Rapture = return of Jesus.

The tribulation is already over, or there is a future tribulation, but it is to be understood spiritually.



2. The post-millennium system: rapture = second coming of Jesus.



3. The pre-millennium system (there are different positions here):

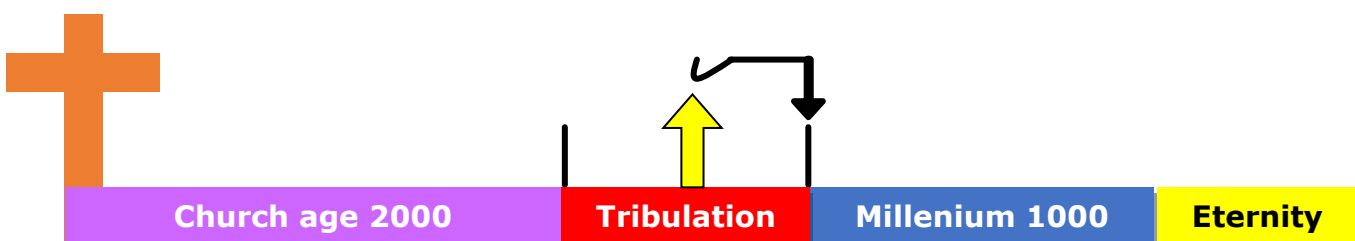
a) The Post-Tribulations -System:

Jesus comes after the tribulation. The church will go through the tribulation. They take the word tribulation as generic, and the rapture and return of Jesus are described in the same terms. By the 'chosen ones' in Matthew 24:22 they mean the church. Protection from wrath in Rev. 3:10 means more protection during the time of trouble, according to them.



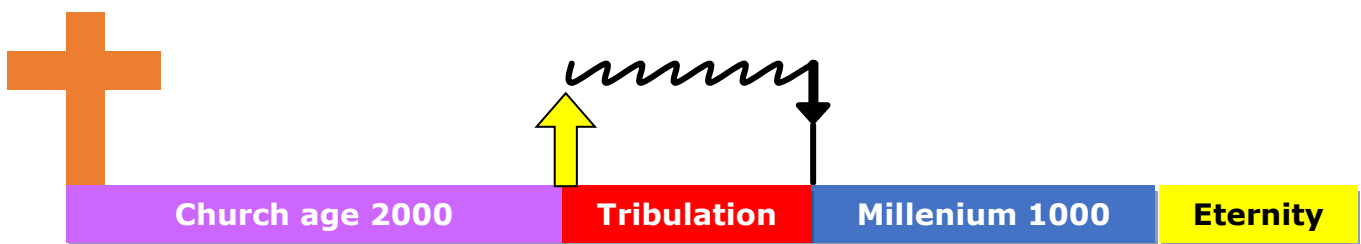
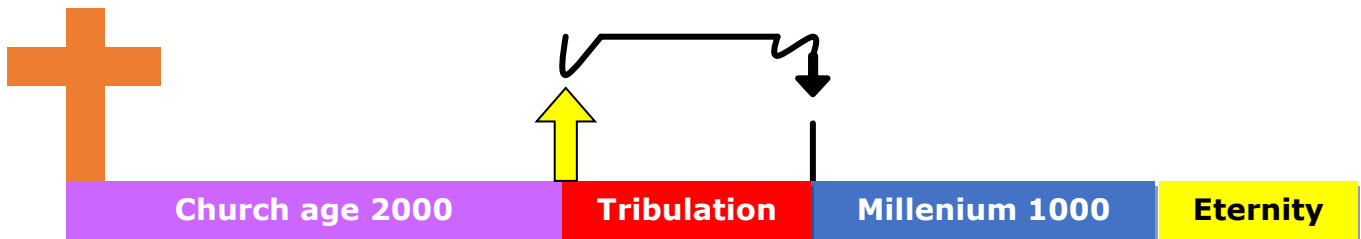
b) The rapture takes place in the middle of the tribulation:

The church will be on earth during the first half of the tribulation period. Only the second half of this tribulation period makes up the great tribulation. The last trumpet in 1 Cor. 15:52 is the last trumpet in Rev. 11:15.



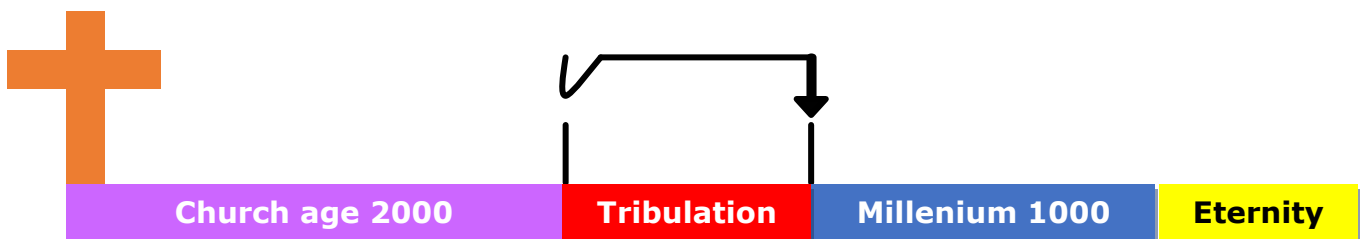
c) *Only a portion of the church will participate in the rapture,*

i.e. only those who live in fellowship with Jesus. The others have to go through the tribulation period. Here are verses that show us that we should be ready: Matthew 24:50-51; 25:13; Phil. 3:10-12; 1 Thess. 5:6; 2 Tim. 4:8; Tit. 2:13 and Rev. 3:10.



d) *The Pre-Tribulation-System:*

Jesus comes before the tribulation and takes his church with him. There are two different programs; one for Israel and another for the church. The tribulation is a judgment for Israel, and the church is delivered from that time. Jesus can come at any time (1 Thessalonians 5:6)



5. A comparison between the pre- and post-tribulation systems:

Pre-Tribulation Rapture	Post-Tribulation Rapture
Church experiences Rev.3:10 before the tribulation	Church experiences Rev.3:10 at the end of the tribulation of
The day of the Lord begins with the tribulation period	The day of the Lord begins at the end of the tribulation period
1 Thess. 5:2-3 is the beginning of the tribulation	1 Thess. 5:2-3 is almost at the end of the tribulation
144,000 become believers at the beginning of the tribulation	144,000 come to faith near the end of the tribulation period
The rapture and return of Jesus are separated by 7 years	Rapture and return of Jesus are one and the same event
Living Jews will be judged at the end of the tribulation period	There is no such court of the tribulation
Living Gentiles will be judged at the end of the tribulation	Living Gentiles will be judged at the end of the millennium
Parents of the Millennium population come from the survivors of the post-tribulation judgments	Parents of the Millennium population come from the 144,000
The time of trouble will be special	The time of trouble is not much different from today
The prize judging of the church takes place between the rapture and/or the second coming of Jesus	The judging of the church between the rapture and after the millennium

6. Some general remarks:

1. In the post-millennium and A-millennium systems, the rapture and the second coming of Jesus happen simultaneously. The two events are inseparable.
2. In the pre-millennium system, the rapture and the return of Jesus differ from each other. However, questions arise regarding the timing of the rapture and its relationship to the Second Coming.
3. The post-middle and pre-tribulation systems emphasize the timing of the rapture. The partial rapture system emphasizes people and their relationship with the Lord.
4. The word 'rapture' is found in the New Testament - see 1 Thess. 4:17: "After that we who are alive and are left will be caught up with them in the clouds to meet the Lord in the air, and so will be with the Lord always."
5. Points where the post-tribulation system and the pre-tribulation system are equal:

- Both see the seventieth week of the year in Daniel 9 as still future.
- The earth will experience judgment literally in Revelation 4-19.
- The return of Jesus will usher in the millennium.
- The Great White Throne Judgment will take place after the millennium.

6. Does the vocabulary show us that the rapture and the return of Jesus are one and the same event, or that they are two different events?

For example, George Ladd says: "These words seem to describe a single event. It cannot be proved that the return of Jesus has two parts". These people ask why the writers did not use two different words when referring to two events.

a. **παρουσια** (Parousia) means arrival or presence.

The word is used in Mt. 24:27 for the return of Jesus and in 1 Thess. 4:15 used for the rapture. There are two possibilities:

- Either the same event is meant
- or two different events are meant.

From the word one cannot say with certainty whether one event or two is meant. The vocabulary is not solid evidence for the post or pre-tribulation system!

Example: The proud grandparents

b. **ερχομαι** (Erchomai) means coming

The word is used in Mt. 24:30 for Jesus, they shall see the Son of man coming in the clouds.

c. **αποκαλυψις** (Apocalypis) means revelation.

The word is used in 2 Thessalonians 1:7 for the return of Jesus and in 1 Peter 1:7 for the rapture. Again, there are two possibilities:

- Either these are two events
- or it's just an event

If two different events are meant, then that is a identifying word - both events are marked by a revelation of Jesus. That is, the two events are similar (Jesus will reveal himself in both).

If only one event is meant, this is a uniform word, all words that are the same always mean the same event.

PS I would probably call the first word "Descriptive" and the second "Characteristic"...

As a result, the vocabulary gives us no definitive proof of the post- or pre-tribulation system!

d. **επιφανεια** (Epiphaneia) means appearing or apparition. The Word is found in Titus 2:13 and 2 Tim. 4:8 for the rapture and in 2 Thess. 2:8 used for the Second Coming.

See above the difference between a distinctive and a unitary word. Example: The word 'motor'.

7. Some Important Bible Verses

1. 2 Thess. 1.5-10:
2. Rev. 3.10
3. 2 Thess. 2:1-12:
4. Rev. 4 - 18:

8. Counter arguments to the Post-Tribulation-System

1. They say that the word 'tribulation' is only used generically in the Bible. But passages like Matthew 24:21 show us that there will also be a so-called great time of trouble.
2. The word 'church' is never used in any passage that speaks of the tribulation.
3. Who will go into the Millennium when the post-tribulation rapture occurs?
4. The rapture is not imminent (urgently approaching) under this system.
5. The program for Israel and the program for the church are not the same.
6. The admonitions of comfort are meaningless in this system (see 1 Thessalonians 4:18).

9. Counterarguments to the Mid-Tribulation System:

1. According to this system, the seven seals and the first six trumpets should be found in the first half of the tribulation period. But these judgments are very severe and we believe they will be part of the second half of the tribulation period. (????)
2. In Rev.11 the rapture is not mentioned. If so, it must precede the seventh trumpet! (???)
3. The seventh trumpet is the return of Jesus.
4. There are many passages in the Bible about the trumpets. The fact that the same trumpet is meant in Rev. 11 and 1 Cor. 15 because the word 'last' is included in both cases is a weak justification. (Why actually???)
5. The program for Israel is not identical to that of the church.
6. The rapture is not imminent (imminent) under this system.

10. Reasons for a pre-tribulation system:

1. The early church believed in the imminent return of Jesus. The Bible supports this hope (see John 14:1-3; Acts 1:6-10; 1 Thess. 1:9-10 and 4:13-18).
2. Only this system permits a literal interpretation of all passages of the great time of trouble.
3. It knows two different programs for Israel and the Church.
4. The time of trouble has primarily to do with Israel (see Deuteronomy 4:29-30; Jeremiah 30:7; Dan 9:24-27; Matthew 24:15; and Luke 21:20-24).
5. The nature of the church - a mystery (see Eph. 1:3-12; 3:1-12; 2 Tim. 4:18 and Heb. 12:18-28). (???)
6. It knows a difference between a general tribulation and the great tribulation. We must be prepared for persecution, but not for the great tribulation.
7. We do not find the church in any tribulation passage of the Old or New Testament.
8. The church is delivered from the wrath to come (see 1 Thess. 1:10; 5:9 and Rev. 3:10).
9. The nature of the tribulation period (see Isa. 60:2; Zeph. 1:15; Matthew 24:36-44; 2 Pet. 2:4-9; 3:3-14).
10. The Evidence by the Structure of the Book of Revelation.

11. The many contrasts between the rapture and the return of Jesus.
12. The sealing of the 144,000 in Rev. 7:1-8 supports this.

11. The snatching away Locally & Finally

Elijah is the pattern of the rapture. Every one of his talmidim (Disciples) knew that his time was there and God would take him. 50 of them watched it as witnesses.

Obadijah had experience several times that Elijah was taken to a different place.

- [KJV+] 1 Kings 18:11 And now thou sayest, Go, tell thy lord, Behold, Elijah. 12 And it shall come to pass, I am gone from thee, **that the Spirit of the LORD shall carry thee whither I know not**; and when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.
- [KJV+] Luke 4:29 all in the synagogue ... rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. 30 But he **passing through the midst of them** went his way,
- [KJV+] John 8: 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. 59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going **through the midst** of them, and so passed by.
- **And of course, we all know about Philip and the finance Minister of Ethiopia** Acts 8:27
- 2Th 2:7 For the mystery of lawlessness is already at work; only He is now` restraining, until it is **raised from out of the midst. ἕως ἐκ μέσου γένηται,** ⁸ And then shall that Wicked be revealed, ...

Elijahs last journey goes from Gilgal to Bethel to Jericho and to the Jordan as where our sins are rolled away. we come to faith at the Cross at "Gilgaltha". Then we have experiences with God himself like Jacob in Bethel. After this we need to lern to fight like in Jericho. And at the end we go over the Jordan to Yeshua.

12. Character of the time before the rapture

The time of Noah

The time of Sodom and Gomorrah

Events in the life of Mose

Events in the life of Elijah

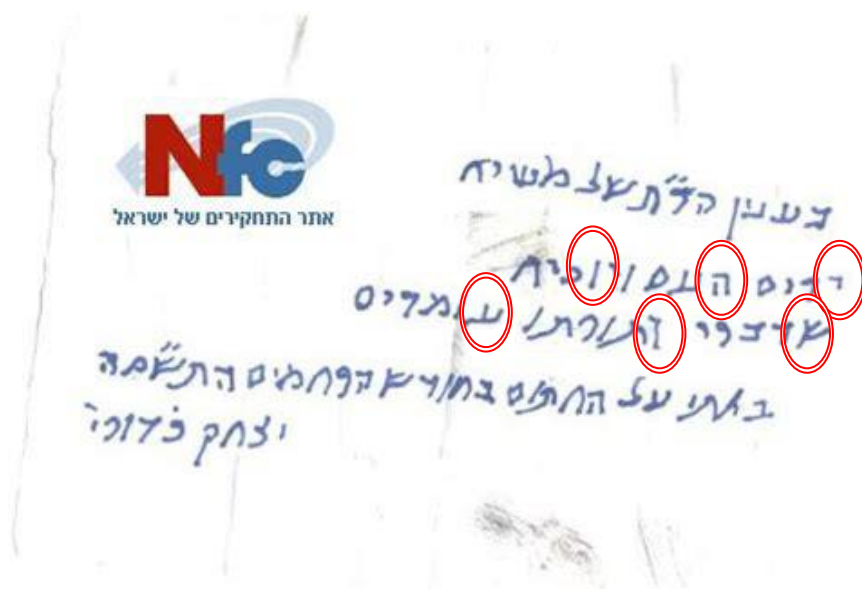
It comes the night where no man can work

VIII. Events before rapture

Here a few examples of events that occurred or will before Yeshuas return.

1. Rabbi Izraak Kaduri

died with 108 years old and saw the Messiah and he told that "HE comes after Ariel Sharon dies." He died on **11th January 2014** (aged 85)



Rabbi Izraak Kaduri left a note telling the name of the messiah.

The Note says

He will raise the people and prove that his word and his teaching, of Torah is valid.

The beginning letter form the name **Jehoshua**

2. Pandemic

[VW] Revelation 18:23

And the light of a lamp shall not ever shine in you anymore, and the voice of bridegroom [Yeshua] and bride [the Church] shall not ever be heard in you anymore. For your merchants were the great men of the earth, for by your sorcery = φαρμακεία = pharmacy all the nations were led astray

3. Count Verses in Torah

Verses refer to Jewish years the last verse is 5782 Verses which gives a Jewish year and it is equivalent to 2022 Usually after that this time is not longer then 7 years

Genesis	1533 Verses
Exodus	1213 Verses
Leviticus	859 Verses
Numbers	1288 Verses
Deuteronomy	959 Verses

► together	2022		5782 Verses
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- 5708 Independence declaration of Israel 1948 Deu 30,5

- 5727 6 days war 1967 Deu 31,4

- Friday 1st April 2022 equal with 1st Nissan 5782

4. The USA moved the Embassy to Jerusalem

50 years after the 6 days war

2018 Jerusalem recognized by Trump as Capital **70 years since Israel became a Nation and it indicates the end of the nations coming soon. Jerusalem will be trampled down by the gentile until the time of the gentiles is up.**



5. Wars and terror against Israel

Psalms 83:

[based on KJV]

- 1 A Song Psalm of Asaph. Keep not thou silence, O God: hold not thy peace, and be not still, O God.
- 2 For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.
- 3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.
- 4 They have said, Come, and let us cut them off from a nation; that the name of Israel may be no more in remembrance.
- 5 For they have consulted together with one consent: they are confederate against thee:
- 6 The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;
- 7 Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;
- 8 Assur also is joined with them: they have holpen the children of Lot. Selah.
- 9 Do unto them as the Midianites; as Sisera, as Jabin, at the brook of Kison:
- 10 perished at Endor: they became dung for the earth.
- 11 Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna:
- 12 Who said, Let us take to ourselves the houses of God in possession.
- 13 O my God, make them like a wheel; as the stubble before the wind.
- 14 As the fire burneth a wood, and as the flame setteth the mountains on fire;
- 15 So persecute them with thy tempest, and make them afraid with thy storm.
- 16 Fill their faces with shame; that they may seek thy name, O YeHoVaH (LORD).
- 17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:
- 18 That may know that thou, whose name alone JEHOVAH, the most high over all the earth.

6. Last Bloodmoon tetrade before HIS coming


No denial

Tetrad of Blood-moons in 2014 and 2015


Sky
signs

Genesis 1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for feasts, and for days, and years.


Joel 2:31 The sun shall be turned into darkness, and the moon into blood,
before the great and the terrible day of the LORD come.




Passover
April 15th




Sukkot
Feast of Booth
October 8th




Biblical new Year
March 20th



Passover
April 4th



Yom Teruah
Feast of Trumpets
September 13th



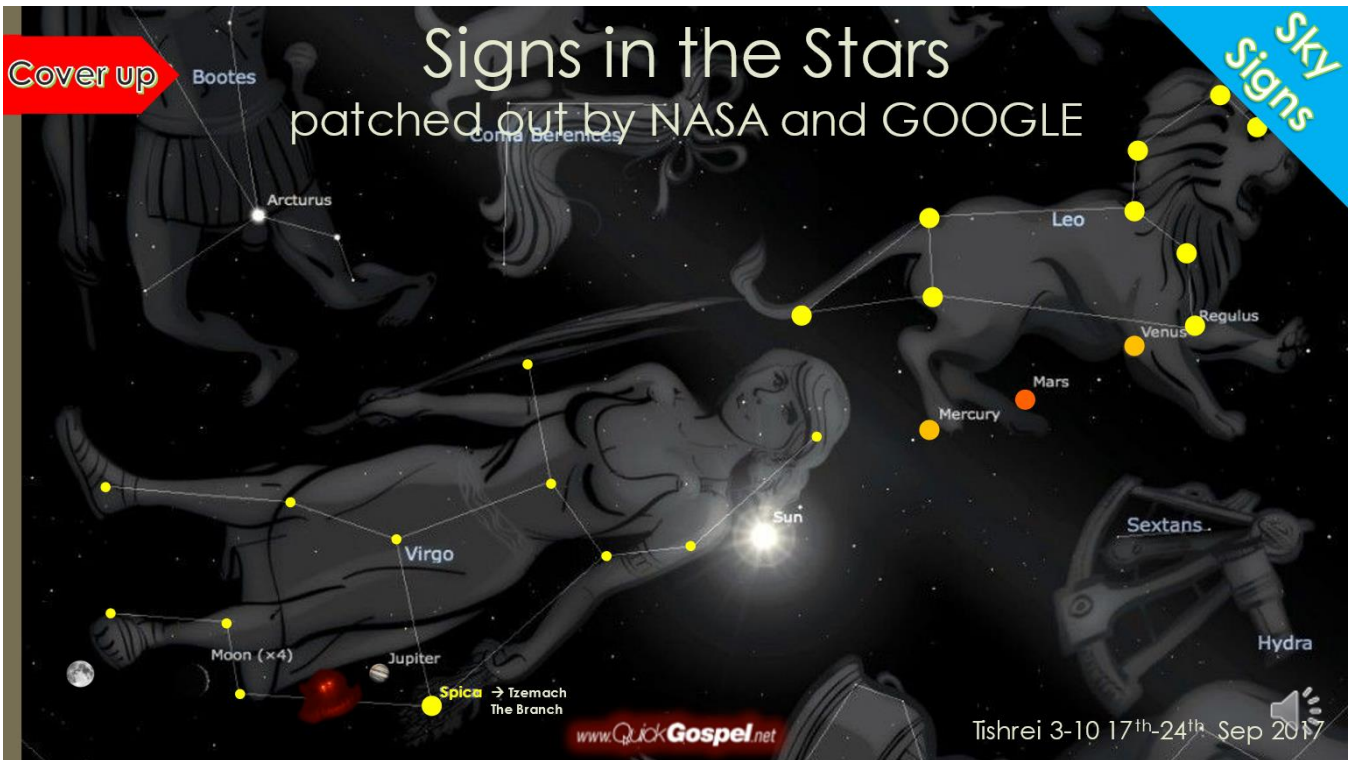
Sukkot
Feast of Booth
September 28th

2014
2015

www.QuickGospel.net

7. The Woman and the Dragon

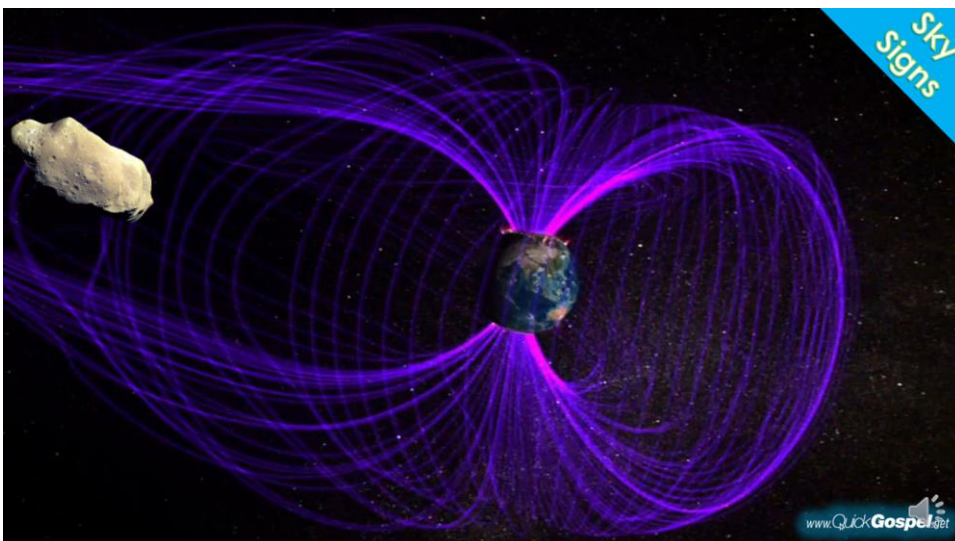
Revelation 12:1-4 Israel is in birth pain with the Messiah Google and NASA patched out the dragon next to Jupiter. Usually after a sign like this it takes up to 7 years to see an matching event on earth.



Fulfilled on September 23-24 2017

8. Asteroid απινθος still named Apophis (Egyptian God of Chaos) on the way to earth

NASA and Google agreed to a cover it up but a hundred astronomers say it will hit the earth on April 13th 2029. Since this is a mid tribulation time event it would make the beginning of tribulation on 5th day of Tabernacles 2025



You can calculate with <http://www.hebc.com>

9. The beast is a spirit a devil

When Yeshua speaks to a devil he addresses him, neglecting the body that contains it. Luk 8:30 In this case the devil is called

the Beast in Revelation is a spirit, a devil.

He is from the bottomless pit Rev 11:7 and went to the sea Rev 17:8 So he comes out of the earth and goes to tempt the nations.

The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues.

Rev 17,15

Of course, there is a possibility that Jorge Mario Bergoglio's (pope Benedicts) devil will be cast out and he will be forgiven and someone else will be possessed.

Babylon

The 8 Kings of Revelation and the last Pope

							
Pius XI 1922-1939	Pius XII 1939-1958	John XXIII 1958-1963	Paul VI 1963-1978	John Paul I 33 days	John Paul II 1978-2005	Benedict XVI April 19 th 2005 - Feb 28 th 2013	Francis I 2013-?
Lateran Treaty 1929 1 st King	Contract with Adolf Hitler 2 nd King	3 rd King	4 th King	Said to be poisoned by Jesuites 5 th King	seriously wounded in 1981 6 th King	7 th King	possessed by a devil All this church is the beast out of the sea its power is from the dragon 8 th King
five are fallen Revelation 17,10 -11					one is	confine a short space	And the beast that was, and is not, even he is the eighth, and is of the seven, and goes into perdition.

10. New world order is being formed

Benedict is the last pope according to catholic prophecy. One world religion according to Roman rules the Emperor is God

11. Gog

Ezekiel 38:1 And the word of the Lord came unto me, saying, 2 Son of man, set your face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,

His alliance:

Persia, Ethiopia, and Libya

Gomer, and all his bands

the house of Togarmah and all his bands

and many people with you



Expanation

Eze 38:1 And the word of the Lord came unto me, saying, 2 Son of man, set your face against Gog the Russians, the land of Magog USSR, the chief prince of Meshech **Many Nations** and Tubal **Weapons**, and prophesy against him,

Destination

Eze 38:16 And you shalt come up against my people of **Israel**,

Purpose:

- For the Nations: 23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am **Jehovah...**
- For Israel: 28 then they shall know that I am **Jehovah** their God, who sent them into captivity...
- **Outpouring of the Holy spirit for Israel in the time of the war** with Gog (Russia) 39:29 And I will not hide My face from them anymore; for I have poured out My Spirit on the house of Israel, declares the Lord Jehova

IX. The Tribulation:

1. Introduction: The day of YeHoVaH („the LORD“)

The Lord's day generally signifies 'the intervention of God in the history of the people'. This has happened in the past (e.g. in the days of Noah) and will continue to do so in the future. God will intervene in history and judge his enemies and bless his people.

A very important question is: 'When does the day of the Lord begin?'
 If the Day of the Lord begins at the end of the tribulation, the rapture may be at the end of the tribulation, but it need not be there. When the Day of the Lord begins in the middle of the tribulation, the rapture will be before; but if the Day of the Lord begins at the beginning of the tribulation, the rapture must be before the tribulation. Many premillennialists hold that the rapture will take place before the great tribulation.

The beginning of the LORD's day fits best with the beginning of the tribulation period. Let's note the following passages:

- Revelation 6:17:
- Matthew 24:
- Thess.2:1-3:
- Thess.4:13-18 in comparison with 5:1-11:

Here are some important verses regarding the Day of the Lord: Isaiah 2:12; 13:6.9; Ezekiel 13:5; Joel 1:15; 2:1.11.31; 3:14; Amos 5:18,20; Obad.15; Zeph.1:7.14; 5.2; 2 Thess. 2:2 and 2 Pet. 3.10.

sketch!!!

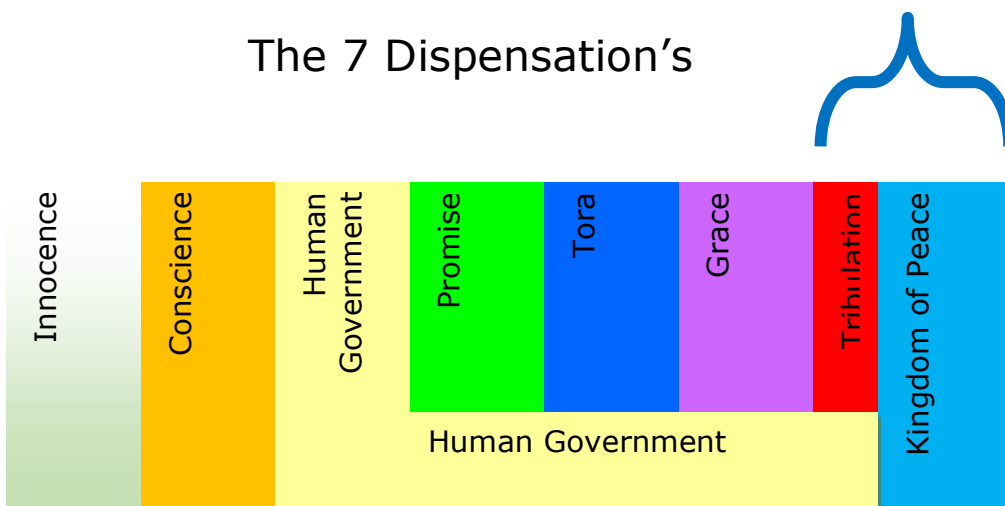
The Day of YeHoVaH

יום יהוה

Yom YeHoVaH

1000 Years

The 7 Dispensation's



2. The purpose of the tribulation period:

1. To prepare Israel for their Messiah

Eze. 20:33-37: "As I live, says the Lord God, I will rule over you with a mighty hand and an outstretched arm and with outpouring wrath. And I will bring you out of the peoples and out of the countries where you are scattered, gather with a mighty hand, with an outstretched arm, and with anger poured out, and I will bring you into the wilderness of the peoples, and there I will plead with you face to face: as I pleaded with your fathers in the desert of Egypt, so will I also go with you judge yourselves, says the Lord God. I will bring you under the rod and force you into the bonds of the covenant".

See also Deuteronomy 4:30; 30:1-6; Jer. 20:7-10; Dan. 12.1; thing. 13:8-9 and times. 4:5-6.

2. To punish the world...

Rev.3:10: "Because you have kept the word of my patience, I will also keep you from the hour of temptation that will come over the whole world to try those who dwell on earth".

See also Isa. 26:20-21; Jer. 25:31-33 and 2 Thess. 2:12.

3. To bring people who resist him to their knowledge.

Isa. 45:23-24: "I swear by myself, and a word of righteousness goes out of my mouth, and it shall remain so: Every knee shall bow to me, and every tongue shall swear, saying, In the Lord I have righteousness and strength. Such will also come to him; but all who resist him will be put to shame".

See also Phil. 2:9-10.

3. The nature of the tribulation period.

1. Mark of the times

- a Wrath - Zeph. 1:15,18; 1 Thess. 1.10; 5.9; rev. 6:16-17; 11:18; 14:10,19; 15:1.7; 16:1 and 19.
- b Judgment - Rev. 14.7; 15.4; 16:5.7 and 19:2.
- c Indignation - Isa. 26:20-21 and 3:1-3.
- d Temptation / Trial - Rev. 3.10.
- d Plague / Distress - Jer. 30.7; Zeph. 1:14-15 and Dan. 12.1
- e Destruction - Joel 1:15 and 1 Thess. 5.3.

- G. Darkness - Joel 2:2; Amos 5:18 and Zeph.1:14-18.
- H. Devastation - Dan. 9:27 and Zeph. 1:14-15.
- I. Punishment / Punishment - Isa. 24:20-21.

1. Other important Verses

Deuteronomy 4:25-31; Isa. 24:13.6. (????)19-21; 26:20-21; Jer. 30:1-9; Dan. 12.1; 9.27; Joel 1:15; 2:1-2; Zeph. 1:14-15.18; Matthew 24:21-22; Luke 21:25-26; 1 Thessalonians 5:3; rev. 3:10 and 6:15-17.

4. Time of Tribulation:

The time of trouble is yet to come and will be the fulfillment of Dan's prophecy. 9:24-27. The prophecy of the seventy weeks is one of the most important predictions of the Old Testament. In this prophecy we see:

- the importance of the literal method of interpretation (the first 69 Year weeks have literally come true)
- the truth of the Word of God (the first 69 weeks of the year have been wonderfully fulfilled)
- that the Church is a mystery (it was not revealed in the Old Testament)
- the divine chronology of prophecy (see next three Pages)

5. The Tribulation Judgments:

In Revelation chapters 6, 8, 9, 11 and 16 we see the judgments of the tribulation. There are three groups of dishes:

- The seven seals
- The seven trumpets
- The seven vials of wrath

The judgements are to be seen chronologically, i.e. they take place one after the other.

1. The first six seals: Rev.6:1-17

- a. The first seal - 6:1-2: "A white horse and the one who sat on it...". The one sitting on it is the Antichrist. He will imitate the work of Jesus. This is the beginning of the tribulation period.

b. The second seal - 6:3-4: "**A fiery red horse**, and power was given to him who sat on it to take peace from the earth...". This is probably the middle of the tribulation period - at the end of the first 3½ years.

c. The third seal - 6:5-6: "**A black horse**, and the one who sat on it had scales in his hand". The result of the war is famine.

d. The fourth seal - 6,7-8: "**A pale horse (meaning an ill yellowish green)**, and the one who sat on it, whose name is Death; and the realm of death followed him, and they were given authority over **a fourth part of the earth to kill..**". (If we assume e.g. 3 billion people, 750 million will die!!) (???Perhaps it should be mentioned that many have already died with the 2nd and 3rd seals...)



e. The Fifth Seal - 6:9-11: "The souls of those who were slaughtered for the sake of the word of God and for the sake of the testimony...". These are the martyrs of the tribulation.

f. The sixth seal - 6:12-17: "When he opened the sixth seal, and behold, there was a great earthquake...".

2. The seventh seal - the seven trumpets

rev. 8:1-9, 21 and 11:15-19.

8:1-6 is the introduction: "And I saw the seven angels standing before God, and seven trumpets were given to them".

- a. The first trumpet - 8:7: "And there was hail and fire mingled with blood...". As a result, 1/3 of the earth and 1/3 of the trees burn up.
- b. The second trumpet - 8:8-9: "And something like a great mountain breathing fire was thrown into the sea...". This time 1/3 of the sea and 1/3 of the creatures and 1/3 of the ships are affected.
- c. The third trumpet - 8:10-11: "A great star fell from heaven...". This affects 1/3 of the rivers and 1/3 of the other bodies of water.
- d. The fourth trumpet - 8:12-13: "1/3 of the sun and 1/3 of the moon and 1/3 of the stars...".
- e. The Fifth Trumpet - 9:1-12: "...and saw a star that had fallen from heaven to earth, and the key to the bottomless pit was given to him". The star is probably Satan (see v. 11). Here we are talking about the activities of demons.
- f. The sixth trumpet - 9:13-21: "Untie the four angels who are bound at the great river Euphrates! And the four angels were untied, who stood ready for the hour and day and month and year, the third part of the people kill". The reaction of the people in verses 20 and 21 is important.
- g. The seventh trumpet - 11:15-19: "The kingdom of our Lord and his anointed has come into being, and he will reign forever and ever". This speaks of the return of Jesus. The seven bowls of wrath are events that will take place in connection with this event.

3. The seven bowls of wrath:

Rev.15 and 16.

These events will happen very quickly one after the other. They are the last judgments of the tribulation period.

- a. The first vial of wrath - 16:2: "...and poured out his vial upon the earth, and there arose a wicked and painful sore upon men that had the mark of the beast and worshiped his image".
- b. The second vial of wrath - 16:3: "... into the sea, and it became like blood, as of a dead man, and every living thing in the sea died".

c. The third vial of wrath - 16:4-7: "...into the rivers and into the springs of water, and they became blood".

d. The fourth bowl of wrath - 16,8-9: "...on the sun; and it was given to burn men with blazing fire".

e. The Fifth Bowl of Wrath - 16:10-11: "...on the throne of the beast, and its kingdom was darkened, and they bit their tongues for pain and blasphemed the God of heaven because of their pains and because of their sores, and did not repent from their works".

f. The sixth bowl of wrath - 16:12-16: "... on the great river Euphrates; and its waters dried up, so that the way of the kings from the rising of the sun might be prepared".

g. The seventh bowl of wrath - 16:17-21: "...it has happened!"

1

2

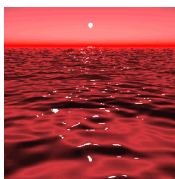
3

4

5

6

7



noisome
grievous
sore upon
the men

Sea
became as
blood of
dead man

Water
springs
became
blood

Sun
scorches
men with
fire

The beast
kingdom
Full of
darkness

Euphrates
way of the
kings from
the east

voices,
thunders,
lightnings;
earthquake

X. The βῆμα Bema seat or jury

- the examination of the church

The expression 'Judgment Seat of Christ' has led to many a misnomer given cause for interpretation. Some think

- ...it is the judgment that every Christian must face at his death in order to find out whether he will go to heaven or not. For an answer see 2Cor 5:1...
- ...the believer will be punished at the Judgment Seat of Christ for all the sins committed in the period after his conversion and rebirth. For an answer see Isa. 38.17; 44.22; Ps. 103:12; Micah 7:19; Jer. 31.34; Hebrew 8:12 and Rom. 8.1. God has not partially forgiven the sin of his children, but completely.
- ...God would forgive us our sins as soon as we confessed them; but should we refuse or forget to confess them, we will be condemned at the Judgment Seat of Christ for the sins we have not confessed. See Rom.8:1 for the answer.

1. What does βῆμα 'Bema Seat' mean?

(by Dr Dwight Pentecost)

The original text says, "...we must all be revealed before the bema Christi". The word 'βῆμα = bema' was known and familiar to the Corinthians because outside the city was the great Olympic stadium where athletes from all over Greece would gather from time to time to compete in the Olympic Games. For this purpose, a grandstand visible from afar was erected in the stadium before the start of the games. The heads of state and honorary citizens of the city took their seats there. The referees were on the field of play to ensure that the rules of the game were strictly observed. After the fight, the winner was led by the judges in front of the podium, the βῆμα 'bema', to receive an oak or laurel wreath as a headdress around the forehead or as a garland over the shoulder. He was allowed to wear this wreath for the duration of the games as a sign that he had fought and won according to the law.

Paul depicts the believer as a participant in a contest and says that the victors will be led before the 'βῆμα = bema'. However, not just any guests of honor are sitting on this platform, but the Lord Jesus Christ himself. From his hand the victors receive their reward. So, the apostle is not concerned with sin, but with the reward of the children of God."

2. The important Scriptures on this subject:

- a. 2 Cor. 5:10: "For we must all appear before the judgment seat of Christ, so that everyone may receive his reward for what he has done during his lifetime, whether good or evil".

- b. Rom.14:10-13: "But you, why do you judge your brother? Or you, why do you despise your brother? We will all be brought before the judgment seat of Christ. For it is written: 'As I live, says he Lord, every knee should bow to me, and every tongue should confess to God.'" So now each of us will give an account of himself to God. Therefore let us no longer judge one another, but rather fix your mind that no one should give his own cause offense or offense to my brother".
- c. 1 Cor. 3:10-15: "I... laid the foundation as a wise master builder; another builds on it. But everyone see how he builds on it. No one can lay any foundation other than that which is laid, which is Jesus Christ. But if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw, then the work of each one will be revealed. Judgment Day will make it clear; for with fire he will reveal himself. And of what kind each work is, the fire will show. If anyone's work remains that he built on it, he will receive reward. But if anyone's work is burned up, he will suffer harm; but he himself will be saved, but as through fire."
- d. Other important passages: 1 Cor. 4:1-5; 9:24-27; 2 Tim. 4.8; yak 1.12; 1 Pet. 5:4 and 2 John 8.

3. When will this judgment take place?

The Bible does not give precise information. It will likely take place after the rapture and during the tribulation period.

Let's note:

Luke 14:14: "Blessed are you, for they will not repay you; but you will be repaid in the resurrection of the righteous." There is a relationship between reward and resurrection in this verse.

1 Thess. 4:13-17: In this passage we see that there is a relationship between resurrection and rapture.

rev. 19:8: "And it was given to her to clothe herself with clean and beautiful linen. But the precious linen is the righteousness of the saints". Here we see that when the Lord returns, the bride has already received her reward.

4. Where will the jury take place?

In Heaven: See 2 Cor.5:1-5 and 1 Thess. 4:17.

5. Who will judge the believers?

Christ - 2 Cor. 5:10: "For we must all appear before the judgment seat of Christ, so that everyone may receive his reward for what he has done during his lifetime, whether good or evil".

6. A Brief Consideration of 1 Cor. 3:10-15:

3:10-13: The responsibility of the servants:

We must serve by God's grace. It is very important how we serve or build: "...everyone see how he builds on it". These works are not related to our salvation. Reward or damage here concern only the believers.

3:11: The reason is Jesus Christ and what he has done for us:

3:12: There are two different kinds of works:

- Gold, silver and precious stones - these are works that are valuable and endure
- Wood, hay and straw - these are works that are worthless and cannot stand.

3:13: The quality of the works is much more important than the quantity: "... and of any work the fire will prove".

3:14-15: Two ways of reward:

- If someone's work remains that he has built on it, he will receive reward
- But if someone's work is burned up, he will suffer damage; but he himself will be saved, but as if through fire.

What works do we produce - gold, silver and precious stones?

or wood, hay and straw?

XI. The Marriage of the Church:

Strictly speaking, the church is not yet the bride, but a virgin promised to the Lord Jesus Christ - 2 Cor. 11:2: "For I am jealous for you with divine jealousy, for I betrothed you to one man, that I might bring a pure virgin to Christ."

1. Passages that see Jesus and the Church as Bridegroom and Bride:

- 1 Rom.7:4:
2. 2 Cor.11:2:
3. Ephesians 5:25-33:
4. Rev 19:7-8:
5. Rev.21:1 - 22:7:

(The feast in New Testament times depended on the financial and social rank of the bridegroom.)

2. Time of marriage:

The marriage takes place between the rapture and the second coming of Jesus Christ. See Rev. 19:7-8: "Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his wife has prepared herself. And it was given to her to be clothed in clean and beautiful linen. The precious one But linen is the righteousness of the saints".

The verb 'has come' is in the past tense. When the Lord returns, the marriage has already taken place.

3. Place of Wedding:

The marriage will take place in heaven - Rev. 19:14: "And after him followed the host in heaven on white horses, clothed in linen white and clean."

4. Participants in the wedding:

(What do you think of "Wedding Guests" ???)

However, they are not yet resurrected during the wedding...)

The resurrection of OT believers will take place at Jesus' return (see Dan. 12:1-3 and Isa. 26:19-21). The believers will then participate in the feast of the millennium (see Matthew 22:1-14; 25:1-13 and Luke 14:16-24).

XII. The Second Coming of Jesus Christ

There is a Chinese proverb that says, "Prophecy is very difficult, especially about the future". This is true for us humans, but not for God. Bible prophecy is 100% correct. In the Old Testament, a false prophet paid with his life (see Deuteronomy 13:1-11).

Many people today deny the Second Coming. Here are the words of a liberal preacher regarding this truth: "They watch heaven and wait for its return. They forget, or perhaps never knew, that things seldom come back as they went away. History never repeats itself exactly the same. When Aristotle came back through Aquinas, it wasn't quite the same man who spoke of Alexander (???) The people we love come to us

again and again, but rarely do they come as they do to us left. In the daughter's gaze, the woman who died too soon comes back to her husband. Through poetry, years later, a friend comes back to his comrade. Those who watched the heavens awaiting the return of the Lord Jesus, were disappointed and always will be. So he will never come again. He will come in the need of the difficult hour, he will stand there crucified over the ruins of our destroyed cathedrals, he shames us and promises us his help. He will come into the closed spaces of our hearts to calm our hasty breathing and rapid pulse. With him will come all good and faithful things; they will not come as they left, but stronger and with more reality.

(??? slightly changed – but still quite diffuse, you still have that

Original?)

But many people show a perplexity in the face of history and this world:

H.G. Wells said, "The end of all that we call life is at hand, and we cannot avoid it".

Will Durant wrote: "It is now impossible to believe constantly in the greatness of man, or to give him any meaning which is not invalidated by death".

The natural man has no hope!

Example of Madame Curry:

Prof. Curry was run over by a carriage in Paris and died instantly. Madame Curry wrote something to show her concern; it is one of the most tragic and haunting texts in modern literature. She wrote it after the funeral, at which she held the body and kissed his face several times. She wrote to him every day in her diary. Here are some of her words: "Your coffin was closed and I couldn't see you anymore. They came to pick you up, a sad troupe. We saw them put you in the deep hole. Then the people wanted to take us away. Jack and I resisted, we wanted to see everything to the end. They filled in the grave and strewn flowers over it. It's all over. Pierre sleeps his last sleep underground. It's that

End of everything, everything, EVERYTHING!"

The natural man has no hope, but the hope of Christians is different. Jesus said in John 14:3, "And when I go and prepare a place for you, I will come again and take you to myself, so that you also may be where I am".

1. Various theories regarding the return of Jesus:

1. The theory of spirit: Jesus Christ came in the Holy Spirit Pentecost

At Pentecost, Jesus Christ returned spiritually, but this should not be equated with his personal, bodily return. Christ's coming at Pentecost does not fulfill and fully correspond to the promises of His return. Compare John 14:1-3 with John 14:18, 25-26 and Acts. 2:32-33 with Acts. 3:19-20.

2. The Judgment Theory: Jesus Christ came at the destruction of Jerusalem

God enters into human history according to his providence and was thus evidently also present at the destruction of Jerusalem. There is a confusion here between the judicial power and the eschatological bodily return of Jesus Christ (see Mt 24:1-3,29-30 and Rev 22:20).

3. The Conversion Theory: Jesus Christ comes into the believer's life at conversion.

The spiritual coming of Jesus Christ into the life of a believer is confused with his personal return (see Col. 3:3-4).

4. The theory of death: Jesus Christ comes to meet us at our death.

Here the gracious work of the Lord Jesus Christ is confused with his personal, bodily return (see John 14:1-3 and 1 Thess.4:13-17).

5. Theosophical theory: Jesus Christ comes as an idea. Christian Science and Baha'i hold that Jesus Christ is an idea or esoteric wisdom which, once grasped, signifies the return of Jesus Christ.

But this does not correspond to Acts 1:11: "...men of Galilee, why do you stand and look up into heaven? This Jesus, who was taken up from you into heaven, will come again just as you saw him ascend into heaven".

2. Evidence of the Second Coming of Jesus Christ:

Can we be sure that Jesus Christ will come again? Why does he have to come back?

1. The testimony of the mind

a. The Proof of Logic: We know that there is sin in the world. Because God created the world and is holy and righteous, one day He must face the consequences of sin. The time is coming when God will speak through judgment (see Ps. 2 and Rom. 2:5-6).

b. The Evidence of History: From the time of the apostles - through the time of the church fathers - to the present day, the doctrine of Jesus' return has been spread. A literal second coming is an important part of the story!

2. The testimony of the Bible:

Someone said: "Without the passages of the Bible about the return of Jesus, we cannot understand the Bible". This is true! One of the main themes of the Bible is the coming of the Messiah. The whole Bible can be divided on this subject:

The Old Testament		He is coming...
The Gospels		He has come...
The Letters / Revelation		He will come again...

The coming of the Messiah is announced in many places in the Bible: 1527 times in the Old Testament and 319 times in the New Testament. The revelation of the coming of the Messiah is not mechanical, but dynamic and progressive. This revelation is like an organic plant that gradually develops with its different parts.

Here are some examples from each part of Scripture relating to the return of Jesus Christ:

a. Genesis 3:15: This verse goes beyond the first coming of Jesus - see Rom. 16:20: "But the God of peace will soon crush Satan under your feet!"

b. In the Prophets - Zech. 14:3-4: "But the Lord will come out and fight against those nations, as he did on the day of his battle, on the day of battle. And on that day his feet will stand on the Mount of Olives, which lies to the east of Jerusalem. .".

c. Psalm 2: John quotes from this psalm in Revelation regarding the return of Jesus (see Rev. 2:27 and 19:15).

d. In the Gospels - Mt. 24:29-31: "Soon after the tribulation of those days the sun will be darkened, and the moon will no longer shine, and the stars will fall from heaven and the powers of heaven will be moved And then the sign of the Son of Man will appear in heaven, and then all the families of the earth will beat their breasts and will see the Son of Man coming on the clouds of heaven with great power and Glory...".

e. Acts 1:9-11: The first message after Jesus' ascension spoke of the Second Coming: "This Jesus, who was taken up from you into heaven, will come again in the same way as you saw him ascend into heaven".

f. The Epistles - Hebr. 9:28: "...but after that the judgment; so also Christ, having offered himself once to take away the sins of many, will appear a second time without sin to those who wait for him, to Unhurt".

g. Rev.1:7: "Behold, he is coming with the clouds, and every eye will see him...". See also 22:20: "The one who bears witness to this says: Yes, I am coming quickly! Amen, come, Lord Jesus!"

3. The testimony of theology:

a. The Second Coming is necessary for our redemption to be accomplished. The word 'resurrection' is important; we get our new bodies at the return of Jesus.

b. The return of Jesus is necessary for the perfection of Israel's redemption. Roman 11:26: "And then all Israel will be saved, just as it is written: The Redeemer will come out of Zion, and will turn wickedness away from Jacob".

c. The return of Jesus is necessary for the perfection of the redemption of the Gentiles (see Acts 15:15-17).

d. The return of Jesus is necessary for the perfection of the redemption of creation (see Rom. 8:18-25). Roman 8:22: "For we know that all creation groans with us and labors with us until now...".

3. Some important passages

1. Zechariah 14:1-9:
2. Matthew 24:29-31:
3. Revelation 19:11-21:

4. The general nature (???) of Jesus' return

1. Jesus Christ comes personally: Acts. 1:11 and 1 Thess. 4:16.
2. Jesus Christ comes literally and visibly: Acts. 1.11; 1 John 3:2 and Rev. 1.7.
3. Jesus Christ comes in glory: Matthew 16:27; 25:31 and 24:30.
4. Jesus Christ comes into power: Matthew 24:30.
5. Jesus Christ comes with his angels: Matthew 13:41-43 and 25:31-32.
6. Jesus Christ is coming soon: Rev. 22:7, 12 and 20.
7. Jesus Christ comes unexpectedly. Matthew 24:50 and Luke 21:35.
8. Jesus Christ comes with his church: Rev. 19:7-8.

5. The time of Jesus' return:

The time of Jesus' return is not revealed: Mark 13:32 and Acts. 1:6-7.

Jesus comes before the millennium: Revelation 19 and 20.

6. Practical value of the doctrine of the return of Jesus:

"We live in pragmatic times. People don't ask if something is true, they ask if it works. Eschatology is criticized as impractical. But the teaching of the second coming of Jesus Christ is perhaps the most practical truth in the Bible... The Church "Jesus Christ accomplishes so little and accomplishes so little because he has so little vision of the Second Coming. Because His Second Coming is so little proclaimed, the development and development of Christian character and ministry is greatly inhibited. The driving force of the doctrine of His Second Coming is there affirming that he may return at any moment. The assurance of his speedy return serves as a spur to a life of sanctification and service" (McClain).

1. Motivation for worship: Mark 13:33; 1 Cor.11:26 and Hebr. 10.25.
 2. Motivation for sanctification: Phil. 3:18-21; Col. 3:4-5; Titus 2:12-13; 2 Peter 3:11-12 and 1 John 3:2-3.
 3. Motivation for commitment: Luke 21:34; 1 Cor. 4:4-5; 6:1-2; 1 Thess. 3:12-13; 1 Pet. 1.13; 2 Pet. 3:14 and Rev. 22.7
 4. Motivation for ministry: Acts. 15:14-17; 1 Cor. 15:50-58; 1 Thess. 2.19; 2 Tim. 4:1-3.12 and 1 Pet. 5:2-4.
 5. Motivation for perseverance: John 14:1-3; Phil. 4:5-6; yak 5:7-8; 1 Pet. 1:6-7; 4.13; 1 John 2:28 and Rev. 3:11.
 6. Means of comfort: Luke 21:25-28; Roman 8:22-24; 1 Cor 15:51 and 1 Thess 4:18.
- Jim Elliot: "He is no fool who gives what he cannot keep to gain what he cannot lose."

XIII. Events after the Second Coming

Preparation for the millennium

1. The Transformation of Israel:

Zechariah. 3:9 and 12:10 - 13:1: "...I will take away the sin of the land in one day".

This will be an event of the operative grace of God. At Jesus' return, the Jews will recognize their sin and see what they did to Jesus. The consequence is property.

13:1: "In that day the house of David and the citizens of Jerusalem will have an open fountain against sin and defilement".

2. The judgement over Israel:

Eze. 20:33-38; Times. 3:1-5 and Matthew 25:1-30. Eze. 20:37: "I will bring you under the rod and bind you into the bonds of the covenant".

(??? P.S. In the LÜ it says: I want to let you pass under the staff and count you exactly... That will definitely raise questions. This verse is already quoted under VIII B if others, then both)

Paul says in Romans 9:6: "...for not all who descended from Israel are Israel". Only the Jews who believe will participate in the kingdom.

Ezekiel 20:38: "...and I will separate from you the apostates and those who have deserted me, yes, I will bring them out of the land in which you are now strangers; but they shall enter the land of Israel do not come in, so that you may know: I am the Lord!"

3. The judgement of the gentile's

Matthew 25:31-46: "...then he will sit on his glorious throne; and before him all nations will be gathered...".

These people were not saved by their works, but their works show that they are saved. An example of this is Rahab.

4. The resurrection of Israel and the tribulation believers

Dan. 12:1-3 and Rev. 20:1-6.

5. Satan will be bound

Rev. 20:1-3.

The Millennium:

1. Introduction

1. The relation of the covenants to the millennium: The promises of the covenants (Abrahamic, Davidic, Palestinian and the new covenant) will be fulfilled at this time.
2. Satan's relationship to the Millennium: Satan is bound during this time (see Rev. 20:1-3). The bondage of Satan will show that man himself is responsible for his sin (man will not be able to say: 'The devil made me do it').
3. The spiritual character of the millennium
 - a. The kingdom will be just - Isa. 11:5: "Righteousness shall be the belt of his loins...".
 - b. Obedience will be an important part of the kingdom - Mal. 1:11: "But from the rising of the sun to its setting my name shall be glorified among the nations; and in every place shall my name be incense among the nations, says the Lord of hosts."
 - c. It will be a holy time - Eze. 36:24-31.
Ezekiel 36:27: "I will put my Spirit in you and will make of you such people as will walk in my commandments and keep my statutes and do them."
 - d. Truth will be an important factor in the kingdom. thing. 8:3: "Thus says the Lord: I will return to Zion, and will dwell in Jerusalem; Jerusalem shall be called the city of truth, and the mountain of the Lord of hosts a mountain of holiness."
 - e. The Holy Spirit will be very active during this time. Joel 2:28-29: "And after this I will pour out my Spirit on all flesh; and your sons and daughters shall prophesy, your elders shall have dreams, and your young men shall see visions; also at the same time I will upon servants and Maids pour out my spirit".

2. Some States of the Millennium:

1. Peace: Micah 4:2-3
2. Joy: Isa. 9:3-4
3. Holiness: Eze. 36:24-31
4. Glory: Isa. 24.23
5. Consolation: Zeph. 3:18-20
6. Righteousness: Isa. 32:16

7. Full Knowledge: Hab. 2:14
8. Rule: Micah 4:2
9. No curse: Isa. 11:6-9
10. No disease: Jer. 30:17
11. Children are born: Zech. 10.8
12. Work: Isa. 62:8-9
13. One language: Zeph. 3:9 (see also Genesis 11:1-9)
- 14e Light: Isa. 30:26 and 60:19-20
15. Prosperity: Eze. 36:29-30
16. God's presence: Zech. 2:10-13

3. Isaiah 11 and 12 paint a beautiful picture of the millennium

11:1 Today we can see almost nothing of the glorious future of Israel. The nations hate Israel. But one sprout is still there.

One day we will see him.

(??? About 6 million Israelis in the country aren't that a few...)

11:2 The Holy Spirit will anoint him - will rest on him: The Spirit of wisdom, understanding, counsel, strength, knowledge and the fear of the Lord.

11:3-4 How will he reign? He will rule with justice and truth!

11:6-8 The kingdom in relation to the animals: There will be peace.

11:9 The kingdom in relation to men: The earth will be filled with the knowledge of the Lord as the waters cover the ground.

11:10 The program of the kingdom in relation to the Gentiles.

11:11 The program of the kingdom in relation to Israel.

11:12 Glory and praise because of the redemption of the Lord!

4. How long will the millennium last?

According to Rev. 20.1-6 1000 years. rev. 20:4: "...these lived and reigned with Christ a thousand years".

5. The Purpose of the Millennium:

1. The father will give glory to the son. At the first coming of Jesus, people showed little honor to Him.
2. There will be a time when the promises of the covenants will be fulfilled.
3. It will be the last test for the people. This test will be independent of Satan's influence.
4. It will bring peace to earth.
5. The earth itself will be redeemed.

6. Some questions

1. Will David reign personally? See Ezekiel 34:23-24; 37:23-25 and Hos. 3.5.
2. What temple is in Eze. 40 to 46 meant?
 - the Temple of Solomon (1 Kings 6:2 - 7:51 and 2 Chr. 3:3 - 4:22)
 - the temple after the Babylonian captivity (Ezra 6:3-4)
 - a possible ideal temple (no biblical support)
 - the church, as a figuratively meant temple
 - a future Temple of the Millennium.
3. Will there be more sacrifices during the Millennium (see Ezek. 40-46)?

XIV. Death and the dead

1. 3 times dead

In relation to humanity, the word 'death' is used in the Bible for three different experiences:

1. The spirit death

Spiritual death is separation of person from God and the present condition of all unbelievers (see Ephesians 2:1; 2:5,12 and 4:18).

2. The bodily death

Physical death is the temporary separation of the body from the spirit and/or soul (see James 2:26 and Genesis 35:18).

3. The second death

Physical death is the temporary separation of the body from the spirit and/or soul (see James 2:26 and Genesis 35:18).

2. General Observations

1. The main idea in all three is separation.
2. Spiritual death is the experience of all people.
Physical death is the experience of all people except Enoch and Elijah and the Christians who will be alive at the time of the rapture and return of Jesus Christ.
3. The remedy for spiritual death is eternal life in Christ here and now.
The remedy for physical death is resurrection. There is no cure for the second death.

3. General Questions

1. Is the time of death known to God, and is it unconditional and immutable?
2. Is there contact with the dead?
3. When is someone really dead?

XV. The intermediate state of the dead

1. A Graphic:

Make Notes

2. Wrong views regarding the intermediate state of the dead:

1. The overvaluation of the spirit: The Gnostics held the Platonic view that the body is a hindrance and therefore to be despised. A future resurrection is denied. At death, the soul immediately transitions to its final state.
2. Soul sleep: The soul sleeps until resurrection and is unconscious. The Jehovah's Witnesses support this theory.
3. Purgatory: In the time of his intermediate state, man suffers as punishment for his sins until he is purified. Prayers for the dead are therefore possible and desirable. This doctrine is represented by the RKK.
4. The Daze: Some hold that the soul spends its time in a daze before judgment, citing the highly figurative language of Isaiah 14.

3. General remarks:

1. The intermediate state is the time between physical death and physical resurrection.
2. The important passages are those that speak of the resurrection as a future event connected with the return of Jesus Christ (see 1 Cor. 15:51-54; 1 Thess. 4:13-17 and 2 Cor. Tim 2:18).
3. Soul and spirit are awake (see Is. 14:9-11, 15-16; Mt. 17:3; Lk. 16:23-25 and 23:43).
4. In the church age, after death, believers go unto Christ (see Acts 7:55-59; 2 Cor. 5:8 and Phil. 1:23).
5. Is there an intermediate body? Interpreters differ (see 2 Cor. 5:1; Rev. 6:9-10; 7:9 and 18).

4. The intermediate State before the resurrection of Jesus

1. The Biblical expressions:

- a. **שְׁאוֹל** Sheol occurs in OT 65x. It is translated as pit, hell, death or 'among the dead'.
- b. Hades occurs 11 times in the NT. It is translated as either hell or death.
- c. **שְׁאוֹל** Sheol and **Ἅδης** Hades have identical meanings (see Ps. 16:10 and Acts 2:27 and 31). The soul goes to Sheol or Hades while the body decomposes.

2. The general nature of **שְׁאוֹל** Sheol or **Ἅδης** Hades

- a. It is not death, although it is often associated with death (see 1 Sam. 2:6; Ps. 49:15; 89:49 and Isa. 28:15 and 18).
- b. He's not the grave. There are specific words for 'grave' in the Hebrew and Greek languages, and they are never used in place of Sheol or Hades. According to biblical usage, an equation between the grave and Sheol or Hades is inadmissible. According to the Bible, when a person dies, the body goes to the grave, but the soul to Sheol-Hades (see Genesis 25:8-9; Job 11:8; Ps. 16:10; 141:7 and Luke 16:22-23). An exception is the company Korah, who went alive with their bodies into Sheol, since God did something new here as a sign (see Numbers 16:28-33).
- c. Sheol Hades is not ultimate hell. This opinion arose from an unfortunate rendering or inaccurate translation. The ultimate place of punishment is given to us at the end of Revelation as the lake of fire (see Rev. 20:14-15).

- d. Sheol-Hades is a realm into which the souls of men enter at death.
- e. Sheol-Hades is a kingdom in which God is present and reigns (see 1 Sam. 2:6; Job 26:6; Ps. 86:13; Prov. 15:11; Isa. 28:15,18 and Amos 9 ,2).

3. The inhabitants of Sheol-Hades:

The unrighteous go to this place (see Ps. 9:18; 31:18; Prov. 9:13-18; Isa. 14:13-15 and Matthew 11:21,24). Before the resurrection of Jesus Christ, the righteous also went to Sheol-Hades - see Genesis 37:35; Job 14:13; Ps. 16:10 and Isa. 38:10

4. Conditions in Sheol-Hades

- a. All are conscious, i.e. all signs of consciousness are present.
 - The righteous (see Matthew 17:3; 22:32 and Luke 23:42-43).
 - The wicked (see Isa. 14:9-11; 14:15-16 and Luke 16:23-25)
- b. The ungodly are punished (see Deuteronomy 32:22; Prov. 9:18 and Isa. 14:15).
- c. The righteous have rest and peace (see 1 Sam. 28:15; Ps. 139:7-12; Dan. 12:13 and Luke 23:39-43).
- d. Obviously there are two different places in Sheol-Hades.
 - One is called 'the deepest Sheol' (see Deuteronomy 32:22; Luke 16:19-31 and Rev. 9:1,2 and 11).
 - The other is called 'paradise' (see Neh. 2:8; Holy 4:13; Ecclesiastes 2:5 and Luke 23:43).

5. The location of Sheol-Hades:

Sheol-Hades is both a place and a state. Many theologians are afraid of this statement, and in some circles of modern theology the 'topography of the hereafter' is ridiculed. But the theology, orthodox or conservative, holds that at death man goes somewhere, that is, to some place. After all, man is a personality in which body, soul and spirit form a unit. During life the spirit exists in a body, but later it must exist somewhere else. The Bible makes the following statements: Genesis 37:35; Isa. 5.14; Eze. 32:18,21; Matthew 12:38-40 and Eph. 4.9).

XVI. The resurrection

"Death was not in the original plan of God... by the resurrection of body and soul he (God) satisfies himself, and places us in a still higher state than that in the Garden of Eden. God will carry out what he has said." (Pache).

1. Two types of resurrection

The resurrection is not a single event. All will rise, but each according to his order. There are two different types of resurrection:

1. Resurrection to life: Luke 14:13-14; John 5:28-29 and Heb. 11:35.
2. Resurrection to judgment: John 5:29 and Rev. 20:5-15.

2. The Order of Resurrection:

Possibly the order of the resurrections... Cor. 15:22-24

1. **Christ:**
Col. 1:18 and 1 Cor. 15:17.
2. **The congregation at his parousia**
1 Cor. 15:51-57 and 1 Thess. 4:13-18.
3. **OT and tribulation believers:**
Dan. 12:2 and Rev. 20:2-4.
4. **The unbelievers of all times:**
Rev. 20:5, 11-14.

XVII. The resurrection body

The Bible says almost nothing about the resurrection body of the unrighteous, but much more about that of the saved: 1 Cor. 15:35-58.

1. Its pattern:

The resurrection body of Jesus Christ is the pattern for the Body of believers in their resurrection (see 1 Cor. 15:47-49)

2. Its reality:

It will be a real body (see Luke 24:39 and 1Cor 15:44).

3. Its identity:

In terms of identity, it will be the same body that we live in today (see 1 Cor. 15:38). Everyone has their own body, which is formed anew by God. (??? Then it is the soul or spirit that retains its identity - not the body, right?)

4. Its substance:

The believer's resurrection body need not receive the substance that the body now possesses. Biologically, the body is already renewed every seven years. Identity is distinct from substance (see 1 Cor. 15:37).

5. Its structure:

Flesh and blood cannot inherit the kingdom of God (see 1 Cor.15:50). God can give us a body, or transform it to fit the heavenly habitation.

6. Its nature:

The natural body gets its life energy from the blood (see Leviticus 17:11), but the resurrected body from the Holy Spirit (see Rom. 8:11)

7. Its characteristics:

Incorruption - Glory - Power!

The doctrine of the resurrection is essential to the Christian faith (see 1 Cor. 15:13-18).

XVIII. The Judgement:

Psalm 96:13: "... because he comes to judge the earth. He will judge the world with righteousness and the peoples with his faithfulness"; and Acts 17:31: "...because he has appointed a day on which he will judge the world with righteousness by a man whom he appointed for this purpose and whom he certified for everyone by lifting him up from the dead raised".

1. Necessity and Certainty of Final Judgment:

1. Scripture speaks of judgment (see Dan. 12:2-3; 2 Tim. 4:1 and 2 Pet. 3:7).
2. God's character demands judgment (see Hab. 1:13 and Ps. 50:21).
3. The moral conscience of mankind acknowledges judgment (see Romans 2:1-2, 15-16).
4. The judgments in history point to judgment (see Gal. 6:7).
5. Life's injustices call for judgment (see Ps. 73:1-18 and Lk. 16:25).
6. The cross makes judgment certain (see John 12:31,33).
7. The resurrection of Jesus Christ guarantees judgment (see Acts 17:31).

2. The Judge of the Final Judgment

1. Judgment belongs to God (see Heb. 12:23 and Rom. 14:10,12).
2. The work has been given to the Son (see John 5:22; Acts 17:31; 2 Cor. 5:10 and 2 Tim. 4:1).
(The believers will be involved in some way with Jesus Christ in the work of judgment. We don't know the details (see 1 Cor. 6:2-3).

3. The different courts

1. The Judgment of the Believers:

Roman 14:10-13; 1 Cor. 3:10-15 and 2 Cor. 5:10.

- a. The people: All Christians in the community.
- b. The Time: After the Rapture.
- c. The place: in heaven.
- d. The Basics: Your Works.
- e. The result: wages or damage.

2. Judgment upon the living Gentiles:

Joel 4:2 and Matthew 25:37-46.

- a. The Persons: All the Gentiles who will be alive when Jesus returns.
- b. The time: At the return of Jesus Christ.
- c. The place: On earth (in the valley of Jehoshaphat).
- d. The Basics: How They Treated Jesus' Brothers.
- e. The result: the millennium for believers - hell for unbelievers.

3. The judgment of Israel:

Ezekiel. 20:37-38 and Matthew 25:1-30.

- a. The Persons: All Jews living at the return of Jesus Christ.
- b. The Time: At the Second Coming.
- c. Location: On Earth.
- d. The Foundation: What Did They Do With Jesus the Messiah?
- e. The result: the millennium for believers - hell for unbelievers.

4. The judgment of the angels:

1 Cor. 6:3 and Jude 6-7.

- a. The Persons: The angels who sinned.
- b. The time: Probably after the millennium.
- c. Location: We don't know.
- d. The Basis: Sin with Satan (cf. Jude 6-7)
- e. The result: Hell.

5. Judgment upon the unbelievers of all ages:

Revelation. 20:11-15.

- a. The Persons: All unbelievers of all times.
- b. The time: after the millennium.
- c. The place: In front of the great white throne.
- d. The basis: Their works (but they are here because they rejected Jesus or the revelation of God).

- e. The result: eternal hell.

XIX. The final state of the unbelievers

1. The Doctrine of Restoration or Universal Atonement

This is the view that there is still hope for the ungodly after death. One day all the inhabitants of hell will be free and go to heaven. There are different opinions among the All-Reconcilers themselves:

3. There is punishment here on earth - At death everyone goes to heaven.
4. There is no hell at all, only the grave. At the resurrection, all people go to heaven.
5. There is a real punishment from hell, but after that everyone goes to heaven.
6. Only a portion of the ungodly will be restored.
7. All will be saved one day, even Satan and the demons.

1. Important Bible passages for the All-Reconciler Ps. 103:8-9:

Isa. 57.16:

John 1:29:

John 12:32: Acts 3.21:

Roman 5.19:

1 Cor. 15.22:

1 Tim. 2:4-6: Phil. 2:10:

Col. 1:19-20:

2. Two important bases for arguing the doctrine of universal reconciliation

- a. God is a God of love

They claim that a God of love must save or restore all people. However, we must never forget that God is also a God of justice.

- b. Jesus Christ died for all people

They say that Jesus died for all, therefore all are reconciled, justified and saved. But one must distinguish between potential and actual salvation.

- 4. False assumptions of universal reconciliation

- a. God is the Father of all people (see John 8:44).
 - b. A punishment would have reformatory effects (see Amos 4:6-11; Rev. 9:20-21 and 16:7-11 and 21).
 - c. The torments of hell could accomplish what God cannot accomplish through the present means of grace.
5. Opposing passages
- Prov. 29:1
 - Prov. 11:7
 - Matthew 26:24
 - Luke 12:10
 - Luke 16:26
 - John 3:36
 - John 8:21-24
 - Phil. 3:18-19

The danger of this teaching

- For the saved, love for the lost is in jeopardy.
- The unbelievers can hope for a false chance in the future.

2. The doctrine of annihilation

The words 'dying' and 'death' are said to mean the cessation of existence. They believe that the word 'perish' implies an extinction of being.

3. The Doctrine of Eternal Damnation

Jesus Christ uses three terms to describe eternal damnation:

- The darkness: Mt. 25,30 and 2. Petr. 2:17.
- The worm that does not die: Mark 9:43-48.
- The unquenchable fire: Mark 9:43-48.

Are these expressions to be taken literally? (McClain)

"It doesn't matter how one wants to understand it, for the symbol or image is always inferior to what it is intended to illustrate. For example, the Last Supper is a symbol of a reality indicated by it. A literal interpretation does not yet need a material

understanding Jesus Christ carefully chose the words darkness, worm, and fire, and associated with each a thought that makes the reality seem all the greater: an outer darkness, a fire that never goes out, and a worm who does not die."

XX. The Antichrist

The main sections about the Antichrist are found in four books of the Bible: Daniel, John, Thessalonians and Revelation. The word 'Antichrist' occurs only in John, five times in the letters and in Revelation: 1 John 2:18; 2:22; 4:3 and 2 John 7.

1. Some Names for the Antichrist

1. Antichrist: 1 John 2:18
2. Man of Sin: 2 Thess. 2.3
3. Son of Perdition: 2 Thess. 2.3
4. The Adversary: 2 Thess. 2.4
5. The Lawless One: 2 Thess. 2.8
6. The beast out of the sea: Rev. 13:1-10
7. The Little Horn: Dan. 7:23-25
8. Other passages: Genesis 3:15; Ps. 110:6; Isa. 14.4; 51.12; Dan. 7.8; 8.23; 9.26; 11:36 and Zech. 11:17.

2. The personality of the Antichrist:

Aside from Jesus Christ, he will be the most extraordinary person the world has ever seen.

1. He will be different from all other people: Dan. 7:7.19.23-24.
2. He will possess a high level of intelligence: Dan. 7.8.
3. He will be a great speaker: Rev. 13.5.
4. He will possess cleverness: Dan. 8:23. (see 2nd intelligence??) 5. He will be a devious politician: Dan. 8.25.
6. He will be physically strong: Dan. 8:23.
7. He will be a military genius: Rev. 13.4.
8. He will be an exceptional blasphemer: Rev. 13:1.5.6 and Dan. 11:36.
9. He will be marked by lawlessness: 2 Thess. 2.3.8.

3. The Judgment of the Antichrist.

1. He will be destroyed without human intervention: Dan. 8.25; 2 Thess. 2:8 and Rev. 19:15.
2. He comes to an end without anyone being able to help him: Dan. 11:45.
3. He is taken alive and thrown into the lake of fire: Rev. 19.20.
4. At the end of the millennium he is still in torment that will not end: Rev. 20.10.

XXI. The eternal Life:

What will life be like in eternity?

1. It will be a life of fellowship with the LORD

1 Cor. 13:12: "We now see a dark image through a mirror; but then face to face".

1 John 3:2: "Beloved, we are now God's children, and what we will be has not yet appeared. But we know when it appears that we will be like him, for we will become him see how he is".

See also John 14:3 and Rev 22:4.

2. It will be a life of tranquility:

Rev.14:13:

"And I heard a voice from heaven saying to me: Write: Blessed are the dead who die in the Lord from now on. Yes, the Spirit speaks, that they rest from their work, for their works follow them".

3. It will be a life of full knowledge:

1 Cor. 13:12b

"...now I know in parts; but then I will know as I am known".

4. It will be a holy life:

Rev. 21:27

"And nothing unclean shall enter in, and no one who does abomination or lies, but only those who are written in the Lamb's book of life."

5. It will be a life of joy:

Rev. 21:4

"And God will wipe away every tear from their eyes; and there will be no more death, nor will there be more mourning, nor outcry, nor pain, for the first has passed away."

6. It will be a life of service:

Rev. 22.3

"And there shall be no more that is exile; and the throne of God and of the Lamb shall be in it; and his servants shall serve it."

7. There will be a perfect life:

rev. 21:6

"And he said to me: It is done, I am the be-all and end-all, the beginning and the end. I will give to the thirsty of the well of living water freely".

8. It will be a glorious life:

2 Corinthians 4:17 "For our affliction, which is temporary and light, creates an everlasting and exceedingly important glory".

Col.3:4: "But when Christ, who is your life, is revealed, then you also will be revealed with him in glory".

9. It will be a life of worship:

Rev.19:1:

"After this I heard a voice in great multitudes in heaven, saying: Hallelujah! Peace and glory, honor and strength be to God our Lord!"

Read Revelation 7:9-12!

XXII. Revelation and Eschatology:

1. The Purpose of the Book of Revelation:

1. To comfort suffering people
2. To show how Old Testament prophecies are being fulfilled
3. To show that Jesus Christ will be the victor
4. To exhort the church of Jesus Christ to be faithful

2. The relationship between Genesis and Revelation:

1	The first outrage	The last outrage
2	Sin comes	Sin goes
3	The curse pronounced	The curse lifted
4	Death begins	Death is banished
5	Man is excluded from the presence of God	Man has fellowship with God again
6	Man's dominion is taken away	Man's dominion restored through Jesus Christ
7	Earth and heaven are created	The old earth and heaven are destroyed, and a new earth and heaven are created

The Revelation shows us Jesus and his program! Rev 1:19 is very important: "Write what you saw and what is there and what is to happen after that".

XXIII. An Outline of Revelation

(mainly by Dr. J. Dwight Pentecost):

3. What you saw:

1. Rev 1:1-20 A. Introduction: 1:1-3
2. Revelation from God: 1:1-2
3. Blessing: 1:3

4. Greeting: 1:4-8
 1. A salute to the seven churches: 1:4
 2. A greeting from Jesus Christ: 1:5-8

5. The Vision: 1:9-20
 1. The preparation for the vision: 1:9-11
 2. The details of the vision: 1:12-16
 3. Interpretation of the vision: 1:17-20

4. What is there: 2.1 - 3.22

1. The message to Ephesus: 2:1-7
 1. Command and Description of Jesus: 2:1
 2. Recommendation: 2:2-3
 3. Condemnation: 2:4
 4. Correction: 2:5-6 (??? maybe better "admonition"?)
 5. Challenge: 2:7

2. The message to Smyrna: 2:8-11
 1. Command and description of Jesus: 2:8
 2. Recommendation: 2:9-10
 3. Correction: 2:10
 4. Challenge: 2:11

3. The Message to Pergamum: 2:12-17
 1. Command and Description of Jesus: 2:12
 2. Recommendation: 2:13
 3. Condemnation: 2:14-15
 4. Correction: 2:16
 5. Challenge: 2:17

4. The message to Thyatira: 2:18-29
 1. Command and description of Jesus: 2:18
 2. Recommendation: 2:19
 3. Condemnation: 2:20-23
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