

When shall these things be?

(a study from Steve Gregg's lectures)

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1) Introduction – (from lecture #1)

- a) 2nd Coming of Christ at the end of the age and events surrounding it
 - i) Word “Eschatology”
 - (1) derivative of two words, study of last things.
 - (a) Eschatos – Greek for “last things”
 - (b) Logos – Greek for “word” or “subject” or study thereof
 - ii) Small minority think this has already happened (fully realized preterist)
 - (1) Considered heresy among most Christians
 - (2) All things applied to events of 70AD
 - iii) Majority of Christians still await a 2nd visible coming of Christ where (see Acts Ch1):
 - (1) Sin will be done away with
 - (2) The world and believers will be restored to perfection
 - (3) The devil will be done away with
 - iv) Disciples did not know that Jesus was going away until moment of ascension.

Acts 1:6-7

6 Therefore, when they had come together, they asked Him, saying, “Lord, will You at this time restore the kingdom to Israel?” 7 And He said to them, “It is not for you to know times or seasons which the Father has put in His own authority.

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- (1) They couldn’t have had a view of a 2nd coming prior to that
- (2) We speak of 2nd coming of Christ because of this event.
- (3) Two angels told them that He would come back same way.

Acts 1:10-11

10 And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, 11 who also said, “Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.”

NKJV

- (4) This gives us 1st reference that He will come back in person (called Blessed Hope in Titus 2:13)

Titus 2:13

13 looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,

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- (a) Blessed Hope because it will change our current circumstances
 - (i) Pain, suffering, death, etc.
 - (ii) Sin, temptation, etc.
 - (iii) Mortality changed to immortality

Phil 3:20-21

20 For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, 21 who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.

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- v) Futurist believe that there will be many signs at the end of the age.
- vi) Many people don’t care to know the debate

- (1) However this may not be correct attitude. Scripture may suggest that there is a role for believers to play

2 Peter 3:11-13

*11 Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, 12 looking for and **hastening** the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? 13 Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.*
NKJV

- (2) Some believe that a wrong eschatological view can delay the fulfillment of this
- (a) Complacency
 - (b) Focusing on the wrong tasks and laziness.
 - (c) Backsliding
- (3) Some believe that God is going to do what God is going to do.
- (4) Daniel prayed fervently for the Lord to fulfill the prophesy for Israel to return from Babylonian captivity. (see all of Daniel Ch9).
- (a) Daniel realized he was living at the end of the 70 years predicted
 - (b) He put on sackcloth and ashes and prayed.
 - (c) Maybe he believed that God does nothing except by prayer
 - (d) He had an actual date.

b) Definitions: (Eschatological terms like: Rapture, Millennium, Antichrist, etc.)

i) 2nd coming of Christ

- (1) never find this term in scripture
- (2) do find reference to the “coming” many times.
 - (a) This is used in more than one way
 - (b) Not always referring to 2nd coming (must be careful how we apply this word in scripture).
 - (i) Example is found in Revelation letters to 7 churches
 - 1. Most of those churches are gone (6 of 7)
 - 2. Churches are told Christ will “come” to them (as threat or promise).
 - 3. Church of Ephesus may have lost it’s “lampstand” since it’s no longer there.
 - (ii) Another example is found in Matt 10:23

Matt 10:23

*23 When they persecute you in this city, flee to another. For assuredly, I say to you, you will not have gone through the cities of Israel before the Son of Man **comes**.*
NKJV

- 1. There has been plenty of time since then to reach all cities of Israel
 - 2. Seems to indicate an urgency.
 - 3. Some think that he’s talking about a missionary he sent them out on
 - 4. Some think He’s talking about the coming of 70AD
- (iii) Another example is found in Matt 16:28

Matt 16:28

*28 Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man **coming in His kingdom**.*
NKJV

- 1. Language sounds like 2nd coming of Christ
- 2. Either he missed his prediction (which skeptics think is true) or He’s not talking about the 2nd coming.

3. As believers, we must think this was an event in the lifetime of the people he was talking
4. Some think this was the transfiguration (1 week later)
5. Some think this was Pentecost
6. Some think this was His judgment coming in 70AD.
7. Disciples could not understand this as 2nd coming because they had no concept of this at this time.
 - a. Jesus did not teach the disciples in code, but plainly explained things to them because He wanted them to understand. (as he told them in upper room).
 - b. We should ask: How did Jesus expect disciples to understand? Not how should we (2000 years later) understand His meanings.
 - c. Jesus did not write this stuff down for us, but He was teaching his disciples.

(iv) Language in OT set a precedent for Jesus' language

Isa 19:1

19:1 The burden against Egypt.

Behold, the LORD rides on a swift cloud,

*And will **come** into Egypt;*

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1. This speaks of a visitation of judgment of God against Egypt through the Assyrians.
2. God uses army of one nation to judge another nation.
3. Similar language to NT refs to Jesus' "coming on a cloud"
 - a. Possible that Jesus' coming on (or with) cloud could be Romans coming to conquer Jerusalem.

(v) Context must decide what coming means.

(vi) Many ways coming is presented

1. Parousia *n.*(being with, coming, or visit, or presence)
 - a. Para – with, along side
 - b. Ousia – being
 - c. This word is not only applied to Jesus
 - d. Used of or by Paul in 2Cor 10:10, Phil 1:26, Phil 2:12, 1Cor 16:17, 2Cor 7:6-7, 2Thess 2:9.
 - e. Could be used as verb or noun. "the coming" of the Lord.
2. NT:2015
3. Epiphaneia *n.* – (shining upon, shining forth, the appearing)
 - a. Found in 1Tim 6:14, 2Tim 1:10, Titus 2:13.
 - b. Speaks of a different aspect of His coming.
4. NT:602
5. apokalupsis *n.* (unveiling or revelation)
 - a. Apo – away from
 - b. kalupsis – covering, or veil
 - c. Paul used it

1 Cor 1:7-8

7 so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ,

NKJV

6. NT:2064 erchomai *v.*(er'-khom-ahee) (come)
 - a. Matt 10:23 and 16:28
 - b. Used of many people other than Jesus.

(3) Hebrews does say he will appear a 2nd time

Heb 9:28

*28 so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a **second time**, apart from sin, for salvation.*

NKJV

- ii) Millennium – (Latin root for a thousand years).
 - (1) Mille – thousand
 - (2) Anus – years
 - (3) Revelation 20 is only place we find reference to millennium
 - (4) Other OT refs that refer to a kingdom age which many people apply to this
 - (5) 3 camps:
 - (a) Premillennial – 2nd coming comes before a literal 1000 years reign on earth.
 - (b) Postmillennial – 2nd coming comes after a literal 1000 years reign on earth (by church). A Christianized world through missionary efforts.
 - (c) Amillennial or non-millennial or realized millennial- 2nd coming comes after a long time church age (non-literal 1000 year reign, symbolic for long time).
 - (d) These views treat the promises of Abraham (Gen 12) in different ways.
 - (i) Pre-mil – covenant still to be fulfilled
 - (ii) A-mil – covenant fulfilled in church
 - (iii) Post-mil – divided
 - (e) Panmillennial – It'll all pan out in the end.
- iii) Dispensationalism – most popular and modern view of premillennialism.
 - (1) Most evangelicals hold this view
 - (2) Arose in 1830's by John Nelson Darby
 - (a) Admitted that these "truths" are not the traditional view of church
 - (b) Claimed that only the apostles knew these truths and that he re-discovered them (just like Joseph Smith, and ironically, around the same time)
 - (3) Distinctives:
 - (a) Premillennial (but not all premillennialists are dispensationalist)
 - (b) System of 7 dispensations (period of time)
 - (i) God specifically tests mankind with some command
 - (ii) Man fails, god judges
 - (iii) God starts a new dispensation
 - (iv) 7 dispensations: (as defined by C.I. Scofield in Scofield ref Bible)
 - 1. Creation to fall – dispensation of innocence.
 - 2. Fall to flood – dispensation of conscience.
 - 3. Flood to Abraham (about 500 years) – dispensation of government
 - 4. Abraham to Sinai – dispensation of promise
 - 5. Sinai to day of Pentecost – dispensation of law
 - 6. Pentecost to Rapture – dispensation of grace
 - 7. Millennium (1000 year reign) – dispensation of Kingdom (or Kingdom age)
 - (v) Uniqueness of nation of Israel
 - 1. Israel in news a lot today (as well as pulpit)
 - 2. Israelites began purchasing land in early 1900's
 - 3. After WWII mistreatment of Jews, UN decided that Israel would control land (1948)
 - a. Believe that this marked the beginning of the fulfillment of end times prophesy.
 - b. Most significant prophetic event in modern history
 - 4. All promises of God to Abraham belong to **nation** of Israel, or **ethnic** Israel.

- (vi) Literal interpretation of Bible
 - 1. Must interpret bible literally to do it justice
 - 2. Without it, your lost in a sea of subjectivity.
- (c) 7 year tribulation at the end of time
 - (i) preceded by the Rapture of the church.
 - (ii) Described in Matt 24 Olivet discourse and Revelation.
- (d) Rebuilt Jewish temple with sacrificial system during Millennium.

2) Hermeneutics (science of interpretation) – (from lecture #2)

- Note: All Bible scholars and students take some scripture literally and some non-literally.
- a) *Two opposing sides:*
 - i) Dispensationalists claim to have a consistent literal interpretation of scripture and therefore believe they have the best hermeneutic system.
 - (1) As often as theologically possible, things are taken literally.
 - (a) Example: Israel is always nation of Israel. (never could be church)
 - (b) 1000 years is a literal 1000 years
 - ii) Amillennialists take many things symbolically or spiritually.
 - (1) Could include all 3 millennial camps
 - (2) Believes that author often intended things to be taken spiritually.
 - (3) Often referred to as “spiritualizing”
 - (4) Sometimes referred to as “allegorizing” (mostly by dispensationalists). This is a misrepresentation
 - (5) Bible not written by western thinkers, who tend to take everything literally
 - (6) Eastern thinkers do not always express themselves in literal language
 - (a) Use of parables, allegories, and hyperbole.
 - iii) Thoughts from both sides:
 - (1) Dispensational
 - (a) Charles Ryrie says we should figure out our methodology and rules of interpretation before trying to interpret scripture at all. (sounds reasonable enough)
 - (b) Ryrie also says that dispensationalists use a method that interprets a word the same way everytime it is found. Referred to as the Grammatical-Historical method of interpretation. (“Dispensationalism Today”)
 - (i) Gives impression that this is consistently applied by dispensationalists. This is not always the case.
 - (ii) Every conservative Christian uses grammatical-historical method:
 1. Does not always mean a literal interpretation
 2. Looks at how the historical (or intended) reader would have interpreted the text. How the grammar would have been understood.
 - (c) Walvoord says Pre-millennarians use gram-hist method, while Amillennarians use some type of spiritualizing method. (typical claim by dispensationalists)
 - (2) Amillennial
 - (a) Willliam E Cox. (“Amillennialism today”). Says that all groups claim to use the grammatical-historical method of interpretation.
 - (i) Most things taken literally
 - (b) Floyd Hamilton (“The basis of Millennial faith”). Says that all passages should be taken literally unless
 - (i) Passage contains obvious figurative language.
 - (ii) NT gives authority for interpreting them in an other than literal sense.
 - (iii) Literal interpretation would produce a contradiction in truths, principles, or actual statements found in other non-symbolic books of the NT.
 - (iv) Walvoord (a disp.) affirms these 3 rules in his own book.
 - (c) Hamilton also says that another obvious rule is clearest NT passages in non-symbolical books are to be the norm for interpretation of prophecy rather than obscure or partial revelations contained in OT passages.
 - (i) We’re to accept the clear and plain passages of scripture as basis for getting the meaning of the more difficult parts of scripture.
 - (d) Hamilton not departing from Gram-Hist method, but defining logical, common sense rules to apply for exceptions.
 - (3) There seems to be a false dichotomy drawn between the two sides. Both aim at a literal interpretation wherever possible, but there’s differences on what is possible to be taken literally.
 - (a) Most conservatives take passages literally, but everyone takes some figuratively

- (i) disagreement is on which things are taken literally.
- (ii) Ryrie claims that the difference is that dispensationalists extend the principle to prophecy where Amillennialists are inconsistent in this area of interpretation. (Oversimplification)
 - 1. Walvoord agrees that Amillennialists have two methods (spiritualize prophecy).
- (iii) Example: Ezek. 38-39 Gog and Magog
 - 1. Horseback, bows, arrows, spears, etc.
 - 2. Many apply this to a future invasion by Russia
 - a. Not likely going to use swords and spears
 - b. Most Disps say this represents modern weapons
 - c. Ryrie criticizes those who don't take this literally, even the bows and arrow part. If it says bows and arrows, it means bows and arrows.
 - 3. Ryrie says if bible says "like" x, than there's latitude for symbolism.
 - 4. He says there's no end to possible meanings if rules are not applied. (unfair use of hyperbole)
- iv) Why should we take passages literally all the time?
 - (1) Dispensationalists give 3 reasons (Given by Ryrie in his book)
 - (a) Philosophically, language itself requires literal interpretation
 - (i) Wrong, we use figures of speech (idioms) all the time to convey meanings
 - 1. Frog in my throat, etc.
 - (b) Prophecies of OT concerning 1st coming are all fulfilled literally, there is no non-literal fulfillment of these prophecies in NT (according to Ryrie).
 - (i) Wrong again, irresponsible reporting (examples from their own list)
 - 1. Christ would be a **stone of stumbling** (Isa 8:14). Was Jesus a mineral? Did anyone ever fall over Him.
 - 2. Christ would be a **light** to the Gentiles (Isa. 49:6). Was Jesus a light? Or was His message a symbolic light
 - 3. Christ would be sold for 30 pieces of silver. (Zech 11:12). Where in that passage does it say that Christ was sold for 30 pieces of silver. Zechariah himself was paid 30 pieces of silver for his services. This is a foreshadowing of messiah, but does not mention messiah at all.
 - (ii) Crenshaw and Gunn??
 - 1. Found that only 34 prophecies of 97 were literally fulfilled (only 35%). (examples)
 - a. Virgin would conceive (literal)
 - b. Born in Bethlehem (literal)
 - c. Out of Egypt I call my son. (not literal if compared to the OT ref in Hosea 11:1. It's a reference to Israel)
 - d. Rachel weeping for children?
 - e. Called a Nazarene. (not in NT)
 - f. Voice of one crying in wilderness to make straight a path for the Lord (John didn't do any excavating as far as we know)
 - g. Those who sat in darkness have seen a great light (not literal, spiritual).
 - (c) If one does not use plain, normal, literal interpretation, there is no end to subjectivity. What check would there be if not an objective standard.
 - (i) Again, this is unfair hyperbole. There are many ways to remain objective.
 - 1. For example: If NT writers take a prophecy non-literally, we have an objective standard.
 - 2. Ryrie has an arbitrary standard, everything is literal. Is this the right standard?
 - (d) Walvoord claims that Amillennialists use figurative only when it's convenient to fit their view, with no objective standard to base it on.
 - (i) What about Disps?
 - 1. Example: Daniel 9:24-27 (famous 70weeks prophesy)

Dan 9:24-27

24 "Seventy weeks are determined For your people and for your holy city, To finish the transgression, To make an end of sins, To make reconciliation for iniquity, To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint the Most Holy.

25 "Know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times.

26 "And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined. 27 Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate."
NKJV

- a. Not period of 70 weeks, but 70 7's is to be understood (all scholars would agree). $7+62+1 = 70$
 - b. "Flood" means military invasion in most OT prophecies.
 - c. Disp's teach that 69 of the weeks have lapsed and that there is a 2000 year gap between the 69th and 70th week. How convenient. Gap not stated in passage. Where is the literalism??? Very well hidden gap.
2. Another example is Matt 16:28

Matt 16:28

28 Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom."
NKJV

- a. Try to line this up with Matt 24:30

Matt 24:30

30 Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.
NKJV

- b. Disps see Matt 24:30 as 2nd coming, but not Matt 16:28 even though the same language is used.
 - c. Jesus said it would happen within the lifetime of the apostles.
 - i. Usually applied to transfiguration.
 - d. Depart from the literal interpretation because it's not convenient to that system of eschatology.
3. Another example: Rev chapter 1

Rev 1:1

*1:1 The Revelation of Jesus Christ, which God gave Him to show His servants-- things which **must shortly take place.***
NKJV

---and---

Rev 1:3

*3 Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the **time is near.***
NKJV

- a. “Shortly take place”, “time is near” have literal meanings.
- b. Disps don’t take these words literally.
- c. God didn’t write to God, but to humans. Can’t say a day is as a thousand years in this case.
4. Disp’s do the same thing that they accuse Amillennialists of doing.
5. Revelation is the hardest book in the bible to take literally. (although some try to).
 - a. Henry Morris says he tried to follow a strict literal and chronological interpretation of the book. (maybe the strictest)
 - i. 4 horsemen – he takes symbolically.
 - ii. Yet sees Jesus returning to earth on a horse as literal.
 - iii. How does he know what things to take symbolically and to not.
 - iv. He knows that not everything **can** be taken literally.
 - b. Ryrie says we should take all these beasts and images of 200 million horseman literally because that’s what it says.
 - i. However, in same book, he compares locusts with some war machine or UFO.
 - ii. How can say that’s a literal interpretation.
 - c. Ryrie (in his commentary on revelation) says the star w/key to bottomless pit that lets locusts out.
 - i. He says “star” sometimes refers to a heavenly body. Word is often used as intelligent being, like an angel. Says that they’re equally literal, though figure of speech.
 - ii. This is the way non-sense is used to claim a literal interpretation. Angels are not literally stars. This is not the plain meaning of the word.
 - d. Disp’s don’t follow their own rules of literalism. They use figures of speech and symbolism just like Amillennialists.
- v) Non-dispensationalists say that scripture shouldn’t be taken literally all the time because it wasn’t meant to be. The context of the passage will dictate that.
- vi) When should we be literal?
 - (1) 3 laws: (Steve gave these names according to dispensationalist quotes)
 - (a) Law of frequent mention.
 - (i) Example: 1000 years used 6 times in Rev 20.
 - (ii) However, Jesus is referred to as a lamb 22 times in the book. Who thinks He’s a literal lamb?
 - (iii) Law does not apply well consistently
 - (b) Law of genre (prose/non-fiction)
 - (i) But, you can still use figures of speech in prose/non-fiction.
 - (ii) Revelation is not prose/non-fiction, it matches closely apocalyptic genre of that day.
 - (c) Law of detailed description.
 - (i) Sacrifices detailed so much in Revelation that they must be literal.
 - (ii) What about the beast with 7 heads, 10 horns, 4 feet, ruling the world? Is that detailed enough to be taken literally too? Nobody thinks that.
- vii) Amillennial alternative
 - (1) Retain spiritualizing method only when it’s necessary to do so to remain faithful to the NT.
 - (a) Apostles and Christ quoted the OT a lot and applied them spiritually.
 - (b) Don’t apply it when it’s inconvenient with a system of theology, only when it’s inconsistent or contradictory to the NT.
 - (c) Always ask, “how did Jesus and apostles apply this?”

- (d) Not literal or non-literal hermeneutic, but surrendered to the infallibility of scripture.
 - (e) Dispensationalist claim to literal hermeneutic is neither true, nor biblical.
- viii) Real crux for dispensationalists for taking things literally is whether or not you take Israel literally or not. Very big deal.
- (1) Ryrie says an inductive study of NT shows that the church and Israel are kept distinct and that God does not abrogate his promises to Israel and give them to the church.
 - (a) Paul didn't see it this way: speaking to Gentiles he said:
 - (i) Church is Israel of God (see Galatians 6)
 - (ii) Jew not one outward, but inward (see Romans 2)
 - (b) Jesus says he knows them that say they are Jews but are not (Rev 2)

3) The Millennium – (from lecture #3)

- a) *Very definitive in determining your whole outlook on eschatology.*
- i) Influences your outlook on end times **and** the times we live in.
 - ii) How will promises of God to Israel be realized?
 - (1) Genesis 12:1-3 Abraham is promised to be father of many nations and will be blessed.
 - (a) Through his seed, all nations of the world will be blessed.
 - (b) Down through the generations we see how God selected the lineage of Jesus.
 - (c) Promises began to be fulfilled through nation of Israel
 - (d) God sent judges, prophets, and kings speaking of God's ultimate purposes.
 - (e) Through prophets we have passages of the glorious kingdom.
 - (i) Ruled by Messiah
 - (ii) Kingdom of peace
 - (f) In all these prophesies, Israel played a significant role.
 - (i) Restoration of people to the land God gave them
 - (ii) Return from exile (Most were written during the Babylonian exile)
 - (iii) Restoration of the temple, worship, sacrificial system, etc.
 - (iv) 4 Great Kingdom Age Psalms
 1. Psalm 2 – Messianic Psalm
 2. Psalm 45 – Wedding Psalm
 3. Psalm 72 – Dominion Psalm
 4. Psalm 110 – Messiah at right hand of God
 - (g) Almost all prophets also speak about this age
 - iii) Look at word "Millennium"
 - (1) Revelation 20 is only place where we find this idea of 1000 years.
 - (2) None of the OT passages speak of an actual 1000 years. They speak of a Kingdom Age.
 - (a) Almost always speak of it as being forever.
 - (b) Rev 20 is picture of saints reigning with Christ 1000 years.
 - (c) 1000 years in Rev 20 often identified with and applied to these Kingdom Age passages in OT (rightfully so). Speaking of same age, using that term.
 - (i) True of both A-mils and Pre-mils, and mostly the Post-mils as well.
 - (3) Two principle poles on this passage
 - (a) Pre-millennialists
 - (i) Believe Messiah will return in 2nd coming and set up this Kingdom in Jerusalem. This is a literal, political kingdom.
 - (ii) Believe there's no way this kingdom age can happen with mankind the way it is. It must be done forcefully by Jesus himself with rod of iron.
 - (iii) Not everyone will be a Christian at that time, but will be forced to live and obey under this worldwide theocracy.
 - (iv) Believers will enjoy glorified status reigning with Christ.
 - (v) Satan will be loosed at the end of the 1000 years to decieve the nations before he's done away with with fire from heaven.
 - (vi) All people from all nations will make annual pilgrimages to Jerusalem.
 - (vii) This fulfills God's promises to Israel.
 - (b) Amillennialists
 - (i) No literal 1000 years, but symbolic of long, undetermined duration.
 - (ii) Represents the time between 1st coming and 2nd coming, church age.
 - (iii) Binding of Satan represents Christ's victory over Satan at the cross
 1. Renders him incapable of resistance.
 - (iv) Rev 20:9 Fire from heaven represents actual 2nd coming.
 - (v) Believes OT Kingdom passages apply to the whole church age.
 1. Must take many of these passages in non-literal sense.
 - a. Example: Isaiah 2:2-4

Isa 2:2-4

2 Now it shall come to pass in the latter days
 That the mountain of the LORD's house
 Shall be established on the top of the mountains,
 And shall be exalted above the hills;
 And all nations shall flow to it.
 3 Many people shall come and say,
 "Come, and let us go up to the mountain of the LORD,
 To the house of the God of Jacob;
 He will teach us His ways,
 And we shall walk in His paths."
 For out of Zion shall go forth the law,
 And the word of the LORD from Jerusalem.
 4 He shall judge between the nations,
 And rebuke many people;
 They shall beat their swords into plowshares,
 And their spears into pruning hooks;
 Nation shall not lift up sword against nation,
 Neither shall they learn war anymore.
 NKJV

- b. Pre-mils take this passage literally
 - i. Zion and Jerusalem interchangeable
 - ii. All nations flow into it
- c. A-mils take this to be the age of the church, (can't take this literally)
 - i. We don't make pilgrimages,
 - ii. There isn't an end to all war, etc.
 - iii. Mount Zion is not the highest of all hills
- d. Recognized symbols here:
 - i. Zion and Jerusalem are frequently used in NT to refer to the church. (spiritual city).
 - ii. Jesus refers to disciples as a "city on a hill"

Matt 5:14

14 "You are the light of the world. A city on a hill cannot be hidden.
 NIV

- iii. Paul says "heavenly Jerusalem" (the church) is our mother

Gal 4:22-26

23 But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise, 24 **which things are symbolic.** For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar-- 25 for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children-- 26 but **the Jerusalem above is free, which is the mother of us all.**

NKJV

- iv. Writer of Hebrews says:

Heb 12:21-24

22 But **you have come to Mount Zion** and to the city of the living God, the **heavenly Jerusalem**, to an innumerable company of angels, 23 to the **general assembly and church** of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect,

24 to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel.
NKJV

- v. People from “All nations” (gentiles) have been coming into church (spiritual Israel) and learning all that Christ commands for thousands of years.
- vi. “Mountain of Lord’s House”? Mountains are often used as symbols for governments in OT. This simply means that the authority of God’s kingdom is greater than the authority of all other kingdoms.
- vii. “Lord House”? The church is the house of the Lord.

1 Peter 2:5
*5 you also, as living stones, are being built up a **spiritual house**, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.*
NKJV

--and--

1 Tim 3:15-16
*I write so that you may know how you ought to conduct yourself in the **house of God, which is the church** of the living God, the pillar and ground of the truth.*
NKJV

- viii. “beating swords into plow shares” and “they shall not learn of war anymore”? Believers, put away their hostilities toward one another based on national and ethnic interests. They’re now concentrating on agriculture (spiritually), sowing the seeds of the gospel.
 - ix. If we’re to take this passage literally, Mt Zion has to be put on top of all the other mountains of the world, nations are going to have to take their weapons (swords and spears) and turn them into farming implements (plow shares and pruning hooks).
2. Compelled to this view by what NT writers say on this subject.
- (vi) Believes that the promises of God to Israel are fulfilled in the church (Spiritual Israel).
- 1. He established the promised Kingdom. Not political kingdom, but Spiritual Kingdom.
 - 2. Although He’s referred to as a King, Jesus is not a political King, but His kingdom is not of this world.

John 18:36
36 Jesus said, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place."
NIV

- 3. Not stealing promises from Israel, but sees Jew and Gentile in one fold and promises being fulfilled in this one entity, the church.
 - a. Misunderstanding of what God considers “Israel”
 - b. Example: John the baptist tells the Pharisees:

Matt 3:9

9 And do not think you can say to yourselves, 'We have Abraham as our father.' I tell you that out of these stones **God can raise up children for Abraham.**
NIV

- i. Something (or presumably someone) that has no physical lineage to Abraham can be a child of Abraham. God is able to do it.

c. Also: Jesus said to Pharisees.

John 8:39-41

"If you were Abraham's children," said Jesus, "then you would do the things Abraham did. 40 As it is, you are determined to kill me, a man who has told you the truth that I heard from God. Abraham did not do such things."
NIV

- i. Jesus saying you must have the faith of Abraham to claim him as your ancestor.

d. Also: Paul says Jew is not a Jew outwardly, but inwardly.

Rom 2:28-29

28 For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh; 29 **but he is a Jew who is one inwardly;** and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God.
NKJV

e. Also: Paul talks about fulfillment of promises which seem to remain unfulfilled. He counters that by saying:

Rom 9:1-7

9:1 I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, 2 that I have great sorrow and continual grief in my heart. 3 For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh, 4 who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises; 5 of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen.

6 But it is not that the word of God has taken no effect. **For they are not all Israel who are of Israel,** 7 nor are they all children because they are the seed of Abraham;
NKJV

f. Also: Jesus consoles a persecuted church of Smyrna in Rev 2:9.

Rev 2:9-10

9 "I know your works, tribulation, and poverty (but you are rich); and I know the blasphemy of those **who say they are Jews and are not,** but are a synagogue of Satan."
NKJV

g. Also: Jesus tells church of Philadelphia that the Jews will know that He loves them.

Rev 3:9

9 Indeed I will make those of the synagogue of Satan, **who say they are Jews and are not**, but lie--indeed I will make them come and worship before your feet, and to know that I have loved you.

NKJV

- h. Also: Not only is a Jew not always a Jew, but sometimes a Gentile is a Jew. Jesus says:

John 10:16

16 And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; **and there will be one flock and one shepherd**.

NKJV

- i. Not two flocks (type of people), but one.

- i. Also: Paul says (quoting OT passages)

Rom 9:23-27

23 and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, 24 even us whom He called, not of the Jews only, but also of the Gentiles? 25 As He says also in Hosea:

"I will call them My people, who were not My people,
And her beloved, who was not beloved."

26 "And it shall come to pass in the place where it was said to them,
'You are not My people,'
There they shall be called sons of the living God."

27 Isaiah also cries out concerning Israel:

"Though the number of the children of Israel be as the sand of the sea,
The remnant will be saved.

NKJV

- j. Also: Peter expresses to the church:

1 Peter 2:9-10

9 But **you are a chosen generation, a royal priesthood, a holy nation, His own special people**, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; 10 who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.

NKJV

- i. All those terms are used of Israel in the OT.
- ii. Even the word church (Ekklesia – called out ones) is used of the faithful remnant, the congregation, in the Septuagint.

- k. Paul says to Galatians:

Gal 3:16

16 Now to Abraham and his Seed were the promises made. **He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ.**
NKJV

--furthermore

Gal 3:29

29 And **if you are Christ's, then you are Abraham's seed, and heirs according to the promise.**

NKJV

- i. This would seem to settle the matter of who Israel is.
 - ii. What other interpretation can we have of this passage?
1. God has always favored and saved people by faith, not by ethnicity or geneology (see Hebrews 11).
 - i. If you have faith, you're a Christian, not a Jew or Gentile. And if you're a Christian, you are part of the church (called out ones)
 4. Not "replacement" theology, but "fulfillment" theology.
 - a. In a sense, "replacement" is true. Jesus proclaimed it in the parable of the vinedressers:

Matt 21:43

43 "Therefore I say to you, **the kingdom of God will be taken from you and given to a nation bearing the fruits of it.**

NKJV

- b. However, God didn't take it from one ethnic group and give it to another ethnic group, he gave it to a spiritual nation, the church. It's not the "gentile" church, it's just the church, Jews and Gentiles both.
 - i. Even in OT, only the faithful Jews were saved. (see Romans 9).
 - ii. In every generation, some were chosen, some were not, even though they had ethnic qualifications.
 - iii. God told Elijah, there was a remnant preserved.
- c. Jews didn't have a better track record of being faithful to God, only more chances.
 - i. Disobedient to God for the majority of their history.
- d. Only the ones that were obedient have right to claim His promises.

Ps 50:5

5 "Gather My saints together to Me,
Those who have made a covenant with Me by sacrifice." ...

...16-17

16 But to the wicked God says:

**"What right have you to declare My statutes,
Or take My covenant in your mouth,**

17 Seeing you hate instruction

And cast My words behind you?

NKJV

- i. He's talking to Jews here, those who take God's covenant in their mouth, not Gentiles.

- e. The remnant was in reality who the whole nation was supposed to be in theory. The remnant were the only one's who were ever **really** God's people.
- 5. Remnant of Jesus' day
 - a. Born into house of Joseph and Mary (both faithful)
 - b. John the Baptists' family
 - c. Old man Simeon in the temple and Anna looking for the redemption of Israel.
 - d. Disciples of John the baptist (that became disciples of Jesus)
- 6. Gentiles that came into the church were not a separate people, but now a part of the faithful remnant of Israel.

Eph 2:19-22

*19 Now, therefore, **you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God,** 20 having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, 21 in whom the whole building, being joined together, grows into a holy temple in the Lord, 22 in whom you also are being built together for a dwelling place of God in the Spirit.*

NKJV

- 7. There were some Gentiles saved in OT
 - a. Ruth the Moabitess
 - b. Rahab of Jericho
 - c. Some foreign slaves
- 8. In NT it was mostly Jews, a trickle of Gentiles, then a flood of Gentiles, but the entity of the remnant (the church) never changed.
 - a. Just as prophets predicted in OT.
 - b. Abraham has become the father of many nations.

Gal 3:7-9

*7 Therefore know that only those who are of faith are sons of Abraham. 8 And the Scripture, **foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham** beforehand, saying, "In you all the nations shall be blessed." 9 So then those who are of faith are blessed with believing Abraham.*

NKJV

- c. If OT was left alone, we might conclude that the nation of Israel was to be the beneficiary of these promises, but fortunately we have the inspired NT writers (Jesus, Paul, Peter, etc.) to interpret those promises for us.
- 9. Ryrie says in his book "dispensationalism today": "New revelation can't mean contradictory revelation, later revelation on a subject does not make earlier revelation something different..."
 - a. Claims that applying promises to Israel to the church would be contradictory.
 - b. However, God just revealed in the NT what the kingdom of God really is.

Rom 14:17

17 for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

NKJV

- i. Spiritual peace and righteousness, not political.

- c. Natural man cannot discern the things of God, they must be spiritually discerned.

1 Cor 2:14

14 But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.

NKJV

- i. Jews without Holy Spirit could not understand what God was saying at the time. So God gave it to them in terms they could understand.
- ii. When Holy Spirit came, man could then perceive spiritual things and therefore was taught in that manner. Just like Jesus telling his disciples that John the Baptist was Elijah if they could receive it.
- d. It's not God's fault that the Jews could not grasp the spiritual concept.

2 Cor 3:14-15

14 But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ. 15 But even to this day, when Moses is read, a veil lies on their heart.

NKJV

- e. Jesus said the kingdom does not come with observation.

Luke 17:20-21

20 Now when He was asked by the Pharisees when the kingdom of God would come, He answered them and said, "The kingdom of God does not come with observation; 21 nor will they say, 'See here!' or 'See there!' For indeed, the kingdom of God is within you."

NKJV

- f. The kingdom is different than the Jews thought because they still have a veil over their heart (as Paul says).

1 Peter 1:10-12

*10 Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, 11 searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. 12 **To them it was revealed that, not to themselves, but to us** they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven--things which angels desire to look into.*

NKJV

- i. Prophets themselves (let alone their listeners) didn't quite understand what they were predicting.
- ii. They predicted what we are now experiencing.
- iii. Only passages in OT about salvation are these kingdom passages.
- iv. Peter understood the glorious kingdom to be now, the church.
- v. May not look glorious outwardly, but it's an inward, spiritual kingdom.
- g. Peter, in Acts, describing "these days".

Acts 3:24-26

24 Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold **these days**. 25 You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, 'And in your seed all the families of the earth shall be blessed.'

NKJV

- i. Not a future millennium, he says “these days”
- ii. Jesus was said to open the understanding of the Apostles so they would understand the scriptures

Luke 24:44-45

44 Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me." 45 **And He opened their understanding, that they might comprehend the Scriptures.**

NKJV

- iii. OT were only scriptures at that time.

Eph 6:17-18

the sword of the Spirit, which is the word of God;
NKJV

2. Many see this as the gospel being preached to all nations, not the 2nd coming.
3. Horse could represent God's people, the church, carrying the gospel to the nations.

Zech 10:3

*3 "My anger is kindled against the shepherds,
And I will punish the goatherds.
For the LORD of hosts will visit His flock,
The house of Judah,
And will make them as His royal horse in the battle.
NKJV*

- a. Shepherds is leaders
 - b. God will make his flock (his people) as his royal horse in the battle.
4. Many notable scholars have held this view. Not necessarily the correct one, but it does leave room for other interpretations.
- (c) Also in pre-mil favor, we read about millennium immediately after this event.
- (d) Even if Ch19 is 2nd coming, it still doesn't mean that Ch20 necessarily follows this chronologically.
- (i) Many times in Revelation the visions are not chronological. There's much parallelism in the book, doubling back and repeating itself. (same as Daniel)
1. Chapters 11 and 12

Rev 11:15-18

15 Then the seventh angel sounded: And there were loud voices in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!" 16 And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God, 17 saying:

*"We give You thanks, O Lord God Almighty,
The One who is and who was and who is to come,
Because You have taken Your great power and reigned.
18 The nations were angry, and Your wrath has come,
And the time of the dead, that they should be judged,
And that You should reward Your servants the prophets and the saints,
And those who fear Your name, small and great,
And should destroy those who destroy the earth."
NKJV*

- a. This sounds like the end of the world. But then in Chapter 12...

Rev 12:1-2

*12:1 Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars. 2 Then being with child, she cried out in labor and in pain to give birth.
NKJV*

- b. We seem to have a vision of the birth of Christ.
 - c. Sets a precedent of non-chronological order in the book.
- (e) Pre-mil argument on this basis is not bad, but it isn't iron clad either. There is much room for other interpretations.

- ii) Amillennial reasons for later chapter 2nd coming.
(1) Vs. 9-15 seems to end all things and describe the 2nd coming.

Rev 20:9-15

9 They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them. 10 The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented day and night forever and ever.

11 Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. 12 And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. 13 The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. 14 Then Death and Hades were cast into the lake of fire. This is the second death. 15 And anyone not found written in the Book of Life was cast into the lake of fire.

NKJV

- (a) Fire from heaven destroys the wicked.
- (b) Resurrection and judgment
- (c) Death being destroyed
- (d) End of the present order, replaced with a new heaven and earth (ch21:1)
- (e) These 4 things are represented elsewhere in scripture as the 2nd coming of Christ
- (f) Look at references to the flaming fire and heavens and earth being destroyed:

2 Thess 1:6-10

*6 since it is a righteous thing with God to repay with tribulation those who trouble you, 7 and to give you who are troubled rest with us when the **Lord Jesus is revealed from heaven** with His mighty angels, 8 **in flaming fire** taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. 9 These shall be punished with **everlasting destruction** from the presence of the Lord and from the glory of His power, 10 when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed.*

NKJV

- (i) Jesus to return in flaming fire (just like Rev 20:9)

2 Thess 2:8

*8 And then the lawless one will be revealed, whom the Lord will **consume** with the breath of His mouth and destroy with the **brightness of His coming**.*

NKJV

- (ii) Lawless one will be consumed with breath and brightness

2 Peter 3:10-13

*10 But the day of the Lord will come as a thief in the night, in which the **heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up**. 11 Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, 12 looking for and hastening the coming of the day of God, because of **which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?** 13 Nevertheless we, according to His promise, look for **new heavens and a new earth** in which righteousness dwells.*

NKJV

- (iii) End of current order of heavens and earth.
- (iv) Comes as a thief in the night, like Paul indicated in 1Thess...

1 Thess 5:2

*2 For you yourselves know perfectly that the day of the Lord so comes as a **thief in the night**.*

NKJV

- (v) Peter makes no mention of a millennium, doesn't even seem to know about it. He says we look for a "new heavens and new earth".
- (vi) Peter doesn't appear to be premillennial, and he's an inspired writer.
- (g) Look at references to the resurrection of the dead:
 - (i) Books opened (apparently books of deeds to be judged)
 - (ii) Book of life (separate book, for those who will live)
 - (iii) Both at the same time.

John 5:28-29

*28 Do not marvel at this; for the **hour** is coming in which **all** who are in the graves will hear His voice 29 and come forth--those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.*

NKJV

- (iv) Jesus says the "hour" is coming, not years or millenia. (like Rev 20)

2 Tim 4:1

*4:1 I charge you therefore before God and the Lord Jesus Christ, **who will judge the living and the dead at His appearing and His kingdom**:*

NKJV

- (v) Most take "His appearing and His kingdom" to mean the 2nd coming.

Matt 25:31-46

*31 "When the Son of Man **comes in His glory**, and all the holy angels with Him, then He will sit on the throne of His glory. 32 **All the nations will be gathered before Him, and He will separate them one from another**, as a shepherd divides his sheep from the goats. 33 And He will set the sheep on His right hand, but the goats on the left. 34 Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: 35 for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; 36 I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.' 37 "Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink? 38 When did we see You a stranger and take You in, or naked and clothe You? 39 Or when did we see You sick, or in prison, and come to You?' 40 "And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.' 41 "Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: 42 for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; 43 I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.' 44 "Then they also will answer Him, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?' 45 "Then He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.' 46 **"And these will go away into everlasting punishment, but the righteous into eternal life."***

NKJV

(h) Look at references to death and Hades being thrown into the lake of fire:

1 Cor 15:26-27

*26 **The last enemy that will be destroyed is death.** 27 For "He has put all things under His feet."*

NKJV

(i) Death is last enemy destroyed (like Rev 20)

1 Cor 15:51-55

*51 Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed-- 52 in a moment, in the twinkling of an eye, **at the last trumpet.** For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "**Death is swallowed up in victory.**"*

55 "O Death, where is your sting?

O Hades, where is your victory?"

NKJV

(ii) It happens at the resurrection (like Rev 20)

(iii) If death is last enemy, and it's at the 2nd coming, then what other enemies are left to be destroyed?

(iv) Pre-mil scheme leaves enemies later in chapter to be destroyed, which seems to contradict other NT writers (as shown before).

(2) From this, we can conclude that Jesus comes back after the millennium has run its course, not before. Either Amillennialism or Post-millennialism must be the correct interpretation of the passage.

(3) For many centuries, the church has held the Amillennial view.

(4) Vs. by Vs. Amillennial view

(a) Vs 1-3. This view holds that binding of Satan took place at 1st coming of Christ. If true, then the 1000 years takes place between the 1st and 2nd coming (or church age).

(i) Evidence of symbolic language (Satan is not a reptile but a spiritual being.)

1. Dragon

2. Serpent of old

3. Bottomless pit

4. Chain (can't bind a spirit with a literal chain)

5. Seal on him

(ii) What about the 1000 years?

1. The number 1000 Commonly symbolic in scripture for "a large number"

Deut 1:11

*11 May the LORD God of your fathers make you a **thousand** times more numerous than you are, and bless you as He has promised you!*

NKJV

Deut 7:9

*He is God, the faithful God who keeps covenant and mercy for a **thousand** generations with those who love Him and keep His commandments*

NKJV

Deut 32:30

30 How could one chase a thousand,

*And two put ten thousand to flight,
NKJV*

*Ps 50:10
10 For every beast of the forest is Mine,
And the cattle on a thousand hills.
NKJV*

*Ps 84:10
10 For a day in Your courts is better than a thousand.
NKJV*

*Ps 90:4
4 For a thousand years in Your sight
Are like yesterday when it is past,
And like a watch in the night.
NKJV*

*2 Peter 3:8
8 But, beloved, do not forget this one thing, that with the Lord one day is as a
thousand years, and a thousand years as one day.
NKJV*

- (iii) How can we say Satan was bound when he's obviously still at work today?
1. Must appeal again to symbolism of passage.
 - a. Graphic description of the defeat of Satan at the cross

*Matt 12:27-29
28 But if I cast out demons by the Spirit of God, surely the kingdom of God has
come upon you. 29 Or how can one enter a strong man's house and plunder his
goods, unless he first **binds the strong man**? And then he will plunder his house.
NKJV*

- b. Saying that He's casting out demons by the power of God, He says
He's "plundering" Satan's house (the world). Satan is rendered
powerless to stop Him.

*Luke 11:21-22
21 When a strong man, fully armed, guards his own palace, his goods are in
peace. 22 But when a stronger than he comes upon him and overcomes him, **he
takes from him all his armor** in which he trusted, and divides his spoils.
NKJV*

- c. Parallel to the Matt 12:28-29. Jesus disarming Satan. Rendered him
incapable of resistance. Same imagery as if he bound him literally.

*Col 2:15-16
15 Having **disarmed principalities** and powers, He made a public spectacle of
them, triumphing over them in it.
NKJV*

- d. All of these ideas communicate what Jesus did at His 1st coming.
Previously, Satan had nobody on earth that was powerful enough to do
this.

Heb 2:14

14 Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil,
NKJV

- e. Jesus obviously did something to the devil through His death. Destroy might not be the best word.
 - i. Greek word is NT:2673 **katargeo** (kat-arg-eh'-o); from NT:2596 and NT:691; to be (**render**) **entirely idle (useless)**, literally or figuratively:
- f. When Jesus said he bound the strong man, Satan was still doing stuff, there were other demons to cast out, he hadn't yet entered Judas Iscariot for betrayal. Binding Satan doesn't mean he can't do anything, he's just incapable of deceiving the world (Rev 20) as he once did.

Rev 20:3

so that he should deceive the nations no more till the thousand years were finished.

NKJV

- g. It's not that he can't deceive anyone, he's obviously still doing that, but it's no longer the case that all nations are deceived.

Matt 28:18-19

18 And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19 Go therefore and make disciples of all the nations

NKJV

- h. Jesus made it possible to make disciples of all nations.
- i. Everywhere the gospel has gone, the forces of darkness have been pushed back, they're incapable of retaining their stronghold.
- j. There should be no problem accepting Satan being bound at Christ's 1st coming, when he clearly is shown in other scripture to have been.

(iv) 1000 years of saints reigning with Christ.

- 1. Where are these people?
 - a. If Jesus has come back at beginning of chapter 20, than this is on earth. (premil view)
 - b. If this represents the church age, than it is in heaven, where Jesus is currently reigning. (Amillennial view)
 - c. No reference in entire chapter to Jesus nor saints being on earth.
- 2. We see thrones. (vs.4)
 - a. Thrones used over 40 times in the book of Revelation
 - i. Only once is it referred to on earth, (throne of the beast in Ch16).
 - ii. Other occurrences are always shown in heaven. This would seem to keep in step with that pattern. There's no reason to make an exception here.
- 3. He sees **souls** that were beheaded...that is the martyrs.
 - a. Souls indicates they were in heaven.
 - b. Must be the time between the time they died and the resurrection. In the resurrection, they will not be disembodied souls, but will have incorruptible bodies.
 - c. Must be before Jesus comes back.
- 4. What about "they **lived** and reigned 1000 years"?
 - a. Many translations say "they came to life and reigned.."

- i. This would certainly support the Pre-mil view.
- b. KJV and NKJV do not support “they came to life” but “lived”
- c. Greek word is **ezeesan** derived from (aris-indicative-active) NT:2198 **zao** (dzah'-o); a primary verb; **to live** (literally or figuratively):
 - i. 2 other places in Revelation this word is used:

Rev 2:8-9

8 "And to the angel of the church in Smyrna write,

'These things says the First and the Last, who was dead, and came to life:'
NKJV

- ii. Could it be translated “who was dead, and yet lives”? Yes, it could.

Rev 13:14-15

the beast who was wounded by the sword and lived.
NKJV

- iii. Lived seems a better translation. The beast was not killed, only one of its seven heads seemed to have suffered a mortal wound.
 - d. Either is equally possible.
5. What about the reference to “the 1st resurrection”?
- a. Premil view is that this refers to the saints raised from the dead at the 2nd coming, and the rest are raised at the end of the Millenium. (2 resurrections).
 - i. Major difficulty of this view is that Jesus and Paul only taught of one resurrection (see previous verses.) (John 5:28-29, Matt 25:31)

Acts 24:15

15 I have hope in God, which they themselves also accept, that there will be a resurrection of the dead, both of the just and the unjust.
NKJV

- b. Description in Rev 20 is ambiguous. How can we make sense of it without contradicting the rest of scripture?
 - i. 2 resurrections implied.
 - ii. 2 deaths implied (lake of fire is second death)
 - iii. we can understand 1st and 2nd resurrection by looking at 1st and 2nd deaths. 1st death is natural death, 2nd death is additional death imposed upon some of those who already died (namely the wicked). A **spiritual** death.
 - iv. Is there a **spiritual** resurrection and a **physical** resurrection as there are spiritual and physical deaths? Jesus says ..Yes.

John 5:24

24 "Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.
NKJV

- v. He’s talking about something that happens to living believers.

Eph 2:1

2:1 And you He made alive, who were dead in trespasses and sins

NKJV

- vi. Being born again is a resurrection of sorts.
 - vii. On the last day, there is another resurrection, a physical one
 - viii. Just as some people experience two deaths, some people experience two resurrections. The ones that experience two resurrections, do not experience two deaths and vice versa.
6. What about the reference to them not worshipping the beast?
- a. Idea of beast being an individual last days Antichrist is a modern idea.
 - b. Most of church history believed the beast was a institution or system or organization that last through the whole church age. (papacy, and others).
 - c. The book does not insist on an individual being the beast.
- (v) Vs7-9 1000 years expired.
- 1. Devil is released and has one more chance to deceive the nations.
 - 2. Church seems to be under persecution.
 - 3. Church is saved from fire from heaven. (2nd coming demonstrated earlier)
- (b) If premil is true...
- (i) All this happens when Jesus comes back and is reigning again.
 - (ii) Satan would have to believe that he could destroy Jesus and the saints in our glorified bodies, incapable of death (he's not that dumb).
 - 1. Christ is so glorious in His 2nd coming that he is said to burn up and melt away the heavens and earth with his face.

Rev 20:11-12

11 Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them.

NKJV

- 2. If Jesus comes back 1000 years earlier than this, than something about Him has to change to make the heaven and earth flee at that time.
- d) *Views hinged on 1 word (Millennium Continued from 1st part of lecture #5)*
- i) 1 word may tip the scales on the millennial view: "lived"
 - ii) theological biases of the translators: good test case for that.
 - iii) Some (almost all) modern translations say "came to life" or "lived again" (NIV, NASU, TLB, etc)
 - (1) This would certainly support the Pre-mil view.
 - (2) Suggests that they were resurrected from the dead, after 2nd coming.
 - (3) These translators were almost certainly premil
 - iv) KJV and NKJV do not say "they came to life" but "lived"
 - (1) These translators were amil.
 - (2) Suggests that they are still "alive" in heaven reigning with Christ before the 2nd coming.
 - (3) John was caught up to heaven in his vision and he saw disembodied souls.
 - v) Greek word is **ezeesan** derived from (errorist-indicative-active) NT:2198 **zao** (dzah'-o); a primary verb; **to live** (literally or figuratively):
 - (1) If it's ingressive-errorist, it should be taken to mean "came to life"
 - (2) If it's constantive-errorist, it should be taken to mean "lived on"
 - (3) A.T. Robertson says the word "reigned" and "lived" seem to be in the same tense which would favor the constantive-errorist "lived".
 - vi) 2 other places in Revelation this word is used: (rev 2:8, and 13:14, see previous study)

- (1) shows the flexibility of the word.
 - (2) No consistency in the translations except:
 - (a) KJV always “lived”
 - (b) NAS always “came to life”
- vii) Must allow context to determine the meaning.
- (1) 1st resurrection is spiritual (according to Amil)

5) History of Eschatological views (from lecture #5)

- a) *The word “ Millennium”*
 - i) is chiliasm
 - ii) Pre-mils used to be called chilioids
 - iii) Not every Christian who lived, left us their view on this subject.
 - iv) Many important church fathers were Pre-mil
 - (1) Papias 60AD – 130AD
 - (2) Polycarp 70AD – 155AD (reputed to be a disciple of John himself)
 - (3) Justin Martyr 100AD – 165AD
 - (4) Iraneaus 130AD – 202AD (reputed to be a disciple of Polycarp)
 - (5) For many people this is strongest reason for being Pre-mil
 - v) In 3rd century, church fathers started defending Amillennial view
 - (1) Origen 185AD – 254AD
 - (a) Many like to discount his testimony because he liked to allegorize.
 - (2) Eusebius 260AD – 340AD
 - (a) Known as father of church history (but he was also a leader in the church)
 - (b) He referred to pre-mil to as an early heresy (his own prejudice)
 - (3) Augustine around 400AD
 - (a) Arguably the most influential Christian in church history (Catholics, Lutherans, and Calvinists, especially).
 - (b) His arguments tended to convince the church of Amillennialism. Basically eradicated Pre-mil view.
 - (4) This view remained official church view up until the 1700's.
 - (5) Groups that are predominantly Amil
 - (a) Presbyterians (R.C. Sproul)
 - (b) Episcopalians
 - (c) Catholics
 - vi) In 1700's, post-millennialism was born.
 - (1) Daniel Whidby?? is considered the originator (though disputed)
 - (2) Very much like Amillennialism
 - (a) Church is modern Israel
 - (b) However, they did believe there is a spiritual future for the nation of Israel.
 - (i) But not the temple system, land, and all that.
 - (c) Optimistic view of the end
 - (i) Loosing of Satan for a little while will be **very** short time as to be insignificant.
 - (ii) Church's final days will be glorious, not belief.
 - (d) Became Protestant mainstream from 1700's up until early 20th century.
 - (i) Not the dominant view today by far.
 - (ii) Held by giant scholars of the faith
 - 1. Jonathan Edwards
 - 2. BB Warfield
 - vii) In 1830's arose dispensationalism
 - (1) Began to compete with Amillennial and Post-mil and has gained a lot of ground.
 - (2) Created by John Nelson Darby
 - (3) Introduced idea that Israel has future with God as a nation.
 - (4) Introduced the 7-year tribulation.
 - (5) Introduced the pre-tribulational rapture of church.
 - (6) Insists he got this from strictly literal interpretation of scripture.
 - (7) Is now the dominant or most noticeable view among Evangelicals.
 - (a) J. Vernon McGee
 - (b) John MacArthur
 - (c) Chuck Swindoll
 - (8) In early 1900's, C.I. Scofield merged Darby's views with his own and created the Scofield reference bible.

- (a) 1st to merge his own commentary notes with the text of the bible.
- (b) Many people who found bible difficult, loved this version because it had a commentary to tell you about the tough passages (that is, according to Scofield)
- (c) Sold 3 million copies in first 50years.
- (d) Has been for many years the best selling study bible.
- (e) Since then there has been many study bibles, mostly by dispensationalists.
- (9) In 1924, Louis Perry Chaffer?? (dispensationalist) established Dallas Theological Seminary
 - (a) At it's inception, it was the only seminary in the world that was Pre-mil.
 - (b) Started it to promote both Pre-mil view and dispensational view.
 - (i) You had to sign on that you were committed to dispensationalism or you couldn't graduate from there (don't know if it's still the case.)
 - (c) Graduates:
 - (i) Hal Lindsay
 - (ii) Chuck Swindoll (now chancellor)
 - (iii) J. Vernon Mcgee was a professor
 - (iv) Charles Ryrie was a professor
 - (v) Walvoord was a professor and chaceilor
 - (vi) Many commentators took studies there.
- viii) Since arguments for Amillennial are at least as good as for Dispensationalism, what tips the scales in the popular mind?
- ix) Nobody has heard of anything but dispensationalism
- b) *What about the scholarly mind?*
 - i) Many Early church fathers (about 5 that we have writings for) were Pre-mil.
 - (1) However this list of pre-mil church fathers is not a complete list.
 - (a) Some never wrote anything.
 - (b) Some haven't had there writings survive
 - (c) Some have survived, but didn't discuss eschatology.
 - (2) For all we know, some of these other fathers may not have been pre-mil.
 - (3) Justin Martyr said in a dialogue with Trifle? The Jew, (speaking about the pre-mil view) "I admitted to you formally that I, and many others are of this opinion (pre-mil), and believe that such will take place, as I'm sure you are aware, but on the other hand, I signified to you that **many that belong to the pure and pious faith**, and are true Christians, **think otherwise.**"
 - (a) We have to acknowledge that the early church was not uniformly pre-mil from this pre-mil father.
 - (b) He says there were "many" that disagreed with them.
 - (c) We have to conclude that the early church was pretty much like our own, some were, some weren't.
 - (4) Iraneaus (pre-mil) in his "writing against heresies" Book 5 Ch 31 para 1 said that there are some who are reckoned among the orthodox, who don't hold his pre-mil views
 - (5) Walvoord said in his book that Pre-mil is one of the essentials of the Christian faith.
 - (a) Early fathers didn't think so.
 - (6) Document produced by Patrick Allen Boyd (a disp.)
 - (a) Masters student at Dallas Seminary
 - (b) Sat under Ryrie who taught that the dispensational view was held by all church fathers.
 - (c) Wrote his thesis on this very point by Ryrie
 - (i) Read all church fathers and wrote thesis about it.
 - (ii) Thesis titled "A dispensational premillennial analysis of the eschatology of the post apostolic fathers until the death of Justin Martyr" 1977.
 - (iii) Pp 90-91 "It is the conclusion of this thesis, that Dr. Ryrie's statement, that dispensationalism was the view of the early church fathers, is historically invalid within the chronological framework of this thesis. The reasons for this conclusion are as follows:

1. The writers writings surveyed, did not generally adopt a consistently applied literal interpretation
2. They did not generally distinguish between the church and Israel
3. There is no evidence that they generally held to a dispensational view of revealed history.
4. Although Papias and Justin Martyr did believe in a millennial kingdom, the 1000 years is the only basic similarity with the modern system, in fact they, and dispensational pre-millennialism, radically differ on the basis of the millennium.
5. They had no concept of imminency or pre-tribulational rapture of the church.
6. In general, their eschatological chronology is not synonymous with the modern system.

Indeed, this thesis would conclude that the eschatological beliefs of the period studied would be generally inimical (contrary) to those of the modern system of dispensationalism. (perhaps seminal amillennialism and not natient pre-millennial dispensationalism, ought to be seen as the eschatology of the period)”

- (d) Wrote in a footnote on the thesis that he (Boyd) is a pre-mil disp. and does not consider this thesis to be a disproof of that system. Originally undertook the assignment to bolster the system by Patristic (study of church fathers) research. But the evidence of the resources simply disallowed this.
- (e) Very interesting testimony from a dispensationalist.
- (7) Theological systems were likely evolving in those days.
- (8) Daniel Whidby said that the Dionece claimed that the issue caused a division in the church. (obviously not everyone believed it)
- (9) Early 4th century, Epiphinaeus wrote a book on heresies “There is indeed a millennium mentioned by St. John, **but most, and those pious men**, look upon these words, true indeed, but to be taken in a spiritual sense.”
- (10) Eusebius 325AD in Ecclesiastical History was talking about Papias (earliest known pre-mil in church who was not a heretic), believed that the other church fathers got their pre-millennialism from Papias. Of Papias Eusebius said, “Papias gives also other accounts which he says came to him through unwritten traditions, certain strange parables and teachings of the Savior, and some other more mythical things. Among these, he said, there will a period of some thousand years after the resurrection of the dead when the Kingdom of Christ will be set up in a material form on this very earth. I suppose he got these ideas through misunderstanding of the Apostolic accounts, not perceiving that the things said by them were spoken mystically in figures. For he appears to be of very limited understanding as one can see from his discourses, though so many of the church fathers after him adopted a like opinion, urging in their own support, the antiquity of the man.”
 - (a) Saying Papias was not a very astute theologian
 - (b) Because he was so early on, others thought he must have been right.
- (11) No matter what any of the church fathers believe about anything, the truth must be determined on the basis of scripture.
 - (a) Doesn’t mean they got it from the apostles.
 - (b) Very early in 2nd century, people started teaching infant baptism. (not biblical)
 - (c) Veneration of the saints
 - (d) Mary
 - (e) It doesn’t take a church very long to drift into heresy (look at the Galatians)
 - (f) Corinthians began to have questions about the doctrine of the resurrection.
- (12) We do know that the early fathers did not keep Israel and the church separate.
 - (a) Patrick Allen Boyd in his thesis (quoted earlier) said Papias applied much of OT to the church.
 - (b) Justin Martyr said the church is the true Israelite of grace, thereby blurring the distinction between Israel and the church.

- (13) Some historians believe that Pre-millennialism was first found in the writings of heretics.
- (a) W.G.T. Shedd? (19th century Christian historian) in book called “Christian Doctrine”, in Vol2, pp 390-391, “Millennialism appears first in the system of the Judaic/Gnostic Cyrenthes”
 - (i) Famous 1st century Gnostic
 - (ii) Stories of John having conflicts with him.
 - (iii) Story that John fled from a bathhouse when he discovered Cyrenthes was there fearing god would cave it in because of him. (according to tradition)
 - (b) Patrick Allen Boyd affirms this saying he was the earliest Chiliast (pre-mil)
 - (c) Philip Shaft (well respected church historian) in book “A religious encyclopedia” Vol. 3 1543 and 1550. Says earliest record comes from.
 - (i) Cyrenthes
 - (ii) Ebionites (Christian heretical group)
 - (iii) Jewish apocalyptic writings. (testament of the 12 patriarchs)

6) Doctrine of the Rapture (from Lecture#6)

- a) *Rapture characteristics.*
- i) When living saints are caught up to meet the Lord and be changed.
 - ii) Seen as an escape from the worldwide future Great Tribulation (for Futurists)
 - iii) Seen as an escape from death.
 - iv) Very emotional issue, much more than Millennialism
 - v) Does the Bible teach these as separate events? Is there a time-line related to prophecy as dispensationalists believe?
 - (1) Amillennialism (historical belief) teaches a complex, multi-faceted, single-event.
 - (2) Coming of the Lord is the only time reference that seems to be indicated in bible.
- b) *3 views within dispensationalism:*
- i) Pre-trib (classic dispensationalism)– Rapture starts the 7 year clock, the last week in Daniel
 - (1) Saints meet Jesus halfway (in the clouds) and remain there for duration of tribulation.
 - (2) Saints return with Jesus in triumph at 2nd coming
 - ii) Post-trib – Rapture occurs just before 2nd coming.
 - (1) Time of testing for saints during tribulation
 - (2) God distinguishes between believer and non-believer and supernaturally protects believers from the judgements.
 - iii) Mid-trib (least popular) – Rapture starts at 3 ½ year mark (just before Great Tribulation)
 - (1) God has not appointed us to Wrath
 - (2) Last half of tribulation is when God is pouring out His wrath
 - iv) New view: Pre-wrath Rapture (3/4 of trib). By Marv Rosenthal.
 - (1) Later than mid, earlier than Post.
 - (2) Just before bowl judgements are poured out (last 21 months of trib)
 - v) Each view holds that there will be a future 7-year tribulation
 - vi) All but post-trib separate rapture of church and 2nd coming
 - (1) 2nd coming in 2 stages
 - (a) 1st stage is Jesus coming half-way to get the church (rapture)
 - (b) 2nd stage is Jesus coming with saints back to judge the earth (revelation)
- c) *Distinctives of dispensationalist view*
- i) Two-stages
 - (1) Rapture
 - (a) For the saints
 - (b) Church is spared going through tribulation and taken to heaven to receive her rewards and take part in the marriage supper.
 - (2) Revelation
 - (a) With the saints to judge the earth.
 - (3) Where did this two-stage idea come from?
 - (a) 1st hint was from Immanuel Lekunza (Jesuit priest) in 1812 (18 yrs before Darby's ideas)
 - (i) wrote about a 45day event preceding the 2nd coming where Christ comes for His saints.
 - (ii) Got from Daniel 12 (only verse in bible)

Dan 12:11-13

*11 And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days. 12 Blessed is he who waits, and comes to the one thousand three hundred and thirty-five days.
NKJV*

1. 1335 – 1290 = 45days. Distance between rapture and revelation is speculated by this.
 2. Nowhere in scripture is this verse explained. We can only speculate.
- (b) Edward Irving from England (1827) translated this from Spanish to English.
- (i) Changed the 45 days to 3 ½ years.

- (ii) This corresponds with mid-trib view.
 - (c) John Nelson Darby (1830) adopted this into his dispensational view.
 - (i) Extended period to 7 years. (1st to suggest a 7 year trib).
 - (ii) Corresponds with pre-trib view.
 - (d) Irving and Darby were influenced by prophetic utterance of Scottish girl Margaret McDonald in charismatic meeting some years earlier.
 - (i) Implied secret coming in her prophecy.
 - (ii)
- ii) Two resurrections
 - (1) 1st resurrection is of the righteous at the rapture
 - (2) 2nd is of the wicked at the end of the Millennium (1007 years later)
- iii) Those in tribulation who become believers, are not part of the church.
 - (1) Church is a parenthetical entity
 - (2) God paused His dealings with Israel only temporarily in order to deal with the church. His dealings with Israel will take place after the rapture.
 - (a) Church and Israel are forever distinct entities in this view.
 - (b) Church is considered God's eternal heavenly people, Israel is considered God's eternal earthly people.
 - (c) 144,000 are a literal number of Jews that are basically like a bunch of "Billy Grahams" (according to Hal Lindsay) that will have more evangelical success in that period than all the church had for thousands of years.
 - (3) Even a Gentile that gets converted will not be part of the church, but more like a proselyte to Israel....for eternity.
- d) *Only 2 scriptures that actually speak of rapture*
 - i) 1 Thess 4:13-18

1 Thess 4:13-18

*13 But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. 14 For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus. 15 For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. 16 For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. 17 Then we who are alive and remain shall be **caught up** together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. 18 Therefore comfort one another with these words.*

NKJV

- (1) word rapture not in greek text, therefore not in English text
- (2) found in latin version. (Raptura or raptis)
 - (a) means "caught up" or "snatched away"
- (3) The motion of being caught up.

ii) 1 Cor 15

1 Cor 15:50-55

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. 51 Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed-- 52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory."

55 "O Death, where is your sting?

O Hades, where is your victory?"

NKJV

- (1) Talking about incorruptible change.

- (2) The promotion of being changed.

- iii) Both talking about when living and dead Christians shall rise.
 - (1) Is contrasting dead Christians and living Christians.
- iv) Reference to The Lord coming.
- v) Trumpet mentioned in both passages.
- vi) What is the chronological relation to tribulation?
 - (1) Neither passage mention trib.
 - (2) Not one passage or book in the whole bible mentions the rapture in the context with a future tribulation.
- vii) Neither passage mentions an interval or 2-stage 2nd coming.
- viii) What is it linked with?
 - (1) Both link rapture to resurrection of believers. (best clue in deciding when rapture is)
 - (a) When is this?
 - (i) Classic theology says that the saints are resurrected at the same time as the wicked. This is the simplest explanation. Taught this way for centuries.
 - (ii) Dispensationalists believe that they are different times.
 - 1. Neither at 2nd coming.
 - a. Saints at rapture (7 years before)
 - b. Wicked after Millennium.
 - 2. Paul speaks of attaining resurrection from the dead.

Phil 3:11

11 if, by any means, I may attain to the resurrection from the dead.

NKJV

- a. Argued that this means “from the midst” of the dead.
 - 3. 1 Thess 4 (see scripture above) speaks of “the dead in Christ” shall rise first.
 - a. Dispensationalists say this prove that the dead not in Christ must rise 2nd.
 - b. Cannot be made to mean this.
 - i. Doesn’t mean for the other dead are raised, but before the living in Christ are raised according to the context of the passage.
 - ii. He’s writing to Christians that they not grieve over the righteous dead.
 - iii. Dead in Christ will be raised (dead not in Christ will be also, but that’s not the point he’s trying to make. Wicked are not even in view at all.)
 - iv. Talking about the dead in Christ raising before the living in Christ.
- e) *Other verses considered to be (but are not) about the rapture are:*
- i) First passage - 1 Cor 15:22

1 Cor 15:22-24

22 For as in Adam all die, even so in Christ all shall be made alive. 23 But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming. 24 Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power.

NKJV

- (1) Argued that this means that wicked are raised later.
- (2) “At His coming”, not 7 years before.
- (3) Says nothing about the unsaved, doesn’t need to imply that they are not raised at the same time.
 - (a) Argument from silence.

- (4) Context: Order of resurrection is
 - (a) Christ first (the firstfruits)
 - (b) Those that are Christ's at His coming
- (5) Didn't go on to say "the rest raise after the Millennium"
 - (a) He says, "then comes the end."
- (6) Not talking about non-Christians nor to non-Christians.
 - (a) Talking to Christians about their blessed hope.
 - (b) They (believers) will experience a resurrection to life.
 - (c) Can't assume it in this passage.

ii) Second passage - Rev 20:5-6

Rev 20:5-6

*5 But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection. 6 Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.
NKJV*

- (1) (see previous discussion on this passage...Lecture 4 or 5?)
- (2) Best interpretation is that John is speaking about "born-again" experience as 1st resurrection.
- (3) 2nd resurrection takes place when Jesus comes back. Both for believers and unbelievers.
- (4) Look at what Jesus and Paul clearly say to give this passage context:

John 5:24-30

*24 "Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. 25 Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live. 26 For as the Father has life in Himself, so He has granted the Son to have life in Himself, 27 and has given Him authority to execute judgment also, because He is the Son of Man. 28 Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice 29 and come forth--those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. 30 I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.
NKJV*

- (a) Hour (not millennium) is coming....
- (b) All who are in the graves...
- (c) Resurrection of life..resurrection of condemnation...
- (d) This is also John writing this as well as Revelation.
- (e) Vs. 25 – applies to both future and present. We can see this as 1st resurrection. This fits the "born-again" theory of the 1st resurrection.
- (f) Vs. 24 – explains that he who believes "has passed from death into life" (a resurrection).
- (g) 2 resurrections mentioned in this passage (1 spiritual, 1 physical).

Acts 24:15

*15 I have hope in God, which they themselves also accept, that there will be a resurrection of the dead, both of the just and the unjust.
NKJV*

- (h) Didn't say there would be **two** resurrections from the dead but **a** resurrection.
- (i) Says he has the same hope as Jews. What did they believe?
 - (i) Pharisees believed in a general resurrection, not multiple.

- (5) Why should we believe that there are two resurrections? It appears we must disagree with Paul and Jesus on this point if we want to make two.

iii) Third passage - John 14:2

John 14:1-4

2 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.

NKJV

- (a) Rapture is not mentioned, we have to import that idea.
- (b) Jesus does not mention that Father's house is in heaven.
- (c) Nor that the many mansions are what He's preparing.
- (d) Nor that they many mansions are in Heaven.
- (e) Where is the Father's house?
 - (i) In OT, God's house is the tabernacle and the temple.
 - (ii) In NT, the church is God's house.
 - 1. We are living stones.
 - 2. Jesus preparing a place for us in the church.
 - 3. Our body is the temple of the Holy Spirit.
 - 4. The church corporate is His temple
 - 5. The church (true believers) is on earth.

Eph 2:19-22

19 Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, 20 having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, 21 in whom the whole building, being joined together, grows into a holy temple in the Lord, 22 in whom you also are being built together for a dwelling place of God in the Spirit.

NKJV

1 Peter 2:5-6

5 you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

NKJV

1 Tim 3:15-16

15 but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth.

NKJV

Heb 3:6

6 but Christ as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end.

NKJV

- a. The word "mansions" is derived from (NT:3438) *mone* (mon-ay'); from NT:3306; a staying, i.e. residence (the act or the place): KJV – abode, mansion.
 - i. NT:3306 *meno* (men'-o); a primary verb; to stay (in a given place, state, relation or expectancy): KJV – abide, continue, dwell, endure, be present, remain, stand, tarry (for), X thine own.
 - ii. Mansions is a strange translation of this word.

- b. This word only appears 1 other place in all of scripture.

John 14:23

23 Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him.

NKJV

- i. "home" is also the word "*mone*".
 - ii. Not where we live, but where God lives.
 - iii. The heart of the believer is the abiding place of God. (God comes and makes his home with us.)
 - iv. The church corporately is the house of God.
- c. Therefore, "My Father's house" is the church. "Many mansions" is the description of individual believers, there are many believers in the church.
- (f) Jesus isn't coming back to take us up to heaven, He said he's coming again to receive us to Himself. Where will He be when He comes?? Here.
- (g) He wouldn't need to come back to bring us up to heaven, He could just call us up...as He was called up by the Father.
- (h) We're to live on new earth when Jesus comes back, not in heaven. Why build all these mansions in heaven.

iv) Fourth passage - Matthew 24:36 and Parallel in Luke

Matt 24:36-42

36 "But of that day and hour no one knows, not even the angels of heaven, but My Father only. 37 But as the days of Noah were, so also will the coming of the Son of Man be. 38 For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, 39 and did not know until the flood came and took them all away, so also will the coming of the Son of Man be. 40 Then two men will be in the field: one will be taken and the other left. 41 Two women will be grinding at the mill: one will be taken and the other left. 42 Watch therefore, for you do not know what hour your Lord is coming.

NKJV

- (a) Who was taken?
- (i) Jesus making direct likeness to the flood where the wicked were destroyed and taken away. Taken from this life. "taken out" in judgment.
 - (ii) Jesus making reference to the destruction of the wicked.
- (b) Parallel verse in Luke.

Luke 17:30-37

30 Even so will it be in the day when the Son of Man is revealed. 31 In that day, he who is on the housetop, and his goods are in the house, let him not come down to take them away. And likewise the one who is in the field, let him not turn back. 32 Remember Lot's wife. 33 Whoever seeks to save his life will lose it, and whoever loses his life will preserve it. 34 I tell you, in that night there will be two men in one bed: the one will be taken and the other will be left. 35 Two women will be grinding together: the one will be taken and the other left. 36 Two men will be in the field: the one will be taken and the other left." 37 And they answered and said to Him, "Where, Lord?" So He said to them, "Wherever the body is, there the eagles will be gathered together."

NKJV

- (i) Jesus quotes proverb from Job 39:27-30

Job 39:27-30

27 Does the eagle mount up at your command,
 And make its nest on high?
 28 On the rocks it dwells and resides,
 On the crag of the rock and the stronghold.
 29 From there it spies out the prey;
 Its eyes observe from afar.
 30 Its young ones suck up blood;
 And where the slain are, there it is."
 NKJV

1. Birds of prey swarm where there are corpses.
 2. If you really want to find them, look for the swarming birds.
- (ii) Not raptured, but killed.

f) When will the rapture be?

i) At Parousia (back to 1 Thess 4 and 1 Cor 15)

1 Thess 4:13-18

13 But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. 14 For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus. 15 For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. 16 For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. 17 Then we who are alive and remain shall be **caught up** together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. 18 Therefore comfort one another with these words.

NKJV

- (1) 7 years after is artificial
- (2) Stretching out to 2 stages is artificial
 - (a) Nothing in scripture that states this.
- (3) Vs 17 – “caught up” (rapture)
- (4) Vs. 15 – “until the **coming** of the Lord (parousia)
- (5) Vs. 16 – “will **descend** from Heaven”

1 Cor 15:50-55

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. 51 Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed-- 52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory."

55 "O Death, where is your sting?

O Hades, where is your victory?"

NKJV

- (6) Vs. 52 - “At the last trumpet”
 - (a) Not 7 trumpets of Revelation
 - (i) Paul wrote this before John wrote revelation, not even thinking about that.
 - (ii) God might have been, but not likely
 - (iii) Paul probably meant the last warning or the last thing anyone is going to hear.

2 Thess 1:6-8

6 since it is a righteous thing with God to repay with tribulation those who trouble you, 7 and to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, 8 in

flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.

NKJV

- (7) Rapture of church is end of striving, entering into our promised rest.
 - (8) Vs. 7 and 8- When Jesus comes in flaming fire to judge the world is when this will take place.
 - (a) Judgment coming of Christ
 - (9) Paul could have been much more comforting in saying that it would take place 7 years prior, but he didn't say that.
- ii) The Day of Christ
- (1) Dispensationalist make distinction between Day of Christ, Day of the Lord, and Day of God.
 - (2) Bible makes no distinction

1 Cor 1:4-9

4 I thank my God always concerning you for the grace of God which was given to you by Christ Jesus, 5 that you were enriched in everything by Him in all utterance and all knowledge, 6 even as the testimony of Christ was confirmed in you, 7 so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ, 8 who will also confirm you to the end, that you may be blameless in the day of our Lord Jesus

Christ.

NKJV

- (a) Says day of the Lord combined with the day of Christ in one breath.
- (b) God will confirm the church with His presence until that day.

Phil 1:6

6 being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ;

NKJV

- (c) Day when rapture will occur
- (d) God is working in us until that time.

2 Cor 1:14

that we are your boast as you also are ours, in the day of the Lord Jesus.

NKJV

2 Peter 3:10-13

10 But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. 11 Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, 12 looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? 13 Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

NKJV

- (e) The same day when the church looks for its consolation and vindication.

iii) Resurrection of saints and wicked both occur on last day, the judgment day of Christ.

John 6:39-40

39 This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. 40 And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day."

NKJV

John 6:44-45

44 No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.

NKJV

John 6:54

54 Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day.

NKJV

- (1) Jesus will raise believers up “at the last day”

John 12:48

48 He who rejects Me, and does not receive My words, has that which judges him--the word that I have spoken will judge him in the last day.

NKJV

- (2) Jesus will judge the wicked “in the last day”
- (3) Might as well be literal here.

7) Pre-trib rapture defended (lecture #7)

- a) *Arguments for a 2-stage coming*
- i) What are the stages?
 - (1) 1st just before tribulation
 - (2) 2nd at the end of the Great tribulation
 - ii) What are the arguments? (19 points to argument)
 - (1) Interpretation (5 points)
 - (2) Inappropriateness (5 points)
 - (3) Impossibility (5 points)
 - (4) Imminency (4 points)
 - iii) **Interpretation** (5 Arguments or points)
 - (1) Rev 1:19 Shows book is to be divided into 3 parts:

Rev 1:19

19 Write the things which you have seen, and the things which are, and the things which will take place after this.

NKJV

- (a) Describe things he has seen (the vision)
- (b) Things that are
 - (i) Church age: covered in Ch 2 and 3
- (c) Things that shall be “after these things”
 - (i) These things mean, “the things of the church age”
 - (ii) Chapter 4 is a vision in heaven
 1. Everything after Chapter 4 refers to things that are to take place after the church is gone...Why?
 - a. 7 letters corresponds to 7 entire ages of the church (not just letters)
 - i. Church history naturally divides into 7 segments
 - ii. Ephesus represents Apostolic church age
 - iii. Smyrna represents age of imperial persecutions 200-300AD
 - iv. Pergamus is church under protection of Constantine.
 - v. Thyatira represents Roman Catholic church
 - vi. Sardis is the reformation period
 - vii. Philidelphia is the missionary church (1800’s to present.
 - viii. Laodicea is apostate church of end times. (all but dead)
 - b. C.I. Scofield affirms this in his reference bible.
 2. Chapter 4:1

Rev 4:1

4:1 After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, "Come up here, and I will show you things which must take place after this."

NKJV

- a. John being caught up into heaven at end of church age.
 - b. Trumpet and a voice.
 - i. Same as 1Thess and 1Cor.
 - c. Ray Stedmann in his book on Revelation.
 - i. Says many bible scholars believe John represents the church in this passage being raptured away from the world...he agrees.
 - d. Chuck Smith
 - i. Rev 4:1 appears to be the rapture of the church
- (d) Word “church” or “churches” are found in Revelation as many as 19 times.
- (i) Ch. 1-3 only.
 - (ii) Never mentioned on earth after Ch. 4:1

- (iii) Robert Gromake (leading dispensationalist)
 - 1. Strange silence of term “church” in Chapters 4–19.
- (iv) Church is seen in heaven only
 - 1. 24 elders
 - a. represent church or redeemed.
 - 2. Saints seen throughout book of revelation in heaven.
 - 3. Saints on earth in the rest of the book are “tribulation saints” (after the rapture.
 - a. Joined with the redeemed of Israel in something that is not the church.
 - b. Robert Gromake
 - i. Saints get saved during 7 years after church is taken to heaven
 - c. John Walvoord in “The rapture question”
 - i. Godly remnant are pictured as Israelites, not members of the church.
- (e) Jesus promise to church of Philidelphia Rev 3:10 (strong argument)

Rev 3:10

10 Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth.

NKJV

- (i) Laodicean church didn’t make the cut, not a faithful church.
- (ii) Never been a crisis that affected the whole world.
 - 1. must be Great Tribulation
- (iii) Word from is NT:1537 ek (ek) or ex (ex); a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote):
- (iv) Tim LaHaye in “No fear of the storm”
 - 1. One of best promises of guarantee is in Rev 3:10
 - 2. No wonder one scholar has labeled it a “Cardinal Scripture”

iv) **Inappropriateness** (5 Arguments or points)

- (1) Not appointed to wrath, wouldn’t be appropriate.

1 Thess 5:9

9 For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ,

NKJV

- (a) Rev 4 through 19 is time of God’s wrath
 - (i) 7 bowls of God’s wrath
- (b) Tim LaHaye “no fear of the storm”
 - (i) The trib is a time of God’s wrath upon the world, not the church
- (c) John Walvoord “the rapture question”
 - (i) The church is not appointed to wrath, the church therefore cannot enter the great day of their wrath (God and Lamb in Rev 6:17)

- (2) The tribulation is the time of Jacob’s trouble (Jeremiah 30:7)

Jer 30:7

7 Alas! For that day is great,

So that none is like it;

And it is the time of Jacob’s trouble,

But he shall be saved out of it.

NKJV

- (a) Reference to Israel as a people
- (b) Not the church
- (c) Not appropriate for church to be here while God is focusing on Israel
- (d) All of God's attention will be on dealing with Israel.
- (e) The church time is over
- (f) Tim LaHaye "no fear of the storm"
 - (i) When Israel fulfills its 70th week of Daniel, why drag the church through this dreadful time?
- (g) John Walvoord "the rapture question"
 - (i) None of the NT passages on the tribulation mention the church.

(3) Saints counted worthy to escape the tribulation (Luke 21:36)

Luke 21:36-37

36 Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man."

NKJV

- (a) Post-tribers mock pre-tribers that they want to escape tribulation.
 - (i) Wimps
 - (ii) Posties are going to tough it out.
 - (iii) Jesus says to pray for that.
- (b) We can expect such an escape since Jesus told us to pray for it.
- (c) Chuck Smith "tribulation of the church"
 - (i) They make the prayer the Christ encourage us to pray in this verse meaningless.

(4) Jesus said some will be taken, some will be left (to endure tribulation??)

Matt 24:34-42

34 Assuredly, I say to you, this generation will by no means pass away till all these things take place. 35 Heaven and earth will pass away, but My words will by no means pass away.

36 "But of that day and hour no one knows, not even the angels of heaven, but My Father only. 37 But as the days of Noah were, so also will the coming of the Son of Man be. 38 For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, 39 and did not know until the flood came and took them all away, so also will the coming of the Son of Man be. 40 Then two men will be in the field: one will be taken and the other left. 41 Two women will be grinding at the mill: one will be taken and the other left.

NKJV

-- and --

Luke 17:34-36

34 I tell you, in that night there will be two men in one bed: the one will be taken and the other will be left. 35 Two women will be grinding together: the one will be taken and the other left. 36 Two men will be in the field: the one will be taken and the other left."

NKJV

- (i) Not associated with a general resurrection, some left behind
- (ii) Larry Norman song "I wish we'd all been ready"
 - 1. "There's no time to change your mind, the Son has come and you've been left behind."

(5) Unless you have pre-trib rapture, you have absurd picture of meeting Jesus in clouds and coming right back. (Like a yo-yo.)

- (a) We're called into heaven for a reason.
- (b) Why would God first
- (c) Paul Feinberg book "The rapture: Pre, mid, or post tribulational"

- (i) Fair to ask what purpose the rapture would serve in a scheme where the saints would immediately accompany Christ to earth.
- (d) Tim LaHaye “No fear of the storm”
 - (i) It becomes the great elevator escape where we zip up to the fathers house, take a quick peak and zip right down again. Such a reading is ludicrous.
- v) **Impossibility** (5 Arguments or points)
 - (1) Events surrounding rapture of church and judgment of God are not identical.
 - (a) Last trump of God sounding
 - (b) Voice of the archangel
 - (c) Our transformation from mortal in immortal
 - (d) Our being caught up in the air
 - (e) However, passages about judgment coming of Christ do not mention these things.
 - (i) Differences in details suggest that they’re describing different events.
 - (ii) Rapture coming
 - 1. John 14:1-4
 - 2. 1Cor 15:51-58
 - 3. 1 Thess 4:13-18
 - (iii) Judgment coming
 - 1. Zech 14
 - 2. Rev 19
 - 3. Matt 24:29-31 (and parallels)
 - (f) Tim LaHaye
 - (i) “The 2 events (rapture and 2nd coming) are so different that it is impossible to combine them.”
 - (g) Paul Feinberg
 - (i) There is no clear reference to the rapture in any 2nd advent passage.
 - (h) John Walvoord
 - (i) No passage dealing with the resurrection of saints at the 2nd coming in either testament ever mentions translation of living saints at same time.
 - (2) Jesus comes **with** His saints

1 Thess 3:13

*13 so that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus Christ with all His saints.
NKJV*

- (a) Must have prior to this have gone to be with Him.
 - (i) Only the rapture can explain this.
- (b) Chuck Smith: “The Church and the Tribulation”
 - (i) It is important to realize that the rapture of the church and the 2nd coming of Jesus are completely different. At the rapture, Jesus is coming *for* His saints, at the 2nd coming Jesus will return *with* His saints.
- (3) Church must be taken out of the way for Anti-christ to be revealed.

2 Thess 2:1-9

*2:1 Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you, 2 not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come. 3 Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, 4 who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God. 5 Do you not remember that when I was still with you I told you these things? 6 And now you know what is restraining, that he may be revealed in his own time. 7 For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way. 8 And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming.
NKJV*

- (a) Cardinal passage – something restraining man of lawlessness
 - (i) Church (or Holy Spirit in church) is only thing hindering the Anti-christ in the world, presently. Can't come to power while Holy Spirit is still here.
 - (ii) NO human power could do this since Anti-christ is devil incarnate himself.
 - (iii) Restrainer called "it (or that)" and "He".
 - (iv) Paul argues that "He" must be removed.
- (b) Vs. 3 says a falling away or apostasy must take place first.
 - (i) NT:646 **apostasia** (ap-os-tas-ee'-ah); feminine of the same as **NT:647**; defection from truth (properly, the state) ["apostasy"]: KJV - falling away, forsake.
 - (ii) NT:647 **apostasion** (ap-os-tas'-ee-on); neuter of a (presumed) adj. from a derivative of **NT:868**; properly, something separative, i.e. (specially) divorce: KJV - (writing of) divorcement.
 - (iii) NT:868 **aphistemi** (af-is'-tay-mee); from NT:575 and NT:2476; to remove, i.e. (actively) instigate to revolt; usually (reflexively) to desist, desert, etc.: KJV - **depart**, draw (fall) away, refrain, withdrawself.
 - 1. Greek word Literally means a departure.
 - 2. Departure can be taken to mean rapture.
- (c) John Walvoord
 - (i) "The Holy Spirit as the restrainer, must be taken out of the world before the lawless one, who dominates the tribulation period, can be revealed (giving this scripture ref). If the expression "except the falling away come first" be translated literally, "except the departure come first" it would plainly show the necessity of the rapture taking place before the beginning of the tribulation."
- (4) Impossibility of God sending tribulation while we're still here.

Luke 17:26-29

*26 And as it was in the days of Noah, so it will be also in the days of the Son of Man: 27 They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. 28 Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built; 29 but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all.
NKJV*

- (a) Jesus speaks of last days compared to days of Noah and Lot
- (b) Reference to deliverance of the righteous before God's wrath came.
 - (i) Noah and family safely taken into the ark.
 - 1. Noah's family represents Jewish remnant to be saved in midst of tribulation.
 - 2. Enoch was **taken** away before flood, Gen Ch. 5. He represents rapture of church.
 - (ii) Lot and family escaped from Sodom safely.
 - 1. Fire and brimstone came down **the day** Lot left Sodom.

Gen 19:21-22

*21 And he said to him, "See, I have favored you concerning this thing also, in that I will not overthrow this city for which you have spoken. 22 Hurry, escape there. For I cannot do anything until you arrive there." Therefore the name of the city was called Zoar.
NKJV*

- 2. God couldn't do anything until Lot escaped. Same as church.
- (c) John Walvoord
 - (i) It is characteristic of divine dealing to deliver believers before divine judgment as illustrated in the deliverance of Noah, Lot, Rahab, etc. therefore it's in keeping with the character of God also to deliver the church before the time of great judgment called the tribulation period.
- (d) Chuck Smith
 - (i) In Luke 17, when Jesus makes reference to Lot's escape, Jesus clearly points out that in the same hour Lot was brought out of the city, the judgment of God fell.
 - (ii) Also points out in Gen 18

Gen 18:25-26

25 Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous should be as the wicked; far be it from You! Shall not the Judge of all the earth do right?"

NKJV

1. It would be quite wrong for the righteous to suffer with the unrighteous.
 2. At least get the righteous out of there.
- (5) The blessed Hope.

Titus 2:13

*13 looking for the **blessed hope** and glorious appearing of our great God and Savior Jesus Christ,*
NKJV

- (a) If rapture comes after the tribulation, would that be blessed?
- (b) Only a pre-trib rapture could be considered a blessed hope.
- (c) Tim LaHaye
 - (i) It would take a masochist to look forward to the tribulation as a time of blessing. If Christ does not rapture His church before the tribulation begins, much of the hope is destroyed. And thus it becomes a blasted hope.

vi) **Imminency** (4 Arguments or points)

- (1) Bible indicates we're to be waiting/watching/looking for the any moment return of Jesus.

1 Thess 1:10

10 and to wait for His Son from heaven, whom He raised from the dead, even Jesus who delivers us from the wrath to come.

NKJV

1 Thess 5:1-7

5:1 But concerning the times and the seasons, brethren, you have no need that I should write to you. 2 For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. 3 For when they say, "Peace and safety!" then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape. 4 But you, brethren, are not in darkness, so that this Day should overtake you as a thief. 5 You are all sons of light and sons of the day. We are not of the night nor of darkness. 6 Therefore let us not sleep, as others do, but let us watch and be sober.

NKJV

Phil 3:19-21

20 For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, 21 who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.

NKJV

Titus 2:11-13

11 For the grace of God that brings salvation has appeared to all men, 12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, 13 looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,

NKJV

Heb 9:28

To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.

NKJV

- (a) Imminency would be invalid if not a pre-trib rapture.
- (b) If you are looking for something, it only stands to reason that you expect it at any moment.
- (c) John Walvoord

- (i) The exhortation to look for the glorious appearing of Christ to His own in Titus 2:13 loses significance if the tribulation must intervene first. The church is uniformly exhorted to look for the coming of the Lord, while believers in the tribulation are directed to look for signs.
- (d) Chuck Smith
 - (i) To put any event before the coming of Christ for His church is, in essence saying, that the Lord will delay His coming until after that event has happened. Teaching this is very dangerous. And Jesus Himself warns against it.

Matt 24:45-51

45 "Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season? 46 Blessed is that servant whom his master, when he comes, will find so doing. 47 Assuredly, I say to you that he will make him ruler over all his goods. 48 But if that evil servant says in his heart, 'My master is delaying his coming,' 49 "and begins to beat his fellow servants, and to eat and drink with the drunkards, 50 the master of that servant will come on a day when he is not looking for him and at an hour that he is not aware of, 51 and will cut him in two and appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth. NKJV

1. This suggests that if you don't believe in a pre-trib rapture, you're in big trouble.
 - a. Servant was denying doctrine of imminency.
 - b. Believed there would be a delay in His coming.
 - c. This can apply to mid or post-trib rapturists
- (2) Jesus and apostles said that the coming will be like a "thief in the night"
 - (a) See Matt 24 ref above
 - (b) See 1 Thess 5:2-3 above
 - (c) Also Peter says:

2 Peter 3:10

10 But the day of the Lord will come as a thief in the night, NKJV

- (i) thieves come without warning.
- (d) John Walvoord
 - (i) The rapture is seen as imminent, while the 2nd coming is preceded by definite signs.

- (3) Jesus said "of that day and hour no one knows"

Matt 24:36

36 "But of that day and hour no one knows, not even the angels of heaven, but My Father only. NKJV

- (a) Daniel and Revelation both indicate an exact number of days from beginning of tribulation to the 2nd coming of Christ.
 - (i) If we can see the rise of the man of sin.
- (b) Must not be referring to the judgment coming.
- (c) Only the rapture could fit in this category
- (d) Chuck Smith
 - (i) The bible says that no man knows the day or the hour. This cannot refer to the day Christ returns to reign on earth because that exact day has been given to us in Daniel's prophesy.
- (4) Provides church with essential incentives to live right and evangelize.
 - (a) Doesn't give the church the luxury of taking any chances or being lax in its work.

- (b) Historically speaking, those that believe in an “any moment” coming of Christ have been very evangelistic.
 - (i) Their opportunity to convert may end at any moment
- (c) We need incentive for Holy living.
- (d) Generates excitement and urgency
- (e) Great evangelistic tool
 - (i) Might miss rapture if they don’t respond now.
 - (ii) Jesus movement is one of greatest harvest of souls
 - 1. preaching had heavy emphasis on imminent coming of Christ.
 - (iii) Tim LaHaye “No fear of the storm”
 - 1. Historically, belief in the immediate coming of Christ, has three vital effects on Christians and their churches. One, it produces holy living in an unholy society like ours (1 John 3:3). Two, it produces a soul winning church of evangelistic Christians, for when we believe that Christ could appear at any moment we seek to share them with our friends lest they be *left behind* at His coming.

8) Pre-trib rapture refuted (lecture #8)

a) *Counter-Arguments for a 2-stage coming (Counter arguments are bulleted, underlined, and bolded).*

i) **Interpretation** (5 Arguments or points)

(1) Rev 1:19 Shows book is to be divided into 3 parts:

Rev 1:19

19 Write the things which you have seen, and the things which are, and the things which will take place after this.

NKJV

(a) Describe things he has seen (the vision)

(b) Things that are

(i) Church age: covered in Ch 2 and 3

(c) Things that shall be “after these things”

(i) These things mean, “the things of the church age”

(ii) Chapter 4 is a vision in heaven

1. Everything after Chapter 4 refers to things that are to take place after the church is gone...Why?

a. 7 letters corresponds to 7 entire ages of the church (not just letters)

i. Church history naturally divides into 7 segments

ii. Ephesus represents Apostolic church age

iii. Smyrna represents age of imperial persecutions 200-300AD

iv. Pergamus is church under protection of Constantine.

v. Thyatira represents Roman Catholic church

vi. Sardis is the reformation period

vii. Philadelphia is the missionary church (1800's to present.

viii. Laodicea is apostate church of end times. (all but dead)

b. C.I. Scofield affirms this in his reference bible.

• **Counter: The passage does not say that each church represents part of the whole church age. That is an imported idea (isogetically)**

• **7 real letters to 7 real churches (known to have existed)**

• **Comes from knowing some history of church age.**

• **Too simplistic to say that whole church resembled these other churches**

2. Chapter 4:1

Rev 4:1

4:1 After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, "Come up here, and I will show you things which must take place after this."

NKJV

a. John being caught up into heaven at end of church age.

• **Counter: John is later seen on earth again, then in heaven again, then on earth again, like a yo-yo.**

• **Seen measuring temple in Ch11**

• **In heaven again in Ch 14 and 15**

• **On earth again in Ch17**

b. Trumpet and a voice.

i. Same as 1Thess and 1Cor.

- **Counter: Voice like a trumpet in Ch1 also**

Rev 1:10

10 On the Lord's Day I was in the Spirit, and I heard behind me a loud voice like a trumpet, NIV

- **Nobody suggests that this trumpet is the rapture.**
- **Why does voice like a trumpet in Rev 4:1 have to connect to 1 Thess and 1 Cor. and this verse doesn't?**
 - c. Ray Stedmann in his book on Revelation.
 - i. Says many bible scholars believe John represents the church in this passage being raptured away from the world...he agrees.
 - d. Chuck Smith
 - i. Rev 4:1 appears to be the rapture of the church
- (d) Word "church" or "churches" are found in Revelation as many as 19 times.
 - (i) Ch. 1-3 only.
 - (ii) Never mentioned on earth after Ch. 4:1
 - (iii) Robert Gromake (leading dispensationalist)
 - 1. Strange silence of term "church" in Chapters 4–19.
 - (iv) Church is seen in heaven only

- **Counter: The word church (as we use it, the church universal) is not found in Revelation at all, even in the 1st 3 chapters.**

- **7 churches mentioned**
- **The "church" (in Smyrna, Philidelphia, etc.)**
- **7 times it is "to the angel of the church in.."**
- **7 times it is "let him hear what the Spirit says to the churches"**
- **Use of word is irrelevant**
- **Don't even see the word church in heaven after Ch4**
- **There is reference to "saints" (both in heaven and earth)**
 - **Even in John's day, there were Christians who had died. And they were in heaven.**
 - **Not suprising that John sees Christians in heaven, that's where they go when they die.**
 - **But there were also Christians on earth after Ch4**

Rev 7:9-14

9 After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, 10 and crying out with a loud voice, saying, "Salvation belongs to our God who sits on the throne, and to the Lamb!" 11 All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshiped God, 12 saying:

"Amen! Blessing and glory and wisdom, Thanksgiving and honor and power and might, Be to our God forever and ever. Amen."

13 Then one of the elders answered, saying to me, "Who are these arrayed in white robes, and where did they come from?" 14 And I said to him, "Sir, you know." So he said to me, "These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb. NKJV

1. 24 elders
 - a. represent church or redeemed.
 2. Saints seen throughout book of revelation in heaven.
 3. Saints on earth in the rest of the book are “tribulation saints” (after the rapture.
- **Counter: They had to have been in the Great Tribulation to “come out” of it Ch7:14**
 - a. Joined with the redeemed of Israel in something that is not the church.
 - b. Robert Gromake
 - i. Saints get saved during 7 years after true church is taken to heaven
 - **Counter: This also is an imported idea. Nowhere in this book or anywhere else in the bible does it say this. The word “Saint(s)” never means anything in the NT except Christians.**
 - **Epistles often starts with this word.**
 - **Also later in the book:**

Rev 19:7-8

7 Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready." 8 And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.

NKJV

- **Wife of Christ is always listed as the church in NT.**
- **Book of Revelation confirms this interpretation**
 - c. John Walvoord in “The rapture question”
 - i. Godly remnant are pictured as Israelites, not members of the church.
- **Counter: Can’t be Israelites, it says they’re from “every nation, tribes, people, and language” Ch7:9**

(e) Jesus promise to church of Philidelphia Rev 3:10 (strong argument)

Rev 3:10

10 Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth.

NKJV

- (i) Laodicean church didn’t make the cut, not a faithful church.
 - (ii) Never been a crisis that affected the **whole world**.
 1. must be Great Tribulation
 - (iii) Word from is NT:1537 **ek** (ek) or ex (ex); a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote):
 - (iv) Tim LaHaye in “No fear of the storm”
 1. One of best promises of guarantee is in Rev 3:10
 2. No wonder one scholar has labeled it a “Cardinal Scripture”
- **Counter: 2 Questions to ask in this passage:**
 - **1. Is a 7-year tribulation specified in this passage or imposed upon the passage?**
 - **“Whole world” often used in Bible simply to describe Roman Empire**

Luke 2:1

2:1 And it came to pass in those days that a decree went out from Caesar Augustus that all the world should be registered.

NKJV

- Did Caesar expect to register everybody in the whole world, or just those in his empire?
 - India, China, Central Africa, barbarians in Northern Europe?
- Not unprecedented for biblical writers to use that term to refer to Roman Empire.
- What about “to test those who dwell on the earth”?
 - Earth in greek is from NT:1093 ge (ghay); contracted from a primary word; soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application): KJV - country, earth (-ly), ground, land, world.
 - Equivalent of Hebrew word erets.
 - These words used thousands of times in the Bible
 - Sometimes translated “earth”, sometimes translated “land”
 - Only word (ge and erets) for either English word
 - Context decides translation.
 - Either one could equally fit this context.
 - Could simply mean an empire wide trial for those who live in Israel.
 - NO necessity to say that this a future global tribulation referred to here.
 - Therefore, this cannot be an absolute proof text for the rapture.
- 2. If it is a reference to a future 7-year trib, is there a promise here to rapture the church (universal)?
 - “will keep” in greek is from NT:5083 tereo (tav-reh'-o); from teros (a watch; perhaps akin to NT:2334); to guard (from loss or injury, properly, by keeping the eye upon; and thus differing from NT:5442, which is properly to prevent escaping; and from NT:2892, which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); by extension, to withhold (for personal ends; figuratively, to keep unmarried): KJV - hold fast, keep (-er), (pre-, re-) serve, watch.
 - “from” in greek is from NT:1537 ek (ek) or ex (ex); a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote): KJV - after, among, X are, at, betwixt (-vond), by (the means of), exceedingly, (+abundantly above), for (-th), from (among, forth, up), + grudgingly, + heartily, X heavenly, X hereby, + very highly, in, ...ly, (because, by reason) of, off (from), on, out among (from, of), over, since, X thenceforth, through, X unto, X vehemently, with (-out). Often used in composition, with the same general import; often of completion.
 - Both words (ek and tereo) are individually used many times in scripture, but only twice together.
 - Once here in this passage
 - Also in Jesus’ prayer for the saints

John 17:15

15 I do not pray that You should take them out of the world, but that You should keep them from the evil one.

NKJV

- “keep them from” is from same two words (ek and tereo)
- Jesus didn’t pray that we should be taken from the world but kept from the spiritual dangers of the world.

- **Keeping from a possible danger can mean more than one thing**
 - **Before danger comes, I will remove you from it, physically**
 - **Or I could provide protection for you, yet keep you in the same place.**
 - **Example: Plagues in Egypt didn't affect the Israelites even though they were still there.**
 - **God is able to protect His own from harm all around them, He's a good aim.**

Ps 91:7-8

7 A thousand may fall at your side,

And ten thousand at your right hand;

But it shall not come near you.

8 Only with your eyes shall you look,

And see the reward of the wicked.

NKJV

- **Conclusion: Passage doesn't insist on a pre-tribulation rapture, it must be assumed into the text.**

ii) **Inappropriateness** (5 Arguments or points)

- (1) Not appointed to wrath, wouldn't be appropriate.

1 Thess 5:9

9 For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ,

NKJV

- (a) Rev 4 through 19 is time of God's wrath
 - (i) 7 bowls of God's wrath
- (b) Tim LaHaye "no fear of the storm"
 - (i) The trib is a time of God's wrath upon the world, not the church
- (c) John Walvoord "the rapture question"
 - (i) The church is not appointed to wrath, the church therefore cannot enter the great day of their wrath (God and Lamb in Rev 6:17)

- **Counter: As already pointed out in last argument:**

- **it's possible for God to keep His people from wrath even while pouring it out on everyone else.**
 - **Again, Paul does not mention 7-year tribulation, may or may not be talking about it**
 - **Even if he is, Paul only pointing out that we will not be recipients of God's wrath, not that we will be absent from the earth.**
 - **"Wrath" is used many other times in scripture without referring to the Great Tribulation.**
 - **Talking about God's judgment generally.**
 - **Historically, believers were around when God judged nations (, Assyria, Babylon, Egypt, Jerusalem in 70AD)**
 - **Opposite of wrath is salvation as Paul points out here in context of sentence. This is talking about our salvation in Christ and putting on Christ.**

- (2) The tribulation is the time of **Jacob's** trouble (Jeremiah 30:7)

Jer 30:7

7 Alas! For that day is great,

*So that none is like it;
And it is the time of Jacob's trouble,
But he shall be saved out of it.
NKJV*

- (a) Reference to Israel as a people
- (b) Not the church
- (c) Not appropriate for church to be here while God is focusing on Israel
- (d) All of God's attention will be on dealing with Israel.
- (e) The church time is over
- (f) Tim LaHaye "no fear of the storm"
 - (i) When Israel fulfills its 70th week of Daniel, why drag the church through this dreadful time?
- (g) John Walvoord "the rapture question"
 - (i) None of the NT passages on the tribulation mention the church.

- **Counter: More wrong assumptions:**

- **1. If God is dealing with one kind of people, it doesn't mean His other people can't be on planet at same time.**
- **2. NO reason to Assume that the time of 'Jacobs trouble' is the Great Tribulation.**
 - **Occurs only once in the Bible**

*Jer 30:7
7 Alas! For that day is great,
So that none is like it;
And it is the time of Jacob's trouble,
But he shall be saved out of it.
NKJV*

- **Prediction of Babylonian exile**
- **Very troublesome to the Jews at that time.**
- **But "he" (that is Jacob) will be saved out of it, that happened 70 years later.**
- **Fulfilled over 500 years before the time of Christ.**
- **NO longer futuristic prediction.**
- **This argument lacks any foundation whatsoever.**

- (3) Saints counted worthy to escape the tribulation (Luke 21:36)

*Luke 21:36-37
36 Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man."
NKJV*

- (a) Post-tribers mock pre-tribers that they want to escape tribulation.
 - (i) Wimps
 - (ii) Posties are going to tough it out.
 - (iii) Jesus says to pray for that.
- (b) We can expect such an escape since Jesus told us to pray for it.
- (c) Chuck Smith "tribulation of the church"
 - (i) They make the prayer the Christ encourage us to pray in this verse meaningless.

- **Counter: Assumption is that "These things" refer to a 7-year tribulation**

- **Conspicuous by its absence from passage. NO ref to trib.**
- **Jesus said that "these things" will occur within a generation of Him speaking**
- **Passage begins with Him talking about the temple being destroyed (fulfilled in 70AD by Romans.)**

- **“These things” refer to destruction of the temple according to Jesus and He lists the signs that will tip it off. All this happened.**
- **Jesus tells them to get out of Jerusalem in Luke 21:21**
 - **According to Eusebius (church historian) all the Christians escaped to Pella before the Romans besieged Jerusalem.**

(4) Jesus said some will be taken, some will be left (to endure tribulation??)

Matt 24:34-42

34 Assuredly, I say to you, this generation will by no means pass away till all these things take place. 35 Heaven and earth will pass away, but My words will by no means pass away.

36 "But of that day and hour no one knows, not even the angels of heaven, but My Father only. 37 But as the days of Noah were, so also will the coming of the Son of Man be. 38 For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, 39 and did not know until the flood came and took them all away, so also will the coming of the Son of Man be. 40 Then two men will be in the field: one will be taken and the other left. 41 Two women will be grinding at the mill: one will be taken and the other left.
NKJV

-- and --

Luke 17:34-36

34 I tell you, in that night there will be two men in one bed: the one will be taken and the other will be left. 35 Two women will be grinding together: the one will be taken and the other left. 36 Two men will be in the field: the one will be taken and the other left."
NKJV

- (i) Not associated with a general resurrection, some left behind
- (ii) Larry Norman song “I wish we’d all been ready”
 1. “There’s no time to change your mind, the Son has come and you’ve been left behind.”

- **Counter: context of the passage reveals that these people “taken” are not taken in rapture, but taken in judgment or killed.**

- **Example from previous ref to Ps 91.**
- **In judgement of 2nd coming, 1 is left alive, 1 is taken to destruction.**
- **The passage does not indicate that those taken are the righteous taken out of the world.**
- **Context of the “Days of Noah” in Matt 24:38 “the flood came and took them all away”. These people were not saved, they were destroyed by the judgment flood of God.**

2 Thess 1:6-10

6 since it is a righteous thing with God to repay with tribulation those who trouble you, 7 and to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, 8 in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. 9 These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, 10 when He comes, in that Day, to be glorified in His saints
NKJV

- **He comes in judgment, select judgment**
 - **Christians will be left alive**
 - **Non-Christians will be taken to destruction.**
- **No rapture of the church indicated in this passage.**

- (5) Unless you have pre-trib rapture, you have absurd picture of meeting Jesus in clouds and coming right back. (Like a yo-yo.)
 - (a) We're called into heaven for a reason.
 - (b) Why would God first take us up, just to bring us back down right away again?
 - (c) Paul Feinberg book "The rapture: Pre, mid, or post tribulational"
 - (i) Fair to ask what purpose the rapture would serve in a scheme where the saints would immediately accompany Christ to earth.
 - (d) Tim LaHaye "No fear of the storm"
 - (i) It becomes the great elevator escape where we zip up to the fathers house, take a quick peak and zip right down again. Such a reading is ludicrous.

- **Counter: Bible doesn't say we're going to be caught up to the Father's house at all.**
 - **LaHaye referring to only one passage in John 14 which is not talking about rapture at all (see previous discussion in Lecture #6)**
 - **The church is the Father's house in every other place in NT**
 - **We don't have to be taken to the Father's house, we are already in it.**
 - **We don't have to be taken to our mansion, we are those abiding places.**
 - **This doctrine makes Jesus the Yo-Yo or on an elevator ride.**
 - **The Bible only says that we're going to meet the Lord in the air at the rapture (1 Thess 4)**
 - **God doesn't need to come down to get us to take us to heaven, he could just call us up as He did Jesus and John and Paul (in his vision).**
 - **Scriptural precedent to suggest that when we meet Him in the air, we'll be coming back with Him at that moment.**

Matt 25:1-2

25:1 "Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom.

NKJV

- **Custom of that time was for the bride to go out and meet the bridegroom as he was coming to her house.**
- **When the bride came out to meet him, he didn't turn around and go back, she turned around and came back to her house with him to accompany him on the final leg of his trip.**
- **The same word for "meet" is used in this passage as the one used in 1 Thess 4 when we "meet" Jesus in the air.**
- **Also...**

Acts 28:14-16

nd so we went toward Rome. 15 And from there, when the brethren heard about us, they came to meet us as far as Appii Forum and Three Inns. When Paul saw them, he thanked God and took courage. 16 Now when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was permitted to dwell by himself with the soldier who guarded him.

NKJV

- **This was common practice for dignitaries coming to town in those times as well.**
 - **Sometimes they would even pave the road for him if they knew well enough in advance.**
- **Christians have understood it this way for centuries until dispensationalism arose.**
- **In John 14, Jesus says He's going to come and receive Him to Himself, not take us to heaven**

iii) **Impossibility** (5 Arguments or points)

- (1) Events surrounding rapture of church and judgment of God are not identical.
 - (a) Last trump of God sounding
 - (b) Voice of the archangel
 - (c) Our transformation from mortal in immortal
 - (d) Our being caught up in the air
 - (e) However, passages about judgment coming of Christ do not mention these things.
 - (i) Differences in details suggest that they're describing different events.
 - (ii) Rapture coming
 1. John 14:1-4
 2. 1Cor 15:51-58
 3. 1 Thess 4:13-18
 - (iii) Judgment coming
 1. Zech 14
 2. Rev 19
 3. Matt 24:29-31 (and parallels)
 - (f) Tim LaHaye
 - (i) "The 2 events (rapture and 2nd coming) are so different that it is impossible to combine them."
 - (g) Paul Feinberg
 - (i) There is no clear reference to the rapture in any 2nd advent passage.

•

(h) John Walvoord

- (i) No passage dealing with the resurrection of saints at the 2nd coming in either testament ever mentions translation of living saints at same time.

- **Counter: By this reasoning, other things that happened in Jesus' life must have happened multiple times:**
 - **Jesus must have been born on earth twice (see Matt and Lukes for very different accounts of Jesus' birth).**
 - **Jesus must have been resurrected at least 4 times because each Gospel account gives different details.**
 - **A complex event does not necessitate that every aspect of it is discussed every time it's discussed.**
 - **Event that involves rapture of the saints, resurrection of the dead, judging the world, etc. is a very complex event.**
 - **Depending on the reason the event is mentioned, it only needs the details necessary for that reason.**
- **Counter to Feinberg: There are scriptures that refute this claim.**

1 Thess 4:15-16

15 For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep.
NKJV

- **Is not "coming of the Lord" the 2nd advent.**
 - **Word is "Parousia"**
 - **Few verses later mentions rapture.**

- **Counter to Walvoord:**

- **Same passages:**

1 Thess 4:16-18

And the dead in Christ will rise first. 17 Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. 18 Therefore comfort one another with these words.
NKJV

- **“Dead in Christ shall rise first” – the resurrection of the dead saints**
- **“We who are alive and remain shall be caught up” – translation of the saints**

1 Cor 15:51-53

51 Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed-- 52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.

NKJV

- **Truth is that the rapture is never mentioned apart from the resurrection of the dead.**

(2) Jesus comes **with** His saints

1 Thess 3:13

13 so that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus Christ with all His saints.

NKJV

- (a) Must have prior to this have gone to be with Him.
 - (i) Only the rapture can explain this.
- (b) Chuck Smith: “The Church and the Tribulation”
 - (i) It is important to realize that the rapture of the church and the 2nd coming of Jesus are completely different. At the rapture, Jesus is coming *for* His saints, at the 2nd coming Jesus will return *with* His saints.

- **Counter:**

- **Bible often mentions Jesus coming with His saints, never mentions Him coming for His saints. Expression is not used.**
- **Nothing has to happen first before Jesus comes “with” His saints.**
 - **Many millions are already with Him. They’re dead.**
 - **John saw them when he was caught up into heaven (Revelation 4)**
 - **Bible says that He’s bringing them with Him (same book as above argument)**

1 Thess 4:14

14 For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus.

NKJV

- **However, Jesus will rapture church before He comes with the saints. But it doesn’t have to be 7 years prior, it could be an hour, a moment, or a second prior.**

(3) Church must be taken out of the way for Anti-christ to be revealed.

2 Thess 2:1-9

2:1 Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you, 2 not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come. 3 Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, 4 who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God. 5 Do you not remember that when I was still with you I told you these things? 6 And now you know what is restraining, that he may be revealed in his own time. 7 For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way. 8 And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming.
NKJV

- (a) Cardinal passage – something restraining man of lawlessness
 - (i) Church (or Holy Spirit in church) is only thing hindering the Anti-christ in the world, presently. Can't come to power while Holy Spirit is still here.
 - (ii) NO human power could do this since Anti-christ is devil incarnate himself.
 - (iii) Restrainer called "it (or that)" and "He".
 - (iv) Paul argues that "He" must be removed.
- (b) Vs. 3 says a falling away or apostasy must take place first.
 - (i) NT:646 **apostasia** (ap-os-tas-ee'-ah); feminine of the same as **NT:647**; defection from truth (properly, the state) ["apostasy"]: KJV - falling away, forsake.
 - (ii) NT:647 **apostasion** (ap-os-tas'-ee-on); neuter of a (presumed) adj. from a derivative of **NT:868**; properly, something separative, i.e. (specially) divorce: KJV - (writing of) divorcement.
 - (iii) NT:868 **aphistemi** (af-is'-tay-mee); from NT:575 and NT:2476; to remove, i.e. (actively) instigate to revolt; usually (reflexively) to desist, desert, etc.: KJV - **depart**, draw (fall) away, refrain, withdrawself.
 - 1. Greek word Literally means a departure.
 - 2. Departure can be taken to mean rapture.
- (c) John Walvoord
 - (i) "The Holy Spirit as the restrainer, must be taken out of the world before the lawless one, who dominates the tribulation period, can be revealed (giving this scripture ref). If the expression "except the falling away come first" be translated literally, "except the departure come first" it would plainly show the necessity of the rapture taking place before the beginning of the tribulation."

- **Counter:**

- **Paul does not say what it is that restrains man of sin from rising**
 - **Suggestion that it is the church or Holy Spirit is only speculation (educated guess at best).**
 - **He specifically avoids stating what it is.**

2 Thess 2:6

6 And now you know what is restraining, that he may be revealed in his own time.
NKJV

- **There have been many other views in history as to what it was that restrains.**
 - **Michael the Archangel (See Daniel 12:1)**
 - **God Himself**
- **Some suggest that the political rise of Satan couldn't happen while the church is here.**
 - **There was a church in Germany when Hitler rose.**
 - **There was a church in Italy when Mussolini rose.**
 - **There was a church in Rome when Nero, Domitian, Diocletian, rose.**

- **Does Paul allow it to be the church?**
 - **Man of sin must be revealed before we can be gathered away in the rapture.**

2 Thess 2:1-4

2:1 Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you, 2 not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come. 3 Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, 4 who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.

NKJV

- **If Paul is saying that the church must be taken away first, then he's contradicting himself.**
- **Apostasia – going away; departure.**
 - **usually used to indicate a falling away from or forsaking orthodoxy**
 - **Only used 1 other time in scripture.**

Acts 21:21

21 but they have been informed about you that you teach all the Jews who are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children nor to walk according to the customs.

NKJV

- **Also would contradict himself if this meant the rapture.**
- **Paul is being deliberately vague**
 - **Can't be dogmatic in what Paul means here by "that"**
 - **Can be sure what he isn't meaning, the church or the Holy Spirit.**

(4) Impossibility of God sending tribulation while we're still here.

Luke 17:26-29

26 And as it was in the days of Noah, so it will be also in the days of the Son of Man: 27 They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. 28 Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built; 29 but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. 30 Even so will it be in the day when the Son of Man is revealed.

NKJV

- Jesus speaks of last days compared to days of Noah and Lot
- Reference to deliverance of the righteous before God's wrath came.
 - Noah and family safely taken into the ark.
 - Noah's family represents Jewish remnant to be saved in midst of tribulation.
 - Enoch was **taken** away before flood, Gen Ch. 5. He represents rapture of church.
 - Lot and family escaped from Sodom safely.
 - Fire and brimstone came down **the day** Lot left Sodom.

Gen 19:21-22

21 And he said to him, "See, I have favored you concerning this thing also, in that I will not overthrow this city for which you have spoken. 22 Hurry, escape there. For I cannot do anything until you arrive there." Therefore the name of the city was called Zoar.

NKJV

- God couldn't do anything until Lot escaped. Same as church.

- (c) John Walvoord
 - (i) It is characteristic of divine dealing to deliver believers before divine judgment as illustrated in the deliverance of Noah, Lot, Rahab, etc. therefore it's in keeping with the character of God also to deliver the church before the time of great judgment called the tribulation period.
- (d) Chuck Smith
 - (i) In Luke 17, when Jesus makes reference to Lot's escape, Jesus clearly points out that in the same hour Lot was brought out of the city, the judgment of God fell.
 - (ii) Also points out in Gen 18

Gen 18:25-26

25 Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous should be as the wicked; far be it from You! Shall not the Judge of all the earth do right?"

NKJV

1. It would be quite wrong for the righteous to suffer with the unrighteous.
2. At least get the righteous out of there.

- **Counter: This is not referring to a 7-year tribulation, but the day Jesus returns**
 - **Specifically says so.**
 - **References "the day" (singular), both in the judgments and in His revealing.**
 - **Flood and Sodom not pictured as types of the tribulation but as types of the day when Jesus comes back and judges the world.**
 - **Lot's and Noah's escape are types of Christians who are not appointed to wrath, but will be protected when Jesus comes back in judgment.**
 - **Christians will be taken right out of the world to meet the Lord in the air on that day (when the Son of Man is revealed).**
 - **Enoch is not mentioned here. That story must also be imported.**
 - **He was raptured over 600 years before the flood. He would have died of old age otherwise.**

- (5) The blessed Hope.

Titus 2:13

*13 looking for the **blessed hope** and glorious appearing of our great God and Savior Jesus Christ,*

NKJV

- (a) If rapture comes after the tribulation, would that be blessed?
- (b) Only a pre-trib rapture could be considered a blessed hope.
- (c) Tim LaHaye
 - (i) It would take a masochist to look forward to the tribulation as a time of blessing. If Christ does not rapture His church before the tribulation begins, much of the hope is destroyed. And thus it becomes a blasted hope.

- **Counter: The passage is not referring to a tribulation, but the glorious appearing of the Lord.**
 - **This glorious appearing happens at the end of time according to the rest of scripture.**
 - **If it is at the end of the tribulation, then, the more trouble we have here, the more blessed is the glorious appearing of Jesus.**
 - **In times of prosperity and comfort, Christians don't long as much for the return of Christ as they do under persecution and hardship.**
 - **No one ever suggested that the tribulation is the blessed hope.**
 - **New Testament writers were constantly in the middle of tribulation (unlike LaHaye), so yes, the appearing of Christ was a blessed hope to them.**

- **Paul was in prison facing the death penalty which later took his head at the time of this writing. He died shortly thereafter.**

iv) **Imminency** (4 Arguments or points)

- (1) Bible indicates we're to be waiting/watching/looking for the any moment return of Jesus.

1 Thess 1:10

10 and to wait for His Son from heaven, whom He raised from the dead, even Jesus who delivers us from the wrath to come.

NKJV

1 Thess 5:1-7

5:1 But concerning the times and the seasons, brethren, you have no need that I should write to you. 2 For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. 3 For when they say, "Peace and safety!" then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape. 4 But you, brethren, are not in darkness, so that this Day should overtake you as a thief. 5 You are all sons of light and sons of the day. We are not of the night nor of darkness. 6 Therefore let us not sleep, as others do, but let us watch and be sober.

NKJV

Phil 3:19-21

20 For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, 21 who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.

NKJV

Titus 2:11-13

11 For the grace of God that brings salvation has appeared to all men, 12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, 13 looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,

NKJV

Heb 9:28

To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.

NKJV

- (a) Imminency would be invalid if not a pre-trib rapture.
- (b) If you are looking for something, it only stands to reason that you expect it at any moment.
- (c) John Walvoord
 - (i) The exhortation to look for the glorious appearing of Christ to His own in Titus 2:13 loses significance if the tribulation must intervene first. The church is uniformly exhorted to look for the coming of the Lord, while believers in the tribulation are directed to look for signs.
- (d) Chuck Smith
 - (i) To put any event before the coming of Christ for His church is, in essence saying, that the Lord will delay His coming until after that event has happened. Teaching this is very dangerous. And Jesus Himself warns against it.

Matt 24:45-51

45 "Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season? 46 Blessed is that servant whom his master, when he comes, will find so doing. 47 Assuredly, I say to you that he will make him ruler over all his goods. 48 But if that evil servant says in his heart, 'My master is delaying his coming,' 49 "and begins to beat his fellow servants, and to eat and drink with the drunkards, 50 the master of that servant will come on a day when he is not looking for him and at an hour that he is not aware of, 51 and will cut him in two and appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth.

NKJV

1. This suggests that if you don't believe in a pre-trib rapture, you're in big trouble.
 - a. Servant was denying doctrine of imminency.
 - b. Believed there would be a delay in His coming.
 - c. This can apply to mid or post-trib rapturists

- **Counter: Bible does not teach a doctrine of imminence**

- **2 Thess 2 (see above), Paul tells believers not to let anyone tell them that the day of the Lord has come or is at hand. That can't happen until some other things happen first.**
 - **Even if those things have happened already, Paul still was not teaching a doctrine of imminency.**
- **Rather, bible says that we should hasten the coming of the Lord by getting done what needs to get done.**
 - **Evangelize the world.**
 - **Bringing the saints to maturity**
 - **Etc.**

Matt 24:14

14 And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.

NKJV

- **Absurd to believe that Jesus was telling the disciples to watch and wait for His 2nd coming when He hadn't even left yet.**
- **Abraham looked for a city whose builder and maker was God, This was fulfilled in Christ. He wasn't expecting this at any moment. It was tied to His unborn son,**

Heb 11:8-10

8 By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going. 9 By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; 10 for he waited for the city which has foundations, whose builder and maker is God.

NKJV

- **Watching, waiting, and looking doesn't mean that we expect something to happen any moment. Rather, that we are to keep our sites set on this goal.**
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(2) Jesus and apostles said that the coming will be like a "thief in the night"

- (a) See Matt 24 ref above
- (b) See 1 Thess 5:2-3 above
- (c) Also Peter says:

2 Peter 3:10

10 But the day of the Lord will come as a thief in the night,

NKJV

- (i) thieves come without warning.
- (d) John Walvoord
 - (i) The rapture is seen as imminent, while the 2nd coming is preceded by definite signs.

- **Counter: same idea as above counter**

- **Idea that Jesus comes as a thief, does not mean any moment, but that it will be unannounced.**
- **Need to be ready all the time**

(3) Jesus said “of that day and hour no one knows”

Matt 24:36

*36 "But of that day and hour no one knows, not even the angels of heaven, but My Father only.
NKJV*

- (a) Daniel and Revelation both indicate an exact number of days from beginning of tribulation to the 2nd coming of Christ.
 - (i) If we can see the rise of the man of sin.
- (b) Must not be referring to the judgment coming.
- (c) Only the rapture could fit in this category
- (d) Chuck Smith
 - (i) The bible says that no man knows the day or the hour. This cannot refer to the day Christ returns to reign on earth because that exact day has been given to us in Daniel’s prophesy.

- **Counter: same as above.**

- (4) Provides church with essential incentives to live right and evangelize.
 - (a) Doesn’t give the church the luxury of taking any chances or being lax in its work.
 - (b) Historically speaking, those that believe in an “any moment” coming of Christ have been very evangelistic.
 - (i) Their opportunity to convert may end at any moment
 - (c) We need incentive for Holy living.
 - (d) Generates excitement and urgency
 - (e) Great evangelistic tool
 - (i) Might miss rapture if they don’t respond now.
 - (ii) Jesus movement is one of greatest harvest of souls
 - 1. preaching had heavy emphasis on imminent coming of Christ.
 - (iii) Tim LaHaye “No fear of the storm”
 - 1. Historically, belief in the immediate coming of Christ, has three vital effects on Christians and their churches. One, it produces holy living in an unholy society like ours (1 John 3:3). Two, it produces a soul winning church of evangelistic Christians, for when we believe that Christ could appear at any moment we seek to share them with our friends lest they be *left behind* at His coming.

- **Counter:.**

- **Peter said the incentive for holy living is the new heavens and new earth**

2 Peter 3:11-12

11 Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, 12 looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?

NKJV

- **As far as evangelism goes, haven’t we lost enough credibility by telling people Jesus could come at any moment?**
 - **Many people have been told this for a long time. He hasn’t come yet.**

- Many people have fell away because they responded to this. (see boy who cried wolf story)
- Bible doesn't tell us Jesus will come back at any moment, but it does tell us that we might die at any moment.
 - We don't know if Jesus will come in our lifetime, but we do know that we will die in our lifetime.

9) Is future tribulation taught in scripture? - pt 1 (lecture #9)

a) A look at the word "tribulation" in the bible

i) **thlipsis** (thlip'-sis); from NT:2346; pressure (literally or figuratively): KJV - afflicted (-tion), anguish, burdened, persecution, tribulation, trouble.

- (1) Tribulation is always translated from this word
- (2) Trouble and Affliction is also from this word (but not always)
- (3) Root is from a word that means "to crowd" or "under pressure"
 - (a) In context of bible, it would mean being under "moral pressure" or "stress"
- (4) Affliction, trial, or hardship would also be good understandings of the word. As believers, we can expect it.

John 16:33

33 These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world."

NKJV

- (a) Generally, in the world, we have trial, in Jesus we have peace.
- (b) Also, Paul says:

1 Thess 3:4-5

4 For, in fact, we told you before when we were with you that we would suffer tribulation, just as it happened, and you know.

NKJV

- (c) In parable of sower:

Matt 13:20-22

20 But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy; 21 yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles.

NKJV

- (d) Paul says we "glory" in tribulations:

Rom 5:3-4

3 And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; 4 and perseverance, character; and character, hope.

NKJV

- (e) We must endure tribulations as a part of salvation.

Acts 14:21-23

21 And when they had preached the gospel to that city and made many disciples, they returned to Lystra, Iconium, and Antioch, 22 strengthening the souls of the disciples, exhorting them to continue in the faith, and saying, "We must through many tribulations enter the kingdom of God."

NKJV

b) *Tribulation according to dispensational theology.*

- i) There is a particular tribulation that is different from all other types mentioned
- ii) Seven year time period just before the 2nd coming of Christ (but after the rapture)
- iii) Last 3 ½ years is more intense and is therefore called the Great Tribulation.
 - (1) Where do these terms come from?
 - (a) Scripture does not directly reference a 7 year tribulation
 - (b) one scripture that is used to suggest this tribulation period:

Matt 24:21-23

*21 For then there will be **great tribulation**, such as has not been since the beginning of the world until this time, no, nor ever shall be. 22 And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened.*

NKJV

- (i) Jesus references a time of **great** tribulation.
- (ii) It is unprecedented, unique in all history in terms of intensity.
- (iii) In fact, Jesus says that unless that time was shortened, no flesh would survive.
 - 1. Suggesting a global situation.
 - 2. Never has happened to this date.
- (iv) Therefore, assumption is that this is still future.

(c) Another scripture is:

Rev 7:13-14

*13 Then one of the elders answered, saying to me, "Who are these arrayed in white robes, and where did they come from?" 14 And I said to him, "Sir, you know." So he said to me, "These are the ones who come out of **the great tribulation**, and washed their robes and made them white in the blood of the Lamb.*

NKJV

- (i) Given: Matt 24:21-23 and Rev 7:13-14 probably referring to the same thing.

(d) Also, Jesus says of Jezebel..

Rev 2:22

22 Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their deeds.

NKJV

- (i) Doesn't fit as well as the previous two for a future fulfillment, because the woman spoken of is long since dead.
 - 1. However, Thyatira is thought, in dispensationalism, to represent the Roman Catholic church.
 - 2. Even so, this would be a prediction that is rather early.
- (e) Other passages that are used by dispensationalists but are not so clear (Daniel, Thessalonians, etc.).
 - (i) Burden of proof is on dispensationalists to show that these refer to same period.
 - (ii) Day of the Lord in the OT, doesn't count.
 - 1. Bible uses this term as a day of reckoning or judgment upon someone
 - a. Babylon
 - b. Egypt
 - c. Philistia
 - d. Moab
 - e. Ammon
 - f. Edom
 - 2. Most of these nations are extinct today. They were fulfilled in History.
 - 3. The Day of the Lord is a generic term indicating God's judgment.
 - 4. The Day of the Lord in the NT, probably has two meanings
 - a. Destruction of Jerusalem in AD70
 - b. 2nd coming of Christ.
 - 5. No place in scripture that the term "Day of the Lord" is synonymous with a 7-year tribulation.
 - a. Usually a time of temporal judgment in OT.

- iv) What the future tribulation is supposed to be like.
 - (1) Unprecedented global crisis involving plagues, famines, persecution of believers (post-rapture saints that are not included in what we know as the church).
 - (2) Cashless society.
 - (3) One world government under a man called “Anti-Christ” who is the political world dictator.
 - (4) Israel will be prominent
 - (a) God’s dealings
 - (b) Target of Anti-Christ’s persecution
 - (5) Anti-Christ will befriend Israel at first, then betray them
 - (a) Will set up a statue in the temple to desecrate it. (Abomination of desolation)
 - (i) Marks middle of tribulation and begins “Great Tribulation”
 - (6) End of tribulation is the battle of Armageddon.
 - (a) In progress when Jesus actually returns.
 - (b) All the armies of the world coming against Jerusalem.
 - (c) Fought in a plain called Meggido.
 - (d) Armageddon referred to by many as World War III

- v) What passages are used to base this view on?
 - (1) Primary verses:
 - (a) (Olivet discourse) Matt 24 and it’s parallels, Luke 21 and portions of 17, and Mark 13.
 - (i) Provides most of the imagery we’ve come to know.
 - 1. Wars and rumors of wars
 - 2. Famine and earthquakes in diverse places
 - 3. Pestilence
 - 4. False Messiahs and prophets
 - 5. Persecution of the Godly
 - 6. Abomination of desolation
 - 7. 2nd coming of Christ (so it is thought)
 - 8. Flight of Jewish saints to the mountains (a place called Petra) to take place when Anti-Christ sets up an image of himself in the temple.
 - 9. the phrase “Great Tribulation” is used in Matt 24
 - (b) Book of Revelation Chapters 6-19
 - (i) More Imagery
 - 1. Breaking of the 7 seals
 - 2. Sounding of the 7 trumpets
 - 3. 2 beasts and a dragon
 - 4. Woman who rides the beast
 - 5. Man-child
 - 6. Two witnesses
 - 7. Babylon the great
 - 8. Pouring out of 7 bowls of wrath
 - 9. Ch7:14 people are coming out of the “Great Tribulation”
 - (2) Secondary verses: (allusions to)
 - (a) OT prophets
 - (i) Daniel
 - 1. Idea of 7 year tribulation comes from Daniel 9
 - (b) 2 Thessalonians and a few other places

- c) *Looking at context of the Great Tribulation passages*
 - i) 7 year duration
 - (1) Daniel Ch 9: The 70 weeks
 - (a) 70th week supposed to be future
 - (2) Revelation

- (a) 5 references to 3 ½ year period. (supposedly only 2 periods of 3 ½ years if looked at correctly)
 - (i) Actually, no basis for linking these as two 3 ½ year periods. It's possible, but not called for. The idea must be imported.
 - 1. Could be one period, or even 5 periods
 - 2. Doesn't have to be a literal period of time.
 - (ii) Daniel 9 provides the only basis for supposing that there are two 3 ½ year periods.
 - 1. It's supposed that the book of Revelation is expanding upon the 70th week of Daniel. If it's true, it's a good assumption.
- (3) Olivet discourse gives no time period indicators for duration.
- (4) A look at Daniel 9
 - (a) 70 years for Babylonian exile was over
 - (b) Angel appeared to Daniel to announce another 70 x 7 years.

Dan 9:20-27

20 Now while I was speaking, praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God, 21 yes, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering. 22 And he informed me, and talked with me, and said, "O Daniel, I have now come forth to give you skill to understand. 23 At the beginning of your supplications the command went out, and I have come to tell you, for you are greatly beloved; therefore consider the matter, and understand the vision:

24 "Seventy weeks are determined For your people and for your holy city, To finish the transgression, To make an end of sins, To make reconciliation for iniquity, To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint the Most Holy.

25 "Know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times.

26 "And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined. 27 Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate."

NKJV

- (i) Seventy weeks (literally "sevens") is actually believed by almost all scholars to be weeks of years (7 year weeks). So it's actually saying 490 years.
- (ii) V. 25 – 7 weeks (49 years) and 62 weeks (434 years) = 483 years.
- (iii) V. 26 After the 62 weeks means after the 69 weeks (7 + 62)
- (iv) V. 27 one week is the last, or the 70th week. This one remains to be discussed.
- (c) Persian decree to re-build Jerusalem in 586 BC (vs. 25)
 - (i) Cyrus in 539 BC (allegedly)
 - (ii) 2 decrees by Artaxerxes:
 - 1. 458 BC
 - 2. 444 BC
 - (iii) Not agreed upon by scholars which decree begins the 490 years.
 - 1. Good arguments for all views
 - 2. Agreed by all Evangelicals that the time begins with one of these decrees.
 - (iv) 6 things happen in this time frame
 - 1. finish transgressions
 - 2. make an end of sins
 - 3. make reconciliation for iniquity
 - 4. to bring in everlasting righteousness
 - 5. to seal up the prophecy
 - 6. to anoint the Most Holy (translated either Most Holy One or Most Holy Place).

- a. If Most Holy Place, it's referencing the Holy of Holies.
 - b. If Most Holy One, it's referencing Jesus (Messiah).
- (v) Dispensationalist believe that these things have not yet happened.
- (vi) Historically, Christians believed that these were all fulfilled in Christ.
- 1. References in NT and OT can be found that show that these were fulfilled in Christ. (detailed in later lecture).
- (vii) Problem with Dispensational view of future fulfillment
- 1. The 70 week clock began 400 and some odd years before Christ.
 - a. Clock must be stopped or time stretched out to include the 2000 + years in addition to the 490 years stated in the prophecy for dispensationalism to work. This passage, nor any other, mentions this pause.
 - b. Since dispensationalists are "literalists", they still hold for a literal 490 years. However, to them there is a hidden gap between the 69th and 70th week.
 - i. Prophecy doesn't run 490 consecutive years, but 483 consecutive years with an undisclosed pause.
 - ii. They claim we are currently living in the gap (called the parenthesis).
 - iii. They say Israel is God's real 1st love and He's going to get back to them when He's done dealing with the church.
 - iv. They say that the very last day of the 69th week was Palm Sunday. This marked the appropriate time for Jews to acknowledge Him as the Messiah. But since they did not, the clock stopped and the 70th week was postponed until the rapture of the church.
 - v. They believe it's justified because the 70th week is set apart from the others.
 - c. Nobody suggests a gap between the first 7 weeks and the 62 weeks.
 - d. Dispensationalists use this convenient gap theory in other scriptures:
 - i. Isa 61:1-2
- Isa 61:1-2*
"The Spirit of the Lord GOD is upon Me,
Because the LORD has anointed Me
To preach good tidings to the poor;
He has sent Me to heal the brokenhearted,
To proclaim liberty to the captives,
And the opening of the prison to those who are bound;
2 To proclaim the acceptable year of the LORD,
And the day of vengeance of our God;
To comfort all who mourn,
NKJV
- ii. Gap is convenient when the fulfillment hasn't happened according to your interpretation.
 - iii. Historically, the church believed that there was fulfillment in these verses. There was no problem to solve.
- e. It would be **very** deceptive for the angel to tell Daniel it was going to be 490 years, when in fact it's 2,490 years.
 - i. To suggest the gap makes the angel a liar. God is not a liar.
- 2. Daniel never says or even hints that 70th week is the Great Tribulation.
- (viii) How are we to understand this passage?
- 1. 69 weeks from decree until Messiah
 - a. Disagreement about which decree makes it difficult to determine which event in the life of Christ marks the fulfillment.
 - b. Babylonian years or Jewish years? Also, makes it difficult.
 - c. Sir Robert Anderson (who dispensationalists follow for this), in his book "The coming Prince", calculated mathematically that from 2nd

decree of Artaxerxes in 444 or 445 BC, using lunar years (360 days), measuring forward 69 weeks, came out to year 32AD. He thought this pointed to the day which Jesus rode into Jerusalem on a donkey.

- d. But, most scholars believe Jesus died in 30AD, not 32AD.
 - e. We really don't know when Jesus' ministry started or when it ended. All we know is that Jesus was "about" 30 years old when He began His ministry (according to Luke). Most believe His ministry was about 3 ½ years, but we're not certain.
 - f. Most scholars believe Jesus' ministry began around 27AD because it was around the 15th year of Tiberius Caesar and Luke places the beginning of John the baptist's ministry at that time.
 - g. Therefore, there's uncertainty about exact dates, but we don't need them. All we need to know is that Jesus came in the 2nd decade of 1st century and by reckoning various ways these Persian decrees, the 70 weeks runs out, in the lifetime of Jesus.
 - h. Dispensationalists believe that only 69 weeks ran out, at the end of the ministry of Jesus.
2. Historically, the church held that the end of the 69th week brings us to the **beginning**, not the end, of the ministry of Christ.
 - a. The Prophecy says "until Messiah the Prince".
 - b. Then Jesus sought to confirm the covenant to many (the remnant) for the remaining week.
 - c. But in the middle of the 70th week (3 ½ years later), Messiah was cut off and caused an end to the sacrificial system (legitimately, He did this by the cross).
 3. Many ways to possibly look at remaining 3 ½ years. End of 70th week is the end of God's dealings with Israel.
 - a. Maybe conversion of Paul (1st apostle to be called to go to Gentiles.
 - b. Stoning of Steven which marked the scattering of the church to spread the gospel. (evangelism was directed almost exclusively toward Jews until that time).
 - c. Some think that there was a 40 year gap between middle of 70th week and the end of it, placing the destruction of Jerusalem in 70AD at the end. God gave Israel a generation (40 years) to get their act together (like in the Exodus) before He brought down His wrath upon them. War of the Jews was 3 ½ years long.
 4. No compelling reason to suggest that the 70th week is still future now.
- (ix) A closer look at vs. 26-27

26 "And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined. 27 Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate."

1. The city (Jerusalem) and the sanctuary (Temple) being destroyed by the people of the prince. (War of 70AD)
2. Vs. 26 and 27 speak of different aspects of the same thing (parallel ideas). After the 62 weeks, Messiah is cut off (26) and in the middle of the 70th week the end to sacrifice and offering (27).
3. Consumation is poured out on the desolate.

Matt 23:38

38 See! Your house is left to you desolate;

NKJV

4. Abomination of desolation according to Jesus.

Matt 24:15-16

15 "Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand), 16 then let those who are in Judea flee to the mountains.

NKJV

And parallel in Luke

Luke 21:20-21

20 "But when you see Jerusalem surrounded by armies, then know that its desolation is near. 21 Then let those in Judea flee to the mountains, let those who are in the midst of her depart, and let not those who are in the country enter her.

NKJV

- a. This is the destruction of Jerusalem by the Romans.
 - b. Does not say that this has to happen in the 70th week. Some think this is implied so they make the Jewish war the last half of the 70th week. But we can't be sure of this.
- (x) Dispensationalist view of these verses.
1. Vs. 27 we're already in the 7-year tribulation of the future.
 2. They agree that people of the prince to come destroying city and temple in vs. 26 is 70AD.
 3. But the "he" confirming a covenant and putting end to sacrifice is the Anti-Christ. Suddenly he comes into the passage out of thin air.
 - a. Pronouns like "he" usually require antecedents.
 - b. Dispensationalists believe it refers to the "prince who is to come".
 - c. Antichrist will make a 7-year covenant with Israel to re-build their temple.
 - i. but he will break that covenant in the middle of the week
 - ii. and cause them to cease sacrifices and offerings by putting his image in the temple.
 - iii. This one verse is used to extrapolate all of this. NO other reference in the bible to substantiate it.
 - d. However, last mentioned person who was the subject of a sentence was the Messiah. Logically, Messiah is the "he" in verse 27. That is most natural antecedent. The prince to come is only an object of a prepositional phrase and a very unlikely candidate. Not likely that this subordinate character in vs. 26 becomes the dominant character in vs. 27 without notice.
 - e. Even if the prince is the "he", there's no reason to make him a future anti-christ.
 - i. The prince of the people in vs. 26 was Titus. He lived and died and is gone.
 - f. Future from Daniel's point of view doesn't make it future from ours.
 - g. Natural Grammatical-historical interpretation forbids the "he" from being the prince who is to come.
 - h. This view is Importing something artificial into the passage.
- (5) We must guard against assuming book of Revelation is still future.
- (a) Time references

Rev 1:1

things which must shortly take place.

NKJV

Rev 1:3

3 Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near.

NKJV

Rev 22:10-11

10 And he said to me, "Do not seal the words of the prophecy of this book, for the time is at hand.

NKJV

- (i) Don't seal it up (it's applicable now)
- (ii) Conversely, in Daniel, angel says to seal it up

Dan 12:4

4 "But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase."

NKJV

Dan 12:8-9

Then I said, "My lord, what shall be the end of these things?" 9 And he said, "Go your way, Daniel, for the words are closed up and sealed till the time of the end.

NKJV

- (iii) There is a definite contrast here.
- (b) Dispensationalist say that a day is as a thousand years to God.
 - (i) God not communicating to himself, but to His people.
 - (ii) This is a book of comfort to people in the 1st century.
 - (iii) It would be deceptive again for God to tell these people that the time is near even though He knows it's 2000 years off.
 - (iv) 2000 years is not a short time to suffering people who are promised that they will be vindicated shortly.
 - (v) Why even make a time reference if it's saying nothing to the readers?
 - (vi) Cannot take Revelation literally if this is not fulfilled back in 1st century.
 - 1. If John, the angel, and Jesus were right, this must have shortly come to pass after it was given.

10) Is future tribulation taught in scripture? - pt 2 (lecture #10)

- a) *Is the tribulation in Revelation still future?*
- i) When was book written?
 - (1) Most popular view today is that it was during the time of Domitian (around 95AD)
 - (a) Look for fulfillment after that if that is so.
 - (2) Most popular view before the last century was that it was during the time of Nero (prior to 70AD. Nero died in 68AD from suicide)
 - (a) With this view, the events of the book could be seen as prophetically describing the Jewish War in from 68AD to AD70.
 - (b) Great Tribulation Jesus predicted could be describing this time.
 - (i) Good arguments in favor of this view.
 - ii) On what basis should we believe it's still future?
 - (1) Most Christians just assume it.
 - (2) Evidence in the book.
 - (a) If the book is taken literally, then the events in it have not yet happened.
 - (i) Every mountain and island is removed
 - (ii) Stars fall from the sky
 - (iii) Moon and sun are darkened
 - (iv) Every person hides himself in caves and in dens of the earth and calls on the mountains to fall on them to hide them from the wrath of God.
 - (v) 144,000 Jewish people sealed for protection for 42 months
 - (vi) Hailstones 100lbs each, pelting the earth
 - (vii) 1/3 of the sea turns to blood. (later on the whole sea and all the rivers)
 - (viii) The sun scorching men supernaturally.
 - (ix) Bottomless pit opening and locusts with stingers like scorpions and faces like men and hair like women coming out and tormenting people for 5 months.
 - (b) If the book is written symbolically, it would remove the whole argument for a future fulfillment.
 - (i) Only argument for future is that these things have not literally happened yet.
 - (ii) If symbolic, these are references to things that have happened but are described symbolically.
 1. If true, we have to determine what each symbol represents.
 - a. Example: Donkey and Elephants in political cartoons represent Democrat and Republican party.
 - b. Also in political cartoons: A bear may depict Russia, and Eagle the United States.
 - c. A lion may represent Great Britain
 - d. These symbols have come to represent these things in our culture, we immediately understand them when we see them.
 - e. Many commentators have compared the book of Revelation to a political cartoon.
 - i. Readers would recognize the images
 - ii. Just as absurd to interpret a Donkey in a cartoon as literal donkey as it would to interpret the beast with 7 heads and 7 horns as a literal animal that rules the world. (Nobody takes this literally)
 - iii. Nobody takes the Lamb with 7 eyes and 7 horns to be what Jesus literally looks like. It's symbolizing something. (eyes – all-seeing, horns – all powerful, lamb – was sacrificed for all.)
 - iv. Devil is bound with a great chain. Devil is not a literal dragon and a literal chain cannot bind a spirit.
 - f. Many scholars have made it a lifelong career to study apocalyptic literature of which they say Revelation is a very good sample.
 - i. Dozens of other works written around the same time that use the same kind of imagery.

2. Why should we take the time references (shortly, at hand, etc) literally then?
 - a. Very clear that in even in a book of symbols, that there are statements (like the prologue and the epilogue) that are not a part of that symbolic message.
 - b. Time refs are in the prologue and epilogue telling the readers when to expect the fulfillment. Not written with same imagery as rest of book.
3. Even dispensationalists back away from literalism at some points in the book. Everybody knows that some of the visions can't be taken literally.
 - a. Locusts might be helicopters or UFO's
 - i. Their entitled to this, but it opens the door for other non-literal interpretations. Locusts could be seen as demonic forces unleashed upon Jerusalem prior to AD70.
- (3) We must be aware of the genre and the time period and not be quick to presuppose anything.
 - (a) Partial-preterists presuppose it has largely come to pass.
 - (b) Fully realized preterists presuppose that **all** of it has come to pass. (even 2nd coming!)
 - (c) Futurists presuppose that none of it has come to pass.
 - (d) Historicists presuppose that it's unraveling over the course of church history.
 - (e) Idealists presuppose that it's a reoccurring spiritual drama behind the scenes.
- (4) If future, how do we know?
 - (a) Jesus' statements in the Olivet discourse.

Matt 24:21-23

21 For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. 22 And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened.

NKJV

- (i) Sounds like global event since:
 1. No flesh would survive if it weren't shortened.
 2. Unique event in history. Never before or after.
- (ii) If these statements are to be taken literally, then we can look for a future event.
- (iii) But should they be taken literally?
 1. No flesh – and all flesh as used elsewhere in scripture.
 - a. Always used in a defined geographical framework.

Jer 12:12

*12 The plunderers have come
On all the desolate heights in the wilderness,
For the sword of the LORD shall devour
From one end of the land to the other end of the land;
No flesh shall have peace.*

NKJV

- b. This is speaking of Babylonian invasion of Jerusalem.
 - i. This did not mean no flesh in the whole planet.
 - ii. One end of the land to the other end of the land.

Jer 25:31

*31 A noise will come to the ends of the earth--
For the LORD has a controversy with the nations;
He will plead His case with all flesh.
He will give those who are wicked to the sword,' says the LORD."*

NKJV

- c. Who's God speaking to in context?

Jer 25:21-26

21 Edom, Moab, and the people of Ammon; 22 all the kings of Tyre, all the kings of Sidon, and the kings of the coastlands which are across the sea; 23 Dedan, Tema, Buz, and all who are in the farthest corners; 24 all the kings of Arabia and all the kings of the mixed multitude who dwell in the desert; 25 all the kings of Zimri, all the kings of Elam, and all the kings of the Medes; 26 all the kings of the north, far and near, one with another; and all the kingdoms of the world which are on the face of the earth. Also the king of Sheshach shall drink after them.

NKJV

- i. Most of these nations don't even exist anymore. Can't be a future event here (if taken literally).
- ii. Most of these ethnic groups became extinct before Jesus was even born.
- iii. All flesh is referring to specific nations and geographical area.

Jer 45

45:1 The word that Jeremiah the prophet spoke to Baruch the son of Neriah, when he had written these words in a book at the instruction of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, king of Judah, saying, 2 "Thus says the LORD, the God of Israel, to you, O Baruch: 3'You said, "Woe is me now! For the LORD has added grief to my sorrow. I fainted in my sighing, and I find no rest." ' 4 "Thus you shall say to him, "Thus says the LORD: "Behold, what I have built I will break down, and what I have planted I will pluck up, that is, this whole land. 5 And do you seek great things for yourself? Do not seek them; for behold, I will bring adversity on all flesh," says the LORD. "But I will give your life to you as a prize in all places, wherever you go." ' "

NKJV

- iv. What Baruch escaped is destruction of Judah and Jerusalem by the Babylonians.
- v. All flesh referred to the people of that land, not the whole world.

Ezek 21:1-5

21:1 And the word of the LORD came to me, saying, 2 "Son of man, set your face toward Jerusalem, preach against the holy places, and prophesy against the land of Israel; 3 and say to the land of Israel, "Thus says the LORD: "Behold, I am against you, and I will draw My sword out of its sheath and cut off both righteous and wicked from you. 4 Because I will cut off both righteous and wicked from you, therefore My sword shall go out of its sheath against all flesh from south to north, 5 that all flesh may know that I, the LORD, have drawn My sword out of its sheath; it shall not return anymore." ' "

NKJV

- vi. Again speaking about Babylonian invasion against nations and only in Israel and Judah in this context.

Dan 4:10-12

10 "These were the visions of my head while on my bed:

"I was looking, and behold,
A tree in the midst of the earth,
And its height was great.
11 The tree grew and became strong;
Its height reached to the heavens,
And it could be seen to the ends of all the earth.
12 Its leaves were lovely,
Its fruit abundant,
And in it was food for all.
The beasts of the field found shade under it,
The birds of the heavens dwelt in its branches,
And all flesh was fed from it.

NKJV

- vii. Nebuchadnezzar's reign compared to a great tree that was spread out before it got cut down.

viii. American Indians and Aborigines were not to be understood to benefit from Babylon. Only those in it's region, under it's reign.

d. In what context should we see Jesus' statement?

Matt 24:15-17

*15 "Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand), 16 then let **those who are in Judea** flee to the mountains.*

NKJV

- i. He gives us the specific context, "those who are in Judea"
- ii. All statements in this paragraph must be applied to Judea only and not the whole world.

2. What about the global "great tribulation" ?

- a. Is also seen to be speaking specifically in Judea. Nothing in this passage suggests it's global.
- b. Look at parallel in Luke 21.

Luke 21:20-21

*20 "But when you see Jerusalem surrounded by armies, then know that its desolation is near. 21 Then **let those in Judea flee to the mountains**, let those who are in the midst of her depart, and let not those who are in the country enter her.*

NKJV

- i. Paraphrase of same verse in Matt 24:16
- ii. In addition, great tribulation is referred to as:

Luke 21:23

*23 But woe to those who are pregnant and to those who are nursing babies in those days! For there will be **great distress in the land and wrath upon this people**.*

NKJV

- iii. Great distress in the land of Israel
- iv. "this people" the Jews.
- v. Luke writing to Gentiles and paraphrasing the Hebraisms that Mark and Matthew did not.
- vi. This happened in AD70.

c. Look at similar statement in Revelation.

Rev 3:10-11

*10 Because you have kept My command to persevere, I also will keep you from the hour of trial which **shall come upon the whole world, to test those who dwell on the earth**. 11 Behold, I am coming quickly! Hold fast what you have, that no one may take your crown.*

NKJV

- i. Already demonstrated that "whole world" often means Roman Empire
- ii. This time was a trial for the whole Roman Empire. Big power struggle after Nero's suicide. A wonder the empire survived at all.
- iii. Also, the word for "the earth" in this passage is often interpreted "land".
- iv. No reason to suggest that this is referring to a future global event.

- v. Biblical writers often use phraseology that we don't use in our language.

Acts 2:5-6

*5 And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven.
NKJV*

- vi. Navajo nation? Incas? Swaheelees? Pigmy's?
- vii. No, just every nation where Jews lived.

Col 1:3-6

3 We give thanks to the God and Father of our Lord Jesus Christ, praying always for you, 4 since we heard of your faith in Christ Jesus and of your love for all the saints; 5 because of the hope which is laid up for you in heaven, of which you heard before in the word of the truth of the gospel, 6 which has come to you, as it has also in all the world.

NKJV

- viii. Paul claims that the gospel has come to all the world. Using hyperbole for emphasis.
- ix. Not deceptive exaggeration because the speaker intends for you to understand it as an exaggeration.
- x. Paul knew that Spain and England and Barbarians had not yet been reached.
- xi. Another example in same chapter:

Col 1:23

23 if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister.

NKJV

- xii. Saying gospel has been broadly preached to a vast number of people in the Roman Empire.
 - xiii. If Paul meant it literally, he's a liar.
 - xiv. We must judge from context whether "all the world" means what it says or is hyperbole. We can't jump to conclusions.
- d. Many other examples of this in Revelation.

Rev 6:4

*4 Another horse, fiery red, went out. And it was granted to the one who sat on it to take peace from the earth,
NKJV*

Rev 6:8

*8 So I looked, and behold, a pale horse. And the name of him who sat on it was Death, and Hades followed with him. And power was given to them over a fourth of the earth,
NKJV*

Rev 6:15-16

15 And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains, 16 and said to the mountains and rocks, "Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb!"

NKJV

- i. Every human? Are there enough caves for 6 billion people?

- 3. What about being unique in history? After all Jesus said that it would be (Matt 24:21 see scripture above).

- a. Already demonstrated that He is probably referring to Israel, not the whole world.
- b. Even if it was unique, it would be unique only for the Jews.
- c. If speaking of 70AD, it could be argued that it was the worst thing that ever happened to them or ever will happen to them.
- d. Terms that seem to describe uniqueness are not necessarily to be taken literally either. Example:

Ex 10:14

14 And the locusts went up over all the land of Egypt and rested on all the territory of Egypt. They were very severe; previously there had been no such locusts as they, nor shall there be such after them.

NKJV

- i. Yet at a later date, Joel wrote about a similar event. A judgment sent of God using locusts.

Joel 1:4

*4 What the chewing locust left, the swarming locust has eaten;
What the swarming locust left, the crawling locust has eaten;
And what the crawling locust left, the consuming locust has eaten.*

NKJV

- ii. Definitely describing a plague of locusts.

Joel 2:1-2

*Blow the trumpet in Zion,
And sound an alarm in My holy mountain!
Let all the inhabitants of the land tremble;
For the day of the LORD is coming,
For it is at hand:
2 A day of darkness and gloominess,
A day of clouds and thick darkness,
Like the morning clouds spread over the mountains.*

*A people come, great and strong,
The like of whom has never been;
Nor will there ever be any such after them,
Even for many successive generations.*

NKJV

- iii. It says a “people”, but it’s describing actual locusts.

Joel 2:4-5

*4 Their appearance is like the appearance of horses;
And like swift steeds, so they run.
5 With a noise like chariots
Over mountaintops they leap,
Like the noise of a flaming fire that devours the stubble,
Like a strong people set in battle array.*

NKJV

- iv. Comparing these locusts to an army of people.

Joel 2:7

*7 They run like mighty men,
They climb the wall like men of war;*

NKJV

- v. Both this plague and the Egyptian plague claim historical uniqueness. This would be a conflict if we take literally.
- vi. It's just hyperbole again describing a severity that dwarfs anything in living memory.
- vii. Another example: God tells Solomon

2 Chron 1:12

12 wisdom and knowledge are granted to you; and I will give you riches and wealth and honor, such as none of the kings have had who were before you, nor shall any after you have the like."

NKJV

- viii. Was this to be taken literal?
- ix. Jesus said that He was greater than Solomon
- x. There have been other kings that were richer than Solomon. (much more gold has been discovered since then).
- xi. Another example: Look at Ezek Ch 5

Ezek 5:7-9

8 therefore thus says the Lord GOD: 'Indeed I, even I, am against you and will execute judgments in your midst in the sight of the nations. 9 And I will do among you what I have never done, and the like of which I will never do again, because of all your abominations.

NKJV

- xii. This was speaking of destruction of Jerusalem by Babylonians.
 - xiii. Hard to know if this was worse than the destruction in 70AD, but they have to be very close.
- e. If literal interpretation of Jesus' comments is insisted upon, Josephus' description of the events would no doubt meet that criteria.
 - i. It's OK for God and His writers to use hyperbole.
 - ii. We can't impose our standards on writers from a different culture and era.
 - f. This language could be satisfied even if the fulfillment was only the events surrounding 70AD and the accompanying Roman problems of that time.
 - i. Given the evidence used from other parts of scripture and apocalyptic language used in that time and culture.
 - ii. We don't have to look beyond, to a future fulfillment.
4. What about the other tribulation factors? (world gov't, cashless society, Israel as center of concern, rebuilt temple in Jerusalem, Anti-Christ, abomination of desolation, etc.)
- a. All of these features are nowhere found connected to the tribulation period.
 - b. Matt 24 says nothing of world gov't, cashless society, Anti-Christ, 7-year duration, new temple, no image of Anti-Christ in temple.
 - c. Where is world government and cashless society supposedly talked about in scripture?

Rev 13

13:1 Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name. 2 Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority. 3 And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast. 4 So they worshiped the dragon who gave authority to the

beast; and they worshiped the beast, saying, "Who is like the beast? Who is able to make war with him?" 5 And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months. 6 Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven. 7 It was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe, tongue, and nation. 8 All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world. 9 If anyone has an ear, let him hear. 10 He who leads into captivity shall go into captivity; he who kills with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11 Then I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon. 12 And he exercises all the authority of the first beast in his presence, and causes the earth and those who dwell in it to worship the first beast, whose deadly wound was healed. 13 He performs great signs, so that he even makes fire come down from heaven on the earth in the sight of men. 14 And he deceives those who dwell on the earth by those signs which he was granted to do in the sight of the beast, telling those who dwell on the earth to make an image to the beast who was wounded by the sword and lived. 15 He was granted power to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed. 16 He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads, 17 and that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name. 18 Here is wisdom. Let him who has understanding calculate the number of the beast, for it is the number of a man: His number is 666.

NKJV

- i. Many feel that this is describing a world dictator, cashless society, etc.
- ii. However, the beast ruling over the world could refer to other things than a world government.
- iii. Already demonstrated that the world could mean simply the Roman Empire (and probably does).
- iv. Only place in scripture that you can get the idea of cashless society is in vs. 16-18. But if we look closer, it doesn't say that. It's pure speculation.
- v. Doesn't need to mean there's no cash. It could mean that no one will do business with them because they're not conforming. They're persecuted. This has happened many times to Christians throughout history.
- d. What about a rebuilt temple in the last days?
 - i. OT references rebuilt temple, but not in last days. They were fulfilled after the Babylonian exile.
 - ii. The temple the "man of sin" sits in (2 Thess) does not say a Jewish temple rebuilt in the last days.
 - iii. There was a temple still standing in Jerusalem when Paul made the statement.
 - iv. There are other ways that scripture uses the word temple (church).
 - v. Temple in Rev 11 was probably still standing when the book was written.
- e. What about the beast putting an image of himself in the temple?
 - i. Rev 13 describes a requirement that the beast is worshipped, but never mentions that it's in the temple.
 - ii. 2 Thess describes man of sin setting himself up in the temple, not an image of himself.
 - iii. No need to merge these two scriptures together.

b) *What about a future Anti-Christ?*

- i) Not by that name.

(1) Word “Anti-Christ” is only found in two epistles, 1 John and 2 John.

1 John 2:18

18 Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour.

NKJV

1 John 2:22

22 Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son.

NKJV

1 John 4:3

3 and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world.

NKJV

2 John 7

7 For many deceivers have gone out into the world who do not confess Jesus Christ as coming in the flesh. This is a deceiver and an antichrist.

NKJV

- (a) It is the last hour
 - (b) Many anti-christs have come
 - (c) He who denies that Jesus is the Christ is anti-christ.
 - (d) Is now already in the world (at time of John’s writing..1st century)
 - (e) John defined Anti-Christ as anyone who denies Jesus Christ and that he or it is already in the world (whatever they heard was coming)
 - (f) What’s the difference between the Anti-Christ and an anti-christ?
 - (i) Vs. 4 gives us the answer.
 - 1. Either all anti-christs combined are collectively Anti-Christ
 - 2. Or if there was a particular individual called Anti-Christ, he or it was already in the world at John’s time.
 - (g) John does not indicate that there is another Anti-Christ to come after his time.
 - (h) Ambiguous passage that doesn’t really give us a clear understanding of Anti-Christ.
- (2) Other “bad guys” referred to as Anti-Christ (both by teachers today and some church fathers).
- (a) Little horn

Dan 7

7:1 In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head while on his bed. Then he wrote down the dream, telling the main facts. 2 Daniel spoke, saying, "I saw in my vision by night, and behold, the four winds of heaven were stirring up the Great Sea. 3 And four great beasts came up from the sea, each different from the other. 4 The first was like a lion, and had eagle's wings. I watched till its wings were plucked off; and it was lifted up from the earth and made to stand on two feet like a man, and a man's heart was given to it. 5 And suddenly another beast, a second, like a bear. It was raised up on one side, and had three ribs in its mouth between its teeth. And they said thus to it: 'Arise, devour much flesh!' 6 "After this I looked, and there was another, like a leopard, which had on its back four wings of a bird. The beast also had four heads, and dominion was given to it. 7 After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet. It was different from all the beasts that were before it, and it had ten horns. 8 I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, were eyes like the eyes of a man, and a mouth speaking pompous words.

9 "I watched till thrones were put in place, And the Ancient of Days was seated; His garment was white as snow, And the hair of His head was like pure wool. His throne was a fiery flame, Its wheels a burning fire; 10 A fiery stream issued And came forth from before Him. A thousand thousands ministered to Him; Ten thousand times ten thousand stood before Him. The court was seated, And the books were opened.

11 "I watched then because of the sound of the pompous words which the horn was speaking; I watched till the beast was slain, and its body destroyed and given to the burning flame. 12 As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time.

13 "I was watching in the night visions, And behold, One like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him. 14 Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, Which shall not pass away, And His kingdom the one Which shall not be destroyed.

15 "I, Daniel, was grieved in my spirit within my body, and the visions of my head troubled me. 16 I came near to one of those who stood by, and asked him the truth of all this. So he told me and made known to me the interpretation of these things: 17 Those great beasts, which are four, are four kings which arise out of the earth. 18 But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever.' 19 "Then I wished to know the truth about the fourth beast, which was different from all the others, exceedingly dreadful, with its teeth of iron and its nails of bronze, which devoured, broke in pieces, and trampled the residue with its feet; 20 and the ten horns that were on its head, and the other horn which came up, before which three fell, namely, that horn which had eyes and a mouth which spoke pompous words, whose appearance was greater than his fellows. 21 I was watching; and the same horn was making war against the saints, and prevailing against them, 22 until the Ancient of Days came, and a judgment was made in favor of the saints of the Most High, and the time came for the saints to possess the kingdom.

23 "Thus he said:

'The fourth beast shall be A fourth kingdom on earth, Which shall be different from all other kingdoms, And shall devour the whole earth, Trample it and break it in pieces. 24 The ten horns are ten kings Who shall arise from this kingdom. And another shall rise after them; He shall be different from the first ones, And shall subdue three kings. 25 He shall speak pompous words against the Most High, Shall persecute the saints of the Most High, And shall intend to change times and law. Then the saints shall be given into his hand For a time and times and half a time.

26 'But the court shall be seated, And they shall take away his dominion, To consume and destroy it forever. 27 Then the kingdom and dominion, And the greatness of the kingdoms under the whole heaven, Shall be given to the people, the saints of the Most High. His kingdom is an everlasting kingdom, And all dominions shall serve and obey Him.'

28 "This is the end of the account. As for me, Daniel, my thoughts greatly troubled me, and my countenance changed; but I kept the matter in my heart."

NKJV

- (i) Grows up out of the 4th beast (known to be the Roman Empire)
 - 1. little horn must have appeared already since Roman Empire is no longer around.
 - 2. Most scholars throughout history believed that the little horn rose up in place of the Roman Empire.
 - 3. Dispensationalists claim that this is a future Anti-Christ.
 - a. Claim there will be a revived Roman Empire in last days.
 - i. This is from imagination from Daniel Ch 2

Dan 2:36-45

36 "This is the dream. Now we will tell the interpretation of it before the king. 37 You, O king, are a king of kings. For the God of heaven has given you a kingdom, power, strength, and glory; 38 and wherever the children of men dwell, or the beasts of the field and the birds of the heaven, He has given them into your hand, and has made you ruler over them all--you are this head of gold. 39 But after you shall arise another kingdom inferior to yours; then another, a third kingdom of bronze, which shall rule over all the earth. 40 And the fourth kingdom shall be as strong as iron, inasmuch as iron breaks in pieces and shatters everything; and like iron that crushes, that kingdom will break in pieces and crush all the others. 41 Whereas you saw the feet and toes, partly of potter's clay and partly of iron, the kingdom shall be divided; yet the strength of the iron shall be in it, just as you saw the iron mixed with ceramic clay. 42 And as the toes of the feet were partly of iron and partly of clay, so the kingdom shall be partly strong and partly fragile. 43 As you saw iron mixed with ceramic clay, they will mingle with the seed of men; but they will not adhere to one another, just as iron does not mix with clay. 44 And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever. 45 Inasmuch as you saw that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold--the great God has made known to the king what will come to pass after this. The dream is certain, and its interpretation is sure."

- ii. Throughout history Christians believed that the 4th kingdom was the original Roman Empire and that the kingdom of God was established during the Roman Empire when Jesus came.
- iii. Dispensationalist believe that Jesus did not yet establish the kingdom when He came, therefore the stone has not yet hit the feet. Yet the Roman Empire has fallen.
- iv. They have inserted another convenient gap between the ankles and the feet.
- v. To them, the ankles and legs are the original Roman Empire and the feet are a future Roman Empire with about 1500 year gap.
- vi. To them, the stone is the kingdom of God that will be established when Jesus comes back.
- vii. However, the bible teaches that the kingdom was established in Jesus' first coming and therefore the stone has crushed the original and only Roman Empire. Throughout history this has been the view of Christians.
- viii. There is no reason to import a 1500 year gap here or a future revived Roman Empire.

(b) Man of Sin

- (i) Bible nowhere identifies this person as Anti-Christ or as the little horn.
- (ii) However, it appears Paul was thinking of the little horn in Daniel when he spoke of it. It probably is.

2 Thess 2:2-5

3 Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, 4 who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.
NKJV

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NKJV

- (iii) Paul does not say that this person is going to arise in the end times.
- (iv) He does say that he must rise before Jesus returns, but not just before he does.
 - 1. A dispensational assumption that the man of sin has a career of only 3 ½ years.
 - a. They equate him with the Beast in Revelation who is said to have 3 ½ year career.
- (v) The temple of God spoken of is assumed by dispensationalists to be the Jewish temple of the last days.
 - 1. 2 other opinions that need to be considered.
 - a. 1st says Paul is speaking of the temple that was still standing in his time.
 - i. Readers would not be thinking of a future temple, but the one that was there now. More natural interpretation.
 - b. 2nd says that Paul is not talking about a literal temple in Jerusalem at all.
 - i. Temple of God according to Paul's other writings

1 Cor 3:16-17

16 Do you not know that you are the temple of God and that the Spirit of God dwells in you? 17 If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.
NKJV

ii. Church is seen as temple of God here

1 Cor 6:19

19 Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?
NKJV

iii. Christians are temple of Holy Spirit.

iv. Nowhere else in Paul's writings do we see him referring to the Jerusalem temple as the temple of God.

v. Jesus once referred to it as "my Father's house", but at the end of His ministry, He called it "your house", meaning the unbelieving Jewish leaders that rejected Him.

Matt 23:37-39

37 "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! 38 See! Your house is left to you desolate; 39 for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the LORD!'"

NKJV

vi. Man of Sin who postures himself as God in the church tells us a lot, especially if he rises from the Roman Empire.

vii. After the Roman Empire fell, there was an entity that rose up in Rome, in the church, that blasphemed God, claimed to be God, required worship, persecuted the saints, and performed signs and wonders. The Papacy in the 6th century.

viii. Early church fathers (from Iraneaus to Christustus) believed that Paul was referring to the Roman Empire restraining it. They believed Paul was ambiguous about it because he had previously been kicked out of Thessalonica because of accusations that he had been talking against Rome. (Acts 17)

ix. This idea could be taken from Daniel 7. The beast dies, and the little horn rises up in its place.

x. Justin Martyr, Hippolatus, Tertullian, Cyril of Rome, Jerome, Ambrose, Christustus, and all the other early fathers taught that upon the fall of the Roman Empire the empire would be divided into 10 nations among whom would rise a man of sin as an 11th kingdom (quote from Walter Woodrow). If they were wrong, they were all wrong together. No known case of different teaching on this.

xi. Reformers agreed with the Church fathers. (John Huss, Martin Luther, Ulrich Zwengley, Calvin, John Knox, Tyndale, etc.)

xii. But wait, that's more than one man. But so is the body of Christ which is called a "New Man".

Eph 2:15-17

15 having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two,

thus making peace, 16 and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.
NKJV

- xiii. Not a single man, but a class. The Pope.
- xiv. Pope Leo VIII in 1897 said “We [the popes] hold the place of Almighty God on earth.”
- xv. Pope Pious XI, on April 30 1922, said, “You know that I am the Holy Father, the representative of God on earth, the vicar of Christ, which means that I am God on this earth.”
- xvi. Pope Nicolas said “The Roman pontiff [the pope] judges all men but is judged by no one. I have the authority of the King of Kings. I am all, and in all, and above all. Wherefore if those things I do be said not to be done of man but of God, what can you make me but God. Wherefore, no marvel if it be in my power to change time and times to alter and abrogate laws, to dispense with all things, yea, with the precepts of Christ. For where Christ biddeth Peter to put up his sword and admonished his disciples not to use any outward force for avenging themselves, so do not I Pope Nicolas write to the bishops of France to exhort them to throw out their material swords. Wherefore, I conclude commanding, declaring, and pronouncing, to stand upon the necessity of salvation that every creature be subject to me.”
- xvii. These come from Catholic records, not Protestant.
- xviii. Miracles claimed by Catholic church: Crucifixes have spoken; Images have come down and lit their own candles; idols have sweat, turned their eyes, moved their hands, opened their mouths, healed sicknesses, raised the dead, mended broken bones; the stigmata [signs of the crucifixion] have appeared on the hands and feet of people; many have claimed to have had Mary appear to them, heal their sicknesses, etc.
- xix. Papal organization is against Christ in it’s doctrines and in its historical practices.
- xx. Persecutions: Middle ages (about 1000 years from 500AD to 1500AD) its estimated that about 50 million Christians that were not Catholic were killed by Catholic forces. Not only by direct decree from the pope, but also by Kings that were loyal to the pope and because these people were anit-Catholic. (Waldenses, Albigenses, Spanish Inquisitions, etc.). They were burned and mutilated, crushed with weights, impaled, nailed to trees, heads were twisted off, children were brutally killed before their eyes and their carcasses thrown to hungry dogs, their women were raped and dismembered, etc, etc,...for about 1000 years. If you disagreed with them and wanted to read your bible, you were tortured or worse.
- xxi. Popes didn’t like reformers accusing them of being the “man of sin” so, in 1591, a Jesuit priest named Francisco Rebierra wrote a 500 page commentary espousing the idea that the anti-christ in revelation refers to a single future man who would arise in the last days. This view is called futurism.
- xxii. This view was rejected by all Protestants for over 200 years until Samuel Maitlen, a librarian for the archbishop of Canterbury in England, became the first protestant to accept futurism. He wrote 50 books influencing Protestants that futurism.

xxiii. The Beast in Revelation is something else altogether. Not the man of sin, or little horn, but a system that is altogether different. To be demonstrated exegetically later on in this study.

11) Olivet discourse pt 1 (lecture #11)

- a) *A comparison of the styles of the 3 gospels that record this discourse.*
- i) So called "Signs of the times"
 - (1) Earthquakes
 - (2) Wars and rumors of wars
 - (3) Famines and troubles
 - (4) False prophets and messiahs
 - ii) Mark 13, Luke 21, and Matthew 24-25
 - (1) Matthew extends the discourse about twice as long
 - (a) 2 chapters 24 and 25
 - (b) Almost all of Marks version is paralleled in Matt 24
 - (c) Matthew has some additional parables at the end of 24
 - (d) Matt 25 has 3 lengthy parables which Matthew presents as part of same discourse.
 - (i) 10 virgins
 - (ii) Parable of the talents
 - (iii) Parable of the sheep and the goats.
 - (iv) Neither Mark nor Luke record these parables.
 - (2) Matthew often times gathers sayings of Jesus in topical discourses.
 - (a) Not a problem. Often done in historical biographies and stories.
 - (b) Matthew doesn't present the discourses as one occasion.
 - (c) Gospel of Matthew has 5 lengthy discourses.
 - (i) None of them are found in their entirety in the other gospels.
 - (ii) Almost all of the information is found scattered in fragments in the other gospels.
 - (iii) Sermon on the Mount is 1st discourse in Matthew.
 1. Occupies 3 chapters 5-7
 2. Same discourse is only ½ chapter in Luke 6.
 3. Matthews version is 6 times longer because it includes other related statements of Jesus which Luke records in other places (Ch 10, 12, etc).
 - a. Luke agrees that Jesus said all these things, but he puts them in different settings where Matthew puts them all together.
 - (iv) Missionary discourse is 2nd major discourse in Matthew (Chapter 10)
 1. You can tell it is not one occasion.
 - a. Starts out telling disciples where to go and how to travel
 - b. Then talks about them being delivered up to councils and kings.
 - c. Then talking about Him coming before they are done going through Israel.
 2. Same material again found in various places in Luke.
 - a. Short version found in (Luke 9)
 - b. Other material in other places in Luke and Mark on different occasions.
 - (v) Parables discourse is 3rd discourse (Matthew 13). 7 or 8 parables.
 1. Luke 8 and Mark 4 start with parable of sower.
 2. Mark records only 3 parables in Mark 4 (2 are in Matt 13, 1 is not)
 3. Luke records only 1 or 2 parables.
 4. Other parables are again found in different settings in Mark and Luke
 - (vi) Forgiveness and Humility discourse is 4th. (Matthew 18)
 1. Not too much found in other gospels, but has the same probability of being topical sayings.
 - (vii) Olivet discourse is 5th discourse (Chapter 24-25)
 1. twice as long as Mark or Luke's version.
 2. 3 parables in Ch 25 are not found in Mark or Luke at all
 3. Given Matthews proclivity to topical grouping, it can be demonstrated that this discourse is a combination of more than one actual discourse.

- a. Most notably, Matthew combines two different discourses found in Luke (Luke 17 and 21).
- b. Mark seems to do the same thing.
- c. Luke 21 the discourse is given after Jesus predicted that the temple will be destroyed.
- d. Luke 17 has a different setting. The Pharisees, not the disciples initiate this discussion.
- e. Not a neat mix, but Matthew and Mark both record a mixture of Luke 17 and 21
- f. Luke 17 seems to be about the 2nd coming of Christ. (arguably)
- g. Luke 21 seems to be about the fall of Jerusalem in AD70
 - i. 1st impression that it's about 2nd coming because of apocalyptic language.

b) *Context of Passage.*

- i) Context suggests that Jesus talking about the destruction of Jerusalem in AD70
 - (1) Began by talking about destruction of the temple.
 - (2) "these things" refer to the answer about the stones being thrown down, not the end times.
 - (a) Disciples looking for time frame and signs of what Jesus just talked about.
 - (b) Matt 24 throws the twist in there of "Your coming" and "the end of the age" which creates some confusion.
 - (i) Leads some to believe that He's going to talk about the end of the world.
 - (ii) Greek word is *aeon* (which means age)
 - (3) Facts about Disciples
 - (a) They didn't know that Jesus was leaving (ascending to heaven bodily) yet.
 - (b) They didn't have any information at this point about a 2nd coming of Jesus.
 - (i) We understand it because we live after the ascension.
 - (ii) When Jesus ascended, that was the disciples 1st clue that He was going to be gone.

Acts 1:9-11

9 Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. 10 And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, 11 who also said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven."

NKJV

- 1. Before this, they asked if Jesus was going to restore the Kingdom to Israel.

Acts 1:4-8

4 And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," He said, "you have heard from Me; 5 for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now." 6 Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?" 7 And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority. 8 But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

NKJV

- (iii) What is the end of the age?
 - 1. There was the age of Judaism, Sinatic covenant of the law, etc.
 - 2. We are now in a "church" age.
 - 3. It is likely they would understand the temple being destroyed to be the end of the Jewish age of the sacrificial system.
 - a. In retrospect we can see that indeed it was.

- b. It was the end of an age
 - c. For 1400 years prior to 70AD, there was one established way to worship God
 - d. That system has never been re-instated.
 - e. It's possible that they meant the end of the world, but we don't know that from this passage.
 - f. Jewish people knew of 2 ages.
 - i. Age that they were in then
 - ii. Age of the Messiah (most thought it would be a political kingdom here on earth)
 - iii. We now know that the age of the Messiah began at the cross and is Jesus ruling spiritually over His saints. That age has come.
 - iv. Old age is over.
- (iv) What did they mean by "your coming"?
- 1. Was it 2nd coming or His coming in Judgment to destroy the temple?
 - 2. Did they even have a concept of what we call a 2nd coming?
 - a. Not likely
 - 3. They were speaking of the same thing Jesus was speaking about.
 - a. Destruction of the temple
 - b. End of the Jewish Age
 - c. Beginning of the Messianic Age (church age)
 - d. A new order, age of messianic prominence.
 - e. Jesus told them of this before:

Matt 16:28

28 Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom."

NKJV

- f. He told them He would be "coming in His kingdom"
 - i. Some believe this was talking about transfiguration (1 week later??).
 - ii. Some believe that this was talking about His "coming in Judgment to put an end to the old order and establish His kingdom"
 - g. This seems to parallel what Jesus said in Matt 24:35 about this "generation" not passing away before all these things take place.
 - h. He definitely was referring to something that would happen within the lifetime of those listening and He called it His "coming".
 - i. Disciple heard this before the Olivet discourse, so it stands to reason that they would make this connection.
- 4. Reading just Mark 13 and Luke 21 would never give the impression of a 2nd coming.
 - 5. Matthew is writing to Jews and freely uses their language and idioms.
 - 6. Luke and Mark writing to gentile audiences who would not understand the Jewish idioms. Hence the different language.
 - a. Mark and Luke explains customs to his readers, Matthew tells same stories without explaining customs. (washing rituals, etc.)
 - b. Matt 24:15 "abomination of desolation"
 - i. Let reader understand (Mark and Matthew)
 - c. Luke paraphrases same statement as "Jerusalem surrounded by armies...desolation is near"
 - i. Falls in same position in discourse as others
 - ii. Luke explains to an audience that wouldn't have a clue about Daniel or "abomination of desolation"
 - iii. Inspired paraphrase.

- iv. This means that Jesus was speaking of the Roman armies coming against Jerusalem.
- v. Daniel agrees (Ch9)
- vi. Jesus saying that “these things” will be fulfilled when you see this sign (Jerusalem surrounded by armies...AD70).
- vii. The disciples asked for this sign (“what will be the sign”).
- 7. The actual question of the disciples is probably in Matthew’s version.
 - a. Jewish audience would have some understanding of what they were asking
 - b. Mark and Luke might have simplified it for their gentile readers and just said “these things”.
 - c. If this is true, then nothing the disciples asked Jesus was about the end of the world.
 - i. Jesus confirmed that in His statement “This generation shall not pass...”
 - ii. 40 years later (within a generation), the Romans destroyed Jerusalem.
 - iii. Agrees with Matt 16:28
- c) *Did any of the things that Jesus predict come true in AD70? (Wars, famines, etc.)*
 - i) Great Tribulation
 - (1) Jesus said it would be at the time of the “abomination of desolation”
 - (2) Luke said that the “abomination of desolation” is Jerusalem surrounded by armies.
 - (3) Mark just calls it “tribulation”
 - (4) Luke calls it “great distress in the land” instead of tribulation, and “wrath upon this people” (the Jews).
 - (a) He goes on to say they will be led away captive into all lands and Jerusalem will be trampled by Gentiles until the times of the gentiles are fulfilled.
 - (5) Is this future, past, or present?
 - (a) Does not appear to be a future time if you read Luke 21:20-24

Luke 21:20-24

20 "But when you see Jerusalem surrounded by armies, then know that its desolation is near. 21 Then let those in Judea flee to the mountains, let those who are in the midst of her depart, and let not those who are in the country enter her. 22 For these are the days of vengeance, that all things which are written may be fulfilled. 23 But woe to those who are pregnant and to those who are nursing babies in those days! For there will be great distress in the land and wrath upon this people. 24 And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.

NKJV

- (i) In AD70...700,000 Jews died by the sword according to Josephus
- (ii) 2 million Jews taken into captivity (most of the descendants still there)
- (iii) Gentiles (Romans) did trample Jerusalem (and still do to a large extent)
 - 1. Still fighting over it
 - 2. Terrorism
 - 3. Times of gentiles are still being fulfilled.
- (b) If we’re going to credit to Luke as being inspired.
 - (i) Abomination of desolation was the Roman armies
 - (ii) Great tribulation was the horrors of the Jews at that time.
 - 1. At least that was the beginning of it.
 - 2. Their still experiencing great tribulation in some sense.
 - 3. Jesus did not speak of a great tribulation that would begin in the end times and last 7 years
 - 4. He spoke of one that began before AD70.
 - (iii) This is the same prediction, just worded differently.
- ii) False Messiahs and False prophets?
 - (1) Simon Magus

Acts 8:9-10

9 But there was a certain man called Simon, who previously practiced sorcery in the city and astonished the people of Samaria, claiming that he was someone great, 10 to whom they all gave heed, from the least to the greatest, saying, "This man is the great power of God."

NKJV

- (a) Justin Martyr records that he was later worshiped as a God in Rome.
- (b) Jerome quoted Simon as saying "I am the Word of God, I am the comforter, I am the Almighty, I am all there is of God."
- (c) Iraneaus said that Simon claimed to be the Son of God and creator of the angels.
- (2) Josephus account
 - (a) Josephus (before 70AD In the time of Felix) "Now as for the affairs of the Jews, they grew worse and worse continually. The country was again filled with robbers and imposters who deluded the multitude. Yet did Felix catch and put to death many of those imposters every day, together with the robbers"
 - (i) Imposters claiming to be the Messiah came along many times in Jewish history.
 - (ii) Josephus confirms that there were not shortage of these imposters.
- (3) John writing in his 1st epistle

1 John 4:1-2

4:1 Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.

NKJV

- (a) John confirms Jesus' statements.
 - (b) In the 1st century, there were many false prophets and False Christs.
- iii) Wars and rumors of wars, nation against nation, kingdom against kingdom....
- (1) Rome was wracked with wars just before AD70
 - (a) Nero committed suicide in 68AD
 - (b) 3 different Caesar wanna-be's rose up and created civil war throughout the empire for about 1 ½ years until Vespasian became emperor.
 - (c) Also in Palestine. War broke out between Jews and Romans in 66AD and continued until the destruction of Jerusalem in 70AD
 - (i) During this time Jews were persecuted throughout the Roman empire and massacres took place within Palestine.
 - (ii) Josephus says "There was an uprising against the Jews in Alexandria Egypt. In Seleucia, 50,000 Jews were slain, in Caesarea, 20,000 Jews were killed in battle by Syrians. The hostility between the Jews and Syrians divided many towns and villages into armed camps, constant **rumors of wars** kept the Jews in an unsettled state, some even fearing to plow and seed their ground."
- iv) Earthquakes
- (1) Contemporary sources indicate that just prior to AD70 there were earthquakes in:
 - (a) Crete, Smyrna, Maletis, Chios, Samos, Laodicea, Hireapolis, Colossae, Campanea, Rome, and Judea.
 - (b) Pompei was greatly damaged by earthquake in Feb of 63AD
- v) Famines and pestilence
- (1) Wherever there is war, there is famine and pestilence. (rats, putrifying bodies, flies, other disease carrying insects, etc.)
 - (2) Famine comes at war time because people can't go out and farm.
 - (3) Josephus records all these things in connection with the Jewish War.
- vi) Persecution of believers (Matt 24:9)
- (1) Book of Acts ends around 62AD.
 - (a) full of persecution of believers (Peter, Paul, James, John, Stephen)
 - (2) All apostles (except John) died as martyrs.
 - (3) Safe to say, they were hated.

- (4) Paul stood before Kings and governors (Felix, Festus, Nero). Not much mention of the others doing that so we don't actually know.
- vii) Lawlessness will abound, love of many will grow cold (Matt 24:12)
- (1) Paul said all in Asia turned away from him.

2 Tim 1:15

15 This you know, that all those in Asia have turned away from me, among whom are Phygellus and Hermogenes.

NKJV

2 Tim 4:10-11

10 for Demas has forsaken me, having loved this present world, and has departed for Thessalonica-- Crescens for Galatia, Titus for Dalmatia.

NKJV

- (2) John said in 1 John

1 John 2:18-20

18 Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour. 19 They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest, that none of them were of us.

NKJV

- viii) Gospel will be preached in all the nations? (Matt 24:14)

- (1) Paul used hyperbole to say that it had.

Col 1:5-6

5 because of the hope which is laid up for you in heaven, of which you heard before in the word of the truth of the gospel, 6 which has come to you, as it has also in all the world, and is bringing forth fruit,

NKJV

Col 1:23

23 if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister.

NKJV

- (2) Quite possible, even probable, that Jesus was using hyperbole as well.

- (3) Gospel was widely preached before 70AD

- ix) Leaving Judea? (Matt 24:16)

- (1) Eusebius (besides Luke, he was the earliest church historian 325AD) recorded that before the Romans came against Jerusalem, the Christians were apprised of it by an oracle (prophesy?), and they were told that they should flee...and they did. EVERY Christian in the city escaped across the Jordan to a town called Pella.

12) Olivet discourse pt 2 (lecture #12)

a) "This generation shall not pass"

- i) This statement problematic to modern readers
 - (1) Most modern scholars look at Matt 24:30-31 as the 2nd coming.
 - (2) Even Dispensationalists admit that much of the Olivet discourse is fulfilled in 70AD.
 - (a) But hold out for much of it to be fulfilled in the end times.
 - (b) Hard to pin them down as to which parts were fulfilled.
 - (3) Everything up to the "abomination of desolation" and the "great tribulation" flows sequentially from the beginning of discourse to destruction of Jerusalem.
- ii) Some believe that "this generation" refers to "family" or "race" of people.
 - (1) People "generated" out of a progenitor or common ancestor.
 - (a) Some scholars say that it (*genea*) can be interpreted this way, some don't. Much debate on this view.
 - (2) Some people of this view hold that "this generation" is the Jewish race.
 - (a) Jesus saying "don't worry, the Jewish race will not pass away until the end of time"
 - (3) Others say it's not the Jewish race, but the Christian generation
 - (a) Jesus made no reference to the Jews in this discourse.
 - (b) Those in Judea talking about the Christians in Judea.

1 Peter 2:9-10

9 But you are a chosen **generation**, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; 10 who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.

NKJV

- (i) Peter talking to Christians in this passage and uses "generation"
- (c) Therefore, Jesus would be saying "The race of the church will not pass".
- (4) These theories invoked to preserve the idea that Matt 24:30-31 are referring to the 2nd coming.
 - (a) At same time preserving Jesus' integrity as a prophet.
- iii) Other scholars say that "this generation" speaks of a final generation on earth, not race or contemporaries of Jesus.
 - (1) When we see a particular sign, the clock for the generation not to pass begins ticking.
 - (2) This view is more popular by modern scholars than the race argument.
 - (3) Hal Lindsay and others hold that a generation is generally considered 40 years (biblically speaking)
 - (4) The "sign" that gets the generational clock started was the re-institution of the nation of Israel.
 - (a) From 70AD on, there has been no nation of Israel
 - (b) The Jewish race survived, but there has never been any national borders or land.
 - (c) May 14, 1948, UN declares Israel a sovereign nation.
 - (d) Dispensationalists typically hold this view.
 - (5) This view was widely held in the 70's (Until 1981 or 1982).
 - (a) Hal Lindsay declared in his book "The late planet earth" that the generation that saw Israel become a nation will be the generation that sees Jesus return.
 - (i) Take 1948, add 40 years = 1988. Subtract 7 years (tribulation) and you get 1981 as the latest year of the rapture.
 - (ii) Hal Lindsay was still 18 years away from this date when he wrote his book.
 - (iii) Didn't actually say this in his book, but strongly suggested it.
 - (b) In 1988, someone named Edgar Wisenaught (check spelling) came out with a book called "88 reasons that rapture will occur in 1988"
 - (i) Not a bible scholar but an engineer.
 - (ii) Based on mathematical calculations

- (iii) Book was sent out free to over a million different Christian leaders in America. Many took it seriously.
- (iv) When rapture didn't happen, he wrote a sequel that explained why it must be in 1989.
 - 1. Said he miscalculated that the shift from 1BC to 1AD was one year and not two.
 - 2. Said it must be in September of 1989
 - 3. When it didn't happen, he disappeared into obscurity and we haven't heard anything more from him.
 - 4. Never wrote an apology
 - a. These days, it's ok to be a false prophet without repenting.
 - b. People just go along quietly and don't remember what you said.
- (c) Where do we get the idea "this generation" is referring to the generation that sees Israel become a nation again?

Matt 24:32-34

32 "Now learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that summer is near. 33 So you also, when you see all these things, know that it is near--at the doors!

NKJV

- (i) Hal Lindsay (and others) claim that the fig tree is an established symbol for Israel throughout scripture.
- (ii) Fig tree loses its leaves in the wintertime.
 - 1. Meaning when they ceased to be a nation
- (iii) New leaves come in the springtime, when it comes back to life.
- (iv) So Jesus was saying that when you see new life in Israel, know that the end is near and that the generation at that time will not pass until all those things are fulfilled.
- (6) Counter argument
 - (a) It's not the case that the fig tree is an established symbol for the nation of Israel.
 - (i) Not to say that it couldn't be used as that.
 - (ii) When Jesus cursed the fig tree, it could be that he was cursing the nation of Israel.
 - (iii) However, this does not make an established fact.
 - (iv) Looking at fig tree in concordance, it's hard to establish that any one occurrence of it is a reference to Israel.
 - 1. Closest they can come is a reference in Jeremiah to a basket of figs.
 - 2. Not the same as saying the fig tree is an established symbol of Israel.
 - (b) Even if it was a symbol for Israel, is there any evidence that it is here?
 - (i) Jesus said "summer" was near, not "the end of the world" is near.
 - (ii) He said that "when you see all these things"...what things? The things the apostles asked about...The destruction of the temple, etc.
 - (iii) Fig tree is simply used as an illustration from nature. An object lesson.
 - (iv) Parallel text supports this

Luke 21:29-30

*29 Then He spoke to them a parable: "Look at the fig tree, and **all the trees**. 30 When they are already budding, you see and know for yourselves that summer is now near.*

NKJV

- 1. Jesus making a general statement about all trees.
- 2. Not an image of anything.
- 3. Simply saying that they've learned from nature how to predict when summer is coming. Likewise, learn how to predict when "these things" are going to happen.

- iv) Jesus used the term “this generation” many times in the gospels.
- (1) If He was talking about a far off generation, He should have used the term “that generation” instead of “this”.
 - (2) Examples:

Matt 11:16-19

*16 But to what shall I liken **this generation**? It is like children sitting in the marketplaces and calling to their companions, 17 and saying:*

*'We played the flute for you,
And you did not dance;
We mourned to you,
And you did not lament.'*

*18 "For John came neither eating nor drinking, and they say, 'He has a demon.' 19 "The Son of Man came eating and drinking, and they say, 'Look, a gluttonous man and a winebibber, a friend of tax collectors and sinners!' But wisdom is justified by her children."
NKJV*

- (a) Talking about His own contemporaries and their hardened hearts.

Matt 12:39-45

*39 But He answered and said to them, "An evil and adulterous **generation** seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. 40 For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. 41 The men of Nineveh will rise up in the judgment with **this generation** and condemn it, because they repented at the preaching of Jonah; and indeed a greater than Jonah is here. 42 The queen of the South will rise up in the judgment with **this generation** and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon is here.*

- (b) Jesus saying that these other generations will rise up in judgment against His own generation.
- (c) This generation refers to the generation to whom One greater than Jonah and Solomon came to.

*43 "When an unclean spirit goes out of a man, he goes through dry places, seeking rest, and finds none. 44 Then he says, 'I will return to my house from which I came.' And when he comes, he finds it empty, swept, and put in order. 45 Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last state of that man is worse than the first. So shall it also be with **this wicked generation**."
NKJV*

- (d) Jesus came to that generation and brought the light and truth.
- (e) The demonic forces of deception had been driven out by Jesus being there.
- (f) But they (His generation, His people), did not respond to them, therefore the demons will come back to them in force.
 - (i) They did in 70AD (read Josephus). People during siege acted like demon possessed people.

Matt 23:34-36

*34 Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city, 35 that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. 36 Assuredly, I say to you, all these things will come upon this generation.
NKJV*

- (ii) This generation would experience the full, accumulated wrath and punishment God was storing up for the nation of Israel for all previous righteous bloodshed.
 - 1. They killed Jesus who was the fullness of righteousness, whom they should have known, but rejected.
 - 2. They did experience it in that generation...70AD.
- (3) It therefore can be established that the majority of times that Jesus uses the term “this generation”, he’s talking about those in His own time, who heard Him and John the Baptist.
- (4) Likewise in the Olivet Discourse, as He is using the term, it is most likely that He’s talking about the generation of His own time.
 - (a) Only thing that poses a problem to that theory is Matt 24:30-31.
 - (b) Look again at another reference to a very similar phrase.

Matt 16:28

28 Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom.”

NKJV

- (c) If it can be accepted that Jesus made this prediction, there’s no reason to assume He couldn’t make the same prediction in Matt 24:30-31 and be speaking of the same thing.
- (d) The only problem is figuring out what He meant by “His coming”.
- (e) If he meant His 2nd coming, then He missed his prediction and He’s not a true prophet, much less the Son of God.
 - (i) Since we cannot allow that, He must have meant something else.
 - (ii) We must believe that everything that Jesus said would happen in that generation did happen. It’s just up to us to figure out what He meant.

b) “The Son of Man coming”

Matt 24:29-35

29 “Immediately after the tribulation 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 Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. 31 And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.

32 “Now learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that summer is near. 33 So you also, when you see all these things, know that it is near--at the doors! 34 Assuredly, I say to you, this generation will by no means pass away till all these things take place. 35 Heaven and earth will pass away, but My words will by no means pass away.

NKJV

- i) The tribulation
 - (1) 3 ½ year period of the Jewish war, prior to the destruction of Jerusalem in 70AD.
 - (2) 70AD was the end of that tribulation.
- ii) What about the cosmic events described. (sun/moon darkened, stars falling to earth, etc.)
 - (1) Stars cannot be literal stars falling to earth since they are bigger than the earth.
 - (a) Could be shooting stars
 - (2) The prophets often used expressions like this:

Isa 13:1

13:1 The burden against Babylon which Isaiah the son of Amoz saw....

...10 For the stars of heaven and their constellations

Will not give their light;

The sun will be darkened in its going forth,

And the moon will not cause its light to shine.

NKJV

- (a) Talking about the fall of Babylon by the Medes and the Persians (vs 17)
- (b) No recorded history of the sun being darkened and the moon not shining.
- (c) Babylon *seemed* to be a permanent and invincible thing (like the moon and sun), but when it fell, it was like the moon and sun ceasing to shine.

Isa 34:4-5

*4 All the host of heaven shall be dissolved,
And the heavens shall be rolled up like a scroll;
All their host shall fall down
As the leaf falls from the vine,
And as fruit falling from a fig tree.*

*5 "For My sword shall be bathed in heaven;
Indeed it shall come down on Edom,
And on the people of My curse, for judgment.
NKJV*

- (d) This prophesy about Edom (doesn't exist anymore, came to extinction as a nation and race of people in the 1st century AD)
 - (i) Last known Edomite is Herod the Great.
 - (ii) The end of the world will find no Edomites for God to judge.
- (e) The fall of a long standing nation, is like the end of the heavens themselves to that nation.

Ezek 32:1-2

*32:1 And it came to pass in the twelfth year, in the twelfth month, on the first day of the month, that the word of the LORD came to me, saying, 2 "Son of man, take up a lamentation for Pharaoh king of Egypt, and say to him:7 When I put out your light,
I will cover the heavens, and make its stars dark;
I will cover the sun with a cloud,
And the moon shall not give her light.
8 All the bright lights of the heavens I will make dark over you,
And bring darkness upon your land,'
Says the Lord GOD.
NKJV*

- (f) Judgment on Egypt and Pharaoh by Babylon.
- (g) Not literal, but figurative.
- (h) End of a long standing nation
- (i) As if the heavens were dissolved for that nation.

Joel 2:28-31

*28 "And it shall come to pass afterward
That I will pour out My Spirit on all flesh;
Your sons and your daughters shall prophesy,
Your old men shall dream dreams,
Your young men shall see visions.
29 And also on My menservants and on My maidservants
I will pour out My Spirit in those days.*

*30 "And I will show wonders in the heavens and in the earth:
Blood and fire and pillars of smoke.
31 The sun shall be turned into darkness,
And the moon into blood,
Before the coming of the great and awesome day of the LORD.
NKJV*

- (j) Book of Joel is prophesy against Jerusalem.

- (i) Part of it is destruction of 70AD (great and terrible day of the Lord)
- (ii) Some of it may be about an earlier destruction in Jerusalem's history.
- (k) Peter quoted these verses in Acts 2 saying that they were living in those days!
 - (i) Shortly after that there would be blood, fire, pillars of smoke.
 - (ii) War of the Jews

Luke 21:25-26

25 "And there will be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, the sea and the waves roaring; 26 men's hearts failing them from fear and the expectation of those things which are coming on the earth, for the powers of heaven will be shaken.

NKJV

- (l) Obvious parallel to Matt 24
- (3) Were there signs in the heavens associated with the fall of Jerusalem?
 - (a) Quotes from Josephus: Wars of the Jews
 - (i) Not a Christian
 - (ii) Probably never heard this teaching of Jesus
 - (iii) A Jew who witnessed the fall of Jerusalem.
 - (iv) A captain of the Jewish army
 - (v) Defected to the Romans when he saw they couldn't win
 - (vi) Tried to persuade the Jews to surrender.
 - (vii) Went back to Rome with Titus and was hired to be the official Jewish historian for the Romans.

Wars of the Jews - Book 6 Ch. 5 para 3 (Wars - 6:5:3)

Thus were the miserable people persuaded by these deceivers, and such as belied God himself; while they did not attend nor give credit to the signs that were so evident, and did so plainly foretell their future desolation, but, like men infatuated, without either eyes to see or minds to consider, did not regard the denunciations that God made to them. Thus there was a star (20) resembling a sword, which stood over the city, and a comet, that continued a whole year. Thus also before the Jews' rebellion, and before those commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the eighth day of the month Xanthicus, (21) [Nisan,] and at the ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright day time; which lasted for half an hour. This light seemed to be a good sign to the unskillful, but was so interpreted by the sacred scribes, as to portend those events that followed immediately upon it. At the same festival also, a heifer, as she was led by the high priest to be sacrificed, brought forth a lamb in the midst of the temple. Moreover, the eastern gate of the inner (22) [court of the] temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night. Now those that kept watch in the temple came hereupon running to the captain of the temple, and told him of it; who then came up thither, and not without great difficulty was able to shut the gate again. This also appeared to the vulgar to be a very happy prodigy, as if God did thereby open them the gate of happiness. But the men of learning understood it, that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies. So these publicly declared that the signal foreshowed the desolation that was coming upon them. Besides these, a few days after that feast, on the one and twentieth day of the month Artemisius, [Jyar,] a certain prodigious and incredible phenomenon appeared: I suppose the account of it would seem to be a fable, were it not related by those that saw it, and were not the events that followed it of so considerable a nature as to deserve such signals; for, before sun-setting, chariots and troops of soldiers in their armor were seen running about among the clouds, and surrounding of cities. Moreover, at that feast which we call Pentecost, as the priests were going by night into the inner [court of the temple,] as their custom was, to perform their sacred ministrations, they said that, in the first place, they felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude, saying, "Let us remove hence."

- (viii) Josephus was not aware of Jesus's statements nor the book of Revelation as far as we know and have no reason to suspect that he was.
 1. Star that looked like a sword?
 2. Comet in the sky for a year?

3. Light around the altar at night that made it bright as day?
 4. Heifer brought forth a lamb?
 5. Soldiers in armor running among the clouds?
- (ix) Josephus did not consciously intend to confirm what Jesus said. How could we know if it were true or not? Why would he exaggerate?
- (x) No more reason to doubt Josephus on this than to doubt that they could happen in the future.
- (xi) Josephus is one of very few writings as old as the bible that have survived.
1. Could God have preserved his writings to give us evidence of fulfillment of "these things" in the generation He said they would happen in?
 2. Bible doesn't record the fulfillment
- (4) Not unfamiliar language Jesus is using. It is typical Jewish prophetic language.
- (a) Does not have to be literal any more than the other prophets that used it.
 - (b) His hearers are familiar with other Jewish prophets.
 - (c) Speaks of it as if it was the dissolution of the universe itself.
 - (i) Always meant the fall of a great empire previously.
 - (ii) Fall of Jerusalem would certainly warrant such language.
 - (iii) God's holy city now become a den of thieves.
 - (d) Jesus didn't say this to Americans in the 21st Century, He said it to Jews.
 - (i) There were certain established idioms that we are not as familiar with.
 - (ii) If Christians were more familiar with OT prophets, we'd be less inclined to mistake Jesus' words.
- iii) What about the statement of the sign of the Son of Man appearing in heaven?
- (1) Word order in NKJV is not the only word order. Compare:

Matt 24:30
 30 Then the sign of the Son of Man will appear in heaven
 NKJV

Matt 24:30
 30 And then shall appear the sign of the Son of man in heaven:
 KJV

- (a) NKJV seems to suggest that the sign will appear in heaven.
- (b) KJV seems to suggest that the sign is of the Son of Man in heaven.
 - (i) Some scholars believe that it means an earthly sign of the Son of Man in heaven.

Matt 26:63-64
 63 But Jesus kept silent. And the high priest answered and said to Him, "I put You under oath by the living God: Tell us if You are the Christ, the Son of God!" 64 Jesus said to him, "It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven."
 NKJV

- (ii) When did Caiaphas the high priest and the Sanhedrin see this?
 1. They are not alive now to see it, so it can't mean the 2nd coming.
 2. The most natural way to understand this is that it will happen in their lifetime. (said it to living men)
- (iii) Does this language require and would they understand him to mean that they would see Him in the sky?
 1. Americans would understand it this way, but how would the Jews have understood it?

Isa 19:1
19:1 The burden against Egypt.

*Behold, the LORD rides on a swift cloud,
And will come into Egypt;
The idols of Egypt will totter at His presence,
And the heart of Egypt will melt in its midst.*
NKJV

2. Most scholars believe that Isa 19 is a prophesy of the destruction of Egypt by Assyria. (about 700BC)
3. None of this is literal language
 - a. Hearts don't literally melt
 - b. Idols don't tremble in fear.
4. Prophets always used figurative and poetic language.
5. It means a judgment is coming from the Lord on Egypt.
 - a. Realized through armies
6. Did God really come to Egypt on a cloud?
7. God rides the clouds (figuratively), like a warrior rides a chariot (from earlier scripture)

Ps 104:3
*3 He lays the beams of His upper chambers in the waters,
Who makes the clouds His chariot,
Who walks on the wings of the wind,*
NKJV

8. A chariot is a war vehicle.
9. When God sends armies to judge a nation, it's **as if** He were riding at the head of them, even if they're pagan armies. They are doing His bidding.
10. Seems to be no difference in the language of Isa 19 and Matt 24:30
 - a. They'll see the sign of the Son of Man in heaven (Son of Man is in heaven, and they'll see an earthly sign confirming it...the Roman armies that He predicted destroying Jerusalem).

- iv) What about this idea of "all the tribes of the earth" mourning at this sign?
- (1) On the surface it looks like it means everyone in the whole world.
 - (2) However, as discussed before, the greek word "ge" can be interpreted either *land* or *earth*.
 - (a) If it means "tribes of the land", then it's talking about Israel.
 - (b) Sounds much more biblical to refer to Israel as tribes.
 - (c) Earth is not divided into tribes, it's divided into nations.
 - (d) Israel is typically divided into tribes in scripture (12 tribes of Israel).
 - (e) Did all tribes of Israel mourn in 70AD? You bet it did!
 - (i) All of Israel was afflicted and has been ever since.
- v) What about vs 31? Sending angels to gather the elect from the 4 winds.

Matt 24:31
31 And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.
NKJV

- (1) Futurists read this as a gathering of the elect out of the world and into heaven
 - (a) Perhaps because of the reference of sending the "angels"
- (2) Not necessarily the best translation of this.

- (a) The greek word *aggelos* (ang'-el-os); from *aggello* [probably derived from NT:71; compare NT:34] (to bring tidings); a *messenger*; especially an "angel"; by implication, a pastor: KJV - angel, messenger.
- (b) It is frequently used this way of people in the bible as well as angels.
 - (i) Example Luke 7:24 of the messengers John the baptist sent to ask Jesus if He was the one.
 - (ii) Also Luke 9:52 of messengers Jesus sent ahead of Him to the Samaritans.
- (c) What if it meant human "messengers" in this case gathering together the elect?
 - (i) It could be read that evangelists will be sent forth into all the world to gather into the Kingdom of God all those who are the elect by preaching the gospel.
 - (ii) One end of heaven to the other could simply mean, from East to West, one horizon to the other.
- (3) At the destruction of Israel, a great grief comes upon the Jewish people, but then the messengers of the gospel go out into all the world to fulfill the great commission.
 - (a) This would make perfectly good sense.
 - (b) Another way of confirming that what Jesus said would happen, did happen, in the time frame He said it would.
- vi) Alternative to Great Tribulation ending with the Jewish War.
 - (1) It could be that the Jewish War was the beginning of the Great Tribulation and it continued up until the present time.
 - (a) Jesus didn't give a time limitation to the tribulation of the Jews
 - (b) The parallel in Luke suggests that it's until the end.

Luke 21:23-24

For there will be great distress in the land and wrath upon this people. 24 And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.

NKJV

- (i) It could be understood that this tribulation continues throughout the whole church age.
- (2) This understanding might be more comfortable for those who want to hold Matt 24:29 and following as still future.
 - (a) The tribulation could still be happening and immediately after it, the 2nd coming happens.
 - (b) Maintains a more literal approach to these verses (29-31).
- (3) The only problem with it is vs. 34, "this generation shall not pass until all these things are fulfilled".
 - (a) It's allowable that He could mean most of these things (all with the exception of the 2nd coming).
 - (i) The word "all" is often used as hyperbole in scripture to mean the sweeping majority of things.
- (4) Also, vs. 33 throws a twist in there because Jesus said that when you see these signs, that "it" is very near - is at the door.
 - (a) What is "it"
 - (i) Some translations say that "he" is near.
 - (ii) Many passages seems to suggest that they were living in "the last days"

James 5:3

3 Your gold and silver are corroded, and their corrosion will be a witness against you and will eat your flesh like fire. You have heaped up treasure in the last days.

NKJV

- (iii) James speaking to the rich.

James 5:8-9

8 You also be patient. Establish your hearts, for the coming of the Lord is at hand. 9 Do not grumble against one another, brethren, lest you be condemned. Behold, the Judge is standing at the door!
NKJV

(iv) Now speaking to Christians.

1. Use of phrases like “at hand” and “at the door” strongly suggest something imminent.
2. Sounds **a lot** like Matt 24:33 (at the very door)
3. James seems to think that he’s seeing the signs that Jesus said would indicate that His coming is “at the door”.
 - a. He used the same language as Jesus did.
 - b. If James was wrong, this book doesn’t belong in our bible.
 - c. If he was right, then what he said was near, was near.
 - d. If “at the door” could mean 2000 years from now, he might just as well said nothing, because it’s meaningless to say that.

(v) James wrote this epistle prior to 70AD. (no one knows exactly when.)

1. Most conservative scholars consider it to be one of the earliest books of the NT.
2. Most, if not all, of the NT was written prior to 70AD.

(b) Jesus was trying to communicate something to His disciples

(i) Used the words “you” a lot in reference to what they would see. (vs. 13)

vii) Olivet discourse doesn’t give us any information on the 2nd coming of Christ.

- (1) All these things either happened, or began to happen in 70AD.
- (2) No way to exegetically get a future 7 year tribulation out of this passage. Requires an importation of it.

13) Future of the church pt 1 (lecture #13)

- a) 2 views: *Optimistic or Pessimistic*
- i) Pessimistic view - Church is doomed (according to dispensationalists)
 - (1) When Jesus rapture church
 - (a) only be a small remnant
 - (i) church infiltrated with evil and compromise and apostasy.
 - (ii) only a few will be faithful to Christ
 - (iii) The rest will be here for the tribulation
 - (b) Church is destined to get weaker as end approaches
 - (2) Church is destined to get weaker as end approaches
 - ii) Optimistic view – Church will expand until world because Christianized for the most part (Post-millennial)
 - (1) Not a political or military conquest
 - (2) A conquest of the gospel through missions
 - (3) A transformation of society
 - (4) End times will come when the world has been almost universally converted.
 - iii) Neutral view – Doesn't predict what state the church will be in (Amillennialist)
 - (1) By definition
 - (2) Some lean more pessimistic, some optimistic
 - (3) View doesn't look at all at political state, but spiritual state of the church.
 - (a) Bible doesn't state that Christians will rule the world politically or socially
 - (b) There is a glorious future for the church
 - (i) It will be growing into a mature church
 - iv) Reasons
 - (1) Dispensationalist view based on a high regard for Israel
 - (a) God's first love, apple of His eye, etc.
 - (b) Jesus came offering a political kingdom also but they rejected it.
 - (i) So He withdrew (or postponed) the offer until 2nd coming.
 1. Massive conversions among Jews will take place just before His 2nd coming.
 2. Part of what God will be doing with the nation of Israel in the last days.
 - a. Restoring them to their land
 - b. Rebuilding the temple
 - c. Reinstating temple sacrifices
 - d. Escape of faithful Jews from anti-christ as he sets up his image in the temple.
 - e. Key scripture – Romans 11:25 “all Israel will be saved”
 - (c) Church is not the one with the glorious future, Israel is.
 - (d) Many of this view say “keep your eye on Israel”
 - (i) That's where God is going to be working in the last days.
 - (e) Christian churches are sending huge amounts of money to the project of rebuilding the temple
 - (i) If temple is rebuilt, it will be an act of rebellion against Jesus Christ.
 - (ii) When Jesus died, God showed he was finished with the sacrificial system.
 1. Veil was torn from top to bottom, showing that that system was over.
 - a. Access to the holy of holies was now through a different means
 2. Jews apparently restored the veil and continued on with sacrifice, rejecting Jesus' words.
 3. However, Jesus told them that their house has left them desolate and worthless.
 4. God ultimately demolished the whole system in 70AD and it has never been restored since.
 - (iii) If they do begin again, isn't it a graphic illustration of their continued rebellion against Christ.
 1. Not our Messiah

2. We want bulls, goats, and rams for our sacrifice.
- (iv) Sending money to support this is tantamount to supporting the building of mosques and communist schools (anti-christian institution)
 1. Judaism is anti Christ.
- (v) This is all done because it is believed that it will hasten the coming of the Lord.
 1. Also, so that the things that they believe the Olivet discourse is predicting will come true.
 - a. Anti-Christ can't set up his image in the temple if there is no temple.
 - i. Although there is no scripture that says this.
- (vi) There is also a move among some Christians to breed a particular breed of rare cattle.
 1. Somewhere in Israel, there was born this red heifer.
 2. According to the law of the temple, you had to burn up a red heifer into ashes and sprinkle it on the altar for dedication.
- (2) Other Christians say that there are promises made by God in the bible about reaching everyone with the gospel.
 - (a) Church that carries this gospel will be a glorious entity.
 - (b) Look at term church biblically:
 - (i) Global body of Christ
 - (ii) Local sampling of that body in a town
 - (iii) Individual gatherings in peoples homes, etc.
 - (3) Look at the word church:
 - (a) Bible emphasizes it as the collective body of believers
 - (b) Not original to New Testament
 - (c) NT:1577 **ekklesia** (ek-klay-see'-ah); from a compound of NT:1537 and a derivative of NT:2564; a calling out, i.e. (concretely) a popular meeting, especially a religious congregation (Jewish synagogue, or Christian community of members on earth or saints in heaven or both): KJV - assembly, church.
 - (i) Ek – out of
 - (ii) Caleo – called
 - (iii) Called out ones
 - (iv) 1st used in OT of Israel
 1. called out of Egypt
 2. called out to be God's people
 3. In Septuagint, this same word used for the congregation of Israel.
 4. Even in NT, it was used to refer to Israel

Acts 7:38-39

*38 This is he who was in the **congregation** in the wilderness with the Angel who spoke to him on Mount Sinai, and with our fathers, the one who received the living oracles to give to us, NKJV*

5. Stephen referring to the congregation of Israel (following Moses) to the **ekklesia**
- (d) This is a deliberate use of the same word.
- (e) Understanding in early church that the nation Israel was never in the truest sense the church.
 - (i) All those called out of Egypt were an **ekklesia**, but not the true **ekklesia**
 - (ii) Those who were faithfully separate from the world were the true **ekklesia**. Only the “remnant”
 - (iii) Joshua and Caleb were examples of this (the rest died in the wilderness)
 1. God said repeatedly of Caleb that he “has followed Me with all his heart and is a man of another spirit”
 - (iv) It was a spiritual thing to be apart of this remnant
 - (v) Prophets referred to remnant again and again.

Isa 10:20-23

*20 And it shall come to pass in that day
That the remnant of Israel,
And such as have escaped of the house of Jacob,
Will never again depend on him who defeated them,
But will depend on the LORD, the Holy One of Israel, in truth.
21 The remnant will return, the remnant of Jacob,
To the Mighty God.
22 For though your people, O Israel, be as the sand of the sea,
A remnant of them will return;
The destruction decreed shall overflow with righteousness.
23 For the Lord GOD of hosts
Will make a determined end
In the midst of all the land.
NKJV*

(vi) On surface it looks like a restoral from the Assyrian invasion of the northern kingdom in 722BC.

(vii) However, the fulfillment of this passage looks beyond that time to a different future remnant.

1. Internal evidence in Isaiah – vs 21 “to the Mighty God” refers to Jesus.

Isa 9:6

*6 For unto us a Child is born,
Unto us a Son is given;
And the government will be upon His shoulder.
And His name will be called
Wonderful, Counselor, Mighty God,
Everlasting Father, Prince of Peace.
NKJV*

- a. Prophets often made this jump to the Messianic age. The northern kingdom never was restored, and never will be.
- b. Not returning to the promised land, but to the Mighty God.
- c. Vs. 22 suggests only a small number (remnant) of all of the Jews will be saved.

2. NT evidence – Paul references this verse.

Rom 9:27-28

27 Isaiah also cries out concerning Israel:

*"Though the number of the children of Israel be as the sand of the sea,
The remnant will be saved.*

- a. Paul was addressing that his readers would be mindful of promises made to Israel in the OT.
- b. Paul substitutes the word “return” in the original passage for the word “saved” to address this. (not a geographical return, but a spiritual one to the Messiah)

Isa 45:17

*17 But Israel shall be saved by the LORD
With an everlasting salvation;
You shall not be ashamed or disgraced
Forever and ever.
NKJV*

- c. Paul was aware that most Jews in his day were not saved, but persecuting the saved.

Jer 23:5-6

5 "Behold, the days are coming," says the LORD,
"That I will raise to David a Branch of righteousness;
A King shall reign and prosper,
And execute judgment and righteousness in the earth.
6 In His days Judah will be saved,
And Israel will dwell safely;
Now this is His name by which He will be called:
THE LORD OUR RIGHTEOUSNESS.
NKJV

- i. Predicted to occur in the days of the Messiah
- ii. Jesus has taken His reign at the right hand of the father, so why aren't the Jews being saved? It's mostly Gentiles.
- d. Paul anticipates this and declares:

Rom 9:6-7
6 But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel,
7 nor are they all children because they are the seed of Abraham;
NKJV

- i. We need to understand how to define "Israel". Not all that are descendants of Jacob are the Israel of the promise.
- ii. The "Israel" that the prophets talked about being saved, is the remnant, or the *ekklesia*. Promises have not failed
- e. Remnant includes Gentiles

Rom 9:23-24
that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, 24 even us whom He called, not of the Jews only, but also of the Gentiles?
NKJV

- i. In OT, Every generation had some Jews that were saved and most who were not.
- ii. Also, some Gentiles were saved and most who were not.
- iii. This same remnant recognized Jesus as Messiah and became what we know as Christians (the church).
- iv. Difference today from then is, that there are more Gentiles than Jews in the remnant. (not a Gentile church, there's no such thing).
- f. Paul gives illustration of tree and branches

Rom 11:16-17
16 For if the firstfruit is holy, the lump is also holy; and if the root is holy, so are the branches.
NKJV

- i. If a tree has a holy root then all the branches are holy.
- ii. Image he is using is that of an olive tree, similar to other places in scripture.

Jer 5:10
0 "Go up on her walls and destroy,
But do not make a complete end.
Take away her branches,
For they are not the LORD's.
NKJV

Jer 11:16
16 The LORD called your name,
Green Olive Tree, Lovely and of Good Fruit.
With the noise of a great tumult
He has kindled fire on it,
And its branches are broken.
NKJV

- iii. Israel described is the remnant.
- iv. Abraham, Isaac, and Jacob are the holy roots.
- v. Paul indicates that some natural branches are not on the tree anymore.
- vi. Some Gentiles who were not on the tree are on the tree now.
- vii. If tree represents those connected to the roots of Abraham, Isaac, and Jacob, then that means there are some Jews who are not connected and some Gentiles that are.

Rom 11:16-25

*16 For if the firstfruit is holy, the lump is also holy; and if the root is holy, so are the branches. 17 And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, 18 do not boast against the branches. But if you do boast, remember that you do not support the root, but the root supports you. 19 You will say then, "Branches were broken off that I might be grafted in." 20 Well said. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear. 21 For if God did not spare the natural branches, He may not spare you either. 22 Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off. 23 And they also, **if they do not continue in unbelief**, will be grafted in, for God is able to graft them in again. 24 For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who are natural branches, be grafted into their own olive tree?*

NKJV

- viii. He's saying that Gentiles are now participants of the holy calling of that tree.
 - ix. The olive tree is the elect. That which grows out of Abraham, Isaac, and Jacob.
 - x. The holiness of any branch depends upon attachment to the tree.
 - g. Paul says there are many natural branches that aren't attached to the tree because of their unbelief in Jesus.
 - i. The Natural branches that are not attached to the tree have no claim on God's promises. Only those who are attached (Jews and Gentiles that are believers...the "Church").
 - ii. Not the institutional church, but the true church (spiritual)
 - iii. Israel was an institution in OT, but only spiritual Israel, the remnant were truly God's people.
 - h. Paul defines the church as those who are attached to the tree by faith.
 - i. Doesn't matter if you go to church or have Jewish blood.
 - ii. Not saying that Jews are cast off for good. They are welcome in the tree just as anyone else if they don't continue in unbelief.
 - iii. Israel of God is the tree (the remnant, or church), not the nation.
3. What about Romans 11:25-26? Tricky passage?

Rom 11:25-27

25 For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. 26 And so all Israel will be saved, as it is written:

*"The Deliverer will come out of Zion,
And He will turn away ungodliness from Jacob;
27 For this is My covenant with them,
When I take away their sins."*

NKJV

- a. Taught by dispensationalists that this is referring to the Jews after the rapture of the church.
 - i. But how is that reconciled with "only a remnant will be saved"?

- ii. How is it tied into the 144,000 in Revelation?
- b. Not temporary hardening, but hardening in part (some are hardened, some aren't)
 - i. It means the same thing that he mentioned in vs. 7.

Rom 11:6-8

*7 What then? Israel has not obtained what it seeks; but the elect have obtained it, and **the rest were blinded.***

NKJV

- ii. The remnant of the Jews has come in, the rest have not.
- c. Also, vs 26 does not say “and then” all Israel will be saved (meaning, after the Gentiles are all saved), but he says “and so”...
 - i. The word so in Greek means “thus” or “in this manner”.
 - ii. NT:3779 ***houto*** (hoo'-to); or (before a vowel) *houtos* (hoo'-toce); adverb from NT:3778; in this way (referring to what precedes or follows): KJV - after that, after (in) this manner, as, even (so), for all that, like (-wise), no more, on this fashion (-wise), so (in like manner), thus, what.
 - iii. All translations (except TLB) render it either “so” or “thus”
- d. In what manner? (refer back to vs. 25). Recap what he said
 - i. A portion of Jews have been hardened and a portion have not.
 - ii. There are many Gentiles that come in to join them on the tree.
 - iii. In this way, God is fulfilling His promise to save Israel.
 - iv. This is the exact echo of Isa 45:17

Isa 45:17

*17 **But Israel shall be saved by the LORD***

With an everlasting salvation;

You shall not be ashamed or disgraced

Forever and ever.

NKJV

- e. Paul’s arguments from Chapter 9 thru 11 are about how God’s promises have come true.
 - i. The true Israel is getting saved, the church, with both Jews and Gentiles.
 - ii. Only difference is that there are now more Gentiles than Jews.
 - iii. Nothing different than the believing remnant in the OT.
 - iv. Throughout history there has been 1 consistent ***ekklesia*** of God and the church is a continuation of that.
- 4. Does Paul believe that the promises of God belong to the church?

2 Cor 1:20

*20 For **all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us.***

NKJV

- a. Paul is speaking to the **church** in Corinth.
- b. Who stole what from whom?
 - i. Dispensationalists claim that the promises of God belong to the nation of Israel, not the church.
 - ii. Paul said here that it’s just the opposite.
 - iii. Shall we then steal what is promised to spiritual Israel and give them to the branches that are broken off?
- c. They are confirmed and affirmed through us...the church.

Gal 3:29

29 And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.

NKJV

- d. NT writers consistently applied the promises to the remnant of Israel to the church.
- e. For instance:

Isa 11:10-11
10 "And in that day there shall be a Root of Jesse,
Who shall stand as a banner to the people;
For the Gentiles shall seek Him,
And His resting place shall be glorious."

11 It shall come to pass in that day
That the LORD shall set His hand again the second time
To recover the remnant of His people who are left,
From Assyria and Egypt,
From Pathros and Cush,
From Elam and Shinar,
From Hamath and the islands of the sea.
 NKJV

- f. Looks like a literal geographical gathering on the surface, but..
 - i. So did chapter 10 which Paul quoted as "the remnant shall be saved" (same type of language)
 - ii. Jesus is not literally a root or a banner, this is figurative.
- g. How do we know timing of this fulfillment? (millennium or church age)
 - i. Let Paul answer since he's an inspired apostle.

Rom 15:8-12
8 Now I say that Jesus Christ has become a servant to the circumcision for the truth of God, to
confirm the promises made to the fathers, 9 and that the Gentiles might glorify God for His mercy,
as it is written:

"For this reason I will confess to You among the Gentiles,
And sing to Your name."

10 And again he says:

"Rejoice, O Gentiles, with His people!"

11 And again:

"Praise the LORD, all you Gentiles!
Laud Him, all you peoples!"

12 And again, Isaiah says:

"There shall be a root of Jesse;
And He who shall rise to reign over the Gentiles,
In Him the Gentiles shall hope."
 NKJV

- ii. Paul applies it to the Gentiles
- iii. Christ has come to confirm the promises and bring the Gentiles into those promises.
- iv. Quotes from Psalms, Deuteronomy, and Isaiah to prove point
- v. The Gentiles were predicted to have a part in the promises of the remnant through the Messiah.
- vi. Paul applied it to now, not some later date in some future millennium.

b) *The Destiny of the Kingdom of God*

- i) Identified today with the church
 - (1) Disagreeable with dispensationalism.
 - (2) But the bible teaches it is so:

Ex 19:5-6

5 Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. 6 And you shall be to Me a kingdom of priests and a holy nation.' These are the words which you shall speak to the children of Israel."
NKJV

- (3) Did Israel keep the covenant?
 - (a) How about a few days later when they made the golden calf? Adultery.
 - (b) They did this repeatedly throughout their history (see whole book of Judges and Kings)
- (4) This is the first reference in the bible that specifies God having a kingdom.
 - (a) Kingdom of priests.
 - (b) Israel would be that kingdom if they remained faithful to Him
 - (c) But they rejected the kingdom outright

1 Sam 8:4-7

4 Then all the elders of Israel gathered together and came to Samuel at Ramah, 5 and said to him, "Look, you are old, and your sons do not walk in your ways. Now make us a king to judge us like all the nations."

6 But the thing displeased Samuel when they said, "Give us a king to judge us." So Samuel prayed to the LORD. 7 And the LORD said to Samuel, "Heed the voice of the people in all that they say to you; for they have not rejected you, but they have rejected Me, that I should not reign over them."
NKJV

- (i) They wanted an earthly king over them rather than God as their king.
- (5) The word kingdom.
 - (a) We think of it as a geographical thing. (like Israel)
 - (b) Some use it of a time (future millennium)
 - (c) God used it as people (kingdom of priests)
 - (d) Kingdom is made up of subjects (people)
- (6) God gave them kings, but also prophets who told them that there would be another king that he would send to rule over them.
 - (a) Likened to David
 - (i) Shepherd
 - (ii) Conqueror
 - (iii) Savior
 - (iv) Lord
 - (b) When He came, then the kingdom of God would be restored to Israel.
 - (c) John the Baptist began to preach this as "the kingdom of God is at hand"
 - (d) Jesus also said this about Himself.
 - (i) Jews knew what He meant.
 - (ii) Told parables of the kingdom.
 - (iii) Sent out disciples 2 by 2 to tell everyone the kingdom of God is near.
 - (iv) Parable of vineyard. (Matt 21)

Matt 21:33-46

33 "Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country. 34 Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit. 35 And the vinedressers took his servants, beat one, killed one, and stoned another. 36 Again he sent other servants, more than the first, and they did likewise to them."

37 **Then last of all** he sent his son to them, saying, 'They will respect my son.' 38 "But when the vinedressers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and seize his inheritance.' 39 "So they took him and cast him out of the vineyard and killed him. 40 Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?" 41 They said to Him, "**He will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons.**" 42 Jesus said to them, "Have you never read in the Scriptures:

*The stone which the builders rejected
Has become the chief cornerstone.
This was the LORD's doing,
And it is marvelous in our eyes'?*

43 "Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it. 44 And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder." 45 Now when the chief priests and Pharisees heard His parables, they perceived that He was speaking of them. 46 But when they sought to lay hands on Him, they feared the multitudes, because they took Him for a prophet.
NKJV

1. compare to Isaiah 5:1-7
2. Important phrase in vs 37 "last of all"
 - a. Israel's last chance was to accept Jesus.
 - b. But they rejected Him.
 - c. God sent scores of messengers before (the prophets)
 - d. But now He sends His son as their last chance to get it right.
 - e. Israel as a nation is out (strike 3)
3. Pharisees pronounced their own judgment (vs 41)
 - a. "Other vinedressers"
4. Jesus tells them plainly that the kingdom of God will be taken from them and given to a nation bearing fruit.
5. In 70AD, the Lord did just that. Destroyed the wicked vinedressers and leased it to others. Who are they?
 - a. The church
 - b. People call this "replacement theology"
 - i. Taken from one nation and given to another nation.
6. Some will say it wasn't taken from the nation of Israel, but from the leadership of Israel.
 - a. He didn't say "another leader" but "another nation" (vs 43).
 - b. Promise in Exodus 19 was conditional upon faithfulness.
 - c. God patiently waited over 1400 years to see if they'd get it right.
 - d. **Finally**, God sent Jesus and they killed Him too.
 - i. Not all Jews, but most. They were judged, the others escaped judgment.
7. In NT, who is it that brings forth the fruits of justice and righteousness?

*Rom 14:17
17 for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.
NKJV*

- a. Those who have the Holy Spirit. The true church, or remnant.
8. However, is the church really a nation?

*1 Peter 2:9-10
9 But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; 10 who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.
NKJV*

- a. Not a political nation, but a spiritual one.
 - b. Peter writing to the church.
 - c. Gentiles were once “not a people”, but they are now.
 - i. God has extended His mercy to a new people.
 - d. Church is now all those things that OT says Israel once was.
9. God has not rejected Israel, only apostate Israel
- a. Remnant still part of His kingdom.
10. A new covenant has superceded the old
- a. Jesus declared it in upper room with disciples.
 - b. The book of Hebrews also declares this (quoting Jeremiah 31).

Heb 8:7-13

*7 For if that first covenant had been faultless, then no place would have been sought for a second. 8 Because **finding fault with them**, He says: "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah-- 9 not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and **I disregarded them**, says the LORD. 10 For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people. 11 None of them shall teach his neighbor, and none his brother, saying, 'Know the LORD,' for all shall know Me, from the least of them to the greatest of them. 12 For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more."*

13 In that He says, "A new covenant," He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.

NKJV

- i. Very shortly after this letter, the temple was destroyed and all trappings of old covenant “vanished away”
 - ii. Covenant was already obsolete, but didn’t completely vanish until 70AD.
 - iii. If the nation of Israel kept the covenant, they would have been the kingdom of priests forever. They didn’t, God disregarded them
 - iv. Jesus established the new covenant with the remnant to replace the old.
 - v. Later, more Jews came in to add to the remnant.
 - vi. Still later, Gentiles came in to add to the same remnant.
 - vii. IT’S CALLED THE CHURCH! The Israel of God
11. Jesus predicted that this new nation “**will** bring forth fruit”

(7) Church is not to be defined as institutional church

- (a) Paul spoke of it as the “tree”
 - (i) A living organism with branches attached to it
- (b) Jesus referred to it as a vine

John 15:1-8

15:1 "I am the true vine, and My Father is the vinedresser. 2 Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. 3 You are already clean because of the word which I have spoken to you. 4 Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. 5 I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. 6 If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned. 7 If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. 8 By this My Father is glorified, that you bear much fruit; so you will be My disciples.

NKJV

- (c) Abiding in Jesus brings forth much fruit.

- (i) Only Christians can do that.
- (d) The living organism is:
 - (i) Saved
 - (ii) Elect
 - (iii) Bearing fruit
- (e) Must be attached to having these qualities
- (f) If not attached, you are burned up.
- (g) Every organized church also has some saved and some lost.
 - (i) Only those who are abiding in Christ are the true church, no matter what denomination.
- (h) This organism is the kingdom of God.

14) Future of the church pt 2 (lecture #14)

a) Kingdom of God cont'

i) Prediction from Daniel

Dan 2:36-45

36 "This is the dream. Now we will tell the interpretation of it before the king. 37 You, O king, are a king of kings. For the God of heaven has given you a kingdom, power, strength, and glory; 38 and wherever the children of men dwell, or the beasts of the field and the birds of the heaven, He has given them into your hand, and has made you ruler over them all--you are this head of gold. 39 But after you shall arise another kingdom inferior to yours; then another, a third kingdom of bronze, which shall rule over all the earth. 40 And the fourth kingdom shall be as strong as iron, inasmuch as iron breaks in pieces and shatters everything; and like iron that crushes, that kingdom will break in pieces and crush all the others. 41 Whereas you saw the feet and toes, partly of potter's clay and partly of iron, the kingdom shall be divided; yet the strength of the iron shall be in it, just as you saw the iron mixed with ceramic clay. 42 And as the toes of the feet were partly of iron and partly of clay, so the kingdom shall be partly strong and partly fragile. 43 As you saw iron mixed with ceramic clay, they will mingle with the seed of men; but they will not adhere to one another, just as iron does not mix with clay. 44 And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever. 45 Inasmuch as you saw that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold--the great God has made known to the king what will come to pass after this. The dream is certain, and its interpretation is sure."

NKJV

- (1) This must have been fulfilled in the days of the Roman empire
 - (a) Toes of iron and clay represents the Roman kingdom
 - (b) The stone that crushes the feet and grows into a big mountain is thought to be the church.
- (2) Dispensationalist believe, however, that this is to be fulfilled in the future
 - (a) They think the stone is the 2nd coming of Christ striking the image in the feet and establishing the Millennial kingdom
 - (b) They believe that there will be a revived Roman empire in the last days.
 - (i) No reference in bible to such a revived empire.
 - (ii) This is done by exegesis of necessity.
 1. They don't believe that Jesus established the kingdom in His 1st coming.
 - a. Postponed because of rejection by Jews
 - b. 1st came into Christian thinking with John Darby in 1830
 - c. Same thing that is done with the 70 weeks. Inserting a time gap for fulfillment. 1500 years between ankles and feet.
 - d. Neither Daniel nor Neb mentions such a gap.
 - e. Darby must be a greater interpreter of this dream than Daniel the prophet.
 - (3) But Jesus said kingdom of God is;
 - (a) Come upon you (Matt 12:28)

Matt 12:27-28

28 But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you.

NKJV

- (b) In your midst or within you (Luke 17:20-21)

Luke 17:20-22

20 Now when He was asked by the Pharisees when the kingdom of God would come, He answered them and said, "The kingdom of God does not come with observation; 21 nor will they say, 'See here!' or 'See there!' For indeed, the kingdom of God is within you."

NKJV

- (c) At hand (Mark 1:14-15)

Mark 1:14-15

14 Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God, 15 and saying, "**The time is fulfilled**, and the kingdom of God is at hand. Repent, and believe in the gospel." NKJV

(4) Also Paul says we **have been** transferred to it:

Col 1:13

13 He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, NKJV

(5) In Revelation:

Rev 5:8-10

8 Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints. 9 And they sang a new song, saying:

"You are worthy to take the scroll,
And to open its seals;
For You were slain,
And have redeemed us to God by Your blood
Out of every tribe and tongue and people and nation,
10 And have made us **kings and priests** to our God;
And we shall reign on the earth."
NKJV

- (6) NT declares that God did just what Daniel the prophet said
- (a) During reign of Tiberius, we have the fulfillment of Daniel's prophesy
 - (b) The church (stone) which started out small, has grown into a great multitude (mountain).
 - (i) Dispensationalists believe just the opposite, that it will shrivel up and become apostate just before the rapture.
- (7) Both camps believe that it requires Christ's coming to fulfill these things
- (a) Amillennialists believe it is 1st coming.
 - (b) Dispensationalists believe it is 2nd coming.
 - (c) Everyone agrees that Jesus came to establish the kingdom, Jesus said that.
 - (i) Dispensationalist believe that because of the non-cooperation of the Jews, he failed to do that so He had to postpone it.
 - (d) Historic view of the church is that Jesus didn't fail at anything.
 - (i) If He came to establish the kingdom the 1st time, He did it.

Isa 42:1-4

"Behold! My Servant whom I uphold,
My Elect One in whom My soul delights!
I have put My Spirit upon Him;
He will bring forth justice to the Gentiles.
2 He will not cry out, nor raise His voice,
Nor cause His voice to be heard in the street.
3 A bruised reed He will not break,
And smoking flax He will not quench;
He will bring forth justice for truth.
4 **He will not fail nor be discouraged.**
Till He has established justice in the earth;
And the coastlands shall wait for His law."
NKJV

(ii) Jesus affirmed that

John 17:4-5

4 I have glorified You on the earth. I have finished the work which You have given Me to do. 5 And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.
NKJV

(iii) The kingdom is not political, but spiritual.

ii) Parables about the future kingdom of God and it's ultimate destiny.

Matt 13:31-33

31 Another parable He put forth to them, saying: "The kingdom of heaven is like a mustard seed, which a man took and sowed in his field, 32 which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a tree, so that the birds of the air come and nest in its branches."

33 Another parable He spoke to them: "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened."

NKJV

- (1) Both indicate that the kingdom starts out small, but grows incredibly large
 - (a) Suggests kingdom will have significant impact
 - (b) Be influential
 - (c) Positive vision for the kingdom.
 - (d) Infiltrate society as a whole, world wide
- (2) Dispensationalists take an opposite view of these passages.
 - (a) End of vs 32 is seen as ominous
 - (i) Birds of the branches are seen to be evil, infiltration of false teachers.
 - (ii) In the end times, the church will be wicked as a whole.
 - (iii) Where do they get the idea that the birds in the branches are evil?
 1. Rule of exegetical constancy (so-called). If a symbol is used in one parable to mean a certain thing, it means it always used that way.
 2. The parable of the sower saw the birds eating the seed by the wayside and Jesus said the birds of the air represent the devil.
 3. Therefore, the birds mean something evil in this parable as well.
 - (b) Problems with this argument:
 - (i) No such thing as a law of exegetical constancy.
 1. fabrication
 - (ii) 3 parables talking about seeds
 1. Seed and soil
 - a. Seed is the word
 2. Wheat and tares
 - a. Seed is children of God, people
 3. Mustard seed
 - a. Seed is the kingdom of God.
 4. Symbol does not mean the same thing every time it's used.
 - a. Each parable contains it's own context for determining the symbol.
 - (iii) Birds in the parable
 1. To seeds, they're harmful and evil
 2. To a tree, they're not harmful, their neutral.
 - a. Symbiotic relationship
 - (iv) Look at a similar picture in Daniel
 1. Neb has another dream for Daniel to interpret.

Dan 4:10-12

10 "These were the visions of my head while on my bed:

"I was looking, and behold,
 A tree in the midst of the earth,
 And its height was great.
 11 The tree grew and became strong;
 Its height reached to the heavens,
 And it could be seen to the ends of all the earth.
 12 Its leaves were lovely,
 Its fruit abundant,
 And in it was food for all.
 The beasts of the field found shade under it,
 The birds of the heavens dwelt in its branches,
 And all flesh was fed from it.
 NKJV

2. This is a positive picture, not a negative one.
 3. Daniel told Neb this represented him, protecting the people of the earth and providing for them.
- (v) For a tree to be a provider of shelter for birds is not a negative picture but a positive one.
- (vi) Look also at Ezekiel 31

Ezek 31:3-6
 3 Indeed Assyria was a cedar in Lebanon,
 With fine branches that shaded the forest,
 And of high stature;
 And its top was among the thick boughs.
 4 The waters made it grow;
 Underground waters gave it height,
 With their rivers running around the place where it was planted,
 And sent out rivulets to all the trees of the field.
 5 Therefore its height was exalted above all the trees of the field;
 Its boughs were multiplied,
 And its branches became long because of the abundance of water,
 As it sent them out.
 6 All the birds of the heavens made their nests in its boughs;
 Under its branches all the beasts of the field brought forth their young;
 And in its shadow all great nations made their home.
 NKJV

1. This is another positive image about birds in trees
 2. Same imagery Jesus used about the kingdom of God.
- (vii) Look at a prediction about the kingdom itself

Ezek 17:22-24
 22 Thus says the Lord GOD: "I will take also one of the highest branches of the high cedar and set it out. I will crop off from the topmost of its young twigs a tender one, and will plant it on a high and prominent mountain. 23 On the mountain height of Israel I will plant it; and it will bring forth boughs, and bear fruit, and be a majestic cedar. Under it will dwell birds of every sort; in the shadow of its branches they will dwell.
 NKJV

1. Exalting the lowly (Christ) and make a majestic cedar.
 2. Jesus just using classic OT imagery to show how the kingdom will be a shelter for helpless people.
 3. Jesus uses mustard to emphasize the size of the seed, not the tree.
- (c) So, this is very similar to Daniel's vision about the stone growing into a mighty mountain.

- (i) Positive outlook on the kingdom of God.
 - (ii) Even now, it has grown into something much bigger than it was when it began.
 - (d) Dispensationalists also pessimistic about parable of the leaven
 - (i) Again, the law of exegetical constancy.
 - (ii) Leaven always has to be something bad.
 - 1. Kingdom of God will be infiltrated with sin and corruption in the last days.
 - 2. Jesus said to beware of the leaven of the scribes and pharisees
 - 3. Paul said a sinful man in the church was a little leaven that will ruin the whole lump (1 Cor 5)
 - (iii) However, it doesn't say that the kingdom is the lump of dough, but like leaven.
 - 1. The kingdom doesn't receive the leaven, it is the leaven in this parable inserted into something else.
 - 2. This is a parable of the victory, power, and influence of the church that has been transformed by dispensationalists into a picture of the failure, destruction, and corruption of the church.
 - (e) All other views besides dispensationalism hold that these are positive images of the church, not negative.
 - (i) Prediction is that the kingdom will expand and have great influence.
- iii) References to the kingdom having dominion over kingdom of Satan.
- (1) God sends seed to crush head of serpent.

Gen 3:15
15 And I will put enmity
Between you and the woman,
And between your seed and her Seed;
He shall bruise your head,
And you shall bruise His heel."
 NKJV

- (2) 2 kingdoms at war, kingdom of God will win.

1 John 3:8-9
For this purpose the Son of God was manifested, that He might destroy the works of the devil.
 NKJV

Heb 2:14-15
14 Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil,
15 and release those who through fear of death were all their lifetime subject to bondage.
 NKJV

Col 2:15
15 Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.
 NKJV

- (3) This is carried out, or enforced, by the church.

Rom 16:20
20 And the God of peace will crush Satan under your feet shortly.
 NKJV

- (a) Paul is speaking to the church here.
- (b) A type of this can be found in OT, David and Goliath record (1 Sam 17).
 - (i) David is type of Christ
 - (ii) Goliath can be seen as a type of Satan.
 - 1. Champion of the evil side

2. Defeated at the cross
- (iii) Quarrel was between two kingdoms
 1. Israel
 2. Philistines
 3. David and Goliath were representatives of those kingdoms
- (iv) Whoever lost, their kingdom would be subject to the other

1 Sam 17:8-9

Choose a man for yourselves, and let him come down to me. 9 If he is able to fight with me and kill me, then we will be your servants. But if I prevail against him and kill him, then you shall be our servants and serve us."

NKJV

1. Fate of two kingdoms was in the outcome of this one battle.
- (v) David killed Goliath
 1. Christ defeated Satan.
 2. Therefore, from that day forward, Satan's kingdom was to be subject to Christ's kingdom.
- (vi) However, Philistines did not surrender willingly, they fled. Israelites had to pursue them.
 1. Likewise, when Satan was defeated by Christ, His people have to enforce the victory through the great commission.
 2. Bringing people out of darkness into light.
 3. Teaching them to follow their new king and forsake their old.
 4. Battle is won, we are involved in mop up operation.
- (c) God conquered Satan under the feet of the church.
 - (i) This is in-line with Post-millennialism
 1. Not from human effort as some suppose.
 2. Kingdom is conquered by God, through the church.
 3. Everything God has done for the past 2000 years has been through the church. Why not this also?
 - (d) Idea is also supported in OT.

Mal 4:1-3

*"For behold, the day is coming,
Burning like an oven,
And all the proud, yes, all who do wickedly will be stubble.
And the day which is coming shall burn them up,"
Says the LORD of hosts,
"That will leave them neither root nor branch.*

*2 But to **you who fear My name***

The Sun of Righteousness shall arise

With healing in His wings;

And you shall go out

And grow fat like stall-fed calves.

3 You shall trample the wicked,

For they shall be ashes under the soles of your feet

On the day that I do this,"

Says the LORD of hosts.

NKJV

- (i) Talking about those who fear His name doing this.
- (ii) Not political, but spiritual.
 1. spiritual conquest
 2. spiritual enemies.

Ps 91:9-13

9 Because you have made the LORD, who is my refuge,

*Even the Most High, your dwelling place,
10 No evil shall befall you,
Nor shall any plague come near your dwelling;
11 For He shall give His angels charge over you,
To keep you in all your ways.
12 In their hands they shall bear you up,
Lest you dash your foot against a stone.
13 You shall tread upon the lion and the cobra,
The young lion and the serpent you shall trample underfoot.
NKJV*

(iii) This Psalm is addressed to those who are righteous in general.

*Ps 91:1
He who dwells in the secret place of the Most High
Shall abide under the shadow of the Almighty.
NKJV*

1. Vs. 13 has its echo in Christ's own teaching to the disciples.

*Luke 10:19-20
19 Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. 20 Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven."
NKJV*

2. recasting of Ps 91 and some predictions in Isaiah.
 - a. Not physical snakes and scorpions, but spirits.
 - b. Christ has given disciples victory over serpents and scorpions and they will trample them under foot.

*Rev 12:11
11 And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death.
NKJV*

- c. They = followers of Christ
- d. Him = the Dragon (Satan)

(4) This dominion of the kingdom is to be realized in preaching the gospel into all the earth.

*Acts 1:8
8 But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."
NKJV*

*Matt 24:14
14 And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.
NKJV*

- (a) Not by sword, but by preaching
- (b) Doesn't say a conversion of all nations, just a preaching as a witness to.
 - (i) Not necessary to assume universal conversion as Post-mil suggests.
 - (ii) Whole world will be impacted though.

(5) Church as a ripening crop of grain

1 Cor 3:5-9

5 Who then is Paul, and who is Apollos, but ministers through whom you believed, as the Lord gave to each one? 6 I planted, Apollos watered, but God gave the increase. 7 So then neither he who plants is anything, nor he who waters, but God who gives the increase. 8 Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor. 9 For we are God's fellow workers; you are God's field, you are God's building.
NKJV

- (a) Paul and Apollos are God's workers
- (b) The church is God's field
- (c) The church is God's building

Mark 4:26-29

26 And He said, "The kingdom of God is as if a man should scatter seed on the ground, 27 and should sleep by night and rise by day, and the seed should sprout and grow, he himself does not know how. 28 For the earth yields crops by itself: first the blade, then the head, after that the full grain in the head. 29 But when the grain ripens, immediately he puts in the sickle, because the harvest has come."
NKJV

- (d) Harvest with the sickle can be associated with end of time.
- (e) Harvest time is set by ripening of the grain, not some set calendar date. (vs. 29)
 - (i) Ripened grain is a duplicate of the seed that was planted in the 1st place.
 - (ii) Jesus Himself was the original seed.

John 12:23-24

23 But Jesus answered them, saying, "The hour has come that the Son of Man should be glorified. 24 Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain."
NKJV

- 1. He fell and died.
- 2. Came to life again in a new plant...the church.
- (iii) Church started out as a little blade (see day of Pentecost)
- (iv) It then grew from there into a great stalk.
- (v) Then formed heads
 - 1. Gathering of Christians (local church)
- (vi) Within the heads, grain ripens
 - 1. When it ripens, you have replicas of Christ Himself.
 - a. Maturing of the saints.
 - 2. Maturity takes place within the context of relationships.
- (f) If you want to know how close we are to the end of time, don't look at Israel, look at the church.
 - (i) Church is God's project, His field.
 - (ii) Field will not be harvested until the field is ripened.
 - 1. church is far from mature.
 - 2. Why should Jesus wait 2000 years to take the church out before it's fully mature?
 - a. He said He was going to wait until it's ripe.
 - b. He said it was going to happen during times of trouble, not the millennium after the tribulation.

Matt 13:24-30

24 Another parable He put forth to them, saying: "The kingdom of heaven is like a man who sowed good seed in his field; 25 but while men slept, his enemy came and sowed tares among the wheat and went his way. 26 But when the grain had sprouted and produced a crop, then the tares also appeared. 27 So the servants of the owner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?' 28 "He said to them, 'An enemy has done this.' The servants said to him, 'Do you want us then to go and gather them up?' 29 "But he said, 'No, lest

while you gather up the tares you also uproot the wheat with them. 30 Let both grow together until the harvest, and at the time of harvest I will say to the reapers, "First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn." ' ' "
NKJV

- c. This is going to happen until the harvest.
- d. Along with the ripening of the wheat, comes also the ripening of the tares (the wicked).
- e. There is to be polarization of society.
 - i. The saved become more faithful
 - ii. The unsaved ripen into their corrupt maturity of wickedness.
 - iii. Much easier to tell a wheat from a tare when they're ripe.

(6) Body of Christ

Eph 4:11-16

*11 And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, 12 for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, 13 **till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ;** 14 that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, 15 but, speaking the truth in love, may grow up in all things into Him who is the head--Christ-- 16 from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.*
NKJV

- (a) Body has to grow up from infant to mature adult
 - (i) Again, relationships are what knit the body together (joints in vs. 16)
 - (ii) Growing together in love.
 - (iii) Whole body grows together
 - 1. Not just individual Christians (fingers, toes, etc)
 - 2. We **all** grow into a perfect "man" (vs. 13)
 - a. Man meaning church, or body of Christ.
 - b. Both Jews and Gentiles into one new "man".

Eph 2:15

15 having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace,
NKJV

- (b) Measured on the scale of unity (vs. 13)
 - (i) The church will no longer be "tossed to and fro" like children (vs. 14)

Gal 4:19-20

19 My little children, for whom I labor in birth again until Christ is formed in you,
NKJV

1 Cor 3:1-4

3:1 And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ. 2 I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able; 3 for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men? 4 For when one says, "I am of Paul," and another, "I am of Apollos," are you not carnal?"
NKJV

- (ii) Immaturity of the church is seen in it's divisions
- (iii) Maturity is seen in it's unity.
 - 1. of faith

- 2. of knowledge of God
- 3. relationships of true believers
- (iv) Not talking about institutional church.
 - 1. No world wide council of churches.
 - 2. No ecumenical movement.
 - 3. Most churches have both believers and non-believers
- (v) Has come along way.
 - 1. People used to get burned at the stake for doctrinal differences.
 - 2. In last 25 years, there has been a movement of denominations being able to tolerate each other despite minor doctrinal differences.
 - 3. Based upon a common faith.
- (vi) Church in 1st century was an infant church
 - 1. didn't even realize Gentiles could come in

(7) Bride of Christ

Eph 5:25-28

25 Husbands, love your wives, just as Christ also loved the church and gave Himself for her, 26 that He might sanctify and cleanse her with the washing of water by the word, 27 that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.

NKJV

- (a) God looking for Holiness, Glory, and Purity
 - (i) Church today does not fit that standard
 - (ii) Christ holding out to present to Himself a “glorious” church (vs. 27)

Rev 19:6-9

6 And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For the Lord God Omnipotent reigns! 7 Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready." 8 And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.

NKJV

- (iii) This is the wedding day.
- (iv) The bride (church) has made herself ready.
 - 1. Righteous acts of the saints
 - 2. Most people do not expect to get married to someone in tatters
 - 3. Christ expects His bride also to be spotless and adorned on the wedding day.

(8) God's glory seen throughout the earth.

Num 14:21-22

21 but truly, as I live, all the earth shall be filled with the glory of the LORD--

NKJV

- (a) This is God's ultimate purpose.
- (b) Also, a similar statement in Isaiah

Isa 11:9

9 They shall not hurt nor destroy in all My holy mountain, For the earth shall be full of the knowledge of the LORD As the waters cover the sea.

NKJV

- (c) Both put together in Habakkuk

Hab 2:14
14 For the earth will be filled
With the knowledge of the glory of the LORD,
As the waters cover the sea.
NKJV

(d) In one sense, it's already true that His glory fills the earth.

Ps 19:1
The heavens declare the glory of God;
And the firmament shows His handiwork.
NKJV

Isa 6:1-3
6:1 In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple. 2 Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. 3 And one cried to another and said:

"Holy, holy, holy is the LORD of hosts;
***The whole earth is full of His glory!**"*
NKJV

- (i) For those who can see it
- (ii) But world doesn't see the obvious signs of His glory (sunsets, flowers, babies, etc)
- (iii) The **knowledge** of the glory of the Lord must fill the earth

Isa 40:5
5 The glory of the LORD shall be revealed,
And all flesh shall see it together;
For the mouth of the LORD has spoken."
NKJV

2 Cor 4:6
6 For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.
NKJV

- (iv) By receiving Christ, it's happen to us already. We have the knowledge of the glory of the Lord.
- (v) The guarantee is that it will be seen in all the earth.
 - 1. The gospel must go out to all nations.
- (e) In OT, Glory of the Lord was seen in tabernacle and the temple
 - (i) When tabernacle was completed, it became the house of the glory of the Lord
 - (ii) Later when temple was built, the same thing.
 - 1. A cloud of the glory of the Lord filled them when each of them was completed. Priests couldn't even stand to minister in them.
 - (iii) Same goes for the church.

Isa 60:7
7 All the flocks of Kedar shall be gathered together to you,
The rams of Nebaioth shall minister to you;
They shall ascend with acceptance on My altar,
And I will glorify the house of My glory.
NKJV

- 1. The Lord will fill his house (the church) with His glory.

Hag 2:6-9

6 "For thus says the LORD of hosts: "Once more (it is a little while) I will shake heaven and earth, the sea and dry land; 7 and I will shake all nations, and they shall come to the Desire of All Nations, and I will fill this temple with glory,' says the LORD of hosts.

8'The silver is Mine, and the gold is Mine,' says the LORD of hosts. 9 The glory of this latter temple shall be greater than the former,' says the LORD of hosts. 'And in this place I will give peace,' says the LORD of hosts."

NKJV

2. Desire of All Nations is the Messiah, Jesus
3. The NT version of the temple is the church.

Eph 2:19-22

19 Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, 20 having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, 21 in whom the whole building, being joined together, grows into a holy temple in the Lord, 22 in whom you also are being built together for a dwelling place of God in the Spirit.

NKJV

4. Grows together = work in progress, the house is being built.

1 Peter 2:5

5 you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

NKJV

5. The church is to have the glory of the Lord manifest in it.

John 1:14

14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

NKJV

6. Jesus was the glory and image of His father.
7. We (the church) also are growing into that glory and image of Him.

2 Cor 3:18

18 But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.

NKJV

8. Christ is that glory. We are transformed into the same.

Heb 1:1-4

1:1 God, who at various times and in various ways spoke in time past to the fathers by the prophets, 2 has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; 3 who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, 4 having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.

NKJV

9. The same glory that was seen in Jesus, will be seen in the church.
 - a. Could come through suffering as the wheat and tares both ripen.

Rom 8:18-19

18 For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall **be revealed in us**.
NKJV

- b. That suffering makes the glory emerge.

2 Cor 4:16-17

16 Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. 17 For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory.
NKJV

- c. Our affliction works to display glory.

1 Peter 4:12-14

12 Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; 13 but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy. 14 If you are reproached for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified.
NKJV

- d. God settles us, and perfects us through it.

1 Peter 5:10

10 But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you.
NKJV

10. He calls us to exhibit this glory.

- a. Like a sunrise.

Isa 60:1-5

Arise, shine;
For your light has come!
And the glory of the LORD is risen upon you.
2 For behold, the darkness shall cover the earth,
And deep darkness the people;
But the LORD will arise over you,
And His glory will be seen upon you.
3 The Gentiles shall come to your light,
And kings to the brightness of your rising.

4 "Lift up your eyes all around, and see:
They all gather together, they come to you;
Your sons shall come from afar,
And your daughters shall be nursed at your side.
5 Then you shall see and become radiant,
And your heart shall swell with joy;
Because the abundance of the sea shall be turned to you,
The wealth of the Gentiles shall come to you.
NKJV

- b. When the glory of the Lord shines through the church, it will have a tremendous evangelistic impact on the world.

Mal 4:2

2 But to you who fear My name

*The Sun of Righteousness shall arise
With healing in His wings;
NKJV*

- c. It comes with healing, healing of souls that is.

2 Peter 1:19

*19 And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts;
NKJV*

- d. The morning star is Christ.
 - i. Dawn of the day is when Christ arises in our hearts.

Prov 4:18

*18 But the path of the just is like the shining sun,
That shines ever brighter unto the perfect day.
NKJV*

- ii. If we are the righteous, then our path becomes brighter and brighter.
 - iii. The glory of the Lord shows brighter as the church matures.
 - iv. The vision of Christ becomes more clear to the world.
- e. Christ is working toward this, and waiting for this.
 - i. We shouldn't anticipate His coming until we're closer to this goal.