

BTH 442

Eschatology



"Doomsday," 16th century woodcut, photo by Paul M. Schirra

Roger R. Chambers

BTH 442 ESCHATOLOGY

Dr. Roger R. Chambers

Content and Purpose:

BTH 442 is a topical study of individual and cosmic eschatology--the study of "last things." Attention is given to the history of various theories in regard to life after death, the Second Coming of Jesus, Judgment, Resurrection, the final or eternal state, and the millennium. When you have finished this course, you will be able to recognize, define, and discuss these theories in the context of a biblical hermeneutic.

Text: Russell Boatman, What the Bible Says about The End Time.
Joplin: College Press, 1980.

Classroom Method:

1. Open-end lecture
2. Class discussion
3. Outside reading
4. Visual aids
5. Examinations

Grading Standard:

Examinations 50%
Term paper 50%

The instructor reserves the right to adjust the final grade with consideration of attendance, attention in class, attitude, participation in discussion, and degree of progress.

Term paper:

Due on announced date; no late papers accepted. The student will select one of the topics listed below. Length: 15-20 pages, typed, double-spaced. Footnotes may be at the end of each section or at the end of the paper if it is not divided into sections. Other topics must be approved by the instructor at the beginning of the quarter.

The Kingdom of God
The Tribulation
The Millennium
Annihilation of the Wicked
The Rapture
Israel and the Church

The Modern State of Israel and
the Bible
The Antichrist
Resurrection
The Judgment

BTH 442 Eschatology

SELECTED BIBLIOGRAPHY

The following works represent various views of eschatology. They must, therefore, be used with discrimination.

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Bales, James D. Prophecy and Premillennialism. Published by author, Harding College, Searcy Arkansas.

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Clement, George. The ABC's of the Prophetic Scriptures. Reiner, Swengel.

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_____. An Examination of Dispensationalism. Presbyterian and Reformed.

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_____. Amillennialism Today. " " .

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- Meserve, Dallas. The Olivet Discourse. San Jose Bible College.
- Pentecost, Dwight J. Things to Come. Zondervan. (This is a definitive defense of the Dispensational Premillennial view.)
- Reese, Gareth. Let's Study Prophecy. Author.
- Ridderbos, Herman. The Coming of the Kingdom. Presbyterian and Reformed.
- Pache, René. The Future Life. Moody.
- Summers, Ray. The Life Beyond. Broadman.
- Thomas, Lawrence R. Does the Bible Teach Millennialism? Author.

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Wallace, Foy. E. God's Prophetic Word. Author.

Winkler, Wendell, ed. Premillennialism, True or False? Author.

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Yerby, R. B. The Once and Future Israel. Reiner.

Boatman, Russell. What the Bible Says About the End Time. College Press.

Payne, J. Barton. Biblical Prophecy for Today. Baker.

Neilson, Lewis. Waiting for His Coming. Macmillan

Weber, Timothy P. Living in the Shadow of the Second Coming. Zondervan.

INTRODUCTION

A. Definition: "Εσχάτος = eschatos = "extreme, last in time, last in place", i.e., the study of last things.

B. The importance of eschatology

1. The human desire to know "what lies around the bend."

After the joys of earth,
After its songs of mirth,
After its hours of light,
After its dreams so bright--
What then?

2. The modern obsession with the future, with life after death.

- a. Neurotic futurism
- b. Spiritism
- c. End-time mania

3. The need for a biblical understanding and a biblical emphasis in regard to the future.

C. Eschatology and Hermeneutics

1. The false-dichotomy: literal vs. figurative interpretation.

a. Representative claims to literal interpretation

- (1) "We are 'premillennialists' in viewpoint. The real issue between the amillennial and the premillennial viewpoints is whether prophecy should be interpreted literally or allegorically. . . all prophecy about past events has been fulfilled literally, particularly the predictions regarding the first coming of Christ. The words of prophecy were demonstrated as being literal, that is, having the normal meaning understood by the people of the time in which it was written. The words were not intended to be explained away by men who cannot believe what is clearly predicted."

H. Lindsey, The Late Great Planet Earth, p. 176.

- (2) "Premillennialism is founded principally on interpretation of the Old Testament . . . the premillennial interpretation offers the only literal fulfillment for the hundreds of verses of prophetic testimony."

John T. Valvoord, The Millennial Kingdom, p. 114.

b. Representative response to the above hermeneutic:

"The really basic interpretative principle underlying Hoyt's essay seems to be this: The Old Testament provides the key for the interpretation of the New Testament. Hoyt builds his case for the future restoration of Israel as a nation primarily on Old Testament prophecies and then proceeds to interpret the New Testament in the light of his literal interpretation of these Old Testament prophecies."

Anthony Hoekema, "An Amillennial Response" in The Meaning of the Millennium, ed. Robert G. Clouse, p. 107.

2. Selected hermeneutical observations

- a. The Bible says that prophetic communication, as a rule, is not literal.

- (1) Numbers 12:6-8
- (2) Hosea 12:10
- (3) Revelation 1:1 (σημειῶ = "to communicate by a sign")

- b. The issue is not literal-versus-figurative, rather what was the intended literary mode used in any particular prophecy. It cannot be assumed, for example, that the prophets described future events and institutions in straight, narrative prose, and that they intended their prophecies to be understood in the literal mode in which they were given, when that mode is used.

- (1) Luke 3:3-6 (Isa. 40:3-5)
- (2) Matt. 17:1-13 (Malachi 4:5-6)

- c. All reality is not physical.

"As the Bible clearly shows, there are two kinds of reality: physical and spiritual. Sometimes prophecy refers to one, sometimes to the other. Thus it is a mistake to think that all prophecy must be fulfilled in physical realities."

Jack Cottrell, "The Jews in Prophecy," CS (October 14, 1979): 24.

- d. Language, in general, is not usually strictly literal. Figures of speech, metaphors, etc. are an integral part of language. No one should insist that all statements be taken literally. Why, then, should this unnatural rule be imposed on Bible prophecy.
- e. The New Testament is the hermeneutical norm, not the Old Testament.
- (1) Hebrews 1:1-2
 - (2) Ephesians 3:4-5
- f. The hermeneutical principle: "Take the Bible literally unless forced to do otherwise" is an arbitrary hermeneutic passed off as orthodoxy. ("Literal unless absurd.")
- g. Those who claim to "take the Bible for what it says" interpret Scripture figuratively or symbolically wherever they find it convenient. They often admit to a nonliteral interpretation of details within a "generally literal" prophecy.

Examples:

J. Dwight Pentecost, Things to Come, p. 298

(Rev. 14:7: ". . . one hundred and forty-four thousand who have been purchased from the earth."):

"And since Israel is literal here and the tribes are literal, it would seem best to take the numbers literally also. If these 144,000 are seen to be only a part of the total remnant, the comparative smallness of the number, when compared to the number of saved Gentiles (Rev. 7:9), creates no problem. And, if God is setting these apart as sovereignly appointed witnesses, why should there not be a specific number appointed?"

p. 255 (Rev. 4:4: "And around the throne were twenty-four thrones; and upon the thrones I saw twenty-four elders. . ."):

"The number twenty-four, which represents the entire priesthood (I Chron. 24:1-4, 19), as it was divided for purposes of representation by David, suggests that this is the church."

John F. Valvoord, The Millennial Kingdom, p. 315 (@ the prospect of literal animal sacrifice in the future temple of the millennium):

"The literalness of the future temple and its sacrificial system, however, is not inseparable from the premillennial concept of the millennium and, though in keeping with the general principle of literal interpretation, is not the sine qua non of millennialism."

- h. It is illegitimately convenient to nullify clear statements of Scripture by creating arbitrary distinctions and subtle niceties, i.e., to resort to hermeneutical hairsplitting.

Example: J. F. Walvoord, "Millennial Series," Bibliotheca Sacra, 108:420: (@ the New Testament presentation of Christians as the seed of Abraham and recipients of the promise--Gal. 3:29):

"There are, then, three different senses in which one can be a child of Abraham. First, there is the natural lineage . . . Second, there is the spiritual lineage . . . Third, there is the spiritual seed of Abraham who are not natural Israelites."

3. General rules for the interpretation of prophecy (Lockhart)

- a. The form and meaning of a prediction must be studied in the light of the situation of the prophet. (The work of a prophet is so intimately connected with the needs and condition of his people that his predictions as well as his instructions must be studied in their historical setting. It must not be assumed that a prophet's message is designed wholly for future generations. They were intended to encourage or restrain the people of his own age.)
- b. A prophecy must be interpreted in harmony with its fulfillment if that be known. (Example: II Sam. 7:12-16 and Acts 2:29-32.)
- c. No prophecy should be approached with an assumption of what it should contain.
- d. Prophetic numbers should be interpreted literally when consistent, otherwise as definite or indefinite.

(For a concise discussion of hermeneutics and prophecy, see James D. Bales, "In What Manner Did the Prophets Speak?" in Prophecy and Premillennialism, pp. 35-46.)

4. The current attack on the hermeneutical principle of "Analogy of Faith"

- a. Analogy of Faith = the principle of organic unity.
 - (1) Positive: something so plainly stated and based on so many passages that there can be no question as to meaning.
 - (2) General: something not based on explicit declarations, but on the obvious scope and import of Scripture as a whole.
- b. Application: One is not free to impose an interpretation on a difficult or obscure text that contradicts that which is stated in less-difficult texts or that which the Bible as a whole clearly teaches.

d. Example of attack:

"Are we then suggesting a doing away with the analogy of faith? No. We are rather proposing a conscious effort to postpone its part in the interpretive process until a very late stage. In fact, we may even suggest that it not be a part of the exegesis. Its removal from among the hermeneutical principles could be a safeguard against abuses such as those mentioned earlier."

Robert L. Thomas, "A Hermeneutical Ambiguity of Eschatology: The Analogy of Faith," JETS 23: 1 (March 1980):45-53.

D. Eschatology and Theology

1. The spotlight of prophecy focuses upon Christ and the Church.
 - a. Luke 24:25-27; 44-47
 - b. Acts 3:24
 - c. Hebrews 12:22-29
 - d. I Peter 1:10-12
 - e. Acts 26:22-23
2. In its essential character, eschatology is an unveiling of what has already been accomplished. Romans 8:18-25.
3. The Lordship of Jesus is based on what He has done, not on what He is about to do. Phil. 2:5-11.
4. The substance of every promise is Jesus Christ.
 - a. Heb. 6:13-20
 - b. Eph. 3:1-6
5. The future belongs to God.
 - a. Acts 1:7
 - b. Matt. 24:36
6. Salvation is always and only by faith. Romans 4:16.

Section One: Personal Eschatology

Reading: Boatman, What the Bible Says, pp. 266-329

I. Our Going vs. Christ's Coming

- A. The return of Christ at the eschaton is appealed to as a great motive for ethical action among the redeemed community. Col. 3:4,5; I Jo. 3:2,3; II Peter 3:10-12; I Peter 1:13; James 5:8,9; I Jo. 2:28.
- B. The reward or crown is given at His coming, not our going. I Thess. 2:19; I Peter 5:4; II Tim. 4:8.
- C. The first-century expectation: the Lord's Return in that generation.
 1. Paul's expectation: I Thess. 4:17.
 2. The "Day." Heb. 10:25; Jude 6; I Cor. 3:13; II Tim. 1:12; 4:8, II Thess 1:10; 2:2.

II. The Intermediate State

- A. Definition: that realm or condition in which souls-spirits exist between death and resurrection.
- B. Materialism and nihilism: no part of man survives physical death.
- C. The intermediate state and the first-century expectation.
- D. The Bible teaches the intermediate state: Luke 16:19-30; II Cor. 5:8; Phil. 1:23; Luke 23:43; II Cor. 12:2-4; I Thess. 4:14; Rev. 14:13; Rev. 20.
- E. The intermediate state is one of rest and freedom from difficulty; it is not a state of perfection or completeness.
- F. Biblical terminology
 1. Sheol (שאול)
 - a. Appears 65 times in the Hebrew text of the Old Testament.
 - b. Translation in KJV
 - (1) "grave" 31 times
 - (2) "hell" 31 times
 - (3) "pit" 3 times
 - c. The LXX generally renders it ᾅδης = hades = "unseen."
 - d. The New Testament writers generally follow the LXX. Examples: Acts 2:27, 31; I Cor. 15:55.

- e. Sheol is a neutral word, indicating neither happiness nor misery necessarily.
- f. Both righteous and wicked are spoken of as descending into Sheol: Psalm 89:48; 88:3; Hosea 13:14.
- g. The wicked are punished in Sheol: Job. 21:13; Psalm 9:17; Deut. 32:22.
- h. Used to indicate the end of earthly activity: Ecc. 9:10.

2. Hades (ᾅδης)

- a. Hades appears 11 times in the New Testament.
- b. Translation in the KJV
 - (1) "grave" 1 time (I Cor. 15:55)
 - (2) "hell" 10 times (Matt. 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27, 31; Rev. 1:18; 6:8; 20:13,14)
- c. Hades is not always used in the same sense:
 - (1) The state of death; disembodied existence: Acts 2:31.
 - (2) The place of punishment: Luke 16:23; Matt. 11:23.
- d. In the Old Testament, Sheol usually means the grave, sometimes the place of punishment, while in the New Testament, Hades and Hell usually mean the place of punishment, sometimes the grave.

3. Paradise (παράδεισος)

- a. Occurs 3 times in the New Testament (Luke 23:43; II Cor. 12:4 Rev. 2:7).
- b. The place where Christ now is, where He manifests His Presence and Glory.
- c. Etymology: An oriental term, meaning park, pleasure garden.

4. Gehenna (γέεννα)

- a. Appears 12 times in the New Testament (Matt. 5:22; 29, 30; 10:28; 18:9; 23:15; 23:23; Mark 9:43, 45, 47; Luke 12:5; James 3:6).
- b. The KJV uniformly translates it "hell."
- c. Literally, "valley of hinnom."

5. Tartarus (τάρταρος)

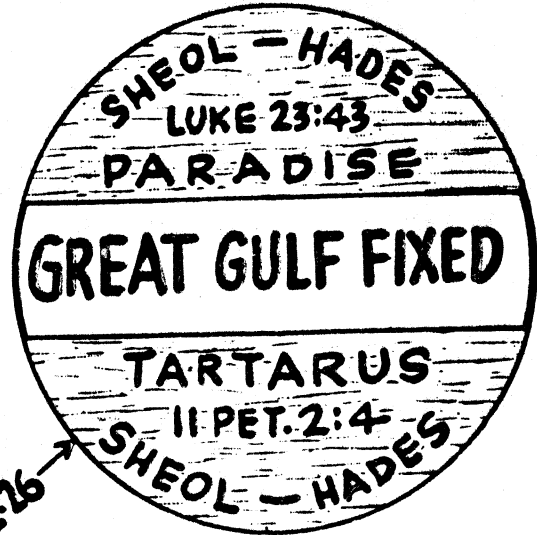
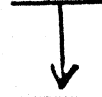
- a. Appears only in the verb form ("cast into hell") and only in II Peter 2:4.
- b. Translated "cast into hell" in KJV, ASV, RSV, NIV, et al.
- c. The Greek word referred to the abode of the wicked dead.
- d. This rendering is not faithful to the context. The verse does not seem to be saying that the fallen angels have been, since their removal from heaven, in the lake of fire.

Parentetical Study: The Traditional Construct of the Intermediate State

II COR. 4: 16

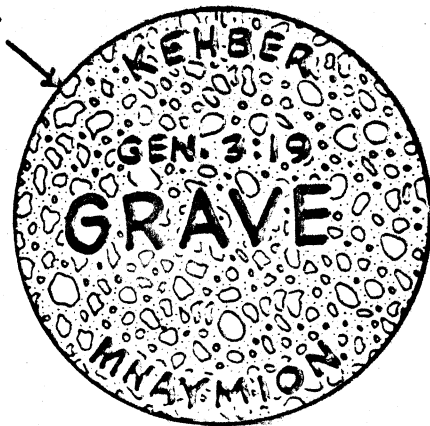
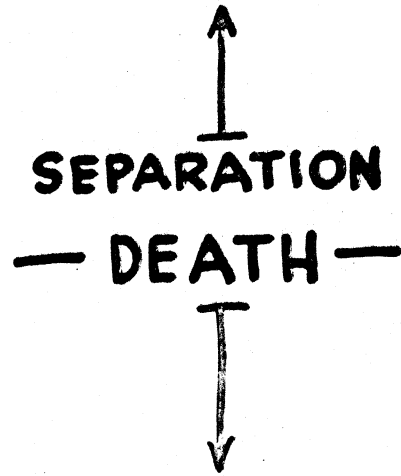


LUKE 16: 19-31



JAMES 2:26

JAMES 2:26



G. Unscriptural concepts of the intermediate state

1. The Limbo-Purgatory hypothesis

a. Purgatory (L. purgare = to cleanse, purge, purify)

- (1) In Roman Catholic dogma, the place where the penalty is paid for pardoned sin, and where the defilement of sin is removed. Chief scriptural support: II Macc. 12. 42ff.
- (2) The Eastern Orthodox Church affirms the value of prayers for the dead, i.e., on behalf of those who died with faith but without fruit.

b. Limbus Infantum (Limbo)

- (1) In Roman Catholic dogma, the place where unbaptized infants are eternally excluded from the "Beatific Vision," i.e., they are without suffering, but also deprived of the fellowship of God.
- (2) The result of Scholastic logic--a deductive explanation rising out of the dogma of Original Sin.

c. Limbus Patrum

The now-empty place where Old Testament believers remained without God and without suffering, awaiting the redemptive work of Christ. Roman Catholic.

2. Theories of second probation

a. Universalism: The often nonspecific view that those who die in ignorance, disobedience, or unbelief will be given a second chance after death, a chance they, of course, will not misuse.

b. Mormonism

(1) At death all who have not accepted the doctrines of Joseph Smith go to a "Spirit Prison." Here they have a chance to accept the truth.

(2) Baptism for the dead

Millions of earth's sons and daughters have passed out of the body without obeying the law of baptism. Many of them will gladly accept the word and law of the Lord

when it is proclaimed to them in the spirit world. But they cannot there attend to the ordinances that belong to the sphere which they have left. Can nothing be done in their case? Must they forever be shut out of the kingdom of heaven? Both justice and mercy join in answering 'yes' to the first and 'no' to the last question. What, then, is the way of their deliverance? The living may be baptized for the dead. Other essential ordinances may be attended to vicariously. This glorious truth, hidden from human knowledge for centuries, has been made known in this greatest of all divine dispensations. . . It gives men and women the power to become 'Saviours on Mount Zion,' Jesus being the great Captain of the army of redeemers.

Penrose, Mormon Doctrine, p. 48.

- c. **Armstrongism:** According to the theology and eschatology of the Worldwide Church of God, those who die outside of Christ will be resurrected after the Millennium and given the opportunity to hear and respond to the gospel. Armstrong argues that this is not, technically, a second chance, for these never had a first chance; Christ did not come to save the world the first time, only to call out an elect "little flock." The nonelect, therefore, will have no chance until the post-millennium resurrection.
- d. **The Watchtower Society (Jehovah's Witnesses):** During the millennium, the wicked will have a second chance. If they show no marked improvement during the first hundred years, they will be annihilated.
- e. **The theory of second probation rests on the assumption that only the conscious, deliberate rejection of the Gospel is sufficient to condemn a man.**
 - (1) The New Testament (Romans 1 & 2) suggests that the conscious rejection of the witnesses of nature and conscience leaves a man without excuse.
 - (2) Calvinism appeals to the "organic unity" of mankind in Adam," i.e., genuine guilt for Adam's sin.
- f. **Scripture and the theory of second probation:** Luke 16:19-31; John 8:24; Matt. 13:24-30; 36-43; Heb. 9:27.

H. Pagan concepts of an intermediate state

1. Transmigration of souls (Hinduism and Buddhism)

The theory that, at death, the soul migrates into a new mode of existence, perhaps into a plant, animal, or insect.

2. Reincarnation

Modern theories are rooted in ancient European superstition and have been popularized by such stories as that of Bridey Murphy. The theories of transmigration and reincarnation are often intermingled.

I. The theory of Soul Sleeping

1. The denial of an interim state, presently represented in the cults of Seventh Day Adventism, Armstrongism, and Russelite groups.

2. Definition: At death, both body and soul/spirit go out of conscious existence, the body to dust and the soul/spirit into a "deep coma,"--some say in a state of nonexistence. The resurrection is really a creation of the whole man ex-nihilo.

3. Soul Sleeping assumes the indestructible unity of man's nature. In fact, man is primarily a unity of body and soul/spirit, but this unity is not indivisible.

4. Principle scriptures used to support Soul Sleeping: John 11: 11-14; Acts 7:60; Matt. 9:24; I Cor. 15:51; I Thess. 4:13, 14; Psalm 115:17; 146:3,4.

a. This is metaphorical language; as such it belongs to that category of speech called "phenomenal," i.e., it is descriptive, not definitive.

b. See II. D., p. 6 of this outline. See also Matt. 17:1-8; Luke 20:37,38; II Cor. 5:1-3.

c. Death as an unconscious state: Job. 14:21; Ecc. 9:4-6, 10; Psalm 6:5; 88:12, 146:4; 88:10; 115:17.

Death as a conscious state: Luke 16:19-31; Job 14:22; Rev. 6:9-11; Isa. 14:9-11.

J. Annihilation of the wicked

1. Greek vs. biblical immortality

a. Greek: innate immortality; the spirit/soul cannot not exist, by its very nature. It eternally exists in the past as well as in the future (reincarnation).

b. Bible

(1) God alone possesses innate immortality: I Tim. 6:16.

(2) Man enjoys derivative immortality.

(a) Life is a gift of God: Acts 17:28.

(b) Man's original gift of immortality was in his access to the Tree of Life: Gen. 2:9; 16.

(c) The redeemed will again "put on" immortality: I Cor. 15:53,54.

2. The theory of Instant Annihilation

a. Presently represented in the Jehovah's Witnesses and Armstrongism.

b. Fundamental argument: Eternal death is to be understood in terms of the primary meaning of the word death, i.e., the end of existence. Eternal is understood as a qualitative, not necessarily a temporal designation, i.e., "other than this world," and final.

c. The superficial attractiveness of the theory of Instant Annihilation.

(1) Some think it necessary to defend the character of God.

(2) Some want to avoid the consequences of their sin.

d. A biblical response to the theory of Instant Annihilation

(1) The same words used to describe the eternality of reward and punishment: John 5:24; 10:28; Ro. 6:23 cf. Matt. 25:41,46; Rev. 20:10; II Thess. 1:9; Mark 9:43; I Tim. 1:17.

(2) The Bible teaches degrees of reward and degrees of punishment: Matt. 25:14-23; 11:20-24.

(3) Punishment seems to be parallel to reward: Matt. 25:31-46; John 5:28-29.

- (4) To be lost, destroyed, to perish is not the extinction of being, but of well-being; rendered unfit for use.

3. The theory of Conditional Immortality

a. Definition: After Judgment, the lost are cast into hell to be punished for their sins--degrees of punishment for degrees of sin (Rev. 20:12; 22:12; II Cor. 5:10. After the penalty of suffering has been exacted, they will be annihilated (Ro. 6:23; II Thess. 1:9,10; Matt. 10:28). This death is the opposite to the gift of life given to the redeemed.

b. The crucial arguments

- (1) Eternal, in this context, means final, without revocation.
- (2) Death, in this context, means put out of existence.

(For the most complete and most recent argument for the theory of Conditional Immortality, see Edward William Fudge, The Fire that Consumes. Verdict. 1982.)

K. Spiritualism--Spiritism

1. Conversing with the spirits of the dead, hoax or demonism?
2. Communication with the dead impossible: Luke 16:26; II Sam. 12:23.
3. The attempt to communicate with the dead is forbidden: Deut. 18:9-12; Ex. 22:18; Lev. 20:6; Isa. 8:19,20.
4. Spiritualism is a superstitious form of humanism.
5. Spiritualism is intellectually destructive.

Oh, the road to Endor is the oldest road,
 And the craziest road of all.
 Straight it runs to the witch's abode
 As it did in the days of Saul.
 And nothing has changed of the sorrow in store
 For such as go down on the road to Endor.

--Rudyard Kipling

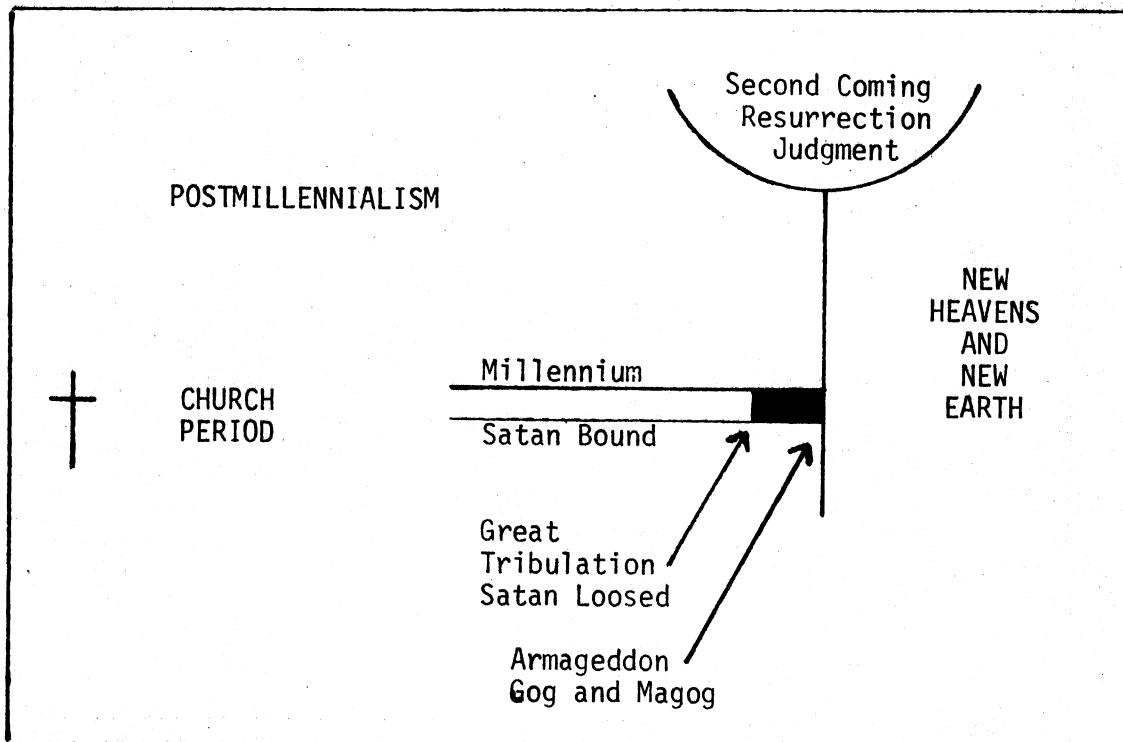
Section Two: Cosmic Eschatology

I. Definitions: Major Contemporary Interpretations

Reading: Boatman, What the Bible Says,
pp. 38-60.

A. Postmillennialism

1. Definition: Postmillennialists believe that the return of Christ is to be after a 1000-year reign of Christ (not necessarily 1000 years exactly) from heaven over a world that has been overwhelmingly Christianized through the influence of the Gospel.



2. Interpretations of particular eschatological themes

- a. While Kingdom and Church are often seen to be synonymous, they are not necessarily so.
- b. The Second Coming is essentially signless.

- c. The Tribulation passages describe difficulties suffered by the Church from time to time, not just at the end of the age.
- d. Rapture, Resurrection, and Judgment take place at the Second Coming. There is a single, General Resurrection.
- e. The universe is renovated at the Second Coming.
- f. Heaven and Hell follow the Millennium.
- g. The return of the Jews to Palestine is not prophesied in Scripture. The Jews have no special place in God's plans for the future, i.e., their hope is in the New Birth and nothing else.

3. Representative writers

Lorain Boettner, The Millennium
David Brown, Christ's Second Coming

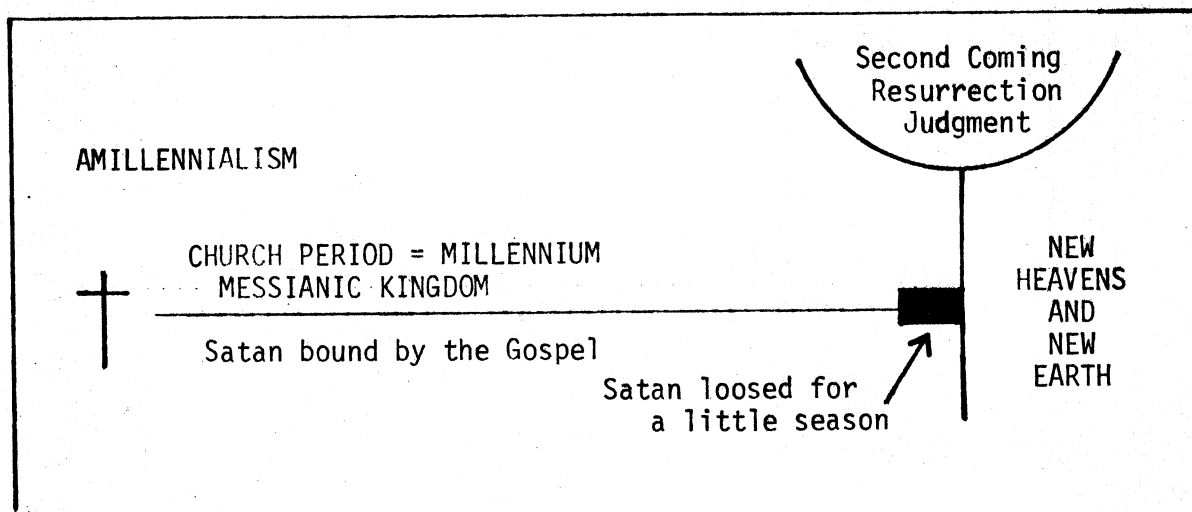
4. Special problems

- a. The world seems not to be improving spiritually.
- b. If there is a single Resurrection, it is difficult to explain Matt. 24: 40,41.

B. Amillennialism

1. Definition: Amillennialists look for no physical, temporal reign of Christ on earth. Revelation 20 is interpreted as a figure. The Church age is understood as the millennium, and the Church is the prophesied Messianic Kingdom.

The name is misleading, because the position does not deny the thousand year prophecy of Revelation 20.



2. Interpretations of particular eschatological themes

- a. The Church is the Messianic Kingdom of Old Testament prophecy.
 - (1) There is a spiritual reigning in the "Church militant" (Matt. 19:28).
 - (2) There is a heavenly reigning in the "Church triumphant" (Rev. 20:4).
- b. The Second Coming is essentially signless.
- c. "Parousia" and "Revelation" passages are seen as different ways of speaking of the same event; amillennialists do not look for more than one coming of the Lord.
- d. The Great Tribulation spoken of in Matt. 24:21 is often understood as the troubles suffered by Jerusalem in A.D. 70; some amillennialists look for a specific renewal of persecution toward the end of the Church age.
- e. Rapture, Resurrection, and Judgment take place at the Second Coming. There is a single, general Resurrection.
- f. The universe is renovated at the Second Coming.
- g. Heaven and hell follow the Millennium.
- h. The return of the Jews to Palestine is not prophesied in Scripture. The Jews have no special place in God's plans for the future, i.e., their hope is in the New Birth and nothing else.

3. Representative writers

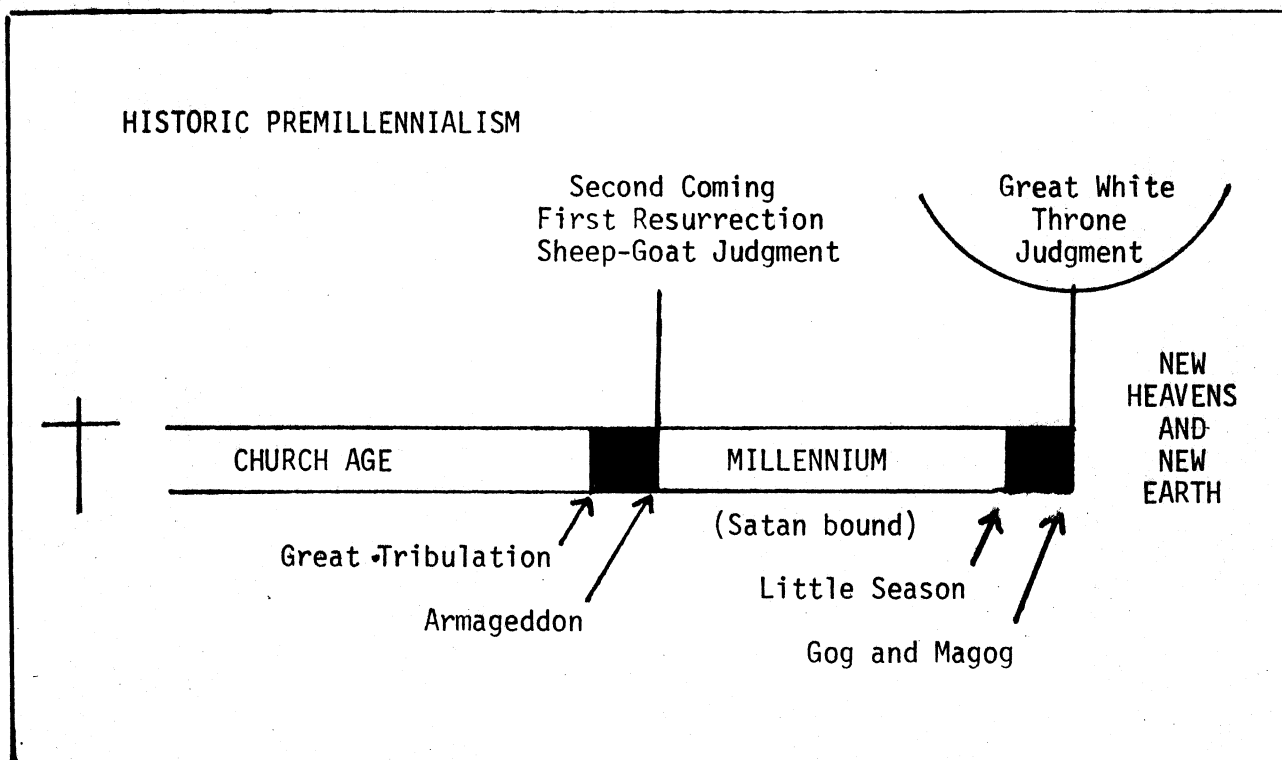
George L. Murray, Millennial Studies
 Floyd E. Hamilton, The Basis of Millennial Faith
 William Hendriksen, More than Conquerors
 Alfred Plummer, "Revelation" in Pulpit Commentary
 J. Marcellus Kik, Matthew XXIV and Revelation Twenty
 Foy Wallace, God's Prophetic Word
 Wm. E. Cox, Biblical Studies in Final Things

4. Special problems

- a. If there is a single Resurrection, it is difficult to explain Matt. 24:40,41.
- b. Although the Amillennial view is as old as some of the Church fathers, there has been little agreement on whether the number 1000 is to be taken figuratively or literally. Many of the early fathers looked for a physical reign of Christ on earth prior to the end of all things.

C. Historic Premillennialism

1. Definition: Historic or "simple" Premillennialists generally believe that toward the end of the Church age, a great falling away will take place. The Antichrist will appear and launch a major assault on the Church. The Great Tribulation will then begin. Christ will appear; this is the time of the First Resurrection and the Sheep-Goat Judgment. Many hold that the Great Tribulation will cause Israel to repent and be saved. At the end of the Tribulation Christ imprisons Satan and establishes a physical, temporal, thousand-year reign upon the earth. At the end of the Millennium, Satan is loosed for the "little season." He gathers the nations to make war on the Saints. He is defeated and cast into the lake of fire. The wicked dead are then raised to stand in the final judgment, the Great White Throne Judgment, after which they also are cast into the lake of fire. The consummating act of God is the establishment of the renovated heavens and earth and the onset of eternity.



2. Interpretation of particular eschatological themes

- a. The Church is the Kingdom of God in some sense, but the prophesied Messianic Kingdom is not established, at least not fully established, until the physical reign of Christ in the Millennium.

- b. The Second Coming is preceded by the onset of the Great Tribulation.
- c. There are two "Advents" and two Judgments.
- d. Israel will have a special opportunity to rethink its disbelief and will, as a nation, repent.
- e. Redeemed saints in their resurrection bodies will rule in the millennium over mortals.
- f. The resurrection of believers and that of the wicked are separated by the Millennium.

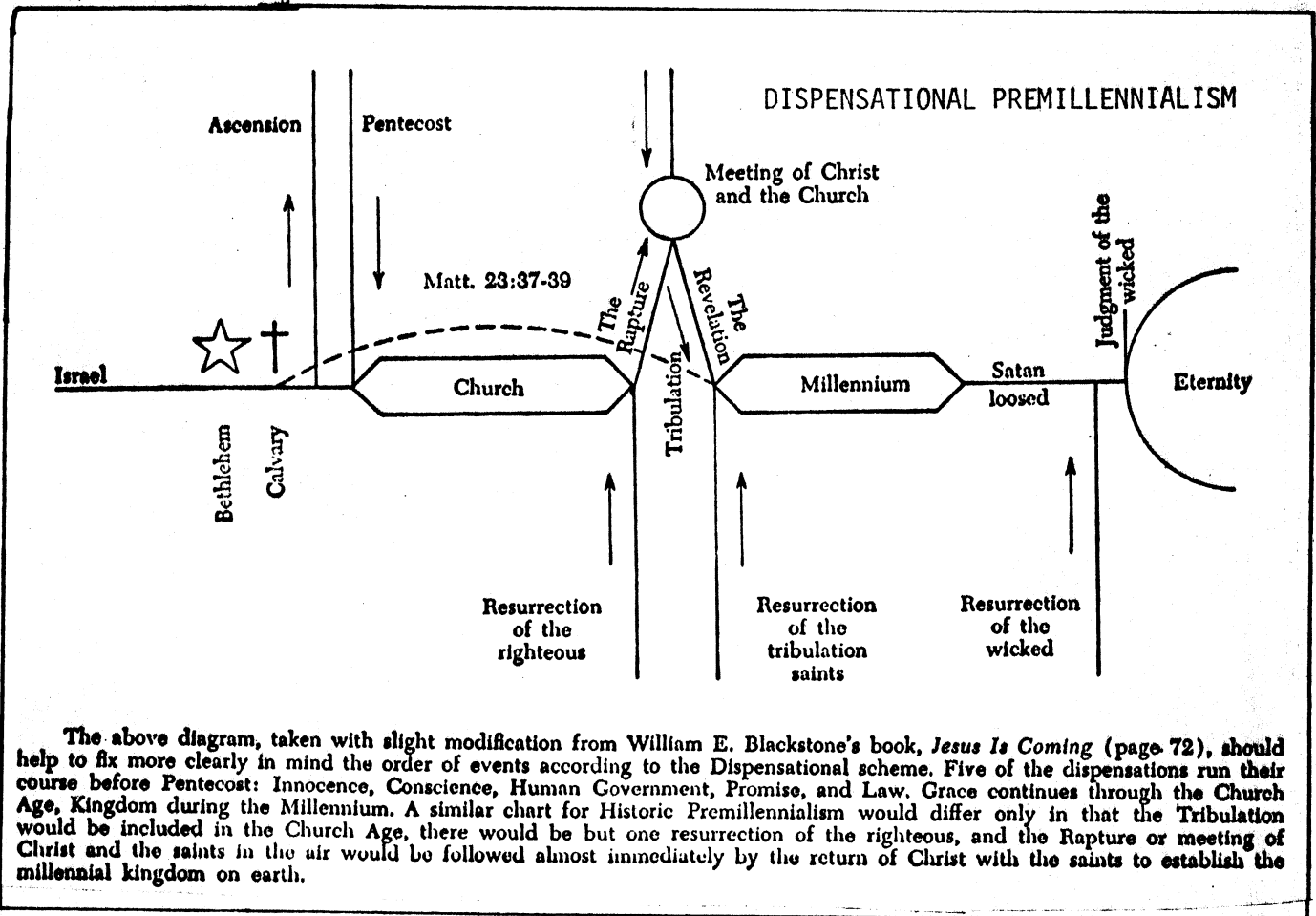
3. Representative writers

Alford, The Greek Testament (1874)
 Henry W. Frost, The Second Coming of Christ (1934)
 H. Grattan Guinness, The Approaching End of the Age (1880)
 S. H. Kellogg, The Jews, or Prediction and Fulfillment (1883)
 George E. Ladd, Crucial Questions About the Kingdom of God (1956)
 Alexander Reese, The Approaching Advent of Christ, (1917)
 Nathaniel West, The Thousand Years in Both Testaments, (1880)

- 4. For special problems see discussion of Dispensational Premillennialism.
- 5. Important differences between Historical Premillennialism and Dispensational Premillennialism
 - a. HP holds that the Church goes through the Tribulation, many DP do not.
 - b. HP believes that the Church is in Old Testament prophecy.
 - c. HP does not offer a separate plan of salvation for the Jews.
 - d. HP expects an open, visible return of Jesus at His next appearing.
 - e. Ancient Premillennialism saw Christ reigning over Christians during the Millennium. Dispensational Premillennialists and many modern Premillennialists see Christ reigning over a Jewish world empire.

D. Dispensational Premillennialism

- 1. Definition: Dispensational Premillennialism is an elaboration on the basic Premillennial theme. It divides the history of mankind into seven distinct periods (the number sometimes varies) or "dispensations," and affirms that in each period God deals with the human race on the basis of a distinctive principle. Dispensational Premillennialism denies the spiritual identity of Israel and the Church. It has often served as the foundation of eschatological extremes and cults.

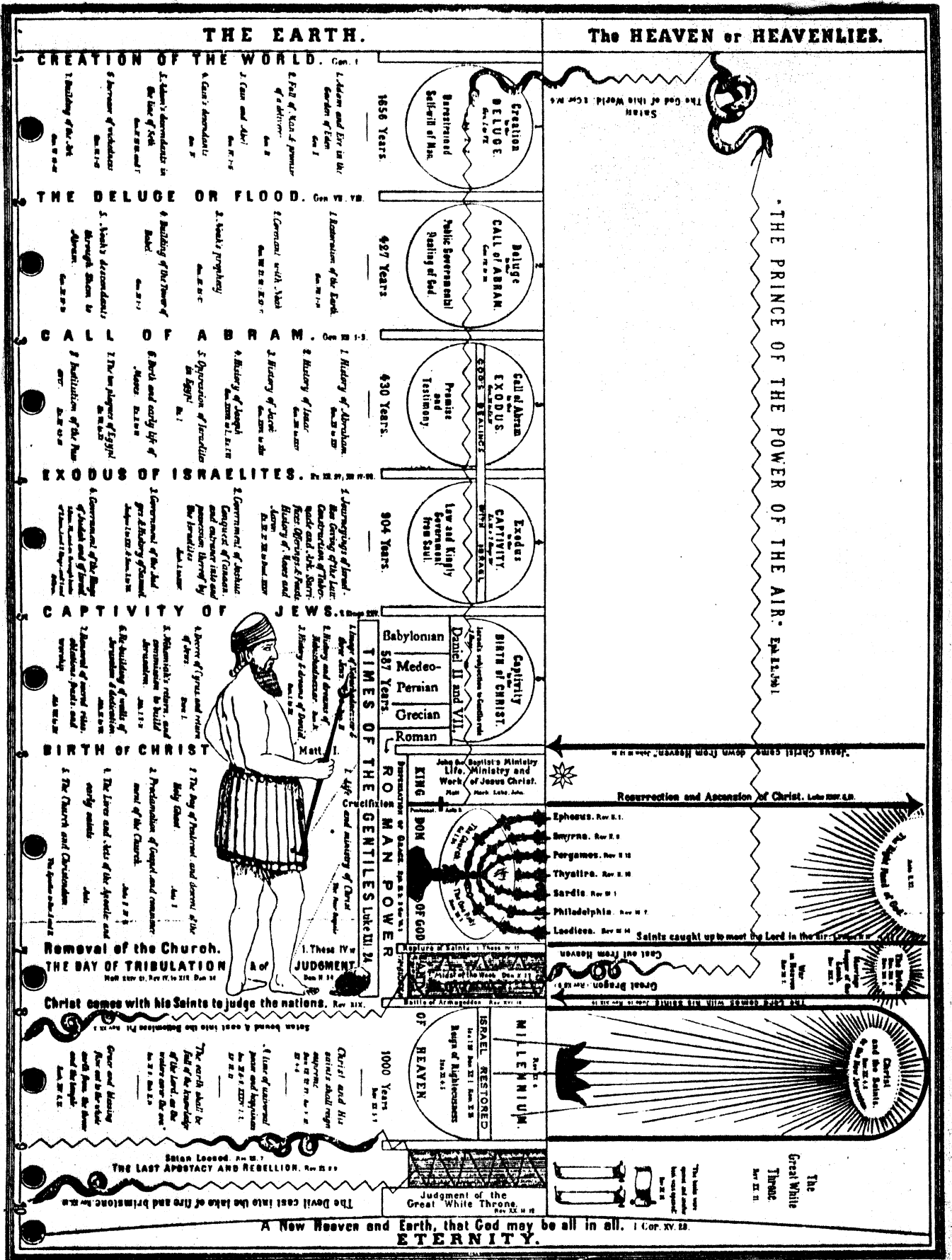


2. Interpretation of particular eschatological themes

- a. The Church is not the Messianic Kingdom of prophecy.
- b. The Jews are the people of God in the primary sense, the Church^a secondary.
- c. The Millennial Kingdom is an age of forced peace, prosperity, longevity, and happiness.
- d. The Millennial Kingdom is essentially a Jewish world empire.
- e. Christ came to establish His physical, temporal rule at His first coming, but postponed the Kingdom because of stubborn resistance and unbelief on the part of first-century Jews.
- f. In the Millennium, Mosaic temple worship will be reinstated.
- g. World events, especially those in the Middle East, are signs of the immediate return of Jesus.

A representative dispensational chart

THE EPOCHS AND DISPENSATIONS OF SCRIPTURE.



- h. There are three "Advents."
- i. The Great Tribulation is a seven-year period of time between the close of the Church Age and the beginning of the Millennium. Antichrist is active during the tribulation period. Some Dispensational Premillennialists hold that the Church will go through half of the Tribulation, some that it will endure on earth through the entire seven-year period.
- j. At his next coming, Jesus will remove the saints from the earth in a "secret rapture."
- k. There are three resurrections (see chart).
- l. There are at least three judgments.
 - (1) The "Rewards" Judgment of Christians at the Rapture.
 - (2) The "Sheep and Goat" Judgment at the Revelation. This is a judgment of nations.
 - (3) The "Great White Throne Judgment" at the close of the millennium. Here the wicked are condemned.

3. Representative writers

- W. E. Blackstone, Jesus is Coming (1878)
- James M. Brookes, Maranatha (1876)
- L. S. Chafer, Systematic Theology (1948)
- John N. Darby, Synopsis of the Books of the Bible, 5 vols.
- Charles L. Feinberg, Premillennialism or Amillennialism?
- Arno C. Gaebelin, The Harmony of the Prophetic Word
- James M. Gray, Prophecy and the Lord's Return
- H. A. Ironside, Lectures on the Revelation; The Lamp of Prophecy
- G. Campbell Morgan, God's Methods With Man
- Dwight J. Pentecost, Things to Come
- G. H. N. Peters, The Theocratic Kingdom (1884)
- Scofield Reference Bible
- John F. Walvoord, The Millennial Kingdom; The Rapture Question
- Hal. Lindsey, The Late Great Planet Earth (popular, not scholarly)

4. Special problems

- a. The claim by New Testament writers that the Church fulfills Old Testament Kingdom prophecies.
- b. The New Testament doctrine of the spiritual identity and unity of Jews and Gentiles in Christ.
- c. The passages of Scripture that speak of the Church Age as the "last days," "fulness of time," "end of the ages," and "last hour."

- d. If at the close of the "Sheep and Goat" the nations are sent away into punishment, where do the nations come from over whom Christ will rule with the rod of iron?
- e. The New Testament doctrine that Old Testament sacrificial worship was a type and was done away with the establishment of the New Covenant.
- f. The teaching of Jesus that there will no marriage in the Resurrection, yet a "literal" interpretation of certain Old Testament prophecies has deaths and births during the Millennium.
- g. The teaching of Jesus and the Apostles that no one can know the time of the coming of Jesus.

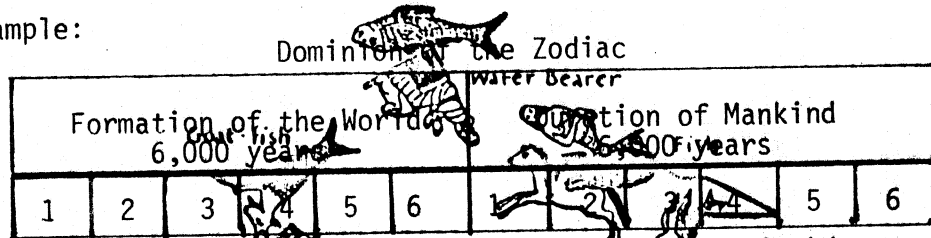
II. The History of Millennial Theory

A. The intertestamental period

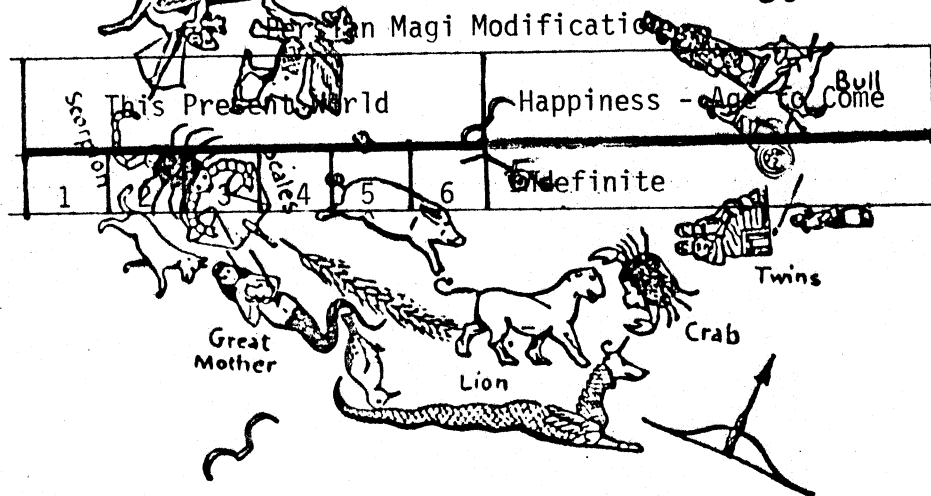
Reading: Boatman, What the Bible Says, pp. 7-37.

- 1. The interest in extrabiblical eschatology in the period of prophetic silence. One source was astrology and its zodiac-oriented world view. It was common for Babylonian astrologers to assign a time value of 1000 years to each zone. Thus the "Dominion of the Zodiac" was 12000 years.

Example:



2. Persian modifications



The Rule of Hushedar Mah

Conflict--Good vs. Evil						1,000 years of Peace World Sabbath
1	2	3	4	5	6	
The Present World						The Age to Come

3. Jewish version (rabbinical theology)

The Tradition of the House of Elias

The Present World					The Renewed World	
No Law		Law		Messiah		7th-Day World Sabbath
1	2	3	4	5	6	7th Unit
2,000		2,000		2,000		1,000 years

B. The Early Church Fathers

1. The claim by modern premillennialists that premillennialism was the normative eschatology of the sub-apostolic era.

- a. Valvoord, The Millennial Kingdom, p. 119:

Papias, who lived in the first century and the beginning of the second lists as adherents of premillennialism Aristio, John the Presbyter and the Apostles Andrew, Peter, Philip, Thomas, James, John, and Matthew. He certainly was in a position to know their views, and his testimony is an important link in sustaining the fact that the disciples continued in the Jewish expectation of a kingdom on earth.

- b. Only Papias and Barnabas can be considered millennialists. (See A. Pieters, "Chiliasm in the Writings of the Apostolic Fathers," Calvin Forum 1938.)

- (1) Papias is not regarded as a reliable historian.

"All who name poor Papias are sure to do so with the apologetic qualification of that historian (Eusebius), that he was of slender capacity. Nobody who attributes to him the millenarian fancies, of which he was but a narrator, as if these were the characteristics rather

than the blemishes of his works, can fail to accept this estimate of our author."

--A. Cleveland Cox, "Introductory Notes to the Fragments of Papias," The Ante-Nicene Fathers, Vol. 1.

- (2) Barnabas was anything but a millennialist in the modern sense of the word. For example, he cites key "Restoration" prophecies--Zeph. 3:19 and Ezek. 47:12 and indicates their fulfillment in the Cross and baptism.

2. The Church Fathers of the second and third centuries

- a. Many important second century writers, such as Justin Martyr (100-168) held the view of a coming physical kingdom. In the third century, early premillennialism declined, largely because of the influence of Origen.
- b. The sweeping claims by modern Dispensationalists that the early church was overwhelmingly premillennial are an exaggeration. Many of the sources cited are neither clear nor specific. It was never so strong that there could be an attempt to write the theory into any of the early creeds.
- c. Early premillennialists had little in common with modern premillennialists, and even less in common with dispensationalism, i.e., they knew nothing of a Jewish world empire, seven dispensations, secret rapture, etc.
- d. It is not overly significant that a premillennialism emerged in the first three centuries; from the days of the Apostles on errors were present, and sometimes powerful in their influence. They include Docetism, Gnosticism, Montanism, Monarchianism, Sabellianism, Asceticism, Arianism, Apollinarianism, Nestorianism, Eutychianism, Pelagianism, and the theory of Apostolic Succession. It would not be indefensible to add premillennialism.

3. Augustine (354-430)

- a. Augustine taught that the millennium is to be interpreted spiritually as fulfilled in the Church. He understood the binding of Satan to have taken place during the ministry of Jesus, and that the first resurrection is the new birth of the believer. The millennium, therefore, must correspond to the Church age.

- b. Because of the heavy influence of Augustine, Premillennialism was in almost total eclipse until the Reformation.
- c. Augustine viewed the 1000 years literally, and this was a common view until the end of the 10th century.

C. Millennialism after the 10th century.

When the literal 1000 years had passed, various versions of the basic Augustinian theme were offered. Examples:

1. The 1000 years was figurative and, therefore, "stretchable."
2. The millennium is past and the Church is in the "little season."
3. The beginning date of the millennium must be set forward (e.g., Durham ca. 1650 put it at A.D. 1560).
4. The millennium is still future (Whitby 1707), and is a "golden age" within the total Church age.

D. The Reformation

1. The major reformers (Luther, Calvin, Zwingli, et al.) used Augustinian eschatology as the starting place for their own. They did not expect a physical kingdom on earth after the return of Christ. There was general agreement that the Roman papacy was the Antichrist--the Man of Sin of II Thess. 2.
2. Premillennialism was revived almost exclusively in heretical and cultic groups, the radicals of the Reformation. These groups were sometimes connected with the Anabaptists. A list of the extremists includes Hans Hut, Melchior Hoffman, Jan of Mathys, Jan of Leyden, the Muenster radicals, and the Zwickau Prophets.

E. The Counter Reformation and the Origin of Futurism

1. Rome was forced to counteract the Protestant identification of the papacy as the Antichrist and Man of Sin. The method was to produce an eschatology that would cause men to look outside the medieval period for the development of antichrist. The scholarship of the Counter Reformation was Jesuit scholarship.
 - a. Luis de Alcazar (1554-1613) of Seville, Spain, developed what became known as the "preterist" system of interpretation. This approach sees the events in the Book of Revelation taking place in the ancient pagan Roman Empire, the Antichrist being Nero or one of the other early emperors who persecuted the Church.

b. Francisco Ribera (1537-1591) of Salamanca, Spain, founded "futurist" eschatology. Ribera placed the Antichrist in the distant future. About 1590 Ribera published a 500-page commentary on the Book of Revelation. The primary elements in his futurist system are:

- (1) The bulk of the Book of Revelation is assigned to the distant future, to events immediately preceding the Second Coming.
- (2) Antichrist would be a single individual who would abolish Christianity, rebuild the temple in Jerusalem, and be received by the Jews.
- (3) Antichrist's work would continue for a literal 3½ years.
- (4) The conflict with Antichrist would take place in the Middle East.

c. Ribera's futurism was refined and popularized by the famous Counter Reformationist Cardinal Bellarmine (1542-1621). Bellarmine became the foremost apologist for Rome.

F. Futurism enters English Protestantism

1. The Romanizing tendency in the Church of England. Iberian eschatology was introduced into the Church of England by scholars who were urging the Church of England back toward the papacy.
 - a. Samuel R. Maitland (1792-1866), curate of Christ Church at Gloucester and later librarian to the Archbishop of Canterbury.
 - b. James H. Todd (1805-1869), professor of Hebrew at the University of Dublin.
 - c. John Henry Newman (1801-1890), one of the leading spirits of the Oxford Movement (also called the Tractarian Movement). Newman eventually converted to the Roman church.
2. Reactionary religious leaders. There was a growing disenchantment with the spiritual deadness in the Church of England. Reaction against this condition sometimes took the form of a rejection of the spiritualizing tendencies of postmillennialism with its tendency toward modernism and preterism. The enthusiasm and piety of the reaction often took the shape of an emphasis on the soon coming of Christ and the last things.

- a. Edward Irving (1792-1834), a Presbyterian preacher from Scotland. Irving despaired of the Church being able to fulfill its mission by ordinary means of evangelism. He began to call for the miraculous gifts of the early Church.
- (1) The "gift of tongues" appeared among some women in his group in 1831. They began to offer revelations.
 - (2) The idea of a two-stage coming of Christ and the secret rapture of the Church was introduced by a Miss Margaret Macdonald, who delivered the revelation while in a "prophetic trance." This is the origin of the concept.

Marvellous light was shed upon Scripture, and especially on the doctrine of the second Advent, by the revived spirit of prophecy. In the following account by Miss M. M.----, of an evening during which the power of the Holy Ghost rested upon her for several successive hours, in mingled prophecy and vision, we have an instance; for here we first see the distinction between that final stage of the Lord's coming, when every eye shall see Him, and His prior appearing in glory to them that look for Him.

Robert N. Norton, The Restoration of Apostles and Prophets; in the Catholic Apostolic Church (1861), p. 15.

- b. John Nelson Darby (1800-1882), one of the founders of the Plymouth Brethren. Darby adopted Miss Macdonald's ideas of two-stage coming and secret rapture, polished them, and added to them a new dimension to the futuristic scheme--dispensationalism. Prominent in Darby's new eschatology were the following themes:
- (1) The Parenthesis Church
 - (2) The Any Moment Coming
 - (3) The Jewish Remnant, i.e., God has not one people, but two--the Church and National Israel. After the Church and the Holy Spirit are raptured, a Jewish remnant will proclaim the Gospel and save the multitudes.

G. Dispensationalism in America

1. Dispensationalism had its greatest success in America. Darby made several visits to the United States and Canada.
2. The influence of the Plymouth Brethren was spread in America by James Inglis (@1862) in his periodical Waymarks in the Wilderness.

3. Influential books

- a. James H. Brookes, Maranatha (1870)
- b. William E. Blackstone, Jesus is Coming (1878)
- c. The Scofield Reference Bible (1909, rev. 1917, 1967)
- d. Lewis Sperry Chafer (1871-1952), Systematic Theology.
This work is unabridged, Calvinistic, premillennial, and dispensational. As the first president of Dallas Theological Seminary and editor of its journal Bibliotheca Sacra, Chafer has been the most influential dispensationalist theologian in the United States.

4. The Prophecy Conference. In the 1870's the Brethren sponsored "Believers' Meetings for Bible Study". The first Prophetic Conference was held in New York in 1878. This became the pattern among Dispensationalists.

5. Dispensationalism is very strong in Baptist and independent churches. It has become the eschatology of the neocharismatic movement.

H. Futurism and the cults. Futurism, not necessarily strict Dispensationalism, has been the seedbed for many American cults. Millerite futurism in the early 1800's is the source of Seventh Day Adventism and the Watchtower Society and their extravagant futurism. The Mormon church began in an atmosphere of premillennialism and wild futurism. Armonstrongism (The Worldwide Church of God) is the leading American representative of British Israel premillennialism.

III. The Hope of Israel

Reading: Boatman, What the Bible Says, pp. 224-233.

A. The first-century Jews were wrong about the Hope of Israel:
Acts 26:6,7; Acts 28:20.

B. The Land Promise to the Patriarchs

1. To Abraham: Genesis 12:7; 13:1-17; 15:18; 17:7,8.
2. To Moses: Exodus 23:30,31; Numbers 34:1-12

C. The boundaries

1. "To us the biggest issue is over the question, "Does God keep His promises? For God unconditionally promised Abraham's descendants a literal world-wide kingdom over which they would rule through their Messiah who would reign upon King David's throne. The Jews who believe in the Messiah will also possess the land which is bordered on the east by the Euphrates River, and on the west by the Nile."

Lindsey, Late Great Planet Earth,
pp. 176,177.

2. "It is not the Nile but the Wady el-'Arish, which flows through the northern portion of the Siniatic peninsula, draining into itself the waters of many other wadies, and flows into the Mediterranean midway between Pelusium and Gaza."

J.A. Selbie, "River of Egypt," The Popular and Critical Bible Encyclopedia (2nd ed.), I, 577.

D. The inheritance of the land was conditional and temporary: Joshua 23:15,16; Judges 2:20-23.

E. The promise declared fulfilled: Joshua 21:43-45; 23:14; Nehemiah 9:7,8; Acts 7:17.

F. David recovered and Solomon ruled over the promised land: II Sam. 8:3; I Kings 4:21-25.

G. The "eternal" land promise

1. עולם = olam. Primary meaning: very long, indefinite duration to come, not endless.

secondary meaning: eternity, everlasting.

2. Examples of limited olam: Ex. 21:6; I Ki. 1:31; Gen. 6:4; Gen. 17:13 cf. Gal. 5:1-4 (the "eternal" covenant of circumcision).

H. Restoration prophecies

1. The promise: Hosea 1:10,11; 10:10,11; Deut. 30:1-10; I Kings 8:46-52; Ezek. 36:17-36; Jer. 29:14; Isa. 11:11,12.
2. The warning: Deut. 30:15-18; 6:15; 4:26,27.
3. The warning enforced: Jer. 18:1-10.
4. The restoration prophecies fulfilled in the return from the Assyrian and Babylonian captivities: Neh. 1:8-10; I Chron. 9:33, 34; Ezra 2:59; 6:17 ("all Israel").
5. The ultimate restoration of Israel was to be spiritual.
 - a. The land as a type of the eschatological spiritual blessing: Hebrews 4:8; 11:8-16; 12:22; Isa. 2:1-5 cf. Luke: 24:45-49.
 - b. Loammi and Ammi (Hosea 1:10,11)
 - (1) Dispensationalists systematically claim that this prophecy awaits fulfillment.
 - (2) Romans 9:24-26 (The gathering of Jews and Gentiles into the Church.)
6. The ultimate physical/national destruction of Israel threatened: Deut. 8:20; Deut. 28-30 (see 28:68); Matt. 21:43.
7. Modern Israel and Old Testament prophecy; i.e., the popular belief that the return of many Jews to Palestine and their founding of the State of Israel May 14, 1948, is a fulfillment of restoration prophecies.
 - a. The claim that the Jews have been a "miracle of survival," an ethnic and cultural time capsule.
 - b. The history of the "Holy Land"
 - (1) Destruction and dispersion by Rome, A.D. 70 & A.D. 135.
 - (2) Byzantine period.
 - (3) Arab Moslems invade in the 8th century
 - (4) Ottoman Turks, 1517.
 - (5) First World War, 1914 and the Balfour Declaration, 1917.
 - (6) Zionism and Anti-Zionism
 - (7) Recognition by the U.S. (May 14, 1948) and the partitioning of Palestine by the United Nations.
 - c. The charge of Anti-Semitism.
 - d. Is the Church responsible for Israel?
 - e. Is the credibility of the Bible tied to the fate of Israel?
 - f. Return vs. Restoration

IV. The Kingdom of God

A. The Throne of David

1. The promise: II Sam. 7:11-16
2. The fulfillment: Acts 2:29-33
3. The "Sure Mercies of David" Acts 13:30-34; Heb. 1:3-13

Reading: Boatman, What the Bible Says, pp. 95-117

B. The Rod of Iron

1. The prophecy: Psalm 2:6-9
2. The fulfillment: Rev. 2:25-27.

C. The Kingdom promised by Daniel

1. The promise: Daniel 2:32,33; 43,44; 7:7
2. The fulfillment: Mark 1:14,15; I Cor. 15:23-26

D. Prophecy and the Church

1. Acts 26:22-23
2. John 18:36

V. The Abrahamic Covenant of Blessing (other than the land promise)

- A. The Covenant: Gen. 12:1-3; 22:15-18
- B. The fulfillment: Romans 4:13-18; Galatians 3:15-29 (3:6-9); 6:11-18.
- C. Dispensational hermeneutic on the Abrahamic Covenant

Valvoord, "Millennial Series," Bibliotheca Sacra, 108:420:

There are, then, three different senses in which one can be a child of Abraham . . . While premillenarians can agree with amillenarians concerning the fact of a spiritual seed for Abraham which includes Gentiles, they deny that this fulfills the promises given to the natural seed or that the promises to the "seed of Abraham" are fulfilled by Gentile believers. To make the blessings promised all the nations the same as the blessings promised the seed of Abraham is an unwarranted conclusion.

- J. Dwight Pentecost, Things to Come, p. 88:

The Church is not Israel. The only logical conclusion that can grow out of this discussion is that the Gentile believers of the present day, while reckoned as a seed of Abraham, are not the seed in which national promises are to be fulfilled.

VI. Revelation Twenty

Reading: Boatman, <u>What the Bible Says</u> , pp. 61-94.

A. An outline of Revelation 20

1. Vss. 1-3 reveal the condition of Satan in the millennium.
2. Vss. 4-6 reveal the intermediate state of those who died for testimony of Jesus.
3. Vss. 7-10 speaks of the final satanic persecution toward the end of the millennium.
4. Vss. 11-15 pictures the final judgment and the ushering in of eternity.

B. Pivotal questions

1. In what sense is Satan bound?
2. In what form is Satan coming against the people of God.
3. What are the first and second resurrections?
4. What is the loosing of Satan and against whom?

VII. The Antichrist and the Last Hour

Reading: Boatman, <u>What the Bible Says</u> , pp. 154-179.

- A. I Jo. 2:18-28; 4:2,3; II Jo. 7.
- B. The Reformation error of lumping Antichrist with the Man of Lawlessness and the Beast.
- C. Past identifications
 - 1. The Roman Empire (Barnabas)
 - 2. Teitan (Irenaeus)
 - 3. Nero
 - 4. Mohammed
 - 5. Frederick II (Gregory IX)
 - 6. the Papacy (Luther)
 - 7. Luther (the Papacy)
 - 8. Napoleon III (by a lot of Englishmen)
 - 9. Kaiser Wilhelm
 - 10. Mussolini (John R. Rice)
 - 11. Hitler
 - 12. the Kremlin
- D. The Antichrist in John: The Docetic-ProtoGnostic heresy.
Irenaeus AH 1. 26. 1-2; 3. 3-4.

VIII. The Man of Lawlessness

- A. II. Thess. 2
- B. The apostasy
- C. The arrival of the Man of Lawlessness
- D. The Man of Lawlessness described
 - 1. His perverse character
 - 2. His God-defying activity
 - 3. His present concealment and future revelation
 - 4. His decisive defeat
 - 5. His relation to Satan and to Satan's power to deceive
 - 6. His sin-hardened, hell-bound followers
- E. Contrast in destinies: 2:13-17.

IX. Daniel's Seventy Weeks (Daniel 9:24-27)

A. Context: Jeremiah's Seventy Years (9:2,3)

B. Chronology of Jeremiah's Seventy Years

605 B.C. The beginning of Babylonian rule (Jer. 25:11-18; 29:10)
 587 " The Destruction of Jerusalem
 538 " Daniel's prayer (Immediately after the fall of Babylon)
 537 " The Decree of Cyrus to rebuild Jerusalem

$$\begin{array}{r} 605 \text{ B.C.} \\ -537 \text{ B.C.} \\ \hline 68 \text{ years} \end{array}$$

C. Daniel's Prayer (9:4-19)

D. Seventy Weeks Determined (9:20-27)

1. Daniel is granted a favor he did not ask for; he asked about national liberation in terms of Jeremiah's 70 years, he is promised spiritual liberation in terms of 70 "weeks" or "sevens" (heptads).
2. Seventy is a round number, indicating a period of approximately 500 years.
3. Possible ways to compute the time of fulfillment ($7 \times 69 = 483$)

a. From the Decree of Cyrus 537 B.C.
 -483
 54 B.C.

b. From the Decree of Artaxerxes to Ezra 483
 -458 B.C.
 25/24 A.D.

c. From the Decree of Artaxerxes to Nehemiah 483
 -445 B.C.
 38/37 A.D.

E. The "Gap Theory"

- R. W. De Haan, Israel and the Nations in Prophecy, p. 87 ("Timeclock Stops"): Christ was crucified after the 483 years, and Jerusalem was destroyed some 40 years later, in A.D. 70. A "gap" then exists between the sixty-ninth and seventieth "weeks." Some who do not accept the premillennial view of the return of Christ have accused us of importing this "gap" to bolster our position. However, both the declaration of verse 26 and history itself make it obvious that the seventieth week does not directly follow the sixty-ninth. There was a "break" in God's dealings with Israel. God's timeclock that had been ticking off the 69 weeks of Daniel's prophecy stopped, and will not commence again until the Lord takes out the Church.

1. The location of the "gap." (NAS)

Da. 9:26 Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people (CHURCH AGE) of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined.

2. Comment

Philip Mauro, The Seventy Weeks and the Great Tribulation, p. 95:

Never has a specified number of time-units making up a described stretch of time, been taken to mean anything but continuous or consecutive time units.

X. The Day of the Lord (II Peter 3:10)

Reading: Boatman, What the Bible Says, pp. 202-223.

A. The Beginning of the Day

1. The shout: I Thess. 4:16
2. The trumpet
 - a. Ex. 19:16-19
 - b. Zeph. 1:16
 - c. Zech. 9:14
3. The suddenness: I Thess. 5:2,3.
4. The majesty: II Thess. 1:7
5. His descent
 - a. The leisurely character of his descent
 - b. Those accompanying Him: I Thess. 4:14; 3:13; II Thess. 1:7

B. The Resurrection of the Wicked

1. All are raised: Acts 24:15; Rev. 20:11-15.
2. The wicked raised first: Matt. 13:24-30; 36-43; 13:49; Matt. 24:36-41
3. The righteous raised: (Matt. 13); I Cor. 15:23; I Thess. 4:16
4. The change: I Cor. 15:35-58; Phil. 3:20,21.

C. The Renovation of the Universe

1. Romans 8:15-25
2. II Peter 3:7, 10, 12.
3. Rev. 21:1

D. The Judgment

1. The angels gather everyone to the one Judgment.
 - a. Matt. 25:31ff.; 16:27
 - b. II Cor. 5:10
 - c. Rev. 20:11ff.
2. The wicked cast into the lake of fire.
3. The righteous invited to enter the blessedness of the Father.

E. The Consumation: I Cor. 15:22-28

F. The New Heavens and the New Earth

XI. The Enemy from the North: Ezekiel 38 and 39, Mesech, Tubal, Rosh, Gog-Magog, and Gomer

A. Modern Dispensational identifications

Reading: Boatman, What the Bible Says, pp. 261-265

- | | |
|--|---|
| 1. Magog = ancient Scythians (modern Russians) | |
| 2. Meshech = Moscow | |
| 3. Tubal = Tobolsk | 6. Persia = United Arab Republic |
| 4. Rosh = Russia | 7. Cush = Marxist black African nations |
| 5. Gomer = East Germany | 8. Put = Libya |

B. Modern Dispensational scenario

Lindsey, Late Great Planet Earth, p. 59:

Shortly after the restoration of the Jews in the land of Israel, an incredible enemy will arise to its "uttermost north." This enemy will be composed of one great nation which will gather around it a number of allies. It is this "Northern Confederacy" that is destined to plunge the world into its final great war which Christ will return to end.

C. Historical identifications

1. Meshech and Tubal

- a. The cuneiform texts locate the Mushku or Mushki and Tabal or Tabalum in central and eastern Anatolia and are, therefore, Phrygian, not Scythian.

E.g., inscriptions engraved by Sargon II (721-705) on wall slabs of the salons of his palace at Khoarsabad:

Palace of Sargon, the great king . . .with the help of Assur, Nabu and Marduk, beginning with Iatnana (Cyprus) which is in the midst of the sea of the setting sun, to the border of Egypt and the land of Mushki. . .

D. David Luckenbill, Ancient Records of Assyria and Babylonia, University of Chicago, 1927, II., 48.

- b. A cylinder inscription of Sargon:

. . . who brought under his sway, beginning with the land of Rashi on the Elamite border. . . Tabalum, up to the land of Muski . . .

Luckenbill, p. 61.

- c. During the time of Sargon II, the Mushki were ruled by King Mita, the Midas of classical mythology. The Phrygians (Herod. 7. 73) entered Asia Minor from Europe. They overcame the Hittites in 1200, causing the fall of that empire. The Phrygians made Gordium their capital. They were overthrown by the Cimmerians about 700 B.C.

2. Rosh

- a. נשיא ראש משך should not be seen as a proper name, i.e., chief prince of Meshech. (rosh = head, chief).
- b. It is translated as a proper name in the LXX.
- c. If it is a proper name, there is no reason to understand it as a cryptic reference to modern Russia.

3. Gog and Magog

- a. No cunieform material is available on Gog and Magog. They have been identified as
- (1) The Babylonians--G. H. A. Ewald, 1868; Bohmer, 1901; J. Meinhold, 1932, L. Finkelstein, 1938. It has been noted that Ezekiel has no oracle against the Babylonians; this could be it, under a cryptogram.
 - (2) The Scythians--Josephus, AJ 1. 123; H. A. C. Havernick, 1843; H. Graetz, 1874; W. F. Lofthouse, 1920. Gesenius follows Josephus. This cannot be correct, for in Gen. 10:3, where it is generally acknowledged that the Scythians are referred to as the Ashkenaz, they are related to Gomer and would have been included in the latter appellation.
 - (3) Alexander the Great--H. Winckler, 1898; Th. Noldeke, 1928; C. C. Torrey, 1930.
 - (4) Antiochus III--H. Grotius; Antiochus Epiphanes--L. Seinecke, 1844; Antiochus Eupator--G. R. Berry, 1922.
 - (5) The Parthians--E. Havet, 1891.
 - (6) Mithridates VI, King of Pontus--N. Schmidt, 1907.
 - (7) Other suggestions: The Babylonian god Gaga; the Sumerian "gug" = darkness; grmnyh or Germania, i.e., Germanicia of Commagene in southeastern Anatolia; the Goths; the Manda (W. F. Albright).
 - (8) The Lydian King Gyges (685-652 B.C.)--Pfeiffer et al. This identification is attractive, but the Lydian kingdom did not extend as far as eastern Anatolia, and the king of Lydia was continually at war with the Cimmerians.

4. Gomer

- a. Herodotus and the Assyrian documents picture the Cimmerians as a people pursued over the Caucasus by the Scythians at the end of the eighth century and the beginning of the seventh.
- b. Josephus erroneously identifies Gomer as the first-century Galatians.
- c. Lindsey (p.p. 69-70) acknowledges that Gomer is the ancient Cimmerians, but has them travel a circuitous etymological route and arrive in East Germany and the Slovak countries.

D. Interpretations of Ezekiel 38, 39.

1. Historical views (see above); Some hold that the invasion of Gog was future for Ezekiel but historical for us. A respectable view understands these chapters as highly idealized language describing the invading forces of Antiochus Epiphanes, with the language furnishing the prophetic typology for the great apocalyptic conflict of Revelation 20.
2. Dispensational Futuristic views (cf. Lindsey, Scofield, et al.)
3. Future Idealistic views, i.e., these chapters as describing the final struggle between the forces of good and evil.
4. The Prophetic Parable View, i.e., these chapters illustrate a fundamental and ongoing struggle between good and evil, with no reference to specific events. This approach is used by both liberal and conservative scholars.

XII. The Last Days

A. The "Church Age" as the Last Days

Reading: Boatman, What the Bible Says, pp. 119-134.

1. Acts 2:15-17
2. Hebrews 1:1,2.
3. II Tim. 3:1ff
4. II Peter 3:3
5. I Jo. 2:18

B. The focal point of Old Testament prophecy (previously discussed).

C. A critical prophecy and its fulfillment

1. Isa. 2:2-4
2. Luke 24:44-47

D. The impossibility of harmonizing the Biblical doctrine of the Last Days with the theory of the Church as a "parenthetical mystery."

XIII. The Times of the Gentiles and the Fulness of the Gentiles

A. The statements

1. Luke 21:24
2. Romans 11:25-27

B. The significance of the terminology

1. As opposed to
 - a. World rule of the Jews? No such rule has ever existed.
 - b. The Jewish occupation of Jerusalem? This is unlikely if Luke 21 and Romans 11 are talking about the same thing.
2. As opposed to the Jews as the peculiar Covenant People. Romans is a discussion of spiritual covenants, not world political systems.

C. Theories favoring a future national salvation for the Jews

1. The respective occupations of Jerusalem and the Tribulation conversion of the Jews. E.g.:

R. W. DeHaan, Israel and the Nations in Prophecy, pp. 32-35:

The times of the Gentiles began when Nebuchadnezzar captured Jerusalem about 600 B.C. Ever since that time Jerusalem has been under Gentile dominion, until 1967 when the Israelis were successful in recapturing it.

.....

The "times of the Gentiles" began about 600 B.C. and will end when Jesus Christ comes in glory to rule over the earth from Jerusalem.

2. The respective occupations of Jerusalem and the conversion of national Israel through the preaching of the Gospel immediately preceding the return of Christ. E.g.:
Gareth Reese, Let's Study Prophecy, Romans 11:

If the above four subpoints are correct, then verses 11 to 15 state that the current transgression of the Jews is but a temporary thing. In God's plans their "fall" has been followed by the Gentiles becoming rich through the Gospel. And verse 15 would be an assertion that they will again be in the sphere of God's favor, and this readmittance would be followed by the resurrection of the just.

As to the method of their conversion, Israel will be saved by obedience to the Gospel . . .

- D. Theory holding to neither a prophetic significance of the modern Zionist state nor a future national conversion of Israel. E.g.:
Foy E. Wallace, Jr., God's Prophetic Word, pp. 153,154.

So, in Luke 21, verse 24, which is a parallel with Matthew 24, when Jerusalem is pictured as being trodden down "until" the fulness, or times, of the Gentiles, it does not mean a restoration of Jerusalem afterward--it means that the trodding down of old Jerusalem is permanent.

The language certainly does not teach the national conversion of Israel after the gospel dispensation.

E. Pivotal questions

1. Does Luke 21 connect the fate of Jerusalem with the Times of the Gentiles?
2. Does the modern Zionist state constitute a reclamation of Jerusalem by Israel? Is it a fulfillment of prophecy?
3. Does national Israel still have a claim on God for unfulfilled national promises?
4. Does Scripture elsewhere promise a restoration of the Kingdom to national Israel?

F. Pivotal scriptures

1. National Israel has become "Gentile," and the Church "Israel": Ro. 9: 24, 25; Gal. 6:14-16; I Peter 2:9,10.
2. An exposition of Romans 11:25-27 in context.
3. Matt. 21:33-46

XIII. The Olivet Discourse: Matt. 24; Luke 21:10-38.

- A. The abbreviated account (Luke 21) to be interpreted in the light of the more complete account (Matt. 24).
- Reading: Boatman, What the Bible Says, pp. 134-153.
- B. The immediate context: the prophecy of Jesus of the coming destruction of the Temple, Matt. 24:1,2.
1. Matt. 22:7, the general context.
 2. The covenantal implications of the destruction of the Temple.
- C. The questions asked by the disciples: 24:3.
1. The "two question" approach.
 2. The "one two-phase question" approach.
 3. The one question approach (i.e., the invisible return of Christ at the destruction of Jerusalem).
- D. Ultra-futuristic outlines
1. The view that only Luke 21 speaks of the destruction of Jerusalem in A.D. 70; Matt. 24 speaks entirely of the Second Coming. (Gabelein et al.).
 2. The view that Matt. 24:1-14 speaks of the destruction of Jerusalem; vss. 15ff refer to the Second Coming (Owen, et al.).
- E. Ultra-historical outline: Matt. 24 and Luke 21 speak only of the return of Christ in a judgmental sense at the destruction of Jerusalem in A.D. 70. Proponents of this view point to the apocalyptic character of the language throughout.
- F. Traditional outlines
1. The view that Matt. 24:4-28 speaks of the destruction of Jerusalem; vss. 29ff prophecy the Second Coming.
 2. The view that Matt. 24:4-35 speaks of the destruction of Jerusalem; vss. 36ff prophecy the Second Coming.
- G. A general exegesis of Matt. 24
1. The historical fulfillment of vss. 4-28.
 - a. vs. 6, "wars and rumors of wars": Josephus, AJ 18. 261ff.
 - b. vs. 7, "famines": cf. Acts 11:28.
 - c. vs. 7, "earthquakes": See discussion in Boatman, pp. 151, 152.
 - d. vss. 9-13: persecution and heresy
 - e. vs. 14; cf. Col. 1:23.

- f. The terrors of the destruction of Jerusalem, vss. 15-22:
Josephus, BJ 6
- g. The false Christs and false prophets, vss. 23, 24: Josephus,
BJ 6
- 2. The problem of vss. 29-31: prophetic formula for the judgmental
destruction of a city or a nation.
 - a. Ezekiel 32:7-11 The destruction of Egypt by Babylon.
 - b. Isaiah 13:10 " " " Babylon by Media.
 - c. " 34:4 " " " Edom
 - d. Ezekiel 34:12 " " " Jerusalem
 - e. Joel 2:28-32 and Acts 2:16-21 The judgment on Jewish national
religion.
- H. The "Second Coming" part of the Olivet Discourse: vss. 36-51
 - 1. The analogy of the Noahic Flood: vss. 36-42
 - 2. The analogy of the watchful householder: vss. 43, 44.
 - 3. The analogy of the wise servant: vss. 45-51

XIV. The Signs of the Times

- A. Matt. 16:1-4
- B. Modern sign-watching
 - 1. Seedbed of cultism
 - a. Montanism
 - b. Tenth-century hysteria
 - c. The Irvingite Movement
 - d. Millerism (1844)
 - e. Seventh-Day Adventism
 - f. The Watchtower Society (1914;1975)
 - g. Armstrongism (1975)
 - h. "Look to the Middle East"
 - 2. I Thess. 5:1,2
- C. "Sign" in the New Testament as evidence of the character of what is
present, not a prediction of what is about to happen.
 - 1. Matt. 16:1-4
 - 2. Acts 2:43