

THE
BEGINNING OF
GOD'S
MEDIATORIAL
KINGDOM AND
THE PROMISES
OF A FUTURE
KINGDOM.

The End Times, Pt. 1 (CrossWay Bible Church)

Where to start . . .

- ✓ We know that there are widely held opinions about how to understand “eschatology” (a theology of end times).
- ✓ First of all, we need to understand that theology must begin by biblical exegesis as a foundation.
- ✓ After having done a contextual exegesis of all relevant passages one can then integrate and systematize them to make theological statements.

Four Key Principles of Hermeneutics in all Exegesis and Theological Formulation that Must be Followed.

1. You must not abandon Literal, Grammatical, Historical Hermeneutics when it comes to prophecy (we interpret a text in its flowing context according to the natural meaning of language).
2. You must not let yourself be driven by theological presuppositions of your religious traditions.
3. You must not force the NT as a starting point or interpretive priority.
4. You must be comprehensive in letting each relevant passage make its own contribution to the whole doctrine of eschatology.

Views of the future

1. Dispensational Premillennialism: Jesus comes at the end of this age to bring in His millennial kingdom (Rev. 20) before the new eternal state (Rev. 21-22).

Creation up to work with Israel.	God's work with Israel up to covenant curses and exile.	With Israel's rejection of Christ God brings in the church till rapture.	7-year cov. brings trib. period.	Christ returns at end of trib. To bring millennium and restoration to Israel.	New Heavens & Earth.
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2. Postmillennialism: The church establishes God's kingdom for 1,000 years.

Creation up to work with Israel.	God works through Israel until they forfeit their position.	The church establishes the kingdom.	Jesus returns to claim the kingdom the church established.	New Heavens & Earth.
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3. Amillennialism: The church is the Kingdom of God (still will be an eternal state).

Creation up to work with Israel.	Israel (the OT church) rejects Christ and forfeits God's promises.	Church is the kingdom who fulfills all restoration promises God made to Israel.	New Heavens & Earth.
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4. Preterism: 2nd coming of Christ was destruction of Israel by Rome in 66-70.

Creation up to work with Israel.	Israel (the OT church) rejects Christ and forfeits God's promises.	Church is the kingdom of God, and Christ's 2 nd coming was the destruction of Israel.	New Heavens & Earth.
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The Beginning of God's Mediatorial Kingdom (Gen. 1)

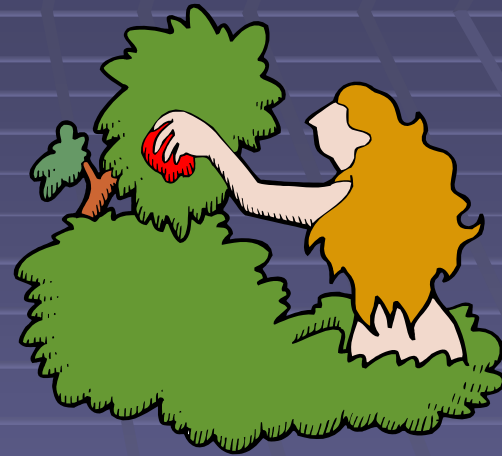
1. The Universal
Kingdom of God (Pss.
103:19; 145:1-13).

2. The Mediatorial
Kingdom of God (cf.
Gen. 1:26-28).

3. God had a
mediatorial rule in
place . . . but something
happened.



The Entrance of Sin, Death, Spiritual War, and Promise



- 1. The entrance of sin and curse (Gen. 3:1ff.).
- 2. The promise of a Savior while even in the Garden (Gen. 3:15).
- 3. The understanding (Gen. 4:1).
- 4. An unfolding promise of a future kingdom starting with the patriarchs (Gen. 12:1-3; 21:12; 35:9-12; 49:10; Num. 24:17; 2 Sam. 7:12-16).
- 5. 400 years of rule under the Davidic Dynasty with numerous promises of a future King to restore Israel (Isa. 2:1-4).
- 6. "Premillennialism" says that Christ returns to bring this kingdom.

STRAIGHTFORWARD EXEGESIS OF THE OT SHOWS THE PROMISE OF A FUTURE KINGDOM WITH A RESTORATION TO ISRAEL.

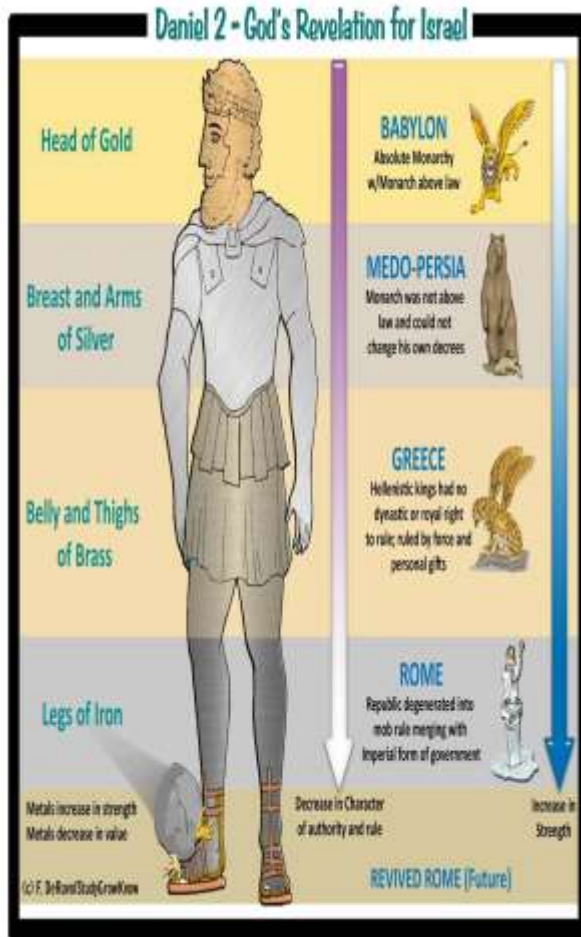
1. Moses predicted this restoration (**Deut. 30:1-10**).
2. David predicted this kingdom (Ps. 2; **110**).
3. Isaiah predicted this kingdom including Israel's restoration (Isa. 2:1-4; 4:1-6; 9:1-7; 10:20-23; 11:1-16).
4. Jeremiah predicted this kingdom including Israel's restoration (30:18-24; 32:26-27; 33:14-26).
5. Ezekiel predicted this kingdom including Israel's restoration (36:22-38; 37:21-28; 39:25-29).
6. Daniel predicted this universal kingdom including Israel's restoration (**2:19-45**; 7:13-25; 9:24-27).
7. Hosea predicted this kingdom (**Hos. 1:10-11; 2:14ff.; 3:1-5**).
8. Joel predicted this (Joel 3:18-21).
9. Haggai predicted this (2:20-23).
10. Zechariah predicted this (12-14; cf. 12:10; 14:1-9, 16-21).
11. Malachi predicted this (Mal. 3:1-7).



Daniel's Explanation of Future Empires (Dan. 2)

First Head: Egypt (Isa. 52:4)

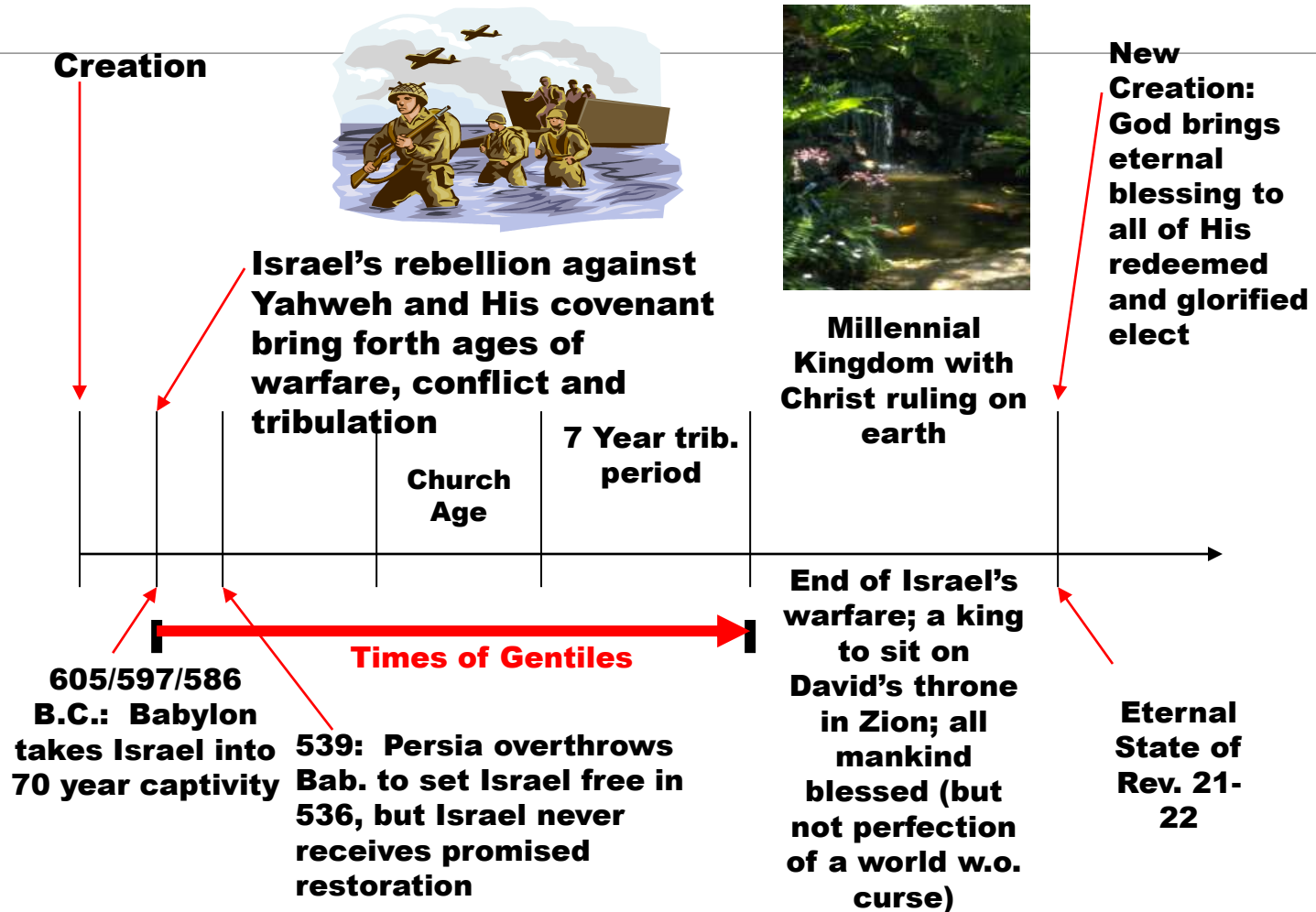
Second Head: Assyria (Isa. 52:4)



Dan. 2	Dan. 7	Dan. 8	Dan. 9:24-27	Rev. 17:12
605: Bab. Overthrows Judah as 1 st kingdom	1 st beast: Babylon			Third Head
539: Persia overthrows Bab. as second kingdom	2 nd beast: Persia/Media	2 nd kingdom: Persia		Fourth Head
334: Greece overthrows Persia as 3 rd kingdom	3 rd beast: Greece	3 rd kingdom: Greece		Fifth Head
2 nd cent. B.C.: Rome rules as 4 th kingdom	4 th beast: Rome			Sixth Head
1 st coming, cross, Church, A.D. 70, rapture				
1 st half of trib: 10 toes	1 st half: 10	Full trans. And	Antichrist makes 7 year cov.	10 horns, 7
2 nd half of trib:	Little horn		Breaks cov. and persec.	10 horns, 8
Stone into mountain	Son of Man		The Kingdom	Christ

Dan. 2	Dan. 7	Dan. 8	Dan. 9	Dan. 11	Rev. 17 Egypt (Is. 52:4)
					Assyria (Is. 52:4)
1:Babylon: Head of gold	Babylon: The lion				Babylon
2:Persia/Medes: The chest and arms of silver	Persia/Medes: The bear	Persia:The Ram		vv. 11:1-2	Persia
3:Greece: The thighs and belly of bronze	Greece:Leopard with four heads and four wings	Greece:Goat attacked Ram in rage		vv. 11:3-35	Greece
4:Rome: The legs of iron	Rome:Horrible beast				Ancient Rome
4:Latter Rome: The 10 toes on iron and clay	Latter Rome:10 horns on the beast with one little horn who becomes larger than his associates	Antichrist arrives to persecute the people of God (8:23-25)	9:27:Antichrist makes (confirms)a seven-year covenant between Israel and her foes		Antichrist in first 3 ½ years (Rev. 17:12)
4:Latter Rome in second half of tribulation	Latter Rome:Great persecutions by the little horn	Antichrist arrives to persecute the people of God (8:23-25)	9:27:Antichrist turns against Israel to destroy her	vv. 11:36- 45:Anti- Christ persecutes Israel	Resurrected Antichrist in last 3 ½ years (the beast who was slain, went into the abyss, then came out of the abyss (Rev. 17:9-18).
Messianic kingdom: The stone cut out of the mountain without hands	Messianic kingdom:The Son of Man who comes to receive the kingdom	God destroys the king of this world		11-12: God brings Antichrist to his end and brings in His kingdom	Messianic kingdom arrives on earth (cf. Rev. 20- 22)

Premillennialism



EXEGESIS OF THE NT SHOWS THE PROMISE OF A FUTURE KINGDOM WITH A RESTORATION TO ISRAEL.

1. The gospels promise a future kingdom (**Matt. 19:28**; 23:37-39; 24:29-31; **25:31-46**; **26:29, 64**).
2. Acts promises a future kingdom (**1:6-8**; 3:19-21; 20:25; 28:31).
3. Paul promises a future kingdom (**Rom. 11:11-36** [12, 15, **24-26, 28-29**]; 2 Tim. 4:8).
4. Hebrews promises a future kingdom (Heb. 1:14; 2:3, 5; 4:9; 9:28; 10:25; 12:28).
5. James promises a future kingdom (5:7-9; cf. Matt. 24:33).
6. Peter promises a future kingdom (2 Pet. 3:3-13).
7. Revelation promises a future kingdom (1:7-8; 2:26-27; 3:21; **5:10**; 7:1-8; 11:15-17; 12:1-2, 5-6, 13-14; 17:7-18; **19:11-21**; **20:1-10**).



Eschatology of First Four Centuries



- Distinct belief in a coming tribulation and antichrist.
- Distinct belief in the imminent return of Christ.
- Distinct belief in the restoration of Israel.
- Distinct belief in the time of earth's restoration.
- Distinct belief in deliverance from wrath.

Early Testimony for Premillennialism

- Clement of Rome (pastor of Rome ca. 90-100): **“Of a truth, soon and suddenly shall His will be accomplished, as the Scripture also bears witness, saying, ‘Speedily will He come, and will not tarry’ (Hab. 2:3); and , ‘The Lord shall suddenly come to His temple, even the Holy One for whom ye look’”** (Mal. 3:1) (from 1 Clement 23, cited in When the Trumpet Sounds, Ice, Demy, eds, p. 88).

Early Premil. Testimony

- Papias (born ca. 60-70 and died ca. 130): Irenaeus makes mention of these as the only works written by him, in the following words: “Now testimony is borne to these things in writing by **Papias**, an ancient man, who was **a hearer of John, and a friend of Polycarp**, in the fourth of his books; for five books were composed by him.” Thus wrote Irenaeus. Moreover, Papias himself . . . **affirms that he received the sayings of the apostles from those who accompanied them, and he moreover asserts that he heard in person Aristion and the presbyter John.** Accordingly he mentions them frequently by name, and in his writings gives their traditions.

Early Premil. Testimony

- └ **Amongst these he says that there will be a millennium after the resurrection from the dead, when the personal reign of Christ will be established on this earth. . . .**
Papias, who had personal contact with those taught by Christ and His apostles and may well have been a disciple of the apostle John, asserted that **“the Lord used to teach concerning those [end] times”** that **“there will be a period of a thousand years after the resurrection of the dead and the kingdom of Christ will be set up in material form on this very earth”** (cited in Eusebius HE iii.39.12; Irenaeus *Adv. haer* v.33.3f).

Justin Martyr (100-165)

- Justin Martyr (ca. 135; *Dialogue with Trypho*, ch. 81: **"There was a certain man with us, whose name was John, one of the apostles of Christ, who prophesied, by a revelation that was made to him, that those who believed in our Christ would dwell a thousand years in Jerusalem; and that thereafter the general, and, in short, the eternal resurrection and judgment of all men would likewise take place."** KEY: Justin lived in Ephesus where John himself had lived and he lived there within one generation of John himself.

Justin Martyr

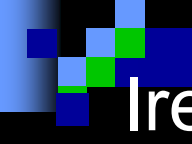
- “But I and every other completely orthodox Christian feel certain that there will be a resurrection of the flesh, followed by 1,000 years in the rebuilt, embellished, and enlarged city of Jerusalem, as was announced by the prophets Ezekiel, Isaiah, and others (Dialogue With Tryphus the Jew, 80.4).

Justin Martyr (on Isa 65:17-25)

- “And further, a man among us named John, one of Christ’s apostles, received a Revelation that the followers of Christ will spend 1,000 years in Jerusalem, after which will come to pass the universal, and, in a word, eternal resurrection of all at once, followed by the judgment” (Dialogues With Trypho the Jew, 81.3-4).

Irenaeus Bishop of Lyon on Antichrist (130-202)

- “When this Antichrist shall have devastated all things in this world, he will reign for three years and six months, and then the Lord will come from heaven in the clouds, sending this man and those who follow him into the Lake of Fire, but bringing in for the righteous the times of the kingdom, that is, the rest, the hallowed seventh day” (Against Heresies, 5.28.3; cf. Heb. 4:9: “There still remains a ‘Sabbath Rest’ for the people of God.”).



Irenaeus (d. 202, in Adv. Her., 5.30.3: “We will not however, incur the risk of pronouncing positively as to the name of Antichrist; for if it were necessary that his name should be distinctly revealed in the present time, it would have been announced by him who beheld the apocalyptic vision. For that was seen no very long time since, but almost in our day, towards the end of Domitian’s reign.”).

- **Clement of Alexandria (d. 215): confirms John was exiled to Patmos.**
- **Tertullian (d. 220): held to a millennium after the resurrection of the just.**

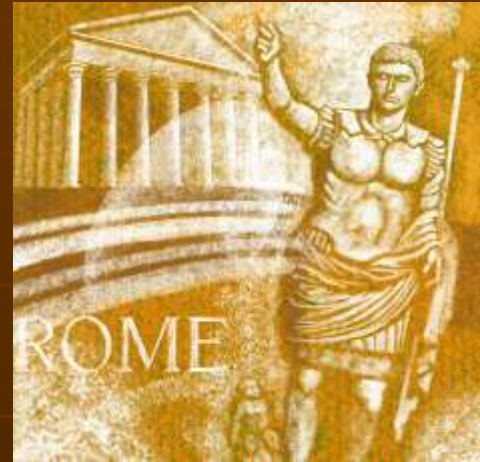
Something Happened . . .

- Over time the church—as a general rule—began to embrace a view that denied a future restoration to Israel and a future millennial kingdom upon this present earth.
- A literal view of the kingdom and Israel's restoration turned into a spiritual and figurative idea whose fulfillment was held to be in the church.



Reasons for Shifts in Eschatology

- Negative Greek mindset toward the material realm
- Reactions against Cerinthus (Gnostic) who had taught that the Millennium would be a time of fleshly indulgence)
- Anti-semitism
- Destruction & dispersion of Israel
- End of persecutions
- Legalization of Christianity
- Mixture of church and state under Roman empire
- Increasingly political nature of Roman church (with grab for power, money and glory)
- Rise of allegorical thinking.
- Popularization by prominent writers



Eschatology of Dark Ages

- Rise of Rome and the papacy as the ruling power of church and state on earth.
- The church is held to be the kingdom of God.
- The church is to enforce God's rule on earth.
- The state becomes handmaiden of the church to enforce God's rule on earth.
- Result: no coming kingdom on earth nor restoration for Israel.



Eschatology of Reformation



- Very strong focus on the war against the gospel.
- Little attention to matters of ecclesiology or eschatology—especially the latter.
- Ambivalence on issues of eschatology
- Lack of clearly articulated positions.
- Inheritance of Roman Catholic doctrinal positions (infant baptism, no millennium, no future for Israel, NT priority over OT).

Results for Reformers' Eschatology

- 1. These allegorical methods had come to dominate much theology throughout the Dark Ages.
- 2. The allegorical methods created horrible obscurity on the plain meaning of the text in many areas.
- 3. This obscurity includes obscurity on issues of prophecy—an obscurity that was produced by and driven by a non-literal, allegorical view of the text.
- 4. Hence, by default and lack of serious attention to a literal understanding of the prophetic text, Roman Catholic eschatology became Reformation Eschatology with its dedication to allegorical, figurative, and typological methods of hermeneutics and interpretation in areas of prophecy.

A Caveat: Present Reformed Views Have Not Always Been the Only Reformed Views



- Many Reformers actually did hold a literal future for Israel.
- Some were not especially clear on this issue.
- Nevertheless, dogmatic denial for Israel's future was not characteristic of all early reformers.

Pre-Darby futurism

- As recognized by all serious scholars, “The early church fathers overwhelmingly believed in the return of Christ to set up an earthly millennium” (William C. Watson, *Dispensationalism Before Darby*, [Silverton, OR: Lampion, 2015], 4).
- Church historian Philip Schaff notes, “The most striking point in the eschatology of the ante-Nicene age is the prominent chiliasm, or millenarianism. . . . It was . . . a widely current opinion of distinguished teachers, such as Barnabas, Papias, Justin Martyr, Irenaeus, Tertullian, Methodius, and Lactantius” (Philip Schaff, *History of the Christian Church* [Scribner, 1884; reprint by Eerdmans, 1910], vol. 2:614).

Pre-Darby futurism

- **Although Amillennialism basically became the dominant view from the fourth century onward, it did not remain the only view throughout the medieval period.**
- The 12th century Cistercian monk Joachim of Fiore revived the idea of a future millennium—a view that Thomas Aquinas condemned (Watson, *Dispensationalism Before Darby*, 8).
- **Around 1400 a group called The Apostolic Brethren taught the idea of a future tribulation period, a future antichrist, and a future rapture (Watson, *Dispensationalism Before Darby*, 8).**
- The 15th century Dutch monk Denys van Leeuwen believed that “our Lorde wil deliure them therefore from alle daungier . . . [into] the Resurrection of lyf” (Watson, *Dispensationalism Before Darby*, 9).
- In Germany, the 1540 Augsburg Confession condemned such views as being Jewish opinions“(Watson, *Dispensationalism Before Darby*, 10).

Pre-Darby futurism

- Nevertheless, numerous Reformers held out a future for the Jews.
- **English Puritan Thomas Brightman (ca. 1644) wrote that in the last days the Jews “would rebuild Jerusalem leading to the return of Christ (Watson, *Dispensationalism Before Darby*, 18).**
- **In 1621, Parliament member Sir Henry Finch (d. 1625) taught (pulling heavily from Ezekiel 37-39) that at the end of the age, there would be a physical return of the Jews to Judah and Jerusalem as part of the coming apocalypse (Watson, *Dispensationalism Before Darby*, 18).**
- **Finches biblical beliefs led to his arrest for teaching that there would be a future Jewish king who held sovereignty over King James (Watson, *Dispensationalism Before Darby*, 20).**
- English minister John Archer (1598-1682) held that in the future “Israel and Judah . . . Shall be one people for ever, under one king David, that is Christ” (Watson, *Dispensationalism Before Darby*, 20).

Pre-Darby futurism

- **Peter Bulkley (1583-1659)** came to New England after being ejected from the Anglican church rejected the incipient preterism he witnessed, and held a future restoration for Israel “by virtue of the covenant made with their fathers” (Watson, *Dispensationalism Before Darby*, 20-21).
- **Oxford scholar Robert Maton (1607-1653)** rejected Amillennialism as well as the preterism trends he saw, saw that the multiple and plain promises of Scripture compel us to believe in a future for the Jews. Maton wrote, “We must not forsake the literal and proper sense of the Scripture.” Maton said, “There is not one text in all Scripture, wherein a Gentile is called a Jew, or an Israelite” (Watson, *Dispensationalism Before Darby*, 22-23, 82).
- When the Westminster Assembly restricted the church in 1643, the assembly had a strong Calvinist representation, but still had many Philo-Semites (e.g., Thomas Goodwin, William Gouge, William Twisse, Hebert Palmer) that helped pass laws making it legal for Jews to live in England again after having been banished for 365 years (Watson, *Dispensationalism Before Darby*, 20).

Pre-Darby futurism

- Dr. Nathaniel Holmes (1599-1678) was an independent millenarian preacher who believed in a “future raising of the Jews” and a millennium here on this earth (Watson, *Dispensationalism Before Darby*, 27).
- **Dutch theologian Petrus Serrarius (1600-1669) believed that, “God will be merciful unto the House of Israel, because he still loveth them for the Father’s sake” (Watson, *Dispensationalism Before Darby*, 36).**
- **The Jews were expelled from England from 1290 until 1665, but when they returned Menasseh ben Israel (1604-1657) helped the English Christians see that “at their appointed time, all the tribes shall meet from all parts of the world. . . . They shall have one Prince, the Messiah.” His influence helped lead the way for the Balfour Declaration in 1917 (Watson, *Dispensationalism Before Darby*, 74-75).**
- Bohemian Chiliast Paul Felgenhauer (1593-1677) expected the return of Christ but not until the conversion of the Jews and their return to their own homeland (Watson, *Dispensationalism Before Darby*, 76).

Pre-Darby futurism

- **Joseph Mede (1586-1639) believed in two resurrections with the resurrection of the righteous coming before the millennium and the resurrection of the unsaved at the end. Making reference to 1 Thessalonians 4:14-18, in one letter Mede used the word “rapture” to speak about the resurrection. Making reference to 2 Thessalonians 2:1, Mede also taught that those translated “into the air” would be preserved as the earth goes through its conflagration (Watson, *Dispensationalism Before Darby*, 137).**
- Robert Maton believed that the resurrection would take place before Christ’s return to earth with His saints to rule on earth while the unsaved would be left behind to experience the wrath of God. Maton wrote, “When our Saviour comes to reigne over all the earth, he comes not alone, but brings all the Saints with Him. . . . [The unsaved] shall be left, either to perish in the great destruction, which shall come upon all nations that fight against the Jews” (Watson, *Dispensationalism Before Darby*, 138).

Pre-Darby futurism

- The Pretribulation thinking is seen when Maton says, “In the 1 to the Thess. And the fourth chapter, where it is said, ‘That the Lord himself shall descend from Heaven with a shout . . . We are told that when the great day of the Lord’s descent shall come, there is to be a general [sense of calm]” (Watson, *Dispensationalism Before Darby*, 137).
- Maton recognized two future resurrections, one for believers and one for unbelievers later on (Watson, *Dispensationalism Before Darby*, 139).
- John Archer wrote in 1642 that “First, He will raise up the Saints, which are dead before this His coming . . . This resurrection is not at the World’s end . . . That they should sit as kings, and rule the tribes of Israel, which cannot be meant of Heaven.” The first thing that Christ will do when he comes from Heaven to set up His kingdom, “he will raise up all saints who are dead before His coming” (Watson, *Dispensationalism Before Darby*, 140).

Pre-Darby futurism

- Ephraim Huit (1591-1644) founded the first church in Connecticut in 1639 and held that when Jesus returns, he would save the elect from the trials of the end and allow the Jews to regain their role in God's plan: "The Jews shall be gathered together in one from their places of their dispersion" (Watson, *Dispensationalism Before Darby*, 141. 185).
- Nathaniel Holmes (1599-1692) said, "Suppose this rapture of the Saints into the air, be to translate them to heaven" (Watson, *Dispensationalism Before Darby*, 144).
- Holmes held that "as Noah, and his family were preserved from the deluge, by being lift up above the waters in the Ark, so should the saints at the conflagration be lift up in the clouds unto their Ark, Christ, to be preserved there from the deluge of fire" (Watson, *Dispensationalism Before Darby*, 145).
- In 1645, Captain John Brown, speaking of the antichrist, wrote that "after the saints are taken up; that is, he and his Army, after a short space, will recover their spirits again" (Watson, *Dispensationalism Before Darby*, 152).

Pre-Darby futurism

- John Gill (1697-1771) was a Baptist pastor in south London. He taught that the rapture would allow the saints to escape the wrath that was to be poured out upon the earth: “Suddenly, in a moment, in the twinkling of an eye . . . [the saints] will be raised and changed . . . Till the general conflagration and burning of the wicked is over” (Watson, *Dispensationalism Before Darby*, 322).
- Then, at the end of the tribulation, “He will descend [to earth] and dwell with his saints” (Watson, *Dispensationalism Before Darby*, 322).
- Thus, Christ’s second coming will be two-fold, first to meet the elect in the air and return with them to heaven, then later after the conflagration, to descend with the elect to the earth” (Watson, *Dispensationalism Before Darby*, 324).

Conclusions

- The unmistakable promise of the OT is not only that of judgment for the apostasy of Israel, but also for her restoration through the Messiah.
- Israel's restoration follows a period of horrible affliction.
- Israel's salvation comes through the physical intervention of the Messiah (who brings an end to all warfare against Israel).
- The throne of David will be restored in Jerusalem when Messiah rules the world with a rod of iron.
- Jerusalem will be center of worship for all mankind.
- The kingdom will include an end of war, an end of enmity between man and animals, and an end of enmity between animals and animals.
- Israel's restoration brings blessings to all mankind with eternal peace, righteousness, and fruitfulness.

Paradise Invades the Present Earth (20)



**Satan/demons
imprisoned 1000 years
(Rev. 20:1-4)**



**Beat swords
into plows (Is.
2:4; Mic. 4:3)**



**1000 years of fruitful living in a
restored earth (Is. 35; 54)**



**Enmity between animals
and animals and animals
and man removed (Is. 11:6)**



**Earth flourishes and bears fruit
as God intended (Is. 65:17ff.;
Joel 3:18ff.)**



Paradise Invades the Present Earth (Rev. 20)



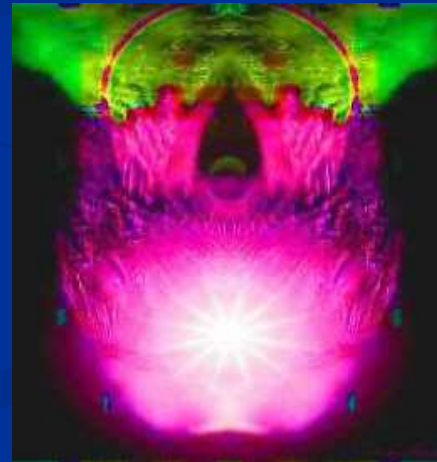
Christ begins to rule His kingdom from Jerusalem (Pss. 2; 110; Is. 2; 4; 9:7)



Satan's release leads man in one final rebellion against the Lord



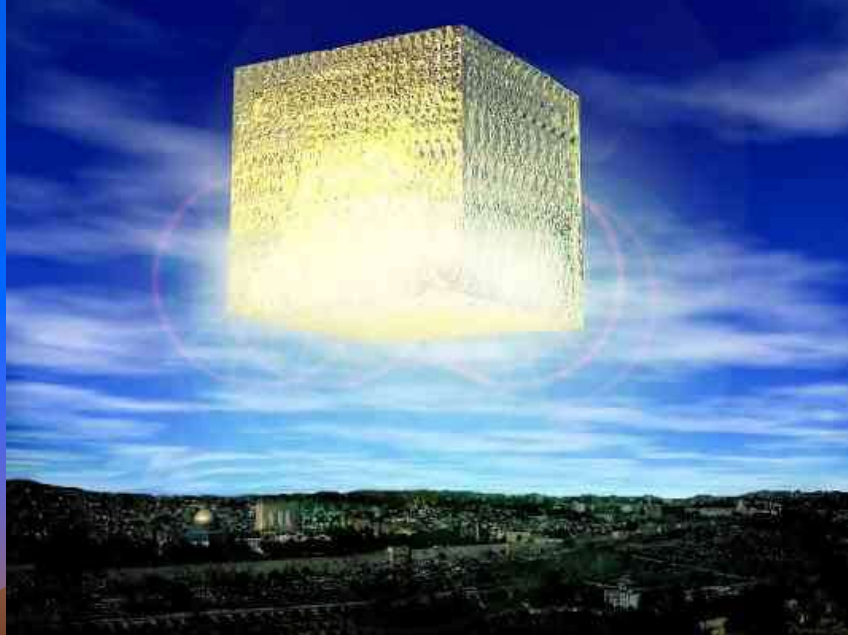
God raises OT saints (Dan. 12:3) & Tribulation martyrs to rule with him for 1000 years (Rev. 20:4)—along with resurrected church



Fire from heaven consumes foes

The New Jerusalem (21:1-22:5)

- **New heavens/earth, No more sea**
Covenant Relationship
- **God's tabernacle with man**
- **He is there God**
- **They are His people (Ex. 25:8; Lev. 26:11; Ezek. 37:24; John 1:14; 2 Cor. 6:16-18; Rev. 7; 21:3-4, 7)**



No more tears (21:4)

All things new (21:5)

Free offer of grace (21:6)

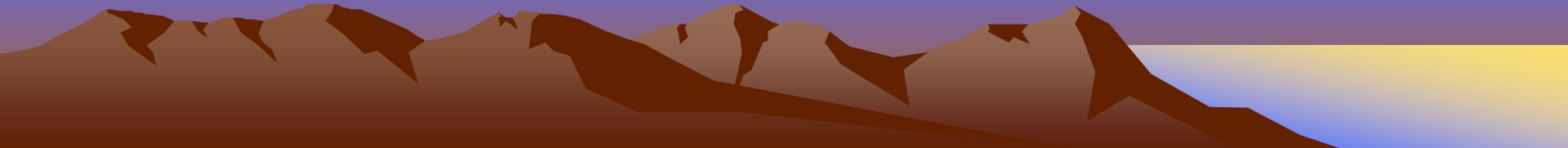
Exclusion for unbelieving (21:8)

Announcement of the bride (21:9)

Unveiling of bride (21:10-22:5)

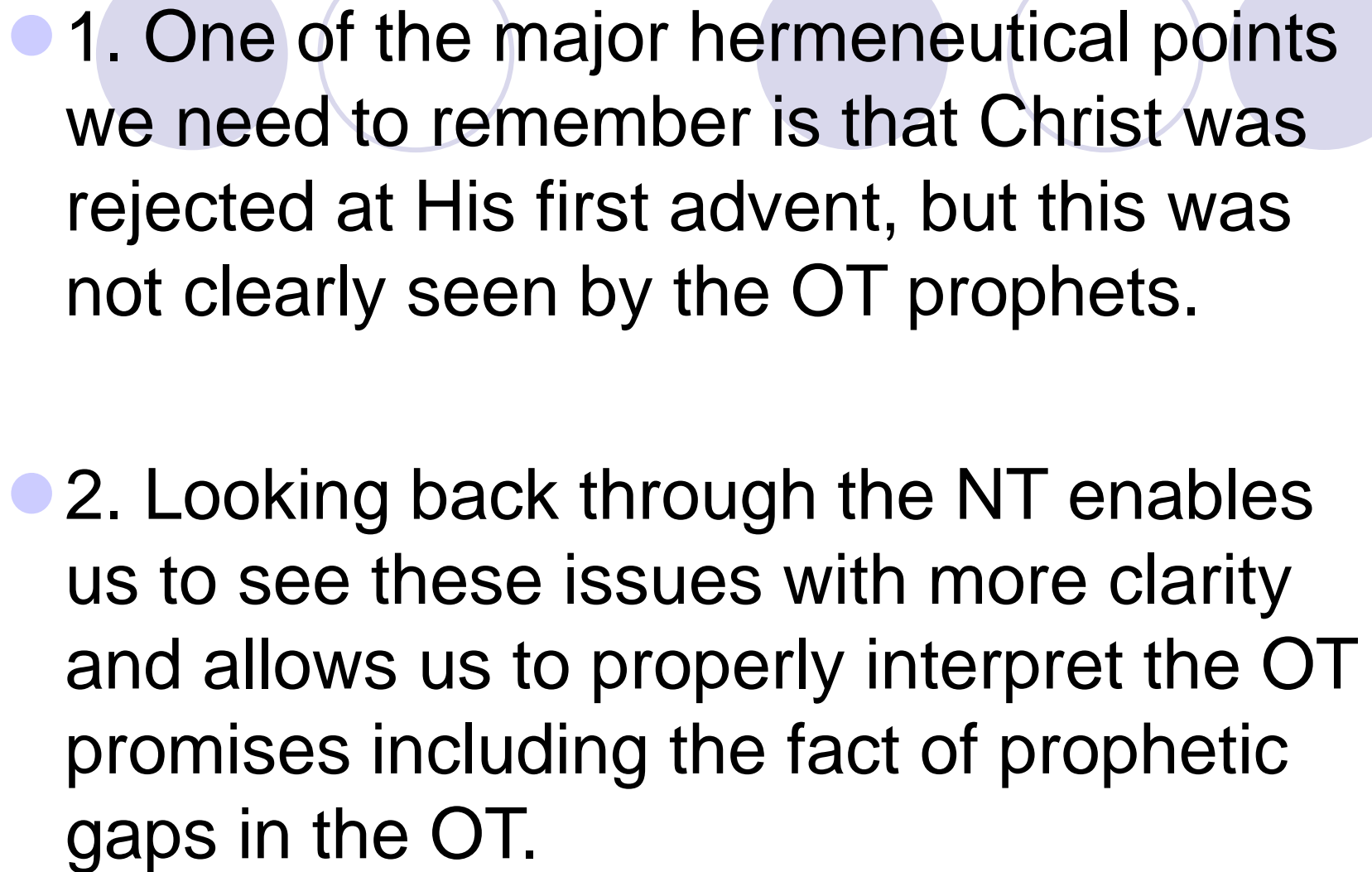
The Lesson for Application

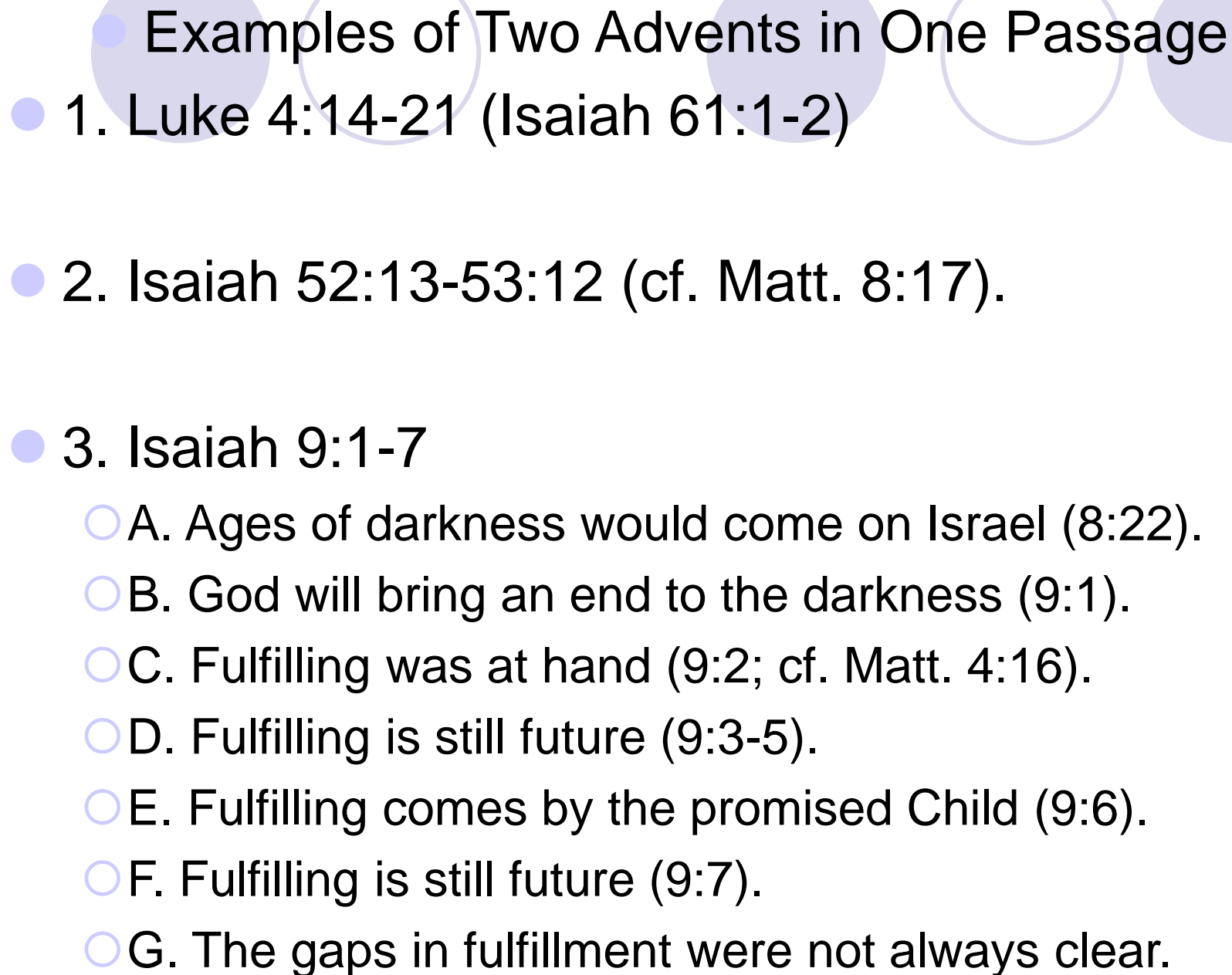
- God's faithfulness never fails.
- What He promises is exactly what He will do.
- The promise of eternal life (John 11:25-26).
- The promise that only He can bring us to God (John 14:6).
- The promise of His return (John 14:1-3).



SORTING
OUT THE
REALITIES
OF TWO
ADVENTS

The End Times, Pt. 2 (CrossWay Bible Church)

- 
- 1. One of the major hermeneutical points we need to remember is that Christ was rejected at His first advent, but this was not clearly seen by the OT prophets.
 - 2. Looking back through the NT enables us to see these issues with more clarity and allows us to properly interpret the OT promises including the fact of prophetic gaps in the OT.

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- Examples of Two Advents in One Passage
 - 1. Luke 4:14-21 (Isaiah 61:1-2)
 - 2. Isaiah 52:13-53:12 (cf. Matt. 8:17).
 - 3. Isaiah 9:1-7
 - A. Ages of darkness would come on Israel (8:22).
 - B. God will bring an end to the darkness (9:1).
 - C. Fulfilling was at hand (9:2; cf. Matt. 4:16).
 - D. Fulfilling is still future (9:3-5).
 - E. Fulfilling comes by the promised Child (9:6).
 - F. Fulfilling is still future (9:7).
 - G. The gaps in fulfillment were not always clear.

Deliverance Through the Child King (Is. 7-12)



- God tells Isaiah to take son and confront Ahaz.
- Ahaz will not exercise trust in Yahweh.
- God promises the Davidic dynasty will not fall.
- In 2 years Israel/Syria will fall (sign in Immanuel in 7:14-15; Mahar Shalal Hash Baz in 8:1-3)
- Disbelief will result in Assyrian invasions.
- Isaiah and children are symbolic (8:19).

Deliverance Through the Child King (Is. 7-12)

- God promises extended era of oppression, darkness and bondage (7:15ff.; 8:5ff.).
- God promises deliverance from enemy oppression (9:1ff.).
- God will crush enemies who oppress (9:1-5).
- God will accomplish this by a child who is destined to rule forever (9:6-7).
- The child is the One who counsels Wonder, Mighty God, Everlasting Father (King), Prince of Peace.



Deliverance Through the Child King (Is. 7-12)



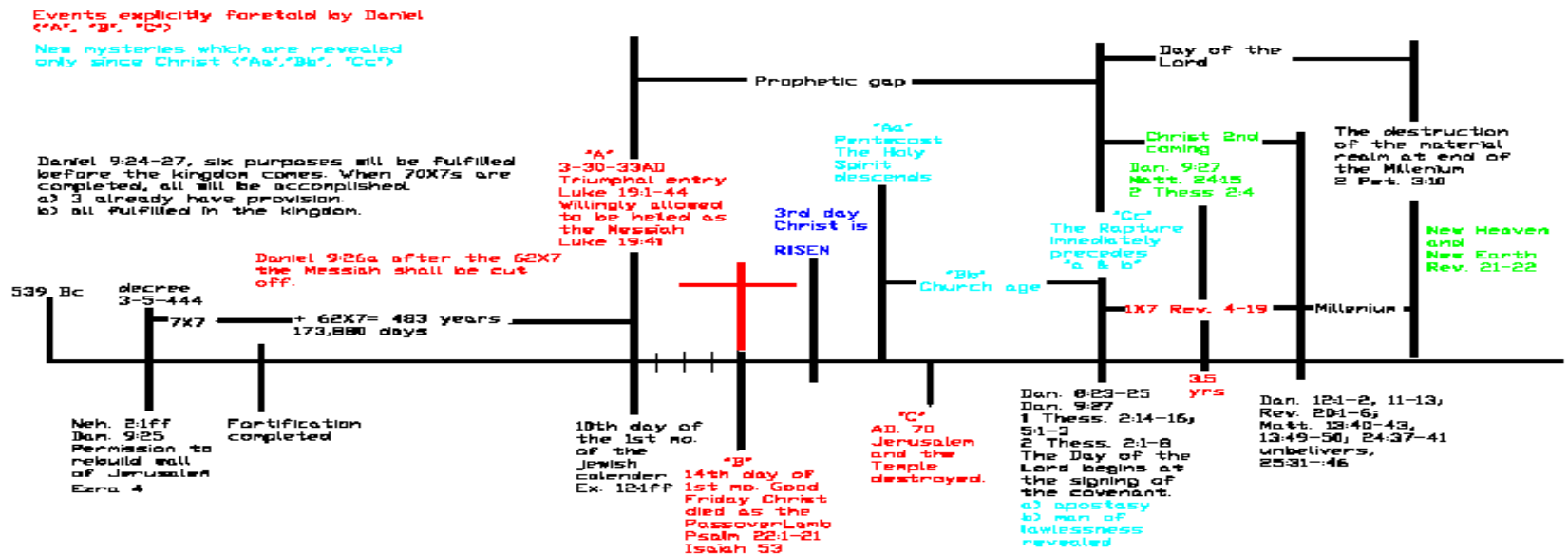
- God will punish arrogant nations who oppress His people (10:1ff.)
- God will restore a remnant of Israel (10:20-21).
- The remnant will return to the child who is destined to be King.
- God will punish Israel before this restoration (10:22ff.).
- The Spirit endowed child will restore all the earth (ch. 11).
- Praise is due for this work of grace (ch. 12).

Clear Indicators of Prophetic Gap in Daniel



- Eschatological prophecies cannot find fulfillment in ancient events (whether in Babylon, Persia, or ancient Rome).
- Daniel's statue speaks about a unity that makes up the "times of the Gentiles" (cf. 2:31), an era that still remains.
- The coming of the Messianic kingdom happens due to the destruction and removal of all opposing Gentile political and military opposition to this earthy rule (Dan. 2:34-35; 44-45).
- The 10 nation power block that comes out of Daniel's 4th (Roman) empire never has come together as the Bible says it must (Dan. 2:41-43; 7:7-8, 24-27; cf. Rev. 17:10-12).
- Daniel 9:24-27 gives a major prophetic gap for the ages.

Daniel's Seventy Week Prophecy (9:24-27)



The Gospels show how Israel's sin led to a temp. loss of kingdom blessing (esp. Matt.)

- Multiple references for Israel to repent, along with the warning of rejection for disbelief (**Matt. 8:11-12**; 13:39-42, 49-50; 24:37-41, 42, 44, 50-51; 25:13, 28-30).
- Forfeiture by generation of Christ's time (**Matt. 1:43-46**; 22:13; 23:34-39).
- Explanation of events from Daniel's seventieth week (**Matt. 4:4-31**).
- Israel did not recognize its time (**Luke 19:41-44**).

What Israel's Rejection Means

- 1. Israel should have understood Messiah had to be rejected and killed (Luke 24:13-35; Acts 2:23; 4:27-28).
- 2. God is still sovereign, and Israel's failure is not God's fault (Rom. 9:1-29).
- 3. Israel's failure was their own fault (Rom. 9:30-10:21).
- 4. A remnant still believe (Rom. 11:1-10).
- 5. God is using Israel's rejection to catapult the gospel into the world (Rom. 11:11-24).
- 6. God is still going to restore His people Israel in the kingdom at the second coming (Rom. 11:25-36).
- 7. Application: God's faithfulness to His promises should bring hope and strength to all (Rom. 8:28-30).

THE
MYSTERY
OF THE
CHURCH
IN GOD'S
PLAN.

The End Times, Pt. 3 (CrossWay Bible Church)

The Concept of the Church

- “Church” from German *kirche*
- *Kirche* derives from the Greek *kuriake*—belonging to the Lord
- Actual Greek term for church, *ekklesia*, is a compound term with idea “a called out group” (inc. non religious as Acts 7:38; 19:32)
- Primary OT term related to this is Hebrew *qahal*, “assemble together”
- The church is the group of God’s people—whether they are in an assembled form or not (in gospels used in Matt. 16:18; 18:17, bis)



The Rapture, cont.

- TMS Journal comments: “Ryrie insisted, ‘The baptizing work of the Spirit is the one work of the Spirit which is not found in any other dispensation. This is proved theologically and biblically. Theologically, the proof is based on 1 Cor. 12:13... .

The Rapture, cont.

- “Although the Spirit will be active in the millennial age, no specific mention of His baptizing work then is given in the Bible. Because it is church truth, it was impossible for the OT prophets to know anything about Spirit baptism since the church was a mystery to them. Moreover, according to Ryrie, after the rapture of the church, this ministry of the Spirit will cease. (*MSJ* 8:1 (Spr 97) p. 37).

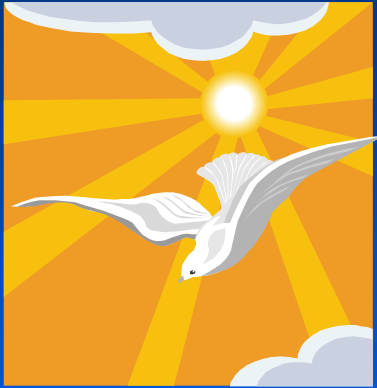
BIRTH OF THE CHURCH



- ❖ This outpouring was promised by Jesus (John 14:16-17, 26; 15:26; 16:13-15; 17:20-23).
- ❖ The redemptive work of Christ was complete (Birth, Rejection, Death, Resurrection, Ascension, Seating at right hand of the Father; cf. Acts 2:33; John 7:37-39; Eph. 4:7-10).
- ❖ Jesus told the disciples to wait for this outpouring (Lk. 24:49; Acts 1:8).
- ❖ This outpouring immersed the church into a union with the glorified Lord (Matt. 3:11-12; Rom. 6:1-6; 12:5; Gal. 3:26-28; Eph. 4:4-6).



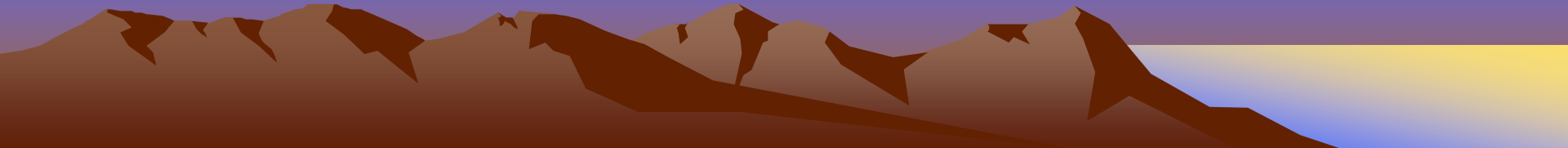
BIRTH OF THE CHURCH



- An outpouring had been promised in OT (Joel 2:28-32; Is. 32:15; 43:18-19; 44:3-5; Ezek. 36:25; Zech. 12:10; 13:1), but this was not fulfilled at Pentecost (is on eschatological Israel).



- At Pentecost, the glorified Son of God took His Spirit and poured Him out on His church (Acts 2:33).



All Are One Without Class Distinction



The Church as a Mystery



- Enmity was norm between Jew & Gentiles (1. Satanic hatred against Israel, 2. Israel's separate status created pride.
- Christ removed barrier between God/man and Jew/Gentile.
- God brings them together in a new union as "one new man" and reconciles them both to God (Eph. 2:11ff.).
- This one new man is a never before revealed "mystery" (Eph. 3:3-9; Matt. 13:11; Col. 1:25; Rom. 16:25) until God chose to "make it known" in Christ/Pentecost.
- Jews could not fathom idea of Gentiles obtaining blessings apart from becoming part of Israel (Acts 10-11; Gal. 2).
- The church needed to understand and grow into this truth.

Cessation of Revelatory Gifts



Pentecost: birth of church (A.D. 33)—
Characterized by immaturity (Acts 10:15-16; 11:18; Gal. 2:11-16; Eph. 4:3, 12-16).

Maturity within body of Christ brings end of Revelatory & Sign gifts (1 Cor. 13:8-10; Eph. 4:3, 11-16; Rev. 22:18-19—ca. A.D. 95)

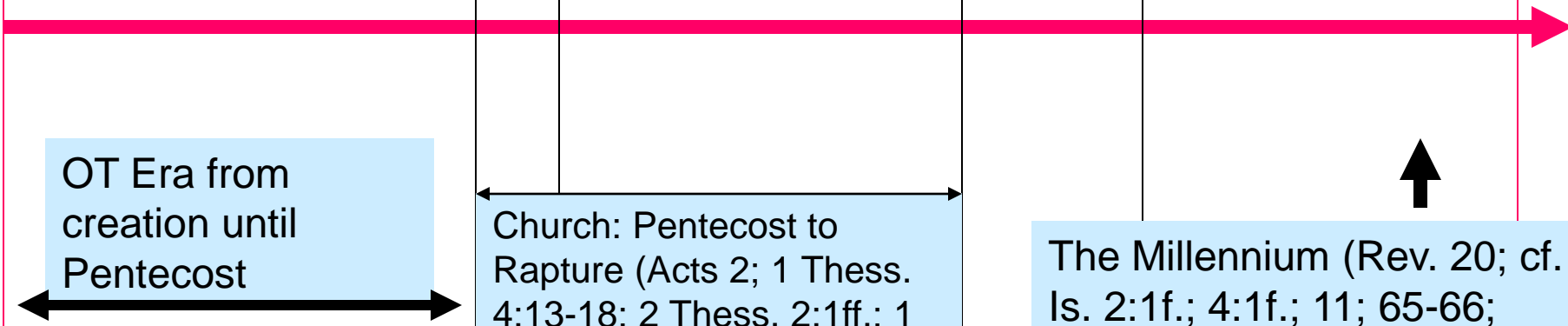
New Creation brings in the eternal state (Rev. 21-22)

7 Year Tribulation (after church age)—surge of prophetic activity on certain tribulation prophets (Joel 2:28-32; Rev. 11:3).

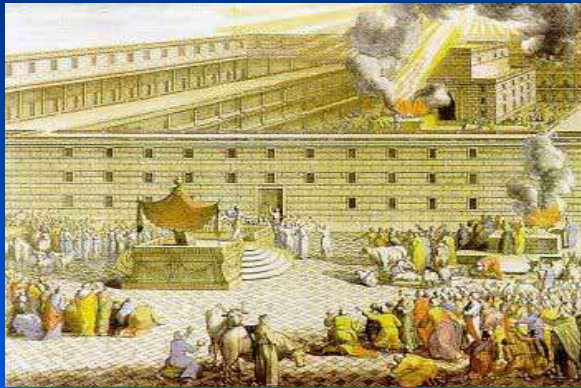
OT Era from creation until Pentecost

Church: Pentecost to Rapture (Acts 2; 1 Thess. 4:13-18; 2 Thess. 2:1ff.; 1 Cor. 15:50-58)

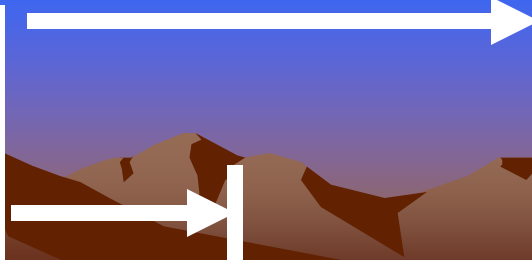
The Millennium (Rev. 20; cf. Is. 2:1f.; 4:1f.; 11; 65-66; Joel 3:18ff.; Zech. 14)



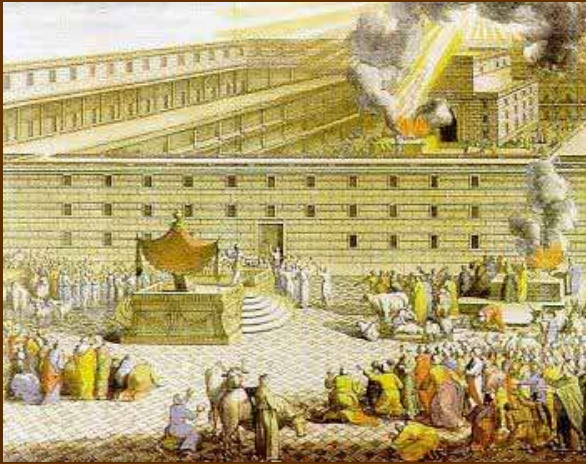
CONTINUITY & DISCONTINUITY



- Certain spiritual elements hold true in all ages.
- Certain spiritual elements change and differ.
- Continuity: Love to God and others, salv. by grace through faith, etc.
- Discontinuity: Adherence to Law of Moses (A BIG HERMENEUTICAL ISSUE WORTHY OF MUCH DISCUSSION) with animal sacrifices vs. the Lord's Table, etc.



Continuity/Discontinuity, cont.



- In the OT God swears restoration of Israel
- The church is never called Israel
- Israel's future is still assured even after Pentecost
- The Law of Moses (Old Covenant) was between God and Israel, but that covenant is gone forever (Jer. 31:31; Heb. 8:12-13).
- The church has never been under the Law of Moses.
- The two spiritual groups are distinct.

The Rapture of the Church



- 1. What is the rapture?
- 2. Is the rapture biblical?
- 3. What is the timing of the rapture?
- 4. What has the been the church's view over history on the rapture?

Review of Millennial Positions

Creation



Israel's rebellion against Yahweh and His covenant bring forth ages of warfare, conflict and tribulation



Millennial Kingdom with Christ ruling on earth and Israel receiving promised blessings

New Creation: God brings eternal blessing to all of His redeemed and glorified elect

Church Age

7 Year trib. period spoken of by prophets

End of Israel's warfare; a king to sit on David's throne in Zion; all mankind blessed (but not perfection of a world w.o. curse)

Eternal State of Rev. 21-22

Times of Gentiles

605/597/586 B.C.: Babylon takes Israel into 70 year captivity

539: Persia overthrows Bab. to set Israel free in 536, but Israel never receives promised restoration

The Rapture

- **The church age will cease to exist on earth at the moment of the rapture.**
- **At this time, Christ will bring resurrection (1 Cor. 15:50-58) to all Christians who are living (1 Thess. 4:15, 17) as well as those who have “fallen asleep in Jesus” (1 Thess. 4:14) or those who are “dead in Christ” (1Thess. 4:16).**



The Rapture

- **At this moment, the church will go in resurrection to heaven with Christ for the consummation of the marriage union that was initiated at the moment of each believer's salvation (Rev. 19:7-10; cf. Col. 3:4).**
- **At this time, the present earthly ministry of the Holy Spirit in the church will cease upon the removal of the body of Christ.**



Fact: A Rapture is Clearly in the NT Epistles



“Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable. Behold, I tell you a mystery; we will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable must put on the imperishable, and this mortal must put on immortality. But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, “Death is swallowed up in victory. “O death, where is your victory? O death, where is your sting?” The sting of death is sin, and the power of sin is the law; but thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not *in* vain in the Lord.

(The Rapture: 1 Cor. 15:50-58; cf. 1 Thess. 4:13-18)

Rapture Positions



- #1 Pre-trib: Rapture of church before 7 year trib.
- #2 Mid-Trib: Rapture at half way point of trib.
- #3 Pre-Wrath: Rapture before wrath in 2nd half of trib.
- #4 Post-Trib: Rapture at end of 7 year trib.

First Thessalonians helps answer the question of timing.

The OT era.	The Church: started at Pentecost (Acts 2) and ends at rapture before the trib.	7-Year Trib. (70 th week) when God's WRATH comes to the earth. Jesus described this in Matthew 24:4-31 (Rev. 6:16-17).	Visible return of Christ with His church at end of 7 years to destroy those seeking Israel's destruction (Rev. 17:14; 19:11ff. Cf. v. 14-21).	Separation (Mt. 25:31-46) and Mil. (Rev. 20:1-15)	Eternal State (Rev. 21-22)
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The Thessalonians thought that their dead would miss the blessings of Christ's return at the rapture, but Paul showed that both the living and dead would be raised at Christ's return, and that He would keep them out of the coming wrath of the trib. period (1 Thess. 1:10; 2:16; 5:1-8; 5:9; cf. Rev. 3:10).

God's Plan is to keep the Church from the coming wrath of the tribulation.

OT Era	The Church, kept out of the time of coming wrath (1 Thess. 1:10; 4:13-18; 5:9; Rev. 3:10)	Seven-Year Tribulation with God's Coming Wrath, wrath to the whole world, but esp. unsaved Israel (Rev. 3:10; 1 Thess. 2:16; 5:1ff.). Starts with Seals (Rev. 6).	Millennial Kingdom	Eternal State

Second Thessalonians helps answer the question of timing (no DOL until A.C. makes covenant, but rapture precedes).

OT era	Church Age	2 Thess. indicates 2 visible events which start The Day of the Lord: (1) The Apostasy, (2) Revealing of Man of Lawlessness (both coming at Dan. 9:27 cov.). The Thessalonians could not be in the Day of the Lord yet without those events.	DAY OF LORD: An imminent event that starts with the tribulation and extends through Millennium (1 Thess. 5:1-3; cf. Joel 3:14, 18; 2 Pet. 3:10). 	Eternal State (Rev. 21-22).
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The Rapture, cont.

- The rapture, the first aspect of the second coming of Christ (2 Thess. 2:1), must precede the revealing of the Antichrist since God uses the corporate indwelling of the Spirit in His church to restrain the revealing of the Antichrist (2 Thess. 2:2-8).

The Rapture, cont.

- The rapture removes the church from the period of wrath that will come upon the earth for the judgment of an unbelieving world (1 Thess. 1:10; 5:9; Rev. 3:10; 6:1ff.).
- Hence: At the rapture, the age of the church on earth will close and the immediate consequence will be the revealing of the Antichrist and the woes of the tribulation period.

The Rapture, cont.

- These tribulation judgments upon the earth (the Day of the Lord) cannot be here unless (1) The Apostasy has come and (2) the Man of Lawlessness has been revealed (2 Thess. 2:3).
 - Opposition by Israel would culminate in wrath coming upon the nation at a time when the sins of the people become full (1 Thess. 2:14-16)
 - Paul expected that in his own lifetime Israel would fall under this tribulation judgment by putting hope in a false covenant (1 Thess. 5:1-2; Dan. 9:27).

The Rapture, cont.

- ┌ “Times and seasons”: the future time when God abolishes all opposing world power through Messiah and establishes His kingdom in their place.
- ┌ Dan. 2:21: καὶ αὐτὸς ἀλλοιοῖ καιροὺς καὶ χρόνους, μεθιστῶν βασιλεῖς καὶ καθιστῶν.
- ┌ Acts 1:6-7: οὐχ ὑμῶν ἐστὶν γινῶναι χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ.
- ┌ 1 Thess. 5:1: Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί.

The Rapture, cont.

- These events come upon the world suddenly and unexpectedly in that the seven-year covenant takes place immediately upon the rapture, thus catching the world unawares “like a thief in the night” (1 Thess. 5:2-3; 2 Peter 3:10; Rev. 16:15).
- The church is not to see this wrath (1 Thess. 1:10; 5:1f. 5:9; Rev. 3:10).
- Implication: pre-tribulation rapture is most logical, is not falsifiable, and matches all the biblical data.

The Covenant That Initiates The 7-Year Tribulation Period & Day Of The Lord

- This final period begins when a 7-year peace covenant is put into place by the Antichrist between Israel and Israel's foes (Dan. 9:27).
- This covenant put in place will bring about the apostasy for Israel (the final act of covenant rebellion) and bring in the arrival of the Antichrist who is revealed for the first time due to the fact that HE is the one who establishes this unique seven-year peace treaty, thus making him identifiable (Dan. 8:23; 9:27; 2 Thess. 2:8).

The Rapture, cont.

- Man of Lawlessness cannot be revealed until the restrainer is removed (2 Thess. 2:6-8: One who restrained in Paul's day, still restrains today, is greater than the power of Satan, is referred to by both neuter and masculine grammar as seen in 2 Thess. 2:6-7 [agreement by grammar and according to sense]; this "restrainer is the corporate indwelling of the Holy Spirit in the church, the Body of Christ).
- The rapture must come before the Antichrist can be revealed to establish the 7-year cov.

Rapture: Lexical Exegesis of “Apostasy”

- The NT provides no evidence for an apostasy of Christianity (Parables of Matthew did not teach this; praise in Thess. Epistles; individual defections foretold; latter statements from in Timothy and Peter cannot be read back into 1&2 Thess.).
- Acts 21:21: “Apostasy” is used with the idea of Jews turning away from their covenant religion.
- 1 Macc. 2:15: “Apostasy” is used with the idea of Jews turning away from their covenant religion (“In the meanwhile the king's officers who were compelling the apostasy (Καὶ ἦλθον οἱ παρὰ τοῦ βασιλέως οἱ καταναγκάζοντες τὴν ἀποστασίαν).

The Rapture: “Apostasy” investigated:

- 1 Maccabees had already made use of the term ἀποστασίαν earlier in the book. Notice how 1:11-15 speaks about these actions:
- In those days went there out of Israel wicked men, who persuaded many, saying, "Let us go out and make a **covenant with the heathen** that are round about us, for since we departed from them we have had much sorrow" Then certain of the people were so forward herein that they went to the king who gave them license to do after the ordinances of the heathen; whereupon they built a place of exercise at Jerusalem according to the customs of the heathen, **and made themselves uncircumcised, and forsook the holy covenant.**
- LXX: . . . καὶ διαθώμεθα **διαθήκην μετὰ τῶν ἐθνῶν . . . καὶ ἐποίησαν ἑαυτοῖς ἀκροβυστίας καὶ ἀπέστησαν ἀπὸ διαθήκης ἁγίας.**

Daniel 11 foretold this apostasy that would come in the days of Antiochus:

- Dan. 11:30: καὶ ἐπιστρέψει καὶ **ὀργισθήσεται ἐπὶ τὴν διαθήκην τοῦ ἁγίου.**
- Dan. 11:32: **καὶ ἐν ἁμαρτίαις διαθήκης μιανοῦσιν ἐν σκληρῷ λαῷ.**

Pauline Intent



- Paul's eschatology in Thessalonica reflected OT prophecies he taught in their presence (2 Thess. 2:5; cf. Acts 17:1).
- Paul's reference to "apostasy" (2 Thess. 2:3) finds background in OT teaching about a future Jewish apostasy—one final act of Jewish apostasy to launch the Day of the Lord (foreshadowed by apostasy in days of Antiochus).
- The revealing of "the man of lawlessness" also had its background in OT prophecy—with both events being closely connected.
- The covenant (Dan. 9:27) Israel enters into by the work of Antichrist becomes a final act of apostasy that initiates the Day of the Lord.

Paul Saw Jewish Sin Continually Getting Filled Up With
Day of Lord Judgments Being Imminent Reality
(note verbal parallel in Dan. 8:23, 1 Thess. 2:16)

Dan. 8:23:

- LXX: καὶ ἐπ' ἐσχάτου τῆς βασιλείας αὐτῶν, **πληρουμένων τῶν ἁμαρτιῶν αὐτῶν**, ἀναστήσεται βασιλεὺς ἀναιδὴς προσώπῳ διανοούμενος αἰνίγματα.
- KJV: “And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.”

1 Thess. 2:16:

- NT: εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας πάντοτε.
- KJV: “to fill up their sins always”
- Result: Wrath comes upon Israel in full with that covenant and they shall not escape (1 Thess. 1:10; 5:1ff.).

Who is the Antichrist?

1. The Antichrist (a term first in 1 John 2:18) is an eschatological political leader who rises up at the end of the age.
2. Daniel 7:8 describes him as a “little horn” who rises up out of the fourth (“Roman”) empire as a relatively minor political leader (next slide).
3. Daniel 7:20-28 says that he rises up from the midst of 10 other nations, but soon gains control of all of them, and uses his military might to try and destroy the God’s saints and the nation of Israel.



Who is the Antichrist?

1. Daniel 8:23 says that he is the tyrant king (political leader) who rises up at the same time when Israel has filled up its transgressions.
2. Daniel 9:27 indicates that the first act he does when he rises up (simultaneous to 8:23) is to impose a seven-year covenant which includes the nation of Israel and Israel's adversaries.
3. The Day of the Lord is not here unless these events have happened (2 Thess. 2:1-3).



Who is the Antichrist?

1. The seven-year covenant (9:27) grants Israel a false and temporary peace which even permits them to reinstitute temple sacrifices, but in the middle of the period Antichrist breaks the covenant invades Israel, desecrates their sanctuary, even declaring himself to be God (2 Thess. 2:3-4). Israel responds by killing him and sending him to hell, but he rises to life again (Rev. 11:7; 13:3-4).
2. Antichrist then wages massive war to destroy Israel (Dan. 11:36-45).
3. Zechariah, thus describes this man as the “foolish shepherd” who abandons the flock (11:15-17).



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Who is the Antichrist?

- 1. With the help of another man called The False Prophet (apparently a religious figure), this arrogant (Satan-possessed) leader oppresses God's people severely for the last three and a half years of the tribulation period (Rev. 13:3-18).
- 2. Numerous other countries wage war against Israel, but they also fight against the Antichrist and his armies (Dan. 11:40-45; cf. Rev. 9:13-16; Ezek. 38:3-12, 21-23).
- 3. At the second coming (end of trib.), Jesus casts both of them bodily into the Lake of Fire to be damned eternally (Rev. 19:19-21).



What is the timing of all these events? When will these things come upon the world?

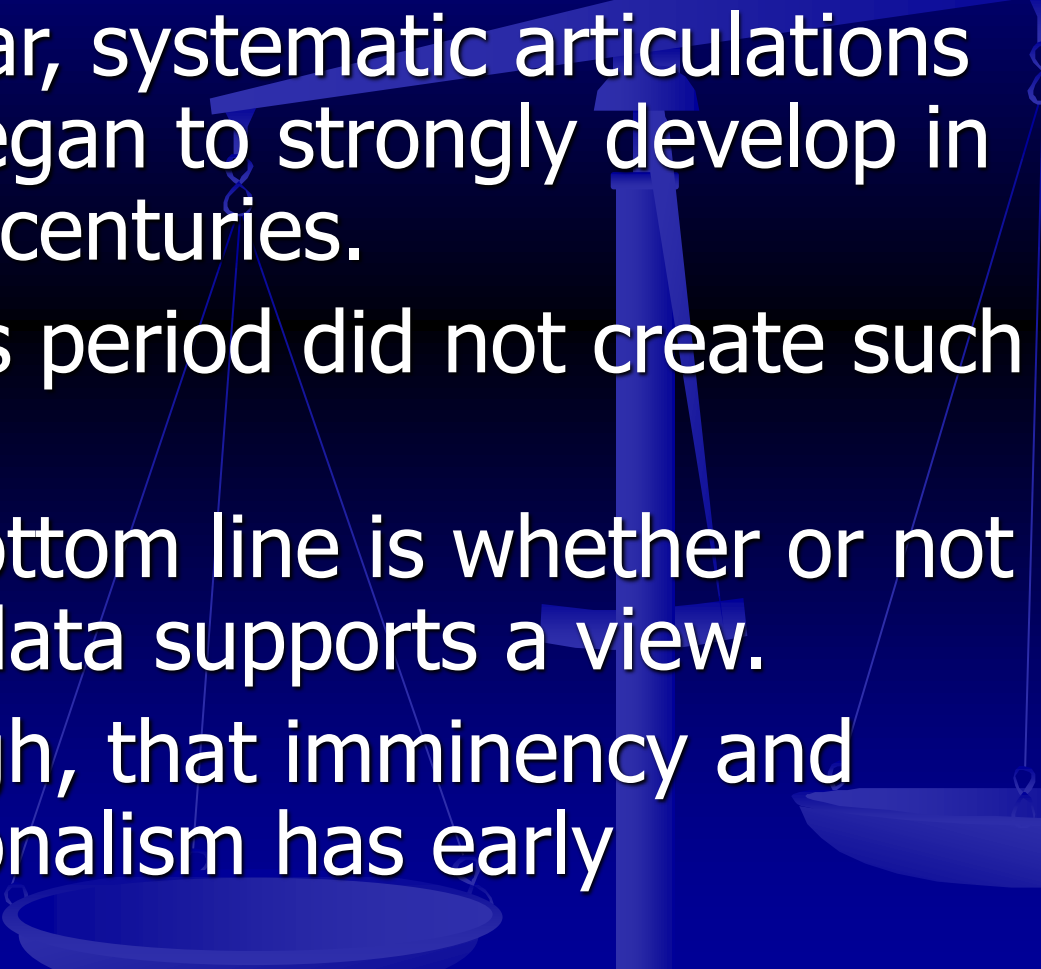
- The New Testament shows us that none of these events can come upon the world until the rapture of the church takes place, and the restraining work of the Holy Spirit in the church has been removed (2 Thess. 2:1-8).
- Thus, a “Pre-Tribulation Rapture” indicates that Christ’s church will be taken to heaven in resurrection before the revealing of the Antichrist and the Day of the Lord begins.
- Immediately after the rapture, these events will fall upon the world.

2 THESSALONIANS

• Special Issues – Day of the Lord

- Paul is covering the Day of the Lord as Antichrist’s *rise, wickedness, and fall*, at the *beginning, middle, and end* of the tribulation
- Don’t miss the forest for the trees: Paul’s point is that *none of this has happened yet*—the Restrainer has not been taken out of the way—so they haven’t missed the Day of the Lord (Ryrie)

It is a false statement to say that the Pretribulation Rapture view never existed until J.N. Darby in 1830.

- It is true that clear, systematic articulations of eschatology began to strongly develop in the 19th and 20th centuries.
 - Nevertheless, this period did not create such doctrines.
 - Ultimately, the bottom line is whether or not the best biblical data supports a view.
 - The fact is, though, that imminency and even Pretribulationism has early attestation.
- 

Substance of Early Testimony

- Early testimony strongly supported futurism and Premillennialism.
- Some testimony shows a Pretrib. Rapture.
- Most early testimony did not give explicit testimony of Pretrib. rapture, but did give strong testimony to the expectation of an imminent return of Christ.
- Much early testimony was unclear, especially due to the tendency to confuse current personal persecutions as being tied with biblical eschatological events.

Imminency

- **Didache** (ca. A.D. 99): “Let grace come, and let this world pass away. Hosanna to the God (Son) of David! If any one is holy, let him come; if any one is not so, let him repent. Maranatha. Amen. . . . Be ye ready, for ye know not the hour in which our Lord cometh” (Didache, ch. 10 [Larry Crutchfield, *When The Trumpet Sounds*, ed. Thomas Ice and Timothy Demy, Eugene: Harvest House, 1995], 110-111).
- The same chapter tells that after the appearance of many false prophets and corrupters, the “world deceiver” shall come to bring fiery trial upon all mankind so that “many shall be made to stumble and shall perish” (Ibid., 90).

Imminency

- The Didache also says that the time of Antichrist will be followed by (1) “an outspreading in heaven, (2) “the sound of the trumpet,” (3) “the resurrection of the dead,” and (4) the witness of the coming of the Lord “upon the clouds of heaven” (Ibid., p. 90).
- Conclusion: clearly held to futurism and imminency.

Ephraem

- Ephraem (306-373) was a Christian theologian and writer who lived near Nisibis, near present day Edessa, Turkey.
- Showed strong dedication to authority of Scripture and need for a literal approach to interpretation.
- Ephraem held to a future 7-year tribulation (to fulfill Dan. 9:24-27), a future Antichrist, a rebuilt Jewish temple, a "Great Tribulation" for Israel in the last 3 ½ years, and the literal return of Christ who will destroy His enemies at the Battle of Armageddon (Grant Jeffrey citing the work from A.D. 373 called "Pseudo Ephraem" [*When The Trumpet Sounds*, ed. Thomas Ice and Timothy Demy, Eugene: Harvest House, 1995], 110-111).

Early Testimony from Ephraem Supports Premillennial Truth and PreTribulationism

- “Why therefore do we not reject every care of earthly actions and prepare ourselves for the meeting of the Lord Christ, so that He may draw us from the confusion which overwhelms the world? Believe you me, dearest brothers, because the coming of the Lord is nigh, believe you me, because the end of the world is at hand, believe me, because it is the very last time. . . . For all the saints and elect of God are gathered, prior to the tribulation that is to come, and are taken to the Lord lest they see the confusion that is to overwhelm the world because of our sins” (Grant Jeffrey citing the work from A.D. 373 called “Pseudo Ephraem” [*When The Trumpet Sounds*, ed. Thomas Ice and Timothy Demy, Eugene: Harvest House, 1995], 110-111).



Pre-Darby futurism

- Around 1400 a group called The Apostolic Brethren taught the idea of a future tribulation period, a future antichrist, and a future rapture (Watson, *Dispensationalism Before Darby*, 8).
- The 15th century Dutch monk Denys van Leeuwen believed that “our Lorde wil deliure them therefore from alle daungier . . . [into] the Resurrection of Iyf” (Watson, *Dispensationalism Before Darby*, 9).
- Pretribulation thinking can be seen in Thomas Draxe (c. 1618) who held that just as God saved Noah and his family from the deluge [and Lot and his family], “hee will remember and saue [the Christians as well]” (Watson, *Dispensationalism Before Darby*, 135-136).

Pre-Darby futurism

- Joseph Mede (1586-1639) believed in two resurrections with the resurrection of the righteous coming before the millennium and the resurrection of the unsaved at the end. Making reference to 1 Thessalonians 4:14-18, in one letter Mede used the word “rapture” to speak about the resurrection. Making reference to 2 Thessalonians 2:1, Mede also taught that those translated “into the air” would be preserved as the earth goes through its conflagration (Watson, *Dispensationalism Before Darby*, 137).

Pre-Darby futurism

- The Pretribulation thinking is seen when Maton says, “In the 1 to the Thess. And the fourth chapter, where it is said, ‘That the Lord himself shall descend from Heaven with a shout . . . We are told that when the great day of the Lord’s descent shall come, there is to be a general [sense of calm]” (Watson, *Dispensationalism Before Darby*, 137).
- Maton recognized two future resurrections, one for believers and one for unbelievers later on (Watson, *Dispensationalism Before Darby*, 139).

Pre-Darby futurism

- Nathaniel Holmes (1599-1692) said, “Suppose this rapture of the Saints into the aire, be to translate them to heaven” (Watson, *Dispensationalism Before Darby*, 144).
- Holmes held that “as Noah, and his family were preserved from the deluge, by being lift up above the waters in the Ark, so should the saints at the conflagration bee lift up in the clouds unto their Ark, Christ, to be preserved there from the deluge of fire” (Watson, *Dispensationalism Before Darby*, 145).
- In 1645, Captain John Brown, speaking of the antichrist, wrote that “after the saints are taken up; that is, he and his Army, after a short space, will recover their spirits again” (Watson, *Dispensationalism Before Darby*, 152).

Pre-Darby futurism

- English Calvinist Samuel Petto (1624-1711) held that the rapture precedes the tribulation period and that Christ would come after this to establish his millennial kingdom (Watson, *Dispensationalism Before Darby*, 176).
- Increase Matther wrote, “A general conversion of the Tribes of Israel is a truth which in some measure has been known, and believed in all ages of the Church.” He also held a rapture for the saints into heaven before accompanying Christ to the earth for judgment (Watson, *Dispensationalism Before Darby*, 191, 244).
- In 1687 William Torrey (MA) wrote that Christ’s coming “will be secretly, suddenly, expectedly, and unavoidably” (Watson, *Dispensationalism Before Darby*, 193).

Pre-Darby Futurism

- M. Marsin (ca. 1690) held that “after the Lord’s coming most of the great plagues mentioned in the revelations will be poured out upon the earth and the wicked. The Beast and the False Prophet will be then taken alive” (Watson, *Dispensationalism Before Darby*, 227-228).
- Citing John 14, John Asgill (ca. 1727) held that Christ would come and take his saints to the “Father’s House,” and that this is the time when “the Lord Himself shall descend from heaven with a shout” to accomplish the “first resurrection. . . . [Afterwards], Christ thus makes his descent to judgment, with all the saints behind him” (Watson, *Dispensationalism Before Darby*, 253).
- Nathaniel Marwick held that the coming of the Lord will give the elect an “escape” from the time of tribulation to come upon the earth (Watson, *Dispensationalism Before Darby*, 254).

Other Early PreTrib Testimony

- In 1748 the Calvinist theologian Dr. John Gill (commenting on 1 Thess. 4:13-18) said that Paul was teaching “the rapture” and that believers were to live in watchfulness because “it will be sudden, and unknown beforehand, and when least thought of and unexpected . . . like the coming of a thief in the night” (Jeffrey, 119).
- This is explicit on the idea of an imminent rapture, one that is not preceded by other events.
- Imminency (i.e., the fact that Christ and the Day of the Lord will come suddenly and without former signs) has always been a strongly attested belief.

THE ARRIVAL
OF GOD'S
KINGDOM:
THE
MILLENNIUM
AND ETERNAL
STATE

The End
Times, Pt. 4
(CrossWay
Bible Church)

God's Revelation to a Pagan King About Future History of World Dominion (2)

**I. Head of Gold:
Babylon with
Nebuchadnezzar its first
major king (605)**

**III. Belly and thighs of
bronze: Greek Empire
with Alexander (334)**

**IV. Ten toes of Iron and
Clay: Latter phase of
Roman power**



**II. Chest and arms of Silver:
The Medo Persian Empire with
Cyrus as its first king (539)**

**IV. Legs of Iron with Feet and
Toes of Iron and Clay: Roman
Empire (2nd cent. B.C.+)**

➤ **Result: The God of Daniel
is praised and exalted**

**V. Stone cut out of mountain w.o.
hands: Messianic kingdom which
destroys and displaces all
Gentile world dominion**

A detailed map of the Eastern Roman Empire in AD 395. The map shows the empire's extent from the British Isles and the Atlantic coast of Europe in the west, through the Mediterranean Sea, to the Persian Gulf and the Indian Ocean in the east. Major cities are marked with dots and labeled, including Constantinople (Constantinople), Alexandria, Antioch, Jerusalem, and many others. The map also shows the Black Sea (Pontus Euxinus) and the Red Sea. The empire is divided into several provinces, each labeled with its name. The map is a color illustration with a light blue sea and a light brown landmass.



The Seven Churches (2-3)



- I. Ephesus (2:1-7):
The Church of loveless orthodoxy
- II. Smyrna (2:8-11):
Persecuted yet persevering
- III. Pergammum (2:12-17): Giving in to compromise
- IV. Thyatira (2:18-29):
Giving in to worldly seduction



The Seven Churches (2-3)



- V. Sardis (3:1-6):
Getting fooled by
dead religiosity.
- VI. Philadelphia
(3:7-13):
Obtaining
promises by
faithful
perseverance.
- VII. Laodecia
(3:14-22):
Spiritual
blindness &
death



John's Vision of Heaven (4-5)



I. Ch. 4 focus

- Focus on God the Father as Sovereign Creator
- The 24 Elders
- The 7 Spirits of God
- The 4 Living Beings
- Ceaseless worship

Ch. 5 focus

- The scroll no one could open
- Focus on redemption by the Lamb
- The Lamb is worthy to open the scroll
- Worship of Lamb as Redeemer



The 7 Seal Judgments (6:1-8:1)



The Four Horsemen

- Four horsemen of the apocalypse bring first four seal judgments.
- 7th seal judgment introduces 7th trumpet judgments; 7th trumpet introduces 7 bowl judgments.
- Every seal, trumpet and bowl is an outworking of God's wrath

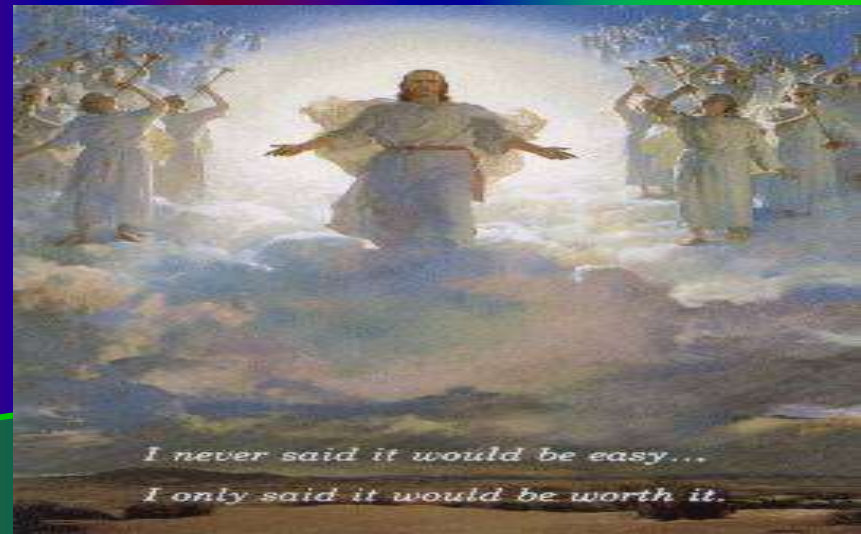


The Fourth Horsemen on the Pale Horse: Death . . .

These judgments are the wrath of God in Day of the Lord (6:12-

Interlude Between 6th and 7th Seals: Sealing of 144,000 Jews and Innumerable Multitude of Great Tribulation Gentiles (7)

- 7:1-3: Restraining of 7th seal until the 144,000 are sealed
- 7:4-8: Sealing of 144,000 Jews for a ministry of outreach
- 7:9-17: Slaughter of multitudes of Great Tribulation saints from every nation.
- The Lamb spreads His tabernacle over them.



7th Seal and the Trumpet Judgments: 1st Four Trumpets (8:2-13)



- 7th Seal introduces 7 trumpets
- Destruction intensifies beyond the seals
- Judgments are characterized by 1/3
- Plagues on plant life, animal life, mankind . . .

5th, 6th, 7th Trumpet Judgments (9)



**9:1: 5th Trumpet (9:1-12):
A star that had fallen out of
heaven to earth**



**9:2: Opens the bottomless pit
to release locusts (demons)
upon the earth. Plant life
spared, but demons torment
unbelievers five months.**



**6th Trumpet (9:13-21): 4 angels
bound at Euphrates prepare way
for 200,000,000 soldier army.**



**1/3 of mankind dies in 6th
trumpet—But still will not repent**

Interlude Between 6th & 7th Trumpet (10-15): Ch. 10: Strong Angel Proclaiming the End.

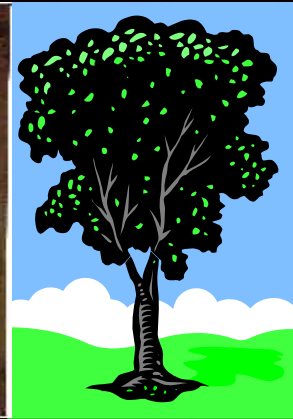
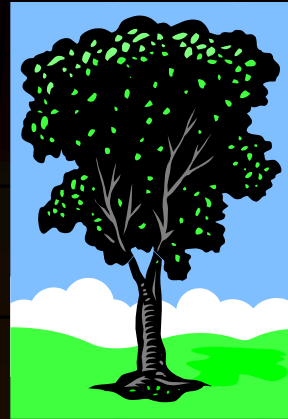
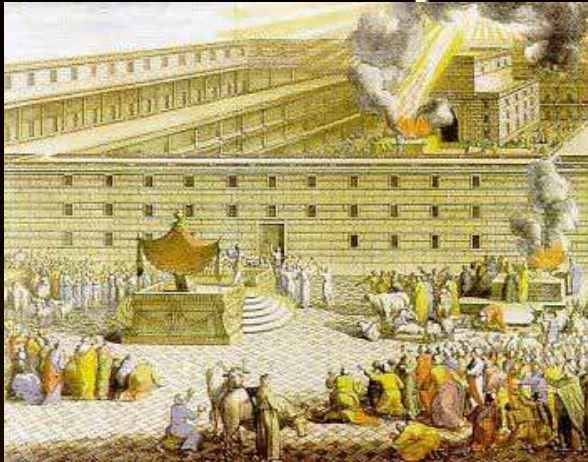


The message of God's judgment on sin: sweet as honey, but very, very bitter when pondered



The strong angel with a book standing on sea and earth, announcing imminent end.

The Temple and Its Worshippers (11)



- God measures off temple (last 3 1/2)
- God measures off its worshippers
- God raises up 2 prophetic witnesses (2 Olive trees who stand beside Lord)
- God uses witnesses to bring plagues
- God lets Beast kill the two witnesses
- God raises the two witnesses
- God strikes earth with judgments
- 7th Trumpet sounds (11:15).



Signs in Heaven (Rev. 12:1-6)



- 1-2: Woman (Israel) clothed w. sun, moon, 12 stars under feet (Gen. 37:9).
- 3-4: Dragon (Satan) tries to devour woman's male child.
- 5-6: Child born & caught to heaven, w. woman fleeing to wilderness.



War in Heaven (Rev. 12:7-17)

- **Satan (the dragon) seeks to devour the promised child.**
- **The dragon seeks to destroy the woman (Israel, cf. Gen. 37) who gave birth to Him.**
- **The dragon (with his angels) wages war against Michael and his angels.**
- **Michael prevails.**
- **Satan is cast down from heaven.**
- **Satan seeks to destroy the woman who gave birth to the child.**



The Beasts (Rev. 13)



- Beast out of sea--Antichrist
- Global dominion and widespread worship
- 42 month reign of martial terror over all the earth
- Beast out of earth--False Prophet doing miracles
- False prophets directs worship to Antichrist
- No buying/selling without mark (Name or 666)

144,000 with the Lamb, Good News, Angelic Reaping of Earth (14)



Vision of a Heavenly Temple and Ark (15)



- 7 angels ready with the 7 bowls
- Sea of glass with holy God separate from a sin corrupted creation, surrounded by His victors
- God's victors singing the Song of Moses
- The smoke of wrath filling the heavenly temple



Execution of Bowl Judgments (16:1-22:5)



1: Earth struck—Malignant Sores on unbelieving man

2: Seas—Death to Every Living Thing in the seas



3: Rivers and Springs-Blood: death to all fresh waters

4: Sun-Scorched men with intense heat

5th, 6th, 7th Bowl Judgments (16:1-22:5)



5: Darkness on kingdom of the Beast brings intense pain



6: Euphrates dried up to make way for armies of eastern kings



7: Battle of Armageddon: Kings of the world assemble at Megiddo to destroy Israel, but seal their own fate.



Judgment & Destruction of Babylon (17-18)

Chapter 17: Corrupt Religion

- Taken to the wilderness for judgment of the harlot.
- The woman is a mystery, Babylon the Great who rides on the back of the 7 headed beast.
- 7 heads are 7 kingdoms, 5 of which have passed by.
- 8th kingdom shall arise from 7th
- Chapter 18: Corrupt Economics
- Complete overthrow of world system with all economics.
- Result: Wailing and Weeping.



The Harlot Babylon



The Beast of 7 Heads

Rev. 17: 7 Kingdoms



**Babel: A
root of
unified
human
rebellion**



**Jer. 50:1-5, 9, 41;
51:24-25, 37, 44,
49, 62-64; Zech.
5:5-11=Eschat.
Dest. Of Bab.**



**8th
Beast**



**Eschat.
Rome**



Rome



Greece



Persia



**Babylon
(Is. 13:17;
44:28=Hist.
Dest. Of Bab.)**



Assyria

(Is. 52:4-5)



Egypt

(Is. 52:4-5)



Babylon's Overthrow: Wailing and Rejoicing (18:9-19:6)



Christ hating world weeps
over a world that has
been destroyed (18:9-24)

Call for God's people to
rejoice (18:20)

Four Hallelujah Chorus in
response (19:1-6)



The Wedding of the Lamb (19:7-10)



- The Harlot Babylon has been removed (17-18).
- Time of the Lamb's Wedding has come (19:7).
- The bride is clothed in fine linen, for the fine linen is the righteous acts of the saints (1 Cor. 3:12-16; 2 Cor. 5:10)

Return of Christ to Rule on Earth (19:11f.)

- Jesus returns & destroys those who hate God, and seek to destroy His people (Rev. 19:11-21; cf. Is. 11:1; 63; Pss. 2; 110:5f.; Zech. 12:1ff.; 14:1ff.; Joel 3:9ff.).



- Church returns in glory w. Christ (Rev. 19:7, 14).

- Church rules w. Christ and other saints (Matt. 19:28; Rev. 17:14; 19:11).



Paradise Invades the Present Earth (20)



**Satan/demons
imprisoned 1000 years
(Rev. 20:1-4)**

**Beat swords
into plows (Is.
2:4; Mic. 4:3)**

**1000 years of fruitful living in a
restored earth (Is. 35; 54)**



**Enmity between animals
and animals and animals
and man removed (Is. 11:6)**

**Earth flourishes and bears fruit
as God intended (Is. 65:17ff.;
Joel 3:18ff.)**

Paradise Invades the Present Earth (Rev. 20)



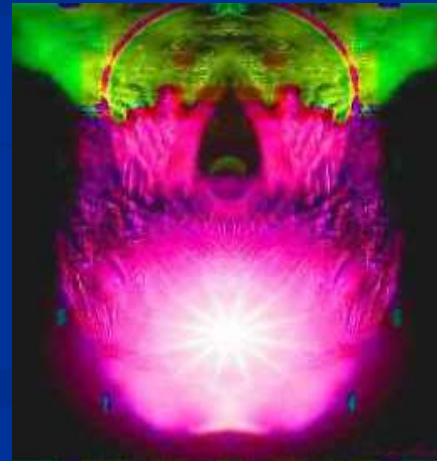
Christ begins to rule His kingdom from Jerusalem (Pss. 2; 110; Is. 2; 4; 9:7)



Satan's release leads man in one final rebellion against the Lord



God raises OT saints (Dan. 12:3) & Tribulation martyrs to rule with him for 1000 years (Rev. 20:4)—along with resurrected church



Fire from heaven consumes foes

Key Millennial Kingdom Passages

- 1a. Isa. 11:11-16;
54:1-6; 60:1-14.
- 1b. Isa. 11:10; 19:16-25.
- 2a. Jer. 30:1-3.
- 2b. Jer. 30:18-24.
- 2c. Jer. 31:31-34.
- 2d. Jer. 33:14-26.
- 3a. Hosea 1:1-11.
- 3b. Hosea 2:14-23.
- 3b. Hosea 3:1-5.
- 4a. Zech. 2:10-13.
- 4b. Zech. 6:9-15.
- 4c. Zech. 10:8-12.
- 4d. Zech. 14:1-21.

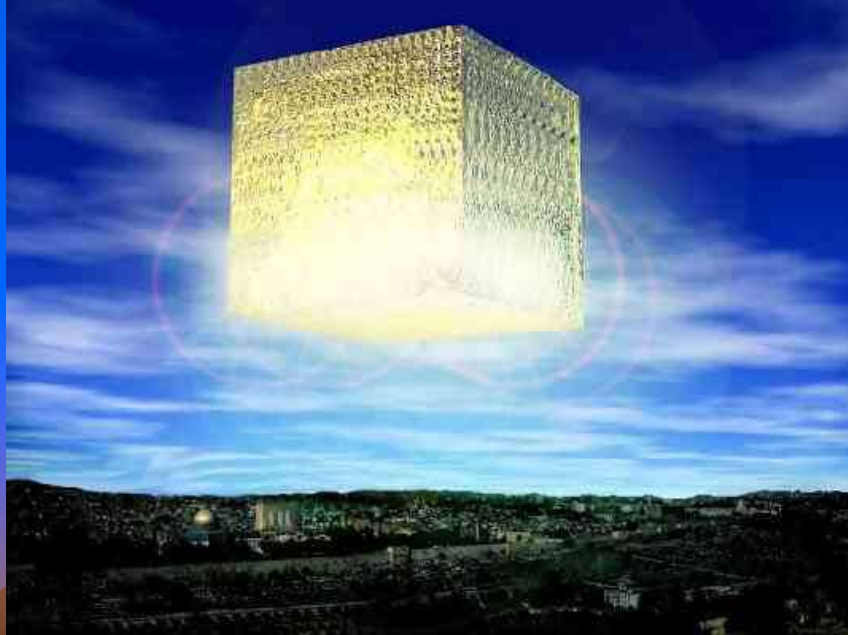
Great White Throne Judgment (20:11-15)



- At end of 1000 years, John sees Great White Throne from whose presence heaven/earth fled (cf. 2 Pet. 3:7-13).
- Material universe is gone with result of resurrected humanity is standing before God for judgment (Ecc. 12:13-14).
- Judgment is universal, but individual and according to deeds.
- Those whose names are not written in Book of Life are cast into the Lake of Fire—the 2nd Death.

The New Jerusalem (21:1-22:5)

- **New heavens/earth, No more sea**
Covenant Relationship
- **God's tabernacle with man**
- **He is there God**
- **They are His people (Ex. 25:8; Lev. 26:11; Ezek. 37:24; John 1:14; 2 Cor. 6:16-18; Rev. 7; 21:3-4, 7)**



No more tears (21:4)

All things new (21:5)

Free offer of grace (21:6)

Exclusion for unbelieving (21:8)

Announcement of the bride (21:9)

Unveiling of bride (21:10-22:5)

Epilogue (22:6-21)

Command to write

Promise that Christ is coming quickly

John's mistake in wanting to worship angel

Order to preserve the book

Declaration of chosen destinies

Promise of blessing to the believer

Warning of wrath to the disbeliever

Reminder of divine origin to the message

Plea for speedy return

Invitation to the unsaved

Warning not to add prophetic utterance

Promise of speedy return

