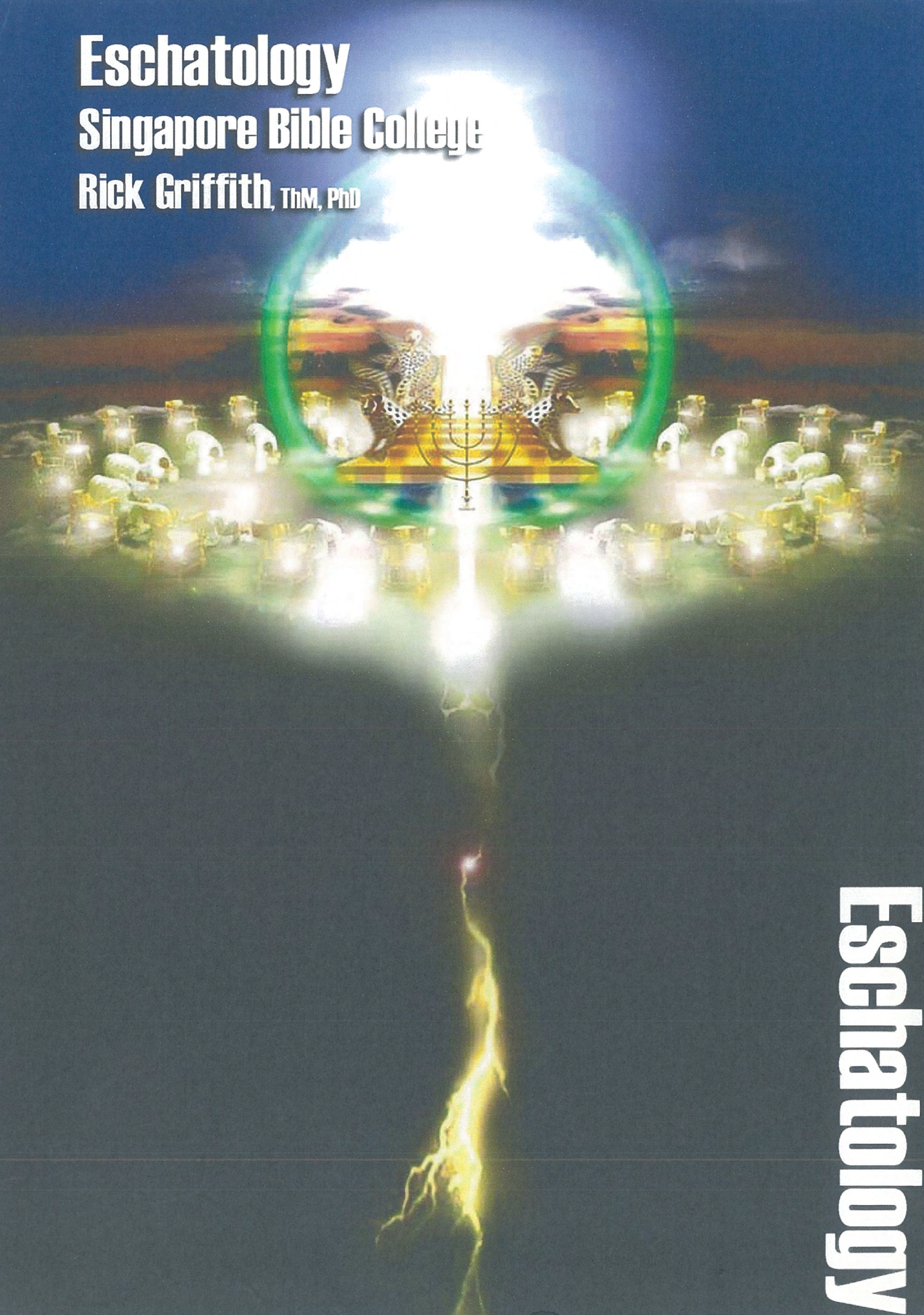


Eschatology
Singapore Bible College
Rick Griffith, ThM, PhD



Eschatology

Eschatology: What the Bible Says About the Future

Singapore Bible College

Rick Griffith, ThM, PhD

Eighteenth Edition

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Daniel's Four Beasts

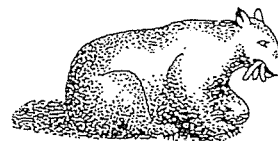
(Daniel chapter 7)

First Beast



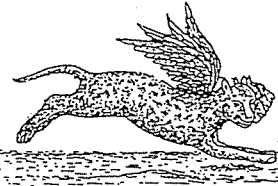
Second Beast

BEAR



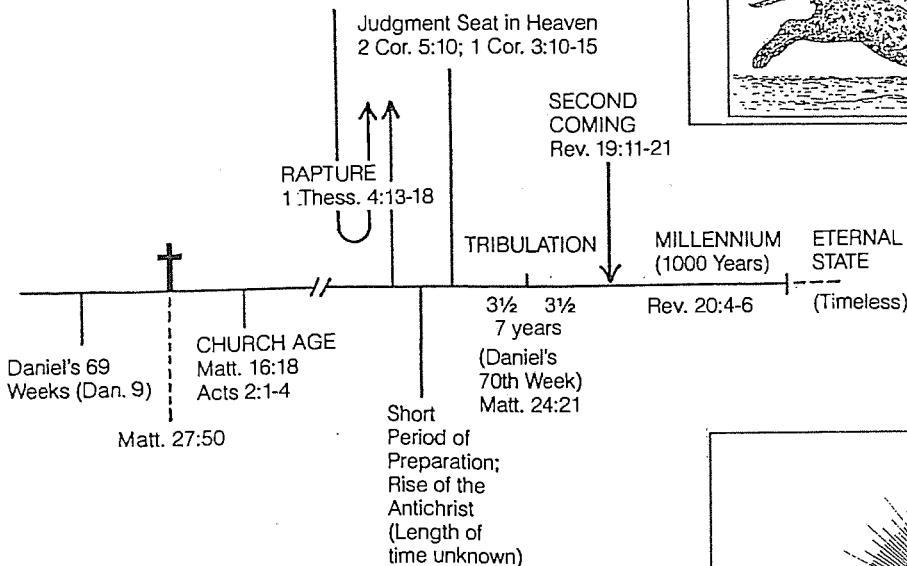
Third Beast

LEOPARD



Fourth Beast

10-HORN BEAST



"She was pregnant and cried out in pain as she was about to give birth. Then another sign appeared in heaven: an enormous red dragon with seven heads and ten horns and seven crowns on his heads" (Rev. 12:2-3)



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Syllabus

I. Course Description

- A. CCTE: What does the future hold? Do current events in the Mid-East, EU, China, and Russia relate to biblical prophecy? What happens to people after death? When will Jesus return in relation to the Tribulation? What are heaven and hell like? Answers to these questions about eschatology (study of the future) and how they affect you now will be explored in this two-part course that uses a 400-page book of class notes (\$20).
- B. Day School: This course covers the biblical doctrine of the return of Christ and the events associated with it. It is divided into two main parts: individual eschatology, dealing with subjects such as the nature of death, the immortality of the soul, and the intermediate state, and general eschatology, including subjects such as the second coming and events preceding it, the resurrection of the dead, and the final judgment. The course will also include a survey of the various millennial views.

This course will follow a blended learning approach with two means of instruction: (1) face-to-face classroom learning via the instructor supplemented by outside reading, as well as (2) web-based individual learning via two websites:

1. All course PowerPoint and notes can be downloaded free at the Theology course link at <http://www.biblestudydownloads.com>.
2. Online quizzes are at <https://www.sbc.edu.sg/moodle/login/index.php>. If this SBC moodle site says cookies are not enabled, then enable your cookies under "Options." If it still does not work, try <https://www.sbc.edu.sg/moodle/login/index.php>.

To get into the SBC website, log on with your normal SBC username and password (or the password sent to you by SBC IT), and then click on the CCTE course name. Read announcements that I have posted, and then take your quiz for that week. For tech issues (e.g., getting online), contact Joshua Tew in the IT department at joshua@sbcc.edu.sg (ext. 1509). He notes, "Based on recent experience, turning off Norton anti-virus is not effective. Somehow Norton still has some residual effect after it has been turned off. You will need to turn off 'automatic start up of Norton Antivirus during System Startup' through the Norton Antivirus Options window. After doing that, restart your computer and you should be able to access the quiz after that. You may want to consider Avast antivirus which is free for home use as we have had much better experience with it than Norton."

II. Course Objectives

By the end of this part of the course the student will be able to...

- A. Defend the biblical view of personal eschatology (death, intermediate state, existence of hell, judgments, heaven, etc.).
- B. Compare and contrast the Church and Israel.
- C. Show familiarity with the various eschatological viewpoints concerning the millennium (pre-, a-, and postmillennial) and the rapture (pre-, mid-, and posttribulational), while at the same time holding one of these views (at least temporarily!).
- D. Articulate the biblical covenants and their relationship to eschatology.
- E. Feel acquainted with eschatology to be able to confidently preach and teach on the subject.
- F. See the relevance of eschatology to personal holiness, world mission, contemporary events, and Asian culture and religions.

III. Course Grading

- A. Readings (50%) of the next week's class notes are assigned for each session. On each online quiz, you will report if you did your reading since the last quiz. This includes the reading for the day of the quiz.

Students taking this course for credit must buy the class notes or else download them in pdf format at http://www.biblestudydownloads.com/Theology_PPT/Theology_PPT.html.

- B. Quizzes (50%) must be taken by midnight the night before the class period for which they are assigned. Half of the quiz grade will ask if you completed the readings since the last quiz (50 points per quiz) and half will generally comprise five questions (10 points each or 50 points total). There are no makeup quizzes. I will put the quizzes on the Moodle site (see page 1) one week before they are due. Each quiz can be taken throughout the week prior to the due date but will expire at midnight the night before class. You should take this quiz by yourself (closed book, closed Bible, closed notes, opened mind). Also, do not wait until just before the quiz closes, as the server cannot handle everyone taking it at the same time. Further, when taking the quizzes, do not let the timer go all the way down to zero. This will delete all of your answers! Instead, click the “submit my answers” button before the time limit so that your answers will be recorded on the database. Finally, do not discuss the quiz with other students as they may not have taken it yet.
- C. There will be no midterm exam, no final exam, and no papers. Praise the Lord!
- D. Students who hate to take quizzes and/or memorize readings but can translate into another language can substitute translating 50-70 PPT slides for the online quizzes. After getting approval from Dr. Rick on which file to translate, download your English file from the course link for PPT and notes at http://www.biblestudydownloads.com/Theology_PPT/Theology_PPT.html. After the course I will upload the newly translated presentations for all to use. You will be graded based on the PowerPoint Translation Grade Sheet (p. 8) or TBB Script Translation Grade Sheet (p. 9). The files to translate come from either of two sources:
1. Translate 1-2 PPT presentations of the course teaching into your native tongue. After I edit your work, I will upload it at <http://www.biblestudydownloads.com> under its language tab for others in your language group to download. This site has teaching in 40 languages—including all the PPT for this and my other courses. Another option is to adapt the course PPT for a certain age group (e.g., primary 3-4 or youth), including a brief syllabus of how this could be taught.
 2. Translate one “The Bible...Basically” presentation or script. This 10-hour seminar by Dr. John Fryman brings listeners through the entire Bible six times in 945 PPT slides. We need help in Arabic, Bisaya, Burmese, Chiru, Dutch, French, Hindi, Japanese, Kachin, Khmer, Kiswahili, Malayalam, Mao, Mizo, Nepali, Sinhala, Tagalog, Tamil, Tangkhul, Tenyidie, Thai, Vaiphei, and Vietnamese. Presentations already translated are also at <http://www.biblestudydownloads.com>. Download the previous presentations before yours under your language group to make sure you are translating concepts consistently. New languages are welcome.

Course Grading Summary

As students take this course at 2 different levels, the grading requirements vary accordingly:

	Certificate (Eve. Sch.)	Audit (Eve. Sch.)
Readings	50%	—
Quizzes	50%	—
Project	—	—
Midterm Exam	—	—
Final Exam	—	—
Total	100%	No grade or credit
Attendance	70+% (5 sessions)	No Minimum

IV. Course Bibliography

- * Sources marked with an asterisk are especially significant and helpful (on reserve).

*Allis, Oswald T. *Prophecy and the Church: An Examination of the Claim of Dispensationalists that the Christian Church is a Mystery Parenthesis which Interrupts the Fulfillment to Israel of the Kingdom Prophecies of the Old Testament*. N.p.; Presbyterian & Reformed, 1945. Library: 236 ALL

Amillennial, posttribulational. Probably the best statement of this view and the most thorough attempt to discredit dispensationalism.

*Benware, Paul N. *Understanding End Times Prophecy: A Comprehensive Approach*. Chicago: Moody, 1995. 344 pp.

Pretribulational, premillennial work which lives up to its name, incorporating teaching on biblical and theological covenants, the intermediate and final states, and views on the rapture and millennium. Includes a glossary and other helpful appendixes and indexes. Benware teaches at Moody Bible Institute and is a clear and concise writer.

Berkof, Louis. *Systematic Theology*. N.p.; rev. ed., Grand Rapids: Eerdmans, 1953.

Amillennial, posttribulational. The standard systematic theology for Reformed theology though somewhat dated.

*Beyerhaus, Peter. "Eschatology: Does it Make a Difference in Missions?" *Evangelical Missions Quarterly* 26 (October 1990): 366-76.

Notes how all the various eschatological viewpoints can be a stimulus towards world evangelisation and addresses threats to our really looking to the future with confidence.

*Blaising, Craig A., and Bock, Darrell L., eds. *Dispensationalism, Israel and the Church: The Search for Definition*. Grand Rapids: Zondervan, 1992. 400 pp. US\$19.99.

This compiled work has articles that view "Israel and the church as distinct theological institutions, but also successive phases in a historically progressive and eschatologically converging redemptive program. This redemptive program accounts for both the similarities and the differences between Israel and the church. The book suggests that the similarities are greater than dispensationalists have previously thought to be the case" (Fall/Winter 1992 Zondervan Academic and Professional Catalog, 6). Edited by Dallas Seminary faculty members and includes responses from non-dispensational scholars Walter C. Kaiser, Jr., Willem A. VanGemeren, and Bruce K. Waltke. This is more difficult reading and thus only for the masters students in this course.

_____. *Progressive Dispensationalism: An Up-to-Date Handbook of Contemporary Dispensational Thought*. Wheaton, IL: Bridgepoint (Victor Books), 1993. 336 pp.

Explores historical, hermeneutical, and expositional aspects of dispensationalism, showing how it has changed over the years (including helpful charts) and addressing concerns within this community about progressive dispensationalism (which this book articulately defends). This branch of dispensationalism advocates aspects of the Davidic Covenant operative now in the church and greater continuity between the OT and New Testament than traditionally argued by dispensationalists.

Bock, Darrell L., ed. *Three Views on the Millennium and Beyond*. Grand Rapids: Zondervan, 1999. 330 pp. \$16.99.

Presentations of postmillennialism (Kenneth L. Gentry, Jr., Behnsen Theological Seminary), amillennialism (Robert B. Strimple, Westminster Theological Seminary), and premillennialism (Craig A. Blaising, South Baptist Theological Seminary). Premillennialism has more attention to address the historical (nondispensational) form as well as classical and progressive dispensationalism. Each essay has responses from the other viewpoints.

Braun, Jon E. *Whatever Happened to Hell?* Nashville: Nelson, 1979.

A not-so-popular book on a not-so-popular subject today, but much needed.

*Campbell, Donald K., and Townsend, Jeffrey L., eds. *The Coming Millennial Kingdom: A Case for Premillennial Interpretation*. Grand Rapids: Kregel, 1997. Originally pub. as *A Case for Premillennialism: A New Consensus*. Chicago: Moody, 1992. 290 pp. Reviewed in *BibSac* 150 (April-June 93): 236. Library: 236.6 CAM

The foreword by Kenneth Kantzer explains the Church's recent shift back toward premillennialism as attributed to increased Bible study, a literal hermeneutic, and studies of the early church. Chapters by various scholars expound premillennial teaching in biblical order by examining evidence in Genesis, Psalm 89, Isaiah 2, Jeremiah, Ezekiel, Daniel, Joel and Amos, Matthew, Acts, Romans 9–11, 1 Corinthians 15, and Revelation 20. Helpful subject and Scripture indices. Campbell is former President of Dallas Seminary and Townsend a pastor in Colorado.

Chafer, Lewis Sperry. *Major Bible Themes*. Dallas: Dallas Theological Seminary, 1926, 1953; Revised by John F. Walvoord, Grand Rapids: Zondervan, 1974.

Simple and excellent introductory guide to theology, nicely outlined into 52 concise chapters (approx. 6-8 pages), includes study questions. Premillennial, pretribulational.

_____. *Systematic Theology: Abridged*. 2 vols. Abridged by John F. Walvoord. Wheaton: Victor Books, 1988.

Summarizes Chafer's 8 volumes into two volumes. Premillennial, pretribulational.

Chan Kai Lok. *Who is Mystery Babylon?* Singapore: by the author, 1992. 151 pp.

Gives 13 "proofs" that the US is Mystery Babylon that pollutes the world until its destruction by a nuclear attack from Russia in 1993 (Rev. 17–18). Author is a Ph.D. in Entomology (bugs); associated with the charismatic group called Omega Ministries.

*Clouse, Robert G., ed. *The Meaning of the Millennium: Four Views*. Downers Grove, IL: InterVarsity, 1977.

Presents all four of the millennial views by men who hold them. Clouse provides an introduction and conclusion, but the bulk of the book comprises articles by George Eldon Ladd (nondispensational premil), Herman A. Hoyt (dispensational premil), Loraine Boettner (postmil), and Anthony Hoekema (amil). Each article is followed by rebuttals written by those of the other persuasions. Similar in format to Reiter above.

Cone, Christopher, ed. *Dispensationalism Tomorrow and Beyond*. Fort Worth, TX: Tyndale Seminary Press, 2008. 492 pp. US\$29.00.

This *Festschrift* in honor of Charles Ryrie has several helpful articles, including comparisons of covenant premillennialism, covenant amillennialism, covenant postmillennialism, and dispensationalism. Two chapters address dispensational approaches to Daniel 9:24-27. Others address Ezekiel's temple, freedom from the Law, and the relation between the rapture and day of the Lord, and even American policies in the Middle East, emergent theology, and the church and social responsibility. It has 23 chapters in all. What appears to be lacking is a comparison of revised with progressive dispensationalism.

Couch, Mal., ed. *Dictionary of Premillennial Theology*. Grand Rapids: Kregel, 1996. 442 pp.

An encyclopedic resource on nearly every premillennial subject with concise, well-written articles by the foremost premillennial scholars today. Highly recommended!

Criswell, W. A., and Patterson, Paige. *Heaven*. Wheaton, IL: Tyndale, 1991. 233 pp.

Includes personal opinions by Dr. Criswell, biblical perspectives by Dr. Patterson, and words of hymns and poems of writers through history. Premillennial, pretribulational.

*Crockett, William V.; Hayes, Zachary J.; Pinnock, Clark H.; and Walvoord, John F. *Four Views on Hell*. Grand Rapids: Zondervan, 1992. 192 pp. US\$10.99. Library: 236.25

Presents four views on hell: literal (Walvoord, Dallas Seminary), metaphorical (Crockett, Alliance Seminary), conditional immortality/annihilation (Pinnock, McMaster Divinity College), and purgatory (Hayes, Catholic Theological Union). Each author also responds to the other views.

Crockett, William V., and Sigountos, James G., eds. *Through No Fault of Their Own? The Fate of Those Who Have Never Heard*. 278 pp. Grand Rapids: Baker, 1991.

A collection of chapters by those calling themselves evangelicals, one of whom (Clark Pinnock) advocates that the heathen who never heard will be saved by Christ's blood. Much interaction with John Stott and some with Clark Pinnock and Philip Hughes—all three seeking to be called “evangelical annihilationists” (see p. 50). A helpful theological section of four articles (Part 1) but weaker (i.e., does not address implications of key passages) exegetical section of nine chapters (Part 2) and excellent missiological section (Part 3) comprising six practical articles.

*Crutehfield, Larry V. “Rudiments of Dispensationalism in the Anti-Nicene Period [AD 100-325].” (A two part series) “Israel and the Church in the Ante-Nicene Fathers.” *Bibliotheca Sacra* 144 (July-September 1987): 254-76; “Ages and Dispensations in the Ante-Nicene Fathers.” 144 (October-Dec. 1987): 377-401.

Successfully responds to the thesis promoted by non-dispensational scholars that the church in the early centuries did not distinguish between Israel and the church nor between differing economies (dispensations).

Dillow, Joseph C. *Final Destiny: The Future Reign of the Servant Kings*. 2nd ed. Monument, CO: Paniym Group, 2012. 1093 pp. US\$50 pb.

Can a Christian lose his salvation? This question is often answered from either the Calvinistic or Arminian persuasion. However, this third, meditating view draws from both of these views. This Partakers view, or Inheritance view, sees the believer's rewards as being largely enjoyed in the millennium. This monumental work is very scholarly and yet extremely readable, comforting and convincing to me. The first edition was called *The Reign of the Servant Kings* (1992), but this second edition is a massive volume of 66 chapters articulating this mediating position between the Reformed and Arminian views that Jody Dillow calls the “Partakers” view, based on Hebrews 3:14. It argues for eternal security (Reformed) but against perseverance of the saints (Arminian). Premillennial, pretribulational.

Dolan, David. *Holy War for the Promised Land*. Nashville: Nelson, 1991. 252 pp.

Argues that the Arab-Israeli conflict is a religious, not a political one. Dolan is a Christian journalist who has reported for CBS in Jerusalem since 1980.

*Enns, Paul. *The Moody Handbook of Theology*. Chicago: Moody, 1989.

An excellent premillennial, pretribulational perspective in concise form as part of a larger work on the whole study of theology.

*Erickson, Millard J. *Christian Theology*. 3 vols. in 1. Grand Rapids: Baker, 1983, 1984, 1985. 1302 pp.

Nondispensational premillennial, moderate Calvinist viewpoint. Evangelical (e.g., upholds inerrancy), exhaustive, readable, good with alternate views, highly useful for preaching and teaching due to Erickson's extensive pastoral experience. Erickson is dean and professor of theology at Bethel Theological Seminary.

*Feinberg, John S., ed. *Continuity and Discontinuity: Perspectives on the Relationship Between the Old and New Testaments*. Wheaton, IL: Crossway (Good News Pub.), 1988. 410 pp. \$28.50. Library: 220.6 FEI

Essays in honor of S. Lewis Johnson, Jr., former professor at Dallas Seminary. One article demonstrating continuity (Covenant Theology) and one showing discontinuity (Dispensationalism) appears for each of six basic categories: theological systems, hermeneutics, salvation, the Law of God, the people of God, and kingdom promises. Gives perspectives on whether the Church is the “new Israel” and whether believers today should follow the Ten Commandments (e.g., sabbath observance) in the context of how much the OT relates today—especially on eschatology (but not exclusively).

- Gloer, W. Hulitt, ed. *Eschatology and the New Testament: Essays in Honor of George Raymond Beasley-Murray*. Peabody, MA: Hendrickson, 1988. 154 pp.
Essays from a non-dispensational perspective on NT texts (teaching of Jesus, Matt. 12:28/Luke 11:20, Acts, Romans 9-11, 2 Corinthians, etc.).
- Grenz, Stanley J. *The Millennial Maze: Sorting Out Evangelical Options*. Downers Grove, IL: InterVarsity, 1992. 239 pp.
Evaluates strengths and weaknesses of the four positions: postmillennialism, dispensational premillennialism, "historic" (nondispensational) premillennialism, and amillennialism. Also addresses how dispensational and covenant theologians have recently come together in many areas of former debate. Grenz is professor of theology and ethics, Carey/Regent College in Vancouver, Canada.
- Hoehner, Harold W. *Chronological Aspects of the Life of Christ*. Grand Rapids: Zondervan, 1977.
Helpful, detailed chapter on Daniel's "70 Weeks." Premillennial, pretribulational.
- House, H. Wayne, ed. *Israel: The Land and the People*. Grand Rapids: Kregel, 1998. 348 pp. \$17.88.
A collection of 12 essays from a premillennial perspective that rejects amillennialism and progressive dispensationalism (pp. 82, 105, n. 18) and affirms a future for Israel in the land. Four issues are addressed: identity, historical, biblical, theological, followed by the conclusion. Good for group or individual study.
- *Hoyt, Herman A. *The End Times*. Chicago: Moody, 1969.
A nicely outlined, concise, basic, premillennial, pretribulational Bible College text.
- Hubbard, David Allan. *The Second Coming: What Will Happen When Jesus Returns?* Downers Grove, IL: InterVarsity, 1984. 121 pp. Paper, US\$2.95.
A brief, simple, understandable work by the president of Fuller Theological Seminary. Non-dispensational premillennial, posttribulational.
- James, Edgar C. *Arabs, Oil, and Armageddon*. Rev. ed. Chicago: Moody, 1991. 108 pp.
An excellent review of the history of the Arabs up to the present, the importance of the oil problem in the world today, histories of Saudi Arabia, Egypt, and Iraq, and history and prophecies relating to Israel. The millennium and Second Coming are also given attention. James teaches at Moody Bible Institute and is premillennial, pretribulational.
- Jeffrey, Grant R. *Armageddon: Appointment with Destiny*. New York: Bantam Books, 1988. 249 pp.
A popular level paperback that discusses current fulfillment of prophecies relating to Israel, Russia, chronology, the rebuilding of the temple in Jerusalem, and the location of the Ark of the Covenant in Ethiopia. Interesting reading! Some is even believable!
- Lalonde, Peter. *One World Under Antichrist*. Eugene, OR: Harvest House, 1991. 307 pp.
A Canadian evaluation of how current events (globalism, ecumenism, the EC, etc.) are preparing the way for the New World Order under the Antichrist. Lalonde is publisher of *The Omega-Letter* and *The Christian World Report*, newsletters with a combined circulation of over 70,000. Premillennial, pretribulational.
- Larsen, David L. *Jews, Gentiles, and the Church: A New Perspective on History and Prophecy*. Grand Rapids: Discovery House (distributed by Thomas Nelson), 1995. 425 pp.
One of the few scholarly works integrating both biblical and historical data on Israel (ancient and modern, including Islam's onslaught and the Holocaust). Argues that Israel still has a prophetic future based in God's covenants. Extensive footnotes, bibliography, and applications for the Church. Easy reading for scholars and laymen alike. Larsen is a pretribulational Fuller M.Div. graduate who teaches practical theology at TEDS.
- Lewis, Gordon, and Demarest, Bruce A. *Integrative Theology*. 3 vols. Vol. 3: *Spirit-Given Life and God's People, Present and Future*. Grand Rapids: Academie Books (Zondervan), 1994.

Strong in interacting with recent developments in eschatology and in its practical effects of eschatology (which most works omit). Both authors are non-dispensational premillennialists, but Lewis is pretribulational and Demarest posttribulational.

Lightner, Robert P. *Evangelical Theology*. Grand Rapids: Baker, 1986.

Helpful summary of various theological views held by evangelicals on a variety of topics. The chapter on eschatology comprises only 34 pages and is the essence of his *The Last Days Handbook*. Premillennial, pretribulational.

*_____. *The Last Days Handbook*. 2d ed. Nashville: Nelson, 1990, 1997.

Presents all views at a lay level without taking a stand. Very simplified approach to eschatology. Many helpful diagrams. Does not address individual eschatology.

Lindsey, Hal. *The Late Great Planet Earth*. New York: Batam Books, 1968?

The most read book on eschatology in the twentieth century, with 28 million copies in print in 53 languages. Premillennial, pretribulational.

*Ludwigson, Raymond. *A Survey of Bible Prophecy*. Grand Rapids: Zondervan, 1951, 1973, 1975.

Premillennial? (difficult to tell) Arranged alphabetically. A wealth of charts and maps. Brief, well written chapters which present views objectively without supporting only one position. Includes research paper topics and creative ideas for group projects.

Marrs, Texe. *Millennium: Peace, Promises, and the Day They Take Our Money Away*. Austin, TX:

Living Truth Pub., 1990. 272 pp.

Warnings of America's coming economic disaster by a retired USAF officer and expert on the New Age Movement. Premillennial.

Mathison, Keith A. *Dispensationalism: Rightly Dividing the People of God?* Phillipsburg, NJ:

Presbyterian & Reformed, 1995. 160 pp. US\$9.99 pb.

An up-to-date critique of dispensationalism's doctrines of the church, salvation, and last things by one who attended Dallas Seminary two years before transferring to Reformed Theological Seminary to obtain the Master of Arts in Theological Studies. Includes an appendix which responds to progressive dispensationalism (by saying that it isn't really dispensationalism!).

McClain, Alva J. *The Greatness of the Kingdom*. Chicago: Moody, 1959.

One of the best and most complete explanations of the coming thousand year reign of Christ on the earth. Premillennial, pretribulational.

*Morey, Robert A. *Death and the Afterlife*. Minneapolis, MN: Bethany House, 1984. Library: 237 MOR.

Probably the best work on proving the existence of eternal hell and punishment. He read over 1000 books on hell before writing this one! Amillennial (?). He is a M.Div. and D.Min. graduate of Westminster Seminary.

*Pentecost, J. Dwight. *Things to Come*. Grand Rapids: Zondervan, 1955.

The most thorough premillennial, pretribulational eschatological work to date, responding to the various views current in the 1950s (many of which are still valid today though the names have changed).

_____. *Thy Kingdom Come: Tracing God's Program and Covenant Promises Throughout History*.

Wheaton: SP Pub., Victor Books, 1990. 360 pp.

An inductive study of the kingdom of God chronologically from eternity past to eternity future. Premillennial (dispensational), pretribulational.

*Reiter, Richard. *The Rapture: Pre-, Mid-, or Post-Tribulational?* Grand Rapids: Zondervan, Academic Books, 1984.

Presents all three views above by men who hold them. Reiter provides an introduction, but the bulk of the book comprises articles by three professors at Trinity Evangelical Divinity School in Deerfield, IL: Drs. Paul D. Feinberg (Pre), Gleason L. Archer (Mid), and Douglas J. Moo (Post). Each article is followed by rebuttals written by those of the other persuasions.

Richards, Larry. *Tomorrow Today*. Wheaton, IL: SP Publications, Victor, 1986. 129 pp.

Here's a different kind of prophecy book which applies texts in the Minor and Major Prophets and the NT to their original audience and to us today. Richards makes no attempt to support any particular view towards eschatology, looking upon such efforts with disfavor as he feels that a specific order of events is unknowable.

Robertson, O. Palmer. *The Israel of God: Yesterday, Today, and Tomorrow*. Phillipsburg, NJ: P&R Pub. (Presbyterian & Reformed), 2000. 224 pp. \$14.99 pb.

A newer work advocating the continuity between the testaments to the extent that the church is viewed as the "new Israel" which replaces national Israel. Robertson teaches OT at Knox Theological Seminary.

Rosenthal, Marvin. *The Pre-Wrath Rapture of the Church*. Nashville: Nelson, 1990. 319 pp.

A recent interpretation of the time of the Rapture which places it 18 months before the end of the Tribulation at the breaking of the seventh seal. Rosenthal is executive director of Zion's Hope (a faith mission).

_____. *Zion's Fire*. Orlando, FL: Zion's Hope, September/October 1993. Vol. 4, Number 5. 32 pp.

This entire issue of this bimonthly magazine is devoted to a comprehensive but concise history of Israel from the death of Christ until 1993. Of particular interest are rarely published stories about Israel's wars with the Arab nations in 1948-49, 1956, 1967, 1973, and 1982 and how recent history fulfills some prophecies in Ezekiel 37. Chapter 4 is reproduced in these notes.

*Ryrie, Charles C. *Basic Theology*. Wheaton: SP Pub., Victor Books, 1986.

An easy-to-understand introduction to all views, dispensational, helpful diagrams.

_____. *The Basis of the Premillennial Faith*. Neptune, NJ: Loizeaux, 1953.

Explains dispensationalism of the 1950s. Premillennial, pretribulational.

*_____. *Dispensationalism Today*. Chicago: Moody, 1965.

Here's a basic text, but it doesn't really describe present dispensationalism as much as it does the status of the view in 1965. Premillennial, pretribulational.

*_____. *Dispensationalism*. Chicago: Moody, 1995. 224 pp.

Expands and updates his *Dispensationalism Today* (Moody, 1965) to correct misconceptions about dispensationalism in a very readable manner typical of the author. The work defends revised (not Scofield) dispensationalism against covenant theology, covenant premillennialism, ultradispensationalism, and progressive dispensationalism.

_____. *The Final Countdown*. Wheaton: SP Pub., Victor Books, 1982.

_____. *What You Should Know About the Rapture*. Chicago: Moody, 1981.

Definitely the simplest book on the Rapture which I have read, complete with helpful charts and easy-to-comprehend concepts. Premillennial, pretribulational.

Saucy, Robert L. "The Eschatology of the Bible." In *The Expositor's Bible Commentary*, vol. 1:

Introductory Articles, pp. 103-26. Grand Rapids: Zondervan, 1979.

Helpful emphasis on the significance of prophesied events over their chronology. Includes 6 pages on individual eschatology. Premillennial, pretribulational.

- _____. *The Case for Progressive Dispensationalism: The Interface Between Dispensational and Non-Dispensational Theology*. Grand Rapids: Zondervan, 1993. 336 pp. US\$19.99.
Helpful in identifying new trends in dispensationalism which argue for greater continuity between the Old and New Testaments (the present age is not a parenthesis), church participation in the New Covenant, etc.
- Stam, Cornelius R. *Things That Differ: The Fundamentals of Dispensationalism*. Chicago: Berean Bible Society. N.d. 292 pp.
Helpful charts, explanation of the “mystery,” and contrasts between Paul and the apostles as it relates to dispensationalism. Ultradispensational.
- *Tan, Paul Lee. *A Pictorial Guide to Bible Prophecy*. Hong Kong: Nordica Int’l, 1991. 413 pp. US\$29.95. Library: 236 TAN.
Dispensational (premillennial, pretribulational). The most complete pictorial guide to eschatology with over 600 graphs, charts, photographs, and line drawings. Has special sections on Daniel and Revelation as well as 50 major topics. Unfortunately sources are not cited and contains several grammatical and typographical errors. Dr. Tan is a pastor, author, and adjunct professor at Dallas Theological Seminary.
- Van Kampen, Robert D. *The Sign*. Wheaton, IL: Crossway Books, 1992. 528 pp.
A massive volume basically following Rosenthal’s pre-wrath view and arguing that the sign of Christ’s return will be the sun darkening and the moon turning blood red. See also his *The Rapture Question Answered Plain and Simple* (Revell, 1997), 211 pp.
- Walvoord, John F. *Armageddon, Oil, and the Middle East Crisis*. Grand Rapids: Zondervan, 1974, 1976, 1990.
Shows how the Mid-East land will become increasingly important because of its oil which will lead to fulfilled Bible prophecy. Premillennial, pretribulational.
- *_____. *The Prophecy Knowledge Handbook*. Wheaton, IL: Victor, 1990. 809 pp.
Lists in order every Bible prophecy and its fulfillment (if fulfilled) in the order in which they appear in Scripture. Unfortunately, inadequate treatment is given at points on particular passages (e.g., Deut. 30) to cover a wide scope of texts. Premillennial, pretribulational.
- _____. *The Millennial Kingdom*. Grand Rapids: Dunham, 1959.
A classic work on the future earthly reign of Christ. Premillennial, pretribulational.
- _____. *The Rapture Question*. Rev. ed. Grand Rapids: Zondervan, 1979.
Addresses various issues relating to the Rapture and explains the premillennial, pretribulational view against other views.
- Walvoord, John F., and Zuck, Roy B., eds. *The Bible Knowledge Commentary*. 2 vols. Wheaton: SP Pub., Victor Books, 1983, 1985.
The best premillennial, pretribulational, commentary on the whole Bible.

Please also note the excellent bibliographies in *The Meaning of the Millennium* at the end of this syllabus which categorizes several authors by theological perspective, as well as that at the back of Robert P. Lightner’s *The Last Days Handbook* which does the same but also divides works into beginner, intermediate, and advanced levels. For extra sources on heaven, see also the final page on the section on heaven near the end of this syllabus. I am also indebted to Dr. J. Paul Tanner for allowing me to reproduce his bibliography on the book of Revelation after this syllabus.

VI. Course Schedule: CCTE Evening School (July-Nov 2015)

Session	Date (T)	PPT Number & Subjects	Reading & Quiz	# pp.
1	14 July	01-Introduction & Syllabus 02-Intermediate State	Class Notes, 1-11 Class Notes, 12-14	14
2	21 July	03-Reincarnation & Spirits in Prison 04-Covenant Theology	Class Notes, 15-17d (12 pp.) Class Notes, 18-19 Quiz 1: Reincarnation & Spirits	14
3	28 July	05-Biblical Covenants 06-Millennialism Intro 07-Premillennialism & Dispensationalism	Gen. 12:1-3; Deut. 30:1-10; 2 Sam. 7:12-16; Jer. 31:31-34 Class Notes, 18-30 Quiz 2: Covenants & Millennialism	15
4	4 Aug	08-Signs of Christ's Return 09-Rapture Part 1: Pretribulational	Class Notes, 31-34, 193-210 Class Notes, 55-65a (12 pp.) 1 Thess. 4:13-18 Quiz 3: The Lord's Return	44
5	11 Aug	09-Rapture Part 2: Other Views 10-Bodies & Judgment Seat of Christ	Class notes, 66-74 Class Notes, 75-77; Rev. 19 Quiz 4: Rapture Views & Judgment Seat of Christ	12
6	18 Aug	11-Marriage Supper 12-Antichrist & Daniel 9	Class Notes, 77-78c Class Notes, 79-86g 2 Thess. 2; Daniel 9 Quiz 5: The Antichrist & Supper	21
25 Aug- 15 Sep		Four-Week Break	No class or assignments	
7	22 Sep	13-Tribulation Rev 4-18 Judgments	Class Notes, 86h-110 Matt. 24-25 No Quiz	32
8	29 Sep	14-Tribulation in Ezekiel, Zechariah Matthew, Babylon 15-Preterism	Class Notes, 110a-q; Rev. 17-18 Quiz 6: The Tribulation	18
9	6 Oct	16-Kingdom & Millennialism Part 2	Class Notes, 116-121b, 122-32b (w/o footnotes) Quiz 7: Kingdom & Millennialism	39
10	13 Oct	17-Ezekiel's Temple & Topography	Class Notes, 133-49; Ezekiel 40-48; Psalm 72; Rev. 20 Quiz 8: Ezekiel 40-48	19
11	20 Oct	18-Amillennialism 19-Postmillennialism 20-Resurrections & Judgments	Class notes, 150-61, 196-207 Romans 9-11 Quiz 9: Amil, Postmil & Judgments	25
12	27 Oct	21-Hell 22-Heaven	Luke 16; Class Notes, 162-74a Class Notes, 174b-92; Rev. 21-22 Quiz 10: Hell & Heaven	31

V. Other Matters

- A. Contacting Me: You can contact me at SBC by box L19 or by phone (6559-1513). Also, my home is at 2-302 on the SBC campus, mobile is 9113-7090, and email griffith@sbc.edu.sg. My office hours when I can talk are from 11:00-1:00 from Wednesday to Friday except for class on Thursdays from 12-1 PM. Let's have lunch too!
- B. Copying Class Notes: This is allowed when you give credit where credit is due (unless it makes you rich). You may also copy all course PPT and translate them into other languages.
- C. Commentaries: Have you ever wondered *which* of the numerous commentaries you should look up when you need help with a passage? Get my study of what I believe to be the best 5-12 commentaries on every book of the Bible and the best reference books to purchase (470 books surveyed). It's called *Reference Books and Commentaries You Should Buy* and is available for only \$5.00 in the SBC Book Centre (what a bargain!). This resource may help you save a lot of money buying books for the long-term.

My Biographical Sketch



Rick & Susan Griffith
Kurt & Cara (28), John (22) & Stephen (25)

Background

“Never say ‘never.’” Rick and Susan Griffith both learned this age-old tip the hard way.

Rick recalls sitting in his elementary school classes thinking, “If there’s one thing I’ll *never* become it’s a *teacher*. Imagine saying the same stuff over and over, year after year!”

Yet after trusting Christ in junior high and acquiring a taste for teaching the Word of God, Rick’s attitude began to change. After his business degree at California State University, Hayward, and Master of Theology degree (Pastoral Ministries) and the Doctor of Philosophy degree (Bible Exposition) from Dallas Theological Seminary in Texas, Dr. Griffith soon found himself on the other end of the classroom—and loving it!

Susan, from Yucaipa, California, also learned not to say “never.” As she earned her Bachelor of Arts degree in piano at Biola University, several friends married and worked to put their husbands through three more years of seminary training. “I’ll never do that!” she exclaimed. Soon afterwards she invested three years (1981-1983) singing together with her future husband in the Crossroads, Campus Crusade’s traveling music team in Asia. This nine member Philippines-based group shared Christ in the Philippines, China, Hong Kong, Korea, Japan, Macau, Thailand, Malaysia, Indonesia, and Singapore.

In December 1983 Susan’s “never” became a reality. She and Rick were married and like Jacob and Rachel of old, Susan also worked for her mate. During these seven seminary years Rick served as a pastor, corporate chaplain, and International Students church consultant. Susan taught women’s Bible studies and often ministered by singing. Their primary church in Texas is Christ Chapel Bible Church in Fort Worth.

The Griffiths have three sons: Kurt is an IT guy in Chicago (28 yrs.) with his wife Cara, Stephen is a pilot (25 yrs.) with his wife Katie in Boise, and John a graphic design student at Biola in the LA area (22 yrs.).

Ministry

However, since 1991 the Griffiths’ home has been Singapore where Rick serves as Doctor of Ministry Director with 30 other full-time faculty at Singapore Bible College. SBC has 460 full-time students from 24 countries and 25 denominations, as well as many professionals in the certificate-level Centre for Continuing Theological Education (CCTE). During his first term he taught a variety of courses: Old Testament Survey, New Testament Survey, New Testament Backgrounds, Eschatology (the study of future things), Evangelism, Pastoral Epistles, Psalms, Homiletics (preaching), Hebrew Exegesis, and four Old Testament exposition courses. For many years he also taught Pentateuch, Gospels, Eschatology (theology of the future), Ecclesiology (theology of the church), and Pneumatology (theology of the Holy Spirit). Now he teaches mostly Bible Exposition classes, including Homiletics, World of the OT & NT, and

OT & NT Survey. He has also written three Advanced Studies in the Old and New Testament courses at the Internet Biblical Seminary (www.internetseminary.org).

Dr. Griffith loves the variety and strategic nature of his teaching. He invests his life into Anglicans from Sri Lanka, Lutherans from Singapore, Presbyterians from Korea, Conservative Baptists from the Philippines, and missionaries from Campus Crusade, OMF, and Operation Mobilisation—sometimes all in one class! One class had 17 of the 20 students training for ministry outside of Singapore. Nearly all SBC graduates enter pastoral or missionary ministries due to Asia's shortage of trained leaders.

Ministry opportunities abound. Rick and Susan have conducted premarital counseling for students and their home has an open door to students and guests traveling through Singapore. They have sung in evangelistic thrusts and in 1992 also participated in founding International Community School, an expatriate Christian primary and secondary school in Singapore now with 430 students. The Griffiths are missionaries with WorldVenture and Rick serves as the Singapore field leader.

Dr Griffith also enjoys several other partnerships. He also serves as Asia Translation Coordinator for "The Bible... Basically International" seminars; web author & editor, Internet Biblical Seminary; and itinerate professor for 54 trips throughout Asia in places such as Lanka Bible College (Sri Lanka), Myanmar Evangelical Graduate School of Theology, Union Bible Training Center (Mongolia), Jordan Evangelical Theological Seminary, and Biblical Education by Extension training in three restricted access countries.

In 2006 the Griffiths also helped begin Crossroads International Church, Singapore. Here "Dr. Rick" is "Pastor Rick" in his role as pastor-teacher and elder. The church meets at 4 PM on Sundays at the Upper Room of the Metropolitan YMCA at 60 Stevens Road. See cicfamily.com for details.

In 2009 Dr. Rick began biblestudydownloads.com to offer his courses for free download. It has 5000 pages of course notes in Word and pdf, 400+ PowerPoint presentations in English, and hundreds of translations of these by his students into 40 languages. Current languages include Ao, Arabic, Bangla, Bisaya, Burmese, Chin, Chiru, Chinese, Dutch, English, French, German, Hindi, Indonesian, Japanese, Kachin, Khmer, Kiswahili, Korean, Lotha, Malay, Malayalam, Mao, Mizo, Mongolian, Nepali, Nias, Paite, Rongmei, Russian, Sinhala, Spanish, Sumi, Tagalog, Tamil, Tangkhul, Tenyidie, Thai, Vaiphei, and Vietnamese.

Field

Singapore Bible College is strategically located at the "ministry hub" of Southeast Asia, the Republic of Singapore. A small island of only 14 by 26 miles, Singapore is a city-nation located on the tip of the Malayan Peninsula in Southeast Asia. The population of this multi-cultural society is 75 percent Chinese, 15 percent Malay and 8 percent Indian. Other groups include Filipinos, Thais, Japanese, Americans, and Europeans. This beautiful island nation, with dynamic growth in churches and missionary force, has been called the "Antioch of Asia." The Singaporean cross-cultural missionary force is increasingly contributing to God's work in overseas ministries.

Passion

Rick's passion is for God's leaders to preach and live the Word of God. The servant of God's role is clearly given in the following verses:

- Teaching obedience to Christ's teaching is key to our commission to make disciples (Matt. 28:20)
- The priority of the apostles was teaching and prayer (Acts 6:1-16)
- Paul's legacy to Timothy focused on exposition: "Preach the Word" (2 Tim. 4:2-3)

However, recent trends include the following:

- Church people are biblically illiterate—Amos lamented that his day of prosperity had a "famine for hearing the words of the Lord" (Amos 8:11)
- Pastors are doing too many things so they have too little time to feed the flock
- Preachers give empty and simplistic sermons
- Attempting to be "relevant," pastors preach what people want to hear—not what they need

ANNOTATED BIBLIOGRAPHY FOR THE BOOK OF REVELATION

PREPARED BY DR. J. PAUL TANNER

September 1997

COMMENTARIES

Alford, Henry. "Apocalypse of John." In *The Greek Testament*, IV, 544-750. Reprint, Chicago: Moody Press, 1958.

Originally published in 1884, Alford's work represents the historicist position by a distinguished English exegete.

Beasley-Murray, G. R. *The Book of Revelation*. The New Century Bible Commentary. Rev. ed. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1981.

This work is by a professor of New Testament interpretation at Southern Baptist Theological Seminary (Louisville, KY). He was previously principal of Spurgeon's College in London (1958-72). He writes from the preterist-futurist camp. He regards the main purpose of the book as picturing the triumph of Christ and the major events of the book from chapters 4 through 18 to be a description of the endtime preceding the second coming of Christ. However, he does spiritualize the thousand-year reign of Christ and intimates that it begins with His first coming. He also spiritualizes the 144,000 as the church (church = new Israel). Reviewed in *BibSac* (Jan 1982): 82.

Beckwith, Isbon T. *The Apocalypse of John*. London: The MacMillan Company, 1919; reprint, Grand Rapids, MI: Baker Book House, 1979.

More than half of this volume (416 pp.!) is dedicated to introductory matters dealing with such topics as the eschatological hope of the Bible, apocalyptic literature, the purpose of the book, etc. Somewhat dated (Beckwith: 1843-1936). The approach is basically preterist-futurist, and amillennial. Helpful with the Greek text.

Bruce, F. F. "The Revelation of John." In *A New Testament Commentary*, ed. G.C.D. Howley, F.F. Bruce, and H.L. Ellison. Grand Rapids, MI: Zondervan, 1969.

A short work by a good scholar who takes the preterist-futurist view.

Bullinger, E. W. *Commentary on Revelation*. 3rd ed. London: Eyre and Spottiswoode, 1935; reprint, Grand Rapids, MI: Kregel Publications, 1984.

Although premillennial and pre-trib., Bullinger has some unique opinions. For instance, he believes that the seven churches of Rev 2-3 are seven, literal, Jewish churches or assemblies yet to come.

Caird, G. B. *The Revelation of St. John the Divine*. Harper's New Testament Commentaries. New York: Harper & Row, 1966.

Takes the preterist approach, suggesting an imminent historical view. Critical scholar.

Charles, R. H. *A Critical and Exegetical Commentary on the Revelation of St. John*. The International Critical Commentary. 2 vols. Edinburgh: T. & T. Clark, 1920.

A technical work which is helpful with the Greek text. Preterist approach.

Criswell, W. A. *Expository Sermons on Revelation*. Grand Rapids, MI: Zondervan, 1962.

Premillennial. Helpful for an exposition of the book from a man who loves to preach.

Gregg, Steve. *Revelation: Four Views, A Parallel Commentary*. Nashville, TN: Thomas Nelson Publishers, 1997.

This is a very helpful work, in which the editor has sought to inform the reader of various interpretative approaches. For ch 4-19, the commentary appears in four columns, representing four distinctive approaches (historicist, preterist, futurist, and the spiritual). For ch 20-22, the commentary appears in three columns, representing the three primary millennial viewpoints.

Hendriksen, William. *More Than Conquerers*. Grand Rapids, MI: Baker Book House, 1940.

The author is conservative and amillennial, but his approach is "idealist." Spiritualizes extensively.

Hort, F. J. A. *The Apocalypse of St. John I-III*. London: MacMillan, 1908.

Hort was a genius of the Greek text. Unfortunately his work only covers chapters 1-3.

Hughes, Philip Edgcumbe. *The Book of Revelation*. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1990.

Written at a more popular level, Hughes takes more of a "idealist" approach and concentrates on principles for every age. Amillennial in his eschatology.

Johnson, Alan F. "Revelation." In *The Expositor's Bible Commentary*, ed. Frank E. Gaelbelein, 12:397-603. Grand Rapids, MI: Zondervan, 1981.

This is an excellent work by a graduate of Dallas Seminary. He is premillennial, but not as strict on many details as others. For instance, he says that the 1000 year reign of Rev 20 will be an earthly reign of Christ, but the actual length is open to discussion. This work is well researched and documented. The work is basically futurist, though he gives careful attention to the historical side as well. The author states, "This commentary will pay close attention to the historical situation of first-century Christianity in its Judeo-Greco-Roman world setting On the other hand, we believe that John is describing the final judgment and the physical, bodily return of Christ to the world" (410). He is given to excessive symbolism, however, which diminishes his work (e.g., 42 months are not literal; the beast of Rev 13 is not an individual; the two witnesses represent the church).

Ladd, George E. *A Commentary on the Revelation of John*. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1972.

Ladd takes a preterist-futurist approach, and argues for a post-tribulational rapture. Reviewed

in *BibSac* 130:518 (Apr-Jun 1973): 176.

Lindsey, Hal. *There's A New World Coming*. Santa Ana, CA: Vision House Publishers, 1973.

Lindsey is famous as a popular writer (author of *The Late Great Planet Earth*), who holds to a premillennial and dispensational eschatology. Much of his work is quite helpful and trustworthy, although in his attempt to appeal to a modern generation he can at times go too far in "translating" the imagery (locusts of ch. 9 are "Cobra helicopters"?).

Lenski, R. C. H. *The Interpretation of St. John's Revelation*. Minneapolis, MN: Augsburg Pub. House, 1943.

Leński is a conservative Lutheran exegete, but amillennial in his eschatology. He argues that the 1000 reign is symbolical, and is going on now. To escape the problem of Satan's binding during this period, he tries to argue that the "binding" means that Satan shall not prevent the heralding of the gospel to all the nations (575).

Moffatt, James. "The Revelation of St. John the Divine." In *The Expositor's Greek Testament*, ed. Robertson Nicoll, 5:279-494. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1951.

Originally published in the early 1900's, this work concentrates on exegetical insights from the Greek text. Somewhat vague regarding the flow of the book.

Morris, Leon. *The Revelation of St. John*. Tyndale New Testament Commentaries. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1969.

Morris's approach seems to be a combination of the idealist and historical schools, although some would say preterist-futurist. Amillennial. Commentary is somewhat brief, but helpful exegetical comments. ^{spiritual}

Mounce, Robert H. *The Book of Revelation*. The International Commentary on the New Testament. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1977.

Mounce's approach is preterist-futurist, but not dispensational. Regarding the rapture, he is a post-tribulationist; hazy on the millennium. He states, "In short, John taught a literal millennium, but its essential meaning may be realized in something other than a temporal fulfillment" (359). The greatest use of this book will be found in its excellent use of and acquaintance with a wide scope of sources. Also quite helpful with the literary structure. Reviewed in *BibSac* (Apr-Jun 1978): 180-81.

Ryrie, Charles C. *Revelation*. Chicago: Moody Press, 1968.

Premillennial, dispensational and pre-tribulational, by a former esteemed professor of Dallas Seminary (authored the *Ryrie Study Bible*). The book is very short (127 pp.), but helpful for getting a grip on the book.

Sweete, Henry Barclay. *Commentary on Revelation*. 3rd ed. London: Macmillan, 1911; reprint, Grand Rapids, MI: Kregel Pub., 1977.

A British scholar of the past century (1835-1917). He defends the unity of the book, and is preterist in approach. Though somewhat dated, this is still one of the better volumes for help with the Greek text. Swete became Regius professor of divinity at Cambridge in 1890 and wrote the 1st edition of his commentary on Revelation in 1906.

Tenney, Merrill C. *Interpreting Revelation*. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1957.

Tenney (of Wheaton college fame) writes from a dispensational-futurist viewpoint. This work is brief on surveying Revelation itself, but contains some excellent discussions on topics such as the structure of Revelation, the Christology, the chronological approach, etc. Good!

Thomas, Robert L. *Revelation 1-7; An Exegetical Commentary*. Chicago, IL: Moody Press, 1992.

Thomas, Robert L. *Revelation 8-22; An Exegetical Commentary*. Chicago, IL: Moody Press, 1995.

This two-volume set on Revelation represents a careful exegesis of the text from a premillennial eschatology.⁴ Excellent notes from the Greek (and presented in readable fashion for the serious lay person) and abundant interaction with the literature on Revelation. This may be the best English commentary on Revelation (as a professor at The Master's Seminary, however, his view on Lordship Salvation tends to detract from the book's value--notice how this affects his interpretation of Rev 2-3). Highly recommended!

Wall, Robert W. *Revelation*. New International Biblical Commentary. Peabody, Massachusetts: Hendrickson Publishers, Inc., 1991.

Claims to follow a "canonical-critical approach" to the interpretation of the book. A more recent work, but weak in interpretation (for instance, views the beast of Rev 13 as "a universal symbol for secular power and cultural idols, with historical counterparts in every age" (168).

Walvoord, John F. "Revelation." In *The Bible Knowledge Commentary, New Testament*, ed. John F. Walvoord and Roy B. Zuck. Wheaton, IL: SP Publications, Inc., 1983.

Though not as full a treatment as his single volume commentary (see below), this is more recent. Comments are succinct, but extremely helpful. This is a good starting point!

Walvoord, John F. *The Revelation of Jesus Christ*. Chicago: Moody Press, 1966.

Walvoord (formerly President of Dallas Seminary) is probably the foremost scholar on biblical prophecy. He is clearly dispensational, premillennial, and strongly pre-trib. This work is very understandable, and possibly the best treatment in English. Unfortunately, being written in the 60's, it lacks interaction with the many newer commentaries that have appeared since its release.

SUPPLEMENTARY BOOKS

Beale, G. K. *The Use of Daniel in Jewish Apocalyptic Literature and in the Revelation of St. John*. Lanham, MD: UPA, 1984.

Helpful for identifying OT parallels to the book of Revelation.

Beasley-Murray, G. R., Herschel H. Hobbs, and Ray Frank Robbins. *Revelation: Three Viewpoints*. Nashville, TN: Broadman Press, 1977.

Each contributor takes a different view of eschatology. Beasley-Murray speaks for the premillennial view, Hobbs for the amillennial view, and Robbins emphasizes an approach that views Revelation as apocalyptic. The book emerged from a conference sponsored by the Southern Baptist Convention.

Beechick, Allen. *The Pre-Tribulation Rapture*. Denver, CO: Accent Books, 1980.

A good defense of the pre-tribulation rapture view.

Benware, Paul N. *Understanding End Times Prophecy; A Comprehensive Approach*. Chicago: Moody Press, 1995.

An Excellent presentation of the primary eschatological concerns. Premillennial. Highly recommended.

Campbell, Donald K., and Jeffrey L. Townsend, ed. *A Case for Premillennialism; A New Consensus*. Chicago, IL: Moody Press, 1992.

This book contains a collection of articles by noted evangelical scholars (e.g., Walter Kaiser, Kenneth Barker, S. Lewis Johnson, Harold Hoehner, etc.) who write to present the evidence for a premillennial approach to the Bible. Premillennialism does not rest upon John's reference to "1000 years," but is the consistent teaching of Scripture. Highly recommended!

Carson, D. A., Douglas J. Moo, and Leon Morris. *An Introduction to the New Testament*. Grand Rapids, MI: Zondervan, 1992.

This is an excellent source for researching the background matters to Revelation, such as date and authorship. Cf. Guthrie.

Clouse, Robert G., ed. *The Meaning of the Millennium: Four Views*. Downers Grove, IL: InterVarsity Press, 1977.

Four scholars interact, each presenting his own view of the millennium, followed by rebuttal from the others. Covers dispensational premill., nondispens. premil., amillennial, and postmillennial.

Dyer, Charles H. *The Rise of Babylon*. Wheaton, IL: Tyndale House Publishers, Inc., 1991.

Dyer carefully documents the long history of Babylon and the modern day movement to rebuild ancient Babylon (in present day Iraq). This is particularly relevant to a study of Rev 17-18.

Graham, Billy. *Storm Warning*. Dallas, TX: Word Publishing, 1992.

Though not a commentary, this book by one of the foremost Christian leaders of our time is quite helpful. Dr. Graham certainly has a finger on the pulse of world events, and writes to warn people that a time of judgment and catastrophe is soon headed our way. His book emphasizes the four horsemen of Rev 6 who will bring disaster to the world. By pointing out current conditions, Dr. Graham illustrates that these predictions are not that far-fetched. He takes a futuristic view of Revelation, in which the Second Coming will be preceded by a period of judgment. His illustrations and pleas for people to turn to Christ contribute to making this an excellent book for reading.

Gundry, Robert H. *The Church and the Tribulation*. Grand Rapids, MI: Zondervan Pub. House, 1973.

A careful and thorough defense of the post-tribulational view of the rapture. Gundry has been answered by Walvoord's book, *The Blessed Hope and the Tribulation*.

Guthrie, Donald. *New Testament Introduction*. Rev. ed. London: Inter-Varsity Press, 1970.

Very helpful for background matters. Cf. Carson.

Hemer, Colin J. *The Letters to the Seven Churches of Asia in Their Local Setting*. JSNT Supp 11. Sheffield, England: JSOT, 1986.

Does an exhaustive study of the seven churches and concludes with a Domitianic date for the book. Very helpful background data.

Hoekema, Anthony A. *The Bible and the Future*. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1979.

A conservative amillennial approach to eschatology.

Jensen, Irving L. *Revelation; A Self-Study Guide*. Chicago, IL: Moody Press, 1971.

Irving is famous for his booklets that help the student to do his own inductive Bible study. He is a master of chart-making! This booklet gives assignments and asks questions for one to do his own study of the book. Jensen himself takes a futuristic approach to the book, and is premillennial, but this is not forced upon the reader. This is an excellent study booklet, and is highly recommended!

Karleen, Paul S. *The Pre-Wrath Rapture of the Church; Is It Biblical?* Langhorne, PA: BF Press, 1991.

Dr. Karleen (who holds a PhD in Linguistics of Ancient Greek) demonstrates why Rosenthal's Pre-Wrath view of the rapture is biblically defective.

Ladd, George E. *The Blessed Hope*. Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1956.

An early attempt to defend a post-tribulational rapture. Cf. Gundry.

LaHaye, Tim. *No Fear of the Storm; Why Christians Will Escape All the Tribulation*. Sisters, OR: Multnomah Press Books, 1992.

A very up-to-date defense of the pretribulational rapture. Well-researched, yet readable. Dr. LaHaye now serves as chairman of the steering committee for the "Pre-Trib Research Center," a group of evangelical scholars who are aligning themselves to make a concerted defense for the pretribulational rapture of the church (% Family Life Seminars, P. O. Box 2700, Washington, D.C. 20013-2700). Recommended!

Lightner, Robert P. *The Last Days Handbook; A Comprehensive Guide to Understanding the Different Views of Prophecy*. Nashville, TN: Thomas Nelson Publishers, 1990.

This is an excellent book (and easy to read) to guide the average lay person through the maze of different views on eschatology. Each view is carefully explained and fairly treated. This book is highly recommended!

Michaels, J. Ramsey. *Interpreting the Book of Revelation..* Guides to New Testament Exegesis. Grand Rapids, MI: Baker Book House, 1992.

Michaels's book is an attempt to grapple with the hermeneutics of the genre found in Revelation. He has discussions on numerous topics, from literary structure to conceptions of the millennium. He is fuzzy on his view of eschatology, although he recognizes that the millennium of Rev 20 cannot simply be spiritualized away. Reacts against dispensationalism.

Pentecost, J. Dwight. *Things to Come; A Study in Biblical Eschatology*. Grand Rapids, MI: Zondervan Pub. House, 1958.

A thorough and classic study of biblical eschatology according to an esteemed professor at Dallas Seminary. Dispensational, pre-trib, and premillennial. Responds to many of the views current up to the 1950's.

Price, Randall. *In Search of Temple Treasures: the Lost Ark and the Last Days*. Eugene, OR: Harvest House Publishers, 1994.

Helpful for understanding recent attempts to rebuild the temple. The author believes that the Ark of the Covenant is actually buried beneath the Dome of the Rock. Reviewed in *BibSac* (Apr 1996).

Ramsay, William. *The Letters to the Seven Churches of Asia*. London: Hodder & Stoughton, 1904.

A classic study on Revelation 2-3, but obviously dated somewhat. Primary sources included *The Historical Geography of Asia Minor*, Royal Geographical Society Supplementary Papers 4 (London: John Murray, 1890); and *The Cities and Bishoprics of Phrygia*, vol. 1 (Oxford: Clarendon, 1895). See the work by Hemer for an important updating.

Reiter, Richard R., Paul D. Feinberg, Gleason L. Archer, and Douglas J. Moo. *The Rapture: Pre-, Mid-, or Post- Tribulational?* Grand Rapids, MI: Zondervan Pub. House, 1984.

This is one of the more helpful books dealing with the rapture debate. Three views of the rapture are presented (each by one of its own adherents), and in each case the other scholars interact with the presentation. This appeared before Rosenthal's view of a pre-wrath rapture. Highly recommended!

Rosenthal, Marvin. *The Pre-Wrath Rapture of the Church*. Nashville, TN: Thomas Nelson Publishers, 1990.

Rosenthal's book attempts to articulate a new (and novel) view that the rapture of the church will occur approximately two-thirds of the way through the Tribulation. In other words, believers will go through most of the Tribulation, but will be raptured before the part identified as "God's wrath" occurs.

Stanton, Gerald B. *Kept From the Hour; Biblical Evidence for the Pretribulational Return of Christ*. Miami Springs, FL: Schoettle Pub. Co., Inc., 1991.

A very tedious study of the rapture debate by one who carefully defends the pre-trib view. At the end of his book, he presents a survey of the leading books on the subject (nearly 20!) in which he summarizes the thrust of the book and gives some interaction.

Strombeck, J. F. *First the Rapture; The Church's Blessed Hope*. Grand Rapids, MI: Kregel Publications, 1992.

Another defense of the pre-tribulational rapture. Since the author died in 1959, this work will not have interaction with more recent studies.

Walvoord, John F. *Armageddon, Oil and the Middle East Crisis*. Rev. ed. Grand Rapids, MI: Zondervan Publishing House, 1990.

This is an attempt to bring together the biblical prophecies related to the tribulational period before the Second Coming of Christ. He attempts to demonstrate that history is moving closer to the period when these things will be fulfilled, and particularly how the world oil crisis will serve as a catalyst to focus world events on the Middle East. Very enlightening without being overly sensational. Recommended.

Walvoord, John F. *The Blessed Hope and the Tribulation; A Biblical and Historical Study of Posttribulationism..* Grand Rapids, MI: Zondervan Pub. House, 1976.

Walvoord (the world's premiere defender of the pre-trib rapture) writes this book primarily to answer Gundry's arguments for a post-trib rapture. Highly recommended!

Walvoord, John F. *The Prophecy Knowledge Handbook.* Wheaton, IL: SP Publications, 1990.

In this book, Dr. Walvoord tries to summarize and explain all the prophecies of Scripture. Pp. 517-646 are given to a treatment of Revelation. In two appendices at the end of the book, he lists all the prophecies of the Bible and when they will be fulfilled.

Walvoord, John F. *The Rapture Question.* Rev. ed. Grand Rapids, MI: Zondervan Publishing House, 1979.

A helpful updating of a classic defense of the pre-tribulational rapture. Recommended!

Yamauchi, Edwin M. *New Testament Cities in Western Asia Minor.* Grand Rapids, MI: Baker Book House, 1980.

JOURNAL ARTICLES AND PERIODICALS

BibSac = *Bibliotheca Sacra* (journal of Dallas Seminary)

JETS = *Journal of the Evangelical Theological Society*

Aldrich, R. L. "Divisions of the First Resurrection." *BibSac* 128 (1971): 117-19.

Allen, Kenneth W. "The Rebuilding and Destruction of Babylon." *BibSac* (Jan 1976): 19-27.

Beale, G. K. "A Reconsideration of the Text of Daniel in the Apocalypse." *Biblica* 67:4 (1986): 539-43.

Beale, G. K. "The Influence of Daniel Upon the Structure and Theology of John's Apocalypse." *JETS* 27:4 (Dec 1984).

Beasley-Murray, G. R. "Commentaries on the Book of Revelation." *Theology* 66 (1963): 52-56.

Boyer, James L. "Are the Seven Letters of Revelation 2-3 Prophetic?" *Grace Theological Journal* 6:2 (Fall 1985): 267-73.

Brunk, M. J. "The Seven Churches of Revelation Two and Three." *BibSac* 126 (1969): 240-46.

Crutchfield, Larry V. "The Apostle John and Asia Minor as a Source of Premillennialism in the Early Church Fathers." *JETS* 31:4 (Dec 1988): 411-27.

Davis, D. R. "The Relationship Between the Seals, Trumpets, and Bowls in the Book of Revelation."

JETS 16 (1973): 149-58.

Deere, Jack S. "Premillennialism in Revelation 20:4-6." *BibSac* 135:537 (Jan-Mar 1978): 58-73.

Dyer, Charles H. "The Identity of Babylon in Revelation 17-18. Part 1." *BibSac* 144:575 (Jul-Sep 1987): 305-16.

Dyer, Charles H. "The Identity of Babylon in Revelation 17-18. Part 2." *BibSac* 144:576 (Oct-Dec 1987): 433-49.

Edgar, Thomas R. "Robert H. Gundry and Revelation 3:10." *Grace Theological Journal* 3:1 (Spring 1982): 19-49.

Friesen, Steven. "Ephesus—Key to a Vision in Revelation." *Biblical Archaeology Review* 19:3 (May-Jun 1993): 24-37.

Fuller, J. William. "I Will Not Erase His Name from the Book of Life." *JETS* 26:3 (Sept 1983): 297-306.

Hodges, Zane C. "The First Horseman of the Apocalypse." *BibSac* 119 (1962): 324-34.

Hodges, Zane C. "The Critical Text and the Alexandrian Family of Revelation." *BibSac* 119 (1962): 129-38.

Homey, Stephen L. "'To Him Who Overcomes': A Fresh Look at What 'Victory' Means for the Believer According to the Book of Revelation." *JETS* 38:2 (June 1995): 193-202.

Hughes, James A. "Revelation 20:4-6 and the Question of the Millennium." *Westminster Theological Journal* 35 (1973): 281-302.

Attempts to argue that the resurrection in Rev 20:4-6 relates to the soul, not to the body (i.e., not a physical resurrection). Also holds that the thousand-year reign is in heaven (taking place now!) and not on earth. Hence, the passage depicts disembodied souls reigning with Christ.

Johnson, Alan F. "A New Standard on the Apocalypse." *Christianity Today* (Jan 5, 1979): 36-37.

A review of Mounce's commentary on Revelation.

Johnson, S. E. "Early Christianity in Asia Minor." *Journal of Biblical Literature* 77 (1958): 1-17.

Kline, M. G. "The First Resurrection." *Westminster Theological Journal* 37 (1975): 366-75.

Ladd, G. E. "Revelation 20 and the Millennium." *Review and Expositor* 57 (1960): 167-75.

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Smith, Christopher: "The Tribes of Revelation 7." *JETS* 38:2 (June 1995): 213-218.

Steinmann, Andrew E. "The Tripartite Structure of the Sixth Seal, the Sixth Trumpet, and the Sixth Bowl of John's Apocalypse (Rev 6:12--7:17; 9:13--11:14; 16:12-16)." *JETS* 35:1 (March 1992): 69-80.

Tanner, J. Paul. "Daniel's 'King of the North': Do We Owe Russia An Apology?" *JETS* 35:3 (Sept 1992): 315-28.

The author argues that the Antichrist in Dan 11:36-45 is distinct from both the King of the North and the King of the South. Furthermore, the King of the North does not represent Russia, but will probably emerge from what was once the Seleucid empire (consistent with the use of the term in Dan 11).

Tanner, J. Paul. "Rethinking Ezekiel's Invasion of Gog." *JETS* 39:1 (Mar 1996): 29-46.

A careful study of Ezekiel 38--39, in which the author takes note of the New Covenant terminology. In contrast to most premillennialists, the author does not equate the invader with Russia nor does he place the event in the Tribulation. Rather, the invasion should be equated with that mentioned in Rev 20.

Tenney, Merrill C. "The Importance and Exegesis of Rev. 20:1-8." *BibSac* 111 (1954): 137-48.

Defends the general premillennial interpretation of Rev 20.

Thomas, R. L. "The Glorified Christ on Patmos." *BibSac* 122 (1965): 241-47.

Thomas, R. L. "The Chronological Interpretation of Revelation 2-3." *BibSac* 124 (1967): 321-31.

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Walvoord, John F. "The Prophecy of the Ten Nation Confederacy." *BibSac* 124 (1967): 99-105.

Walvoord, John F. "Revival of Rome." *BibSac* 126 (1969): 317-28.

Wiarda, Tim. "Revelation 3:20: Imagery and Literary Context." *JETS* 38:2 (June 1995): 203-212.

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Wong, Daniel K. K. "The First Horseman of Revelation 6." *BibSac* 153:610 (Apr-Jun 1996): 212-26.

Wong, Daniel K. K. "The Two Witnesses in Revelation 11." *BibSac* 154:615 (Jul-Sep 1997): 344-54.

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Eschatology

I. Introduction

A. Defining Eschatology

1. Definition: the study of last things
2. Compound word: *eschatos* (“last” or “latter”) and *ology* (“study of”), taken from λόγος (“discussion” or “doctrine”).
3. Therefore, eschatology concerns the final outcome of the present order. This presumes a linear view of history in contrast with eastern religions (cf. pp. 215-17).

B. Reasons for Studying Predictive Prophecy

1. Prophecy proves the authority of the Bible (Dan. 9:25-27; cf. pp. 80-86e).
2. Prophecy reveals God’s power and wisdom since only He knows the future (Isa. 44:7; 45:11).
3. Prophecy reveals God’s goal for us to reign with Christ as victor (Rev. 5:10; 22:5).
4. Prophecy is an excellent means of evangelism (Rev. 3:20), showing God’s patience (2 Pet. 3:9).
5. Prophecy benefits the believer (Rev. 1:3) by giving him...
 - a. Peace, comfort, and assurance (1 Thess. 4:18; cf. Christian vs. unbeliever’s funerals)
 - b. Faith (Heb. 11:10), hope (Tit. 2:13), and God’s patience (2 Pet. 3:9)
 - c. Motivation for service (1 Cor. 15:58; Heb. 11:10)
 - d. God’s perspective on life and values (2 Pet. 3:8-13; 2 Cor. 4:18)
 - e. Protection against materialism (Rev. 21:1; 2 Pet. 3:10)
 - f. Protection from liberalism (2 Pet. 3:3-4; liberals don’t study prophecy but do scoff)
 - g. Incentive for holy living (2 Cor. 5:6-10; 2 Pet. 3:11; 1 John 3:1-3)

C. Dangers in Studying Eschatology and Prophecy

1. Spiritual pride
2. Test of fellowship
3. Christ loses centrality
4. Satisfying man’s curiosity

D. Major Divisions in Eschatology

1. Individual eschatology concerns each person’s future from physical death through the person’s eternal state. Issues such as death, the immortality of the soul, and the intermediate state are addressed in the next few pages; hell and heaven are considered at the end of the course.
2. General eschatology concerns the future of all mankind in the culmination of history itself beginning at Christ’s return and including His rule, the resurrections, judgments, and the creation of the new heaven and earth (Thiessen, 337).

II. Individual Eschatology

A. Physical Death

1. Origin of Physical Death

a. Pre-Fall Life (Gen. 2:16-17)

b. Fall Decision (Gen. 3:4-7)

c. Post-Fall Consequences

- 1) Spiritual Death—present separation from God while on earth (Isa. 59:2)
—experienced by all unbelieving people now (i.e., one's state before salvation) because of a depraved nature which Adam passed on to his descendants (Rom. 5:12; Eph. 2:1)
—relates to the soul
- 2) Physical death (Gen. 2:17)—separation of the body from the soul/spirit (James 2:26; cf. Gen. 35:18; Eccl. 12:7; Luke 23:46; Acts 7:59) as a result of man's previous experience of spiritual death (Rom. 5:21; 1 Cor. 15:56)
—experienced by all people except Enoch and Elijah
—relates to the body
- 3) Second death—future separation from God in Hell (Rev. 20:14-15)
—experienced by no one yet but will be by all unbelievers in the future
—relates to the soul and the body

N.B. "The central idea in each case is separation and not annihilation" (Hoyt, 24).

Summary of Types of Death

	Spiritual	Physical	Second
Definition: Separation	of man & God	of body & soul/spirit	of man & God
Experienced by	unbelievers only	all mankind	unbelievers only
Location of soul	earth	Hades or Paradise/Heaven	Hell (Lake of Fire)
Part of man affected	soul	body	soul and body
Time period involved	before conversion	between life & resurrection	after resurrection
Duration	temporal	temporal	eternal
Key passage	Eph. 2:1, 5, 12	James 2:26	Rev. 20:14-15

2. Responses to Physical Death (adapted from Hoyt, 30-31)

a. To the Unsaved = Fear

- 1) Loss of "good things" (Eccles. 5:15-16)
- 2) Escape from evils of life (Job 3:21)
- 3) Precursor of divine judgment (Heb. 9:27)

b. To the Old Testament Saints = Fear + Hope

Due to “progressive revelation” OT believers in God had little knowledge of the afterlife (Heb. 1:1-2; cf. Robert Morey, *Death and the Afterlife*, 22-25). Results:

- 1) Dreadful experience (Isa. 38:10-12, 18 [Hezekiah’s 15 more yrs.]; Job 10:20-22)
- 2) Bondage caused by fear (Heb. 2:15) since most blessings seen on the earth (Isa. 38:11)
- 3) Hope of resurrection (2 Sam. 12:12-23; 1 Kings 2:10; 11:21; Job 19:25-27; Ps. 16:8-11; Hos. 13:14; Isa. 25:6-8)

c. To New Testament Saints = No Fear

- 1) Gateway to God’s presence (1 Cor. 15:54-57)
- 2) Confidence (2 Cor. 5:8)
- 3) Desire for death (Phil. 1:21-23)
- 4) Still sorrow though (1 Thess. 4:13)

3. Future of Physical Death

a. Church Age (1 Thess. 4:13-18; 1 Cor. 15:51-52)	universal
b. Tribulation Period (Rev. 6—19)	increased
c. Millennium (Isa. 65:20)	decreased
d. Great White Throne Judgment (Rev. 20:14)	eliminated

B. The Intermediate State i.e., Where do people go between their death and resurrection?)

1. The Importance of this Doctrine:

- a. *We must have practical answers for bereaved people on this question.* “Many pastors and parents have been asked at a graveside, ‘Where is Grandma now? What is she doing? Is she with Jesus already? Are she and Grandpa back together? Does she know what we are doing?’ These questions are not the product of idle speculation or curiosity; they are of crucial importance to the individual posing them” (M. Erickson, *Christian Theology*, 1174).
- b. *Unfortunately, often we don’t have answers for such questions.* This is due to: (1) the scarcity of biblical teaching on the intermediate state, and (2) the theological controversy on this doctrine where liberals deny the resurrection and neoorthodoxy denies the immortality of the soul (ibid., 1175-1176). We will address the resurrection issue later in the course, but for now let’s see the biblical teaching on...

2. The Immortality of the Soul:

a. Definition of the intermediate state

- 1) The intermediate state debate is not about the *body* since it “suffers dissolution into its component chemical elements... As a result the body goes back to the dust from whence it came, until the resurrection (Gen. 2:7; 3:19; Eccles. 3:20)” (Hoyt, 34).
 - 2) Rather, the intermediate state issue mostly concerns the existence of the *soul and spirit* after physical death and before resurrection.
- b. Hebrews 9:27 eliminates soul sleep, reincarnation, purgatory, and escaping judgment. For more support of the immortality of the soul see Jacques Maritain, *The Range of Reason* (London: Geoffrey Bles., 1953), 60; John W. Cooper, *Body, Soul, and Life Everlasting* (Grand Rapids: Eerdmans, 1989), 17; Murray J. Harris, *Raised Immortal: Resurrection and Immortality in the New Testament* (Grand Rapids: Eerdmans, 1983), 189-205.

3. Pertinent Terms (cf. Morey, 72-93)

a. *Sheol* = Underworld (Hebrew)

- 1) Usage: “The Hebrew word *Sheol* is found 66 times in the Old Testament. While the Old Testament consistently refers to the body as going to the grave, it always refers to the soul or spirit of man as going to *Sheol*” (Morey, 72). Enns, disagrees, saying that the OT concept includes the grave as well as the place where good and bad people go after death (*Moody Handbook of Theology*, 374).
- 2) Lexical Meaning: “the underworld... whither man descends at death” (BDB [Brown, Driver, Briggs] 982).
- 3) KJV Confusion: The KJV mistranslates *Sheol* as “grave” (31 times) and “hell” (31 times) and “pit” (3 times). But *Sheol* cannot mean “grave” for several reasons. At least 20 contrasts exist between *Sheol* and grave (Morey, 76-77)...
 - a) OT writers always use the word *kever* when they speak of the grave. Never are *Sheol* and *kever* (“grave”) used as synonymous (e.g., in parallelisms).
 - b) The LXX never translates *Sheol* as “grave” (Gr. *mneema*) nor *kever* as Hades.
- 4) Sections: *Sheol* has two different parts, including a “lowest part”: “For a fire is kindled in my anger, and burns to the lowest part of *Sheol*” (Deut. 32:22 NASB; cf. Morey, 78).

b. *Hades* = Underworld (Greek)

- 1) Usage: *Hades* (ᾍδης) is the Greek counterpart for the Hebrew *Sheol*. “In the Septuagint, *Hades* is found 71 times. It is the Greek equivalent for *Sheol* 64 times. The other seven times... it is the translation of other Hebrew words, some of which shed significant light on what *Hades* meant to the translators of the Septuagint” (Morey, 81). These seven include Job 33:22; 38:17; Prov. 2:18.

The NT uses the word 11 times, the most significant being Acts 2:27, 31. Here Peter quotes the prophecy about Christ in Psalm 16:10, “Thou wilt not abandon my soul to *Sheol*” (NASB), using the Greek *Hades* for the Hebrew *Sheol*—thus equating the terms. Unfortunately, here the NIV mistranslates *Hades* as “grave.”

- 2) Lexical Meaning: “the underworld as the place of the dead” (BAGD 16).
- 3) KJV Confusion: “The KJV mistranslated the word *Hades* in every occurrence just as it did with the word *Sheol*” (Morey, 83). *Hades* does not mean “death” (*thanatos*, Rev. 1:18), nor “grave” (*mneema*), nor “hell” (*Gehenna*), nor “heaven” (*ouranos*), nor the place of eternal bliss for the righteous (the new heavens and the new earth; Rev. 21:1). *Hades* simply means the place of the disembodied spirits.
- 4) Sections: Prior to Christ’s death *Sheol-Hades* had two different sections, or compartments: a place of torment for the wicked (specifically called *Hades*; Luke 16:23) and a place of conscious bliss for the righteous (“Paradise,” or “Abraham’s bosom”; Luke 16:22). It was referred to as a dual compartment place often in the intertestamental era (Morey, 84).

However, in *Hades* after His death (Acts 2:31) Christ proclaimed his resurrection to “spirits now in prison” (1 Pet. 3:18-22). Christ took the righteous out of *Hades* and brought them to heaven (Eph. 4:8-9; *ibid*, 86). One of the most problematic NT passages is found in 1 Peter 3:18-22, which states that after His death, Christ “preached to the spirits in prison who disobeyed long ago...” See the following pages.

The “Spirits in Prison” of 1 Peter 3:18-20

One of the most problematic NT passages is 1 Peter 3:18-20, which states...

¹⁸For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit, ¹⁹through whom also he went and preached to the spirits in prison ²⁰who disobeyed long ago when God waited patiently in the days of Noah while the ark was being built. In it only a few people, eight in all, were saved through water.

Several attempts seek to answer six questions about this event: when it occurred, who preached, what was preached, to whom the message was preached, where it was preached, and the reason for the preaching (summarized from Grudem, *1 Peter*, TNTC, 204; Davids, *1 Peter*, NICNT, 138-39):

	TIME	MESSENGER	CONTENT	SPIRITS/PLACE	PURPOSE
1	Noah's day	Christ in Noah	Repentance/ righteousness	Live humans on earth (but now spirits in hell)	Judgment
2	Between Christ's Death & Resurr.	Christ	Gospel	Dead unsaved humans in Hades who perished in Noah's flood	Judgment
3	Between Christ's Death & Resurr.	Christ	Gospel	Dead unsaved humans in Hades from OT times	Second chance to believe
4	Between Christ's Death & Resurr.	Christ	Defeat of Death	Dead unsaved humans in Hades from OT times	Judgment
5	Between Christ's Death & Resurr.	Christ	Release	Dead humans in Purgatory who repented just before dying in Noah's flood	Lead them to heaven
6	Between Christ's Death & Resurr.	Christ	Redemption	Dead saved humans in Hades	Lead them to heaven
7	After Christ's Resurrection	Christ	Defeat of Death	Imprisoned angels of Genesis 6 in Tartarus	Victory of Resurrection
8	After Christ's Resurrection	Christ	Invasion of Place of Demon Refuge	Demonic offspring of fallen angels of Genesis 6 in the earth	Victory of Resurrection
9	After Angels Fell in Genesis 6	Enoch	Word of Judgment	Spirits of fallen angels of Genesis 6	Judgment

It is my opinion that views 3 and 5 have the least support (both contextually and theologically) and that view #7 has the best evidence. However, each of the above views are surveyed with both their strengths and weaknesses in the following study...

Analysis of Views:

#1. Noah preached repentance to his generation who are now in Hades.

A. Advocates: Augustine, Aquinas, Leighton, 354-66; Zahn, 289; Guthrie, *NTI*, 842; Grudem, 156-57, 205.

B. Strengths

1. The relative pronoun in 1 Peter often changes from its immediate antecedent in a transition from one section to another, so the “whom” of verse 19 need not refer to Christ (1:6, 8, 10; 2:4, 22; 3:21; Grudem, 157).
2. Peter says Christ preached through prophets (1 Pet. 1:11; 2 Pet. 2:5; cf. 2 Cor. 13:3).
3. Noah and Peter’s readers shared in common many characteristics such as being a righteous, persecuted minority (Grudem, 160-61).

C. Weaknesses

1. A new section is not being addressed here, so the force of the above pronoun argument is not applicable here.
2. Although 1 Peter 2:5 says that Noah was a preacher, this is not taught in the present text before us. Rather, the subject of the verb in verse 18 (“Christ died...”) continues into verse 19 when it notes that “he went...”
3. Christ inspiring prophets is not the same as Christ himself preaching and there are no other parallels to Christ temporarily inhabiting OT characters (Marshall, 124)..
4. Actually, *Christ* is the model of righteous suffering here—not Noah. The reference to Noah shows only the time in which the spirits lived.
5. This view doesn’t relate the event to the death and resurrection of Christ which is noted in the context. This event occurred after Christ was *made alive*.

#2. Christ preached judgment to unsaved human spirits in Hades who died in Noah’s flood.

A. Advocates: C. E. B. Cranfield, “An Interpretation of 1 Peter iii.19 and iv.6” *ExpT* 69 (1957-58), 369-72; E. Stauffer, *New Testament Theology*, trans. J. Marsh (London, 1955), 133-34; also commentators Beare, Goppelt, Windisch, and Wand.

B. Strengths

1. The view addresses both Noah’s and Christ’s involvement in the event.
2. This view sees the recipients as remaining unsaved and since the message is one of judgment it avoids the problematic “second chance to believe” theory.

C. Weaknesses

1. In the NT “spirits” always refers to nonhuman spiritual beings (angels) unless specifically noted as human (verses cited under view #7).
2. This view does not explain why Noah’s generation is singled out in particular among the numerous wicked generations.

#3. Christ preached a second chance to accept the gospel to unsaved human spirits in Hades.

A. Advocates: Reicke, 90-91, 118, 120-22, 130-31; Cranfield, 84-86; Hart, 68-69 (to repentant disobedient angels); Bigg, 162-63; Beare, 170-73; Best, 140-47. This view is called "further probation" and is taught by Franz Delitzsch (19th century scholar) and modern "evangelicals" such as Dale Moody (1962), Donald Bloesch, and Clark Pinnock.

B. Strengths

1. The idea of providing a "second chance" would at first seem to be consistent with the compassionate nature of Christ.
2. Other texts are used to support the idea of a second chance to believe. Appeal is made to Isaiah 26:19; John 5:25-29; Ephesians 4:8, and 1 Peter 4:6.

C. Weaknesses

1. The text nowhere states that any second chance to believe is provided for the recipients of the message, so this is an argument from silence.
2. Hebrews 9:27 notes that judgment (not opportunity to believe) follows after the death of each person. It says "man is destined to die once, and after that to face judgment."
3. Where persons end up immediately after death is a fixed condition with no "crossing over" possible (Luke 16:26; cf. 13:28). In parabolic form the irreversibility of one's state is indicated as the door being shut (Matt. 25:10-12; Luke 13:22-30).
4. Why would a second chance to believe be offered to pre-cross persons but not to post-cross persons? Yet to argue for post-death opportunities to believe today is clearly unscriptural as the above indicates.
5. The distinction between this view and the Catholic concept of purgatory is difficult to determine except that punishment is downplayed. Therefore, many of the arguments against purgatory under view #5 below would apply here as well.

#4. Christ announced victory over unsaved human spirits in Hades whose condemnation was final.

A. Advocates: Lenski, 160-69 and many 17th-century supporters (cited by Reicke, 44-45, who calls this the "Orthodox Lutheran Theory").

B. Strengths

1. This view acknowledges Christ as the preacher.
2. The timing of this event would make sense.
3. It does not argue an unscriptural "second chance" theology.

C. Weaknesses

1. "Spirits" when unqualified never refers to humans in the NT (only to angels).
2. The concept of preaching to the dead is a foreign idea to the NT.

#5. Christ released human spirits from Purgatory because they repented at Noah's Flood.

A. Advocates: Robert Bellarmine (AD 1586) first proposed this view which is now common among Roman Catholic commentators (e.g., H. Willmering, *A Catholic Commentary on Holy Scripture*, [London: Nelson, 1953], 1179).

B. Strengths

1. The concept of purgatory stems from a compassionate God.
2. This view does bring into account both the contexts regarding Christ and Noah.

C. Weaknesses

1. The place where these spirits were held was a “prison” which seems an odd description of the place of the righteous.
2. Why would people who repented before death be held in purgatory (if it existed) for the unsaved anyway?
3. The scriptural basis for purgatory is lacking. The following shows that a temporary place of punishment for those eventually going to heaven does not exist:
 - a. Even Catholics admit that purgatory is *not taught in the Bible*. Support used to be sought in some verses (e.g., Isa. 4:4; Micah 7:8; 1 Cor. 3:13-15), but even these are rarely cited by Catholics anymore. Hayes says that “although there is no clear textual basis in Scripture for the later doctrine of purgatory, neither is there anything that is clearly contrary to that doctrine” (Hayes, 107). In response, Scripture clearly says that punishment is “for ever and ever” (Rev. 20:10). Also, no text can be found that indicates a second chance to believe after death.
 - b. *Support for purgatory is mostly found in the Apocrypha*. Appeal for centuries has been to Judas Maccabeus in 2 Maccabees 12:41-46 (c. 200 BC), who discovered that some of his men killed in battle were wearing pagan amulets. Judas took up a collection from his surviving soldiers and sent it to Jerusalem as an “expiatory sacrifice,” with the result, “And thus he made atonement for the dead that they might be freed from their sin” (v. 46).
 - c. *Hebrews 9:27* says “man is destined to die once, and after that to face judgment.” Where we are immediately after death is a fixed condition with no “crossing over” possible (Luke 16:26; cf. 13:28). In parabolic form the irreversibility of one’s state is indicated as the door being shut (Matt. 25:10-12; Luke 13:22-30).
 - d. *The foundation for purgatory is salvation by works*, which is destroyed when salvation by faith is seen clearly (Rom. 3:28; Gal. 2:21; Eph. 2:8-9). Believers are *in Christ* and enter God’s presence on this basis, not on their works.

#6. Christ preached redemption through the Holy Spirit to saved human spirits in a place where they awaited Christ.

A. Advocates: John Calvin, *Hebrews*, 1-2 *Peter*, 292-95

B. Strengths

1. Christ is seen to have done the preaching.
2. This view sees the recipients as already beneficiaries of the gospel and thus avoids the problematic “second chance to believe” theory.

C. Weaknesses

1. “Prison” is taken in a nonhostile sense.
2. These people disobeyed (v. 20) which is an unlikely description of believers.

#7. Christ proclaimed triumph over imprisoned, fallen angels who married women before the flood

A. Advocates: Peter H. Davids, 140; Selwyn, 197-203, 314-62; Dalton, 135-201; Kelly, 151-58; Fitzmyer, *JBC*, 2:366-67; Stibbs/Walls, 142-43; Blum, 241-43; Leaney, 50-52; France, 264-81; Marshall, 128. This is probably the most widely held view today.

B. Strengths

1. "Spirits" can refer to angels as much as to humans (1 Enoch uses it both ways) and in the NT "spirits" always refers to nonhuman spiritual beings (angels) unless specifically noted as human (Matt. 12:45; Mark 1:23, 26; 3:30; Luke 10:20; Acts 19:15-16; 16:16; 23:8-9; Eph. 2:2; Heb. 1:14; 12:9, 23; Rev. 16:13, 14).
2. Angels ("sons of God") were involved in the disobedience of cohabiting with women while Noah built the ark (Gen. 6).
3. This view of fallen angels being imprisoned was a commonly held interpretation during the first century (e.g., 1 Enoch 21:6, 10). In fact, a proclamation to these spirits in prison was a proclamation of judgment (1 Enoch 16:3).
4. Peter gives a clear indication of imprisoned angels in Tartarus in 2 Peter 2:4.
5. "In the NT the Greek term *kerysso* normally refers to the proclamation of the kingdom of God or the gospel (e.g., 1 Cor. 9:27), but it does on a few occasions retain its secular meaning of 'proclaim' or 'announce' (e.g., Luke 12:3; Rom. 2:21; Rev. 5:2). Furthermore, while Peter refers to the proclamation of the gospel clearly four times, he never uses this verb to do so. Although the NT never speaks of evangelizing anyone's spirits, it does speak of the victory of Christ over spirits (e.g., 2 Cor. 2:14; Col. 2:15; Rev. 12:7-11; cf. Eph. 6:11-12, which implies the same, and Isa. 61:1; Jon. 3:2, 4 in the LXX)" (Davids, 140-41).

C. Weaknesses

1. Never are angels said to have disobeyed during the building of the ark (though they did disobey just prior to this).
2. This view argues on the less likely (secular) meaning of the word for "preached" (which is not impossible but only unusual).
3. This view assumes the possibility of sexual relations between angels and humans. (Yet an alternate view is that angels possessed human kings who committed the immorality; thus both the humans and the angels would be judged for the sin.)

#8. Christ proclaimed an invasion of the refuge of demonic offspring of fallen angels of Genesis 6.

A. Advocates: J. R. Michaels, 205-11

B. Strengths

1. Christ did invade and disarm the demonic sphere following his death (Col. 2:15).
2. This view adheres to the normal meaning of "spirits" as denoting angels.

C. Weaknesses

1. It is highly unlikely that demons have offspring (can reproduce themselves).
2. One wonders why, even if demonic offspring existed, they would have to be punished for the sins of their "parent demons."

#9. Enoch preached judgment to the fallen angels of Genesis 6.

- A. Advocates: William Bower (AD 1772), E. J. Goodspeed, "Some Greek Notes," *JBL* (1954), 91-92.
- B. Strengths
 - 1. Enoch was indeed a preacher of righteousness.
 - 2. This perspective seeks to deal with the context which addresses Noah's time (Noah and Enoch were contemporaries).
- C. Weaknesses
 - 1. The passage never even mentions Enoch, so how can he be the subject?
 - 2. This view ignores the death and resurrection context concerning Christ.

Summary of Scripture on Hades

So believers who die now do not go to Hades but to Heaven to be with Christ (Phil. 1:23; 2 Cor. 5:5-9) and the angels (Heb. 12:22, 23) at the altar of God (Rev. 6:9-11). "Whereas 'paradise' in the gospel account (Luke 23:43) referred to the section of Hades reserved for the righteous, by the time Paul wrote 2 Cor. 12:2-4, it was assumed that paradise had been taken out of Hades and was now placed in the third heaven" (Morey, 86). Believers going directly to Christ now at death is held by the Heidelberg Catechism, Westminster Confession, and Second Helvetic Confession (Berkhof, *Systematic Theology*, 679).

"According to the post-resurrection teaching in the New Testament, the believer now goes to heaven at death to await the coming resurrection and the eternal state. But, what of the wicked? The wicked at death descend into Hades which is a place of *temporary* torment while they await the coming resurrection and their *eternal* torment... (2 Pet. 2:9)...until Hades is emptied of its inhabitants... (Rev. 20:13-15)" (Morey, 86-87). Thus, so far no one has ever gone to hell.

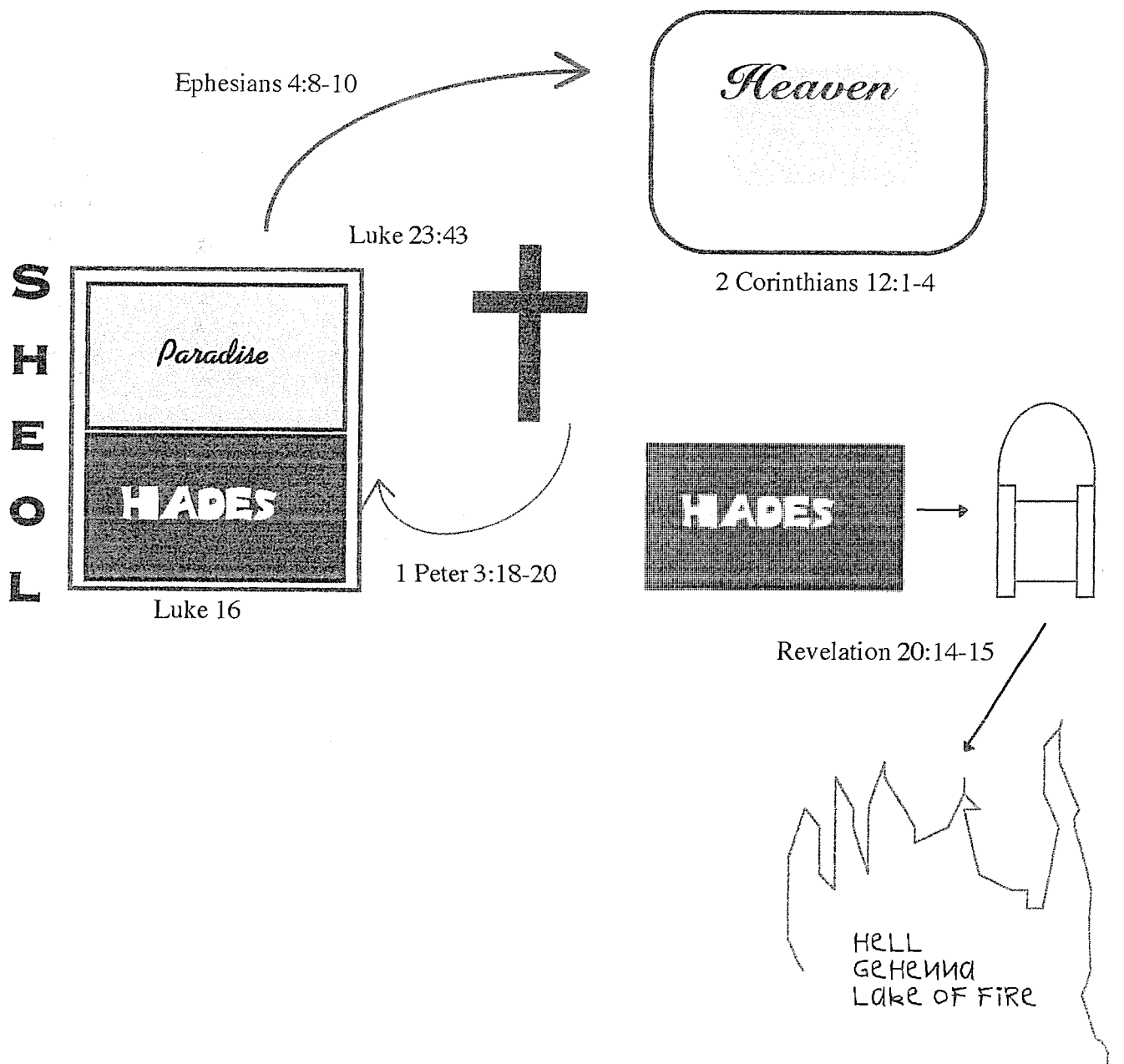
c. *Gehenna* = Hell (Greek)

- 1) Usage: *Gehenna* is found 12 times in the NT with the meaning of "hell." It describes the ultimate fate of the wicked (the lake of fire, Rev. 20:14-15) after the Great White Throne Judgment. *Gehenna* is the Greek equivalent for "the valley of Hinnom" (Josh. 15:8; 18:16; Neh. 11:30) which was the dump just outside Jerusalem where garbage and unclean corpses were tossed. Here "the fires never stopped burning and the worms never stopped eating" (Morey, 87).
- 2) Lexical Meaning: "The place of judgment" (BAGD 152).
- 3) KJV: The KJV correctly translates *Gehenna* as "hell" in every instance. Unfortunately, whereas Berkhof (p. 680), the Westminster Confession and Second Helvetic Confession correctly identify the place of the believer after death, they all incorrectly cite that unbelievers presently enter hell at death.
- 4) Sections: No sections are specified in Scripture, although Christ intimated that there would be different degrees of punishment after death (Matt. 11:20-24).

Summary: Where Did/Do the Deceased Go?

	Before the Death of Christ	After the Death of Christ
All People	Sheol-Hades, a "dual compartment" place (Luke 16)	Paradise compartment emptied of OT saints and brought to Heaven (Eph. 4:8; Prov. 15:24; Matt. 27:50-53; Rom. 10:7; Heb. 12:23; 2 Cor. 12:1-4; Rev. 1:18)
Believers	Paradise or "Abraham's side" in Hades (Luke 16:22; 23:43)	Christ's presence in Heaven (Acts 7:55, 59; Phil. 1:23; 2 Cor. 5:8)
Unbelievers	Place of torment in Hades (Luke 16:23)	Place of torment = Hades (2 Pet. 2:9; Rev. 6:8)

The Transfer of Paradise



4. If dead believers go to Christ and dead unbelievers go to Hades but the resurrection of their bodies comes later (cf. p. 160), are they then bodiless until the resurrection?
 - a. No, for perhaps all the saved have an intermediate body (e.g., Moses in Luke 9:30).

Certain texts strongly intimate that there is such a body. There is “a building from God, a house not made with hands, eternal, in the heavens” (2 Cor. 5:1, KJV). This body is said to be eternal because it is finally merged with the resurrection body at the time of the resurrection. The preparation of the intermediate body is a miraculous operation of God. Therefore, to be clothed with this body during the intermediate state will not leave one naked (2 Cor. 5:2-4, KJV). This may be part of the explanation for the Old Testament saints who came out of the graves after the resurrection of Christ (Matt. 27:50-53, KJV). This may also explain the white robes of the tribulation martyrs under the altar (Rev. 6:9-22; cf. Rev. 7:9, 14, KJV)” (from Hoyt, 47).
 - b. Likewise, by implication, every unbeliever must also have an intermediate body which experiences pain and torment (?)—unless this can be felt by a soul alone (?).
5. In light of the preceding Scripture, the Bible refutes all of the following erroneous intermediate state philosophies (see these notes, 163-70; Erickson, 1176f.; Hoyt, 47; Berkhof, 686-94):

- a. Universalism: all persons upon earth will be saved regardless of their belief (held by liberalism). See my response on p. 163.
- b. Annihilationism: the soul of unbelievers is not immortal and will die; thus the punishment for sin is missing out on heaven since there is no eternal hell (held by Jehovah’s Witnesses and “evangelicals” such as F. F. Bruce, John Stott, Clark Pinnock, and Philip Hughes). See my response on pp. 164-67.
- c. Soul-Sleep: the soul cannot be conscious without a body; “the condition of man in death is one of unconsciousness... all men, good and evil alike, remain in the grave from death to the resurrection” (*Seventh-day Adventists Answer Questions on Doctrine* [Review & Herald, 1957], 13; cited by Millard Erickson, 1176).

Response (cf. p. 170):

- 1) Consciousness after death is revealed repeatedly: “remember” (Luke 16:25), “today” (Luke 23:43), Stephen’s prayer (Acts 7:59), OT persons (Matt. 17:1-8).
 - 2) Pain is experienced after death (Luke 16:24)
 - 3) After death Christians “live together with” Christ (1 Thess. 5:10; cf. Luke 20:38; Phil. 1:23; 2 Cor. 5:6, 8), so a soul sleep is impossible.
 - 4) Why would a soul need to sleep? Isn’t sleep a bodily function—not of the soul? How could a disembodied soul sleep? Sleep is but a euphemism for death (Matt. 9:24; John 11:11; Acts 7:60; 13:36; 1 Cor. 11:30; 15:6, 18, 20, 51; 1 Thess. 4:13-15).
 - 5) A body is not needed for consciousness (Holy Spirit, Father, angels, demons).
- d. Purgatory: an additional place for cleansing “venial” sins (but not mortal sins) between death and the resurrection awaits those who “are in a state of grace but not yet spiritually perfect”; it is “a state of temporary punishment for those who, departing this life in the grace of God, are not entirely free from venial sins or have not yet fully paid the satisfaction due to their transgressions” (Joseph Pohle, *Eschatology or The Catholic Doctrine of the Last Things: A Dogmatic Treatise* [St. Louis: B. Herder, 1917], 18). [Notice *who* pays for sin!] A related doctrine is that of *limbus infantium* whereby unbaptised babies suffer punishment for original sin, which is the loss of beatific vision or the presence of God, but they are not punished for *actual* sin. They also think Matt. 12:32 teaches forgiveness after death.

Response (cf. p. 167): The dead have a fixed state (Heb. 9:27) with no crossing over from one place to another (Luke 16:26). Matt. 12:32 teaches *no* forgiveness later.

- e. Reincarnation: the intermediate state is experienced over and over between various times an individual lives on earth (held by Hindus, New Agers, and many others). See pages 17a-d.

Reincarnation

Responding to an Age-Old Belief

I. Some Terms

- A. *Reincarnation* believes that after death people return to earth again in another human body (cf. Latin *carne*, "flesh"). *Transmigration* is similar, saying one could become an animal (bird, cow, flea, cockroach) or inanimate object (rock, piece of chalk, etc.) in the next life. Reincarnationists say people may go through hundreds or even millions of reincarnations.
- B. *Karma* (good and bad thoughts, words, and deeds in this life) decides the status of the new body—economically, intellectually, physically, etc. If one earns more good karma, he or she has a higher form in the next life, but bad karma results in lower forms of existence.
- C. *Pantheism* (Greek *pan*, "all" + *theism*, "God") is the worldview of reincarnation in which God is an impersonal force; the universe is God and God is the universe. Therefore every human and all created beings are an extension of or an emanation from God. Similar to this is *panentheism* that teaches that God is not all things but God is *in* all things.
- D. Buddhists and Hindus have long believed in reincarnation, but a recent Gallup Poll noted that one in four Americans also believe in it. One current author, Gary Zukav, has popularized reincarnation in his book *The Seat of the Soul* (Fireside, 1990; 256 pp.) and through regular appearances on the Oprah Winfrey show. The adherents are growing.

II. Five Arguments of Reincarnation Critiqued¹

- A. *Hypnotic regression* is when someone vividly and accurately describes people, places, and events he or she could not have previously known. But must these be from a former life? Many "hypnotized" people have outright lied or simply not remembered the real details. "Although hypnosis increases recall, it also increases errors... During hypnosis, you are creating memories."² Patients under hypnosis are also mostly children or are easily influenced by leading questions, which is why law courts do not accept testimony under hypnosis. Also, why is "past life recall" mostly prevalent in south and western Asia where "stories from a former life" are viewed with admiration? If reincarnation is really true, one should observe "past life recall" in all cultures, not just where it is believed.
- B. *Déjà vu* is a feeling that one has done a present action before (e.g., been at a certain place). Reincarnation advocates say this place or event occurred in a previous life, but researchers say the brain is simply fusing a similar past experience in this life with the current one.
- C. *Xenoglossy* is a sudden ability to speak a language one has never learned. Reincarnation attributes this to one's previous language in a former life, but cryptoamnesia is more likely (when one recalls previously forgotten data such as languages heard as a child).
- D. *Birthmarks* also supposedly support reincarnation since some are similar to those on deceased individuals. Perhaps if these were identical then the reincarnationists might have a case, but similarity certainly does not prove that the same soul inhabited both bodies.

¹ This section and the following biblical section mostly summarizes Patrick Zuckerman, "The Mystery of Reincarnation," Richardson, TX: Probe Ministries, n.d. (<http://www.probe.org/docs/reincarn.html> or email him at pzuckeran@probe.org). He is a research associate with Probe, former pastor, and ThM graduate of Dallas Seminary.

² Elizabeth Stark, "Hypnosis on Trial," *Psychology Today* (February 1984), 35.

- E. *The Bible* is also used to teach reincarnation. The Bible agrees with reincarnation that man's immaterial soul and spirit never dies, but it does not teach reincarnation (see below).

III. Responses to Reincarnation

A. A Biblical Response³

1. Where explanations above fail, Scripture notes the possibility of demonic possession. The NT has several examples of persons whose bodies and minds were controlled by demons. These demons, while not all-knowing, have observed humans for thousands of years and can interject knowledge into the minds of those possessed. Edgar Cayce (father of the New Age movement) and others espousing reincarnation confess that the "emptying" of their minds allowed demons to control them.⁴
2. The Bible teaches clearly that we live once, die once, and then enter our eternal state. Hebrews 9:26b-27 states, "But now [Christ] has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself. Just as man is destined to die once and after that to face judgment, so Christ was sacrificed once..." Jesus and all people die but once, thus excluding reincarnation teaching within the Bible.
3. Reincarnation advocates often appeal to John 9:1-3. Here the disciples questioned Christ whether a man was born blind due to his own sin or sin of his parents. Yet Jewish belief at that time saw birth defects as attributed to sin by the baby in the womb (cf. Jacob and Esau in Gen. 25:22) or to parental sin (cf. Exod. 20:5). Even still, Jesus refuted the idea of the man's blindness due to previous sins, so Christ certainly did not believe in karma.
4. The Bible even gives examples of people after their death who did not go through the evolutionary process taught by reincarnation. For example, Samuel was brought back from the dead (1 Sam. 28). This would not have been possible had he already returned to earth in another body. Also, Lazarus and especially the evil and rich man (Luke 16) did not return to earth in further incarnations.
5. The Bible teaches resurrection into one body—not reincarnation into many bodies. As the crops harvested first were called "firstfruits" (Exod. 23:16), so Christ's own resurrection is deemed the "firstfruits" of believers who have died (1 Cor. 15:20, 23). After his resurrection, Jesus received an eternal body that resembled his mortal one. In like manner, Christians will also be raised into new, glorious bodies—not return to earth in different mortal bodies. Similarly, after judgment unbelievers will rise to inhabit indestructible bodies, yet for punishment (Rev. 20:14-15; cf. Luke 16:19-31).

³ For biblical critiques of reincarnation see Mark Albrecht, *Reincarnation: A Christian Critique of a New Age Doctrine* (Chicago: IVP, 1982, 1987), 35-50, 105-26; Norman L. Geisler and J. Yutaka Amano, *The Reincarnation Sensation* (Wheaton, IL: Tyndale, 1986), 105-7, 113-54; Walter Martin, *The Riddle of Reincarnation* (Santa Ana, CA: Vision House, 1977); Craig S. Hawkins, *Witchcraft: Exploring the World of Wicca* (Grand Rapids: Baker, 1996), 121-27; and Craig S. Hawkins, *Goddess Worship, Witchcraft and Neo-Paganism* (Grand Rapids: Zondervan, 1998), 65-68; cited by Hawkins, n. 1 at <http://www.apologeticsinfo.org/papers/critiquereincarnation.html>. See also Robert M. Bowman, "Reincarnation—Did the Church Suppress It?" in the *Christian Research Journal*, Vol. 10, no. 1 (Summer 1987): 8-12; Paul Edwards, "The Case Against Reincarnation: Part 1," *Free Inquiry* 6 (Fall 1986): 24-34; "The Case Against Reincarnation: Part 2," *Free Inquiry* 7 (Winter 1986/87): 38-43.

⁴ Thomas Sugue, *The Story of Edgar Cayce: There is a River* (Virginia Beach: Association for Research and Enlightenment, 1973), 219, as cited by Geisler and Amano in *The Reincarnation Sensation*, 79.

B. A Philosophical Response (for those who do not hold the Bible as authoritative)⁵

1. Reincarnation encourages murder. In the *Bhagavad-Gita* ("the song of God" in Sanskrit, which is Hinduism's most popular sacred book), the god Krishna counsels the warrior Arjuna not to worry or mourn over killing anyone in battle. Why not? Murder is not sin but is virtuous since it helps the murdered deal with their karma. Krishna says that Arjuna can't really kill anyway since, "Death is certain for the born. Rebirth is certain for the dead. You should not grieve for what is unavoidable.... Die, and you win heaven. Conquer, and you enjoy the earth. Stand up now, Son of Kunti, and resolve to fight. Realize that pleasure and pain, gain and loss, victory and defeat, are all one and the same: then go into battle. Do this and you cannot commit any sin."⁶ Many reincarnation proponents agree with this concept of murder not being a sin.⁷
2. Reincarnation claims that everything that happens is due to choice. This choice in one's previous or present life may be conscious or unconscious, but each individual still chooses it. Shirley MacLaine expressed this pitiful view after her daughter's acting teacher burned to death beyond recognition. MacLaine asked, "Why did she choose to die that way?"⁸ One occult leader claims, "Many other deaths do not seem to be choices: accidents, illnesses, murder, the deaths of young people... But in the occult view these deaths were not arbitrary nor beyond the control of the people involved. The death-choices were subconscious choices, but choices just the same for any of a myriad of reasons."⁹ But do even reincarnationists choose their own deaths?
3. Reincarnationists need to have every (or close to it) type of experience possible. This may be to pay off negative karma, actualize their potential, or learn from different experiences in their "evolution as a deity." The witch Raymond Buckland states, "Why should one be born crippled, another fit and strong?... because we must all eventually experience all things."¹⁰ Sadly, life as a murderer, prostitute, rapist, and terrorist is thus necessary in their system. Also, undergoing everything is impossible since time marches on and no one can experience all there is in a given age.
4. Reincarnation is fatalistic, saying that whatever happens in life is the best or morally correct course of events. No matter what happens to one, it ought to occur because, as one witch says, it "was the best possible thing that could happen to him."¹¹

⁵ This philosophical section summarizes Craig S. Hawkins, "A Philosophical Critique of Reincarnation and Related Worldview Correlatives," Santa Ana, CA: Apologetics Information Ministry, 1999; rev. 7/26/00 (<http://www.apologeticsinfo.org/papers/critiquereincarnation.html>).

⁶ *Bhagavad-Gita: The Song of God*, translated by Prabhavananda and Christopher Isherwood, with an introduction by Aldous Huxley (New York: Mentor Books, 1944, 1951), 38-39.

⁷ Rajneesh clarifies the *Bhagavad-Gita* (including the section cited above): "Even if you kill someone consciously, while fully conscious it is meditative. That is what Krishna was saying to Arjuna... Kill, murder, fully conscious, knowing fully that no one is murdered and no one is killed.... Just become the instrument of Divine hands and know well that no one is killed, no one can be killed" (Rajneesh, *The Book of the Secrets: Discourses on Vigyana Bhairava Tantra* [New York: Harper Colophon, 1977], 1:399; as quoted in John Ankerberg and John Weldon, *Cult Watch*, 290). The founder of Transcendental Meditation wrote in his commentary on the *Bhagavad-Gita* that Arjuna should attain "a state of consciousness which will justify any action of his and will allow him even to kill in love in support of the purpose of evolution" (Maharishi Mahesh Yogi, *On the Bhagavad Gita: A New Translation and Commentary* [Baltimore, MD: Penguin, 1974], 76; as quoted in Ankerberg and Weldon, *Cult Watch*, 290-91).

⁸ Shirley MacLaine, *It's All in the Playing* (New York: Bantam Books, 1987), cited by Ron Rhodes, *New Age Movement* (Grand Rapids: Zondervan, 1995), 17.

⁹ Marion Weinstein, *Positive Magic: Occult Self-Help*, rev. ed. (Custer, WA: Phoenix Pub., 1981), 98.

¹⁰ Raymond Buckland, *Buckland's Complete Book of Witchcraft* (St. Paul: Llewellyn Pub., 1988), 17.

¹¹ Sybil Leek, *Reincarnation: The Second Chance* (New York: Bantam Books, 1975), 50.

5. Reincarnation leads one never to care for others. “If a women gets raped (or any other tragedy occurs to someone) in this life, does that means she raped someone in a previous (or will in a future) life, or committed (or will commit) some other equally despicable act to bring about her own rape? Therefore, she is only getting what she has sown (deserves?), thus, reaping her own karma? Hence, why should we feel sorry for her or attempt to intervene? (Furthermore, how can we punish the rapist if he is only fulfilling the law of karma, and actually helping the women?) These are detestable views... if these ideas were true, one could rightly ask if anything is unjust, wrong, or evil. But, this flies in the face of our intuition, our innate sense of sympathy, right and wrong, good and evil, and fairness.”¹²
6. Reincarnationists cannot, or at least do not, live consistent to their views. If devout reincarnationists could live consistently by their philosophy, then the following scenario could genuinely happen: “Imagine that Shirley MacLaine's house is broken into and that many of her valuable possessions are destroyed or stolen, and she and her household are badly beaten-up and abused. Suppose further that just after her assailants are done and getting ready to leave, Shirley MacLaine musters what little strength she has and says, ‘Thank you, thank you so much. I really mean it. Oh, and don't worry about me calling the police and trying to see you punished, you have done me a great favor. Now, actually, I owe you a great favor; you have helped me work-off a great [amount] of negative karma, and of course, after all I did choose to have this happen, and besides, I needed to experience this, sooner or later, so thank you. Have a nice day!’ [...Why won't she respond like this? We all know that this crime] is wrong, and the perpetrators ought to be held responsible for their actions!”¹³
7. Reincarnation makes us unable to morally distinguish between good and evil. If all is the way it ought to be, morality is unnecessary and irrelevant. If things that look “bad” or “evil” are actually good, how can one know whether one is accruing negative or positive karma by “helping” others or oneself? To make such a judgment would be arbitrary without objective standards of right and wrong. Ironically, Satan himself promised us ability to tell right from wrong (Gen. 3:5b). What a lie.
8. Reincarnation teaches that the divinity is responsible for all the pain, suffering, and evil that has, does, or ever will exist. This is the ultimate conclusion to the pantheistic belief of reincarnation that “all is God.” If all is God, then both good and evil are aspects of this One who ultimately becomes responsible for evil. Reincarnation in witchcraft thus sustains Satan's first lie—that sin makes us “be like God” (Gen. 3:5a).
9. Reincarnation believes that evil is eternal. In fact, “we can have no assurance that the deity(ies) or divinity can or wants to defeat evil. Nor can we be sure that this is even an appropriate question, since in the [pantheistic or panentheistic] worlds evil is always part of the deity's or One's very nature.”¹⁴

IV. Conclusion

Reincarnation provides no real hope for conquering evil in ourselves or our world. Reincarnation is also a philosophy that even reincarnationists do not believe. They intuitively know that right and wrong exist, so they do not live consistent with the teaching that everything is legitimate. Instead of helping defeat the world's evil, reincarnation provides justification for more of it.

¹² Hawkins, “A Philosophical Critique of Reincarnation and Related Worldview Correlatives,” after note 32.

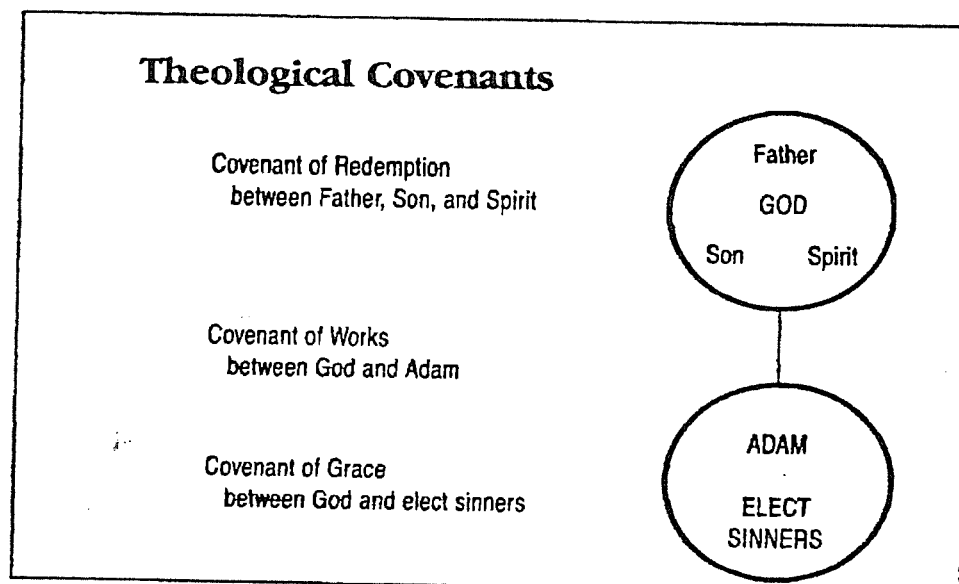
¹³ Ibid., after note 35.

¹⁴ Ibid., after note 39.

III. Biblical Covenants

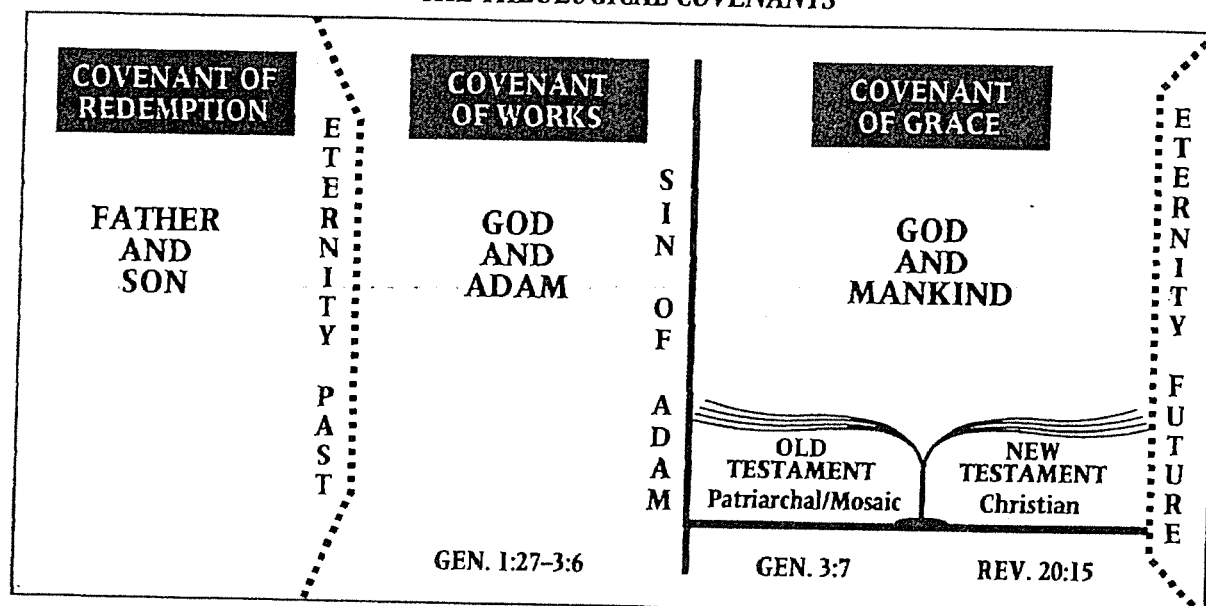
A. Introduction (adapted from Pentecost, *Things to Come*)

1. Importance: An understanding of eschatological agreements will enhance one's ability to understand many other verses related to prophecy throughout the pages of the Bible.
2. Definition of a Covenant: an arrangement between God and man in which one or both must fulfill certain responsibilities for man's benefit and God's glory.
3. Kinds
 - a. Covenant Theology Covenants (Theological)
 - 1) The Covenant of Redemption *between members of the Godhead* is taught from passages such as Ephesians 1:3-14 (cf. 3:11; 2 Thess. 2:13; 2 Tim. 1:9; Jas. 2:5; 1 Pet. 1:2).
 - a) This covenant says that in eternity past the Father agreed to predestine, the Son to redeem, and the Spirit to regenerate and seal believers (cf. Enns, 508).
 - b) While certainly this was part of the eternal plan of God, to state this as a *covenant* is only an inference without support in the text.
 - 2) The Covenant of Works *between God and Adam* refers to the statement that Adam's disobedience would lead to death (Gen. 2:16-17) and his obedience would lead to life (inferred).
 - a) In a sense this covenant has not been abrogated as God still expects perfect obedience and man still dies, yet it is done away in that we have no command today not to eat of the tree of the knowledge of good and evil and have a sinful nature which Adam did not have.
 - b) While the text never says that Adam agreed to such an arrangement and doesn't state it as a covenant as such, Hosea 6:7 does mention it. Referring to the sins of Israel, he notes, "But like Adam they transgressed the covenant..." (cf. Rom. 5:12-21 both Adam and Christ as heads of people they represent; cf. Grudem, *Systematic Theology*, 516).
 - 3) The Covenant of Grace *between God and elect sinners* (or elect sinners in Christ) is based on the frequently repeated phrase, "I will be God to you and to your descendants after you" (Gen. 17:7; cf. Jer. 31:33; 32:38-40, etc.; cf. Enns, 509).
 - a) It teaches that Christ atones for those who will accept Him (limited atonement) and saves them by His grace. This emphasis on grace is certainly biblical and important.
 - b) However, this single covenant is an oversimplification which does not distinguish between biblical covenants (below), ages (OT vs. New Testament), or peoples (Israel vs. Church).
 - a. * Some covenant theologians see only two covenants (2 & 3 above) whereas others see all three. Shedd even teaches that the covenant of redemption and the covenant of grace should not be seen as distinct covenants but "two modes or phrases of the one evangelical covenant of mercy" (William G. T. Shedd, *Dogmatic Theology*, 2:360 in Enns, 508, n. 20).



Robert Lightner, *The Last Days Handbook*, 76

THE THEOLOGICAL COVENANTS



Charles Ryrie, *Dispensationalism* (1995), 188

CONCEPTS OF COVENANT THEOLOGY

Comparisons	Covenant of Works	Covenant of Redemption	Covenant of Grace
Persons	With Adam	With Father and Son	With mankind
Promise	Physical/eternal life confirmed	Salvation provided for mankind	Eternal life
Condition	Obedience	---	Faith
Warning	Physical death	---	Eternal death
Time	Eden before Fall	Eternity past	Eden after Fall

Paul Enns, *Moody Handbook of Theology*, 509

Covenant Conditions

Adapted from John F. Walvoord, "The New Covenant," in *Integrity of Heart, Skillfulness of Hands*, eds. Dyer & Zuck (Baker, 1994), 186-200

Covenant	God's Part	Man's Part
Edenic Gen. 1:26-31; 2:16-17	◆ Gave man rule over all creatures ◆ Commanded man to be fruitful ◆ Permitted man to eat green plants	◆ Adam and Eve could not eat from the tree of the knowledge of good and evil
Adamic Gen. 3:14-19	◆ Judged Satan (3:14-15) ◆ Judged Adam & Eve (3:16-19) ◆ Cursed ground (3:17-19) ◆ Promised Redeemer (3:15)	◆ RESULTS (not conditions) ◆ Difficult to find food (3:17-19) ◆ Sorrow & death (3:19)
Noahic Gen. 6:18; 9:9-16	◆ Instructions on ark ◆ Promised no more worldwide floods ◆ Invented rainbow (9:13)	◆ RESULTS (not conditions) ◆ Noah got drunk but covenant still unconditional (9:20-23) ◆ Assumed that Noah would build ark
Abrahamic Gen. 12:1-3	◆ Made Abram great (12:2b) ◆ Made Israel great from Abram (12:2a) ◆ Blesses all [believing] peoples through him (12:3b) ◆ Will give land eternally (Gen. 12:7; 17:8; Jer. 23:5-8; 31:4-11; 35-37; Ezek. 20:33-38; 47-48)	◆ Abram left Ur (a condition?) ◆ Man must bless Israel as persecutors are always judged (12:3a) ◆ Circumcision is the sign (Gen. 17) ◆ Land possession conditioned on obedience (Deut. 28; 30:1-10) but the covenant is unconditional as its ultimate fulfillment is certain
Mosaic Exod. 20; Lev. 26; Deut. 28	◆ Imposed this works covenant on Israel (not on any other nation) ◆ Warned of blessings & cursings ◆ Set standards for temporal blessing (not eternal salvation)	◆ "Be holy, because I, the LORD your God, am holy" (Lev. 19:2) ◆ Obey covenant stipulations such as Ten Commandments (Exod. 20)
Land Gen. 15:18; 17:7-8; Deut. 30:1-10	◆ Provide Abraham's descendants the land from the Wadi of Egypt (south) to the Euphrates River (Gen. 15:18) ◆ Land an eternal, unconditional possession for the nation (17:7-8)	◆ Possession based on conditions of repentance and a changed heart towards Christ as Messiah (Deut. 30:2, 6, 8, 19)
Davidic 2 Sam. 7:12-17; 1 Chron. 17:10b-14; Ps. 89	◆ Promised far beyond what David deserved (thus unconditional) ◆ Descendent will rule Israel forever (7:13, 16) ◆ Never will rescind the covenant (7:15-16) ◆ Will fulfill at Israel's regathering (Ps. 72; Jer. 23:5-8; Ezek. 39:25-29; Jer. 30:5-9)	◆ Accept divine discipline for sin (7:14), which would interrupt the line of kings by disobeying the Mosaic covenant (Ps. 132:11-12) ◆ The covenant applies only to David's descendants and thus is limited in scope (not for all people not even for all Israel directly, though indirectly all will be blessed in Christ's reign)
New Jer. 31:31-37; Isa. 61:8-9; Jer. 32:27-41; Ezek. 16:60-62; Ezek. 36:26-27; Ezek. 37:1-22	◆ Will make it with Israel and Judah (31:31) ◆ Will make it unlike Mosaic law ◆ Write His laws on hearts (31:33) ◆ Promises that all on earth will know Him (31:34a) ◆ Will forgive and forget Israel's sins (31:34b) ◆ Unconditional promise for Israel to be a nation forever (31:35-37; 33:25-26)	◆ The new covenant is by grace through faith in Christ (Rom. 3:21-24) and not works (Eph. 2:8-10) to bring redemption (Eph. 2:4-7) so no conditions are given beyond faith ◆ The sign of this covenant is the cup of the Lord's Supper (Luke 22:20), which believers are commanded to take (1 Cor. 11:24-25)

b. Scriptural Covenants (Biblical)

- 1) The five major covenants are:

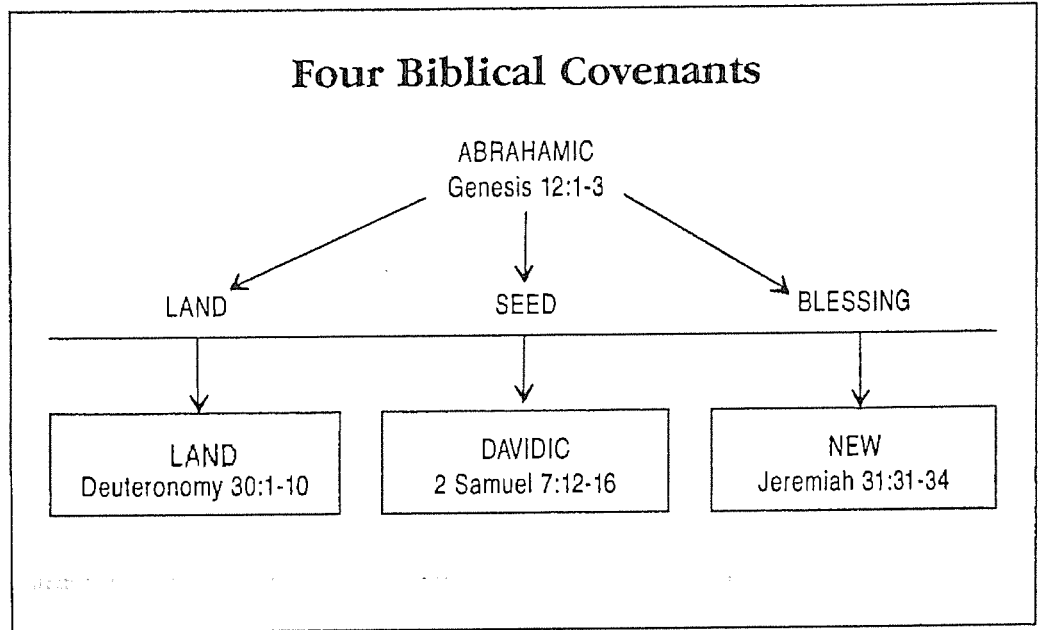
	<u>"I will" formula</u> (Unconditional)	<u>"If you will" formula</u> (Conditional)
a) Abrahamic (Gen. 12:1-3)	7 times	
b) Palestinian (Deut. 30:1-10)	12 times	
c) Davidic (2 Sam. 7:10-16)	7 times	
d) New (Jer. 31:31-40)	7 times	
e) Mosaic (Exod. 19:5ff.; Deut. 28)		numerous times
- 2) Eschatology relates mostly to the first four major covenants—not minor covenants between men or the Mosaic covenant since these are temporary and reveal little about future things. Therefore, the rest of this section concerns these four unconditional covenants.

B. Abrahamic Covenant

1. Definition: God's unconditional promise to Abraham that his descendants would be a nation which would bless the entire world through possessing the land from the Euphrates River to the Wadi of Egypt
2. Key Passage: Gen. 12:1-3 (cf. 12:6-7; 13:14-17; 15:1-21; 17:1-14; 22:15-18)
3. Provisions:
 - a. *Personal*—be a father of a great nation, be blessed, his name made great and be a blessing (v. 2)
 - b. *National*—a great nation from him to possess the Promised Land (Gen. 15:18)
 - c. *Universal*—all peoples on earth blessed through him
4. Unconditional Nature
 - a. Eternal (Gen. 13:15; 17:7-8, 13, 19; 1 Chron. 16:16-17; Ps. 105:9-10; Jer. 31:35-36)
 - b. No conditions are attached except for leaving his homeland/relatives (e.g., Terah and Lot, 13:14-17) and going to the Promised Land (Gen. 12:2-3)
 - c. Mesopotamian Covenant Ritual (Gen. 15:7-21; cf. Jer. 34:18-20)
 - d. Promised despite disobedience (Gen. 12:10-20; Isa. 54:10)
 - e. Israel herself is eternal (Jer. 31:36; Isa. 55:10)
 - f. Immutable (Heb. 6:13-18; cf. Gen. 15:8-21; Jer. 34:18-20)

One recent article argues for both conditional *and* unconditional elements in the Abrahamic Covenant. See Bruce K. Waltke, "The Phenomenon of Conditionality within Unconditional Covenants," in *Israel's Apostasy and Restoration*, ed. Avraham Gileadi (Grand Rapids: Baker, 1988), 123-39; cf. Ronald Youngblood, ed., *The Living and Active Word of God*. Waltke says that God's oaths here presume an existing spiritual relationship and apply only to obedient Israelites (especially those circumcised; cf. Gen. 17:9-14; 18:19). It is true that while God gave the promise to Abraham and through him to the *whole* nation, only those who are obedient will participate in its blessings. But God never says that His faithfulness to the *nation* depends on an *individual's* obedience to the sign of the covenant (i.e., circumcision). Any Jew without faith will not participate in its fulfillment, for "not all who are descended from Israel are Israel" (Rom. 9:6). Blessings in an unconditional covenant are still conditioned by obedience (Pentecost, *Thy Kingdom Come*, 52-54, 59-62)

5. Time of Fulfillment: Complete when the three associated covenants are fulfilled in the millennial kingdom (cf. p. 128).

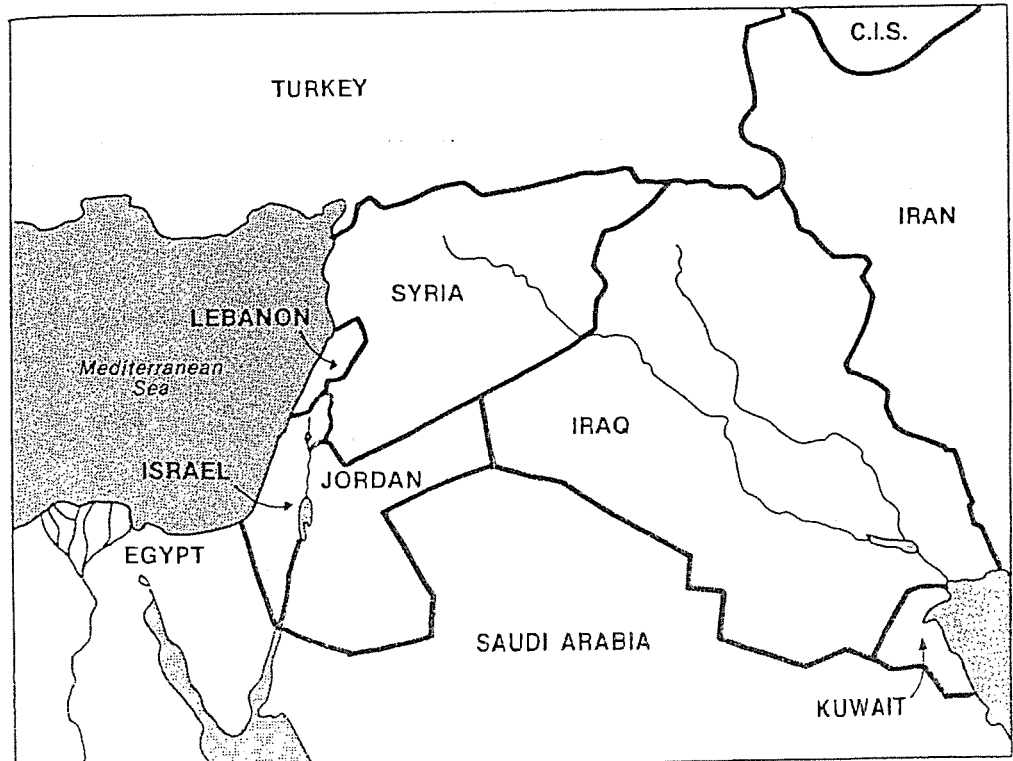


Lightner, 77.

C. Land Covenant

1. **Definition:** God's unconditional amplification of the *land* promise in the Abrahamic Covenant in which Israel will forever possess the *physical* land from the Euphrates River to the Wadi of Egypt (W. el 'Arish) after disobedience and restoration.

Note: Some amillennialists believe this wadi (stream) is the Nile River (e.g., Leupold, *Genesis*, 1:490). However, Genesis 15:18 makes a deliberate contrast between a small river and a great one (Euphrates), so a reference to the great Nile would not fit such a contrast. The Wadi of Egypt was the extent of Solomon's empire later (1 Kings 8:65), a border which did not extend to Egypt (Beitzel, 121; cf. notes, 146-47; cf. Ezek. 47:19).



Terry Hall, *Bible Panorama*, 49 (adapted)

2. Key Passage: Deut. 30:1-10

- a. "When... (vv. 1-2)
 - all these blessings and curses come upon you
 - and you take them to heart wherever the Lord God disperses you...
 - and when you and your children return to the Lord...
- b. "Then... (vv. 3-10)
 - the LORD your God will restore your fortunes...
 - and gather you again...
 - and circumcise your hearts..."

3. Provisions:

- a. National: the land is Israel's forever (Gen. 13:15; 17:8; Ezek. 16:60)
- b. Universal: possession of the land is for the benefit of all nations (Isa. 14:1-2)

4. Unconditional Nature

- a. Eternal (Ezek. 16:60) as God will do it for His own holy name (Ezek. 36:21-24, 32; cf. 2 Chron. 20:7; Isa. 43:25; Ezek. 20:9, 14, 17, 22, 33-44).
- b. Amplification of the Abrahamic Covenant, which is unconditional
- c. Possession of the land is based on obedience ("if..." Deut. 30:10) so that the only conditional element is the time element (Deut. 30:1-3, "When...then...")

5. Time of Fulfillment: follows national repentance (Deut. 30:2, 6, 8, 10; Jer. 17:24-27; 18:7-10) that would take place *after* the return from Babylon (Zech. 10:9-10). This will not occur until the Second Coming of Christ (Rom. 11:26-27). See pp. 156-57.

D. Davidic Covenant

1. Definition: God's unconditional amplification of the *seed* promise in the Abrahamic Covenant in which David was promised that his lineage would never be broken as the royal line in a literal, *political* kingdom.
2. Key Passage: 2 Sam. 7:12-16 (cf. Ps. 89)
3. Provisions:
 - a. House: perpetual lineage (physical descendants never wiped out)
 - b. Kingdom: would never pass away permanently (Benware, 59; cf. Ps. 89:4, 36)
 - c. Throne: permanent right to rule in a *literal* kingdom
 - 1) Ordinary language for "kingdom" is used.
 - 2) Prophets interpreted the kingdom literally (cf. Isaiah on pp. 119a-c).
 - 3) The nation of Israel has interpreted it literally throughout history.
 - 4) The kingdom overthrown in 586 BC is the same nature as the kingdom to be restored (both literal), so since this date Israel has not had a king on the throne.
 - 5) The Davidic covenant is associated with Israel only (Ps. 89; Luke 1:32-33).

- 6) David applied God's promise to a literal and eternal throne for Israel (2 Sam. 7:24-29), which God never corrected as applying only spiritually to the church.
- 7) Portions have been fulfilled literally: e.g., partial fulfillment by Solomon, but not permanent, and only a portion of the land was only occupied (not owned).
- 8) NT Usage: "Of the 59 references to David in the New Testament, there is not one connecting the Davidic throne with the present session of Christ" (John F. Walvoord, *Israel in Prophecy*, 96).
- 9) John, Jesus, the 12, and the 70 all offered Israel a literal kingdom (Matt. 3:11).
- 10) The Jerusalem Council decision to not require Gentile obedience to the Law (Acts 15:14-17) is based upon Gentiles living as Gentiles (not Jews) in the future kingdom (Amos 9:9-10).
- 11) The present mystery form of the kingdom (Matt. 13) does not cancel out the promise for a future, literal kingdom.

4. Unconditional Nature

- a. Eternal (2 Sam. 7:13, 16; 23:5; Isa. 55:3; Ezek. 37:25)
- b. Amplification of the Abrahamic Covenant, which is unconditional
- c. Reaffirmed even after repeated acts of disobedience by the nation (e.g., Christ came and offered this kingdom after generations of apostasy)

5. Time of Fulfillment: This ultimately follows Israel's preservation as a nation, restoration to her land, return of her King, and establishment of the earthly kingdom.

Amillennialists claim that the Davidic Covenant is being fulfilled now in the spiritual (not political) kingdom of the Church, which has replaced Israel and thus been given the fulfillment of promises made to her. The fact that Christ presently sits at the right hand of God is viewed as a fulfillment of Christ sitting on the throne of David.

Dispensationalists have typically argued against such an interpretation, noting that the throne of God and the throne of David are not one and the same. However, the extent that the Davidic Covenant is being fulfilled in the present age has been debated among dispensationalists since the mid-1980s when Darrell Bock, Craig Blaising, and Robert Saucy postulated a progressive fulfillment of this covenant. They suggested the term "Progressive Dispensationalists" for their view and the term has stuck, despite the displeasure of older dispensationalists. Part of the support for this view is the New Testament teaching that the Church is a spiritual temple (Eph. 2:19-22) in partial fulfillment of the literal temple God promised David would be built (2 Sam. 7:13).

E. New Covenant

1. Definition: God's unconditional amplification of the *blessing* promise in the Abrahamic Covenant in which Israel and Judah will experience national and spiritual redemption.
2. Key Passage: Jer. 31:31-34
3. Provisions:
 - a. Indwelling of the Holy Spirit (Jer. 31:33 with Ezek. 36:27)
 - b. New nature, heart, and mind (Jer. 31:33; Isa. 59:21)
 - c. Forgiveness of sins (Jer. 31:34b)
 - d. No need for evangelism (Jer. 31:34a)
 - e. Reuniting of Israel and Judah as one nation (Jer. 31:31, 33)

4. Unconditional Nature

- a. Eternal (Jer. 31:36, 40; 32:40; 50:5; Isa. 61:2, 8-9; 24:5; Ezek. 37:26)
- b. Amplification of the Abrahamic Covenant, which is unconditional
- c. Unqualified “I will” statements of God (Jer. 31:31-34; Ezek. 16:60-62)

5. Time of Fulfillment (cf. chart on next page)

- a. Partial fulfillment in the present church age: Three premillennial views have been given on how to correlate Jeremiah 31:31ff. with the NT passages (Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 8:8; 9:15).
 - 1) Only one New Covenant for Israel (Darby)
 - 2) Two New Covenants: one for Israel and one for the church (Chafer)
 - 3) One New Covenant with a two-fold application: to the church now and to Israel in the future (Scofield and others)
- b. Complete fulfillment after return of Christ
- c. The time of fulfillment began as soon as the old (Mosaic) covenant was no longer in force. The night before Christ’s death, He instituted the new covenant in his blood, knowing that the next day the old covenant would be abolished (cf. Rom. 7).
 - 1) In fact, only the Mosaic Covenant is noted to be the “old covenant” in Scripture. Grudem emphasizes this point (p. 521, emphases his):

What then is the “old covenant” in contrast with the “new covenant” in Christ? *It is not the whole of the Old Testament*, because the covenants with Abraham and David are never called “old” in the New Testament. Rather, *only the covenant under Moses*, the covenant made at Mount Sinai (Ex. 19–24) is called the “old covenant” (2 Cor. 3:14; cf. Heb. 8:6, 13), to be replaced by the “new covenant” in Christ (Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 8:8, 13; 9:15; 12:24).

- 2) No Scripture refers to the Abrahamic, Land, or Davidic Covenants as “the old covenant” since they are still in effect. God has not yet finished fulfilling promises made to His people Israel.

5. Some Implications for Us as Believers

- a. We’re not under the Mosaic Law (Old Covenant) as our rule for life. This means:
 - ◆ no sabbath requirement (Exod. 20:8-11 vs. Col. 2:16-17)
 - ◆ no command to tithe (Mal. 3:8-10 vs. 2 Cor. 9:6-7)
 - ◆ no prohibition of charging interest (Exod. 22:25; Deut. 23:19 vs. Matt. 25:27)
- b. We never have to sin (Rom. 6:6; 1 Cor. 10:13) because God strengthens us from the inside out—through the indwelling Spirit—rather than requiring us to obey on our own strength. This does not imply that Israel couldn’t obey at all (Deut. 30:11-20).
- c. We need not live in fear of ungodly world leaders destroying the world through nuclear weapons since many prophecies to Israel are yet to be fulfilled.
- d. We should support Israel’s right to exist as a nation since God Himself has claimed that the nation will last into eternity (Jer. 31:35-37). This includes Israel’s right to rebuild Jerusalem (Jer. 31:38-40).
- e. We must reach the nations with the gospel (Matt. 24:14) since the new covenant is not yet fully enacted (i.e., since “all will know Me” of Jer. 31:34 is not yet fulfilled).

Views on the New Covenant

Issue: How can the OT and NT data on the New Covenant be reconciled? Jeremiah 31 declares it is for Israel and Judah but the NT (Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 8:8; 9:15) apply it to the church. Is there actually *no* New Covenant, is it only for *Israel* or only for the *church*, or are there *two* New Covenants, or does the *church participate* in some of its aspects while awaiting the final fulfillment of the covenant? This study takes the last view, as do most modern premillennialists.

View	Explanation	School/Scholars	Problems
Restated Mosaic	No New Covenant	Critical -Couturier -Duhm -Schmidt -Potter	1. OC/NC distinctions in text ignored 2. OC=conditional, NC=unconditional 3. OC=temporal, NC=eternal 4. OC=external, NC=internal 5. OC=no enablement, NC=enablement 6. NC=peace, prosperity, sanctuary, Spirit (parallel passages)
Church Alone	No Israel Participation	Amillennial/ Postmillennial -Allis -Cox -Smick -Boettner	1. Ignores OT data by equating Israel and the Church 2. NC introduced=fulfilled to Israel 3. Present need to know YHWH (need for Great Commission) 4. AD 70 Jerusalem vs. Jer. 31:40
Israel Alone	No Church Participation	Misc/Classical Dispensational -Darby -Thompson -von Rad	1. Ignores NT data -Christ's Last Supper words -Paul's statements -Hebrews application to Church 2. Ignores present work of Spirit
Two New Covenants	NC for Israel NC for Church	Early 1900s Dispensational -Chafer -Walvoord (old) -Ryrie (old)	1. Same terminology for OT & NT NCs 2. Israel/Church distinction too sharp 3. Basis of forgiveness the same 4. If 2 NCs then no OC for Church 5. Church doesn't possess Israel's promises
Church Participation	Primarily for Israel Secondarily for Church	Misc/Present Dispensational -Keil -Lemke -Bright -Scofield -Walvoord (DTS) -Ryrie (DTS) -Archer (TEDS) -Kaiser (TEDS) -Feinberg (Talbot) -Thiessen (Talbot)	<u>Support:</u> 1. Primary fulfillment future—Rom 11 2. Deals with both OT & NT data 3. Forgiveness/Spirit= blessings now 4. NC has new law 5. Rebuttals to above views

Contrasting the Abrahamic & Mosaic Covenants

Distinguishing these covenants provides a foundation for interpreting the OT and NT, especially the prophets as they look back on covenants with both Abraham (e.g., Ezek. 36-37; OTS, 508) and Moses (e.g., Lam. 1:3; OTS, 496). Knowing the conditional and temporal nature of the Law prevents misapplying obsolete commands to the Church today (e.g., Sabbath, charging interest to believers, tithing). Also, God's faithfulness to sinners is clear due to Abraham.

	Abrahamic Covenant	Mosaic Covenant
<i>Recipient (Date & Place)</i>	Abraham as mediator for all nations 2060 BC, Ur of the Chaldees	Moses as mediator for Israel 1445 BC, Mount Sinai
<i>Scripture</i>	Genesis 12:1-3 (but formalized into a covenant in Genesis 15)	Exodus 20-31 is the heart of the covenant
<i>Between God &</i>	A person (for a future nation)	A nation
<i>Scope</i>	Universal ("all peoples will be blessed through you")	Only Israel received the Law (Deut. 4:8; Ps. 147:20)
<i>Character & Significance</i>	Grace (promises) —primary (what God will do)	Works (laws) —secondary (how God will do it)
<i>Promises</i>	Land, seed, and blessing (without indication of time of fulfillment)	Blessing for obedience and cursing for disobedience (Lev. 26; Deut. 28)
<i>Conditions</i>	Unconditional: "I will..."	Conditional: "If you will...then I will..."
<i>Participation</i>	Abraham asleep (Gen. 15:17)	Israel agreed to obey (Exod. 19:8)
<i>Analogy</i>	Father to son (royal grant)	Suzerain (superior king) to vassal (servant nation)
<i>Purpose</i>	Clarified Israel's blessings in general terms to motivate the nation towards righteousness by faith in God's provision of a wonderful future (Gen. 12:1; 15:1, 6)	Clarified how Israel could be blessed in the Abrahamic Covenant as soon and full as possible; didn't restate or expand the Abrahamic Covenant but revealed sin (Rom. 5:20; Gal. 3:19, 24)
<i>Form</i>	Oral (no written stipulations)	Written on tablets of stone & Pentateuch
<i>Emphasis</i>	Blessing over discipline/judgment (five "blessings" in Gen. 12:1-3)	Judgment/discipline over blessing (contrast Deut. 28:1-14 & 28:15-68)
<i>Christology</i>	Ultimate seed (Gen. 12:3)	Typified in tabernacle (Heb. 8-10)
<i>Sign</i>	Circumcision (Gen. 17:11)	Sabbath (Exod. 31:13, 17)
<i>End</i>	Never been terminated (deemed an eternal covenant in Gen. 17:8)	Ended at Christ's death (Rom. 7:6; 10:4; 2 Cor. 3:7-11; Gal. 5:1; Heb. 7:11-12)

While most of the above is original, some is based on Thomas L. Constable, "A Theology of Joshua, Judges, and Ruth," in *A Theology of the Old Testament*, ed. Roy B. Zuck (Chicago: Moody, 1991), 100-101.

Covenant Contrasts in Galatians 4:21-31

In the Book of Galatians Paul is arguing for justification by faith against Judaizers who followed up his ministry in these churches with a heretical doctrine of justification by the law (specifically circumcision). In chapter 3 he argues that believers are spiritual sons of Abraham because they, like him, trust God by faith (3:1-15). Also, since the Abrahamic promise preceded the law by 430 years, salvation cannot be in the law — otherwise Abraham couldn't have been saved hundreds of years earlier (3:15-29).

In the next chapter Paul continues his argument for salvation by faith contrasting the Sinai covenant (law) with the covenant of Abraham within which Christians participate. Paul contrasts these diametrically opposing ways of salvation by contrasting Sarah and Hagar through using a figurative teaching technique (v. 24, Gr. ἀλληγορούμενα, from which we get our word “allegory”). This Sarah-Hagar passage is not a true allegory in that true allegories do not point back to historical persons, places, and events. For this reason the NIV translates the word as “figuratively.”

Covenant	Law (24-25)	Abrahamic (28b; cf. 3:16-18)
Son	Ishmael (not specifically named)	Isaac (28)
Mother	Hagar (24-25)	Sarah (not specifically named)
Freedom	Slave (22a, 24b, 31a)	Free (22b, 26a, 31a)
Birth	Ordinary (23a)	Of Promise (23b)
Mount	Sinai in Arabia (24)	Calvary (implied?)
Jerusalem	Present Earthly (25b)	Future (?) Heavenly, Mother (26)
Followers	Children of Hell (implied)	Children of Promise (28b)
Persecution	Persecutor (29a)	Persecuted (29b)
Teachers	Judaizers	Paul & True Evangelists
Salvation by	Works	Faith in Christ
Result	Unsaved	Saved

This account does *not* teach that physical descendants of Ishmael (Arabs) are lost while physical descendants of Isaac (Jews) are saved! Why not? Paul specifically says that his is a spiritualized interpretation of two covenants (v. 24) rather than people. On the other hand, in the same verse he says that those who follow the law are indeed lost and slaves while those who place their faith in Christ are saved and free (cf. v. 31).

Signs of the Covenants

God has made several covenants with man throughout the ages. With several of them he has attached a sign or memorial as reminders of his and/or our responsibilities to keep these covenants.

<i>Covenant</i>	<i>Definition</i>	<i>Promise</i>	<i>Fulfillment</i>	<i>Sign</i>
Noahic	Unconditional promise not to flood the earth again	Gen. 9:12-17	No more sea (Rev. 21:1)	Rainbow (Gen. 9:12-17)
Abrahamic	Promise to provide Israel a land, rule, and spiritual blessing	Gen. 12:1-3; 15:13-18	Continues at present (Gal. 3:17) but Israel still has a future (see Rom. 11:25-27)	Circumcision (Gen. 17:11)
Mosaic	Conditional stipulations for blessing on Israel	Exod. 19—31; Deut. 28	Death of Christ (Rom. 7:4-6)	Sabbath (Exod. 31:13)
Land	Promise of <u>physical</u> land from the Wadi of Egypt to the River Euphrates	Deut. 30:1-10	Land blessed (Amos 9:13-15)	No sign (that I know of)
Davidic	Promise of eternal, <u>political</u> rule of a descendant of David	2 Sam. 7:12-17	Rule renewed (Amos 9:11-12)	Christ seated at the Father's right hand (Acts 2:34-36)
New	Promise of <u>spiritual</u> indwelling of the Spirit ("law written on hearts"), forgiveness, and total evangelization of Israel	Jer. 31:31-34	Paul & the Apostles (2 Cor. 3-4) All Israel saved (Rom. 11:26-27)	Cup of the Lord's Supper (Luke 22:20; 1 Cor. 11:25)

Kingdom & Covenants Timeline

Kingdom & Covenants Timeline

Kingdom Teaching...



Fall of Man
(Gen. 3)

NOAHIC COVENANT

Genesis 6:18; 9:18-17



ABRAHAMIC COVENANT

Genesis 12:1-3

land

LAND COVENANT

Genesis 15:18 (cf. Deut. 30:1-10) promises:

- Land from Wadi of Egypt to Euphrates River (Isa. 27:12)
- Eternal possession of land (Gen. 17:8) after exile/restoration
- Whole world blessed via the land (Isa. 14:1-2)



DAVIDIC COVENANT

2 Samuel 7:12-16 promises perpetual:

- Sons ("house" never wiped out)
- Kingdom (political dynasty)
- Throne (right to rule by descendants)
- Temple (son to build it)

blessing

NEW COVENANT

Jeremiah 31:31-34 promises:

- Forgiveness
- Indwelling Spirit
- New heart, nature, mind
- Reunification of Israel and Judah
- No need for evangelism

MOSAIC COVENANT

Temporary (Gal. 3:19) and conditional (Deut. 28) to reveal sin (Rom. 7:7) and regulate Israel (Gal. 3:23-25)

ISRAEL
(National Focus)

CHURCH

The "New Man" (Eph. 2:15)

Israel judged for rejecting Messiah by dispersion away from land for 19 centuries (AD 70-AD 1948) but now partially restored (Ezek. 37:1-7)

Christ is Head over His Church, which is a spiritual temple (Eph. 2:19-22; 2 Cor. 6:16)

Mosaic Law replaced with first three elements of the New Covenant (Luke 22:20; 2 Cor. 3:6)

Law abolished, fulfilled, and replaced at the cross (Rom. 7:1-6; 1 Cor. 9:19-21; Heb. 8:13)

MESSIANIC KINGDOM
Millennial Eternal

Full restoration (Ezek. 37:8-28)
Jerusalem world capital (Isa. 2:1-5)

Christ reigns over the world (Isa. 11)
with saints (Rev. 5:10)

All 5 elements fulfilled in national restoration (Zech. 8)

New Jerusalem (Rev. 21)

Christ hands kingdom over to the Father (1 Cor. 15:24)

All things made new (Rev. 21:5)

Fifth Edition
14 March 2006

Scripture contains a dual kingdom-covenant emphasis. Israel's role from Abraham to Christ is expanded to include the Church (continuity) yet the Church never replaces the nation as the "new Israel" (discontinuity). Israel will again enjoy world prominence after trusting in Christ at His second coming.

Prophecy Percentages of Each Biblical Book

Tim LaHaye, ed., *Prophecy Study Bible* (www.prophecybible.com: AMG Pub., 2000)

How many verses of each book in the Bible are actually predictive? As one might expect, this varies markedly book by book. On the low end are Song of Songs, Philemon and 3 John (all 0%) as well as Proverbs (1%) as it only refers infrequently to the sacrifices typical of Jesus. On the other end of the scale is the Book of Revelation, which is 95% prophetic. (If Song of Songs is typical of Christ and the Church then it is 100% prophetic.)

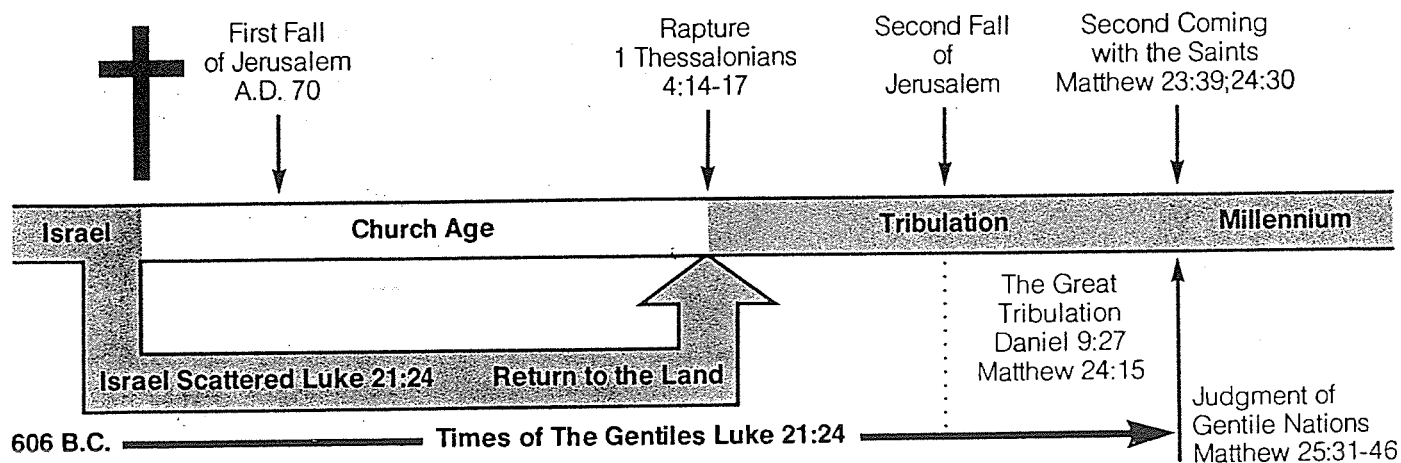
OT Book	Prophecy Percent	Number of Prophecies	Prophetic Verses	Total Verses
Genesis	14	77	212	1533
Exodus	40	69	487	1213
Leviticus	59	37	506	839
Numbers	36	50	458	1288
Deuteronomy	36	58	344	959
Joshua	12	27	89	658
Judges	7	?	41	618
Ruth	18	?	15	85
1 Samuel	15	31	124	810
2 Samuel	10	22	68	695
1 Kings	23	44	189	816
2 Kings	20	50	144	719
1 Chronicles	14	?	132	942
2 Chronicles	31	37	268	882
Ezra	23	10	63	280
Nehemiah	11	14	45	406
Esther (6:13)	1	1	1	167
Job	2	?	22	1070
Psalms	10	59	242	2526
Proverbs	1	?	7	915
Ecclesiastes	3	?	7	222
Song of Songs	0	0	0	117
Isaiah	59	111	754	1292
Jeremiah	60	?	812	1364
Lamentations	5	4	8	154
Ezekiel	65	?	821	1273
Daniel	45	58	162	357
Hosea	56	28	111	197
Joel	68	25	50	73
Amos	58	25	85	146
Obadiah	81	?	17	21
Jonah	10	4	5	48
Micah	70	40	73	105
Nahum	74	35	35	74
Habakkuk	41	?	23	56
Zephaniah	89	?	47	53
Haggai	39	?	15	38
Zechariah	69	?	144	211
Malachi	56	19	31	55

Prophecy Percentages of Each Biblical Book (2 of 2)

Tim LaHaye, ed., *Prophecy Study Bible* (www.prophecybible.com: AMG Pub., 2000)

NT Book	Prophecy Percent	Number of Prophecies	Prophetic Verses	Total Verses
Matthew	26	81 (47 OT)	278	1067
Mark	19	? (22 OT)	125	662
Luke	22	75 (24 OT)	250	1146
John	20	45 (25 OT)	180	866
Acts	13	63 (31 OT)	125	1003
Romans	21	29 (58 OT)	91	433
1 Corinthians	19	? (17 OT)	85	437
2 Corinthians	5	7 (9 OT)	12	257
Galatians	11	7 (10 OT)	16	149
Ephesians	5	? (4 OT)	8	155
Philippians	10	? (1 OT)	10	104
Colossians	9	? (0 OT)	9	95
1 Thessalonians	18	? (0 OT)	16	89
2 Thessalonians	40	12 (0 OT)	19	47
1 Timothy	4	2 (2 OT)	5	115
2 Timothy	20	? (0 OT)	17	83
Titus	2	? (0 OT)	1	46
Philemon	0	? (0 OT)	0	25
Hebrews	45	52 (39 OT)	52	137
James	6	? (5 OT)	7	108
1 Peter	20	? (11 OT)	21	105
2 Peter	41	11 (1 OT)	25	61
1 John	6	4 (0 OT)	6	105
2 John	15	2 (2 OT)	2	13
3 John	0	? (0 OT)	0	14
Jude	40	8 (0 OT)	10	25
Revelation	95	?	383	404
Averages & Totals	28%/book 27%/verses	—	8410	31028

Olivet Discourse ... An Overview



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Charts on Revelation, p. 48

General Eschatology

I. Introduction

A. The Importance of Studying General Eschatology

Many Christians approach eschatology in bewilderment and confusion. For some these "last days mysteries" have led them to a deep study of the teaching of Scripture, but, unfortunately, most believers prefer to remain ignorant in this area. This latter view has sometimes been affectionately referred to not as amillennialism, postmillennialism, or premillennialism, but "*pan*millennialism," meaning that it doesn't matter what the Bible teaches regarding the future since "it's all gonna pan out in the end anyway!"

However, the study of millennialism and tribulationism should be extremely important to Christians for several reasons:

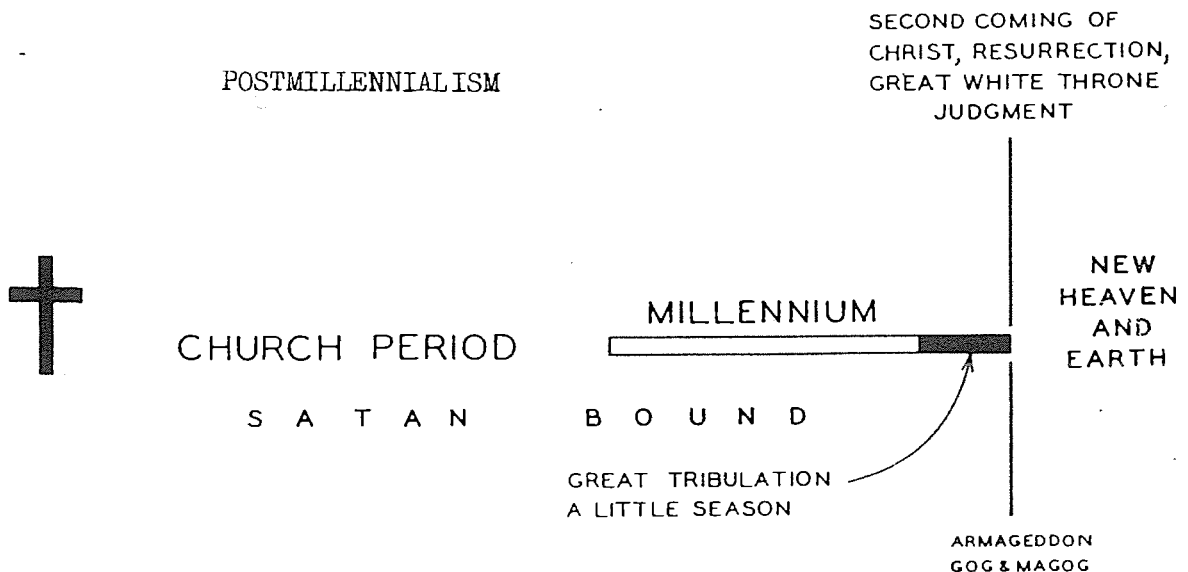
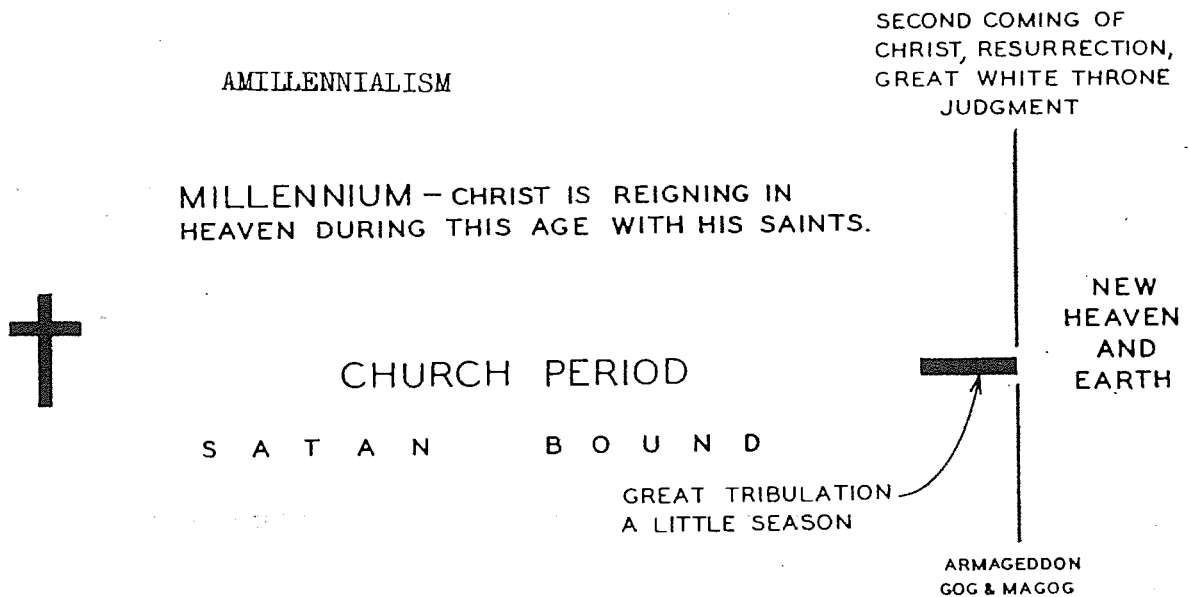
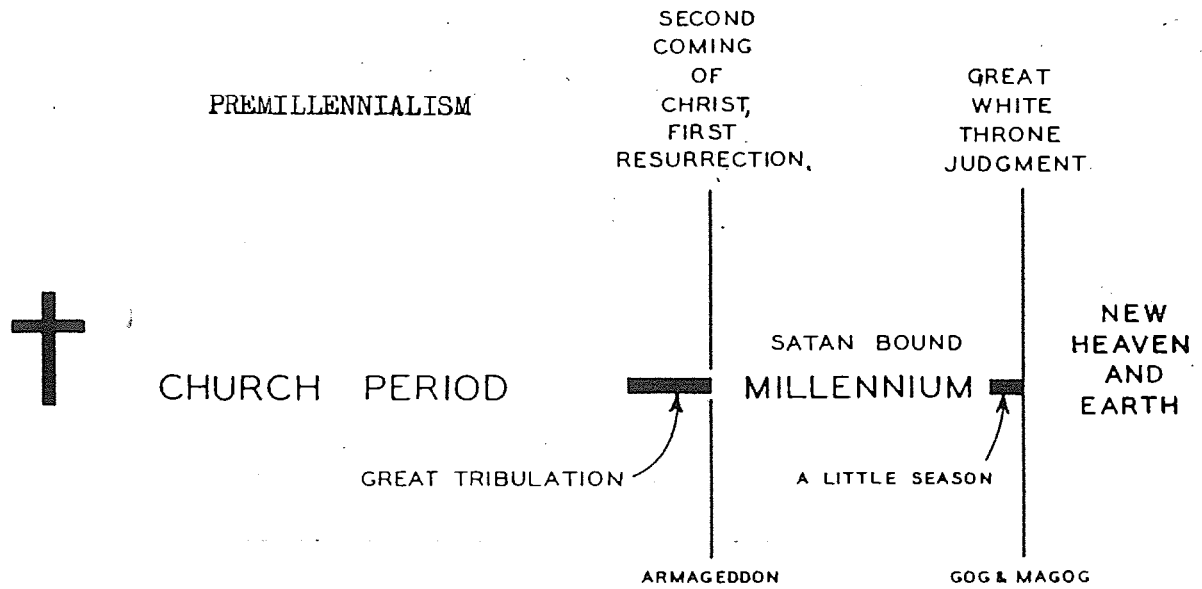
1. The Bible has an extraordinary amount of teaching on prophecy.
 - a. Over one-fourth (27%) of the Bible concerned the future at the time it was written (p. 25e).
 - b. The New Testament mentions the doctrine of the Second Coming of Christ more than 300 times alone! This means every 25 verses (1.2 times per chapter)!
 - c. No serious Bible student or teacher can ignore the Old Testament prophetic books, the Book of Revelation, and the numerous passages concerning Israel, the Church, Christ's Second Coming, the Millennium, the Tribulation, and other millennial and tribulational issues.
2. One's view on millennialism affects his entire approach to interpreting Scripture.
 - a. While all of the various perspectives interpret prophecy literally to some extent, the premillennialist employs the literal hermeneutic most consistently.
 - b. Both the amillennialist and postmillennialist interpret much of Bible prophecy with a non-literal methodology, often even "spiritualizing" passages.
3. Satan hates any such doctrine as the second coming of Christ that announces Jesus as the final victor in the age-old battle between the devil and the Lord (Hoyt, 49). Therefore, Satan has made this doctrine a prime target for division in the Church. This concerns the *time* of His return and even the teaching of many that He will not return *bodily*, which is in direct conflict with Scripture (e.g., Acts 1:11; 1 Thess. 4:16).

B. The Procedure for this Study

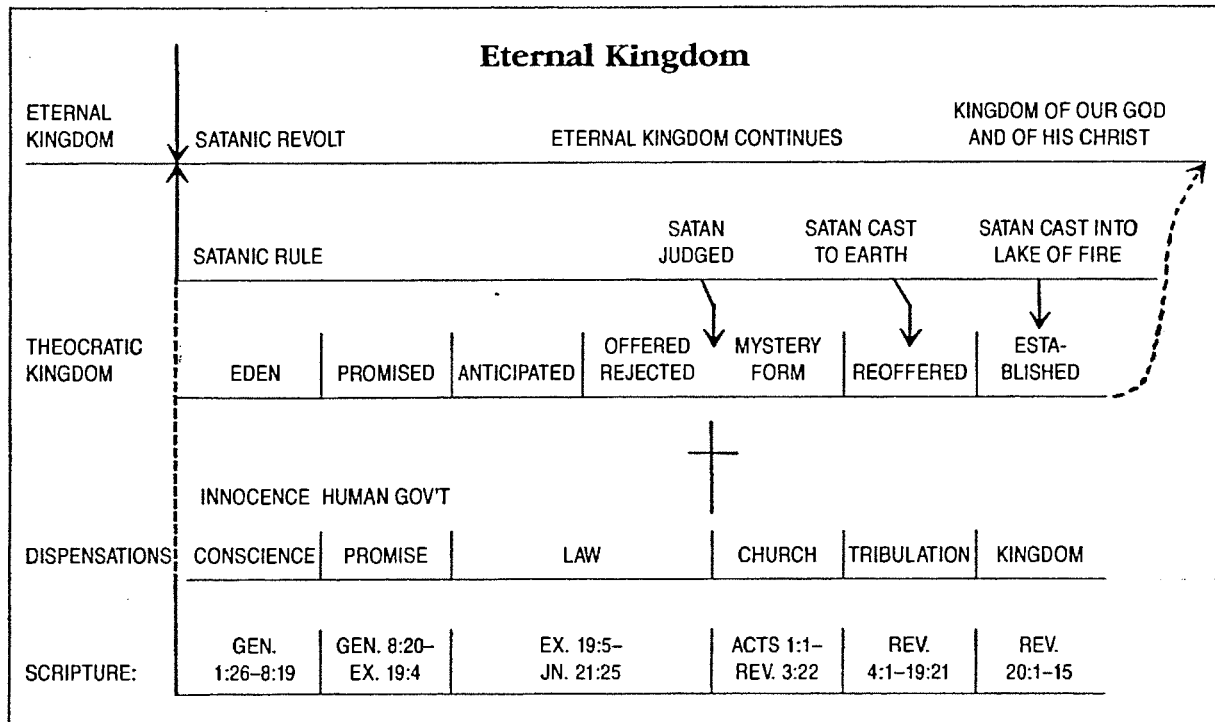
Essentially the rest of the course follows the chart on the cover of these notes:

1. First we'll briefly see the three main millennial views, dispensationalism, and signs.
2. Then we will discuss the five major interpretations on the *Tribulation* (concerning the timing of the Rapture) and the support for the pretribulational view as the best model.
3. After discussing the nature of the judgment of believers and the Tribulation, we will critically discuss three views of millennialism (concerning the timing of the Second Coming of Christ) and support the dispensational premillennial view as the best model.
4. The course will end with teaching on the resurrections, judgments, and eternal states.

II. Contrasting Millennial Views (from Ludwigson)



III. Dispensationalism



Lightner, 114

- A. **Definition:** Dispensationalism is a theological system of normal interpretation that distinguishes between Israel and the Church to the degree that national Israel still has a future as a believing nation on earth after the return of Christ. Three stages are charted on page 132b.
- B. **Terminology:** The concept of “dispensations” as meaning differing economies under which man has operated is biblical as the word “administration” conveys the same concept in Ephesians 3:2 (cf. 1:10; 3:9). Here Paul says that the administration of God’s grace with Jews and Gentiles in the same body (church) was a mystery unseen in the OT but true now in this age. Thus he acknowledges that a change in administration (dispensation) has taken place.

Terminology used by present-day dispensationalists now avoids some of the older terms—even the word “dispensational” itself. This is because dispensationalism has been so abused and misinterpreted by its opponents (and some dispensationalists too!) that using the word causes hot feelings to surface. One example of avoiding the term completely is the 1991 Dallas Seminary faculty publication of *A Biblical Theology of the Old Testament*, edited by Roy B. Zuck. Although this is a dispensational work, the term is never used.

One encouraging development is on the horizon. Dispensationalists and non-dispensationalists are coming together in their viewpoints, having laid aside much of the harmful ammunition. Some dispensational works that call themselves “progressive dispensationalism” provide “new” views that traditionally have been argued only by non-dispensationalists:

Blaising, Craig A., and Bock, Darrell L., eds. *Dispensationalism, Israel and the Church: The Search for Definition*. Grand Rapids: Zondervan, 1992. 400 pp. US\$19.99.

Views “Israel and the church as distinct theological institutions, but also successive phases in a historically progressive and eschatologically converging redemptive program. This redemptive program accounts for both the similarities and the differences between Israel and the church. The book suggests that the similarities are greater than dispensationalists have previously thought to be the case” (Fall/Winter 1992 Zondervan Academic and Professional Catalog, 6). It is edited by Dallas Seminary faculty members and includes responses from non-dispensational scholars Walter C. Kaiser, Jr., Willem A. VanGemeren, and Bruce K. Waltke. This is difficult reading.

Saucy, Robert L. *The Case for Progressive Dispensationalism: The Interface Between Dispensational and Non-Dispensational Theology*. Grand Rapids: Zondervan, 1993. 336 pp. US\$19.99.

- C. Elements: The nature of modern (not “progressive”) dispensationalism can be seen by contrasting it with non-dispensational (or covenant) systems of theology. The following is an attempt to make such contrasts for the sake of clarity *although not all non-dispensational theologies adhere to every description given in the right side column*. Exceptions do exist, though this generalization is mostly true:

	Dispensational	Non-Dispensational
<i>Israel and the Church</i>	Separate (Israel ≠ Church)	Same people of God (Israel = Church)
<i>Literal Interpretation</i>	Consistently employed	Spiritualizing acceptable
<i>Unifying Theme of the Bible</i>	Glory of God or Kingdom Rule (Sovereignty) of God	Redemption of man (though many see kingdom here too)
<i>Millennial View</i>	Premillennial	Pre-, Post-, or Amillennial
<i>Tribulational View</i>	Pretribulational	Mid- and Posttribulational, etc.
<i>Recognizes Differing Economies</i>	Yes—often 7 dispensations(see chart above)	Yes & No—Covenant of Grace but no sacrifices now
<i>Biblical Covenants</i>	Unconditional	Conditional or fulfilled
<i>Is there a future for Israel?</i>	Yes	No (though covenant/historical premillenarians say yes)
<i>Is the Church foreseen in the OT?</i>	Generally No	Yes
<i>Distinguishes law and grace</i>	More sharply	Not so sharp
<i>Theological Stance</i>	Almost always conservative (i.e., there are few if any premillennial liberals!)	Conservative or liberal
<i>Number of Adherents</i>	Many—especially at lay level and at Bible colleges	Growing—especially at seminary level and Catholic Church

A Unifying Principle for Eschatology

"Covenants and Promises" in Paul Lee Tan, *A Pictorial Guide to Bible Prophecy*, 56

56

Covenants And Promises

[II: God And His People]

V. Search For A Unifying Principle



Conservative interpreters agree that God's revelation is not a hodge-podge of unrelated pictures, but comes under a unifying principle or theme, which also reveals God's plan of the ages.

The issue among theologians however is:

□ What is the unifying principle of prophecy and how should prophetic interpretation be adjusted accordingly?

A. A Restrictive Viewpoint

A large number of interpreters, especially amillennialists and covenant premillennialists, believe that the sole unifying principle of prophetic Scripture is the *principle of redemption*. They affirm that the grand theme and purpose of all history and prophecy is redemption. All relationships between God and man from the beginning of time to its end are to be explained under the Covenant of Grace.

The Covenant of Grace is said to be made by God with the elect sinner **after** the Fall, promising him salvation and eternal life through faith in Jesus Christ. It is used to explain ALL prophecy and history.

And so, all post-Cross prophecies, such as the tribulation period, the millennium, and the New Heaven and Earth, are to be interpreted in terms of spiritualized ideas, principles, and truths.

This generally represents the concept of Covenant theologians, when interpreting Bible prophecy..

However, we affirm that this is too restrictive a view. It is true that the benefits of Christ's redemption extend from Genesis to Revelation, that all men are saved only through the Cross of Christ. However, this is but ONE aspect of God's total program for the ages.

For example, many other aspects of God's dealings, such as that with the Angels, the unsaved Gentiles, and creation as a whole, cannot be fully comprehended under the subject of redemption.

B. The True Perspective

Paradoxically, the unifying principle of Bible history and prophecy is to be seen under Scriptural *distinctions*. This is also known as the "DISPENSATIONAL" approach to the Bible. During interpretation, the distinctions found in Scripture must be considered.

For instance, God had different requirements for those under the Mosaic Law than those under the Church Age. Once the interpreter acknowledges these basic Scriptural distinctions, God's plan of the ages will appear before him in beautiful, natural harmony.

The harmonizing of these distinctions leads to this unifying principle of prophecy: "the Glory of God." God's plan and program down the ages is not exclusively in view of redemption, but for the grand purpose of showing forth the glory of His grace in Christ. The redemptive program is but one of the principle means used by God to realize the greatest demonstration of His grace and glory (Eph. 1:12-14; I Pet. 4:11).

The Seven Dispensations

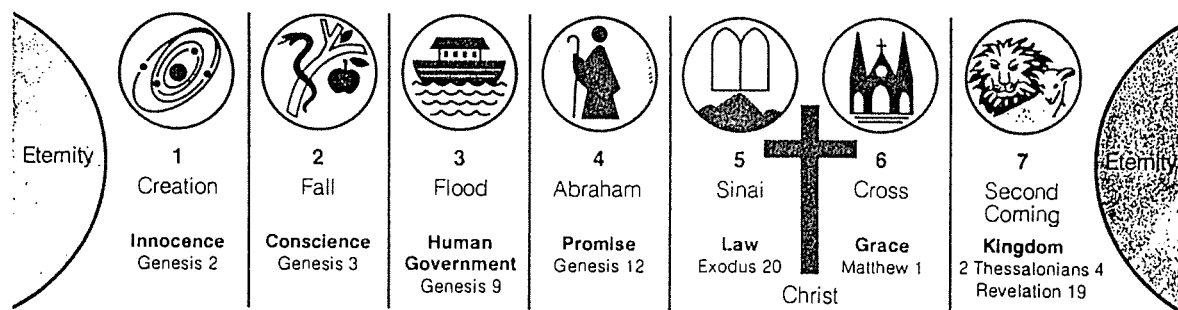


Fig. 28: The Seven Dispensations

The Second Coming

including the time of the Rapture in relation to the Tribulation

I. Introduction

A. Definitions

1. The Tribulation is a future period of the outpouring of God's wrath upon unbelievers (revealed in detail in Rev. 6-19). This period is also called Daniel's Seventieth Week and will last seven years (Dan. 9:27; cf. pp. 80-86d). The last 3½ years is especially intense and is called the Great Tribulation (Rev. 7:14; cf. "great distress," Matt. 24:21; "time of distress," Dan. 12:1; and "time of trouble for Jacob," Jer. 30:7).
2. Whereas millennialism concerns the timing of the Second Coming (used in the general sense), tribulationism addresses the timing of the Rapture (the removal of the Church from the earth). Amillennialists and postmillennialists see Christ's Second Coming as a single event when saints are caught up to be with Christ in the clouds and then return immediately to the earth. Premillennialists often advocate two stages: the Rapture (Christ takes believers from the clouds) and the Revelation (Christ reaches the earth).
3. The term *rapture*, despite what many believe, is a biblical term: "The Greek word from which we take this term *rapture* appears in 1 Thessalonians 4:17 and is translated 'caught up.' The Latin translation of this verse uses the word *rapturo*, from which we derive our English word *rapture*" (Charles C. Ryrie, *What You Should Know About the Rapture*, 27-28).
4. However, most premillennialists distinguish between the Rapture and the Revelation as two separate aspects of the Second Coming. Therefore, the five different views on the time of the Rapture in this section concerns itself only with premillennialists, who hold five different views.

B. Areas of Agreement (from Lightner, 30-50)

1. Fulfilled prophecies about Jesus Christ
 2. Intermediate state
 3. Future bodily resurrection
 4. Future divine judgment
 5. Future bodily return of Christ
 6. Eternal State
- * Lightner also includes the "Immortality of the soul" in his 1990 work but since then some evangelicals (former evangelicals?) have propagated annihilationism. This view teaches that unbelievers' souls suffer temporarily before being extinguished and thus this view cannot be said to believe that the soul is immortal (see pp. 164-67).

C. Signs of the Second Coming

1. Note that when we speak of "signs" we are referring to signs of the *Second Coming* (Revelation) of Christ at the end of the Tribulation. This does not refer to the Rapture, which is imminent and thus has no preceding signs (cf. pp. 57-65).
2. It is debated concerning how close we can know the Lord's return:

- a. Some have been so bold as to assign an actual day, month, or year for His return. In the early 1970s Hal Lindsey predicted 1988 as the year. In 1991 Dr. Jack Van Impe predicted September 1999 as the beginning of the Millennium. He's pretribulational, so by subtracting seven years the implication is that Christ should have come in September 1992. "No one knows the day or the hour" (Matt. 24:36) is dismissed by his declaration that he doesn't know the day or hour—only the month! (See the top middle column on p. 38.)
 - b. Others say that even the general era is unknowable since "it is not for you to know the times or dates the Father has set by His own authority" (Acts 1:7).
 - c. Still others have said that while we can't know the *exact* date, we still can discern the *general* time period. I fit into this group because otherwise Christ's words would make no sense in Matthew 24:32-35 (cf. Mark 13:28-31; Luke 21:29-33). Here He declares that just as a fig tree shows that summer is near when it sprouts its leaves, so certain signs indicate that Christ's coming is near. This finds a parallel in the parable of the ten virgins who knew the general time period when the bridegroom would return but not the exact time (cf. Matt. 25:1-13).
3. No matter where one places the return of Christ in relation to the Tribulation, many factors hint that Christ's return may be during this very generation. Here are some general signs which, while to some extent have always been with us, will nevertheless intensify at the end:
- a. *Religious deception* both outside and inside the Church (Luke 21:8; 2 Thess. 2:9-12; 2 Tim. 3:5-9; 2 Tim. 4:3-4) including a world religion (Rev. 17)—p. 38 right
 - b. *War and aggression* will lead to a desire for peace (Luke 21:10; 1 Thess. 5:3)—pp. 34b, 34d
 - c. Natural phenomena will be very unusual in their increased frequency:
 - *Earthquakes* (p. 34b top)
 - *Famines*
 - *Diseases and pestilences* (Luke 21:11; cf. p. 34a top)
 - *Signs in the skies* (Luke 21:25b; cf. p. 34c)
 - d. Rise of evil leading to *indifference* by many in the Church (Matt. 24:12; 2 Tim. 3:1-5; Rev. 3:15-17)
 - e. Opportunity for the *Gospel to be preached to the whole world* during the seven year Tribulation period (Matt. 24:14; Rev. 5:9; 7:9)
 - f. Incredible *increase in travel* to gain *knowledge* (Dan. 12:4)—pp. 34d, 38 center
 - g. *Potential for "every eye to see Him"* (Rev. 1:7) when Christ returns after the Tribulation: Ted Turner and CNN make worldwide viewing of events possible—p. 34c, 36
 - h. *Rise of an eastern power* (China) with an army of 200 million characterized by anti-Semitism, (p. 35) and which can cross a dried up Euphrates River (Rev. 9:15-16). Syria has completed its Euphrates dam that can dry up this huge river (p. 36)
 - i. *Rise of a 13-nation confederacy* that occupies the land of the old Roman Empire (Dan. 7:8, 24): the 13th nation (Austria) joined the EU in 1991, as well as others since then. If the EU is what the Bible predicted then it will once again return to 13 nations—pp. 40-43, 52-53

- j. The fulfillment and/or potential fulfillment of many *prophecies relating to Israel* indicates that the time of the Rapture may be at hand:
- 1) Jews will gather from the four corners of the earth and return to their ancient homeland of Palestine (Isa. 11:11-12; Jer. 16:14-15; 23:3; 24:6-9; 31:17; 32:41-42; Ezek. 20:32-34; 36:16-24; 37:1-14; Amos 9:14-15; Zech. 10:10). This prophecy applies to *both* Israel and Judah (Ezek. 37:15-21)—not just Judah as in the return from exile in 516 BC. This regathering has been happening since 1881—see pp. 33-34 below and pages 42, 194-210—and it has never happened in this way since the prophecy was given.
 - 2) Israel must again become a nation in Palestine for many end-time prophecies to be fulfilled (Ezek. 37:22a, 25). This establishment of the nation of Israel occurred in 1948 against all odds. Never before has a people been disbursed into many nations for nearly 2000 years, retained its ethnic and religious identity, then returned to its ancient homeland!
 - 3) Israel must control the city of Jerusalem (Luke 21:24), which resulted from the Jewish victory in the 1967 Six Day War.
 - 4) Israel must control enough of Jerusalem's Temple Mount to rebuild their temple (Dan. 9:27). Recent studies believe that the temple may not have been built on the site of the Mosque of Omar. Thus it could be rebuilt next to this mosque. For further details see pp. 43-53.

4. Are Any Prophecies Being Fulfilled in Our Day?

Can we be absolutely sure that any biblical prophecies today are being fulfilled? To give a short answer to this, I'd say, "No, not absolutely." But if any single prophecy has been fulfilled it would be the partial restoration of the nation of Israel to the land.

Why? I'm fairly convinced that the 1948 establishment of Israel as a nation started in motion the fulfillment of the dry bones prophecy of Ezekiel 37. Ezekiel was away in Babylon wondering when the nation will be restored to the land. Then God gave him a vision of a valley of dry bones which came together with tendons and muscles and finally the breath of life. This pictures the restoration of the nation in various stages.

A major question here is whether this prophecy has already been fulfilled in the restoration of the nation from the Babylonian exile. After all, the people did get to go back to the land and enjoy a measure of freedom, especially during the Hasmonean period (166-63 BC). Many commentators feel it was fulfilled during this time.

But several items in this text and others indicate that it awaits a yet future fulfillment:

- a. The nation must be restored in belief. The restoration is climaxed by the reception of the Spirit in the nation (v. 14), which never happened in the return from exile in Babylon. The nation was still unbelieving, even culminating in the crucifixion of its Messiah! Since the time of Solomon (ca. 1000 BC) the *shekinah* glory had been above the ark in the Holy of Holies in the Jerusalem temple. The book sadly reports the process of God's glory departing from the temple in successive stages:

8:4	North gate of inner court
9:3	Temple threshold
10:4	Temple court
10:18-19	East gate of the temple court
11:23a	Within the city (outside the temple)
11:23b	East mountain (Mount of Olives)

Up to this point in Ezekiel's prophecy the glory still had not returned, but in 37:14 he promises that the Spirit's return will occur. This prophecy is fulfilled at the end of the book (43:1-12).

But under what conditions will the Spirit return? It will happen when Israel is restored in belief. In fact, the nation will be "saved from all their sinful backsliding" (37:23), which certainly didn't occur under Ezra, Nehemiah and Malachi with the people's intermarriage, ritualistic worship, etc. (cf. 37:24b).

The historical record is clear that the Israel of the intertestamental and NT period didn't fair much better. Certainly it can't be said that this nation lived up to the biblical requirement: to "follow my laws and be careful to keep my decrees" (37:24). In fact, the NT nation was so corrupt that it killed the Messiah and had to be judged by God in the destruction of the land, Jerusalem, and the temple (AD 70).

- b. Another sign of a future fulfillment is the associated reunification of the northern and southern kingdoms (37:15-23). When the people returned from Babylon it wasn't all the tribes in a great dispersion from many nations that came back but rather only the tribe of Judah. Only until the last century under the Zionist movement have we seen a fulfillment of verse 21: "I will take the Israelites out of the nations where they have gone..."
- c. One other indication that Ezekiel 37 hasn't yet been fulfilled is the leadership of the Messiah over the nation. "David" is said to be their king (37:24), picturing the Messiah's role as a descendant of David. In contrast, Israel of the intertestamental or NT period had no Davidic king reigning over it. In fact, in nearly all those years Israel was under the bondage of foreign powers. The only exception was the Hasmonean dynasty, whose rulers were of the priestly line (Levi) rather than the royal line (Judah and David).
- d. The restoration also will be "forever" (37:25). Such a requirement excludes the possibility of the nation which returned from exile, for even if one could argue that it had a "king" of its own, it certainly wasn't permanent.
- e. Permanence is also seen in Israel enjoying privileges of an "everlasting covenant" (37:26), including a permanent temple (36:26b, 28). Few, if any, would argue that Israel saw the fulfillment of the Abrahamic covenant during the exile.
- f. Zechariah 10:9-10 says Israel will be scattered and return to the land once again. This sounds much like the many other regathering prophecies except for one major issue—Zechariah is postexilic! In other words, Judah had already returned from exile in Babylon, yet this prophet looks to second scattering and return yet future. The scattering occurred in AD 70 and AD 132 and the return in the 20th century.
- g. Isaiah 11:11 also depicted a second regathering of Israel: "In that day the Lord will reach out his hand *a second time* to reclaim the remnant..." The return from Babylon in 539 BC was still future when Isaiah wrote, but the prophet here distinguishes this first return from the second (modern) return.

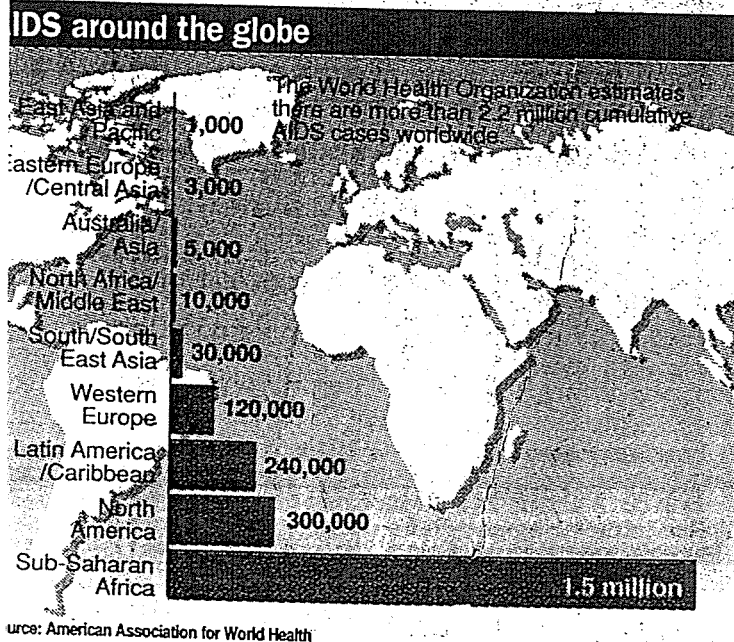
Therefore, if Ezekiel 37 wasn't fulfilled in the past, and God keeps His promises, then it must find future fulfillment. But is this what we see today? Is the modern nation of Israel a fulfillment of this prophecy? It is possible that modern Israel could lose its statehood and be scattered a third time, then after a third regathering the prophecy be fulfilled by yet future State of Israel—but Isaiah 11:11 (above) seems to prohibit this.

I am convinced that the events of the past century or so wonderfully parallel Ezekiel's prophecy. The Zionist Movement is very close to bones rattling together, and the flesh and tendons coming together depict the birth of the nation as a political entity (1948). Yet it is not a full nation in the prophetic sense as it doesn't yet have spiritual "life" or "breath." (For the full story see pages 199-210.)

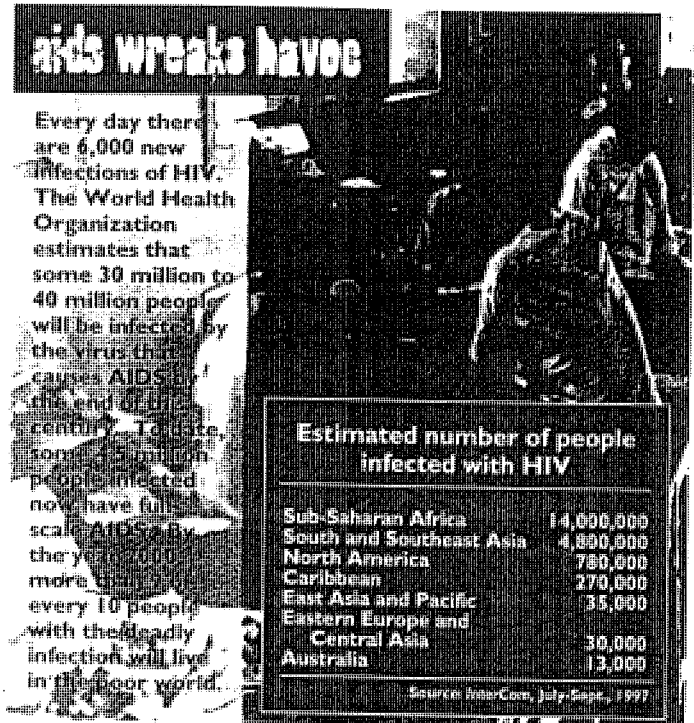
Signs of His Coming!

Technically, since Christ can come at any time, there exist no necessary signs before Jesus will return. However, even today we see the "stage being set" for possible signs to occur in the Tribulation which will point as signs to His Second Coming.

12 • Thursday, December 2, 1993 • THE PRESS-ENTERPRISE

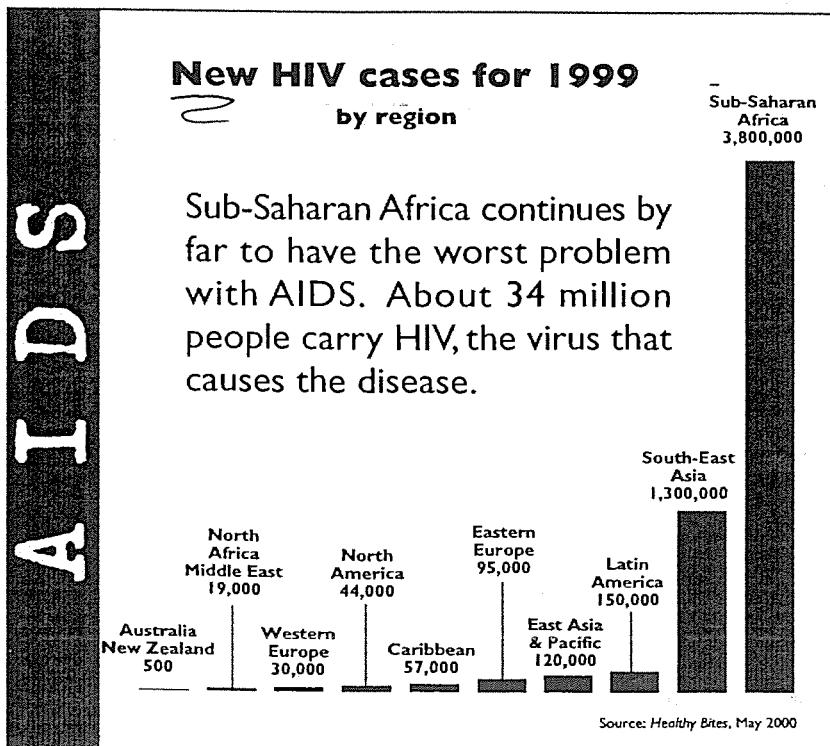


Knight-Ridder Tribune

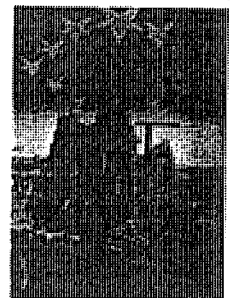


World Pulse 7 Nov 1997

Pestilences (note the increase in AIDS in only 4 years) ¹ and 2 years later ²
- Luke 21:11



EC Stamp
(Rev. 17:1-18)



EC advertisement
(cf. Gen. 11)

EARTHQUAKES 6.5 OR GREATER OR CAUSING SIGNIFICANT DEATH OR DAMAGE		
1900-1969	48 EARTHQUAKES	AVERAGE: 6 PER DECADE
1970-1989	33 EARTHQUAKES	AVERAGE: 17 PER DECADE
JAN-JULY 1990	10 EARTHQUAKES	AVERAGE: 10 PER 6 MONTHS
JULY 1990- OCT. 1992	133 EARTHQUAKES	AVERAGE: 4.93 PER MONTH ~600 PER DECADE

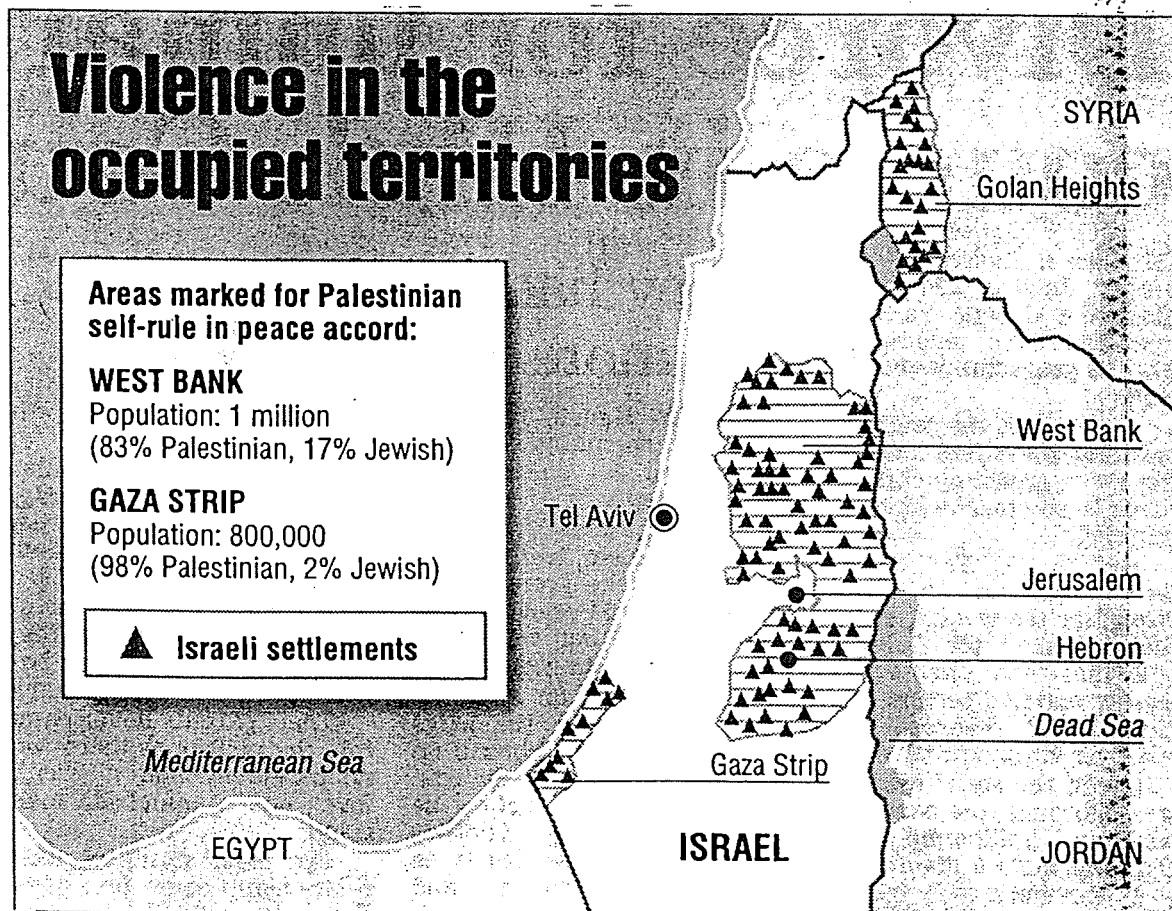
← Luke 21:11

Source: Energy, Mines and Resources Canada

This Week In Bible Prophecy Magazine / May, 1993 15

THE STRAITS TIMES, WEDNESDAY, MARCH 2, 1994

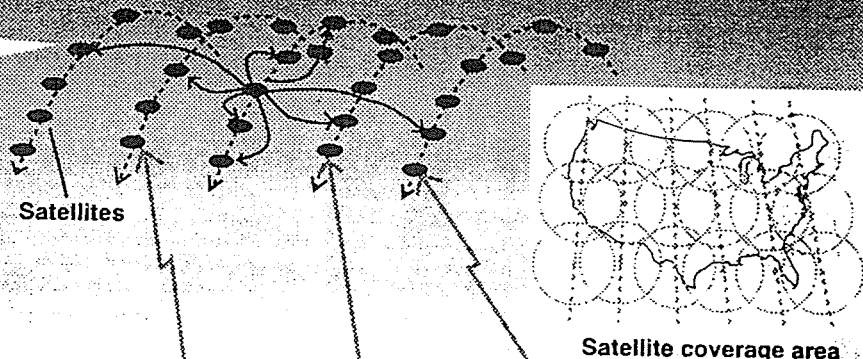
Lawlessness in the Last Days (2 Tim. 3:1-5)



Linking the globe by satellite

Teledesic Corp., a new company founded by two of the country's most accomplished high-tech entrepreneurs, William Gates and Craig McCaw, is proposing to build a \$9 billion satellite communications network linking every spot on the globe by the year 2001. Here's how the system would work with three different users: the residents of a city, a rural home, and a major computer user, such as a large university or corporation.

The Teledesic network would be comprised of 840 satellites all in orbit 435 miles above the earth. They would be lined up in 21 vertical paths with 40 satellites in each path. Each satellite would circle the globe every 99 minutes.



1 City

Phones or computers send audio, video or documents through local phone lines to a "gigalink terminal," a device that beams large amounts of data up to nearest satellite. From there it hops to other satellites until it reaches the one nearest the recipient. The signal is then beamed down to another terminal, then through phone lines to the receiver.

2 Major computer user

A big user of computers would have its own gigalink terminal, used to send a large amount of data directly to the network all at once.

3 Rural home

A resident in a rural area or undeveloped country who has no access to phone lines would have a "standard terminal," a dish atop his house that would communicate a small amount of data directly to the network.

Source: Teledesic Corp.

AP/Steve Sakson, Jody Emery

Linking up the world

Two well-known high-tech billionaires unveil plans to launch 840 satellites in a \$9 billion plan to link every spot on the globe.

By EVAN RAMSTAD
The Associated Press

PHOENIX — It's been a dream in telecommunications for decades: how to link everyone no matter where they are.

Bill Gates and Craig McCaw, two of America's best known high-tech billionaires, on Monday announced the formation of Teledesic Corp. to launch hundreds of satellites that would make the dream come true.

In doing so, the leaders of Microsoft Corp. and McCaw Cellular

COMMUNICATIONS

Communications Inc. provided another sign of competition in building advanced communications and another endorsement of lower-cost wireless systems.

They said it will take 840 satellites, \$9 billion and seven years to do.

But beyond the breathless gushing over another ambitious high-tech undertaking, many competitive, technological and regulatory challenges await.

Other ballyhooed computer and telecommunications deals lately have wallowed when the hype waned and it came time to do business. The most notable example is the proposed merger of Bell Atlantic Corp. and Telecommunications Inc., which col-

lapsed in February.

Still, the satellite development received a lot of attention at PC Forum, an annual gathering of personal computer industry leaders that both Gates and McCaw have attended in the past.

"This says to all of the hundreds of other groups in the world capable of building this same kind of satellite network that there's a business here," said John Gage, director of the science office at Sun Microsystems Laboratories Inc.

"For five years there have been serious plans by the world's best people to do just this," Gage said.

Some said Gates and McCaw could succeed since they are taking an entrepreneurial approach rather than trying to unite existing businesses.

THE SUN MARCH '94
YUCCA, CALIF., USA

Possibly the way to see Revelation 1:7 fulfilled?

A buss for Boris

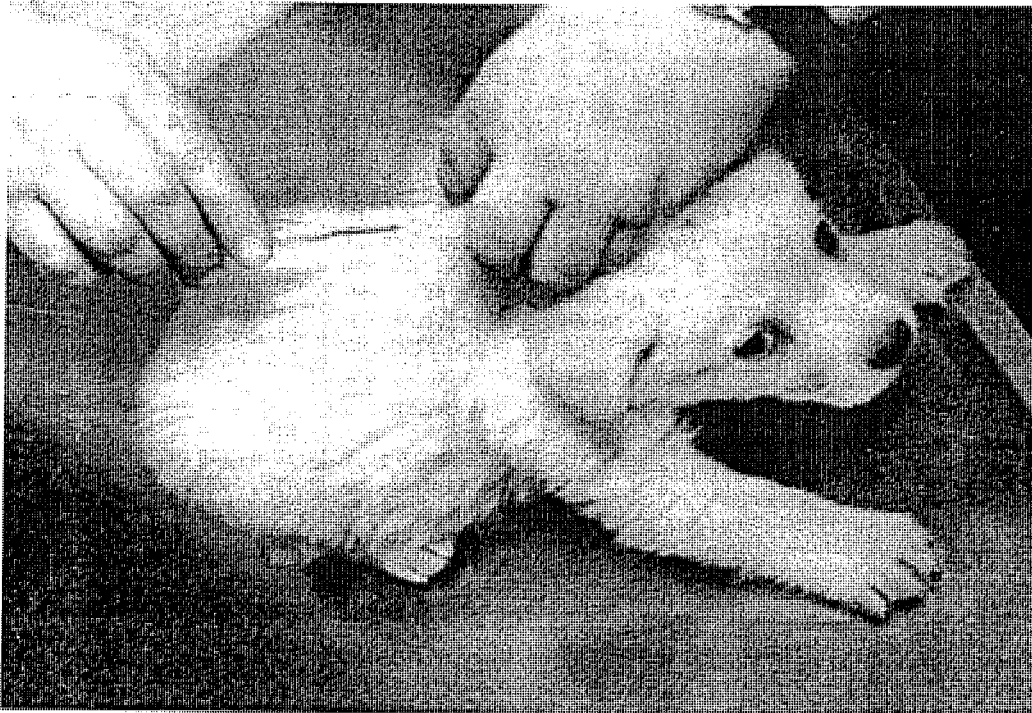


← Scripture
says Russia
and the Arabs
will unite
to fight
Israel (Dan.
11:26f; Ezek.
38-39)

PALESTINIAN President Yasser Arafat greeting his Russian counterpart Boris Yeltsin on arriving for their meeting in the Moscow Kremlin on Tuesday. The Palestinian leader had arrived in Moscow that morning for a two-day visit to discuss the Middle East peace process and bilateral relations with Russian officials. — AFP picture.

ST 19 Feb 97

INTEL INSIDE?



← The "mark of the beast" could easily be a computer chip inserted beneath one's skin (though this is not yet done to humans).
See also p. 37

ST. LOUIS — A laboratory technician injects a microchip, small enough to fit inside a hypodermic needle, under the skin of a puppy. The microchip provides an identification code that, when scanned, allows animal-control officers to trace a pet's owner. AP PHOTO

China's Mid-East Role *The Straits Times (1991)*

RUSSIA
Too!

China to take part in Middle East peace conference

BEIJING — China said yesterday that it would take part in Middle East peace talks due to begin next week in Russia, the first time Beijing will join the US-Moscow brokered negotiations.

While escorting Israeli Foreign Minister David Levy around Beijing's Forbidden City hours after his arrival here, China's Vice-Foreign Minister Yang Fuchang told reporters that he would go to the Moscow talks.

Mr Levy is expected to sign an agreement establishing full diplomatic ties between the Jewish state and China tomorrow.

Israel has insisted that it must have ties with any country taking part in the talks.

China is the only member of the United Nations Security Council without official links to Israel and has been a staunch supporter of the Palestine Liberation Organisation and Israel's Arab enemies.

"We will play the role of positively pushing forward the peace process," said Mr Yang.

Asked whether Beijing would use its influence with Arab states to encourage compromise with Israel, he replied: "When I say 'we will play a positive role', it has this sort of meaning."

Mr Levy's visit is the culmination of months of secret

Diplomatic ties with Israel expected before Moscow talks

diplomacy.

For both countries, the prize is a greater role in world affairs and a move away from isolation.

Israel believes diplomatic recognition by China will boost markedly its influence in Asia.

It is also seeking full ties with India.

Mr Levy told reporters after arriving in Beijing: "It is a moment we have awaited for a long time."

"I have no doubts the open dialogue and friendship will contribute to peace and stability among nations and around the world."

China sees the prospect of an important role on the world stage by taking part in the peace talks that were launched in Madrid last October.

Fearing increased US domination of world affairs, China is anxious to move from the sidelines to shape events actively in a crucial region of the globe.

It wants to end fully its international isolation that followed its crushing of pro-

democracy protests around Beijing's Tiananmen Square in June, 1989.

Asked what role China could play in Middle East peace, Mr Levy said:

"China is a power in every way, from the viewpoint of its size, influence and position in the world, and so it will be in the future."

The Moscow talks are at the foreign minister level, but Mr Yang said he would go in place of Chinese Foreign Minister Qian Qichen, who is accompanying Premier Li Peng on a tour of European countries starting next week.

Mr Levy is due to fly to Russia on Sunday to take part in the talks on regional issues, including arms control, water and refugees.

Moscow established ties with Israel last October, setting the stage for its involvement in the multilateral talks.

Israel was the first Middle East state to recognise the China in January 1950.

But its bid to establish ties was scuttled by Chinese involvement in the Korean War and US opposition to any nation forging relations with Beijing.

From the mid-1950s, China aligned with the Arabs against Israel. — Reuter.

THE STRAITS TIMES, MONDAY, MARCH 28, 1994

Russia 'developing super-plague secretly'

LONDON — The Russian military is developing biological weapons of mass destruction secretly, including a "super-plague" for which the West has no antidote, the Sunday Times newspaper has reported.

It said the work was being carried out in defiance of Russian President Boris Yeltsin, who had been misled into believing the research had been halted.

It said the plague that Russia was developing, in breach of international agreements, was so powerful that just 200 kg sprayed from planes or using airburst bombs could kill 500,000 people.

The article, by the paper's Washington correspondent, James Adams, cites evidence that three Russian defectors have given to British and US intelligence services.

Mr Yeltsin has reassured US President Bill Clinton and British Prime Minister John Major repeatedly that the research programme has been stopped.

But the paper said a defector from the Biopreparat project told British intelligence last autumn of the steps that the Russian military had taken to keep the programme going behind Mr Yeltsin's back.

The secret work continued in parts of factories that US and British inspectors never visited.

The paper said: "At the same time, a secret new facility was being built at Lakhta near St Petersburg."

Apart from the danger biological weapons pose, it said continuation of the project would make a mockery of Russia's pretensions to democracy.

"It also raises serious questions about the future intentions of the Russian military, who have used political capital and scarce resources to continue a programme that remains a key part of their war plans," it said.

Meanwhile, Mr Yeltsin returned to Moscow yesterday after a two-week holiday at the Black Sea coast, seeking to bring his authority to bear after a week of coup rumours in the Russian capital.

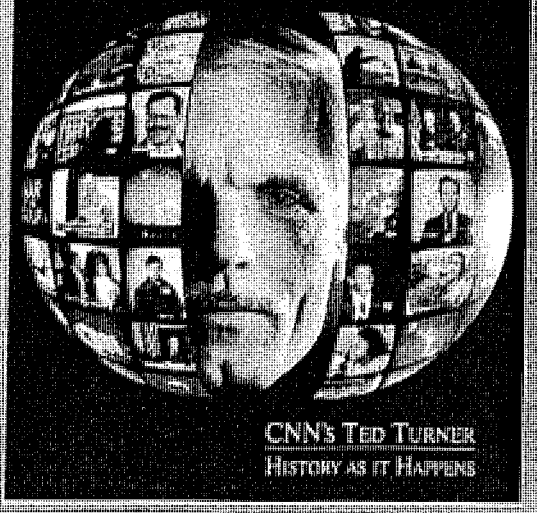
Speaking to journalists before his plane took off for Moscow from Adler airport, near the resort of Sochi, he scoffed at reports in the US media that he was seriously ill.

"Despite the rainy weather I had a good time. I even played tennis and swam in the sea, although the temperature was only about 7 or 8 deg C," he said. — Reuter.

CNN and Revelation 1:7

The Straits Times (December 30, 1991)

MAN OF THE YEAR TIME



CNN's Ted Turner is Man of the Year

NEW YORK — Time magazine has named Cable News Network (CNN) television mogul Ted Turner as its 1991 Man of the Year.

The weekly's cover story in its latest issue said Mr Turner, who founded the 24-hour news network in 1980, was chosen for "influencing the dynamic of events and turning viewers in 150 countries into instant eye-witnesses of history."

Atlanta-based CNN riveted audiences around the world in 1991 with its coverage — much of it live — of the Gulf war and the collapse of the Soviet Union. The magazine's Jan 6 issue showed Mr Turner, its 65th Man of the Year, on the cover with the words "History as it Happens."

Time said CNN, with its on-the-spot, worldwide broadcasts, had changed the definition of news "from something that has happened to something that is

happening at the very moment you are hearing of it."

The magazine, whose recent men and women of the year have included Mr Mikhail Gorbachev, Philippine President Corazon Aquino and President George Bush, noted CNN's global influence by saying that it "is on more or less continuously in the suites of a vast array of chiefs of state and foreign ministers."

Mr Turner said he was "extremely honoured" by the award, but credited his employees for his company's success. "These dedicated individuals share a common goal of informing, entertaining and inspiring audiences around the world with quality programming. In accepting this honour, I salute their efforts."

The first person to win Time's Man of the Year award was aviator Charles Lindbergh, in 1927. — Reuter, AP, AFP.

Man of the moment Mr Turner

II. The River Euphrates

This is an ancient 1,500-miles long river that flows through Turkey, Syria and Iraq. It empties into the Persian Gulf at the strategic Shatt al Arab strait.

According to Revelation 16:12, the Euphrates River will dry up; that will be the signal for the westward march of Asian armies into the middle east. This in turn would draw the world's armies to come and fight. The final resultant battle is called Armageddon.

Thus the last battle of mankind will be sparked by the drying up of the Euphrates.

A. Literal Drying Up

On April 22, 1966, an agreement was signed in Moscow between Syria and Russia to build the Euphrates Dam. It would be the Middle East's largest hydro-electrical project after the Aswan High Dam on the Nile. A thousand Soviet engineers and 11,000 Syrian technicians and laborers worked on this \$300 million project for four years.

This dam has created a reservoir that stretched 50 miles upstream and could store 12 billion cubic yards of water. It would permit the irrigation of

over 1.5 million acres of land in the semi-arid Syrian plains.

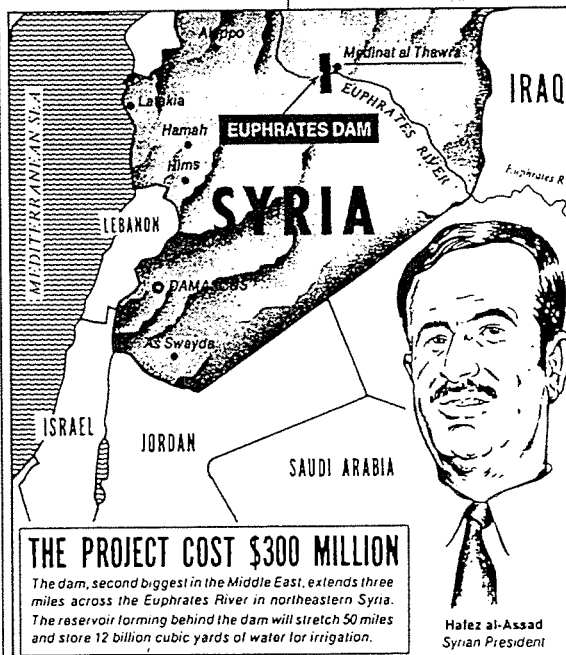
On January 13, 1990, Turkey announced that it would cut off the flow of the Euphrates River for a month in order to do some work on the giant Ataturk Dam. Syria and Iraq would receive reduced water, estimated to be one-fourth of the regular flow.

Iraq sent its deputy foreign minister to Turkey in the previous month to ask for a cut of two weeks, instead of the planned one month. Syria, in turn, could divert more of the Euphrates river to its own reservoirs and allow just a trickle to Iraq.

For the first time
in history, it is now
possible for "every
eye to see Him"
(Rev. 1:7) at
Christ's return!
(cf. p. 34c)

And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared... And he gathered them together into a place called in the Hebrew tongue Armageddon.

Paul Lee Tan, *Pictorial Guide*,
134



Fingerprint shopping

New technology will allow shoppers to pay by just pressing their fingertip against a sensor rather than using a credit card

SYDNEY — Shoppers across Australia could soon be paying for purchases using their fingerprints instead of credit cards.

Several leading retailers were yesterday reported to be in talks with an American company pioneering technology that would enable customers to pay by simply pressing their fingertip against a sensor and then entering a password.

Britain's largest supermarket chain, Tesco's, is to begin trials

of the scanner within a year.

If the trials were successful, the so-called biometric system could be introduced in Australian stores, the Sun-Herald newspaper reported yesterday.

It said the technology could also be used at airports to stamp out passport fraud or run security checks on cabin crew and passengers.

Indivos, the California-based company which invented the software for the scanners, said

fingerprinting would provide a faster and more convenient means of shopping.

Company boss Phil Gioia said the system would also provide fail-safe protection against the fraud often associated with credit-card shopping.

Mr Gioia said his company was getting inquiries about the technology from many countries in the Pacific region, including Australia, Japan, Singapore, Malaysia and Hong Kong, as well as Europe and Latin America.

During a three-year test at the Visa credit card headquarters in Foster City, California, the fingerprint system did not mis-identify any of the 400 employees during 50,000 transactions.



3-YEAR TRIAL: No errors

DURING a three-year trial in the United States, the fingerprint system did not mis-identify any of the 400 users during 50,000 transactions.

The sensors will reject fingerprints if either the fingers or the machines are dirty, although this occurs only about twice in 100 cases.

World Ends in September 1999

Dr. Jack Van Impe, *Perhaps Today* (March/April 1992), p. 6

General Motors to Cut 74,000 Jobs in North America

Zale Jewelers to close 400 stores

Sears to lay off 7,000 employees

Woolworths to shut down hundreds of operations

Ten percent of New York City's business establishments in trouble

Kresge owner planning mass store closings

**Bank crisis possible, regulators tell Reigle
Senator tells of fears about chain reaction**

Man has always made the mistake of trusting in possessions and material wealth, rather than in God. But the world's financial foundations are already being shaken, and the situation is going to get worse, not better. During the last days, riches will mean nothing (see Ezekiel 7:19; James 5:6,7; Revelation 18:17; Matthew 6:19,20).

Ancient Rabbinic Views on the Endtime

The Babylonian Talmud Sanhedrin 97a-b, compiling the 6th and 7th centuries, states: The world is to exist six thousand years.

Jewish scholars base their projection of how long the earth will exist upon the interpretation of

Psalm 90:4, which states that a thousand years in thy sight are but as yesterday. Christians have come to the same conclusion based on 2 Peter 3:8—*One day is with the Lord as a thousand years, and a thousand years as one day.*

Since the creation of the universe took place in six days, followed by a day of rest, these scholars project that the world will exist for 6,000 years, followed by the 1,000-year Millennium.

Although we are not date setters, I find it intensely interesting that the Rabbinic scholars project the end of the earth to coincide with Rosh Hashanah, September 1999 (see Matthew 24:33,36). (For more information, order my new full-length video, "A.D. 2000.")

Incredible increase of knowledge

Science jumped ahead on many major research fronts during 1991, bringing new knowledge from the farthest reaches of the universe to the inner recesses of the atom—and many areas of inquiry in between.

The current pace is illustrated by the proliferation of scientific journals published monthly—up from about five hundred 20 years ago to 3,200 today, according to the National Science Foundation.

—**The Detroit News**
December 23, 1991

One of the specific signs of the time of the end set forth in God's Word is the dramatic increase of knowledge. The Old Testament says that *many shall run to and fro, and knowledge shall be increased* (Daniel 12:4).

Global tests await first African UN leader

UNITED NATIONS—As the next secretary general of the United Nations, Egyptian statesman

Boutros Ghali faces the challenge of pursuing peace efforts, directing a global diplomatic agenda and reforming a swollen bureaucracy that has 10,000 employees worldwide.

Is it simply a coincidence that an Egyptian leader is now the head of the United Nations? Could he be the "king of the south" prophesied by Daniel? *And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion* (Daniel 11:5).

Daniel 11:40 says, *At the time of the end shall the king of the south push at him: and the king of the north shall come up against him. Who? The Antichrist, situated in the Temple in Israel* (see 2 Thessalonians 2:4).

World Parliament of Religions set for 1993

Almost a score of participating sponsoring organizations have announced that in 1993 a World Parliament of Religions will be held in Chicago.

The nine-day event is being pushed forward by pro-New Age front groups.

At Chicago's World Parliament of Religions will be a conglomeration of Hindus, buddhists, (apostate) Christians, Muslims, Native American Indian witch doctors, African shamans (sorcerers), etc. The World Council of Churches is already encouraging its member denominations to participate.

—**Flashpoint**, October 1991

Get ready for an increasing move to establish a one world religion. The idea will be heavily promoted by the New Age Movement and ultimately gather popular support. But this move is an abomination in the eyes of God

Spain Fulfills Daniel 7:8, 20, 24 Prophecy

Dr. Jack Van Impe, *Perhaps Today* (March/April 1992), p. 7

according to Revelation 13:11-16 and Revelation, chapter 17.

Spain Plays Important Role in Future

Prime Minister Felipe Gonzalez of Spain arrived in Israel today. This is the first visit to that country by a head of the Spanish government, the Reuter News Agency reported from Tel Aviv. Gonzalez, in whose land Arab-Israeli peace talks began a month ago, intends to urge his Israeli counterpart, Yitzhak Shamir, to discontinue the construction of Jewish settlements on the occupied Arab territories. He will also call on the Israeli authorities to agree to the "land for peace" formula.

It is astounding to see the meteoric rise in the power and influence of Spain in the last year or so. This nation hosted the Global Peace Conference and will host the World's Fair, the Olympics, and the World Financial Congress. Although virtually unheard of in recent years, Spain is now playing a major role in the development of the E.C. Many theologians believe the head of this nation, King Juan Carlos, will become a major world leader, and that the Antichrist might well come from this nation. Spain certainly could fit the description of Daniel 7:8, 20, 24, as the eleventh nation of the Revived Roman Empire.

Nations propose creating a new army in Europe

Europe Takes a Giant Step Now there may be no turning back on the road to unity

Last week, the European Community's top leaders shook off their mercantile preoccupations and took a giant stride toward authentic political unity.

Last week's summit practically ensures that a common European

currency will go into circulation before the end of the century. It creates a European police force, dubbed Europol. It sketches plans for a future European army. It endows the EC with new responsibilities in a dozen areas.

—*Newsweek*, Dec. 23, 1991

I believe this could well be the military force referred to in Psalm 2:1-5 and Revelation 19:19 which precipitates mankind's final struggle against God.

Syphilis reaches epidemic level AIDS in Africa: Bleak pictures of millions dying

By Remer Tyson
Free Press Africa Bureau

LILONGWE, Malawi—AIDS deaths in Malawi are forcing preachers to conduct group funerals.

In Zimbabwe, new cemeteries and funeral homes are opening because of the rising number of AIDS deaths.

"There must be a radical change in sexual behavior," said Alphonse Chikurira, provincial administrator.

In some countries such as South Africa, experts estimate that close to a third of the population may be infected with the AIDS-causing virus within the next 15 years.

WHO estimates "conservatively" that six million adults and 900,000 infants were infected with the AIDS virus in Africa at the beginning of the year. WHO statistics indicate the number of Africans infected is doubling every year, meaning tens of millions could die before the end of the century.

When I first began speaking out about the AIDS epidemic and the enormous death toll it will take on mankind, I was attacked and ridiculed by TV station managers,

spokesmen for the homosexual lobby, and other supposedly knowledgeable health experts. But six years later, virtually every warning I uttered is coming true. (For more information, order my full-length book, entitled *AIDS is for Life Death*.)

AIDS will undoubtedly turn out to be one of the most vicious and devastating killers in the history of mankind. Conservative estimates now project at least 40 million will be suffering (and dying) from AIDS by the year 2000.

This awful scourge seems to be perfectly described in the Bible in Galatians 6:8 and Revelation 6:8, a disease caused by "the beasts of the earth" or the green monkey virus as verified by the great specialist, Dr. Gallo, last month.

Satanists in Church

Officials of the Mormon church are investigating claims that Satanists—posing as patriarchs, temple workers, and other church workers, including a bishop—have infiltrated the church and are responsible for as many as 60 documented cases of ritualistic abuse.

—*Christianity Today*,
Dec. 1991

Satanism Goes Mainstream

If America is a sick society, it is because we drink daily of the polluted waters of a popular culture into which Hollywood and an artistic avant-garde continue to dump their filth.

We have placed Satanism, witchcraft, Christianity and a variety of cults and sects on the same level....

—*New York Post*
October 17, 1990

This is another example of the devil's all-out warfare on mankind, and his never-ending attempts to confuse and deceive millions today.

Perhaps Today

MARCH/APRIL 1992 7

The Common Market

Dr. Jack Van Impe, *Perhaps Today* (September/October 1991), p. 2



A biblical news analysis by Dr. Jack Van Impe

The Common Market

I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy (Revelation 13:1).

This first beast (the Antichrist) rises out of the sea and has seven heads and ten horns, and upon his horns ten crowns. He is a literal man, but is demon-possessed, for he (or his power) comes out of the abyss. Revelation 17:8 says, *The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit.* In order to understand that the ten horns are actually ten western nations—each of which was part of the old Roman Empire—one must study the prophecy of Daniel in chapters 2 and 7, of the book bearing his name. Let's digress for a moment and investigate.

Nebuchadnezzar, the King of Babylon in Daniel's day, had a dream. When he awakened, however, he could not recall the dream. Therefore, he called his magicians, astrologers, and soothsayers together, requesting that they both recall the dream and explain its meaning. Not one of them was able to do so, even under the sentence of death. Hear the report: *And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.... Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.... Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven (Daniel 2:13,16,19).*

In verses 27-36, we find Daniel in the presence of the king, explaining God's vision to him. This is one of the most important texts in the entire Bible because it reveals the history of the world from that time to our present

day. Consider it carefully.

Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days.

Thy dream, and the visions of thy head upon thy bed, are these: as for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living; but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

Thou, O king, sawest, and beheld, a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream....

Nebuchadnezzar was astonished as his dream was revealed, and shocked as its interpretation was given. Daniel told the king that he

(Nebuchadnezzar), as the leader of the Babylonian Empire, was the head of gold and that the two arms of silver (representing the Medes and the Persians) would soon overthrow him. Next, the stomach and thighs of brass (Greece) would defeat the Medes and the Persians. Eventually, the two legs of iron (the Roman Empire headquartered at Rome and Constantinople) would conquer the Greco Empire. These events occurred exactly as God had revealed them to Daniel and as he in turn, told Nebuchadnezzar.

Now, notice something extremely important. The two legs of iron (the Roman Empire) were never destroyed. Instead, Rome fell through internal corruption. This historical fact is the subject of Edward Gibbon's great book *The History of the Rise and Fall of the Roman Empire*. Therefore, we see that the final world power is a union of iron (a revived Roman Empire represented by the ten toes of the great image and the ten horns upon the beast). Thus, the final world power will not be communism but an alignment of ten western nations under the first beast (the Antichrist).

Could the present European Economic Community, or Common Market, be a part of this picture? I believe it could!

At this point, we need to consider an extremely important fact. Why are there presently 12 nations—and soon to be 13—in the E.E.C., when only 10 toes and 10 horns are mentioned in Scripture? This apparent problem is quickly resolved when one considers the information presented in Daniel 7. Here we discover that, following the establishment of a ten-nation confederacy, another world leader arises. He takes control, ousts three

The Common Market

Dr. Jack Van Impe, *Perhaps Today* (September/October 1991), p. 3

nations and replaces them with two others and his own. Specifically, Daniel says, *I considered the horns (ten of them), and, behold, there came up among them another little horn, before whom there were three of the first horns (original members) plucked up by the roots (Daniel 7:8).* In Daniel 7:20, he states, *Three fell....* Then Daniel adds in verses 24 and 25: *The ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.*

There is no doubt about it—a confederacy of ten western nations will be formed. Then another leader will appear, remove three nations, replace them, and rule as the Antichrist until the King of kings returns to earth and destroys this evil empire. Soon the Common Market will grow to 13 nations and become the foundational power for the one-world government.

Later, Daniel 2:44 and 45 occurs. *In the days of these kings (the final ten) shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these (ten) kingdoms, and it (Christ's kingdom) shall stand for ever... and the dream is certain, and the interpretation thereof sure.*

Yes, King Nebuchadnezzar's dream has come to pass throughout hundreds of years of history, and the present alignment of western nations in the form of the European Economic Community, may well be the final piece in the puzzle. The following headlines shockingly document the prophet's vision, experienced 25 centuries ago.

The E.E.C. and the New World Order

He commanded no armies. He never held elective office, and never delivered an effective public speech. He controlled no vast bureaucracy, public or private. And yet he did more to build a united Europe than any man since Charlemagne. He was variously called the founder or spiritual father—*"l'inspireur,"* in Charles de Gaulle's phrase—of the European Community.

His name was Jean Monnet. What was Monnet's great goal in the eyes of the E.C. leaders? His goal was the gradual surrender of sovereignty by individual nations until a full-blown United States of Europe came into existence.

After his decease, the European Community conferred on Monnet the title of Honorary Citizen of Europe—the only man ever to be so honored. And for good reason. His was a noble idea—to unite the nations of Europe in the service of peace and worldwide cooperation. And, to a remarkable degree, his vision has triumphed.

— Excerpted from a Reader's Digest article, entitled "The Vision of Jean Monnet."



Europe's leftward lurch

Following France's election of the Socialist Party, 13 of Europe's 15 governments are headed by center-left regimes or coalitions that include the center-left. (See chart.) Yet the trend does not indicate that the welfare state will flourish under the leftists. The drive for a single continental currency and global market forces may combine to keep economic streamlining chugging along, albeit at a slower rate than before. "There's a political turn to the left, but not an economic one," stated a French economist.

Ruling party and country	Party has been ruling since
Conservative	
Germany	October 1992*
Spain	May 1996
Center-left coalition	
Italy	April 1996
Belgium	March 1992
Netherlands	September 1994
Austria	January 1997
Denmark	January 1993
Finland	April 1995
Ireland	December 1994**
Center-left	
France	June 1997
United Kingdom	May 1997
Greece	September 1996
Portugal	October 1995
Sweden	October 1994
Luxembourg	January 1995

*Elections in Oct. 1998

**Coalition led by center-right

Source: Wall Street Journal, 6-3-97

World Pulse 4 July 97

A Brief Chronology of Israel

Dr. Paul Lee Tan, 91

Chapter 11

Israel, Oh Israel

91

VIII A BRIEF CHRONOLOGY OF ISRAEL

2500 BC God called Abram from Babylonia to Palestine
 1250 BC The Exodus from Egypt
 1000 BC Kingdoms of Saul, David, Solomon
 722 BC Israel's Ten Tribes taken captive by Assyria
 586 BC Judah taken captive by Babylon (Nebuchadnezzar)
 539 BC Jews returned to Jerusalem under Cyrus, king of Persia
 334 BC Alexander the Greek of Greece conquered Palestine
 Then under the Egyptian Ptolemies
 175 BC Antiochus Epiphanes of Syria became king
 167 BC to 63 B.C. Jewish independence (under Mattathias)
 63 BC Roman general Pompey conquered Palestine
4 BC JESUS CHRIST born
 33 AD JESUS CHRIST crucified
 70 AD Jerusalem destroyed by Roman general Titus
 132 AD to 135 AD Jewish revolt under Bar Kokhba
 135 AD Jerusalem finally destroyed; renamed "Aelia Capitolina"
 300 AD Christianity became state religion (Emperor Constantine)
 600 AD Jerusalem retaken by Persians; Many churches destroyed
 636 AD All Palestine under Arab (Moslem) control; Jerusalem became Islam's 3rd holiest city
 1099 AD Jerusalem captured by Christian Crusaders

1187 AD Palestine captured by Moslem prince Saladdin
 1229 AD to 1400 A.D. Jerusalem under Christians, Mongols from Asia and Mamelukes of Egypt.
 1517 AD Palestine under the Turkish Ottoman Empire
 1799 AD Napoleon of France tried to take Palestine, but failed.
 1917 AD British general Allenby took Palestine
 1917 AD The Balfour Declaration:
 ("His Majesty's government views with favor the establishment in Palestine of a national home for the Jewish nation.")
 1922 AD The League of Nations confirmed the British Mandate over Palestine
 1947 AD Britain turned over Palestine to the United Nations, which partitioned it between the two stated: Israel and Jordan. Arabs refused.
 1948 AD May 14th, Israel proclaimed independence. Jewish-Arab wars began
 1956 AD Israel attacked and occupied most of Sinai Peninsula, then withdrew to the 1949 armistice line.
 1967 AD May 23 ("6-Day War"), Israel occupied the (1) entire Sinai Peninsula (2) Golan Heights (3) the West Bank and (4) Jerusalem.
 1973 AD Oct. 6th ("Yom Kippur War"). After certain defeat, a significant victory for Israel. Ceasefire forced by Russia.

IX. Next Prophetic Events For Jews

First, Israel to sign a treaty with the Antichrist.

Israel will increasingly distrust the U.S.A. for protection and will find a "superman" in the European Confederacy who will guarantee its survival. Pre-1948 Israel could not sign any treaty with any country. Now it has full authority to do so.

Second, the Jerusalem Temple to be rebuilt.

Daniel 9:26,27 predicted the destruction of the temple by the antichrist. However, it is already destroyed. Obviously, this intervening period will see its rebuilding. Reconstruction of the Jerusalem Temple could occur either before or after the Rapture.

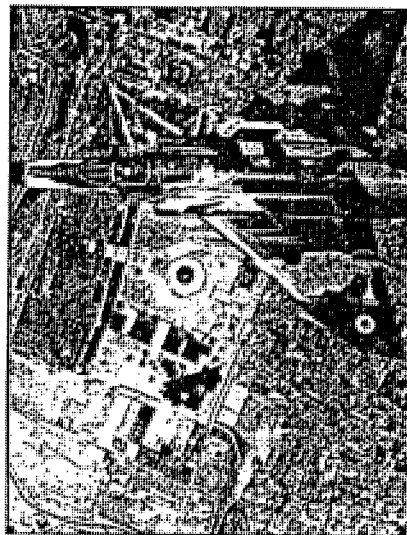
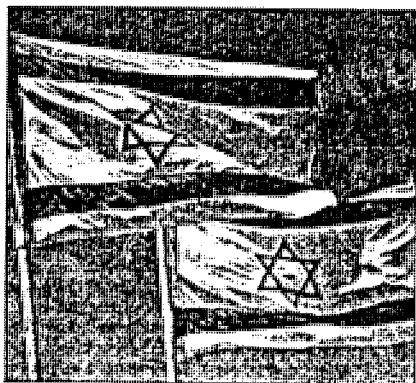


Fig. 52: Israeli Jet Over Temple Mount

Look for two events in the Jewish prophetic calendar:

The Location of the Jerusalem Temple

Dr. Leen Ritmeyer, Evangelical Theological Society (ETS) Seminar, November 1996

I. Temple Mount (see p. 49a)

A. West

1. The part of the western wall exposed today is only the small, upper part of a mostly underground wall.
2. The trumpet blower stood on the SW corner of the temple mount (at the south end of the western wall).
3. Excavations show that the wall was lined with shops.

B. South

1. The lower part of the steps were cut from living stone but the top was imported.
2. The staircase is 220 feet wide (only 100 feet exposed at present).
3. Inside, the hallway of El Aksa Mosque is made of Herodian stones, based on Roman architectural style of decorative domes and a double gate. The Mishna reports that worshippers entered in the right gate and exited in the left gate. (Those in mourning would do the opposite so that people would know that something was wrong and thus would be able to offer a word of encouragement.)
4. Two buildings on the south housed the ritual baths between the double gate on the left and the triple gate on its right.

C. East

1. The Golden Gate had a staircase going to the left (south).
2. Inside the gate it was covered all the way to the north gate into the temple outer court.

D. North

1. The Pool of Israel just outside the wall is now a parking lot.
2. Antonia Fortress had one tower higher than the others.

II. Herod's Temple

- A. The Nicanor Gate between the court of the women and the inner court had 15 steps for Levite singers. There were 12 steps on the south as well.
- B. The temple was half again as high as the Dome of the Rock. Made of white stone, it was beautiful beyond description!
- C. The Mishna notes that the veil was three fingers thick and took 300 priests to carry it. It was woven together from 72 squares. There's no way it could be torn by human hands! The Mishna says *two veils* existed at the time of the destruction of the temple in AD 70!
- D. Herod expanded the temple mount from its existing size at that time (500 by 500 cubits) to twice its size in a rectangular shape. Ezekiel's temple is based on this square. This is supported by both a bend in the SE wall and tunnels from the south going north only until perpendicular to this bend.
 1. Hasmoneans added on the south end in the second century BC.

2. Herod's extensions included additions on the south, west, and north to twice the original size. The Jews didn't consider Herod's addition as holy but only this square upper level.

E. Location

1. The court on the south was the largest since most people approached it from the south.
2. Rebuttals to the Northern Theory (Dome of the Tablets and Spirits)
(Please correlate this with Dr. Paul Lee Tan's study on pages 46-49)

Argument for Northern View

- a. The Golden Gate faced the temple directly from the east.
- b. The bedrock of the Dome of the Tablets and Spirits is original.
- c. The Dome of the Tablets and Spirits derives its name from the Holy Place.
- d. A temple on the present Dome of the Rock site would be impossible as it would be too close to the eastern wall.
- e. A cave exists inside the present Dome of the Rock, which would be unlikely underneath a threshing floor.

Rebuttal (Traditional/Southern View)

The present Golden Gate was built in the 6-7th century by Moslems. Today it can be entered only by Muslims. Besides this, no ancient documents state that the Golden gate was in front of the temple anyway.

This may be true, but it is not conclusive, especially since it is much smaller than the rock within the Mosque of Omar.

The bedrock of the Dome of the Rock shows cuts from walls which stood at the exact dimensions of Holy of Holies within the temple (20 x 20 cubits), as well as a portion of the rock cut to the ark's dimensions at the exact spot.

The map on page 49a shows that, while this site would be closer to the wall, there still exists plenty of room for it.

Stigers, H. G. *Zondervan Pictorial Encyclopedia of the Bible*. 5 vols. s.v. "Temple, Jerusalem," 5:626 argues for a site 2-3 meters above the present rock of the Dome of the Rock. The cave was for storage of grain from the threshing floor.

Further Sources Arguing for the Northern Site:

Kaufman, Asher S. "Where the Ancient Temple of Jerusalem Stood." *Biblical Archaeology Review* 9 (1983): 42. He is the source of Dr. Paul Lee Tan's summary on pages 46-48.

Student's Map Manual: A Historical Geography. Grand Rapids: Zondervan, 1979.

Pure' Jew boys wanted for rebuilding of Temple

JERUSALEM — An ultra-orthodox Jewish sect is searching for parents willing to hand over newborn sons to be raised in isolation and purity in preparation for the rebuilding of the biblical Temple in Jerusalem.

Only members of the Jewish priestly caste need apply, the Ha'aretz newspaper quoted a leader of the sect as saying on Sunday.

The sect wants to keep the children in a secluded compound in the hills of Jerusalem.

"The idea is to raise a child, who from the moment of birth will not touch the dead, not be under the same roof with the dead and will not even be in a hospital ... where the dead are also found," said Mr Yosef Elholm, the rabbi assigned to find willing parents.

Once the boys turn 13, they will be able to slaughter and burn a sacred red heifer and sprinkle its ashes on people in a purification ritual last performed in biblical times.

Even if willing parents could be found, the sect will still face a major problem — finding an unblemished red heifer. — Reuters. \$T 1 Mar '98

The Temple and Temple Mount

Dr. Paul Lee Tan, 92

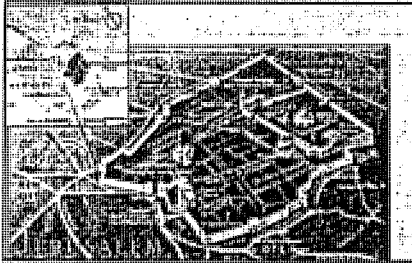
92

Israel, Oh Israel

[IV: Israel And Arabs]

X. The Temple And Temple Mount

Fig. 53: Old Jerusalem



A. The Temple Mount

The temple mount is a 35-acre piece of elevated land on the south-eastern corner of Old Jerusalem. It is the most contested piece of real estate in the world, the site sacred to one-half of the world's population.

To the Jews, this is the site where patriarch Abraham was willing to sacrifice Isaac and also the place of Solomon's magnificent Temple. Even today, devout Jews dare not walk on the temple mount, lest they unwittingly step on the Holy of Holies.

To the Moslems, this site is where Mohammed allegedly ascended to heaven. It is considered the 3rd holiest site in Islam, after the cities of Mecca and Medina. The Moslems believe that one prayer offered here is better than 7,000 petitions elsewhere.

To the Christians, the mount was prominent in the life of Christ, where Christ often entered the temple and taught the people. The crucifixion of Jesus occurred nearby.

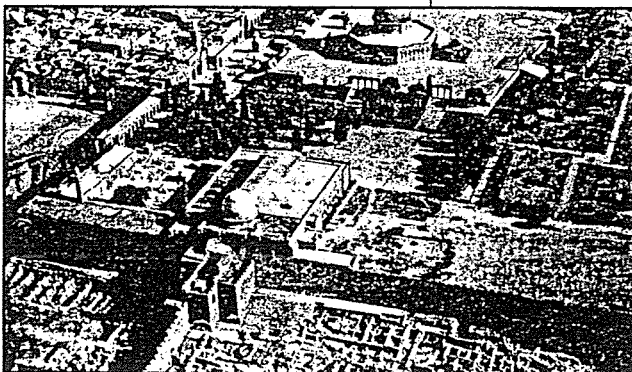


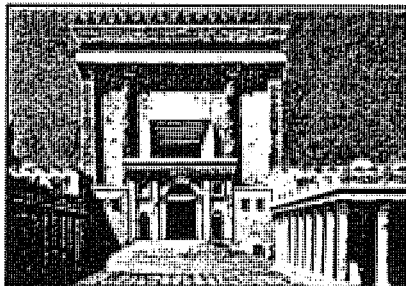
Fig. 54: Temple Mount

B. Historical Sketch

1. First Temple Built by Solomon (1000 B.C.)

The Solomonic temple was splendidly built on "temple hill," which is 2,500 feet above sea level and facing east. At sunrise, the sun suddenly rises over Mount Olivet, which is 200 feet higher, and embraces the site with a golden glow. Solomon's temple was completely destroyed by the Babylonians.

Fig. 55: Model of Solomon's Temple



2. Second Temple Built by Zerubbabel (516 B.C.)

This was the temple in Jesus' time. It was rebuilt by King Herod. Jesus predicted its destruction, and it was completely destroyed in AD 70 by Roman general Titus, son of Emperor Vespasian.

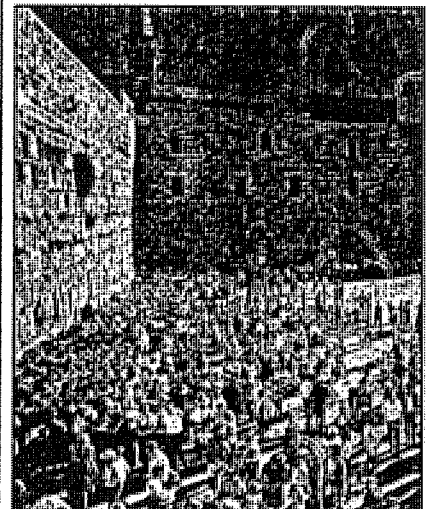
Actually, 400 years before, Daniel had predicted the same destruction in chapter 9 of his book.

The only structure remaining of Herod's rebuilt temple is the Wailing Wall.

3. Third Temple To Be Built

Daniel 9:27 speaks of sacrifices and offerings, and Matthew 24:15 describes the Antichrist standing in the Holy Place. (Also II Thess. 2:3-4). Therefore, the third temple will be built before the middle of the tribulation.

Fig. 56: The Wailing Wall



On June 5, 1967, in predawn air strikes, Israel's airforce struck at Arab forces. It was over in 6 days. The 3rd conflict in 20 years. Israel got Jerusalem, including the Temple Mount. The first step in temple rebuilding was taken: control of the real estate.

4. Fourth Temple To Be Built

This will be built during the Millennium. And it will last for 1,000 years. Ezekiel 40-48 describes a magnificent temple in 9 chapters. The description is so detailed that a scale model may be made. Ezekiel's temple has a glorious system of priesthood and memorial sacrifices. It is somewhat different from the Aaronic priesthood, but its rituals will be similar to the Mosaic order.

Will the Temple be Rebuilt?

Dr. Paul Lee Tan, 93

Time magazine, in a June 30, 1967 article, wrote: "Should the Temple Be Rebuilt?" It went on to mention obstacles, such as the need for priests, animal sacrifices, etc. But the greatest hindrance is the Moslem Dome of the Rock on the mount. It may not be moved without touching off a world war.

I. The Rebuilding Imperative

The Jews have 613 Biblical commandments, and approximately 1/3 of these concern the daily ritual of the Temple and its sacrifices. If Israel is to keep the Law, it must have Temple worship and animal sacrifices.

This prayer is recited three times a day by devout Jews:

"May it be Thy will that the Temple be speedily rebuilt in our days."

A 1983 newspaper poll in Israel showed a surprising 18.3% of Israelis thought it was time to rebuild the Temple. A mere 3% wanted to wait for the Messiah to do it.

II. A Surprising Discovery

* Recent archaeological discoveries by Prof. Asher Kaufman of Hebrew University may be significant. After 16 years' of research, Prof. Kaufman proved that the ancient Temple site could not be on the traditional Dome of the Rock. The real site should be the "Dome of the Tablets and the Spirits" (cupola), which is an isolated spot on the northwest corner of the temple platform.

He is overstating the case here.
See the other side (rebuttal) on p. 44

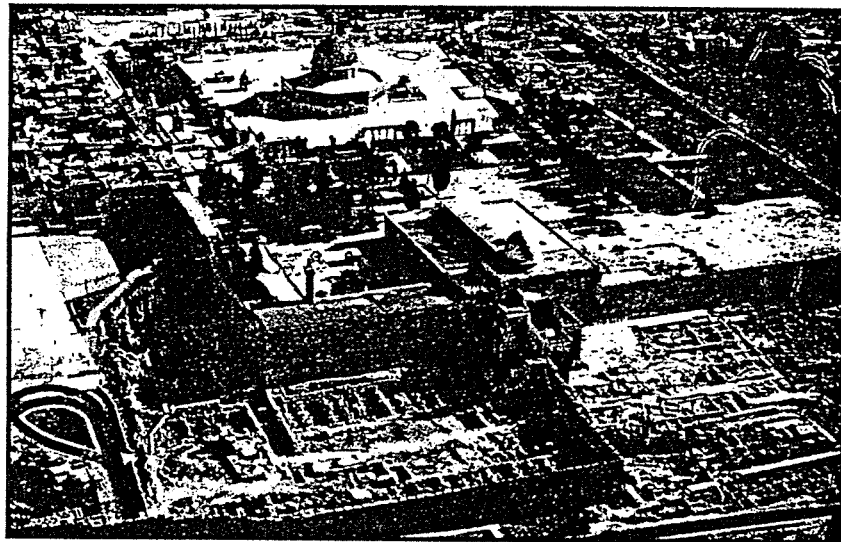


Fig. 57: Jerusalem's Temple Mount

*Asher S. Kaufman, "Where the Ancient Temple of Jerusalem Stood." *Biblical Archaeology Review* 9 (1983): 42. See Leen Ritmeyer's rebuttals to Kaufman's Northern View on page 44 of these notes.

Will the Temple be Rebuilt? (cont'd)

Dr. Paul Lee Tan, 94

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Will The Temple Be Rebuilt

[IV: Israel and Arabs]

A. First Clue: Location of Eastern Gate

Ancient writings said that the Temple had faced exactly east and that the Eastern Gate led directly to the Temple. The present Eastern Gate is exactly on top of the old eastern gate. But if a line were drawn from the center of the Eastern Gate and directly west, it will not point to the Dome of the Rock but to the "Dome of the Tablets and the Spirits" (cupola). NOTE: The Dome is 100 meters south of this line.

*which writings?
(This point is debatable.)*

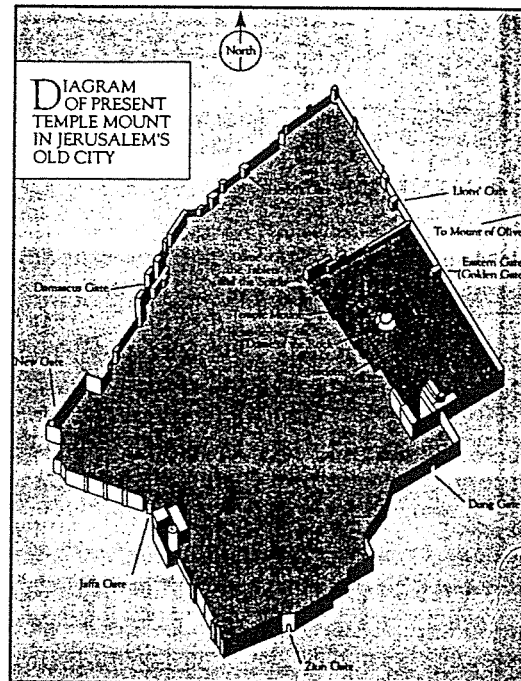


Fig. 58: Temple Mount with Eastern Gate

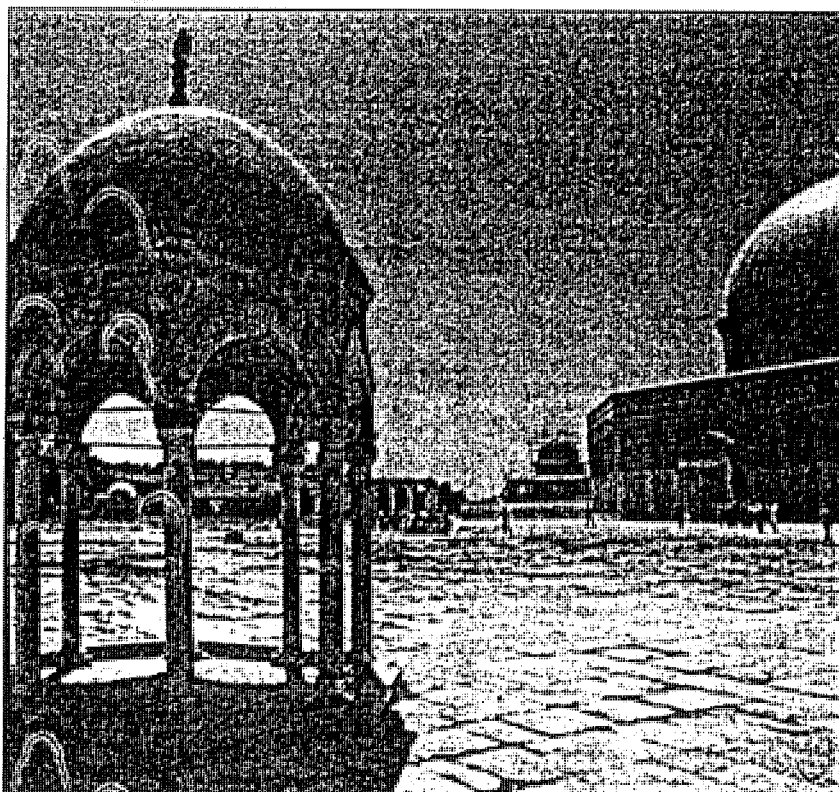


Fig. 59: Dome of the Spirits & Tablets (The Cupola)

Looking south and slightly east

B. Second Clue: Condition of Bedrock

The bedrock under the cupola shows no evidence of tool marks, as opposed to the rest of the exposed Temple platform. It is the original bedrock. Ancient Jewish writings said that the Ark rested on a "foundation stone" inside the Holiest. This could be the exact site.

Will the Temple be Rebuilt? (cont'd)

Dr. Paul Lee Tan, 95

Chapter 12

Will The Temple Be Rebuilt

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C. Third Clue:

Early Name of Cupola

This unique name--"*Dome of the Spirits and Tablets*"-- was given to the cupola by Arabs during the 8th century, when they built the Dome of the Rock.

"Dome of the Tablets" could mean the tablets of the Law placed inside the Ark, and "Dome of the Spirits" could mean God's presence over the Mercy Seat, above the Ark of the Covenant.

D. Fourth Clue:

Dome of Rock Site

If the large rock inside this Dome were really the site of the Holiest, that would place the Temple's eastern wall almost on top of the city's eastern wall. An impossibility! The tradition regarding the Dome may be traced back to the 8th century to a Moslem Jew, and this tradition was later accepted by Moslems, Christians, and Jews.

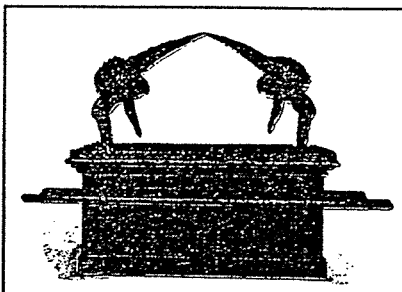


Fig. 61: Ark of the Covenant



Fig. 62: Dome of the Rock

E. Conclusions:

1. The Jewish Temple could be built without disturbing the Dome of the Rock, which is 26 meters away.

2. John is told in Revelation 11:1-2 to measure the Temple but to exclude the outer court, because "it is given unto the Gentiles." If so, the outer court would include the present Moslem Dome.

3. It is amazing to realize that on the site of this little cupola, the future Antichrist will proclaim himself God. (cf. II Thess. 2:3-4). And this act will trigger the start of the second half of the Great Tribulation (Matt. 24:15-22).

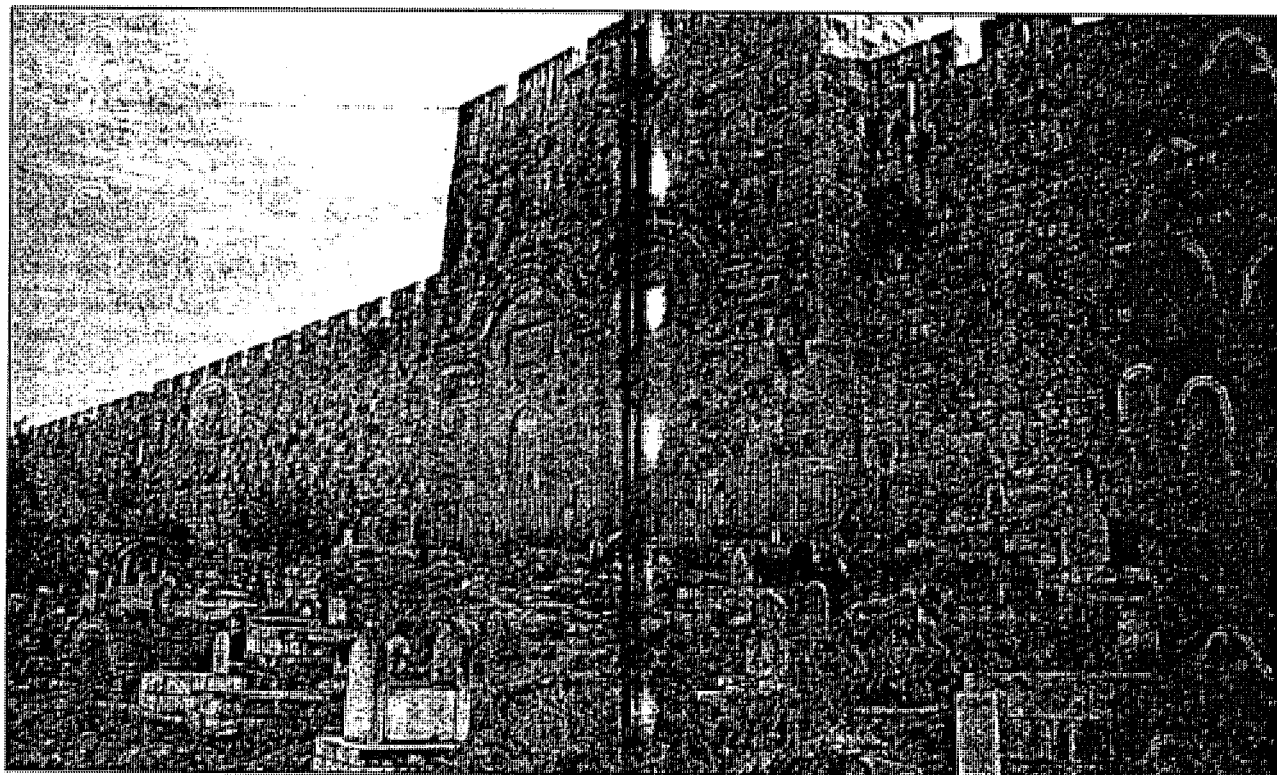


Fig. 60: Eastern Gate--Sealed by Muslims in A.D.1500

Will the Temple be Rebuilt? (cont'd)

Dr. Paul Lee Tan, 96

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Will The Temple Be Rebuilt

[IV: Israel and Arabs]

III. Present-Day Significant Activities

No group is more zealous than the Temple Institute in Jerusalem, whose spiritual leader, Rabbi Israel Ariel, was one of the first Israeli paratroopers to reach the Mount in 1967. "Our task," states the institute's American-born director, Zev Golan, "is to advance the cause of the Temple and to prepare for its establishment, not just talk about it."

During six years of research, the institute has reconstructed 38 of the

ritual implements that will be required when Temple sacrifices are restored. It will complete the other 65 items as funds permit. In addition to such items as trumpets, lyres and lots, the institute is preparing vestments for the priests-in-waiting. According to Scripture, the clothing must be painstakingly made with flax spun by hand into six-stranded threads.

One difficulty is the requirement (Num. 19:1-10) that priests purify

their bodies with the cremated ashes of an unblemished red heifer before they enter the Temple. Following a go-ahead from the Chief Rabbinate, institute operatives spent two weeks scouting Europe for heifer embryos that will be implanted into cows at an Israeli cattle ranch.

Now over 70 articles

ISRAEL

BORN:

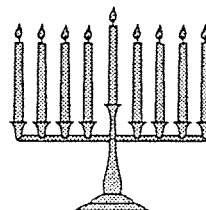
MAY 14, 1948

STRUGGLE:

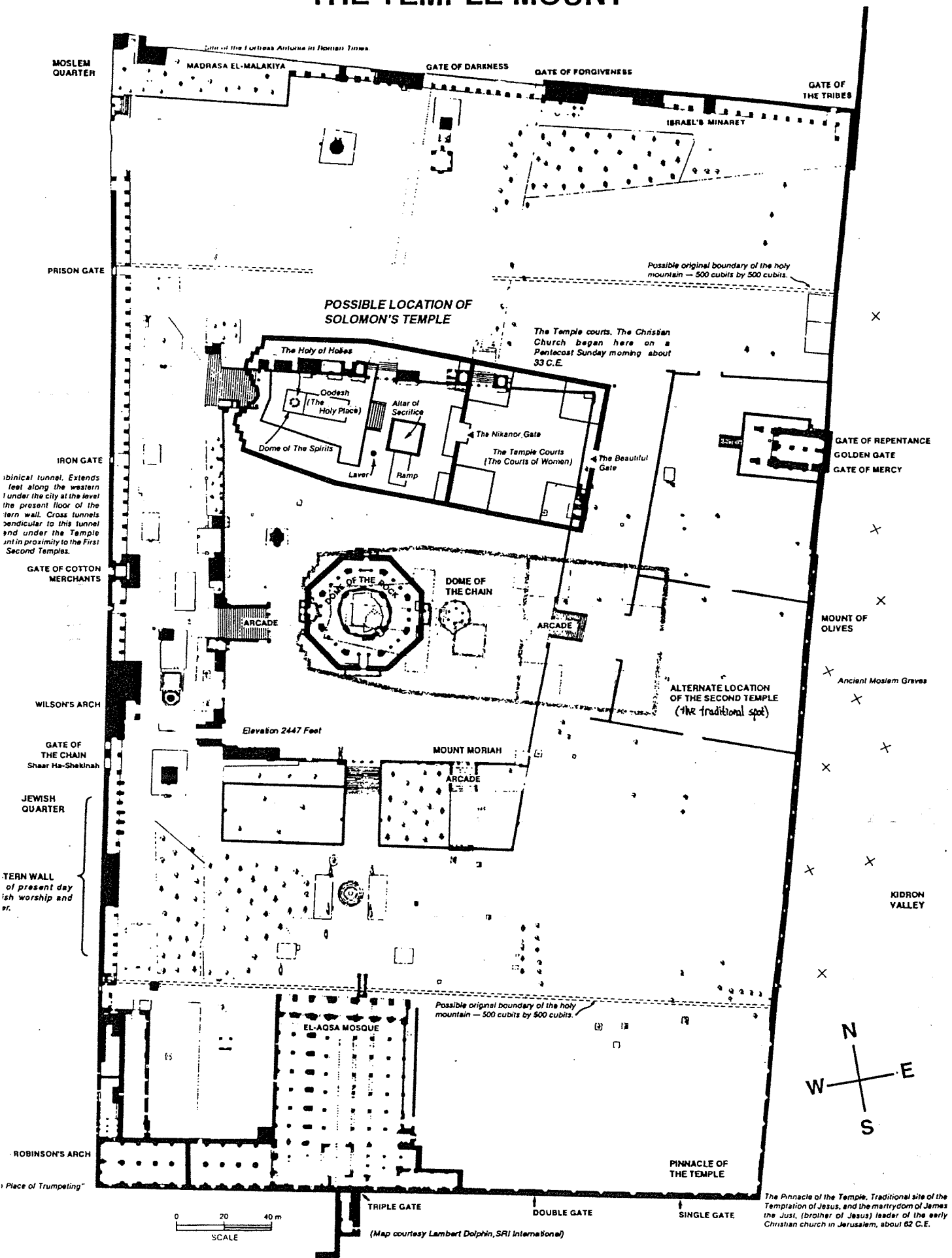
...50 years (to 1998)

SURVIVE:

...To End Times



THE TEMPLE MOUNT



THE
JEWISH

Temple

ITS PAST, PRESENT AND FUTURE

by David L. Cooper, Th.M., Ph.D., Litt.D.

God has a Plan of the Ages! He is developing that plan, and is consistently carrying it out. At the same time, God allows men a freedom of choice, never forcing anyone against his will.

THE TEMPLE IN HEAVEN

"Thus saith Jehovah, Heaven is my throne, and the earth is my footstool. . . ." (Isa. 66:1) Oh, that we could have our spiritual eyes opened to enable us to look into the very Heaven of heavens; which is located northward from this earth (Isa. 14:13; Ezek. 1:4; Ps. 75:6). There is a definite, specific place called the "Heaven of the heavens." This is God's dwelling place. According to Ps. 115:16, "The heavens are the heavens of Jehovah; but the earth hath he given to the children of men."

God, in His holiness and majesty, reigns from His Temple in Heaven of which the Tabernacle in the Wilderness—given to Israel—was but a replica. Gleams of scintillating light, emanating from that Temple in Heaven, may be seen intermittently in the Scriptures. In Rev. 11:19 and 15:5-8 one is given a glimpse of that Temple

in Heaven. Its reality is clear. God is there. Christ is there, seated at the right hand of the throne of the Majesty on High. Seraphim and cherubim are there. The seven angels who stand before the throne of God are there. A host of innumerable angels is there in His presence.

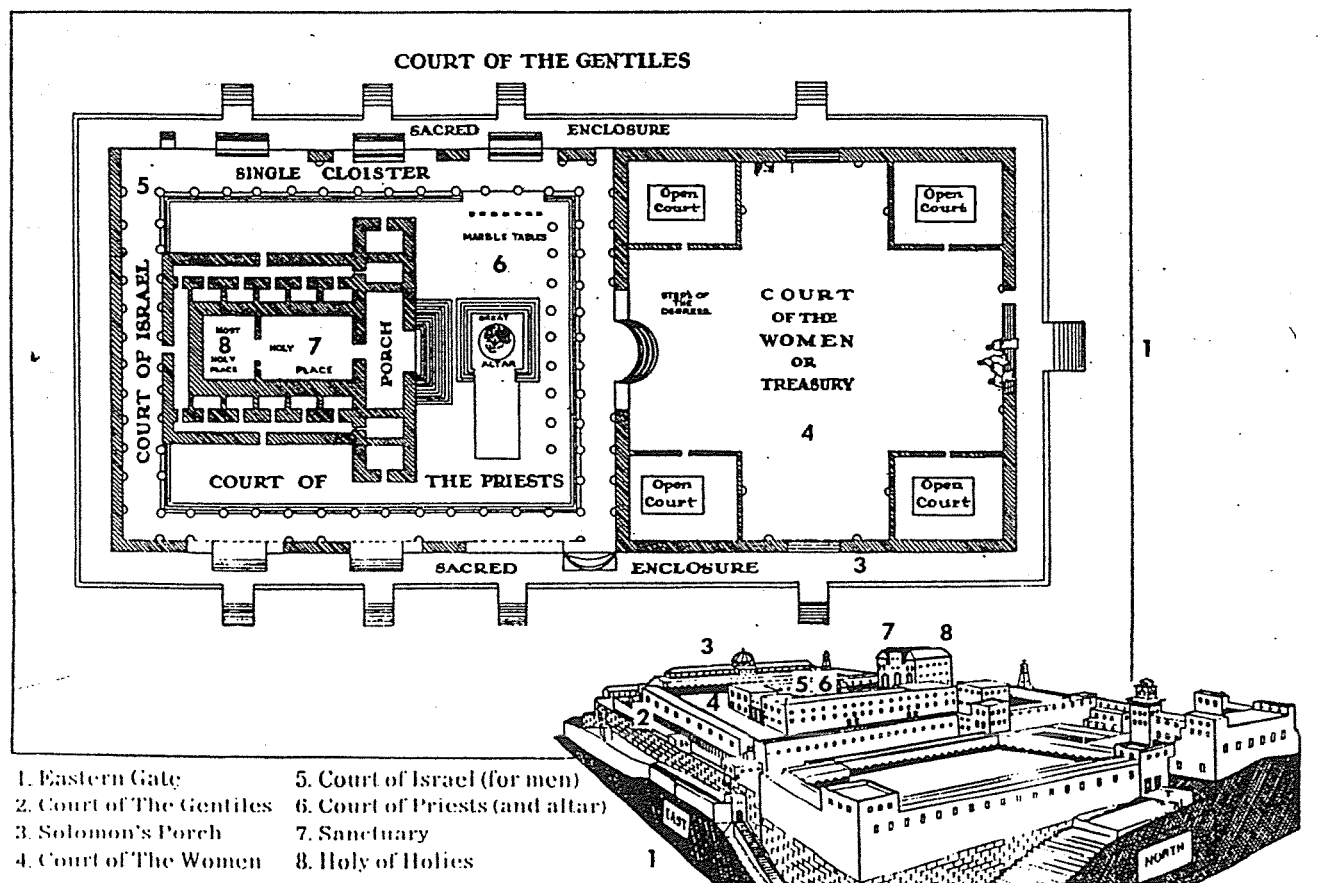
THE TABERNACLE

God gave Moses positive instructions and all the specifications concerning the construction of the Tabernacle (Exod., chs. 24-40). Moses, being faithful in executing these instructions and heeding the warnings, built it exactly as God had specified. God stated it was to be a replica of the real Temple in Heaven. ~ Where? Which verse?

SOLOMON'S TEMPLE

When God chose Jerusalem as His designated place of earthly residence, King Solomon was instructed to build a Temple on Mount Moriah. David wanted to build it, but God would not allow him to do so. He was a man of blood and of warfare. Only a man of peace was to build that Temple. Therefore David's son, Solomon, was given

THE JERUSALEM TEMPLE AT THE TIME OF CHRIST



The Jewish Temple (2 of 2)

THE JEWISH TEMPLE —
ITS PAST, PRESENT AND FUTURE

the commission (1 Chron. 28, 29). In passages such as Ps. 11:4 we see that Israel's mind was perpetually directed to the fact that God's Temple is in the Heaven of heavens.¹ Following Israel's apostasy and flagrant sins, God allowed the Babylonians to attack Jerusalem and destroy Solomon's Temple. Her leaders and others of the Jews were taken into captivity and Jerusalem was left to become a deterioration and desolation.

ZERUBBABEL'S TEMPLE

At the end of the seventy-year Babylonian captivity, Zerubbabel, a prince of the house of David, and Joshua, a descendant of Aaron the high priest, rebuilt the Temple. It was called Zerubbabel's Temple. That structure seemed insignificant when compared with the magnificent one Solomon had built. In their ancient writings the Jews recorded that the Shekinah—the visible symbol of God's presence—which was in the first Temple and reluctantly departed (as seen in Ezek. 9-12), never returned to Zerubbabel's Temple. There was a void without the symbol of God's presence. My friend, unless God, Christ and the Holy Spirit dwell in your heart, there is also a void—an empty place that nothing else can fill or satisfy. Anyone may receive Him by faith: "But as many as received him, to them gave He the right to become children of God, *even to them that believe on his name*" (John 1:12).

HEROD'S TEMPLE

Zerubbabel's Temple remained until the days of Herod the Great. Herod, possessing a great desire to build, adorned the country with magnificent structures. He razed Zerubbabel's Temple and rebuilt it gradually. "The Jews therefore said, Forty and six years was this temple in building. . . ." (John 2:20) The Temple was not completed until A.D. 64—six years before its destruction by the Romans. That was the Temple which stood in the days of Jesus. Titus, the Roman general, destroyed it when he captured Jerusalem in A.D. 70.

THE BELIEVER — A TEMPLE

The Holy Spirit was sent at Pentecost; since then He indwells every child of God (Rom. 8:9). The Apostle Paul makes this clear: "Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body" (1 Cor. 6:19, 20).

THE TRIBULATION TEMPLE

Jerusalem lay waste from that year A.D. 70.² A Moslem shrine known as the Dome of the Rock, often erroneously called the Mosque of Omar, is on the site of Solomon's Temple,³ but it will not remain there indefinitely. God, the One who has the Plan of the Ages—in His own good time—will have that Dome of the Rock removed. Allah (the Arabic name for God) will do that. The Jews will then build the Temple that is foretold in the Scriptures.

Will God come and dwell in that Temple? He did not come in visible form in the Shekinah and dwell in the Temple that Zerubbabel built. I know He will not dwell in

the temple our Jewish friends—in their great desire for the building up of their national home and culture—will erect. What source informs me that God will not recognize that proposed Temple? Isa. 66:1-4. Other passages, which describe the rebuilding of a Temple during the Great Tribulation are: Dan. 9:27; 12:11; Matt. 24:15; 2 Thess. 2:4; Rev. 11:1ff.

THE MILLENNIAL TEMPLE

This place for oblations—which will be a little south of a central position in the land—is known as the Mountain of Jehovah's House. Isaiah, in most glowing and marvelous terms, describes this mountain in the following language: "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem" (Isa. 2:2, 3). The same mountain is described in Micah 3:9-4:5. In two Psalms, special reference is made to this mountain. The question is asked, "Who shall ascend into the mountain of Jehovah, and who shall stand in his holy place?" Read carefully, on this point, Ps. 15 and Ps. 24:1-6.

Ezekiel 48:8-20 provides us with the fullest description. The dimensions of this mountain are given in terms of reeds, five hundred of which—as is generally conceded—constitute an English mile. Since the length is 25,000 reeds, and the breadth is the same, we—by simple division—understand this mountain will be fifty miles in length from north to south and fifty miles in breadth from east to west.

This mountain is divided into three sections, the dividing lines running east and west. The section in the northern portion is fifty miles from east to west, but twenty miles deep from north to south. In the center of this plot will be one square mile, where the Temple of God, the house of prayer for all nations, will be located. The priests will occupy this northern section.

The middle part is of the same dimensions: fifty by twenty miles. This will be allotted to the Levites, who will assist the priests in their daily ministrations in this house of prayer for all the nations.

The southern section will be fifty miles in breadth from east to west and ten miles in depth from north to south. In the central part of this southern division will be located the city of Jerusalem with its suburbs (Ezek. 40-48).

From the prediction we see that the city of Jerusalem proper, with its suburbs on all four sides, will cover one hundred square miles. Ezek. 48:30-35 tells us that there will be three gates on each side of the city. These are so that the people may enter that sacred, holy metropolis.

The name of the city will be called, according to Ezekiel's prediction, *Jehovah-shammah*, which means "Jehovah is there." This is none other than the Lord Jesus Christ, who will be there in person during His Millennial reign over the whole earth.



1. See *An Exposition of the Book of Revelation* by Dr. Cooper, pp. 108, 109. Available from this Society, \$10.00 postpaid.

2. Jerusalem has been in Israel's possession since the 1967 war. The Temple Mount, however, has remained in Islamic hands. (See "Israel, God's Time-piece.")

3. Built during the 7th century by Caliph Omar, per *Unger's Bible Dictionary*, p. 1,081. Moody Press, © 1966.

WORLD FOCUS

Jewish group accuses Muslims of damaging Temple Mount site

Court to decide politically charged case against Muslim custodians and Israeli agency

By John Noble Wilford

JERUSALEM — Archaeology, religion and politics are on a collision course over a historic site in Jerusalem, known as Haram al-Sharif to Muslims and the Temple Mount to Jews, and revered by three of the world's major faiths: Judaism, Christianity and Islam.

In a politically charged lawsuit to be decided soon by Israel's Supreme Court, the Muslims who administer the site are accused of unauthorised excavations and construction that have destroyed, damaged or covered up important archaeological remains.

The Israel Antiquities Authority is charged with failure to enforce the country's laws protecting archaeological sites.

The suit was brought by a radical right-wing Jewish group in Israel called the Temple Mount Faithful.

Many archaeologists are concerned that, unless regulation of alterations is tightened, the few ancient steps, walls and other remnants may be lost forever.

These are among the only known remaining clues to the location, dimensions and other details of the magnificent temple built there by Solomon in the 10th century BC, or of the Second Temple, which was enlarged by Herod the Great shortly before the birth of Jesus Christ.

An Israeli historian, Dr Asher Kaufman of the Hebrew University, has complained that critical evidence regarding the location of both the first and second temples had been covered up by dirt and

plantings, and in some places paved over.

Most scholars believe that the bedrock beneath the Dome of the Rock mosque once formed part of the temple, perhaps the base of the altar, but they question whether any unambiguous traces of the first temple are left to be discovered.

Other scholars say part of a wall of the pre-Herodian complex has been paved over, and that some remains of a Herodian wall, exposed in excavations undertaken without archaeological supervision, were dismantled.

The lawsuit also focuses attention on how little field research has been conducted there in the past century.

Israeli archaeologists say knowledge today of the massive platform of masonry and landfill on which the temple

complex stood in biblical times has scarcely advanced beyond the systematic survey by British explorers in the 1860s.

The Biblical Archaeology Review, an American publication, is calling for a new, comprehensive archaeological survey on the Temple Mount to give "all who are interested in this holy site a precise picture of what is there, so as to better understand the ancient remains".

Mr Hershel Shanks, editor of the review, said in an interview: "You don't know what's there to be discovered, or lost, until you look."

Like many scholars not directly involved in the controversy, Dr Philip King, an archaeologist at Boston College and former President of the American Schools of Ori-

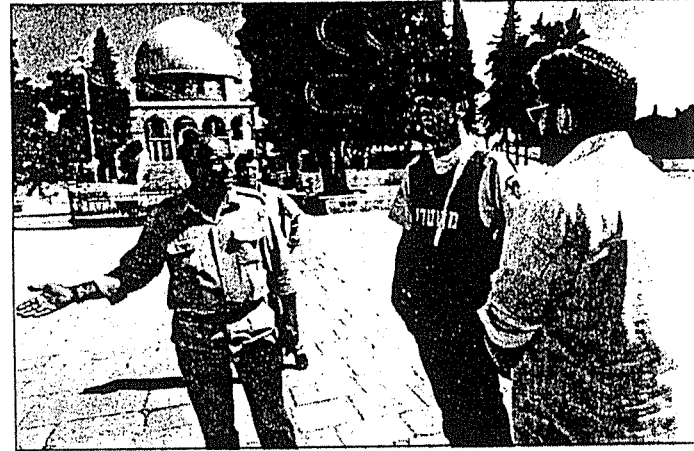
ental Research, which oversees much archaeology in the Middle East, declined to comment on the charges of damage to the Temple Mount made against the Muslims.

He noted that Muslims had made similar accusations against Israelis, contending that their archaeological excavations in recent years on the periphery of the sacred grounds were undermining the mosque, the Dome of the Rock, standing at the centre of the site.

"It's a politically loaded issue," Dr King said.

Dr Lawrence Stager, professor of the archaeology of Israel at Harvard University, said he suspected the controversy was over more than the conservation of ruins.

He saw it as a struggle also to extend secular authority over sacred places in Jerusa-



An Israeli (right) belonging to the Temple Mount Faithful group listening to an Arab custodian telling a policeman that the man had to leave the Temple Mount. The Dome of the Rock mosque is in the background. — File picture.

lem, the control of which has largely been exercised by religious groups.

Israel has controlled the site since the Six-Day War of 1967, but in keeping with a political arrangement going back to the 18th century, left the grounds and structures to

Muslim administration.

The Muslim Religious Council, or Waqf, is authorised to maintain and protect the area. But the lawsuit before Israel's Supreme Court is aimed at both the Waqf and the Israeli authorities.

In a report on the case to be published in the Biblical Archaeology Review this month, Mr Stephen Adler, Deputy President of the National Labour Court in Israel, wrote: "The case demands a difficult and complex balancing of Muslim rights to administer and control the Temple Mount, on the one hand, and the Israeli government's obligation to enforce its regulations on the protection of archaeological sites, on the other."

The Temple Mount Faithful argued that the Waqf had damaged the remains of Solomon's Temple, the Second Temple and some structures left by Crusaders.

The group has said that its aim is to build a new temple on the site in a place that would not interfere with existing buildings.

In an affidavit filed in the case, Mr Dan Bahat, a former district archaeologist for Jerusalem, supported the group's charges, stating that the Waqf had built structures on the site without permission and destroyed or covered up important remains.

Mr Bahat, who used to work for the antiquities authority, is affiliated with the Religion Ministry.

Biblical Archaeology Review is publishing several before-and-after pictures that it says illustrate "changes that have obliterated evidence critical to continuing scholarly efforts."

But the Jerusalem Post reported recently that archaeologists for the antiquities authority "praise the Waqf for restoration work it carries out in ancient Islamic structures in the area."

Dr King and other outside experts said they were unable to judge the validity of the charges against the Waqf.

Mr Adler reported that the Waqf maintains it has exclusive control of the Temple Mount and is not bound by Israeli laws regarding archaeological sites.

The Waqf boycotted the final court hearing, expressing its refusal to recognise Israeli sovereignty over Jerusalem. A decision in the case could come within months.

Archaeologists are frustrated because they have not been permitted to explore the site.

For example, they were not given an opportunity to study and record the remains of what was probably a Herodian wall 4.8-m long and 1.8-m wide, which was discovered partly dismantled and covered up again.

They worry that they may never get a chance to answer the question uppermost in their minds: Where were the temples?

One of the most recent complaints was aired by Mr Leen Ritmeijer, a Dutch-born researcher living in England who has worked on digs on the fringes of the Temple Mount.

In a few months he plans to publish the results of research identifying the boundaries of Solomon's Temple Mount and describing its subsequent expansion.

Mr Ritmeijer said that because of restricted access to the site he had to rely mainly on accounts of excavations

"The case demands a difficult and complex balancing of Muslim rights to administer and control the Temple Mount, on the one hand, and the Israeli government's obligation to enforce laws regarding the protection of archaeological sites, on the other."

— Mr Stephen Adler, Deputy President of the National Labour Court in Israel.

conducted in the 1860s by Lieutenant Charles Warren, a British Army officer working for the London-based Palestine Exploration Fund.

Israeli scholars say this remains the source of most of their archaeological knowledge of the site.

The Warren expedition opened shafts into the interior, exposing underground structures such as stone floors, arches and the bases of walls.

Analysis of the Warren survey has provided new clues to dimensions of the original platform, but Mr Ritmeijer said he has been not been permitted to study most of the underground structures himself.

Mr Adler faulted Israel for being remiss in enforcing laws protecting such an archaeological site.

"Israel's caution is doubtless part of an effort to convince the Arab world to accept its existence," he wrote. "Is the Israeli government being over-sensitive in interpreting the protection of ancient remains as interference with Muslim religious rights? Or should the protection of the archaeological record on the Temple Mount override all international outcry that may result?" — NYT.

Temple Rebuilding

Dr. Jack Van Impe. *Perhaps Today* (January/February 1992), p. 4

Move to Build 3rd Jewish Temple in Jerusalem

— *The Washington Post*

Rabbis are preparing to rebuild ancient temple on disputed site

JERUSALEM (AP)—Hoping to rebuild the ancient Jewish Temple where Islamic shrines now stand, a group of Israeli rabbis is compiling computerized lists of potential priests, weaving seamless linen robes and reproducing a gem-studded breastplate described in Exodus.

The plan would place the Temple altar on what some ultra-religious Jews believe is its historical site. The spot is where the gold-topped Dome of the Rock now stands, a Jerusalem landmark and one of the holiest sites of Islam.

"All Jewish history as far as we're concerned is one big parenthesis until the Temple is returned," said Rabbi Nahman Kahane of the Temple Institute.

"It isn't like Moslems who have to make the pilgrimage to Mecca only once in a lifetime. In Judaism, three times a year a person is mandated by the Torah to go to the Temple. Life without the Temple is not really living," said Kahane, who immigrated from New York City.

The Temple Institute's 50 rabbis and artisans have made Temple vessels and produced a computerized blueprint of the shrine in preparation for rebuilding it on the site where it stood until A.D. 70 when the Romans destroyed it.

"It is up to God now," said the grey-bearded Kahane, who says he is confident the Temple will be restored in his lifetime.

To speed the process, Kahane has computerized a list of about 1,000 Israeli descendants of the biblical high priests, called

"kohanim" in Hebrew, and recorded their addresses and professions.

"This way, when the Messiah comes, I can say, 'Here, Mr. Messiah, here's your data base,'" said Kahane, whose own name appears on the list.

On display at the institute's museum are reproductions of 30 of the 93 items required for daily Temple worship, including the copper wash basin used by priests to wash their hands and feet, their seamless linen garments and the high priest's golden crown.

Currently under construction are a six-foot high menorah ornately worked in silver and the high priest's breastplate set with 12 gemstones representing the tribes of Israel.

The items are described in Exodus, [chapters 28-30], the [portion] of the Bible's Old Testament that chronicles the religious history of the Jews' flight from Egypt.

— Excerpted from an *Associated Press* article by Mary Sedor

Mission on the Mount

Barbara Sofer talks to Gershon Salomon

Gershon Salomon, 53, is a founder and head of the Temple Mount Faithful, a movement devoted to the renewal of a Jewish presence on the Temple Mount in Jerusalem.

If you had a free hand to accomplish that mission, what would you do?

I would remove the Moslem presence from the Temple Mount, announce to the world that the Temple Mount is the center of the Jewish People, and start building a Third Temple.

Would you destroy the Dome of the Rock and the al-Aksa Mosque?

No, I'd move them. Maybe to Mecca.

Do you have an actual cornerstone ready?

Yes, a four-ton marble stone. It's near the Old City now.

Tools of Temple Worship are Being Produced Now

Dr. Steuart McBemie announced that he had returned from Israel with what he called "a new scoop of major proportions."

It turned out to be exactly that. The video tape he unveiled was produced by an organization called the Jerusalem Temple Institute. It features displays of newly-made instruments of worship and sacrifice for the next great Jerusalem Temple. [See Exodus, chapters 28-30.]

— Excerpted from an article in *Prophecy in the News*, September 1989

The Red Heifer

Ashes from Red Heifer to be produced in Israel in anticipation of the Third Temple

"And the Lord spake unto Moses and unto Aaron, saying, This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke: And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face: And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times: And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn: And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer" (Numbers 19:1-6).

— Excerpted from an article in *News From Israel*, March 1990

WAIT! There's more!

Ark of the Covenant

Dr. Jack Van Impe, *Perhaps Today* (January/February 1992), p. 5

Tekhelet Snails Return to Israeli Sign of the Messiah's Coming! says Rabbis

An ancient Jewish writing in the Talmud (Menahot 44a) says that once every 70 years the shores of the land of Israel are visited by the egulit snail from which the tekhelet (blue coloring) used to mark certain religious items was made.

The *Jerusalem Post* (November 10, 1990) reported that these snails are being found in abundance along the Mediterranean coast. Some Orthodox Jews believe the reappearance of these snails is a sign of the approaching of the Messianic Age.

Fourteen hundred years ago the Moslems invaded the Holyland and killed the people who knew the secret formula for making the blue dye. It was a devastating blow to Judaism in the 7th century.

For the past 1,400 years the Jews have thought that the little sea creature had become extinct. Since then, they have dyed their ribbons black. It seemed that God had turned their day into night.

The Jewish tallits used in religious worship have been adorned with black ribbons—some say because they mourn the destruction of their Temple.

But the truth of the matter is, the borders of their tallits are black instead of blue because they simply lost the formula for making the blue dye.

The rediscovery of their ancient blue dye marks an important step toward the renewal of Temple liturgy, looking to that day when God will renew His bond with Israel.

— Excerpted from an article in *Prophecy in the News*, February 1991

Since the snails needed for manufacturing the blue dye have

returned, it proves that the most minute details are occurring in connection with the Messiah's appearing and Temple worship.

If at this point one has not become totally excited, the next piece of information should titillate one's spiritual backbone.

With the rescue of Ethiopian Jews, which started in late 1984 and which concluded with a spectacular airlift in May of 1991, the Israeli government [may] have retrieved the Ark as well.

Word received here is that the Ark is back in Israel.

— Excerpted from an article in *Prophecy in the News*, July 1991

The Ark of the Covenant Did it return to Israel from Ethiopia with the "Black Jews"?

Demelash Aysheskin, 21, an Ethiopian Jewish teacher, compared the exodus to the departure led by Moses of the ancient Jews from Egypt. "Isaiah's prophecy has finally been fulfilled," he said. "All Israelites can now return to Canaan, the land of our forefathers."

"It's a miracle," said Asher Naim, Israel's ambassador to Ethiopia. Mr. Naim is right. It is a miracle, indeed, and quite likely a greater miracle than most have suspected.

It is possible and, I believe, highly probable that, returning to Israel with the "Black" Jews, was the long lost Ark of the Covenant.

There is substantial historical evidence that the Ark of the Covenant has been in Ethiopia for the past 3,000 years.

This phenomenon has been written about from time to time down through the years by many secular publications. For instance, *The Saturday Evening Post* of September 21, 1935, had an article, "The King of Kings," by Gordon MacCreagh. In his interview with Emperor Haile Selassie, he learned of a record kept

and guarded in ancient churches which, if true, would prove that the ancient Ark preserved in the Church at Aksum, Ethiopia, is actually the Ark of the Covenant.

Also, the *Encyclopaedia Britannica* records: "It [Aksum] contains the ancient church where, according to tradition, the TOBOT, or ARK of the covenant, brought from Jerusalem by the Son of Solomon and the Queen of Sheba, was deposited and was supposed to rest."

According to Grant R. Jeffrey, in his book, *Armageddon—Appointment With Destiny*: "The Italian Fascists, led by the dictator Mussolini, were fascinated by the Ark and other rare religious objects, and one of the war aims of the Italian army, which invaded Ethiopia in 1936, was the capture of the Ark of the Covenant for Mussolini. The Ark was moved to safekeeping in the mountains of Ethiopia during this invasion, and escaped capture by the Italian dictator's troops who were assigned to steal it from its underground Temple in the ancient capital of Aksum. The Jewish Christian Emperor, Haile Selassie, fasted and prayed for three days as the Italian invasion began, and was assured that God would again grant Ethiopia the final victory.... Once the Italian army had retreated from Ethiopia, the Ark was safely returned to its underground Temple in Aksum."

The question arises, "Why would the Israelis go to this much trouble and expense [it cost them \$100,000,000] to get 16,000 Ethiopian Jews back to Israel?"

While it is a matter of record that they do have an "open door" policy for Jews who qualify under their "Law of Return," to my knowledge they have never gone to such lengths to return any other exiles.

Also, the Israeli jubilation knew no bounds when these Ethiopians landed in Israel. On national television, Israeli men were seen dancing and singing with little Ethiopians around their necks. Why all the gala celebration? Could it be

More on the EC

Dr. Jack Van Impe, *Perhaps Today* (January/February 1992), p. 6

that now, for the first time in 3000 years, they have their beloved Ark of the Covenant back on Israeli soil?

— Excerpted from an article in *The Biblical Evangelist*, August 1, 1991

Now what's so important about a Jewish temple in our day? Simply that a false Christ—a world leader, perhaps the head of the New World Order—situates himself in such a temple after believers have been raptured. Second Thessalonians 2:4 states: *Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.*

Now what is even more shocking is that this world leader arises out of an amalgamation of nations which were formally part of the old Roman Empire. I believe this formation has happened in our day. Beloved, Christ is coming soon—the Rabbis are right on—and closing time is rapidly approaching.

In this vein of thinking, consider the next statement carefully.

Dr. Walvoord, past president of Dallas Theological Seminary and a non-sensationalist, shocked the nation and yours truly when he stated, in a majority of leading news magazines during "Desert Storm," that though 80 years of age, he expected to be alive at Christ's return.

As I studied his tremendous treatise of eschatology entitled "Major Bible Prophecies," I understood his heartfelt conviction better in the light of the following statement:

"There will be an interval including at least three periods between the Rapture and Christ's second coming. First, there will be a time of preparation in which a group of ten nations constituting a revival of the ancient Roman Empire will emerge. Out of this empire will

come a political leader who will dominate the scene. A second period will follow when this political leader will make a seven-year peace treaty with Israel (see Daniel 9:27). This peace treaty will be observed for three and a half years and then be broken, beginning a third period in which the political leader will become Israel's persecutor and a world dictator assuming the role of God himself."

Since Dr. Walvoord repeatedly states that "nothing in history corresponds to this ten-nation confederacy," and since, according to his interval theory, the Antichrist cannot make a seven-year peace contract until there is such a unity of ten nations, and since he mentions that this alignment of nations occurs before the Tribulation period begins, it is simple to deduce (in the light of the formation of the E.C. organization—commonly called the "Economic Community," destined to come to power on December 31, 1992, and begin its powerful governmental functions on January 1, 1993) why Dr. Walvoord feels, at 80 years of age, that he may live to see the most climactic event of the ages—the Rapture.

Let me briefly explain why I believe the present "Economic Community" is the fulfillment of the prophecy concerning the Revived Roman Empire.

Since 1957, we have witnessed an amalgamation of Western nations in the form of the European Economic Community or "Common Market." The movement began when Belgium, France, Italy, Luxembourg, the Netherlands, and West Germany joined together in economic alliance. In 1972, three additional members—Denmark, England, and Ireland—were received. Then, January 1, 1981, Greece became the ratified tenth member.

But Ireland and Denmark were never part of the old Roman Empire. Now what? The answer is simple. Daniel 7:8 states: *I considered the horns [at the end time], and, behold, there came up among them [the ten] another little horn [number 11!], before whom there were three of the first horns plucked up by the roots.* Yes, once a ten-nation Western confederacy has been formed, number 11 comes to power, plucks up three of the first ten and replaces them with his own and two others.

Notice carefully that the number must grow to thirteen. Then as three are ousted, the number drops back to the final ten and at that time Christ returns to set up His kingdom (see Daniel 2:44).

Is even this part of the prophecy occurring in our day? In 1986, Portugal and Spain were admitted to this economic alliance, bringing the number of nations to twelve.

Now for number thirteen.

Big day in little Austria

For Austria, the collapse of its unwieldy southern neighbor—whatever the trauma on its frontiers—has been an unprecedented opportunity to demonstrate statesmanship on the world stage. Since the start of the crisis the Slovene leaders have made regular cross-border trips, keeping the government in Vienna better informed than any other about the true state of affairs. This week villagers in the little Austrian town of Villach found themselves at the heart of European affairs when German Foreign Minister Hans-Dietrich Genscher flew in for a mini-summit with breakaway Slovenia's leaders. It could not have come at a better moment. Vienna has been promised a reply from Brussels on its request to join the EC.

— Excerpted from an article in the *Detroit Free Press*, July 5, 1991

Still More on the EC

Dr. Jack Van Impe, *Perhaps Today* (January/February 1992), p. 7

Austria's way now clear to join the EC

VIENNA: Austria has been given the go-ahead to begin formal negotiations for EC membership.

— Excerpted from an article in *The European*, August 6, 1991

Early Membership for Austria?

Euro-Parliamentarian groups are pushing for an early entry of Austria into the EC and an overruling of the decision not to accept new members before the end of 1994.

— Excerpted from an article in *The European*

Once the total hits thirteen, prophetic events will shake the globe. Associate memberships will arise, and also, eventually, a one-world government—perhaps, the new world order under the direct command of the E.C.

In concluding this article, it is interesting to note that the E.C. is at the "peace table" in Madrid, Spain. Eventually, they will be the peacemakers when the final seven-year contract is signed. (See Daniel 9:27.)

What is equally interesting is that the conference is being conducted in Spain, the country that became the eleventh of the thirteen-nation "Economic Community" or "Revived Roman Empire." (See Daniel 7:8,20,24 regarding the importance of number eleven.)

Later, when the world rests during a period of enforced peace, Russia marches against Israel. This occurs in the midst of the Tribulation Hour or after 42 months (see Ezekiel 38:11). This begins the final 42 months of war leading to the Battle of Armageddon.

It is also interesting to note that it is the army of the "Revived

Roman Empire, for what many scholars believe to be the E.C. defense force, that plays a major role at this momentous hour of history, even battling Christ at His return. (See Daniel 9:27, 11:40,44, Revelation 16:16, Joel 3:2, and Revelation 19:19.)

The following headlines tell us that it's near—even at the door.

Kohl and Mitterrand propose European army

Bonn, Oct. 16—German Chancellor Helmut Kohl and French President Francois Mitterrand Wednesday proposed the creation of a European army as part of a new European defense system.

The first step would be the setting up of Franco-German army corps based near Strasbourg. This could serve as "the core of a European corps."

— Excerpted from an article in the *Deutsche (German) Press-Agentur*

Nations propose creating a new army in Europe

PARIS—France and Germany plan to create a joint 50,000-member army corps they see as the foundation of a future European army. The plan would also put the European Community in charge of relations with the United States and the Soviet Union.

— Excerpted from an article in the *Detroit Free Press*, 10/17/91

France-Germany Corps Proposed

PARIS (AP)—France and Germany Wednesday announced the creation of a joint 50,000-man force meant to be the precursor of a European army.

— *Associated Press*, 10/16/91

For Europe—a defense force

FRANCE and Germany deserve praise for their bold initiative advocating a European Community defense force. The proposals would enable the Community to play the major role in guaranteeing its own security and have the power to reinforce its growing diplomatic authority. A common defense and foreign policy will keep the peace in Europe for generations to come, building on Nato's success in the past 40 years. Narrow national interests must not stop Europe achieving this goal.

— Excerpted from an article in *The European*, October 18-20, 1991

An All-European Force

It would leave Otto von Bismarck and Napoleon III aghast. The army that France and Germany want to launch—together—is aimed at defending and speeding European unity. Their plan would expand the existing 5,000-troop Franco-German brigade sixfold and convert it into the defense force of the nine-member Western European Union and eventually the European Community.

— Excerpted from an article in *U.S. News and World Report*, October 28, 1991

As this article goes to press, I have a stunning report that just occurred on the "The Phil Donahue—Vladimir Posner Report," aired nationwide over CBS on November 10. Phil Donahue said, "Some morning we'll awaken and discover that the E.C. [Economic Community] has taken over."

I went into a shouting spell as I read this and cried out: "Even so, come quickly, Lord Jesus!"

D. Fact of the Rapture: 1 Thess. 4:13-18

1. Problem: The Thessalonians were in grief because some of their members had died. Paul had shared with them that believers who are *alive* will be taken with Christ at His return, but they did not know the status of their *dead* loved ones at Christ's return.
2. Solution: The Rapture will reunite believers with others who have died before us.
 - a. Believers need not grieve without hope because of their ignorance whether they would ever see fellow believers who had died (13).
 - b. Christ is alive and coming to reunite dead and alive believers at the Rapture (14-17).
 - 1) Christ conquered death so all believers who have died will conquer death (14).
 - 2) In fact, their bodies will rejoin Christ faster than us who are alive (15-17)!
 - a. Here's one time when *dead* people move faster than people who are *alive*!
 - b. Verse 17 is where we get our word "Rapture," which actually comes from the Latin translation of *rapturo*, "to be caught up." So, you see, "Rapture" actually is a translation of a biblical term.
 - c. Application: The coming reunion is a great reason to encourage one another (18).

E. Time of the Rapture: Five Tribulational Views (all are premillennial)

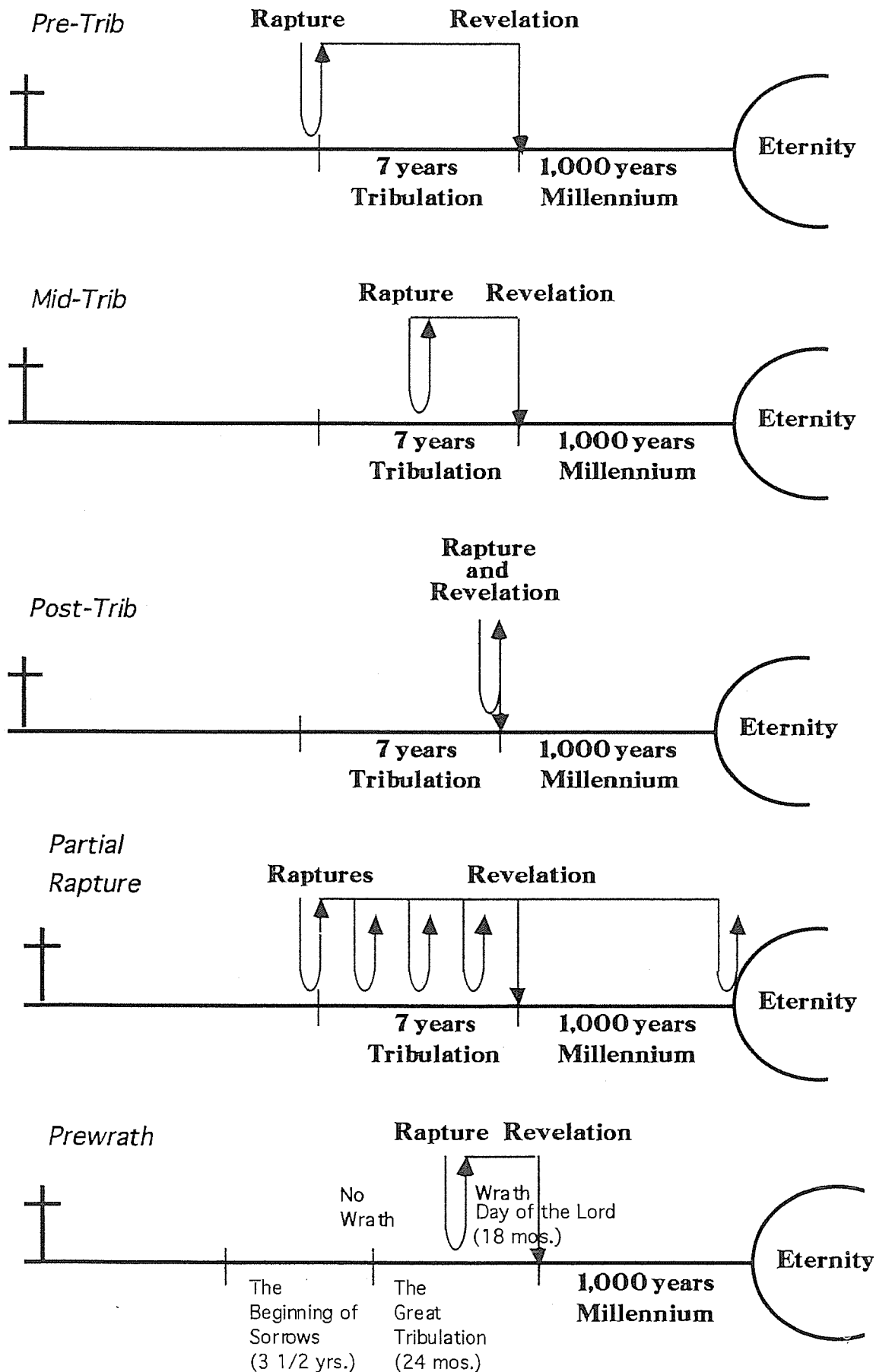
1. Pretribulationists argue for a seven year gap between the Rapture (at the beginning of the Tribulation) and the Revelation (at the end of the Tribulation). The teaching that the Rapture will occur *before* the Tribulation yields the name "pretribulationist."
2. Midtribulationists advocate a three and one half year gap between the Rapture (at the *middle* of the Tribulation) and the Revelation (at the end of the Tribulation).
3. The Partial Rapture View maintains that there will be several raptures at various times during the Tribulation (including the beginning and the end), each time only removing faithful saints. In a sense, this view is the sum of all of the other views!
4. The Pre-Wrath Rapture View is the newest view (1990), espoused by Marvin Rosenthal (former executive director of Friends of Israel Ministries) and Robert van Kampen. It maintains that Christians will not be removed at the beginning of the Tribulation, but they will be raptured before God's wrath is unleashed upon the earth, viewed as coming 18 months before the end of the Tribulation.
5. Posttribulationists teach that the Rapture and the Revelation are facets of a single event at the *end* of the Tribulation period. Their belief in a single Second Coming is similar to the views propagated by both the amillennialists and postmillennialists.

After the following chart is a brief evaluation of each of these five views.



"Adkins there is pre-trib, Johnson is post-trib, and the fellow with the silly grin on his face stopped studying prophecy years ago."

Views on the Time of the Rapture



II. Pretribulationism

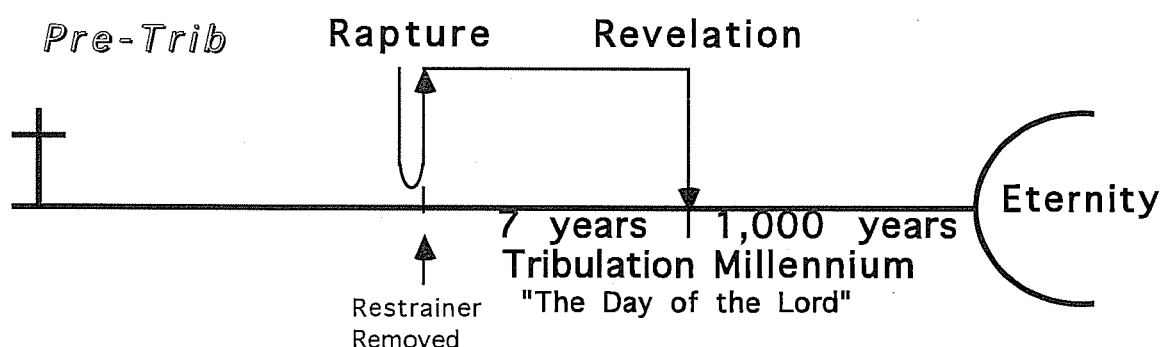
A. Definitions

1. Pretribulationists teach that the Rapture of the Church will precede the Tribulation.
2. They believe no Christians will be on the earth at the start of the Tribulation.

B. Advocates

1. "In... the early Church Fathers, there is almost complete silence on the subject of the tribulation. They often speak of going through tribulations, but very seldom of a future period known as the tribulation. This is probably because during the first few centuries of the church, the church was passing through many persecutions and it did not concern itself with the future tribulation. There are a couple of intimations, however, of a belief in the pretribulational return of Christ [see under imminency in these notes, 121a]..." (Thiessen, 371).
2. Modern day advocates of the pretribulational rapture include: E. Schuyler English, Paul D. Feinberg, Herman A. Hoyt, Robert L. Lightner, J. Dwight Pentecost, Charles Ryrie, Henry C. Thiessen, John F. Walvoord, Leon J. Wood, and Paul Benware. This is the most common premillennial viewpoint on the time of the Rapture (cf. p. 149 question 4).

C. Diagram



D. Support Cited

1. Christ told the Philadelphia believers, "I will keep you from the hour of testing (κἀγω σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ), that hour which is about to come upon the whole world, to test those who dwell upon the earth" (Rev. 3:10). The definite article before "hour" indicates that the Tribulation period is in view (cf. Rev. 4–19). Posttribulationists claim that "to keep from" (τηρήσω ἐκ) means not "to exempt (remove) out of" but "to preserve through," thus advocating that the Church will go through the Tribulation. Appeal is especially made to John 17:15 for support. Although either interpretation ("remove out of" or "preserve through") is possible grammatically, the former is preferable for several reasons:
 - a. Several believers will *die* during the Tribulation so it can hardly be stated that they will be guarded in the hour of testing (Rev. 6:9-11; 20:4). The posttribulational Mounce (p. 119) declares that the promise is not physical preservation but *spiritual* preservation shown in the sealing (7:1f.) and flight into the wilderness (12:6); yet both of these verses apply to Israel and not to the Church.
 - b. "...Revelation 3:10 not only guarantees being kept from the trials of the Tribulation period but being kept from the time period of the Tribulation. The promise is not, I will keep you from the trials. It is, I will keep you from the *hour* of the trials" (Ryrie, *What You Should Know About the Rapture*, 116, emphasis his).

- c. "He could not have stated it more explicitly. If Christ had meant to say that they would be preserved *through* a time of trouble, or would be *taken out* from within the Tribulation, a different verb and a different preposition [διὰ, "through"] would have been required" (Walvoord, *BKC*, 2:939; emphasis his).
- d. The preposition ἐκ, "from, out of, away from" (BAGD 234 1c) means to escape trouble that one is not already experiencing. This meaning is seen in the Septuagint (Greek) translation of the Old Testament (Josh. 2:13; Ps. 33:19; 56:13; Prov. 21:23) as well as in the New Testament (John 12:27; 17:15; Acts 15:29; James 5:20). The idea of being kept "through it" is not the usual meaning of the preposition ἐκ, so posttribulationists are arguing from a very rare use.
- e. Gundry appeals to John 17:15, which is the only other case in either classical or biblical Greek when the verb τηρέω and the preposition ἐκ occur together. Here Jesus says, "I do not ask you to take them out of the world, but to keep them from the evil one" (οὐκ ἔρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ). Gundry says this argues for the posttribulationist view since Christ did not ask God to remove the disciples from the world.

Response: When Christ asks for preservation from Satan, the idea cannot be "out from within." The disciples were not "in the Evil One." The idea is protection, not motion. Though Gundry says that the disciples were in the sphere of the Evil One, Christ is clear that these disciples had believed in him (v. 6) and were kept safe so that none had been lost except Judas (v. 12).

2. The nature and purpose of the Tribulation is "to test those who dwell upon the earth" (Rev. 3:10b), a phrase used over a dozen times in the Book of Revelation. Each time this "phrase occurs... the *enemies* of the church are always in mind" (Mounce, *The Book of Revelation*, 120, emphasis mine). Since the church is not to be tested, what would be the reason for the church to be present during this time of testing? The purpose of this time is clearly explained in Revelation 11:18:

"The nations were angry; and your *wrath* has come. The time has come for *judging* the dead, and for rewarding your servants the prophets and your saints and those who reverence your name, both small and great — and for destroying those who destroy the earth."

3. The Church will never come under God's wrath (John 5:24; Rom. 5:9; 8:1; 1 Thess. 1:10; 5:9). Although the church has been promised persecution and tribulation (John 16:33; Acts 5:41; Phil. 1:29), this is different from the wrath that describes the Tribulation (Rev. 6:15-17; 11:18; 14:10, 19). Wrath and persecution are not the same!
4. The Spirit's work of restraining evil will be absent during the Tribulation (2 Thess. 2:7-8). His restraining ministry is mentioned elsewhere in Scripture (Gen. 6:3; John 16:8-11). It is hard to conceive of a time period when the Spirit's restraining influence will be curtailed but the Church will still be present.
5. There is no mention of the Church in Revelation 4—19, the part of the book relating to the Tribulation. Rather, the church (the "tabernacle of God") is in heaven (Rev. 13:6; cf. Eph. 2:21-22) as Bride (19:1, 7-8) ready to return to the earth at Christ's Second Coming.
6. Since the Rapture is imminent (can happen at any moment) it must be pretribulationist. Christians are not to wait for signs of His return but for His coming itself (Ludwigson, 40). The New Testament teaches that the next event on God's eschatological calendar is an imminent Rapture:
 - a. "... and to wait for His Son from heaven, whom He raised from the dead, that is Jesus, who delivers us from ["out of" = pretrib] the wrath to come" (1 Thess. 1:10) is written in the present tense as if this great event could occur at any time.

- b. Paul explains that our mortal bodies will all be changed "in a moment, in the twinkling of an eye, at the last trumpet..." (1 Cor. 15:52a). That this event will be unexpected and happen at any time is supported by the apostle's concluding exhortation to "be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord" (1 Cor. 15:58).
 - c. At Christ's second coming in the clouds (Rev. 19:11-21), his angels will gather all believers living on the earth (Matt. 24:30-31). Post-tribbers believe all believers will then receive glorified bodies to fulfill 1 Corinthians 15:51-54, so who will have mortal bodies to enter the millennium? It makes better sense that Christians will have been separated prior to this in an imminent rapture (giving them glorified bodies), but others who believed in the tribulation period are saved but enter into the millennium in mortal bodies.
 - d. "But we do not want you to be uninformed, brethren... that we who are alive, and remain until the coming of the Lord, shall not precede those who have fallen asleep...we who are alive and remain shall be caught up together with [the dead in Christ]...therefore comfort one another with these words" (1 Thess. 4:13-18) clearly indicates that Paul fully expected to be alive at Christ's coming since he included himself ("we who are alive and remain") among those that would be alive at the time of the Rapture. What comfort would a posttribulational Rapture be?
 - e. "For you yourselves know full well that the day of the Lord will come just like a thief in the night... so then let us not sleep as others do, but let us be alert and sober... and build up one another, just as you also are doing" (1 Thess. 5:2-11). This maintains that the day of the Lord (which begins after the Rapture and continues through the Millennium) was imminent so that it would take people by surprise. Paul exhorted the Thessalonians to fight "sleep" (spiritual lethargy) to prepare for Christ's unexpected arrival.
 - f. When Jesus told the disciples, "I will come back and take you to be with me..." (John 14:3) He actually used the present tense ("I am coming") with a sense of the immediate future without any intervening signs (Hoyt, 96).
 - g. Other NT passages imply imminency or that Christ will come unexpectedly or before the Tribulation (Matt. 24:36-39; 42-44, 50; 25:13; Mark 13:32-37; Luke 12:40; 1 Cor. 16:22; Phil. 3:20; Tit. 2:12-13; Heb. 9:28; 10:25; James 5:7-9; 1 Pet. 1:6-7; 4:7; 2 Pet. 3:10; 1 John 2:28; 3:2-3; Rev. 1:3; 22:7, 10, 12, 20).
7. The Second Coming will be in two stages: the Rapture (Christ's coming for His own in the air to take them from the earth before the Tribulation) and the Revelation (Christ's coming with His own to judge unbelievers upon the earth after the Tribulation).
- a. These two events are *similar* in some respects:
 - 1) Both events are literal returns. The Bible never refers to these events as only allegorical returns since in both instances Christ actually will return to the earth.
 - 2) Both events find Christ as their central figure.
 - 3) Both are future events which will come suddenly (Rapture in 1 Cor. 15:51-53; Revelation in Matt. 24:38-44).
 - 4) Both events are sometimes referred to by the same word (e.g., "coming" refers to the Rapture in 1 Thess. 4:15 and to the Revelation in Matthew 24:27).
 - 5) Like elements:

	<u>Rapture</u>	<u>Revelation</u>
a) clouds	1 Thess. 4:17	Matt. 24:30; 26:64; Rev. 1:7
b) angels	1 Thess. 4:16	Matt. 24:31; 25:31; Mark 13:27
c) trumpet	1 Thess. 4:16; 1 Cor. 15:52	Matt. 24:31

b. However, there exist several *contrasts* between the Rapture and the Revelation:

The Rapture		The Revelation
1	<u>Pretribulational</u> (Rev. 3:10)	<u>Posttribulational</u> (Rev. 19:11-21)
2	Christ will <u>come in the air</u> (1 Thess. 4:16)	Christ will <u>come to the earth</u> , His feet touching the Mt. of Olives (Zech 14:4)
3	A coming <u>for</u> the saints (1 Thess. 4:15-17) to bring them to the Father's house (John 14:1-2)	A coming <u>with</u> the saints (Matt. 25:31; 1 Thess. 3:13; Rev. 19:14)
4	<u>Saints</u> (dead and alive) will be <u>caught up</u> ("raptured") from the earth to meet the Lord in the air and taken to heaven (1 Thess. 4:16-17)	<u>Saints</u> who are already on earth will <u>remain on the earth</u> (no rapture) to be ushered into the Millennial Kingdom (Acts 15:16; Rev. 5:10; Matt. 6:10; ch. 24)
5	Produces <u>comfort and hope</u> (1 Thess. 4:18)	Produces <u>fear and judgment</u> (Matt. 24:27-31; Luke 21:20-28; Rev. 6:15-17)
6	<u>Mystery</u> truth revealed only in the New Testament age (1 Cor. 15:51)	<u>Central</u> in Old Testament prophecy but clarified in the New Testament (Jer. 30:7; Zech 14:1-3; Matt. 24:30; Col. 3:4)
7	Bodies of church saints <u>glorified</u> (1 Cor. 15:51-58; Phil. 3:20-21) and brought to heaven for seven years (1 Thess. 4:17)	Bodies of tribulation saints left in <u>mortal</u> state to continue to live on the earth in the millennium (Matt. 25:31-34)
8	<u>Imminent</u> , no signs needed (1 Thess. 4:16)	<u>Not imminent</u> but preceded by spectacular signs in the heavens and on the earth (Matt. 24:29-31; Luke 21:25-28; Acts 2:19-21; Rev. 1:7; chs. 6-19)
9	Primary purpose is <u>deliverance</u> of the saints from this world (1 Thess. 1:10)	Primary purpose is <u>judgment</u> of unbelieving (Matt. 25:31-46)
10	<u>Invisible</u> and private as only believers see Christ; God deludes via the Antichrist (2 Thess. 2:11)	<u>Visible</u> and public since "every eye shall see Him" (Rev. 1:7)
11	Fulfills a promise to the <u>Church</u> where Jew-Gentile distinctions do not exist (1 Thess. 4:15; cf. John 14:1-3; Eph. 2:11-16)	Fulfills promises to <u>Israel</u> of covenants made in the Old Testament (Gen. 12:1-3; Ps. 89; Isa. 11:11-14; cf. Rom. 11:26-27)
12	Evil begins to <u>increase</u> (2 Thess. 2:1-12)	Evil is <u>suppressed</u> (2 Thess. 1:7; Ps. 37:9-10)
13	<u>Church</u> removed (1 Thess. 4:13-18)	<u>Satan</u> removed (Rev. 20:1-3)
14	Christ shown as <u>Head</u> of the Church and all things (Eph. 1:10, 22; 4:15; Col. 1:18; 2:10)	Christ vindicated as <u>Messiah</u> to Israel (Zech. 14:3-4; cf. Acts 1:6 with v. 11)
15	Judgment seat of Christ for <u>believers</u> (2 Cor. 5:10; 1 Cor. 3:13)	Judgment of <u>Israel and Gentiles</u> (Ezek. 20:34-38; Matt. 25; Zech. 14:4; cf. p. 160)
16	The <u>Lord</u> is at hand (Phil. 4:5)	The <u>kingdom</u> is at hand (Matt. 24:14)
17	Nature subsequently <u>ruined</u> (Rev. 6—16)	Nature subsequently <u>restored</u> (Rom. 8:19-22; Isa. 11:6-9; 35:9; 65:25)

8. John F. Walvoord includes some of the foregoing and adds many more proofs for a pretribulational Rapture in his chapter called "Fifty Arguments for Pretribulationism" in *The Rapture Question*, 269-76.

20

FIFTY ARGUMENTS FOR PRETRIBULATIONISM

In previous discussion of premillennialism in relation to the Tribulation, the respective arguments for pretribulationism, partial rapture, posttribulationism, and midtribulationism have been examined and the pretribulational position in general sustained. By way of conclusion and summary, some fifty arguments for pretribulationism can now be proposed. It is not presumed that the statement of these arguments in themselves establishes their validity but rather that the previous discussion supports and justifies this summary of reasons for the pretribulational view.

For the sake of brevity, the term *rapture* or *translation* is used for the coming of Christ for His church, while the term *second coming* is uniformly used as a reference to His coming to the earth to establish His millennial kingdom, an event that all consider posttribulational. While the words *rapture* and *translation* are not quite identical, they refer to the same event. By the term *rapture*, reference is made to the fact that the church is "caught up" from the earth and taken to heaven. By the term *translation* the thought is conveyed that those who are thus raptured are transformed in their physical bodies from natural

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and corruptible bodies to spiritual, incorruptible, and immortal bodies. Strictly speaking, the dead are raised while the living are translated. In common usage, however, this distinction is not normally maintained.

In the discussion, the posttribulational view is considered the principal contender against pretribulationism and is primarily in mind in the restatement of the arguments. The other positions, however, are also mentioned insofar as they oppose pretribulationism on some special point. The preceding discussion has pointed to the preponderance of argument in support of the pretribulational position, and the following restatement should serve to clarify the issues involved.

Historical Argument

1. While posttribulationism appeared as early as 2 Thessalonians 2, many in the early church believed in the imminency of the Lord's return, which is an essential doctrine of pretribulationism.

2. The detailed development of pretribulational truth during the past few centuries does not prove that the doctrine is new or novel. Its development is similar to that of other major doctrines in the history of the church.

Hermeneutics

3. Pretribulationism is the only view that allows literal interpretation of all Old and New Testament passages on the Great Tribulation.

4. Pretribulationism distinguishes clearly between Israel and the church and their respective programs.

Nature of the Tribulation

5. Pretribulationism maintains the scriptural distinction between the Great Tribulation and tribulation in general that precedes it.

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6. The Great Tribulation is properly interpreted by pre-tribulationists as a time of preparation for Israel's restoration (Deut. 4:29-30; Jer. 30:4-11). It is not the purpose of the Tribulation to prepare the church for glory.

7. None of the Old Testament passages on the Tribulation mention the church (Deut. 4:29-30; Jer. 30:4-11; Dan. 8:24-27; 12:1-2).

8. None of the New Testament passages on the Tribulation mention the church (Matt. 13:30, 39-42, 48-50; 24:15-31; 1 Thess. 1:9-10, 5:4-9; 2 Thess. 2:1-11; Rev. 4-18).

9. In contrast to midtribulationism, the pretribulationist view provides an adequate explanation for the beginning of the Great Tribulation in Revelation 6. Midtribulationism is refuted by the plain teaching of Scripture that the Great Tribulation begins long before the seventh trumpet of Revelation 11.

10. The proper distinction is maintained between the prophetic trumpets of Scripture by pretribulationism. There is no proper ground for the pivotal argument of midtribulationism that the seventh trumpet of Revelation is the last trumpet in that there is no established connection between the seventh trumpet of Revelation 11, the last trumpet of 1 Corinthians 15:52, and the trumpet of Matthew 24:31. They are three distinct events.

11. The unity of Daniel's seventieth week is maintained by pretribulationists. By contrast, posttribulationism and midtribulationists destroy the unity of Daniel's seventieth week and confuse Israel's program with that of the church.

Nature of the Church

12. The translation of the church is never mentioned in any passage dealing with the second coming of Christ after the Tribulation.

13. The church is not appointed to wrath (Rom. 5:9;

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1 Thess. 1:9-10; 5:9). The church therefore cannot enter "the great day of their wrath" (Rev. 6:17).

14. The church will not be overtaken by the day of the Lord (1 Thess. 5:1-9), which includes the Tribulation.

15. The possibility of a believer escaping the Tribulation is mentioned in Luke 21:36.

16. The church of Philadelphia was promised deliverance from "the hour of trial that is going to come upon the whole world to test those who live on the earth" (Rev. 3:10).

17. It is characteristic of divine dealing to deliver believers before a divine judgment is inflicted on the world as illustrated in the deliverance of Noah, Lot, Rahab, etc. (2 Peter 2:5-9).

18. At the time of the translation of the church, all believers go to the Father's house in heaven (John 14:3) and do not immediately return to the earth after meeting Christ in the air as posttribulationists teach.

19. Pretribulationism does not divide the body of Christ at the Rapture on a works principle. The teaching of a partial rapture is based on the false doctrine that the translation of the church is a reward for good works. It is rather a climactic aspect of salvation by grace.

20. The Scriptures clearly teach that all, not part, of the church will be raptured at the coming of Christ for the church (1 Cor. 15:51-52; 1 Thess. 4:17).

21. As opposed to a view of a partial rapture, pretribulationism is founded on the definite teaching of Scripture that the death of Christ frees from all condemnation.

22. The godly remnant of the Tribulation are pictured as Israelites, not members of the church as maintained by the posttribulationists.

23. The pretribulationist view, as opposed to posttribulationism, does not confuse general terms like *elect* and

saints, which apply to the saved of all ages, with specific terms like *church* and those *in Christ*, which refer to believers of this age only.

Doctrine of Imminency

24. The pretribulational interpretation teaches that the coming of Christ is actually imminent.

25. The exhortation to be comforted by the coming of the Lord (1 Thess. 4:18) is very significant in the pretribulational view and is especially contradicted by most posttribulationists.

26. The exhortation to look for "the glorious appearing" of Christ to His own (Titus 2:13) loses its significance if the Tribulation must intervene first. Believers in that case should look for signs.

27. The exhortation to purify ourselves in view of the Lord's return has most significance if His coming is imminent (1 John 3:2-3).

28. The church is uniformly exhorted to look for the coming of the Lord, while believers in the Tribulation are directed to look for signs.

The Work of the Holy Spirit

29. The Holy Spirit as the restrainer of evil cannot be taken out of the world unless the church, which the Spirit indwells, is translated at the same time. The Tribulation cannot begin until this restraint is lifted.

30. The Holy Spirit as the restrainer must be taken out of the world before "the lawless one," who dominates the tribulation period, can be revealed (2 Thess. 2:6-8).

31. If the expression "except there come a falling away first" (KJV) is translated literally, "except the departure come first," it would plainly show the necessity of the Rapture taking place before the beginning of the Tribulation.

Necessity of an Interval

Between the Rapture and the Second Coming

32. According to 2 Corinthians 5:10, all believers of this age must appear before the judgment seat of Christ in heaven, an event never mentioned in the detailed accounts connected with the second coming of Christ to the earth.

33. If the twenty-four elders of Revelation 4:1-5:14 are representative of the church as many expositors believe, it would necessitate the rapture and reward of the church before the Tribulation.

34. The coming of Christ for His bride must take place before the Second Coming to the earth for the wedding feast (Rev. 19:7-10).

35. Tribulation saints are not translated at the second coming of Christ but carry on ordinary occupations such as farming and building houses, and they will bear children (Isa. 65:20-25). This would be impossible if all saints were translated at the Second Coming to the earth, as posttribulationists teach.

36. The judgment of the Gentiles following the Second Coming (Matt. 25:31-46) indicates that both saved and unsaved are still in their natural bodies. This would be impossible if the translation had taken place at the Second Coming.

37. If the translation took place in connection with the Second Coming to the earth, there would be no need of separating the sheep from the goats at a subsequent judgment, but the separation would have taken place in the very act of the translation of the believers before Christ actually sets up His throne on earth (Matt. 25:31).

38. The judgment of Israel (Ezek. 20:34-38), which occurs subsequent to the Second Coming, indicates the necessity of regathering Israel. The separation of the saved from the unsaved in this judgment obviously takes place sometime after

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the Second Coming and would be unnecessary if the saved had previously been separated from the unsaved by translation.

Contrasts Between the Rapture and the Second Coming

39. At the time of the Rapture the saints meet Christ in the air, while at the Second Coming Christ returns to the Mount of Olives to meet the saints on earth.

40. At the time of the Rapture the Mount of Olives is unchanged, while at the Second Coming it divides and a valley is formed to the east of Jerusalem (Zech. 14:4-5).

41. At the Rapture living saints are translated, while no saints are translated in connection with the second coming of Christ to the earth.

42. At the Rapture the saints go to heaven, while at the Second Coming to the earth the saints remain on the earth without translation.

43. At the time of the Rapture the world is unjudged and continues in sin, while at the Second Coming the world is judged and righteousness is established in the earth.

44. The translation of the church is pictured as a deliverance before the day of wrath, while the Second Coming is followed by the deliverance of those who have believed in Christ during the Tribulation.

45. The Rapture is described as imminent, while the Second Coming is preceded by definite signs.

46. The translation of living believers is a truth revealed only in the New Testament, while the Second Coming with its attendant events is a prominent doctrine of both Testaments.

47. The Rapture concerns only the saved, while the Second Coming deals with both saved and unsaved.

48. At the Rapture Satan is not bound, while at the Second Coming Satan is bound and cast into the abyss.

49. No unfulfilled prophecy stands between the church

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and the Rapture, while many signs must be fulfilled before the Second Coming.

50. No passage dealing with the resurrection of saints at the Second Coming ever mentions translation of living saints at the same time.

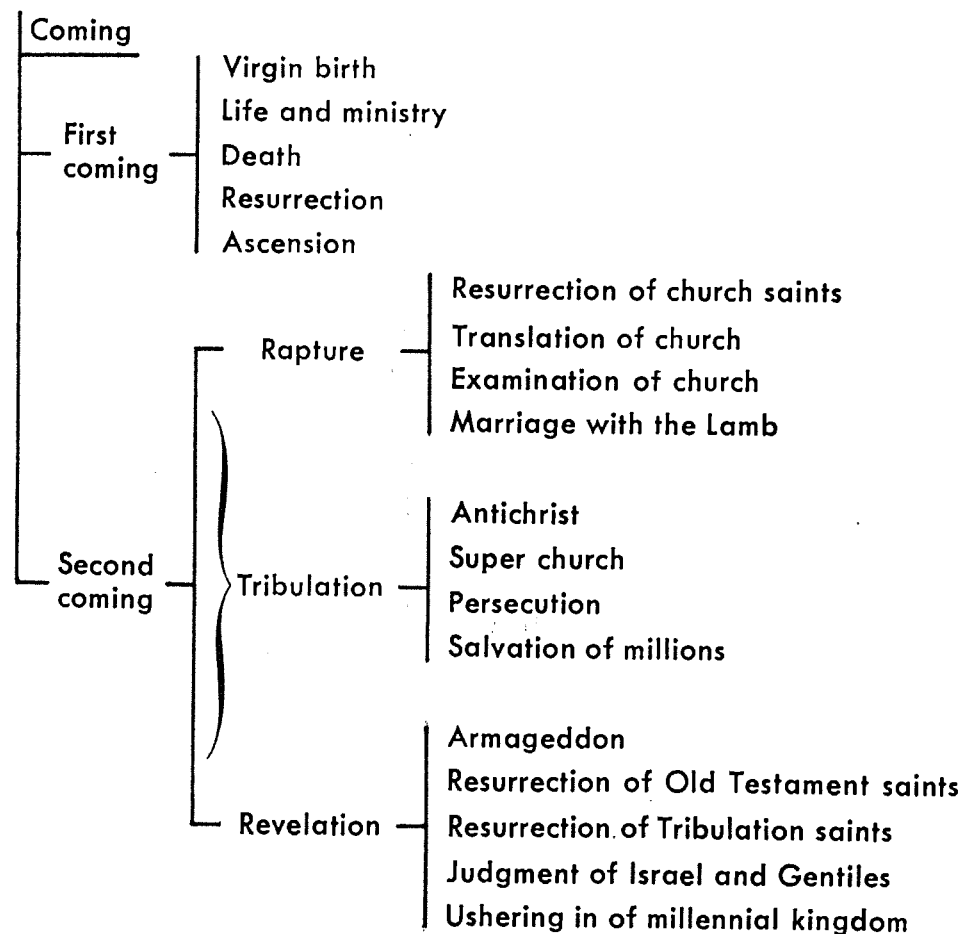
The blessed hope of the return of the Lord for His church is a precious aspect of faith and expectation. While learned and devout saints have not always agreed as to the content of this hope, the present discussion has attempted to justify this important aspect of truth. May the promise of our Lord "I will come back and take you to be with me that you also may be where I am" (John 14:3) bring comfort and hope to us in a modern world as it was intended to do for the disciples in the upper room on that dark night before the Crucifixion. "The Spirit and the bride say, 'Come!' And let him who hears say, 'Come!' . . . He who testifies to these things says, 'Yes, I am coming soon'" (Rev. 22:17, 20).

Chart of Christ's Comings

Herman Hoyt, *The End Times*, 57-58

what is known as the period of tribulation extending over seven years. During this period God deals with the Jews and the Gentiles in the earth. The second phase, the revelation of Christ from heaven with the church, terminates the tribulation period and ushers in the millennium. The Battle of Armageddon takes place; there is the judgment upon the wicked, then comes the setting up of the mediatorial kingdom.

The accompanying chart presents the natural unfolding of the teaching concerning the coming of Christ in more graphic form.



Progressive Development

This doctrine is progressively developed throughout the Scriptures. This progression is in no sense mechanical or arbitrary, but rather living and dynamic. The doctrine of our Lord's coming into the world unfolds like a growing plant, which at every stage of revelation contains the germ of the yet unrevealed. The initial germ of promise was in "the seed of the woman." Out of this, in escalating progression, comes the realization of the promise through Seth, Shem, Abraham, David, Mary, Christ at His first coming, and at last Christ at His second coming. This developing pattern of promise concerning the coming of Christ may be outlined as follows:

Old Testament. There is simply the promise of His coming in the Old Testament. Without the information of the New Testament, the unbiased reader would conclude that Christ is coming. He would have difficulty with conflicting details, but without further light he would be unable to see anything beyond one coming.

Gospels. However, in the Gospels this coming of Christ unfolds into two comings. Christ has come once, and He now announces that He will come again. In addition, the first coming unfolds into a whole series of events, covering a period of thirty-three years. There is Christ's virgin birth, His life and ministry, His atoning death, and His resurrection and ascension.

Epistles. The second coming of Christ unfolds into two main phases in the Epistles. There is the first phase called the rapture with its relation to the church. And there is the second phase, called the revelation, with its relation to the world in general.

Revelation. Each of the two phases unfolds into a series of events in Revelation. The rapture unfolds into the resurrection and translation of the church saints. In the heavens the church comes before the judgment seat of Christ, which is followed by the marriage of the Lamb. The rapture ushers in on the earth

Opposition to the Pre-Trib Rapture

A common belief today is that the post-trib view stems from the first century while the pre-trib perspective stems from John Nelson Darby (1800-1882) through a woman named Margaret MacDonald in 1830.¹ But is this true? Actually, Darby could not have received this teaching from her in 1830 since he had embraced a pre-trib position three years earlier (1827) through his independent study of Scripture.² Unfortunately, Rosenthal even calls the pre-trib position a satanic lie.³ Such language only fuels the debate unnecessarily.

Some pre-tribbers (as well as other views) have discredited the doctrine of his return by date-setting. My library has books predicting Christ's return in 1988, 1993, 1994, and 2000. Each time the date passes, people become more skeptical whether he will come at all. This date-setting trend is partly due to an ignorance of the Scripture's emphasis on imminency.

Some note that the Rapture and the Second Coming have many similarities. Page 59 notes a few of these similarities.⁴ Some references to the Second Coming also mention clouds but these texts also mention believers who *come back* to earth with Christ at his return (Matt. 25:29-31; 1 Thess. 3:13; Rev. 19:14). That the Second Coming results in Christ coming all the way to the earth is also seen in Matthew 25:31-46 where he judges on the earth (cf. Ezek. 20:33-38).

Actually, all of the various rapture views (cf. p. 56) acknowledge both the catching up and the return of the saints. The question remains how much time elapses between these two phases: eighteen months (Pre-Wrath view), three and half years (Mid-trib), seven years (pre-trib), or only moments (post-trib). However, several events must take place between these two phases that argue for at least a few years between them:

1. The judgment seat of Christ (2 Cor. 5:10) must reward believers before they return to earth and take up their positions of responsibilities.
2. The judgment of Gentiles is *after* the Second Coming (Matt. 25:31-46) and yet still indicates that the saved and unsaved persons remain in earthly bodies. This would be impossible if no time period existed between the two phases of the Lord's return; the post-trib view gives every believer a glorified body.

¹ This is taught by one of the most vocal critics of the pre-trib rapture in Dave MacPherson, *The Great Rapture Hoax* (Fletcher, NC: New Puritan Library, 1983), 15. For a refutation of MacPherson's charges see Thomas D. Ice, "Why the Doctrine of the Pretribulational Rapture Did Not Begin with Margaret Macdonald," *Bibliotheca Sacra* 147 (1990): 155-68.

² Thomas Ice, "Is the Pre-Trib Rapture a Satanic Deception?" (<http://www.according2prophecy.org/raptures.html>). Also, "it is doubtful that Margaret Macdonald's 'prophecy' contains any elements related to the pre-trib rapture... [and] no one has ever demonstrated *from actual facts of history* that Darby was influenced by Macdonald's 'prophecy' even if it had (which it did not) contained pre-trib elements" (ibid., emphasis his).

³ See Marvin J. Rosenthal, "Is the Church in Matthew Chapter 24?" *Zion's Fire* (Nov-Dec 1994), p. 10.

⁴ See also Tracy L. Howard, "The Literary Unity of 1 Thessalonians 4:13-5:11," *Grace Theological Journal* 9 (Fall 1988): 163-190.

III. Midtribulationism

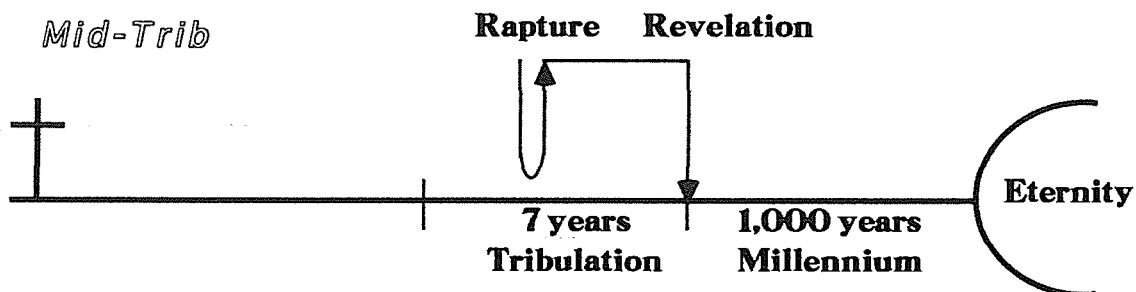
A. Definitions

1. Midtribulationists teach that the Rapture will occur after three and a half years of the seven year Tribulation have passed. This view "is essentially a compromise between the posttribulationist and pretribulationist positions. It concurs with the pretribulationist view in holding that the church will be raptured as an event distinct from the second advent, that the restrainer of 2 Thessalonians 2 is the Holy Spirit, that the church is promised deliverance from wrath. In common with posttribulationism it holds that the church is promised tribulation on the earth and is in need of purging, that Scripture does not teach imminence, and that the church is seen on the earth after Revelation 4:1" (Pentecost, *Things to Come*, 179; cf. Hoyt, 82-83).
2. Actually, midtribulationists sometimes do not refer to themselves with this term but rather call themselves pretribulationists since they believe Christ will rapture Christians before what they call the great tribulation or the last half of Daniel's week. See Gleason L. Archer, "Jesus is Coming Again: Midtribulation," *Christian Life* (May 1974): 21; idem., "The Case for the Mid-Seventieth Week Rapture Position," in Reiter, 113-145; cf. Lightner, *The Last Days Handbook*, 65-66.
3. The midtribulationist advocates that the church is in need of purging and therefore must participate in at least part of the Tribulation period. The latter half of the Tribulation is seen as much more severe than the first half.

B. Advocates

1. Midtribulationism is the least held of the three major positions (pre-, mid-, and posttribulationist) on the time of the Rapture of the church.
2. Advocates of midtribulationism include Norman B. Harrison (the main proponent), Gleason L. Archer, W. H. Harrison, and J. Oliver Buswell.

C. Diagram



D. Support Cited

1. The Rapture is not imminent. "We see from the Scriptures that Christ could not have returned in the lifetime of Peter [John 21:18, 19; 1 Pet. 1:13]; ...nor yet before the missionary program is completed [Mark 16:15]; nor yet before the apostasy has overtaken us [2 Thess. 2:3]; nor yet before the last days in which we seem to be living" (Harrison, *The End*, 231-33).

Response: Peter was already middle-aged at the time of the prophecy of John 21:18-19 was given, and this prophecy did not reach most Christians until years later when John penned his gospel (Walvoord, *The Rapture Question*, 167). Besides, Jesus does not indicate how old Peter would be but rather contrasts his youth with being aged.

Mark 16:15 indicates that the *second coming* (i.e., the Revelation, not the Rapture) cannot be fulfilled apart from the fulfillment of the Great Commission. This passage relates to the Tribulation itself when the church is gone, not to a time prior to the Tribulation (Feinberg, *The Rapture*, 154-55).

Also, 2 Thessalonians 2 was written in response to a newly held belief at Thessalonica in a posttribulational Rapture. The persecutions the church faced were leading them to believe that they already were in the Day of the Lord (Tribulation), so Paul wrote to correct this perspective. He had previously taught them a pretribulational Rapture which delivers them from God's wrath (1 Thess. 1:10; 5:9). Now he reiterated the same point with new information that the *judgments* of the Day of the Lord could not begin until the apostasy came (2 Thess. 2:3), the Antichrist was revealed (vv. 3-4, 8), and the restrainer was removed (vv. 6-7).

"While Harrison is seeking to disprove the doctrine of imminency by the Scripture quotations he cites, it is evident that the New Testament writers themselves believed in an imminent return. There is a distinction between the *soon* coming of Christ and the imminent coming. Scripture nowhere taught that the coming would be soon, but it consistently taught that the coming could be expected at any time" (Pentecost, *Things to Come*, 181).

Finally, imminency is actually not *required* for a pretribulational view. This view simply teaches that the Rapture will precede the Tribulation, not that no signs could precede the Rapture. Therefore, even a successful attack on imminency is not sufficient to defeat pretribulationalism.

2. The Tribulation is only the last half of Daniel's 70th week, or three and a half years (Matt. 24:21; Rev. 11:2; 12:6). See Ludwigson, 148 point #2.

Response: Nowhere in the Bible "is this period divided into two unrelated parts, each with a different characterization... Again, if the tribulation period is to be dated from the making of the covenant (Daniel 9:27), the church would know the time of the translation... Revelation 7:14... seems to indicate clearly that the time covered by the seals is considered a part of the tribulation period" (Pentecost, 184-185). Also, the seal judgments are God's wrath (Rev. 6:16-17), which is not for believers (1 Thess. 5:9).

3. The scriptural emphasis upon the middle of Daniel's 70th week (Dan. 7:25; 9:27; 12:7, 11; Rev. 11:2) points to the Rapture being at this time.

Response: This emphasis is due not to the Rapture at this time but to the Antichrist's breaking of his covenant with Israel, thus substituting idolatry for their freedom to worship in their own way.

4. The last trump of 1 Corinthians 15:52 is the same as the seventh trumpet of Revelation 11:15 which is sounded at the middle of the Tribulation. See Ludwigson, 148 point #1.

Response: These two trumpets cannot be the same for at least nine reasons (Pentecost, 188-91). The most significant reason perhaps is that while the former is a trumpet issuing blessing, life and glory, the latter issues judgment upon the enemies of God.

5. The resurrection of the two witnesses in the middle of the Tribulation pictures the Rapture of the Church (Rev. 11). The witnesses are symbolic of a "larger company of witnesses" and represent two groups: the dead and the living at the Rapture. The cloud represents the *parousia*—the Lord's presence, the great voice is the shout of 1 Thess. 4:16, and the trumpet is the trumpet of the same verse. See Ludwigson, 149 point #5.

Response: The "two witnesses are treated as two individuals in the passage... [and] the voice of authority is referred to a number of times in the Revelation and it can not be substantiated that it is the same 'shout' of which Paul spoke" (Pentecost, 186). The midtribulational view makes identifications in different passages which are difficult to show as referring to the same thing.

6. The 144,000 are on earth early in the Tribulation (7:1-8) but in heaven later (14:1-5), so they should be identified as raptured saints who were taken during the Tribulation.

Response: The 144,000 are explicitly stated as from the twelve tribes of Israel and thus are Jews, not the church—especially since they are contrasted with the Gentile multitude (7:9-12). Finally, “there is no clue as to whether they have been resurrected or await glorification” (Feinberg, *The Rapture*, ed. Richard R. Reiter, 149-50).

7. “The Day of Wrath is mentioned as at hand in Revelation 11:18; therefore, the preceding seals and trumpets were not events of wrath” (Ludwigson, 149). Thus, since wrath follows the seventh trumpet, the Rapture must take place immediately preceding this wrath (since believers escape it).

Response: Revelation 6:16-17 refers to the seals as wrath (and the seals precede the trumpets). Also, the NIV translates the phrase as “your wrath has come,” meaning that the trumpet judgments occur during the time of God’s wrath.

IV. The Partial Rapture View

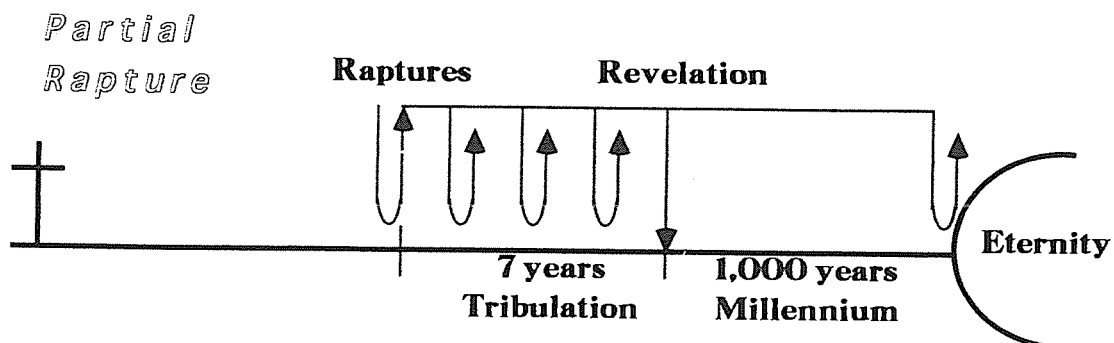
A. Definitions

1. Christians who uphold the partial rapture view believe that “only saints who are worthy will be raptured before the wrath of God is poured out; those who have not been faithful will remain on the earth to endure the Tribulation” (Ryrie, *Synopsis*, p. 1953).
2. “Actually the partial rapture view teaches that there will be several raptures. Like pretribulationists, they teach that one will occur at the beginning of the Tribulation to take away the spiritually mature saints. Then at various times during the seven years of the Tribulation other raptures will occur to remove saints who were unprepared at the beginning of the Tribulation but who have shown themselves worthy in the meantime. There is even to be a rapture at the close of the Millennium” (Ryrie, *Rapture*, 13-14).
3. This view is not primarily concerned with the *time* of the Rapture (as is true of the other four views), but rather with the *people* who are to be raptured.

B. Advocates

1. “Generally speaking, the partial rapture teaching has barely touched the United States except recently through the Local Church movement of Witness Lee. This group teaches that only overcomers constitute the bride of Christ, and that other believers who are soulish [carnal?] will experience the Tribulation and be ruled by the overcomers in the Millennium” (Ryrie, *Rapture*, 14).
2. Partial rapture advocates view include: Ray Brubaker, R. Govett, G. H. Lang, Witness Lee, D. M. Panton, G. H. Pember, J. A. Seiss, Austin Sparks and Thomas Waugh.

C. Diagram



D. Support Cited

1. Only those who are "watching" and "waiting" for the Lord's return are worthy to escape the terrors of the Tribulation judgments (Matt. 24:41-42; Luke 21:36).

Response: The above passages apply not to the church but to the nation of Israel which will already be in the Tribulation period. The reference to being "taken away" (Matt. 24:41-42) refers to being taken away *to judgment* at the close of the Tribulation, not being taken away to blessing at the Rapture.

2. Christ will return only for "those who eagerly await Him..." (Heb. 9:28).

Response: The phrase "those who eagerly await Him" is simply a synonym for the church (cf. Phil. 3:20; Tit. 2:13). "These who look for Him are not contrasted with those who do not look for Him... The inference is that the same group to whom He *appeared* [v. 26], and for whom He *now* appears [v. 24], will be the one to whom He *will* appear [v. 28]" (Pentecost, 162; italics mine).

3. 1 Corinthians 15:23 states that believers will be resurrected "each in his own order." This teaches that not all Christians will be raptured simultaneously.

Response: The main subject in view here is not the Rapture but the entire resurrection program of God in which different persons will be raised at different times, such as the resurrection of church saints at the Rapture (1 Thess. 4:16), Tribulation saints after the Tribulation (Rev. 20:4), etc. Besides, at the Rapture the bodies of *all* believers will be changed in an instant (1 Cor. 15:51)—not just the bodies of those who are presently in fellowship with the Lord. See p. 160.

V. Posttribulationism

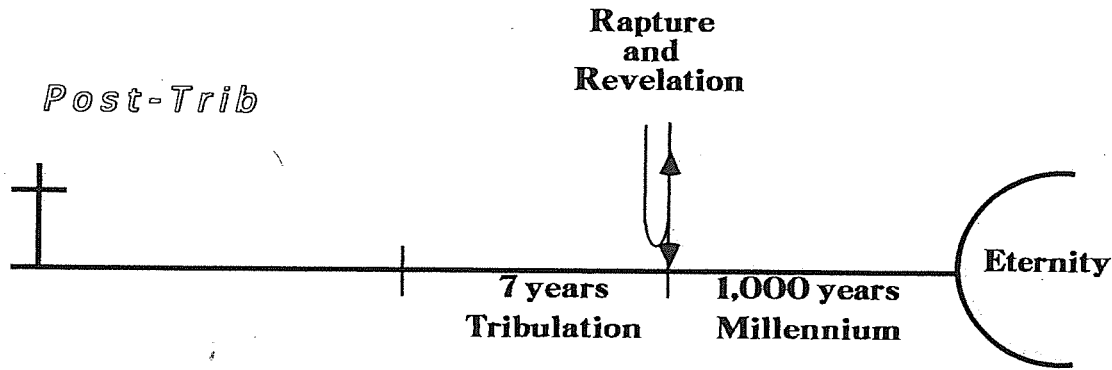
A. Definitions

1. Posttribulationists assert that the Rapture will occur at the close of the Tribulation so that the Church will be on earth during the entire Tribulation.
2. "The Church of Christ will not be removed from the earth until the advent of Christ at the very end of the present age: the Rapture and the Appearing take place at the same crisis; hence Christians of that generation will be exposed to the final affliction under Antichrist" (Alexander Reese, *The Approaching Advent of Christ*, 18).

B. Advocates

1. This view is very common among amillennialists and postmillennialists. Some believe the tribulation began with the early church (e.g., George L. Rose, *Tribulation Till Translation*, 68-69) or even began with Adam (George H. Fromow, *Will the Church Pass Through the Tribulation?*, p. 1).
2. However, some premillennarians subscribe to it as well. The foremost premillennial posttribulationists include: George E. Ladd, Douglas J. Moo, Robert H. Gundry, Norman S. McPherson, and Alexander Reese. Wayne Grudem notes that "it is unlikely but possible that the prediction of a great tribulation has already been fulfilled" (*Systematic Theology*, 1102).
3. No dispensationalists are posttribulationists since they see the Tribulation pertaining only to Israel in the final week of years in Daniel's Seventy Weeks Prophecy (Dan. 9:24-27). The Church is never mentioned in relation to this seven year Tribulation because it will be removed prior to God's "prophetic calendar" resuming with Israel. Therefore, the Rapture concludes the "times of the Gentiles" (Luke 21:24) and initiates the Tribulation (cf. bottom of p. 127).

C. Diagram



D. Support Cited

1. The Rapture and the Second Coming are described by the same words and therefore refer to the same single event.

Response:

- a. The main problem with this view is that it does not distinguish between Christ's coming *for* His own (at the Rapture) and His coming *with* His own (to establish the earthly kingdom). The distinctions between these two events has already been discussed under the support cited for pretribulationism (pp. 60, 64-65).
- b. "Since the Lord's presence (*parousia*) will characterize both the rapture and the second coming, the word itself does not indicate whether these are a single event or separate events... the vocabulary used does not necessarily prove either pre- or posttribulationism" (Ryrie, *What You Should Know About the Rapture*, 44-45).
- c. In the posttrib view, Christ's return will separate believers from unbelievers and immediately bring them up in the air to meet Christ only to return immediately to earth with him. This will be followed by a judgment separating sheep (believers) from the goats (unbelievers). But why would such a judgment be needed if moments before they already were separated (Matt. 25:31-46)?
- d. John 14:1-3 says that after Christ's return we will be in heaven with Him, not on earth as premil posttribblers advocate.

2. The Rapture of the Church is not imminent.

Response: The support for the doctrine of imminency has been considered under support #6 for the pretribulation position (pp. 58-59).

3. The Great Tribulation will be cut short "for the sake of the elect" (Matt. 24:22).

Response: Pretribulationists believe that many of the unsaved at the beginning of the Tribulation will come to Christ during this outpouring of God's wrath. Matthew 24:22 proves only the existence of *some* persons who trusted Christ during the Tribulation, not the entire church. The church will have been raptured previously. The basis of the posttribulation view is that the Church is made up of all the saved of all the ages, so "saints" and "elect" are seen as synonymous (Hoyt, 87). But such a view is unnecessary and blurs the distinctions.

4. Revelation 3:10 declares that believers will be supernaturally protected from the wrath of God poured upon the unsaved during the Tribulation. This means preservation from wrath in the sense that Israel was protected from the plagues that struck Egypt.

Response: It seems best to interpret "keep from" as "preserve outside of" for the reasons cited under the support for the pretribulationism (pp. 57-58). The example of Israel in Egypt is not actually parallel since the nation lived in an entirely different section of the country whereas those who come to Christ in the Tribulation are dispersed throughout the earth. Furthermore, these are not guaranteed divine protection since many will be martyrs (Rev. 6:9-11; 20:4).

5. Believers will go through the Tribulation period (see John 15:18-19; 16:1-2, 33).

Response: "Tribulation" in Scripture does not always denote the *Great* Tribulation. The term is also used in a non-technical, non-eschatological sense (e.g., John 15:18-19; 16:1-2, 33; Matt. 13:21; 2 Cor. 1:4; 2 Thess. 1:4; Rev. 1:9) for the age-long opposition from Satan which has existed since the founding of the church.

6. The resurrection after the Tribulation is called the "first resurrection" (Rev. 20:5-6). This term makes no sense if there is a pretribulation resurrection of the church.

Response: Being "first" doesn't mean other resurrections can't precede it, for believers were raised during Christ's earthly ministry and at His death (Matt. 27:52-53; though all these subsequently died), and Christ Himself was raised. Revelation 20:5-6 notes only that this resurrection precedes the Great White Throne resurrection (Rev. 20:12).

7. Three events must take place before the judgments of the Day of the Lord begin: apostasy in the church, the revelation of the "man of lawlessness" (Antichrist), and the removal of the restraint against lawlessness (2 Thess. 2:3-8). This disproves a pretribulation rapture which can happen at any time without any signs.

Response: The Rapture does not begin the Day of the Lord, for Daniel's 70th week begins at the beginning of the Antichrist's covenant with Israel—not with the Rapture. This covenant commencement will reveal his true nature to many. Certainly with the church (restrainer?) gone at the Rapture, the professing church will be apostate to the core, thus fulfilling all three conditions prior to the beginning of the day of the Lord.

8. "It is unlikely but possible that the prediction of a great tribulation has already been fulfilled" (Wayne Grudem, *Systematic Theology*, 1102). No one will ever know for certain that the great tribulation has occurred until after the fact.

Response: Grudem is to be commended for his awareness that 20th century believers have seen more persecution than in any other century. However, this has not been under the direction of a single world leader (the man of sin in 2 Thess. 2), nor has the persecution included 100 pound hailstones (Rev. 16:21), the death of a fourth of the world by sword, famine, plague, and wild beasts (Rev. 6:8), and many other specific judgments noted in Revelation 6–16.

E. Contrasting Pretribulationism and Posttribulationism

PRETRIBULATIONISM	POSTTRIBULATIONISM
1. Rapture occurs before the Tribulation. 2. Church experiences Revelation 3:10 before the Tribulation. 3. Day of the Lord begins with the Tribulation. 4. 1 Thessalonians 5:2-3 occurs at beginning of Tribulation. 5. 144,000 redeemed at start of Tribulation. 6. Rapture and Second Coming separated by seven years. 7. Living Israelites judged at Second Coming. 8. Living Gentiles judged at Second Coming. 9. Parents of millennial population come from survivors of judgments on living Jews and Gentiles. 10. Believers of Church Age judged in heaven between Rapture and Second Coming.	1. Rapture occurs after the Tribulation. 2. Church experiences Revelation 3:10 at end of Tribulation. 3. Day of the Lord begins at close of Tribulation. 4. 1 Thessalonians 5:2-3 occurs near end of Tribulation. 5. 144,000 redeemed at conclusion of Tribulation. 6. Rapture and Second Coming are a single event. 7. No such judgment. 8. Living Gentiles judged after Millennium. 9. Parents of millennial population come from 144,000 Jews. 10. Believers of Church Age judged after Second Coming or at conclusion of Millennium.

Charles Ryrie, *Basic Theology*, 500-501

24-Feb-05

VI. Pre-Wrath Rapture

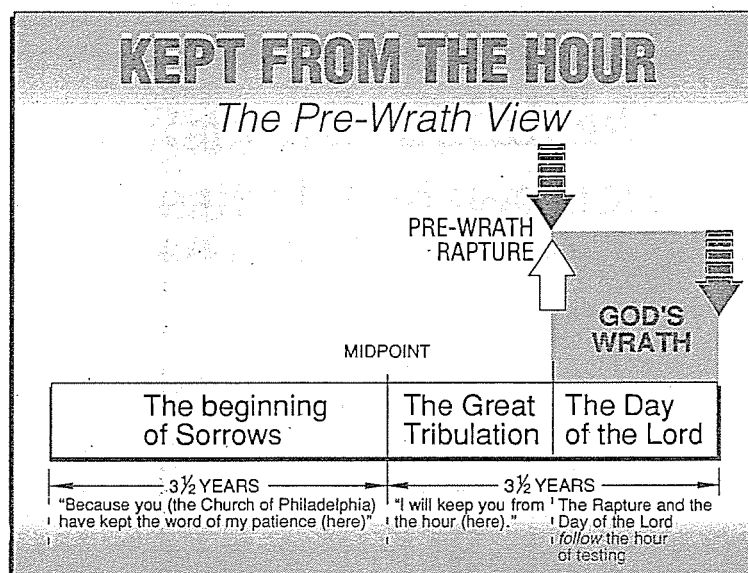
A. Definitions

1. The Pre-Wrath Rapture View asserts that the Rapture will occur 18 months before the end of the Tribulation so the Church will be on earth during most of the Tribulation.
2. This view is similar to midtribulationism in that both views do not see the church being raptured before the Tribulation begins. However, it differs from this view in that it does not place the rapture exactly in the middle of the week but 24 months later.

B. Advocates

The pre-wrath view has been championed by Marvin Rosenthal. His book, *The Pre-Wrath Rapture of the Church*, has been out only since 1990 so it is a minority view. His view is followed by Robert Van Kampen though (and perhaps others as well). This is the newest of the rapture views.

C. Diagram (Rosenthal, 241)



D. Support Cited

1. The "hour of testing" in Revelation 3:10 from which the church at Philadelphia is to be kept is not the "Great Tribulation" but instead the "Day of the Lord."

Response: Rosenthal's chart shows that the church is being "kept from" the very Great Tribulation of which it is a part! In other words, he has the church present during the Great Tribulation yet "kept from" this hour. If by "I will keep you from" he means that the church is "preserved through" this time then his view falls prey to the inaccurate posttribulational misunderstanding of the Greek (τηρήσω ἐκ) here which has been previously refuted in the pretribulationism section (pp. 57-58).

Furthermore, it is best to see the Great Tribulation and the judgment aspect of the Day of the Lord as synonymous in Scripture. Both relate to Israel and are times of judgment, while the church is promised deliverance from wrath (Rom. 8:1; Rev. 6:17; cf. 1 Thess. 1:19; 5:9). Also, the Philadelphian time of testing had *already passed* (Rev. 3:10), so this could not be the same as the future "beginning of sorrows" period on Rosenthal's chart (the first 3 and a half years of the seven year tribulation).

2. Believers will be here in the Great Tribulation and raptured 18 months before the end.

Response: Matthew 24-25 (the Olivet Discourse) refers to a future time of *Israel's* trouble called the Great Tribulation (Matt. 24:21). The church is never in view in this passage. Thus the Pre-Wrath view confuses Israel and the church (distinguished on pages 131-32). Also, such a view denies the doctrine of imminency which has been previously demonstrated (pp. 58-59).

3. The seal judgments (Rev. 6) in the Great Tribulation are not God's wrath, which begins only with the following trumpet judgments introduced by cataclysmic disturbances.

Response: It is difficult to imagine that the execution of 25% of the earth's population (Rev. 6:8) and the leveling of the earth's mountains (Rev. 6:14) is not the wrath of God. Even more significant is the fact that these judgments are twice noted as the wrath of the Father and Jesus Christ (Rev. 6:16-17).

For critiques of this view see Gerald B. Stanton, "A Review of *The Pre-Wrath Rapture of the Church*," *Bibliotheca Sacra* 148 (Jan.-March 1991): 90-111; John A. McLean, "Another Look at Rosenthal's 'Pre-Wrath Rapture,'" *Bibliotheca Sacra* 148 (Oct.-Dec. 1991): 387-98; Paul S. Karleen, *The Pre-Wrath Rapture of the Church: Is It Biblical?* (Langhorne, PA: BF Press, 1991). See these notes, 10f.

Will the Rapture be "Secret"?

Some say so, but that depends on what is meant by "secret." If we mean that no one will notice the effects of the Rapture, this is certainly false. Obviously, the disappearance of millions of Christians will not go unnoticed!

But if we mean that people will not know the *cause* of the Rapture, this seems likely. Paul may have referred to this when he wrote,

The coming of the lawless one will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders, and in every sort of evil that deceives those who are perishing. They perish because they refused to love the truth and so be saved. For this reason God sends them a powerful delusion so that they will believe the lie and so that all will be condemned who have not believed the truth but have delighted in wickedness (2 Thess. 2:9-12).

Notice that God Himself sends the delusion. Paul was not clear about what the delusion was, but perhaps it will be the Antichrist's explanation of what happened at the Rapture (but no one knows for sure). Since Jesus will appear in the clouds at a single point in the air above the earth, even if people *could* see Him there, very few would be able to see Him. This may be in contrast to His Second Coming when "every eye will see Him" (Rev. 1:7). How He could be seen by the whole world is not known, unless it is filmed on CNN! But nothing in Scripture would prohibit the same happening at the Rapture too.

Two issues must be put together here: (1) believers will rise to meet Christ (1 Thess. 4:17), and (2) their bodies will be changed in a moment (1 Cor. 15:51-52). Notice this doesn't say that Christians will "disappear," as has been often taught. The speed refers to their transformation, not transportation. We don't know how fast they will rise to meet Christ; we only know that their mortal *bodies* will become glorified bodies in a flash. For the sake of those who are inside buildings at the moment of the Rapture, I trust that God will give us the immortal bodies first. Otherwise, going through the roof would be very painful in our mortal bodies, followed by reception of the glorified bodies up in the air!

Contrasting the Rapture Views

As different as the preceding Rapture views seem, they still all share at least four basic beliefs:

1. All are premillennial
2. All believe the Church escapes God's wrath
3. All believe in a seven year eschatological week (cf. Daniel 9:27)
4. All believe in a literal, bodily Second Coming

However, several important distinctions between the Rapture views may be drawn as well:

	Pretrib	Midtrib	Posttrib	Partial	Pre-Wrath
Time of Christ's coming in relation to the Tribulation	Before	Mid-point	After	Before, during, & after	5 1/2 year (66 month) point
Stages/phases of the Second Coming	2	2	1	Many	2
Time interval between the stages	>7 years	<3 1/2 years	momentary	≤1007 years	18 months
Divisions in the Tribulation Period	2	2	1 (?)	Individually based	3
Rapture Imminent?	affirmed	denied	denied	"affirmed"	denied
Rapture Signs?	no	yes	yes	depends	yes
Length of Tribulation	7 years	3 1/2 years	7 years	7 years	2 years
Length of <i>Great</i> Tribulation	7 (or 3 1/2 years)	3 1/2 years (?)	7 years (?)	?	2 years
Length of wrath	7 years	3 1/2 years	7 years	7 years	18 months
Distinguishes wrath from tribulation	no	no	no	no (?)	yes
Rapture after millennium?	no	no	no	yes	no
Holy Spirit present in Tribulation?	absent (most) present (some)	present first 3 1/2 years	present 7 years	present (?)	present (?)
Believers (Church) endure or escape purging?	all escape 7 years	all endure 3 1/2 and escape 3 1/2	all endure 7 years	faithful escape ≤7 yrs unfaithful endure ≤7 yrs	all endure 5 1/2 years
Key passages cited	Rev. 3:10; 1 Thess. 4:13-18	Dan. 9:27; 1 Thess. 5:3	Luke 21:34-36; 2 Thess. 1:6-10	Matt. 24:41-42; Heb. 9:28; 1 Cor. 15:23	Rev. 3:10
Affinity to amil/postmil position	none	none	much	none	none
Theological perspective	dispensational premil	"undefined" premil	covenant premil	"undefined" premil	"undefined" premil
Advocates	Benware Feinberg Hoyt Lightner Ludwigson Pentecost Ryrie Thiessen Walvoord Wood	Archer Buswell N. Harrison W. Harrison	Grudem Gundry Ladd McPherson Moo Mounce Reese Erickson	Govett Lang Witness Lee Panton Pember Seiss Sparks Waugh	Rosenthal van Kampen

Other Events at the Rapture

I. The Reception of Resurrected Bodies

A. The Need for Transformed Bodies

B. Contrasts between Bodies:	<u>Unresurrected</u>	<u>Resurrected</u>
1. 1 Corinthians 15:35-58	Perishable (v. 42) Dishonor (v. 43) Weakness (v. 43) Natural (v. 44) Mortal (v. 53) Death victorious Prone to sickness	Imperishable Glory Power Spiritual Immortal Death defeated Never sick
2. 2 Corinthians 5:1-10	Earthly tent Temporal Made by man Groaning Away from the Lord Not preferred	Heavenly dwelling Eternal Made by God No groaning With the Lord Preferred
3. 1 John 3:2	Not yet been made known Not like Christ's body Before seeing Christ	Experienced at last! Like His body After seeing Christ

II. The Judgment Seat of Christ

A. The Meaning of "Judgment Seat"

1. "In Grecian games in Athens, the old arena contained a raised platform on which the president or umpire of the arena sat. From here he rewarded all the contestants; and here he rewarded all winners. It was called the '*bema*' or '*reward seat*.' It was never used of a judicial bench" (L. Sale-Harrison, *Judgment Seat of Christ*, 8; cited by Pentecost, *Things to Come*, 220).
2. In modern terms the *bema* might be compared to the platform where Olympic athletes are judged to receive their medals. Here the judges evaluate them not to punish those who fail, but rather to reward those who succeed. Graduation ceremonies for us illustrate the same truth.
3. In like manner, the Judgment Seat of Christ is that time following the Rapture in which the Lord examines the work of all believers to reward them according to their deeds done for Christ on earth. "The outcome will either be reward or deprivation of reward" (Ryrie, *Basic Theology*, 512; cf. Furnish, 2 *Cor.*, AB, 305). Thus this is a different judgment than that of Romans 2:5-11; Revelation 20:11-15 (Furnish, 277; cf. p. 160).
 - a. Note that the issue here is *not* evaluating works *for the sake of salvation* since all who will be judged at this event will have already been saved by grace.
 - b. "With reference to sin, Scripture teaches that the child of God under grace shall not come into judgment (John 3:18; 5:24; 6:37; Rom. 8:1; 1 Cor. 11:32). . . . But with reference to his daily life and service for God, the Christian must give an account before the judgment seat of Christ" (Chafer, *Major Bible Themes*, 282).
 - c. Rewards can and will be lost due to faithlessness in this life (2 John 8). For further study consult Samuel L. Hoyt, "The Negative Aspects of the Christian's Judgment," *Bibliotheca Sacra* 137 (April-June 1980): 129-30.

B. Key Passages

1. "You, then, why do you judge your brother? Or why do you look down on your brother? For we [believers] will all stand before God's judgment seat...each one of us will give an account of himself to God" (Rom. 14:10).
 - a. The specific context concerns how we will account for whether we condemned other believers in matters of personal conscience.
 - b. The more general idea is that we are now responsible as stewards of our natural and spiritual gifts, health, intellectual capacity, time, money, energy, etc.
 2. "...[Believers] must all appear before the judgment seat of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad" (2 Cor. 5:10). Good and bad here refers to value, not morality; good works alone are rewarded (Walvoord, *Prophecy Knowledge Handbook*, 467). This "must be read in association with the concept (v. 9) of the Christian being *acceptable* to Christ at the last judgment" (Furnish, 277, emphasis his).
 3. The works are distinguished here under the image of being tested by fire (1 Cor. 3:10-15).
 - a. Worthy/good works (indestructible "gold, silver, costly stones," v. 12a) empowered by the Spirit and of godly motivation (i.e., the love of Christ) will survive the scrutiny of Jesus Christ and be rewarded (v. 14).
 - b. Worthless/bad works (destructible "wood, hay, or straw," v. 12b) are works done in self-effort or with improper motivation. They will fail to convince Christ of their usefulness and will not be rewarded, but the Christian himself will be saved (v. 15).
 4. Other passages also refer to believers giving an account to God for rewards (1 Cor. 9:24-27; Eph. 6:8; cf. Matt. 16:27; Luke 14:14).
- C. The time of the *bema* of Christ seems to be immediately after the Rapture (adapted from Pentecost, 220-21; but Matt. 16:27 seems to tie in rewards with the Second Coming):
1. Reward is linked with resurrection (Luke 14:14), a part of the Rapture (1 Thess. 4:16).
 2. When the church returns to the earth at the Revelation (Second Coming at the end of the Tribulation) it has "fine linen" to wear, which "stands for the righteous acts of the saints" (Rev. 19:8). Thus at this time rewards have already been distributed.
 3. Reward is specifically associated with Christ's return in other texts (1 Cor. 3:13; 4:5; 2 Tim. 4:8; Rev. 22:12).
 4. The 24 elders (Rev. 4:4, 10) "who likely represent believers have their crowns in the scene in heaven at the beginning of the Tribulation" (Ryrie, *Basic Theology*, 512).

D. The nature of the reward is multifaceted:

1. Rewards are often depicted as crowns (*stephanos* bestowed upon a conqueror or victor):
 - a. An *incorruptible crown* is granted to those who master their flesh (1 Cor. 9:25).
 - b. A *crown of hope or joy* is bestowed upon those who bore fruit in others' lives for Christ (1 Thess. 2:19). This is sometimes called the soul-winner's crown.
 - c. A *crown of life* is provided for believers who patiently endure trials (James 1:12).

- d. A *crown of righteousness* is given to those longing for Christ's return (2 Tim. 4:8).
- e. A *crown of glory* is rewarded to spiritual shepherds who willingly feed the flock of God (1 Pet. 5:4).

Note: Crowns worn by the twenty-four elders in heaven (Rev. 4:4) will be laid before the Father (v. 10). Those who believe these elders symbolize the church see this action as that of believers who cast them before the throne never to wear them again.

- 2. Rewards include responsible positions in the millennial kingdom (Matt. 25:21, 23; 1 Cor. 6:2; cf. Rev. 20:4).
- 3. Rewards ultimately refer to a privileged place in heaven where "His servants shall serve Him" (Rev. 22:3).

III. The Marriage and Wedding Feast of the Lamb (Rev. 19:7-9)

A. Ancient Jewish Marriage Customs

Parallels to Eschatology

1. <u>Contract</u> : The groom's parents paid the bride's parents a dowry, which became a legal marriage broken only by divorce.	<u>Salvation</u> : The salvation of believers is bought and they are betrothed to Christ.
2. <u>Betrothal Period</u> (cf. Matt. 1:18f.): A one-year interval between the contract and the consummation assured the bride's virginity.	<u>Sanctification</u> : Believers are to prepare for their heavenly home with a righteous lifestyle.
3. <u>Procession</u> (cf. Matt. 25:1-13): Roughly a year later to prove the bride's virginity (but the exact time unknown to the bride), the groom and his friends went to the bride's home at night with torches in the streets. The bride and her maidens would return with him to his father's home.	<u>Rapture</u> : At the Rapture the Bride of Christ (Church) is taken to the Father's house (heaven).
4. <u>Supper</u> (cf. John 2:1-12): This feast often went on for days.	<u>Celebration</u> (not a literal feast): The union of the Church to Christ will be celebrated.

—Adapted from John Walvoord, *Prophecy Knowledge Handbook*, 617 (see also next five pages)

B. Many dispensationalists have taught contrasts in Revelation 19:7-9...

- 1. Marriage (Wedding) of the Lamb (v. 7): The figure of the marriage between Christ (the bridegroom) and the *Church* (His bride) is well substantiated in Scripture (John 3:29; Rom. 7:4; 2 Cor. 11:2; Eph. 5:25-33; Rev. 19:7-8; 21:1—22:7) as a picture of the Rapture—Christ's return to earth to take the Church to Himself so that the relationship that was pledged might be consummated *in heaven* with the two becoming one (Pentecost, *Things to Come*, 226).
- 2. Marriage (Wedding) Feast/Supper of the Lamb (v. 9): This is a parabolic picture of the millennial age on earth which always relates to *Israel* rather than the Church (Matt. 22:1-14; 25:1-13; Luke 14:16-24). Israel will be invited to the kingdom age during the tribulation period, "which invitation many will reject and so they will be cast out, and many will accept so they will be received in. Because of the rejection the invitation will likewise go to the Gentiles so that many of them will be included. Israel, at the second advent, will be waiting for the Bridegroom to come from the wedding ceremony and invite them to that supper, at which the Bridegroom will introduce His bride to His friends" (Pentecost, 227-28).

C. However, non-dispensationalists disagree with the previous interpretation:

1. Some do not distinguish between the bride and the guests, claiming that both depict the church (Ladd, 250; Mounce, 341; Hendriksen, 181; Charles, ICC, 2:126-29).
2. Some of these also claim that the wedding feast (v. 9) depicts not Israel on earth in the Millennium but saints in heaven in the eternal state (Hendriksen, 180-81; Mounce, 340; Charles, ICC, 2:126-29).

D. So what can be said for sure about this passage?

1. A distinction seems clear between verses 7 and 9 (*contra* Tanner on notes, 78l). Although in both cases *gamos* (γάμος) is used, the NIV translates the two occurrences differently ("wedding," v. 7 and "wedding supper," v. 9) because verse 9 adds the word "supper" (δεῖπνον). In fact, even *gamos* itself has both uses (BAGD 151c 1b):
 - a. Marriage/wedding (Heb. 13:4; Jos. *Ant.* 6.210).
 - b. Wedding celebration/banquet/hall (Matt. 22:2, 10, 11)

Thus the addition of the word "supper" distinguishes the two events that could have otherwise both referred to the supper alone.

2. Since the time span between NT weddings and wedding suppers was minimal (one happened right after the other), it seems forced to place these events with an intervening seven-year gap (*contra* David J. MacLeod, "Heaven's Hallelujah Chorus: An Introduction to the Seven 'Last Things' (Rev. 19:1-10)," *Bibliotheca Sacra* 156 (January-March 1999): 80-81; cf. Pentecost's view on the preceding page). Besides, the wedding is never noted until here at the end of the Tribulation anyway.
 - a. This may indicate that the "wedding" is not the Rapture but the Second Coming, though one cannot be dogmatic about this (Tanner, 78l-78m).
 - b. On the other hand, ancient Jewish weddings with their suppers often lasted seven days or more, so the entire Tribulation period could be depicted as the wedding and supper but not noted until the end of this time. In this case the wedding would be the Rapture and the supper the Tribulation.
 - c. Most likely is that the wedding refers to the church rejoicing in heaven during the Tribulation, followed by the supper in the millennium (see below and next four pages).

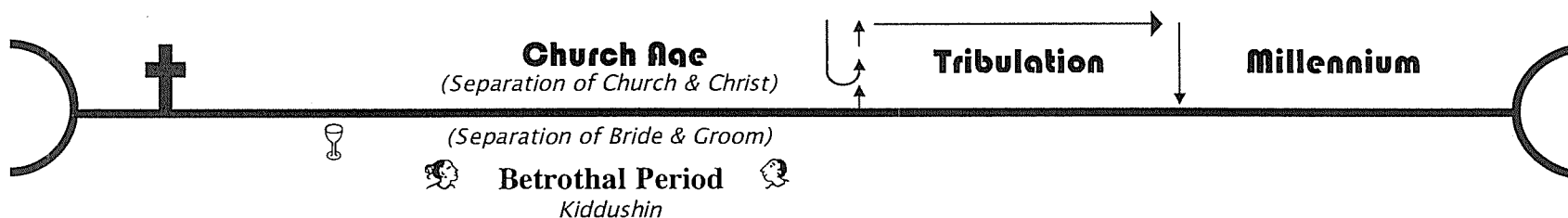
The Marriage and Supper of the Lamb

How the Wedding and the Feast Differ (Rev. 19)

Symbols	Wedding	Feast
Verse	7	9
Tense	Aorist (past)	Present
Involvement	Church as Bride	Israel as Guests
Time Period	Tribulation	Millennium
Place	Heaven	Earth
Characteristics	Procession, Wedding	Friends invited to Wedding Feast
Explanation	Bride brought to Father's house	Bride/church introduced to friends/Israel
Scripture	Rom. 7:1-4; 1 Cor. 6:17; 2 Cor. 11:2; Eph. 5:27	Isa. 25:6-8; Matt. 8:11; 26:29; Luke 12:35-37

Marriage and the Church Timeline

<i>Election</i>	<i>Purchase</i>	<i>Sign</i>	<i>Our Job</i>	<i>Christ's Job</i>	<i>Rapture</i>	<i>Wedding</i>	<i>Wedding Supper Anticipated</i>	<i>Second Coming & Wedding Supper</i>
God the Father chose those who would be saved (Eph. 1:5, 11; John 15:16; 2 Thess. 2:13-14) ¹	Christ came to earth to pay the Father His blood to redeem the Church ² (1 Pet. 1:18-19; 1 Cor. 6:20)	New covenant initiated with the cup ³ of the Lord's Supper (Luke 22:20) as a contract (Heb. 8:6-13)	Sanctification (set apart for Christ) during church age ⁴ (2 Cor. 11:2) after the washing of regeneration (Tit. 3:5)	Preparing heaven for the Church (John 14:1-3) until God decides the time for Him to return (Mark 13:32)	Christ brings the church to heaven at an unexpected time (1 Thess. 5:1-2) with a shout (Matt. 23:39) ⁵	Church spiritually cleansed & presented unspotted (rewarded) in heaven (Eph. 5:26-27; Rev. 21:2)	Church unites with Christ & glorify Christ for righteousness imparted to Church (Rev. 19:7-9) ⁶	Saints & Christ return to earth to reign together (Rev. 19:11-20:6; 1 Thess. 4:17b; ⁷ Matt. 22:1-4)



<i>Choice</i>	<i>Purchase</i>	<i>Sign</i>	<i>Bride's Job</i>	<i>Groom's Job</i>	<i>Procession</i>	<i>Wedding</i>	<i>Wedding Supper</i>	<i>Married Life</i>
(Shiddukhin) Father ⁸ chose a bride for his son (Tobit 4.12-13; 7.9-13; Ecclesiasticus 7.23; Sirach 7.25; Mishna Kiddushin 2.1)	(Mohar) ⁹ Groom traveled to bride's home to pay her father gold & silver or services as dowry (Tobit 8.21; Jubilees 28.2; Mishna Kiddushin 1.1; Luke 15:8-10)	(Ketubah) Marriage covenant began with contract & cup of betrothal (Tobit 7.14-15; Mishna Kiddushin 2.2; Ketuboth 1.2)	(Kedesht) Bathed ¹⁰ and virgin (set apart for groom) for one year (Mishna Sotah 1.1, 5; 5.1; Sirach 42.10; ¹¹ Num. 5:11-31; Matt. 1:18-20; Hosea 2:19)	(Huppah) ¹² Prepared bridal chamber (huppah) and a place in his father's house for his bride (1 Macc. 3.56; 2 Enoch 61.2)	(Nissuim) Groom arrived unannounced, called bride out, and escorted her to his father's house ¹³ (Life of Adam & Eve 22.3; 4 Ezra 6.23; 1 Macc. 9.37-39; Matt. 25:5-6)	(Sheva Brachot = 7 Nuptial blessings) bride washed, ¹⁴ adorned (Ezek. 16:8-14), shown by groom as beautiful virgin (Tobit 7.13) & declared married (Joseph & Aseneth 1.11-14; 21.2-7; Elephantine Contracts)	Sexual intercourse ¹⁵ (Mishna Ketuboth 1.1; 3 Macc. 1.19; 4.6) began a 7-14 ¹⁶ day feast (Tobit 8.19-20; 9.6; 10.7; The King & Esther 2.18); guests given white linen (Matt. 9:15; 22:1-14) & focus on groom for beauty given to bride	Bride & groom live in the world to serve God together (Gen. 2:24; Matt. 19:4-6)

The wonder and beauty of the Church being bought, sanctified, and preserved for a glorious future with Christ is beautifully pictured in the above sequence of New Testament passages. Since Jewish wedding customs known by all the original readers differed from modern ones, Christ's unfolding relationship with the Church as His Bride is best understood by knowing New Testament marriage backgrounds.

See <http://members.aol.com/zimlechew/wedding.html>; <http://members.tripod.com/~INHERITANCE/wedding.html>; <http://www.tribnews.net/fweeks/rapture.html>.

Endnotes to the Preceding “Marriage and the Church Timeline”

17 May 06

- ¹ The bride often was elected to marry a man whom she had never seen, similar to 1 Peter 1:8 where this is true of the church who has not seen Christ. Jesus referred to himself as the Bridegroom (Matt. 9:15; John 3:29) and John referred to the Church as the "Bride, the Lamb's wife" (Rev. 21:9; cf. 19:7; 21:2; 22:17).
- ² The OT parallel to Christ taking the Church as bride is God as husband taking Israel as His wife (Isa. 49:18; 54:5; 61:10; 62:25; Jer. 2:2, 32; 3:14, 20; Ezek. 16; Hos. 2:14-20).
- ³ As the Jewish coffee cup of betrothal (or wine, Edersheim, *Life and times of Jesus the Messiah*, 150) looked forward to the wedding feast, so the New Covenant cup anticipates the total fulfillment of this covenant in the millennium (cf. Luke 22:15-18).
- ⁴ Paul acts as father of the bride (Corinthian church) whose job was to assure her virginity or purity (from false doctrine) until the wedding. Others say his role is as the best man.
- ⁵ The cantor chanted, "Blessed is he who comes!" as the bridegroom approached the *huppah*; likewise, this shout will precede Christ's return (Matt. 23:39; Luke 13:35; 1 Thess. 4:16).
- ⁶ The OT sees the consummation of the kingdom of God as a great feast, probably referring to a marriage supper (Isa. 25:6; cf. 2 Apoc. Bar. 29:1-8; 1 Enoch 62:13-15).
- ⁷ As marriage is lifelong and permanent (Rom. 7:2), the Church will celebrate an eternal, permanent relationship of service with Christ (cf. 1 Thess. 4:17b).
- ⁸ A father typically chose a wife for his son (Gen. 24:1-4; 38:6), though a mother sometimes did this (Gen. 21:21; 2 Esdras 9.47; 4 Ezra 9.47). He chose only a bride who would complement his clan (Tobit 4.12; 1 Esdras 8.83-84; Pseudo-Philo 9.5; 21.1; 30.1).
- ⁹ Up to three gifts were given: (1) The groom gave the bride's father a dowry or *mohar* of money (Gen. 34:11-12) or service (Gen. 29:20, 27); (2) The bride's father gave the bride a *shiluhim* of servants (Gen. 24:59-61), land (Jud. 1:15; 1 Kings 9:16) or property (Tobit 8:21; 10.10); and (3) The groom gave the bride a *mattan* of gold or silver jewelry or articles of clothing (Gen. 24:53). Likewise, Christ purchased His bride (the church) for God (1 Pet. 1:18-19; Rev. 5:9), the Father gave the church salvation (Rev. 19:1-7), and Christ will give the church a home (Rev. 21:2, 9; cf. C. K. Barrett, *New Testament Survey*, 40). The bride's sole gift was her virginity; likewise, the Church gives her Groom her purity.
- ¹⁰ The bride also took a purifying bath (*ritual mikveh*) and wore a veil when outside the house to symbolize that she was set apart for a certain man.
- ¹¹ Sirach 42.10 notes a father's distress and sleepless nights while worrying over his daughter's virginity.
- ¹² After the purchase (dowry) and sign (contract & cup), the groom left to prepare the nuptial chamber in his father's house with these words, "I go to prepare a place for you; if I go, I will return again unto you" which Jesus alluded to for his bride, the Church, in John 14:1-3 (see http://www.patriotsofthekingdom.org/articles/issue2/issue2_article6.html pg. 17). This nuptial chamber where the sexual union took place in biblical times was a tent at the festivities (Hebrew *huppah*). This room is no longer used in modern Jewish ceremonies, although the same term *huppah* now refers to the canopy under which the couple sits or stands during the ceremony. See J. S. Wright and J. A. Thompson, "Marriage," *The Illustrated Bible Dictionary*, 3 vols., eds. David J. Atkinson and David H. Field (Leicester, UK: Tyndale and Downers Grove, IL: IVP, 1980), 2:957.
- ¹³ Weddings nearly always took place in the father's house. An exception could occur in which the wedding took place at the home of the brides' parents if the daughter married abroad (Tob. 7.12-15; *Midrash on Esther* on 1:4; J. Jeremias, "νύμφη, νυμφίος [bride, bridegroom]," *Theological Dictionary of the New Testament*, 4:1100). The bridegroom's family would set the time but not make it known to the bride.
- ¹⁴ Rather than seeing a nuptial washing as commonplace in NT times, Lincoln sees the washing of Ephesians 5:26-27 as parallel to the ritual washing at Qumran (Andrew T. Lincoln, *Ephesians*, WBC, 375; cf. Marcus Barth, *Ephesians 4-6*, Anchor Bible, 694; 1QS3.4, 8-10; 1QH 11.10-12). This is unlikely due to the marriage context of Ephesians 5. Guests witnessed that intercourse had occurred with a virgin when a bloodstained cloth was publicly presented (Tobit 8.1).
- ¹⁵ Although the marriage was always consummated at the groom's house where the feast took place on the wedding night (Gen. 29:23), one exception is Tobit 7.15-8.8 when the couple went to sleep at the bride's house on this night without intercourse.
- ¹⁶ The usual seven-day feast may allude to Christ's seven-year marriage celebration in heaven before normal married life began (Paul Benware, *Survey of the New Testament*, 175). Joel 2:16 alludes to the couple living in the bridal chamber during this time, which may picture the church with her bride in heaven during this seven-year celebration. After this time, they joined the guests with the bride's veil removed. Likewise, "When Christ, who is our life, is revealed then you [the Church] will be revealed with Him in glory" (Col. 3:4).

JEWISH WEDDING CUSTOMS

God designed marriage to be His object lesson to the world of the relationship between the believer and Christ.

The Jewish Wedding

The father of the prospective bridegroom took the initiative and traveled from his house with the bridegroom to the home of the prospective bride.

The father of the prospective bride then negotiated with the father of the prospective bridegroom, or the friend of the bridegroom, the price [*mohar*] that the bridegroom must pay to purchase his bride.

When the bridegroom paid the purchase price, the marriage covenant was thereby established. At that point the man and woman were regarded to be husband and wife even no physical union had taken place. The groom and the bride then drank from a cup over which the betrothal benediction had been pronounced, symbolizing that the bridegroom and bride were betrothed.

The moment the covenant was established, the bride was declared to be set apart exclusively for the bridegroom. The father of the bride accepted the responsibility of safeguarding the integrity of his daughter.

The bridegroom would then return to his father's house, remaining there for a period of about twelve months separated from his bride.

At the time of the betrothal, the bridegroom sent out an announcement informing his friends of the betrothal arrangement and inviting them to attend the wedding banquet.

During this period of separation the bridegroom would prepare living accommodations in his father's house for his bride and the bride would be gathering her wardrobe and prepare for married life.

Believer's Relationship with Christ

Christ left His Father's house and came to earth to gain a bride for Himself (see Eph. 5:25-28).

Christ had to pay the price of His own blood (1 Pet. 1:18-19; see 1 Cor. 6:19-20).

Christ symbolized this marriage covenant with His bride, the Church, through communion at the Last Supper, and thereby became betrothed to the Church (Luke 22:20; 1 Cor. 11:25).

The believer has been declared to be sanctified, or set apart, exclusively for Christ (Eph. 5:25-27; see also 2 Cor. 11:2-3).

Christ returned to His Father's house following the payment of His purchase price (John 6:62; see also Heb. 1:3).

Christ has sent out an invitation to the nation Israel inviting them to attend the marriage supper of the Lamb and His bride (Matt. 22:3).

Christ is preparing a place for His bride, the Church, and is also sending pastors and teachers to perfect the bride for the coming wedding (John 14:2; Eph. 4:11-13).

After this period of separation, the father of the bridegroom took the initiative and told his son it is time to claim your bride.

The bridegroom, the friend of the bridegroom (the best man), and other male escorts would then leave the groom's father's house, usually at night, and conduct a torchlight procession to the home of the bride.

The bride was expecting her bridegroom to come for her; however, she did not know the exact time. Thus, the bridegroom's arrival would be preceded by a shout.

The bridegroom would then receive his bride and would return to his father's house.

At his father's house, the father of the bridegroom would present the bride to his son by placing the bride's hand into the hand of the bridegroom.

The bridegroom and the bride would then enter the bridal chamber and, in the privacy of that place, would enter into physical union for the first time, thereby consummating the marriage.

The wedding feast would follow--a festive occasion of great rejoicing with the assembled wedding guests.

The focus of attention would be on the bridegroom as he would be honored for the beauty he imparted to the bride.

Only the Father knows when Christ will return (Acts 1:7).

Christ will soon come from His Father's house in heaven for His bride, the Church (John 14:3).

Christ's return will be preceded by a shout (1 Thess. 4:16). The believer expects the Lord's return but does not know the day or the hour.

The bride, the Church, will be caught up with the Lord to be with Him (1 Thess. 4:14-17).

The bride, the Church, will be presented faultless before the presence of His glory with exceeding joy and without having spot or wrinkle or any such thing but will be holy and without blemish (Jude 24; Eph. 5:27). Rev. 21:2

Christ's union with the church will take place in heaven for all eternity (1 Thess. 4:17).

Believers will be the bride at the marriage supper of the Lamb (Rev. 19:7-9; see also John 2:1-10).

Christ is the One who is worthy of the believer's praise and honor and glory (Rev. 19:7a; 4:11).

Believers are headed for a wedding!
(Rev. 19:7-9)

SESSION 11

REVELATION 19:1-21

A Time to Rejoice

INTRODUCTION

This chapter consists of two main parts. Verses 1-10 form the conclusion to the 7th bowl judgment upon Babylon. Thus Rev 16:17—19:10 should be viewed as a unit, with Rev 19:1-10 being the conclusion to that whole unit (namely, the rejoicing over Babylon's destruction). The remainder of Revelation 19 (i.e., verses 11-21) describe Christ's triumphant return at the 2nd Advent to defeat the Beast and those allied with him. Most of the notes for this section will focus upon 19:6-10, as this is the more difficult part of the chapter to understand.

In relation to the "marriage supper of the Lamb" depicted in 19:6-10, several questions come up. Who is the "bride"? When does the "marriage supper" take place? What is the nature of the "marriage supper"? What relation, if any, does this have to the judgment seat of Christ?

It is sometimes assumed that the "bride" represents the *church*, the body of Christ, in distinction from Old Testament saints and the saints of the Tribulation.¹ Some would even go a step further to argue that her apparel, "fine linen, bright and clean" (which is interpreted in Rev 19:8 as "the righteous acts of the saints") suggests that the church has already been rewarded.² Furthermore, if that is the case, this would be an argument that the judgment seat of Christ occurs prior to the Second Coming, and presumably following the pretribulational rapture of the church.

In this paper, I will argue that the "bride" does not represent the *church* exclusively, and that the "marriage supper" takes place after the Second Coming rather than before. If my thesis is correct, then Rev 19:6-10 could not be used to argue that the marriage supper represents the judgment seat of Christ while at the same time holding that it occurs after a pretribulational rapture. I will attempt to demonstrate that the judgment seat of Christ takes place after the Second Coming of Christ.

THE STRUCTURAL COMPOSITION OF REV 19:1-10

Before attempting to explain the details of these verses, it is necessary to make a few comments about the structural relationship of this section, both internally and in relation to the previous material of 16:17—18:24.

Rev 19:1 begins with the words "After these things" (ΜΕΤΑ ΤΑΥΤΑ). Although this phrase was used to mark a major structural break at Rev 4:1, it need not be taken that way at Rev 19:1 for several reasons.

¹So John F. Walvoord, "Revelation," in *The Bible Knowledge Commentary, New Testament*, ed. John F. Walvoord and Roy B. Zuck (SP Publications, 1983), 975. Walvoord writes, "Here the church, described as a bride, will be attended by angels and by saints who are distinct from the bride" (975).

²J. Dwight Pentecost, *Things to Come; A Study in Biblical Eschatology* (Grand Rapids, MI: Zondervan Pub. House, 1958), 220. He states,

"When the lord returns to the earth with His bride to reign, the bride is seen to be already rewarded. This is observed in Revelation 19:8, where it must be observed that the 'righteousness of the saints' is plural and can not refer to the imparted righteousness of Christ, which is the believer's portion, but the righteousness which have survived examination and have become the basis of reward" (220-21).

First, the same phrase is used in other parts of Revelation without indicating a major structural break (e.g., 7:9; 9:12; and 15:5). Second, there is a clear continuity of subject matter with the preceding material. Note the emphasis in Rev 19:2-3 upon Babylon's destruction (especially the phrase "He has judged the great harlot"). In Rev 18:20, there was a call to rejoice over Babylon's downfall: "Rejoice over her, O heaven, and you saints and apostles and prophets, because God has pronounced judgment for you against her." The fulfillment of this rejoicing is then depicted in 19:1ff. with a four-fold *Hallelujah*.

Third, the phrase in Rev 19:9 "And he said to me" reiterates what has already been encountered before in Rev 17:15, and which draws us back in turn to 17:1 ("And one of the seven angels who had the seven bowls came and spoke with me"). Thus, the angelic guide introduced in 17:1 seems to continue speaking as far as 19:9-10. In contrast, Rev 19:11 opens with the words "And I saw heaven opened" which seems to introduce a distinctively different unit.

From these observations, it seems most reasonable to understand Rev 19:1-10 as the culmination of the Babylon cycle. There are internal factors, however, that seem to suggest a minor break within this unit at verse six, though certain consistencies of vv 6-10 in relation to vv 1-5 suggest that vv 1-10 stand as one complete unit.³ The emphasis upon "Hallelujah" is found in both parts. Yet there is a shift in subject matter from the first part (vv 1-5) to the second (6-10). The rejoicing over Babylon's downfall does not continue into the second part. That the minor break should be placed at verse 6 is suggested by the appearance of the phrase "I heard, as it were, a voice" (ἤκουσα ὡς φωνήν) at both 19:1 and 19:6.⁴

Thus, Rev 19:1-10 is one complete unit, which culminates the longer section concerning Babylon that began at 16:17 with the release of the final bowl judgment. Within Rev 19:1-10, there is a minor break at verse six. Both 19:1-5 and 19:6-10 are "rejoicing" sections, but with different emphases. The first concerns the rejoicing over Babylon's downfall, while the latter concerns the rejoicing over things to come. The rationale for juxtaposing these two "rejoicing" sections in this manner will become apparent when we explain the nature of the bride in 19:7.

THE "REJOICING" OVER THE FALL OF BABYLON (REV 19:1-5)

As mentioned previously, this section answers the call to rejoice over the judgment on Babylon that was uttered in Rev 18:20. The initial rejoicing in vv 1-2 comes from "a great multitude in heaven." Despite Thomas's suggestion (2:355) that this represents an angelic chorus, it seems more appropriate to view the "singers" as the martyred saints of the Tribulation. Notice how the same phrase was used in 7:9,14-15 in this way. It is very appropriate that they should *lead the rejoicing*, as it were, since they had been the ones to suffer at the hands of the harlot. Notice that the martyrdom issue is made explicit in v 2 - "and He has avenged the blood of His bond-servants on her." This recalls Rev 17:6, "And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus."

In v 3, we hear another *Hallelujah*: "Hallelujah! Her smoke rises up forever and ever." This recalls the burning of Babylon mentioned in 17:16; 18:8,9,18. Since Babylon's destruction will not pass over into the New Creation, there is probably a play on the smoke mentioned here. At first, there is a literal smoke from Babylon's destruction. In the course of time, however, it is not the smoke of the city, but those who had inhabited her and/or embraced her cause. The words recall those of 14:9-11 concerning those who worshipped the Beast and his image: "And the smoke of their torment goes up forever and ever."

³ This is in contrast to the decision of Mounce (338) to place a major break at Rev 19:6 (with 19:6—20:15 being the next major unit).

⁴ The similarity is more easily seen in the Greek text than the English.

THE "REJOICING" OVER THE BRIDE OF THE LAMB (REV 19:6-10)

As v 6 opens, the rejoicing over Babylon recedes, and is replaced by rejoicing over the Bride of the Lamb. The identity of the Bride, the time of the scene, and the significance of her being clothed are crucial interpretative matters which have a bearing upon the Kingdom theme as well as the judgment seat of Christ.

A. Who is the "Bride"?

It is rather interesting that both the *NASB* and *NIV* translations use the term "bride" in Rev 19:7, because this is not a word normally translated "bride." The Greek word is *γυνή* which is normally translated "woman" or "wife."⁵ For a word that occurs close to 200 times in the New Testament, it seems odd that this is the only time it is translated "bride."⁶

In addition to being a common New Testament word, *γυνή* is a frequently used word in the book of Revelation, occurring 19 times. Three times it is used of a "woman" in a very general sense (2:20; 9:8; and 14:4). Eight times it is translated "woman" but used figuratively for Israel.⁷ Six times it is translated "woman" but used figuratively of the harlot Babylon (the great city).⁸ Finally, it is used twice in the final section of the book in what appears to be a parallel reference:

Rev 19:7 "... the marriage of the Lamb has come and His bride (*γυνή*) has made herself ready."

Rev 21:9 "And one of the seven angels who had the seven bowls full of the seven last plagues, came and spoke with me, saying, 'Come here, I shall show you the bride, the wife (*γυναικα*) of the Lamb.'"

In both cases, the Lamb and His *γυνή* are mentioned. The "wife" is introduced in a rather sudden and cursory way in Rev 19:7, but given further elaboration in Rev 21:9. What is surprising, however, is the explanation that John is given in the very next verse:

Rev 21:10 "And he carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God."

According to Rev 21:9-10, the *γυνή* is the "holy city, Jerusalem." One's first reaction might be to wonder if these verses should even be correlated: is the *γυνή* of Rev 19:7 the same as that of 21:9-10? I think there are other factors that would confirm that indeed they are the same. Rev 21:2 should be considered:

Rev 21:2 "And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband."

In this case, the "new Jerusalem" is called a *bride*, which in the Greek is *νύμφη* (the common New

⁵This is a very common term in the New Testament, and is translated by the *NASB* as "wife" 72 times and as "woman" 95 times. When translated "wife," it always means a literal wife of a man except for Rev 21:9.

⁶ See Gen 29:21 and Deut 22:24 (LXX) for possible uses of *γυνή* as "bride."

⁷Rev 12:1, 4, 6, 13, 14, 15, 16, 17.

⁸Rev 17:3, 4, 6, 7, 9, 18.

Testament word for "bride"). By now we should see that it does not matter whether we call her the "bride" or "wife" (in Rev 21:9 both *γυνή* and *νύμφη* are used). She is both, but she is the "new Jerusalem," not the "church." There is an indisputable link between Rev 21:2 and 21:9-10, but there is also a link between Rev 19:7 and 21:2 which serves to tie all three passages together.

Rev 19:7 "His bride has *made herself ready*" (*ἡτοίμασεν ἑαυτήν*)

Rev 21:2 "*made ready* (*ἡτοιμασμένην*) as a bride adorned for her husband"

The very same verb (*ἑτοιμάζω*) is used in both verses. The play on the terms "lamb" (*ἀρνίον*), "wife" (*γυνή*), "bride" (*νύμφη*) and "made ready" (*ἑτοιμάζω*) leads to the conclusion that the wife/bride of Rev 19:7 is the "New Jerusalem." This is a *city*, though certainly different from any city the world has ever known. According to Rev 21:27, this is a city in which only the redeemed can enter, "and nothing unclean and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb's book of life."⁹

The preceding discussion has sought to demonstrate the connection of Rev 19:7 with Rev 21 in order to demonstrate that the bride/wife is not the *church* (i.e., the church in a restrictive sense, distinct from the saints of the Old Testament or the Tribulation). Yet there is another reason that the "bride" of Rev 19:7 should not be interpreted as the *church*. Surprising as it may seem to some, the *church* is never called the "bride of Christ" in the New Testament. The New Testament word for "bride" is *νύμφη*, which is translated either as "daughter-in-law" (e.g., Lk 12:53) or as "bride". The word is only used eight times in the New Testament, and is translated five times as "bride" by the *NASB*.¹⁰ This word is never used of the "church," however.¹¹ In Eph 5, there is a comparison drawn of Christ's love for the church which serves as a model for the way husbands are to love their wives, but even here the *church* is not called His wife or bride. In 2 Cor 11:2, Paul does speak of presenting believers as a *pure virgin* (*παρθένον ἁγνήν*) to Christ, but this analogy is used of individual believers in regard to their moral purity, not the church *collectively*.

Hence, the term "bride" is not a distinctive New Testament metaphor for the *church*, and certainly should not be allowed to determine our interpretation of "bride" in Rev 19:7. The correct metaphor for the *church* is the "body of Christ" (Eph 1:23; 3:6; 4:4; 5:30; Col 1:24; 1 Cor 10:17; 12:27), of which Christ is the *head* (Eph 5:23; Col 1:18).

Contextually, it is best to understand "bride" in regard to the New Jerusalem. In this case, her inhabitants are the redeemed of all ages (note the 12 gates with the names of the twelve tribes of Israel and the 12 foundation stones with the names of the twelve apostles). Even though the "bride" is the New Jerusalem in chapter 21, it is probably *her people* in view in Rev 19:7. With this, Thomas (2:367) agrees:

At this point the bride is the people of God, but 21:9—22:5 reapplies the figure to the new Jerusalem. The people and their city are so close to each other that the figure for one is applicable to the other.

⁹Comparison should be made with Hebrews 12:22-24 and the various categories of inhabitants of the "heavenly Jerusalem."

¹⁰If *νύμφη* in the text critical problem of Matt 25:1 is accepted, then the word is used nine times. But this reading is doubtful. Both *ℵ*, *B*, and the *Byz* mss stand against this.

¹¹The Old Testament word for "bride" is *קַדְוָה*, but this is never used of Israel in the Old Testament. *קַדְוָה* is translated "bride" fifteen times by the *NASB*. Though Israel is not called God's *bride*, the Lord does say that He will rejoice over Jerusalem in the way that a bridegroom rejoices over a bride (Isa 62:5).

The idea that Rev 19:7 has "the bride's" people in view is supported by the fact that the next verse discusses her being clothed in fine linen. Being clothed in fine linen has been a metaphor used of believers elsewhere in Revelation (we wouldn't think of the *city itself* as so clothed).

Despite acknowledging the connection of the bride in Rev 19:7 with that in chapter 21, Thomas nevertheless wants to restrict the people to those of the *church* (which for him means specifically those from Pentecost to the pretribulational rapture). Thomas would not include Old Testament saints or even the saints of the Tribulation (see Thomas, 2:367ff.). His primary arguments for this conclusion are (1) the use of "bride" for the church in the NT; and (2) the accompaniment of Christ in Rev 19:14 by the heavenly armies "clothed in fine linen."¹² As for the first argument, I have already demonstrated that "bride" is not an automatic metaphor for the church, and anyway, the near context of how "bride" is used in Revelation takes precedent to any other NT allusions to this term. His second argument needs some explanation. Thomas assumes that those who return with Christ in 19:14 (who are clothed in fine linen) are the same as the bride of 19:8 who is also clothed in fine linen. According to him, they have already put on their "wedding apparel." He would then argue that Old Testament saints and Tribulation saints are not resurrected yet to return with Christ:

The difficulty of including Israel along with the church as part of the bride is a chronological one. OT saints and dead saints from the period of Daniel's seventieth week will rise in time for the Millennium (Dan. 12:1-2), but not in time to join Christ in His triumphal return (19:14). It is also impossible for saints who die during the Millennium to be a part of this company, because their resurrection will not come in time (20:5-6).¹³

Thus, he assumes that those "clothed in fine linen" in Rev 19:14 at the Second Coming are redeemed people. Since only the church could be in such a position to return with Christ, the bride in 19:7 must be limited to the church. Just to clarify: Thomas believes that ultimately the bride will consist of all the redeemed (by Rev 21), but at this point in Rev 19 it is only the church. He states (2:368),

So the bride of Christ will be a growing body of people, with the church functioning as Christ's bride during that phase of the wedding feast that comes during the Millennium, but with the integration of the new order (21:1ff.), the bride receives the enhancement of the redeemed of Israel and of all ages, including the Millennium.

The question should be asked, however, are those who are "clothed in fine linen" in Rev 19:14 the same as those in 19:8? Granted, the terminology is similar, but other explanations should be considered. The following section will explain why.

B. The Bride's Apparel

According to Rev 19:8, the "bride" has clothed herself in "fine linen, bright and clean," and then the text interprets this as depicting the "righteous acts of the saints." The Greek terms should be observed:

fine linen = βύσσινος (occurs 5 times in the NT, all in Revelation)

¹² Walvoord (*Bible Knowledge Comm.*, 975) rejects the idea that the bride is the redeemed of all ages, and takes her as exclusively the church, yet for different reasons than Thomas. Walvoord attempts to argue that the bride cannot represent all the redeemed, because 19:9 calls attention to others who are invited to the marriage supper of the Lamb. This does not seem to be a satisfactory argument, however. Even Walvoord himself admits that the wedding supper is a millennial scene, not an event prior to the Second Coming. If that is the case, then, it hardly makes sense that saints of other ages would attend this wedding supper in the Millennium to witness the marriage of the Lamb and the church.

¹³ Thomas, 2:368.

bright = λαμπρός

clean = καθαρόν

There is an obvious similarity of this verse with Rev 19:14 in regard to the "armies of heaven" that accompany Christ at the time of the Second Coming:

Rev 19:14 "And the armies which are in heaven, clothed in fine linen (βύσσινον), white (λευκόν) and clean (καθαρόν), were following Him on white horses."

The similarity of these verses is important to the discussion of the "bride" as the church. It is assumed that because the "armies" are clothed in the same way (though λευκόν has replaced λαμπρός), this verse depicts the *church* coming with Christ in His return. If the fine linen signifies that they have already been rewarded, then the *church* must have experienced the judgment seat of Christ *before* the Second Coming. From this, it is assumed that the judgment seat of Christ occurred *at or following* the rapture of the church (i.e., a pretribulational rapture).

A closer study of the book, however, calls for a more cautious approach. For instance, in Rev 15:6, we have angels depicted in a similar way.¹⁴

Rev 15:6 "and the seven angels who had the seven plagues came out of the temple, clothed in linen (λίνον), clean (καθαρόν) and bright (λαμπρόν), and girded around their breasts with golden girdles."

If the "bride" of Rev 19:7 is not the church (exclusively) but the "New Jerusalem," and if *angels* are depicted in Rev 15:6 in this kind of attire, then the force of the argument that the "armies of heaven" represent the *church* in Rev 19:14 is called into question.¹⁵ Yet even if the *church* is included in these "armies," this would not establish that she has already been rewarded at the judgment seat of Christ. What purpose does it serve, though, to depict the *bride* clothed in fine linen in 19:6-10 *before* the Second Coming? The significance may be part of John's literary technique, as the following section will explain.

C. Similarities with Babylon of Revelation 18

The observations of the apparel worn by the "bride" in the preceding section should also be studied in relation to Babylon of Rev 18. The "New Jerusalem" is a γυνή (19:7; 21:9), but so is Babylon (17:3, 4, 6, 7, 9, 18). Babylon is called the "great city," and the "bride" of Rev 19:7 is called "the holy city" (21:2,10). Just as the "bride" of Rev 19:7 was clothed in *fine linen* (βύσσινον), so is Babylon:

Rev 18:16 "Woe, woe, the great city, she who was clothed in fine linen (βύσσινον) and purple and scarlet, and adorned with gold and precious stones and pearls."

This dual use of βύσσινον is interesting, seeing that it is only used five times in the New Testament, all of which are in the book of Revelation and specifically in chapters 18 and 19 (18:12, 16; 19:8 [2x], 14).

¹⁴On the matter of angels accompanying Christ at His return, compare Mt 25:31 and 2 Thess 1:7.

¹⁵We could observe that the angels of Rev 15:6 are clothed with *linen* (λίνον) whereas the "bride" of Rev 19:8 is clothed in *fine linen* (βύσσινον), but I have not attempted to establish if this represents any significant difference.

Furthermore, the descriptives that modify the *fine linen* are also used in various ways in regard to Babylon and the "New Jerusalem." The descriptive "bright" (λαμπρόν) in Rev 19:8 is used of Babylon's luxury in 18:14 (translated "splendid" by the *NASB*) and of the river of the "new Jerusalem" which is *clear* (λαμπρόν) *as crystal*. The descriptive "clean" (καθαρόν), though not used in regard to Babylon, is used of the "New Jerusalem" in 21:18 where we are told that the city was *pure* (καθαρόν) *gold* (cf. 21:21).

The author of Revelation seems to be making a deliberate play on these two cities, one against the other. The first city, Babylon, is Satanically inspired (note 17:3) and represents the luxury and splendor of this world to lure the greed of men. The second city, the "New Jerusalem," represents God's design for the blessing of the redeemed. Rather than being characterized by worldly riches and luxuries, the latter is adorned or characterized by "the righteous acts of the saints" (19:8). Whereas Babylon and her great wealth will be laid waste in one hour (18:17), the holy city "New Jerusalem" will endure forever. That the author intends for us to see them in contrast is further heightened by the way they are juxtaposed in the text of Rev 19.

BABYLON – THE GREAT CITY

Rev 19:1-5

Call to rejoice because of Babylon's fall

Rev 19:1 "I heard, as it were, a loud voice of a great multitude in heaven, saying, 'Hallelujah!'"

NEW JERUSALEM – THE HOLY CITY

Rev 19:6-10

Call to rejoice because the Lord's reign and the "marriage feast" are near!

Rev 19:6 "I heard, as it were, the voice of a great multitude . . . saying, 'Hallelujah!'"

D. Implications of the Juxtaposition with Babylon's Fall

This juxtaposing of two contrasting "Hallelujahs" may suggest that the mention and placement of the "bride" of Rev 19:7 may have more to do with literary effect (for the purpose of heightening important themes) than with a concern for chronological order of events. A close look at the text seems to confirm this. Notice carefully the preceding verse in Rev 19:6, "Hallelujah! For the Lord our God, the Almighty, reigns." Though this could theoretically refer to God's universal reign over the world throughout the ages, in the book of Revelation the *reign* looks forward to the reign of Christ after He returns in glory. For instance, in Rev 20:1-6, Satan is bound for 1000 years during which time we have those who come to life and *reign* with Him.

Despite the translation of both the *NASB* and *NIV* which might reflect a present tense, the verb for *reigns* is actually an aorist verb (ἐβασίλευσεν). This is best understood as an *ingressive aorist* with the nuance "the Lord our God, the Almighty, has begun to reign." This reflects a literary technique of the book of Revelation, that as the judgments proceed and the end nears, the author writes as though the victory of Christ has dawned already and He has taken up His reign (even though this has not technically happened). In Rev 5:10, when the seven-sealed scroll is taken by the Lamb, we hear a song in the heavenly throne room that reflects that the unfolding of this scroll is going to lead to the inauguration of the kingdom: "And Thou hast made them to be a kingdom and priests to our God; and they will reign upon the earth."

Following the six trumpet judgments, the narrative is briefly interrupted before the final trumpet judgment (containing the seven bowls). The seventh trumpet has brought us right up to the end,

and the victory is so close that the narrative is suspended to allow for a "victory shout" just before the final death blow to Satan's strategy:

"The kingdom of the world has become the kingdom of our Lord, and of His Christ; and he will reign forever and ever. . . . We give Thee thanks, O Lord God, the Almighty, who art and who wast, because Thou hast taken Thy great power and hast begun to reign [ἐβασίλευσας, aorist tense]."

A similar technique is used in Rev 12:10 when Satan is thrown down from heaven,

"Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down"

In each of these cases (including Rev 19:6), the kingly reign has not technically commenced, but the actualization of the Lord's kingdom is so close and the victory so certain that a voice (either of the 24 elders, an angel, or the great multitude) breaks in to proclaim that it has come.¹⁶

This observation has an important implication for the "marriage supper" that appears in the following verse (i.e., Rev 19:7,9). If the announcement of the Lord's reign is *anticipatory*, then the "marriage supper" is most likely also a future event. With this, Dr. Walvoord concurs. Regarding Rev 19:6-8 he states, "Here the rejoicing is prophetic for what is about to happen rather than for the judgment just executed."¹⁷ He goes on to say that the mention of His "reign" anticipates the second coming of Christ. Similarly, he extends this view to the "marriage supper" as well and places it at the beginning of the Millennium:

It would seem, therefore, that the wedding supper has not yet been observed. . . . Accordingly it would seem that the beginning of the Millennium itself will fulfill the symbolism of the wedding supper (*gamos*). . . .

All this suggests that the wedding feast is an earthly feast, . . . and thus will take place on earth at the beginning of the Millennium.¹⁸

Thomas concurs that the "marriage supper" takes place in the Millennium: ". . . the bride of 19:7 is a figure for the church, the body of Christ, which having been joined to Christ following the Rapture, will return with Him for the marriage supper of the Lamb on earth during the Millennium" (2:368-69).

VI. INTERPRETATION AND SIGNIFICANCE OF THE "MARRIAGE/SUPPER"

In Rev 19:7, we are introduced to the "marriage of the Lamb" and in 19:9 to the "marriage supper"

¹⁶A similar literary technique was used in regard to Babylon itself. In Rev 14:8, we hear an angel proclaiming "Fallen, fallen is Babylon the great," even though the bowl judgments have not even commenced (the destruction of Babylon occurs in the 7th bowl judgment; see Rev 16:17-21).

¹⁷Walvoord, 974.

¹⁸*Ibid.*, 975. This position seems to be more specific than what the author had written in his earlier commentary on Revelation (see *The Revelation of Jesus Christ* [Chicago: Moody Press, 1966], 270-71).

of the Lamb." The Greek term used for the marriage (*NIV* = wedding) is γάμος. But what is the γάμος? Of seventeen occurrences in the New Testament, there is only one clear instance in which it has the meaning of "marriage" (Heb 13:4). Ordinarily, this looks at the *celebration feast* which went along with Jewish marriage custom.

To appreciate this, we need to understand something about Jewish marriage procedure. The Jewish concept of marriage took place in several stages, with a distinction being made between betrothal and marriage. From the moment of her betrothal a woman was treated as if she were actually married. However, the actual marriage union would not commence at the time of betrothal. Edersheim explains,

According to Rabbinical law certain formalities were requisite to make a betrothal legally valid. These consisted either in handing to a woman, directly or through messengers, a piece of money, however small, or else a letter, provided it were in each case expressly stated before witnesses, that the man thereby intended to espouse the woman as his wife. The marriage followed after a longer or shorter interval, the limits of which, however, were fixed by law. The ceremony itself consisted in leading the bride into the house of the bridegroom, with certain formalities, mostly dating from very ancient times."¹⁹

Following the betrothal period, the consummation of the marriage by sexual union would be preceded by a festive celebration and escorting of the bride to the home of the bridegroom. Trutza explains,

Accompanied by his friends with tambourines and a band they went to the bride's house where the wedding ceremonies were to start. The bride richly dressed, adorned with jewels (Ps. 45:14, 15), usually wore a veil, which she took off only in the bridal chamber. Escorted by her companions, the bride was led to the home of the bridegroom. Love songs were sung in praise of the bridal pair. Speeches were made in their honor, exalting the graces of the newly wedded. Big feasts were prepared in the house of the bride and sometimes in the bridegroom's parents' house. At the close of the feast the bride was conducted by her parents to the nuptial chamber (Judg 15:1).²⁰

The γάμος refers to this festive celebration that was part of the marriage ceremony. A better translation in both Rev 19:7 and 19:9 might be "wedding feast." A study of γάμος in the gospels reveals several features:

- 1) This was a festive time of celebration, as depicted in the drinking of wine at the wedding feast at Cana (Jn 2:1-3).
- 2) This would be a time for the wearing of special garments (Mt 22:11-12).
- 3) Most importantly, this would involve a special festive meal with dinner guests (Mt 22:10).
- 4) Certain places at the dinner table would be reserved to *honor* special guests (Lk 14:7-11).
- 5) According to Lk 12:36, the couple would go to the bridegroom's home after the feast.

The highlight of the γάμος is the banquet meal and time of celebration. In chapter 19 of Revelation, with the destruction of Babylon such that all that remains to be done is for the Lord to personally confront the Beast and False Prophet (and bind Satan), the Lord's reign and the

¹⁹ Alfred Edersheim, *Sketches of Jewish Social Life in the Days of Christ* (1876; reprint, Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 1974), 150-51.

²⁰ Merrill C. Tenney, ed. *The Zondervan Pictorial Encyclopedia of the Bible* (Grand Rapids, MI: Zondervan Pub. House, 1975), s.v. "Marriage," by P. Trutza.

festive γάμος are about to get under way. This is a beautiful picture of what will happen in the early phase of the Millennium after Christ returns (or perhaps the festive *wedding supper* depicts the entire Millennium).

This has a parallel in the Old Testament book of Isaiah. Isa 24 looks at worldwide judgment and destruction, whereas Isa 25 looks at kingdom blessing. Isa 24:21-23 closes the chapter by declaring,

"So it will happen in that day, that the LORD will punish the host of heaven, on high, and the kings of the earth, on earth. And they will be gathered together like prisoners in the dungeon, and will be confined in prison; and after many days they will be punished. Then the moon will be abashed and the sun ashamed, for the LORD of hosts will reign on Mount Zion and in Jerusalem, and His glory will be before His elders."

Interestingly, in the following chapter depicting kingdom blessing, we are shown a lavish banquet for all peoples on this same mountain:

"And the LORD of hosts will prepare a lavish banquet for all peoples on this mountain; a banquet of aged wine, choice pieces with marrow, and refined, aged wine" (Isa 25:6).

The text goes on to say,

"And it will be said in that day, 'Behold, this is our God for whom we have waited that He might save us. This is the LORD for whom we have waited; let us rejoice and be glad in His salvation' (25:9).

This "lavish banquet" of Isa 25:6 seems to look at the very same thing as the "wedding feast" (γάμος) of Rev 19:7-9, an occasion which probably finds its fulfilment in the Millennium. It is quite interesting that one of Christ's parables about the kingdom involved a γάμος. This is seen in Matt 22:1-14 (γάμος is used eight times in this passage). "And Jesus answered and spoke to them again in parables, saying, 'The kingdom of heaven may be compared to a king, who gave a *wedding feast* (γάμος) for his son' (22:1-2).

VII. IMPLICATIONS FOR THE TIME OF THE JUDGMENT SEAT OF CHRIST

Rev 19:6 looks forward to the reign of Christ that will begin at the Second Coming, whereas Rev 19:7-9 uses the figure of a "wedding feast" to depict the festive celebration that will take place at the inauguration of the Millennial kingdom. The "bride" (or wife) of the Lamb is the holy city, the "New Jerusalem" in which the redeemed of all the ages will dwell. There is no reason to interpret or restrict the "bride" to the *church* as a distinct company of saints, nor to use Rev 19:6-10 as a defense for the judgment seat of Christ occurring after the rapture and before the Second Coming. Even if the church is part of those who return with Christ "clothed in fine linen" (Rev 19:14), this does not prove that the church has already experienced the judgment seat of Christ. It may mean nothing more than the fact that we see God's people *adorned by their righteous acts* in contrast to those of Babylon whose "fine linen" was worldly splendor and pleasure.

Once this is acknowledged, there is no compelling argument in the New Testament for taking the judgment seat of Christ in conjunction with a pretribulational rapture of the *church*.²¹ Not only

²¹Pentecost attempts to argue for the judgment seat of Christ immediately after the pretribulational rapture on the basis of Lk 14:14 which states, "and you will be blessed, since they do not have the means to repay you; for you will be repaid at the resurrection of the righteous." Pentecost concludes,

"In the first place, according to Luke 14:14 reward is associated with the resurrection. Since, according to 1 Thessalonians 4:13-17, the resurrection is an integral part of the translation, reward must be a part of that program" (*Things to Come*, 220).

Pentecost's explanation is correct that the reward is associated with resurrection, but he fails to take into account the

that, but there are several verses related to rewards that give an impression that the rewards will be dispensed after the Second Coming.²²

Mt 16:27 "For the Son of Man is going to come in the glory of His Father with His angels; and will then recompense every man according to his deeds."

Lk 9:26 "For whoever is ashamed of Me and My words, of him will the Son of Man be ashamed when He comes in His glory, and the glory of the Father and of the holy angels."

1 Cor 4:5 "Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God."

Note: There is nothing in the context to suggest that the time when the "Lord comes" refers to the rapture rather than the Second Coming.

Rev 22:12 "Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done."

In the context of the book of Revelation, the reference to His "coming" almost certainly implies the Second Coming itself and not the rapture. It is the Second Coming of Rev 19 which is the grand climax of the book.

VIII. CONCLUSIONS

After the return of Christ, the Millennium will be inaugurated with a festive celebration which is depicted in Rev 19:7-9 as a "wedding feast" (γάμος). The bride in this case, however, is not the *church* exclusively but the "New Jerusalem" (and those who will inhabit her). Although recorded in Rev 19, this wedding feast is anticipatory of what will take place after the Second Coming. But by placing it in Rev 19, the author was able to juxtapose the unit of Rev 19:6-10 with 19:1-5, and thereby contrast the "great city" Babylon (Satan's city) with the "holy city" New Jerusalem (Christ's city). Satan has his counterfeit, but Christ's plan will ultimately triumph. The adornment of God's people, is in the final analysis so much more excellent than those of Babylon.

Rev 19:7-10 is not a valid defense for one's conclusion about the time of the judgment seat of Christ. Other New Testament verses, however, seem to point to the Second Coming as the time of rewards rather than a pretribulational rapture of the *church*.

Old Testament perspective from which Christ is speaking. He speaks as if to Old Testament believers (not to the *church* which will be raptured and resurrected prior to the tribulation). The expectation for Old Testament believers, however, was the tribulation followed by resurrection and reward (see Dan 12:1-3).

²²Passages related to rewards and the judgment seat of Christ include Matt 16:27; Lk 9:26; 14:14; Rom 2:4-11; Rom 14:10-12; 1 Cor 3:10-17; 4:1-5; 2 Cor 5:9-10; Eph 6:5-8; Col 3:23-25; 2 Tim 4:8; 1 Pet 1:7 (note 1:13; 4:13; and compare Lk 17:30); Rev 2:23, 25; 3:11-12; 4:4, 10; and 22:12.

Practical Implications of the Rapture

How should your belief in Christ's future return change the way you live now?

1 Thessalonians 4:13-18

Knowing that at the Rapture we'll see Christians who have died prevents us from hopeless grieving.

Once we are with the Lord we'll *never* be separated from Him—that's encouraging (vv. 17-18)!

1 Corinthians 15:35-49

We'll receive a new body at the Rapture so we shouldn't be absorbed with "body worship" now.

1 Corinthians 15:50-58

Christ's return will show that he defeated Satan—this gives us victory over sin now (vv. 54-57).

Our future hope stabilizes us now (v. 58).

Christ's sure return motivates us to diligent service since it's not done in vain (v. 58).

2 Peter 3:1-9

The more scoffing about His return we hear, the more encouraging this should be for us (vv. 1-4).

The longer it takes for Christ's return, the more His patience is demonstrated towards us (vv. 8-9)

2 Peter 3:10-18

The destruction of all we can see should motivate us to invest in the things we can't see (vv. 10-13).

The judgment of the earth should motivate holy living (vv. 11, 14).

Knowing the Day of the Lord is coming will give us the wisdom that protects from false teaching (vv. 15-17).

The Antichrist

I. The Post-Rapture Crisis for Leadership

- A. The need for a world leader after the Rapture cannot be overstated.
 - 1. Someone will need to explain the disappearance of millions of Christians.
 - 2. Communications, transportation, economic, and all other systems will be disrupted.
 - 3. The middle-east problem especially will need to be resolved.
- B. Difficult times have always set the stage for a strong man to take control. The world scene after the Rapture will be a perfect environment for the Antichrist to gain power.

II. Names for the Future Fuhrer

- A. The names are many, describing his multifaceted character and the great emphasis placed upon this man in the Bible.
- B. List of the names in scriptural order:

Bloody and Deceitful Man	Ps. 5:6
Wicked One	Ps. 10:2-4
Man of the Earth	Ps. 10:18
Mighty Man	Ps. 140:1
Assyrian	Isa. 10:5-12
King of Babylon	Isa. 14:4
Sun of the Morning	Isa. 14:12
Spoiler	Isa. 16:4-5; Jer. 6:26
Nail	Isa. 22:25
Branch of the Terrible Ones	Isa. 25:5
Profane Wicked Prince of Israel	Ezek. 21:25-27
Little Horn	Dan. 7:8
King of Fierce Countenance	Dan. 8:23
Prince that shall Come	Dan. 9:26
One who causes Desolation	Dan. 9:27
Vile Person	Dan. 11:21
Willful King	Dan. 11:36
Idol Shepherd	Zech. 11:16-17
Abomination of Desolation	Matt. 24:15
One Coming in His Own Name	John 5:43
Man of Sin	2 Thess. 2:3
Man Doomed to Destruction	2 Thess. 2:3
Lawless One	2 Thess. 2:8
Antichrist	1 John 2:18, 22
Angel of the Bottomless Pit	Rev. 9:11
Beast from the Abyss/Sea	Rev. 11:7; 13:1
[Scarlet] Beast	Rev. 17:3, 8, 12

III. Summary of the Activity of the Future Fuhrer

- A. Peaceful beginning Rev. 6:1-2
- B. Makes 7 year treaty with Jews Dan. 9:27a

C. Heads 10 nation confederacy	Dan. 7:20
D. Dominated by world church	Rev. 17:3-11
E. Dominates world church	Rev. 17:12-16
F. Breaks covenant with Israel	Dan. 9:27 (midpoint of the Tribulation)
G. Counterfeits death/resurrection	Rev. 13:3a
H. Worshiped worldwide	Rev. 13:3b-8, 11-15
I. Sets up image for worship	2 Thess. 2:3-4
J. False prophet promotes mark	Rev. 13:16-18
K. Two witnesses slain	Rev. 11:7
L. Persecutes Jews & Victorious in Israel	Dan. 11:40-43
M. Defeated by Christ	Rev. 19:11-19
N. Doom in Lake of Fire	Rev. 19:20

IV. The Length of the Tribulation and Antichrist's Rule (Dan. 9:24-27)

- A. **Context:** Daniel is in exile in Babylon in 539 BC—only three years from the end of the seventy year captivity. Like all Jews he longs to return to Jerusalem.
- B. **Outline:** After Daniel sees the nearness of the restoration to the land and confesses Israel's sin, Gabriel gives him a vision of seventy "sevens" to delineate the completion of the captivity, the coming of Messiah and events preceding His Second Coming.
 1. (9:1-2) In 539 BC during the reign of Darius, Daniel discovers from Jeremiad's prophecy (Jer. 25:11-12) that the exile was to last seventy years (605-536 BC), which is only three years away.
 2. (9:3-19) Seeing the nearness of the restoration to the land, Daniel confesses Israel's sins and acknowledges God's faithful judgment but also requests His favor and mercy to restore the temple in Jerusalem for His name's sake.
 - a. (9:3-11) Seeing the nearness of the restoration to the land, Daniel confesses that Israel has sinned by disobeying the Law of Moses.
 - b. (9:12-15) Daniel acknowledges that God has faithfully judged His people by subjugating them to Gentiles as He said He would (cf. Deut. 28:48-57, 64-68).
 - c. (9:16-19) Daniel requests God's favor and mercy to restore the temple in Jerusalem for His name's sake.
 3. (9:20-27) Gabriel brings to Daniel God's message of seventy "sevens" (490 years) concerning the completion of the captivity, the coming of Messiah and events preceding the Second Coming of Christ.
 - a. (9:20-23) Gabriel appears to Daniel while he confesses and petitions God for the restoration and introduces a vision not only of the end of the captivity, but also of the future for Israel.

- b. (9:24-27) The vision for Daniel is God's message of seventy "sevens" (490 years) concerning the completion of the captivity, the coming of Messiah and events preceding the Second Coming of Christ.
- 1) (9:24) Seventy "sevens," or 490 years after the completion of the captivity, are decreed for Israel to embrace Christ's atonement and experience Kingdom blessings at the Second Coming of Christ.
 - a) (9:24a-c) Israel will *embrace Christ's atonement on the cross at Christ's Second Coming* at the completion of the 490 years, or seventy "sevens" after the completion of the captivity.
 - 1] (9:24a) Israel's sin of disobedience will be brought to an end at Christ's Second Coming when it embraces Him as Messiah and Savior based on His atoning death on the cross.
 - 2] (9:24b) Israel's sin having previously gone unpunished will be punished in Christ as its Substitute so that the nation's sin will be removed when it repents at Christ's Second Coming.
 - 3] (9:24c) Israel's sin of wickedness will be propitiated, or satisfied, by Christ's blood when the nation embraces Christ as Savior at His Second Coming.
 - b) (9:24d-f) Israel will *experience the blessings of the Millennial Kingdom* at the completion of the 490 years, or seventy "sevens" after the completion of the captivity.
 - 1] (9:24d) Israel's kingdom will be brought in as a righteous age at the completion of the 490 years, or seventy "sevens."
 - 2] (9:24e) Israel's kingdom will completely fulfill all that God spoke through visions and prophecies concerning His covenant with Israel.
 - 3] (9:24f) Israel's kingdom will be inaugurated with the enthronement of Christ as the Holy Ruler [or will be inaugurated with the dedication of the holy, Millennial temple described in Ezekiel 40—46].
 - 2) (9:25-27) The seventy "sevens" include seven "sevens" (49 years), sixty-two "sevens" (434 years) and one "seven" (7 years), from Artaxerxes' decree to rebuild Jerusalem (444 BC) to the end of the Tribulation.
 - a) (9:25) Sixty-nine "sevens" (483 years) will transpire between Artaxerxes' decree to rebuild Jerusalem (444 BC) and Jesus Christ's presentation to Israel as Messiah at the Triumphal Entry (AD 33).
 - 1] (9:25a) Seven "sevens" (49 years) after Artaxerxes' decree to completely rebuild Jerusalem (March 5, 444 BC) the rebuilding will be finished (395 BC).
 - 2] (9:25b) Sixty-two "sevens" (483 years) after 395 BC Christ will be officially presented to Israel as Messiah at the Triumphal Entry (March 30, AD 33).
 - 3] (9:25c) Jerusalem will surely be rebuilt with streets and trench, but only amid much opposition (i.e., during Nehemiah's time).
 - b) (9:26) After the sixty-two "sevens" (following March 30, AD 33) Christ the Messiah will die, Titus will destroy Jerusalem, and Israel's sufferings will continue in the Church Age until Christ's Second Coming.

- 1] (9:26a) After the sixty-two "sevens" (following March 30, AD 33) Christ the Messiah will die and have no Messianic kingdom over Israel due to the nation's rejection, thus inaugurating the Church Age.
 - 2] (9:26b) During this intervening period between the sixty-ninth and seventieth weeks (between AD 33 and Christ's Second Coming) Titus and the Romans will destroy Jerusalem and the temple (AD 70).
 - 3] (9:26c) Israel's sufferings will stretch throughout the Church Age while the nation is set aside from AD 70 until her freedom from Gentile bondage at Christ's Second Coming.
- c) (9:27) At the middle of the last "seven" (7 year Tribulation), Antichrist will break his covenant, and replace temple sacrifices with worship of himself until his doom.
- 1] (9:27a) At the middle of the final "seven" (7 year Tribulation), the Antichrist, Titus' antitype (cf. 9:26b), will break his seven year covenant by ending the revived Levitical sacrifices and offerings.
 - 2] (9:27b) The False Prophet will set up an image of Antichrist in the temple and force people to worship it, until the end of the Tribulation when both will be cast into the Lake of Fire after the Second Coming.

C. Dispensationalists insist that a "gap" exists between the 69th and 70th "weeks" which is the present church age when God has set aside Israel during the "times of the Gentiles" until the last "week" for Israel resumes at the Tribulation. This issue is of great importance as it touches upon whether the seventieth week still remains future.

1. All non-dispensational interpreters maintain that the weeks follow consecutively. The posttribulation rapturist is one who asserts the historical fulfillment of Daniel's Seventy Sevens. Rose represents this position:

All the evidence of the New Testament, and of Christian experience agree with the greatest teachers of the Christian church that, the seventieth week of Daniel's prophecy has all been fulfilled more than 1900 years ago. This leaves no future seventieth week yet to be fulfilled in "the great tribulation after the rapture."⁵

He therefore maintains that there is no gap between the sixty-ninth and seventieth weeks:

If there were "gaps" and "intermissions" the prophecy would be vague, misleading, and deceptive . . . The "62 weeks" joined immediately unto the "7 weeks," and their combined "69 weeks" reached "UNTO MESSIAH." Beyond His birth, but not to his "triumphal entry"; only "UNTO" His public anointing. There was no "gap" between the "69th, and the 70th weeks." . . . The "one week" of prophetic "seventy weeks" began with John the Baptist; from his first public preaching the kingdom of God, the gospel dispensation commenced. These seven years, added to the 483 years, completes the 490 years . . . so that the whole of the prophecy from the times and corresponding events, has been fulfilled to the very letter.⁶

Mauro also objects to a gap in an extended discussion.⁷

⁵George L. Rose, *Tribulation Till Translation* (Glendale, CA: Rose Publishing Company, 1943), 62; cited by J. Dwight Pentecost, *Things to Come* (Grand Rapids: Zondervan Publishing House, 1955), 171.

⁶Rose, 46-47; cited in Pentecost, 171.

⁷Philip Mauro, *Seventy Weeks and the Great Tribulation*, 91-99; Walvoord has an extended and rather pointed critique of Mauro's book in "Is the Seventieth Week of Daniel Future?" *Bibliotheca Sacra* 101 (January, 1944): 30-49.

2. Support for the "Gap" Interpretation is actually extensive. Although it is the minority view, at least six lines of evidence suggest a separation between the 69th and 70th weeks.⁸
 - a. It is impossible that the fulfillment of the six prophecies in Daniel 9:24 are historically fulfilled at Christ's first advent. Has Israel finished sinning? Has the nation experienced atonement for her sins or seen everlasting righteousness? Paul still saw this as future for Israel (Rom. 11:25-27). Has vision and prophecy culminated? Also, has the holy of holies been anointed yet?⁹ All of these six prophecies remain unfulfilled at the present time.¹⁰ Furthermore, they pertain not to the church but to Israel.
 - b. The first word of verse 26, "after" (וְאַחֲרָיִךְ), indicates a gap. This occurs after the culmination of the sixty-ninth week at the cutting off of Messiah, or following the Triumphal Entry at Christ's crucifixion. Those of the traditional-historical school see Christ's baptism ending the sixty-nine weeks and His death at the middle of the seventieth week. If this were so the text would have read that the cutting off of Messiah would occur "during" or "in the midst of" the seventieth week as verse 27 indicates regarding the cessation of the sacrifices.
 - c. While the idea of gaps may seem strange to the 21st century mind, this was not true of the Jewish mindset. For example, Isaiah 61:1-2 records the two advents of Christ in a single context. Christ quoted the portion of this passage relating to His first advent in Luke 4:18-19, thus revealing that a separation of many years appears. Concerning the Jewish mindset Gundry notes, "The possibility of a gap between the sixty-ninth and seventieth weeks is established by the well-accepted OT phenomenon of prophetic perspective, in which gaps such as that between the first and second advents were not perceived."¹¹
 - d. The person who confirms the covenant in Daniel 9:27 cannot be Christ.¹² The "He" in this verse looks back at "the prince who is to come" in the previous verse (Titus in AD 70) as its antecedent. Also, as has been already noted previously, if Christ is the confirmer of the covenant, then what covenant did He confirm and then break?
 - e. As already noted, since Christ's death did not "put an end to sacrifice and offering" (Dan. 9:27), a gap must exist between these two events. The Jews continued the sacrificial system until God stopped their abhorrent practice with Titus' destruction of the temple.
 - f. Comparisons with parallel prophecies also reveal the existence of a gap. (1) Our Lord declared in Matthew 24:15 that the abomination of desolation will occur *after* His earthly ministry. (2) The wicked person of Daniel 9:27 has striking parallels with the future wicked man described in Daniel 7:25; Revelation 12, 13, 19. (3) The events of the second half of the seventieth week (Dan. 9:27b) correlate with those of the latter half of the future Tribulation period described in Revelation 13:4, 6, 12, 14-15.
3. Therefore, there are sufficient reasons to establish the existence of a separation between the 69th and 70th weeks. Since these weeks are not consecutive it may now be determined what is referred to by the end of the 69 weeks.

⁸Harold W. Hoehner's treatment of this issue (*Chronological Aspects of the Life of Christ*, 131-33) is most helpful. The following comments summarize some of his key points.

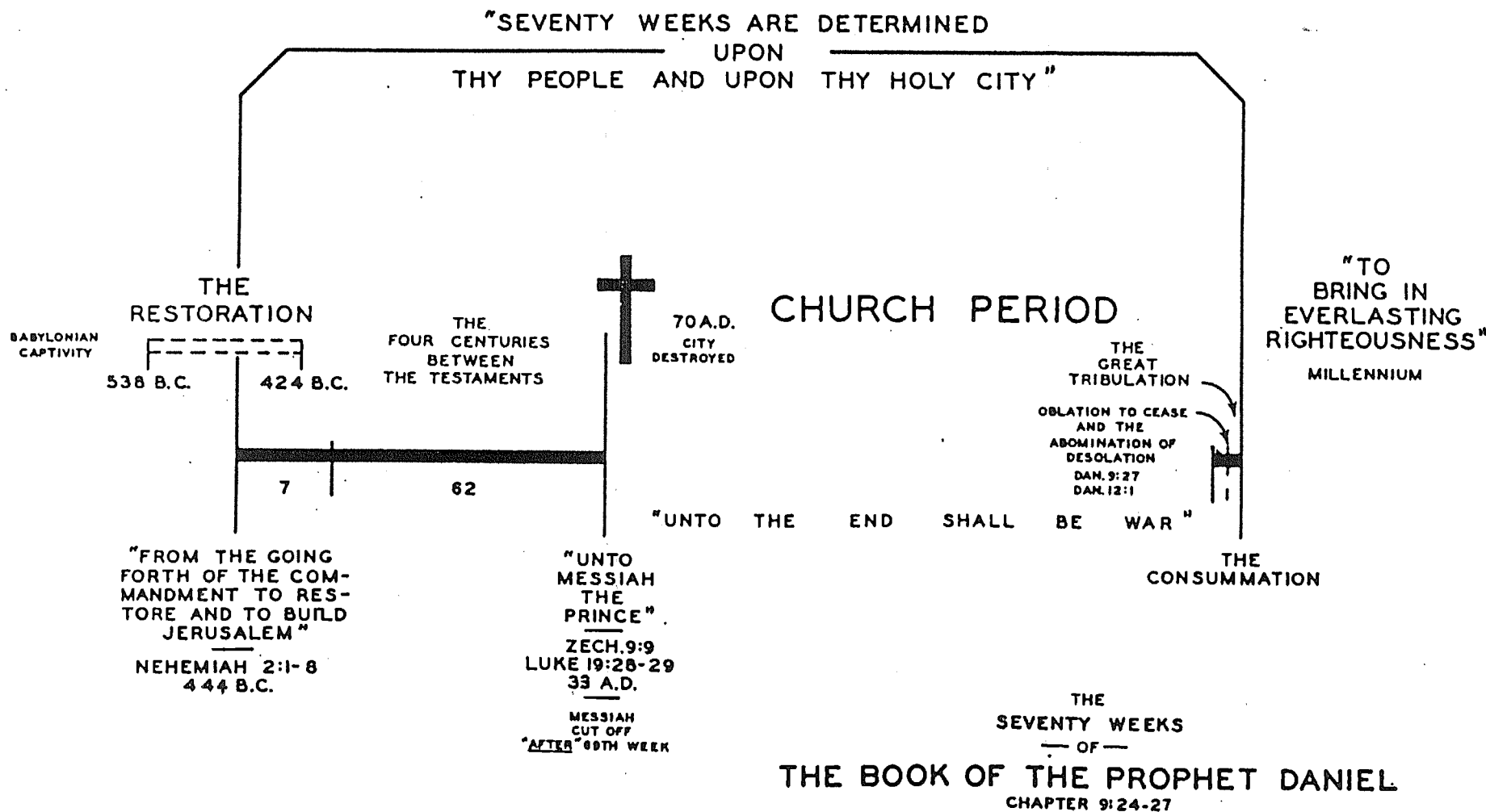
⁹Although the phrase "most holy" has been sometimes interpreted to mean Christ's anointing (e.g., Young, *The Prophecy of Daniel*, 201), these are technical words always translated in the Old Testament as "holy of holies." The clear referent is the consecration of the millennial temple (cf. Ezek. 40-46).

¹⁰For a dispensational interpretation of each of these six phrases see the exegetical outline of Daniel 9:24 on the preceding pages.

¹¹Robert H. Gundry, *The Church and the Tribulation* (Grand Rapids: Zondervan, 1973), 190.

¹²This covenantal perspective finds recent support by Meredith G. Kline, "The Covenant of the Seventieth Week," *The Law and the Prophets. Old Testament Studies Prepared in Honor of Oswald Thompson Allis*, ed. by John H. Skilton (Nutley, NJ, 1974), 452-69, esp. 461-69; cited by Hoehner, 132.

D. The end of the 69 weeks is given in Daniel 9:25, which is the most remarkable prophecy of all time. The prophecy was given shortly before 539 B.C. and predicted two dates. One date was a royal decree nearly 100 years from that time (March 5, 444 B.C.) and the second date was 483 years later on the very day of Christ's official presentation to Israel at the Triumphal Entry into Jerusalem (March 30, A.D. 33)! This is substantiated on the following three charts (please see the next page):



Adapted from R. Ludwigson, *A Survey of Bible Prophecy*, 49

Hoehner's Determination of the Seventy Weeks

Daniel's Seventy Weeks

March 5, 444 B.C. Nisan 1 of Artaxerxes' 20th Year Nehemiah 2:1-8	March 30, A.D. 33 Triumphal Entry on Nisan 10 A.D. 33 Luke 19:28-40					
69 WEEKS		* CHURCH AGE				
$69 \times 7 \times 360 = 173,880 \text{ days}$ March 5, 444 B.C. + 173,880 days = March 30, A.D. 33		<table border="1"> <tr> <td>70th WEEK</td> <td></td> </tr> <tr> <td>1/2 Week</td> <td>1/2 Week</td> </tr> </table>	70th WEEK		1/2 Week	1/2 Week
70th WEEK						
1/2 Week	1/2 Week					
Verification $444 \text{ B.C. to A.D. 33} = 476 \text{ years}$ $476 \text{ years} \times 365.24219879 \text{ days} = 173,855 \text{ days}$ $+ \text{days between March 5 \& March 30} = 25 \text{ days}$ 173,880 days *Messiah cut off after 69 weeks—April 3, A.D. 33.		Rationale for 360-Day Years $1/2 \text{ week—Dan. 9:27}$ $\text{Time, times, } 1/2 \text{ time—Dan. 7:25, 12:7; Rev. 12:14}$ $1,260 \text{ days—Rev. 12:6, 11:3}$ $42 \text{ months—Rev. 11:2, 13:5}$ $\text{Thus: } 42 \text{ months} = 1,260 \text{ days} = \text{time, times, } 1/2 \text{ time} = 1/2 \text{ week}$ $\text{Therefore: month} = 30 \text{ days; year} = 360 \text{ days}$				

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Source: Harold W. Hoehner, *Chronological Aspects of the Life of Christ* (Grand Rapids: Zondervan Publishing House, 1977), p. 139. Used with permission.

Pentecost's Determination of the Seventy Weeks

The 483 Years in the Jewish and Gregorian Calendars

Jewish Calendar
(360 days per year*)

$(7 \times 7) + (62 \times 7) \text{ years} = 483 \text{ years}$

483 years
$\times 360 \text{ days}$
173,880 days

Gregorian Calendar
(365 days a year)

$444 \text{ B.C. to A.D. 33} = 476 \text{ years}^\dagger$

476 years
$\times 365 \text{ days}$
173,740 days
$+ 116 \text{ days in leap years}^\ddagger$
$+ 24 \text{ days (March 5–March 30)}$
173,880 days

*See comments on Daniel 9:27b for confirmation of this 360-day year.

†Since only one year expired between 1 B.C. and A.D. 1, the total is 476, not 477.

‡A total of 476 years divided by four (a leap year every four years) gives 119 additional days. But three days must be subtracted from 119 because centennial years are not leap years, though every 400th year is a leap year.

Source: J. Dwight Pentecost, "Daniel," in *The Bible Knowledge Commentary: Old Testament Edition*, edited by John F. Walvoord and Roy B. Zuck (Wheaton: SP Publications, Inc., 1985.), p. 1363. Used with permission.

DAN.9:24-27

26. And after threescore and two
weeks shall Measiah be cut off, but
not for himself:

DANIEL'S "SIXTY NINE" WEEKS

**49-YEARS
TO THE
REBUILDING
OF JERUSALEM
NEH.3-6.**

built again, and the street shall be
the wall, even in
troubled times.

434-YEARS
TO 'MESSIAH THE PRINCE'
DAN. 9:25-26, ZECH. 9:9. MATT 21:1-11

THE PRESENT DISPENSATION
OF "THE CHURCH"
WAS NOT REVEALED TO DANIEL

DESTRUCTION
OF JERUSALEM
A.D. 70

and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood; and unto the end of the war desolations are determined.

GAP BETWEEN THE 69TH AND 70TH WEEK

37 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined, shall be poured upon the desolate.

DANIEL'S "SEVENTIETH" WEEK

MIDDLE OF THE WEEK

- 3 1/2-YEARS.

TIME-TIMES-A HALF
42-MONTHS
1260 DAYS

THE REVELATION
1:7-10. REV. 19:11-21

ZECK.14:

B.C. 606

DAN.2:21-45

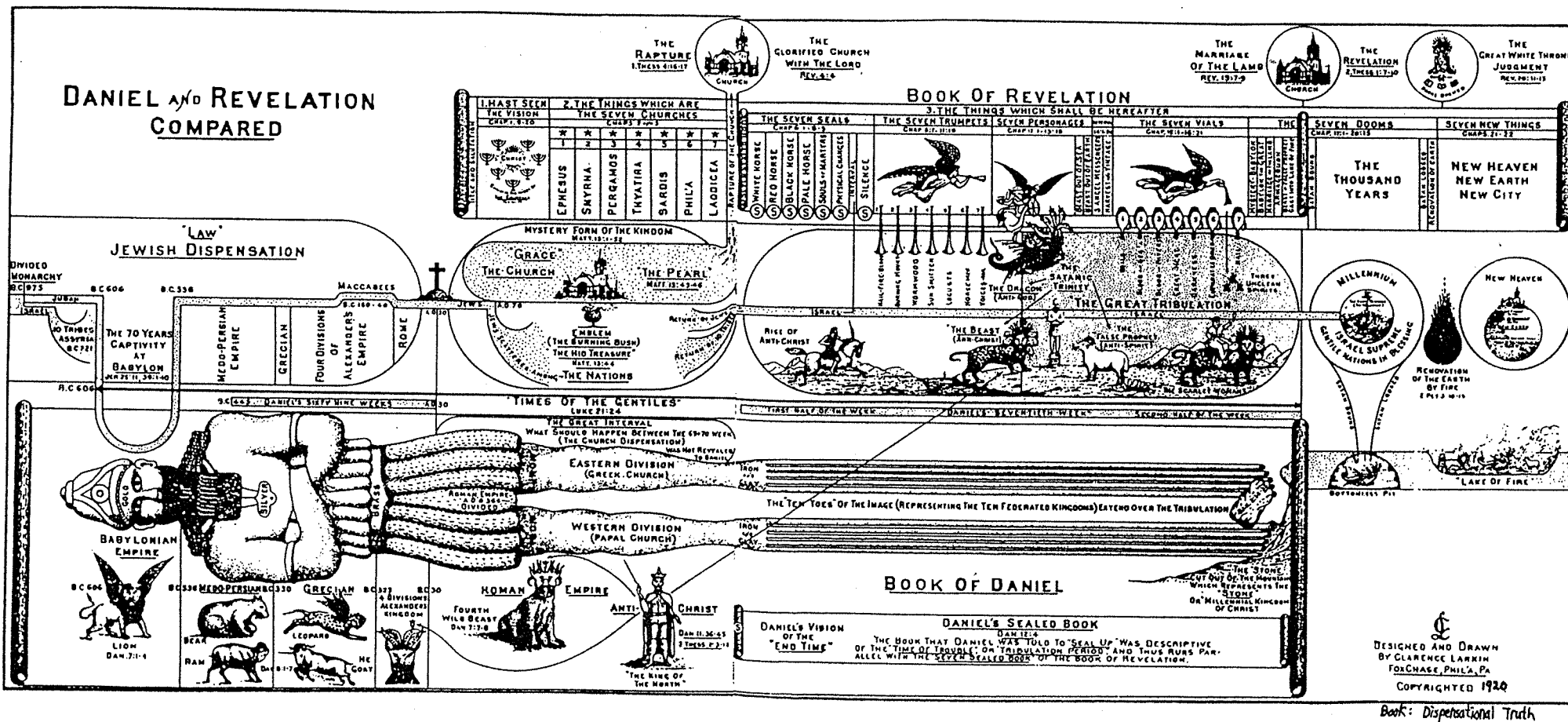
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"TIMES OF THE GENTILES"
LUKE 21:24

1/25/19

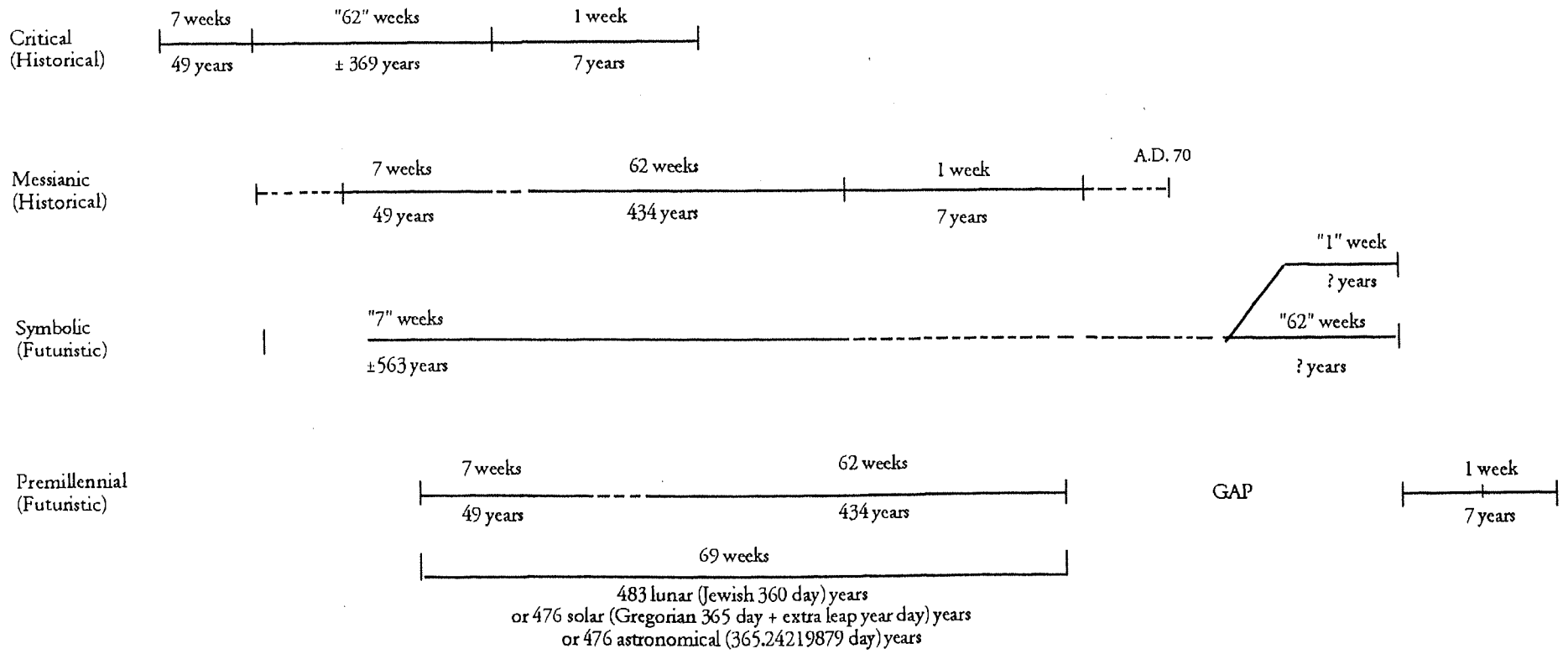
From *Dispensational Truth or God's Plan and Purpose in the Ages* (Philadelphia, 1920 [1918]).

Daniel and Revelation Compared



Summary of Views on Daniel 9:24-27

Jer. 25:11 Prophecy 605 or 586	Cyrus' Decree 538	Art. 1st Decree 457	Art. 2nd Decree 444	Murder of Onias 171/0	Antiochus Desecration 167	Temple Reded. 164	BC AD	Christ's Baptism 26	Christ's Baptism (P) or Christ's Death (M) 30	Christ's Death (P) or Stephen Martyred (M) 33	(GAP)	7 Year Tribulation			Millennium
												Rapture A.D.?	Midtrib A.D.?	Revelation A.D.?	A.D.?



Key

Art. = Artaxerxes
P = Premillennial view dating
M = Messianic view dating

Summary of Views on Daniel 9:24-27

Evaluating Views on Daniel 9:24-27

(Correlate with page 86b and a more detailed chart in J. Barton Payne, *The Theology of the Older Testament*, 250-52)

	Historical		Futuristic	
	Critical	Messianic	Symbolic	Premillennial
Who's decree begins the 70 "sevens" (v. 25)?	Jeremiah (Jer. 25:11), referring to 605 BC or 586 BC (better)	Cyrus (538 BC) or Artaxerxes' 1st decree (457 BC, Ezra)	Cyrus (538 BC)	Artaxerxes' 2nd decree (444 BC, Nehemiah)
When do the 70 "sevens" end (v. 27)?	Temple Rededication (164 BC)	Stephen's death and Paul's call (AD 33)	Rapture of the Church (no 7 yr. Tribulation)	Christ's return after the Tribulation
Who is the "Anointed One" and when does he "come" (vv. 25-27)?	Cyrus (538 BC) in v. 25 but Joshua the High Priest (457 BC) in v. 26	Christ at His baptism (AD 26)	Christ at His baptism (AD 26)	Christ at His triumphal entry (AD 33)
Who destroys the city and the Temple (v. 26)?	Antiochus Epiphanes desecrates the Temple	Titus destroys Jerusalem and the Temple (AD 70)	Antichrist destroys the visible Church	Titus destroys Jerusalem and the Temple (AD 70)
Is there a gap between the 69th and 70th "7"?	No	No	No	Yes
Who makes covenant/ends sacrifice (v. 27)?	Antiochus Epiphanes (170-164 BC)	Christ (AD 26-33)	Antichrist	Antichrist (as antitype of Titus)
What's the covenant?	(Noncommittal view)	New Covenant	Covenant of terror	Peace with Jews
With whom is the covenant confirmed (who are the "many")?	Jerusalem Jews tired of Hellenistic (Greek) rule	Disciples at the Last Supper (extended to the church)	The Gentile masses who follow the Antichrist	End-time Jews (who are "[Daniel's] people," v. 24)
What is "the end to sacrifice" (v. 27)?	Offering a pig on the Temple altar	Christ's death	Antichrist overthrows Church's worship	Antichrist stops future Tribulation sacrifices
Who causes the desolation's (v. 27b)? How?	Antiochus sets up a pagan emblem on the temple porch	Titus destroys Jerusalem and the Temple (AD 70)	Antichrist's idols—materialism, goals, paradise w/o God, etc.	Antichrist insists that the Jews worship his image (Rev. 13:14-15)
Problems	- Says prophecy is a forgery after the fact - Inconsistent identity of the Anointed One (vv. 25, 26) - Antiochus made no covenant with Jews - Antiochus did not destroy the city or temple (desecrated it only) and Jesus saw this as future (Matt. 24:15; Mark 13:14) - The city was <i>ruined</i> in 586, not <i>rebuilt</i> as required by v. 25 538 to 170 BC is only 369 yrs. (not the required $62 \times 7 = 434$) — 65 years off target - Accuses Daniel of mathematical errors	- Inconsistent use of the word "seven" (in 538 BC reckoning) - Christ didn't make a covenant in AD 26 - Christ's death didn't end sacrifices—they continued to AD 70 - See "abomination" as AD 70 but before "week" of AD 26-33 - A 7 yr. period re: Christ does not exist - Not 7 yrs. between Christ's death and AD 70, so v. 27 not fulfilled literally - Rev. 13:5, 14-15 (written AD 95) are future fulfillment "He" (v. 27) looks back to Titus as antecedent (v. 26b), not to Christ (v. 26a)	- Why all the specific "sevens" if each is indefinite—not years? "City and sanctuary" are allegorized to be the Church - Daniel's people (Israel) is addressed, not the church/masses - Stretches it to call "sacrifice & offering" the Church's worship - Overlapping of the 62 "sevens" and 70th "sevens" improbable - Francisco's teaching that Jerusalem has not yet been destroyed and that the present age is the last half-week denies history and allegorizes the text	Support: - The decree of 444 BC is the best date since it included both the city and walls (cf. Neh. 2:3, 5, 8) - Employs 360-day (lunar) years of the Jewish calendar but still works with the Gregorian and even astronomical calendar - Deals fairly with a gap "after the 62 sevens" (v. 26) - Allows a literal fulfillment of vv. 24, 27—neither of which is presently fulfilled - Considers v. 27 as future in line with Dan. 7:25; Rev. 12, 13, 19
Advocates	Montgomery (ICC), Hartman & DiLella (AB), F. F. Bruce (but he notes future significance too)	E. J. Young, Pusey, J. Barton Payne	Leupold, Keil, McComisky, Francisco, <i>Review & Expositor</i> 57 (April 1960): 126-37	Hoehner, Anderson, Walvoord, Whitcomb, Archer (but he says 457 BC—AD 27 for the 69 "sevens")
Perspective	Liberal critical	Conservative amil or premil	Conservative amillennial	Conservative premillennial

† Due to varying opinions even within each of the four views, the chart mostly reflects opinions of their first advocate.

SURVEY OF VIEWS ON DANIEL'S "SEVENTY WEEKS" PROPHECY - by Dr. J. Paul Tanner

Mar 24, 1999

Dr. Rick Griffith

Eschatology

86d

	NON-MESSIANIC VIEWS		MESSIANIC VIEWS			
Name of view	Maccabean View	Roman Destruction View	1 st Century View	Symbolic-Esch. View	Postponement Views	
					Solar-year Calculation	Prophetic-year Calculation
Adherents	Porphyry (232-c. 305) Critical Scholars: Montgomery (ICC) Collins (Hermeneia) Hartman-DiL. (Anchor) Goldingay (Word)	Jewish Sources: Seder Olam Rabbah Rashi (AD 1040-1105) Ibn Ezra (AD 1089-1164)	Conservative Amillennial: E. J. Young Meredith Kline Anthony Hoekema J. Barton Payne (Payne is premill.—post-trib.)	Conservative Amillennial: T. Kliefoth C. F. Keil H. C. Leopold	Gleason Archer Leon Wood	Sir Robert Anderson Alva J. McClain John Walvoord Charles L. Feinberg Paul Feinberg Harold Hoehner Josh McDowell
Descript.	All details fulfilled in the Maccabean era during the time of Antiochus Epiphanes (171-164 BC)	The prophecy culminates with the destruction of the 2 nd Temple in AD 70 (or possibly as late as AD 135)	The "anointed" of vs 26 is Christ who is crucified; and Christ makes a covenant with God's people in vs 27.	70 "weeks" are symbolic of 3 periods. The 62 wks are the present age as "spir. Jer." being built. 70 th wk is for Antichrist.	First 69 weeks culminate with crux. of Christ, and 70 th wk is still future awaiting Antichrist. Calcul. based on 365-day yr.	First 69 weeks culminate with crux. of Christ, and 70 th wk is still future awaiting Antichrist. Calcul. based on 360-day year.
Decree	God's command - Jer 25:1	Cyrus' decree - 538 BC	Cyrus' decree - 538 BC	Cyrus' decree - 538 BC	Artaxerxes' decree of 458-57 BC	Artaxerxes' decree of 445-44 BC
1 st 7 wks	587/86 — 538/36 BC	1 st exile until 538 BC (or 520)	538/37 BC until completion of work by Ezra-Neh	538 BC until the 1 st Coming of Christ	458/57 — ca. 409 BC	445/44 — ca. 396/95 BC
2 nd 62 wks	538/36 — 171/70 BC	time in land until 1 st Jewish revolt of the 60's AD	Completion of work by Ezra-Neh until 1 st Advent of Christ	After 1 st Coming as "spiritual Jerusalem" (Church) is built	ca. 409 BC — ca. AD 26	445/44 BC — AD 32/33
3 rd - 70 th	171/70 — 164 BC	Dest of Jeru. in AD 70 (possibly extending to 135)	Most say 1 st Century (mid. of wk = crucifixion)	Era of the Antichrist before the 2 nd Coming of Christ	Future 7 years before the 2 nd Coming of Christ	Future 7 years before the 2 nd Coming of Christ
Anointed of vs 25	Joshua the High Priest in Zerub.'s day	Usually Cyrus	Christ Jesus (after the 1 st 69 weeks)	Christ Jesus (after the 1 st 7 weeks)	Christ Jesus (after the 1 st 69 weeks)	Christ Jesus (after the 1 st 69 weeks)
Anointed of vs 26	Onias III, the High Pr. assassinated in 171 BC	King Agrippa II at time of AD 70 (so Rashi)	Jesus Christ ("cut off" = crucifixion; presum. AD 30)	Jesus Christ ("cut off" = His influence cut off by Antichrist)	Jesus Christ ("cut off" = crucifixion in AD 32/33)	Jesus Christ ("cut off" = crucifixion in AD 32/33)
Prince to Come	Antiochus	Vespasian or Titus	Titus (so Young); or Jesus Christ (so Kline)	The Antichrist	The Antichrist	The Antichrist
One who Makes covenant (vs 27)	Antiochus's alliance with Hellenizing Jews	Romans with Jews in 1 st century AD	A covenant by Christ with the Church ("ratified" at time of crucifixion)	1) Leopold - made in imitation of Christ and imposed on masses; or 2) Keil - made to deceive people to follow him as God	A covenant made by the Antichrist with the Jews. Breaking the covenant starts the final 3 1/2 yrs of the Tribulation.	A covenant made by the Antichrist with the Jews. Breaking the covenant starts the final 3 1/2 yrs of the Tribulation.
Makes Desolation	Pagan altar erected on top of Jewish altar (ca. 168/67 BC)	Roman defilement of Temple in AD 70 and/or the establishment of Aelia on ruins of Jerus. by Hadrian	Christ de-legitimizes the sacrificial system; the Jewish temple is an abomin. to be destroyed later by Titus	Presumably the work of Antichrist	The Antichrist halts sacrificial system and commits the "abomination of desolation" in the Jewish temple of Trib.(cf. Mt 24:15; 2 Thes 2:4)	The Antichrist halts sacrificial system and commits the "abomination of desolation" in the Jewish temple of Trib.(cf. Mt 24:15; 2 Thes 2:4)
2 nd Half of 70 th Week	Antiochus' attempt to destroy Judaism	Events about AD 70 or 132-135	(1) Young, Hoekema - work of Titus in AD 70 (2) Kline, West - an eschatological judgment	the Antichrist's hatred for the city and temple	The 3 1/2 years of the Great Tribulation when the Antichrist is in power	The 3 1/2 years of the Great Tribulation when the Antichrist is in power

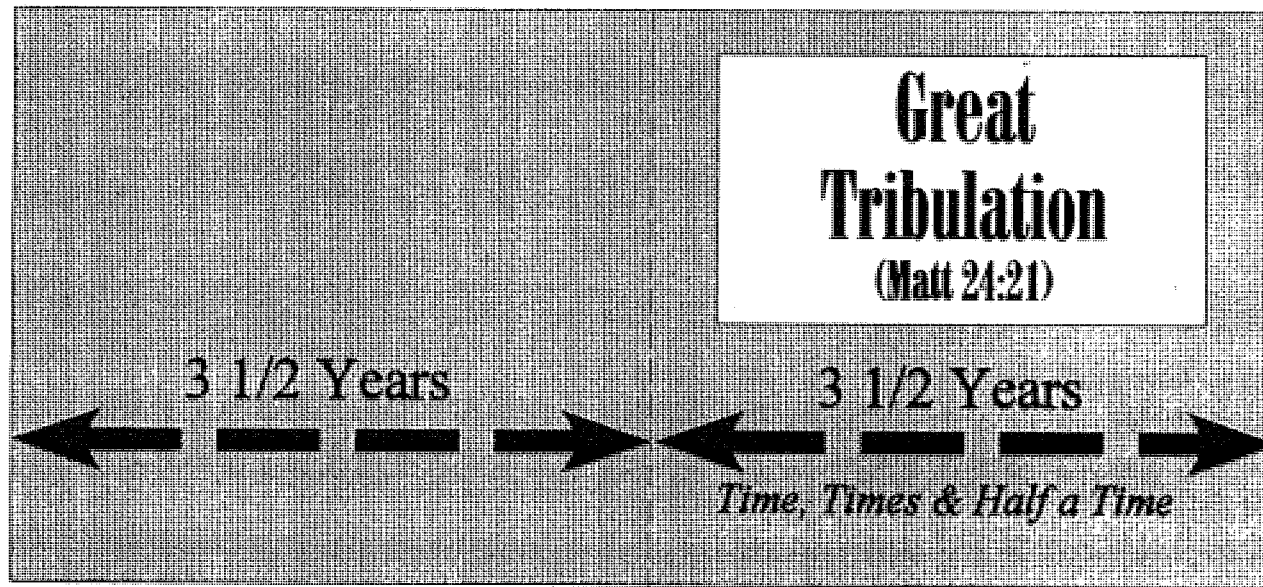
Daniel's 70th Week

Daniel 9:27

Second
Coming

(Matt 24:29-31)

**Church
Age**



**Messiah's
Kingdom**

Daniel's Seventieth Week

Eschatology

Covenant
Made

(Dan 9:27)

Antichrist's Rise in Power

Covenant
Broken
(Middle)

Abomination
of Desolation
(Matt 24:15)

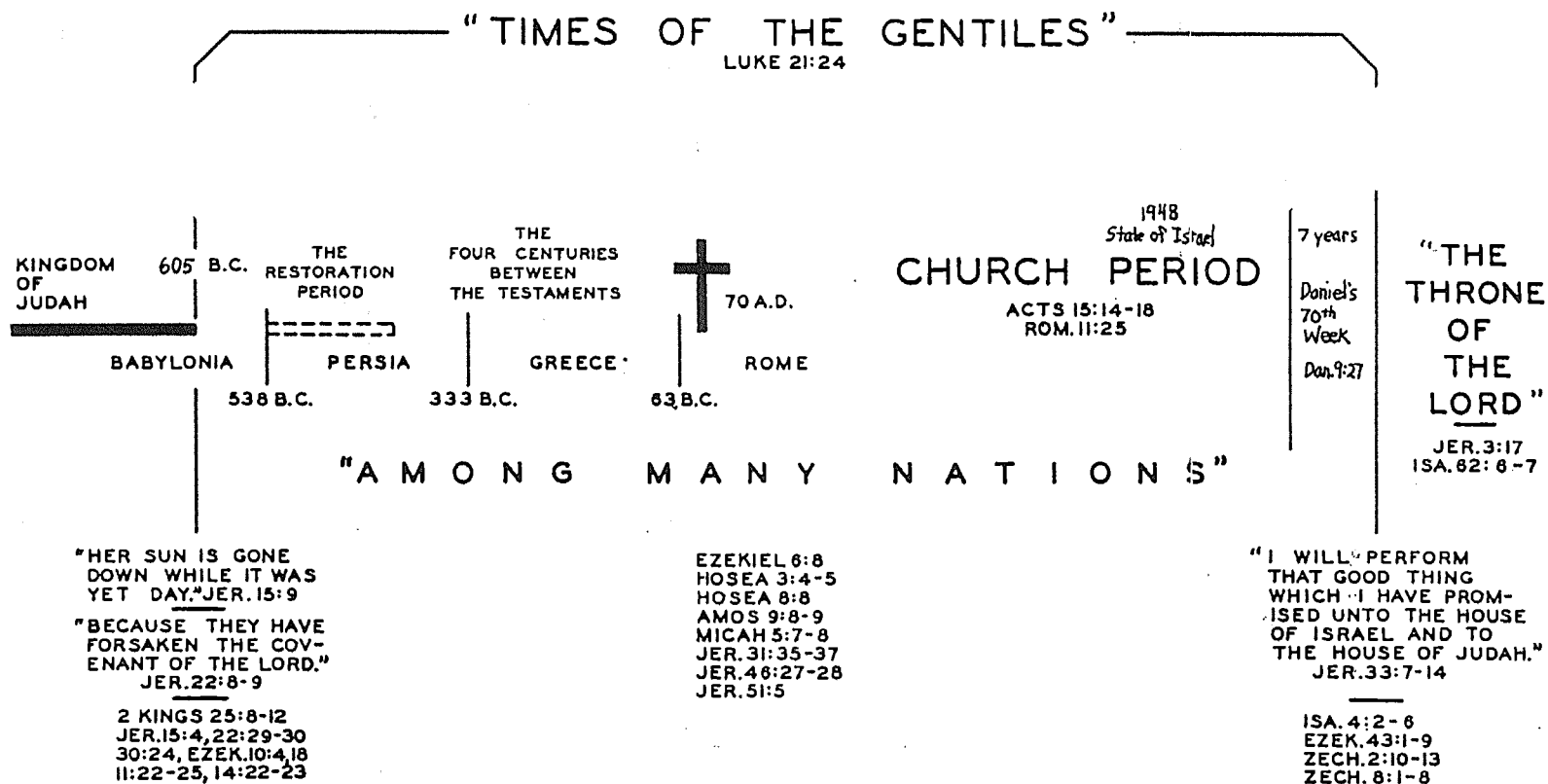
Peak of Power
(Daniel 7:25;
Revelation 13:5)

Destruction
of Antichrist

Judged!
(Dan 7:26)

Dominion
(Dan 7:27)

Times of the Gentiles



The Purposes & Names of the Tribulation

If God is a God of love, then why must there be a time of great tribulation on the earth?

1. To Judge the Nations: God is a God of justice as well as a God of love. His wrath must be shown to demonstrate Him to be consistent with His balanced character (e.g., Zeph. 1:15; 1 Thess. 1:10; 5:9; Rev. 11:18; 15:1; 16:1).
 - a. This will be a period when God gives those who killed His people the fruits of their sin (Rev. 6:11; cf. Ps. 2:5; Jer. 25:30-32; Zech. 12:3; 2 Thess. 2:12; Rev. 3:10; 6:15).
 - b. God has always judged sin and does so at the present, so this period is not out of line with His actions in the past (Rom. 1:18-20).
2. To Discipline Israel: Israel will need a time of difficulty to turn her heart to the Lord in order to fulfill the prophecies of the nation's restoration in repentance (Deut. 30:1-3; Isa. 1:25; 4:2-4, etc.; cf. p. 119c point D).
3. To Save Israel: God's mercy will be shown to Israel by saving her after this time of trouble.
 - ◆ Jer. 30:7 refers to the "time of Jacob's trouble" that will lead to national salvation.
 - ◆ Dan. 11:36-45 shows how God will miraculously save Israel from the attacks of Antichrist.
4. To Establish the Millennial Kingdom: The Tribulation will end with the elimination of the kingdoms of this world so they can be replaced with Christ's kingdom (Dan. 7:17-18; cf. Rev. 17-18 removes Babylon before Rev. 19-20 sets up Christ's reign).

The various names for this period of time reveal some of God's purposes:

- "Day" or "Day of the LORD"—Isa. 30:23-25; 34:1-8; 35:1-10; Joel 2:28-32; 3:1-21; Zeph. 3:8, 16-20; Zech. 14:1-21
- "Tribulation"—Deut. 4:30; Matt. 24:9, 21, 29; Rev. 7:14
- "Time of Jacob's trouble"—Jer. 30:7
- "Wrath of God"—Zeph. 1:15; 1 Thess. 1:10; 5:9; Rev. 11:18; 15:1; 16:1
- "Seven"—Dan. 9:27

The Tribulation in the Book of Revelation

CHART OF REVELATION

Sovereignty of Christ in Future Victory								
Sovereignty in Person			Sovereignty over Churches	Sovereignty in End-Time Events				
Chapter 1			Chapters 2—3	Chapters 4—22				
“What you have seen” (1:19a)			“What is now” (1:19b)	“What will take place later” (1:19c)				
Past			Present	Future				
Christ Unveiled			Churches Unveiled	Consummation Unveiled				
God on Earth			God’s Ambassadors on Earth	Hell on Earth to Heaven on Earth				
The Judge			The Assignments	The Judgments & Rewards				
Subject 1:1-13	Worship of Trinity 1:4-8	Glorified Christ 1:9-20	Seven Churches of Asia: Ephesus Smyrna Pergamum Thyatira Sardis Philadelphia Laodicea	Tribulation 4:1—19:10	Second Coming 19:11-21	Millennium 20	Eternal State 21:1—22:5	Closing: Imminency 22:6-21
Island of Patmos (c. AD 95)								

Key Word: Triumph

Key Verse: “Write, therefore, what you have seen, what is now, and what will take place later” (Rev. 1:19).

Summary Statement: God discloses through John the *sovereignty of Jesus Christ* in His ultimate future triumph to encourage believers to *persevere despite internal compromise and external opposition*.

Application: Does your life show that you’re on the winning team? Do your goals, values, and disposition show that you represent the Victor of the World?

Survey of the Book of Revelation

Introduction

- I. Title** The word "revelation" in the Greek title (Ἀποκάλυψις Ἰωάννου *Apocalypse of John*) also means "disclosure" (BAGD 92), being the noun form of the verb (ἀποκαλύπτω) meaning to "uncover, reveal" (BAGD 92). This prophecy is designed to unveil the person, power, and program of Jesus Christ (1:1).

II. Authorship

- A. External Evidence: Nearly all orthodox Christians since the first century have held that the Apostle John wrote Revelation. These include earliest witnesses such as Justin Martyr in Ephesus (*Dialogue* 81; ca. AD 130) and Irenaeus in Gaul (*Against Heresies*; ca. AD 185). Also citing Johannine authorship were Tertullian, Hippolytus, Clement of Alexandria, and Origen (Walvoord, *The Revelation of Jesus Christ*, 11-14; Guthrie, 934-35).

However, some writers have affirmed that the author was not the Apostle John. Dionysius of Alexandria (ca. AD 264) questioned apostolic authorship based upon linguistic, stylistic, and theological differences between Revelation and the Gospel of John (Guthrie, 935-36). Eusebius (*Hist. Eccl.* 3.39.4) affirmed that the author was a certain John the Elder. Erasmus, Luther, and Zwingli denied Johannine authorship because Revelation teaches a literal 1000-year reign of Christ (Walvoord, *BKC*, 2:925). R. H. Charles also proposed a John the Prophet. One modern scholar even suggests that John the Baptist authored the book (J. Massyngberde Ford, *Revelation: The Anchor Bible*, 28-37).

Response: Nearly all early church fathers held to John's authorship. They saw differences between the Apocalypse and Gospel as negligible and also believed in a literal millennium.

- B. Internal Evidence: The author simply calls himself John (1:1, 4, 9; 22:8), a servant of Jesus Christ (1:1). The lack of any further qualification indicates that he maintains great authority, and several characteristics of the book suggest that this John is the Apostle John, the brother of James and son of Zebedee (Guthrie, 936-40):
1. He knows the history of the Asiatic churches and is known by them simply as John (chs. 2-3).
 2. Most apocalyptic works took the name of an honored ancient man (e.g., Enoch, Ezra), but John prophesies in his own name conscious of divine inspiration (1:1, 11, 19; 10:10; 12:6-9).
 3. Both the Synoptics (Mark 3:17) and Revelation (2:9; 3:9; chs. 13-14) depict John as of a stormy disposition as a "son of thunder."
 4. Common ideas (e.g., use of contrast), theology, and terminology (e.g., *logos* in John 1:1; Rev. 19:13) exist between the Gospel of John and Revelation.

III. Circumstances

- A. Date: The traditional view dates the book about AD 95 during the reign of the Roman Emperor Domitian (AD 81-96). John was banished to the small island of Patmos about seventy miles southwest of Ephesus in the Aegean Sea (1:9) and the earliest and weightiest evidence attests to this date in Irenaeus (*Against Heresies* 5.30.3; cf. Clement of Alexandria, Eusebius). Other arguments in favor of this view are the imperial persecutions for refusing Emperor worship (the Beast in 13:4, 15; 14:9-11; 15:2; 16:2; 19:20; 20:4) and the spiritual decline in the churches.

However, dates in the latter part of the reign of Nero (AD 66-68) or during the reign of Vespasian (AD 70-80) have also been proposed, but with little evidence (Guthrie, 958-61). Also, the early

church father Papias stated that John was martyred with his brother James in AD 44 (Acts 12:1; Walvoord, *BKC*, 2:925; Guthrie, 945). However, the stronger tradition argues that he lived to a ripe old age at Ephesus, which also better fits the data in the book.

- B. Recipients: The immediate destination of the prophecy is the seven churches of the Roman province of Asia (1:4, 11; chs. 2–3), but the reoccurring phrase "hear what the Spirit says to the churches" (plural) indicates that these churches were only representative of a much wider Christian audience. This is supported by the fact that the seven churches were neither the only ones in the province nor the largest, as the small towns of Thyatira and Philadelphia could not compare in civic importance with Troas (Acts 20:7f.), Hierapolis and Colosse (Col. 2:1; 4:13, 16). W. M. Ramsey in *The Letters to the Seven Churches* (1901) supposed that a circular road connected the seven churches in the exact order they appear in chapters 2–3, which remains the best explanation why these churches were chosen as the means to distribute the prophecy to all the churches.
- C. Occasion: The end of the first century saw serious compromise by many churches (esp. Ephesus, Laodicea) and severe testing from the Roman government. Therefore, John wrote a message of hope describing the ultimate victory of Christ to counteract compromise from within and to encourage perseverance in the midst of hostility from without. As readers see the final future triumph of Christ over evil they can gain confidence for the present.

IV. Characteristics

- A. Revelation is the climax of Biblical revelation, bringing to completion the many prophecies of both testaments and providing numerous prophecies of its own. It closes prophecy with a warning that is characteristic of no other book (22:18-19).
- B. The second coming of Christ and the seven years preceding it are more graphically described here than in any other book of the Bible.
- C. The book contains more symbolic, representative language than any inspired writing.
- D. Revelation is the only New Testament book that was written in response to a direct command from the Lord (1:10-11, 19).
- E. This prophecy completes our scriptural understanding about Jesus Christ by including more about His glory than even the Gospels!
- F. This book contains more allusions to the Old Testament (250-550 allusions) than any New Testament writing, yet has few quotes (1:7 quotes Zech. 12:10; 2:27 quotes Ps. 2:9).
- G. Revelation alone provides its own inspired outline within the text itself (1:19):
1. Past: "what you have seen" (1:9-20)
 2. Present: "what is now" (chs. 2–3)
 3. Future: "what will take place later" (chs. 4–22)
- H. Revelation is the only New Testament book that deals primarily with the future.
- I. This is the only book in the Bible that promises a special blessing for reading it (1:3).
- J. Revelation is the only book written by John that bears his name (1:1, 4, 9).

K. Revelation has more interpretive views than any NT writing (cf. pp. 10a-j). The four major views are (moving from the most radical/non-literal to the most conservative/literal):

1. The **allegorical** (idealist) approach interprets the book as a non-literal, non-historical (timeless) depiction of the triumph of good (God) over evil (Satan). It was most popular during the prominence of the Alexandrian school of theology in the third and fourth centuries but also finds support from modern liberals and evangelicals such as Beale, Hendriksen, and Hughes.

Response: This view ignores the historical context, fails to see that symbols represent real things, has no objective guideline, and contradicts the book's inspired outline in 1:19.

2. The **preterist** view argues that chapters 2–19 are past, being fulfilled in the early history of the church (e.g., during the time of Nero, Domitian, the AD 476 fall of Rome, etc.). Most German scholars, Ellicott, and Peak favor this view. Current advocates include Jay Adams, Kenneth L. Gentry, Jr., George P. Holford, Gary DeMar, Jessie E. Mills, Jr., Don Preston, and Ed Stevens (see p. 351b in my NT Survey notes).

Response: When were the terrible judgments of chapters 6–19 already fulfilled? When in history has there been 100-pound hailstones (16:21) or an army of 200 million (9:16)?

3. The **historicist** view says chapters 4–19 occurred between Christ's first and second advents as a symbolic depiction of the church age, which is also depicted in chapters 2–3. Thus the book is seen to depict Western Europe through various Popes, the Reformation, the French Revolution, and leaders such as Charlemagne and Mussolini. This view was advanced by Luther, Ellul, Isaac Newton, and Elliott and now is held by most amillennial or postmillennial advocates.

Response: This view must spiritualize the 1000-year millennium and literal events. This subjective interpretation of symbols has led to much disagreement in this camp.

4. The **futurist** interpretation insists that events in chapters 4–22 are not yet fulfilled but will take place only after the church age. This includes the Tribulation (chs. 4–18) during the last seven years prior to Christ's second coming (ch. 19), after which follows the Millennium and Great White Throne Judgment (ch. 20) and finally the creation of the New Heavens and New Earth (chs. 21–22). It too emphasizes God's final victory. Advocates include Ladd, Mounce, Pate, Hamstra, Walvoord, Thomas, Johnson, Pentecost, Ryrie, Thomas Ice, and Hal Lindsey.

Response: The futurist perspective best correlates with the nature of the events predicted in the prophecy (i.e., takes them at face value) and this method follows the inspired outline of 1:19. It is the approach employed in the following argument and outline.

Summary of Interpretations on the Book of Revelation

View	Millennial View	Rev. 1–3	Rev. 4–19	Rev. 20–22
Idealist Beale Hendriksen Hughes	Postmillennial (or Amillennial)	Historic Churches	Symbolic of the non-historical conflict between <u>good and evil</u>	Victory of good over evil (Church over the world)
Preterist Sweete Ellicott DeMar	Apocalyptic	Historic Churches	Symbolic of Events in <u>First Century</u> (Nero, Mt. Vesuvius eruption)	Symbolic of heaven and victory
Historicist Luther Newton Elliott	Amillennial (or Postmillennial)	Historic Churches	Symbolic of events in the <u>Church Age</u> (fall of Rome, rise of Islam & Catholics, Reformation, etc.)	Present age (amil) or future millennium (postmil), General judgment, heaven
Futurist Thomas Walvoord Ryrie Ladd	Premillennial	Historic Churches &/or seven stages of church history	<u>Future Tribulation</u> judgments on apostate church and Antichrist, return of Christ	Future millennium, judgment, heaven

Argument

The Gospel writers provide only a limited picture of Jesus Christ as they depict His deity, life, authority, death, and resurrection almost entirely in veiled form (cf. Phil. 2:5-8). The Book of Revelation removes this veil and clearly demonstrates the sovereignty of Jesus Christ in His future final triumph as Lord of Lords and King of Kings. John records this triumph to encourage believers undergoing external opposition (Roman persecution) and internal compromise (deterioration within the churches) to give them hope.

As already mentioned, Revelation 1:19 provides an inspired outline of the entire prophecy which begins with John's past vision of Christ's sovereignty (1:9-20), continues with a present description of Christ's sovereign authority over the seven churches (chs. 2-3), and concentrates the bulk of the prophecy upon the future triumph of Christ over Satan and evil (chs. 4-22).

Synthesis

Sovereignty of Christ in future victory

1	Sovereignty in vision
1:1-3	Subject
1:4-8	Worship of Trinity
1:9-20	Glorified Christ

2-3	Sovereignty over churches			
2:1-7	Ephesus	(Busy	yet	Backslidden)
2:8-11	Smyrna	(Suffering	yet	Steadfast)
2:12-17	Pergamum	(Continuing	yet	Compromising)
2:18-29	Thyatira	(Involved	yet	Immoral)
3:1-6	Sardis	(Distinguished	yet	Dead)
3:7-13	Philadelphia	(Mistreated	yet	Missions-Minded)
3:14-22	Laodicea	(Luxurious	yet	Lukewarm)

4-22	Sovereignty in end-time events
4:1-19:10	Tribulation
4:1-8:5	First half
4-5	Christ's heavenly position
4	Throne
5	Scroll
6:1-8:5	Seals
6	#1-6
7	(Saved Jews/Gentiles) () = Parenthetical information in which
8:1-5	#7 the chronology is not carried forward
8:6-19:10	Second half
8:6-11:19	Trumpets
8:6-9:21	#1-6
10:1-11:14	(Saved protected/unsaved judged, 2 witnesses)
11:15-19	#7
12-14	(Satan's activity, etc.)
12-13	Satan/agents
14	144,000 triumph
15-16	Bowls #1-7
17:1-19:10	(Babylon)
19:11-21	Second Coming
20	Millennium, Satan's Doom, Great White Throne
21:1-22:5	Eternal State
22:6-21	Conclusion: coming imminent

Outline

Summary Statement for the Book

God discloses through John the sovereignty of Jesus Christ, whose ultimate future triumph encourages perseverance among believers struggling with internal compromise and external opposition.

- I. (Ch. 1) God discloses through John the sovereignty of Jesus Christ, the subject of His prophecy, to encourage believers with Christ's ability to handle internal compromise in the Church and external opposition to the Church.**
 - A. (1:1-3) John's prologue identifies the subject of the divinely given prophecy as an unveiling of the sovereignty of Jesus Christ and encourages its application by promising blessing upon those who obey it.
 1. (1:1-2) The subject of the book, the sovereignty of Jesus Christ shown in the unveiling of future events which will rapidly take place, is transmitted from the Father to Jesus Christ to an angel (Gabriel?) to John to other believers in order to establish the divine inspiration for the prophecy.
 2. (1:3) In order to encourage application of the prophecy, those who read, hear, and obey it are promised a special blessing from God since from His perspective the period covered by the book is near.
 - B. (1:4-8) John addresses seven churches in Asia and worships the triune God, especially Christ as the soon-to-come sovereign Ruler, to exhort his readers to watch for His return.
 1. (1:4-6) John addresses seven churches in Asia as his original readers and worships Christ as Ruler of the world and Redemptive Resurrected Revealer of the prophecy to remind them of His sovereign authority over their lives.
 2. (1:7) John cites Christ's second coming in fulfillment of Zechariah 12:10 as the main feature of his following prophecy and as an exhortation to look for His coming.
 3. (1:8) John quotes God the Father who is Lord of time to demonstrate His ability to bring all the promises of the prophecy to pass.
 - C. (1:9-20) John relates his Patmos vision of the glorified Jesus Christ to substantiate Christ's ability to handle the Church's internal and external problems and to reveal the threefold outline of the book.
 1. (1:9-11) Christ commands the exiled John on Patmos to prophesy to the seven churches of Asia to reveal Christ's sovereignty.
 2. (1:12-16) John relates his vision of the glorified Jesus Christ to substantiate Christ's ability to handle the Church's internal and external problems.
 3. (1:17-20) In response to the vision John is comforted, instructed to record the outline of the prophecy, and shown Christ's authority over the seven churches as an introduction to the letters to these churches.
 - a. (1:17-18) John is terrified at the presence of the glorified Christ but Jesus comforts him with His divine attributes.
 - b. (1:19) Christ commands John to record the threefold inspired outline of His prophecy: the vision which he had just seen (cf. 1:9-20), the present authority of Christ over the churches (cf. chs. 2—3), and the future events before, during, and after Christ's return (cf. chs. 4—22).

- c. (1:20) Christ shows His authority over the churches when He reveals that the stars in His hand represent the seven churches and that the lampstands represent their witness for Christ in a spiritually dark world.

II. (Chs. 2—3) John records seven letters to selected churches in Asia which demonstrate the sovereignty of Jesus Christ as an encouragement to these believers struggling with internal compromise.

- A. (2:1-7) Christ tells John to write the believers in Ephesus to commend their service and perseverance in God's truth and to exhort them to rekindle their former love for Christ (Busy Yet Backsliding: Apostolic Age).

- 1. (2:1a) Destination
- 2. (2:1b) Description of Christ
- 3. (2:2-3) Commendation
- 4. (2:4) Rebuke
- 5. (2:5a) Exhortation
- 6. (2:5b-6) Warning
- 7. (2:7) Promise

For a discussion of whether the seven churches actually reflect seven ages of church history, see Robert L. Thomas, "The Chronological Interpretation of Revelation 2-3," *BibSac* 124 (1967): 321-31; James L. Boyer, "Are the Seven Letters of Revelation 2-3 Prophetic?" *Grace Theological Journal* 6:2 (Fall 1985): 267-73.

- B. (2:8-11) Christ tells John to write the believers in Smyrna to commend their suffering and poverty from Satanic attack and to exhort them to fearless and faithful suffering (Suffering Yet Steadfast: AD 100-313 when Constantine made Christianity the official religion of the Roman Empire)

- 1. (2:8a) Destination
- 2. (2:8b) Description of Christ
- 3. (2:9) Commendation
- 4. (absent) Rebuke
- 5. (2:10a) Exhortation
- 6. (2:10b) Warning
- 7. (2:10c-11) Promise

- C. (2:12-17) Christ tells John to write the believers in Pergamum to commend their faithfulness despite Satanic attack and to exhort them to reject false teaching in the church (Continuing Yet Compromising: AD 313-Just Before Middle Ages)

- 1. (2:12a) Destination
- 2. (2:12b) Description of Christ
- 3. (2:13) Commendation
- 4. (2:14-15) Rebuke
- 5. (2:16a) Exhortation
- 6. (2:16b) Warning
- 7. (2:17) Promise

- D. (2:18-29) Christ tells John to write the believers in Thyatira to commend the properly motivated, persevering service of some and to exhort the others to repent of immorality (Involved Yet Immoral: Middle Ages)
1. (2:18a) Destination
 2. (2:18b) Description of Christ
 3. (2:19) Commendation
 4. (2:20-21) Rebuke
 5. (2:22-23) Warning
 6. (2:24-25) Exhortation
 7. (2:27-29) Promise
- E. (3:1-6) Christ tells John to write the believers in Sardis to commend their reputation for good deeds and to exhort them to rekindle their obedience to what they had been taught (Distinguished Yet Dead: Catholic Church during the Reformation-late 1700's)
1. (3:1a) Destination
 2. (3:1b) Description of Christ
 3. (3:1c) Commendation
 4. (3:1d) Rebuke
 5. (3:2-3a) Exhortation
 6. (3:3b) Warning
 7. (3:4-6) Promise
- F. (3:7-13) Christ tells John to write the believers in Philadelphia to commend their endurance in evangelism despite opposition and to encourage them to persevere for reward (Mistreated Yet Missions-Minded: Modern Missionary Era [1795-early 1900's]).
1. (3:7a) Destination
 2. (3:7b) Description of Christ
 3. (3:8) Commendation
 4. (absent) Rebuke
 5. (absent) Warning
 6. (3:9-11a) Promise
 7. (3:11b) Exhortation
 8. (3:12-13) Promise

- G. (3:14-22) Christ tells John to condemn the believers in Laodicea for their materialistic, selfish lifestyle so that they might repent and embrace Christ's Lordship in self-sacrifice (Luxurious Yet Lukewarm: Modern Materialistic Church).

1. (3:14a) Destination
2. (3:14b) Description of Christ
3. (absent) Commendation
4. (3:15-17) Rebuke
5. (3:18-20) Exhortation
6. (absent) Warning
7. (3:21-22) Promise

III.(Chs. 4—22) John records future end-time events which demonstrate the sovereignty and final triumph of Jesus Christ as an encouragement to believers struggling with external opposition.

- A. (4:1—19:10) Prophecies of the Tribulation period are carefully detailed with greater emphasis placed upon its second half (the Great Tribulation), which demonstrates the sovereignty of Christ who alone is worthy to judge the world.

1. (4:1—8:5) The first half of the Tribulation is recorded briefly to depict Christ's sovereignty over Antichrist during this peaceful period.
 - a. (Chs. 4—5) An introduction to the judgments of the Tribulation is given depicting Christ's heavenly position in order to demonstrate the sovereignty of Christ who alone is worthy to judge the world.
 - 1) (Ch. 4) The awesome heavenly throne is described in detail to indicate the greatness of God (and therefore of Christ also) who dwells there.
 - 2) (Ch. 5) The Lamb (Jesus Christ) alone is shown worthy to break the seals and open the scroll, thus demonstrating His sovereignty to judge the world.
 - b. (6:1—8:5) Christ opens seven seals of judgment to reveal His sovereign authority to judge the world.
 - 1) (6:1-2) Christ opens the first seal (white horse) which allows the Antichrist to conquer the world through his world government and covenant with Israel (cf. Dan. 9:27) to show Christ's sovereignty over him.

Note: Many have identified this horseman as Jesus Christ (Elwell, *ECB*, 1209-10; Hendriksen, 94-96; Hodges, *Bib Sac* [1962]: 324-34) due to similarities with the second advent (Rev. 19:11-16) and the white colour (1:14; 2:17; 3:4, 5, 18). However, white does not always depict what is holy (Matt. 23:27; Acts 23:3) and thus may indicate that the rider only deceptively seeks to *appear* holy (cf. Matt. 24:5; crowns, 12:3; victories, 11:7; 13:7). Also, the only thing common to the riders of 6:2 and 19:11-16 is the white colour. They differ in their purposes (conquest vs. righteous retribution), equipment (bow vs. sword), names (anonymous vs. "Faithful and True"), fellow riders (none vs. armies of heaven), apparel (crown vs. wreath), time (beginning vs. end of the tribulation), and context (association with other evil riders vs. conquering the Antichrist). For details on these points, see Daniel K. K. Wong, "The First Horseman of Revelation 6," *Bibliotheca Sacra* 153 (April-June 1996): 212-26.

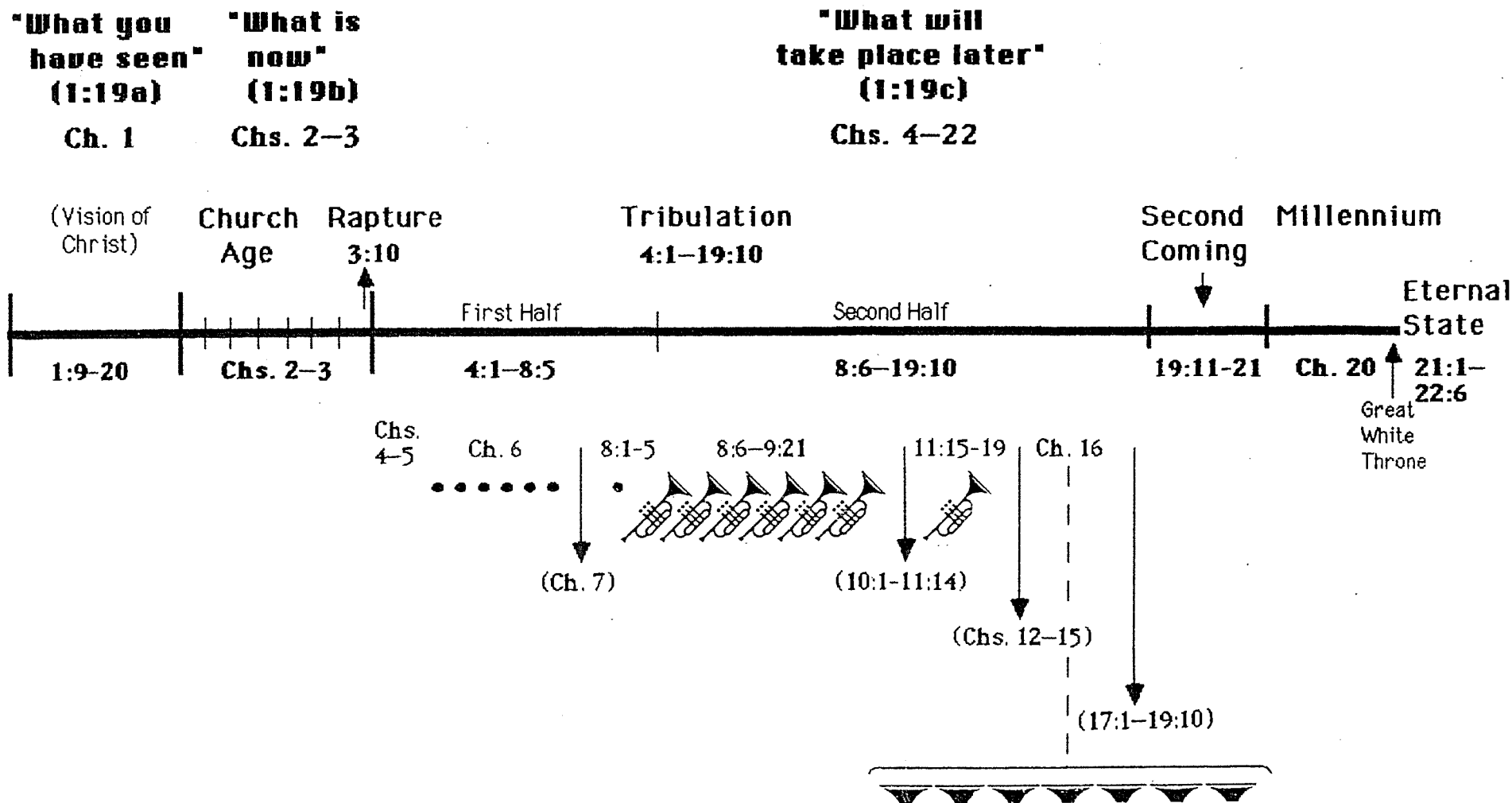
- 2) (6:3-4) The second seal (red horse) brings war to depict how Antichrist controls the world as political leader.
 - 3) (6:5-6) The third seal (black horse) allows Antichrist to use famine to control commodity prices to show his global economic control.
 - 4) (6:7-8) The fourth seal (pale horse) affirms that death will come to over one billion people by war, famine, plague, or roaming wild beasts.
 - 5) (6:9-11) The fifth seal depicts God's reassurance of martyrs in heaven that He alone is sovereign and they should trust in His plan.
 - 6) (6:12-17) The sixth seal reveals that men will fear a glimpse of Sovereign God more than an earthquake leveling mountains and the opening of the sky!
 - 7) (7:1-17) A parenthesis between the sixth and seventh seals provides hope that God will be merciful even in judgment by saving believing Jews and Gentiles from every nation.
 - a) (7:1-8) The sealing of 144,000 Jews composed of 12,000 from each tribe is described to show God's mercy even during the Tribulation.
 - b) (7:9-17) The salvation of Gentiles from every nation indicates God's merciful fulfillment of the Great Commission during the Tribulation.
 - 8) (8:1-5) The seventh seal has no specific judgment connected with it as it introduces the trumpet judgments in response to the prayer for vindication by the Tribulation martyrs (6:10).
2. (8:6—19:10) The second half of the Tribulation (the Great Tribulation) is recorded in trumpet and bowl judgments with supplementary information to demonstrate Christ's sovereignty over the entire earth, its religions, and its political powers.
- a. (8:6—11:19) Angels sound seven trumpets of judgment to reveal Christ's sovereign authority to judge the world.
 - 1) (8:6-7) The first trumpet burns up one third of the earth's vegetation by hail and fire.
 - 2) (8:8-9) The second trumpet destroys one third of the sea creatures and ships by a huge fiery object which turns one third of the salt water seas into blood.
 - 3) (8:10-11) The third trumpet kills many people through the pollution of one third of the fresh water caused by the falling of Wormwood, a blazing star.
 - 4) (8:12) The fourth trumpet causes partial darkness from the striking of a third of the sun, moon, and stars.
 - 5) (8:13) An eagle warns of the seriousness of the last three trumpet blasts by calling them woes as they affect man directly (in contrast to the first four trumpets which destroy man's resources).
 - 6) (9:1-12) The fifth trumpet (woe #1) releases terrible, supernatural locust-like creatures to torment only non-Christians for five months.
 - 7) (9:13-21) The sixth trumpet (woe #2) releases terrible, supernatural horse-and-rider creatures from the Euphrates which slay one third of earth, yet the people still living cling to idols rather than repent.

- 8) (10:1—11:14) A parenthesis between the sixth and seventh trumpets affirms that Tribulation believers will have God's protection while unbelievers receive His wrath.
 - a) (Ch. 10) An angel reveals to John undisclosed judgments and has him eat a little scroll to signify the sweetness of God's Word to believers protected from judgment and its bitterness to unbelievers experiencing His wrath.
 - b) (11:1-14) Two witnesses will prophesy and destroy their enemies for three and one half years, be martyred and resurrected before their enemies, then 7,000 enemies will die in an earthquake.
- 9) (11:15-19) The seventh trumpet (woe #3) has no specific judgment connected with it as it introduces the seven bowl judgments.
- b. (Chs. 12—14) A parenthesis between the trumpet and bowl judgments provides additional information about Satan's activity and previews the final judgments to assure believers of their triumph and of the unbelievers' judgment.
 - 1) (Chs. 12—13) A supplement on Satan and his activity to thwart God in the Tribulation gives insight into Israel's persecution and how believers at that time should respond.
 - a) (Ch. 12) The activity of Satan himself provides insight into Israel's persecution as he unsuccessfully seeks to destroy Israel and Christ.
 - 1] (12:1-2) Israel, in the sign of a pregnant woman, travails to bring Jesus Christ into the world as a man.
 - 2] (12:3-4) Satan and his demons, in the sign of a dragon with stars, unsuccessfully seek to destroy the infant Jesus.
 - 3] (12:5-6) Jesus escapes Satan in His ascension to await His Millennial rule while Israel is protected during the last three and one half years of the Tribulation.
 - 4] (12:7-21) Satan is cast from heaven where he accuses the saints and unsuccessfully seeks to destroy Israel in the Great Tribulation.
 - b) (Ch. 13) The activity of Satan's agents (the Antichrist and False Prophet) is given to enable readers of the Tribulation Period to identify these men and respond properly.
 - 1] (13:1-10) Antichrist, represented by the beast out of the sea, gains a worldwide following by unbelievers through Satanic power and persecutes Christians.
 - 2] (13:11-18) The False Prophet, represented by the beast out of the earth, glorifies the Antichrist and persecutes Christians who lack the mark of the Antichrist.
 - 2) (Chs. 14) The triumph of the 144,000 and the judgment of Antichrist and his system are previewed to prepare for the judgments at the end of the Tribulation in chapters 15-17.
 - a) (14:1-5) The triumph of the 144,000 Jews who escape martyrdom in the Tribulation anticipates Christ's triumph at His Second Coming.
 - b) (14:6-13) Three angels shout warnings to fear God by rejecting the mark of Antichrist since his system is doomed to encourage believers still living to wait patiently and faithfully for Christ's return.

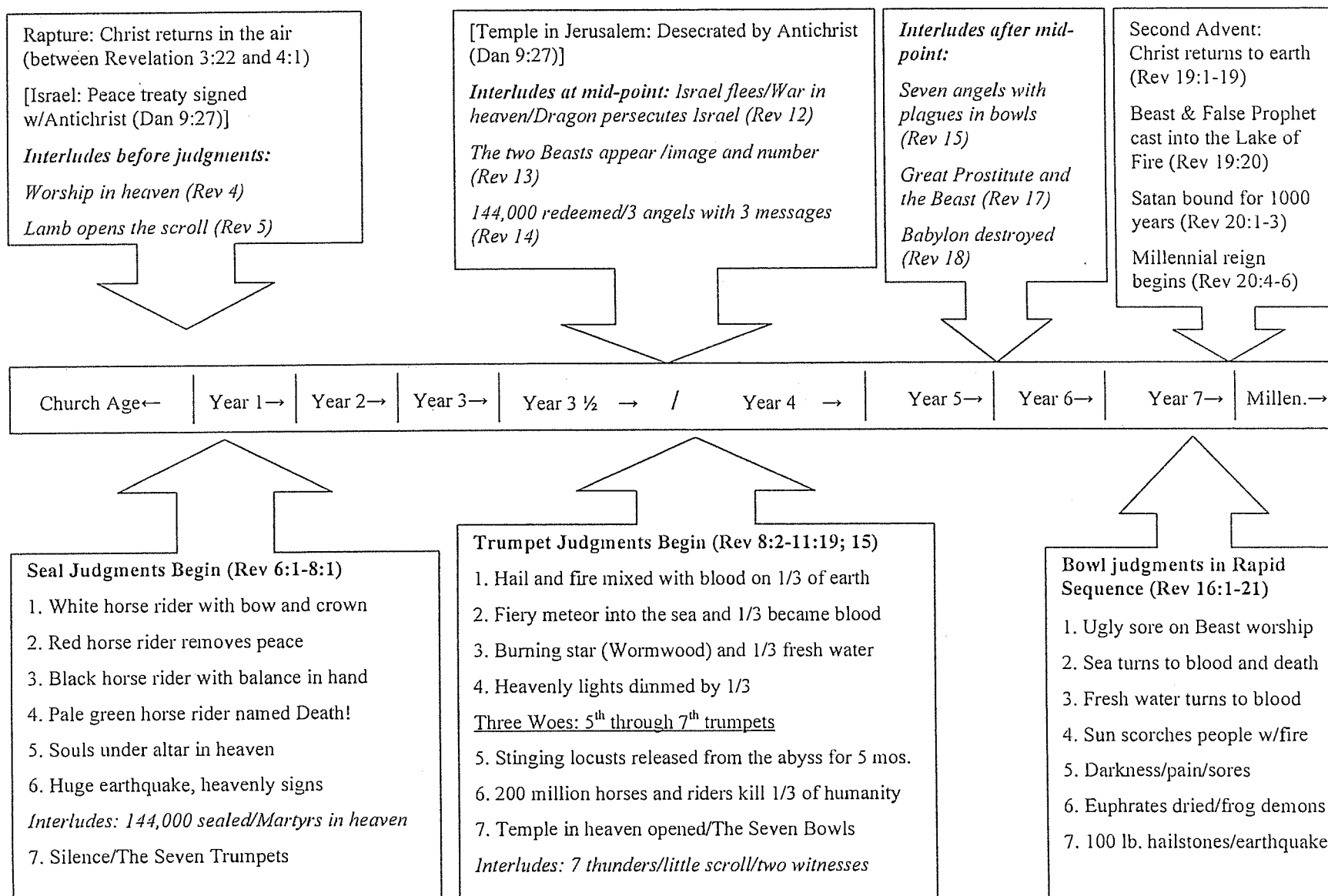
- c) (14:14-20) The final judgment of unbelievers by Christ, with the assistance of three angels, is previewed through the figure of grapes trodden in a wine press.
- c. (Chs. 15—16) Angels prepare and pour out seven bowls of judgment to reveal Christ's sovereign authority to judge the world just before His Return.
 - 1) (Ch. 15) The preparation for the bowl judgments of chapter 16 is provided to further heighten the reader's expectation for the climactic bowl judgments which immediately precede Christ's Return.
 - 2) (Ch. 16) Angels pour out seven bowls of judgment to reveal Christ's sovereign authority to judge the world just before His Return.
 - a) (16:1-2) The first bowl afflicts ugly, painful sores upon Antichrist's followers.
 - b) (16:3) The second bowl kills all salt water marine life by turning seas to blood.
 - c) (16:4-7) The third bowl kills all fresh water marine life by turning all rivers and springs into blood.
 - d) (16:8-9) The fourth bowl burns unrepentant people with the sun's intense fire.
 - e) (16:10-11) The fifth bowl plunges the Antichrist's kingdom into darkness while the sores and burns continue, but they still refuse to repent.
 - f) (16:12-16) The sixth bowl dries up the Euphrates for Oriental armies to fight other nations at Armageddon, but Satan will seek to gather them to fight Christ.
 - g) (16:17-21) The seventh bowl produces both an earthquake which levels mountains and islands, and one hundred pound hailstones.
- d. (17:1—19:10) The fall of the religious and commercial world system and the responses of remorse on earth and rejoicing in heaven is cited to encourage readers that it will be removed before Christ establishes His own kingdom.
 - 1) (17:1—18:8) The fall of the religious and commercial world system is detailed to encourage readers that it will be removed before Christ establishes His own kingdom.
 - a) (Ch. 17) The fall of the world's religious system (the Great Harlot, Babylon the Great), comes after Antichrist is worshiped in the middle of the Tribulation.
 - 1] (17:1-6) The fall of the religious world order is symbolized by a prostitute on a beast with seven heads and ten horns who adulterates with false doctrine and is named the Great Harlot, Babylon the Great.
 - 2] (17:7-18) The symbols represent the apostate world church and a ten nation confederacy headed by Antichrist, who replaces this church with self-worship in the middle of the Tribulation (cf. Dan. 9:27).
 - b) (18:1-8) The fall of the world's commercial system demonstrates Christ's superiority over this system and the need for it to be removed before He sets up His kingdom.
 - 2) (18:9—19:10) Remorse on earth for Babylon's fall contrasts with rejoicing in heaven that readers may see the fall from God's view and rejoice at the soon coming of Christ.
 - a) (18:9-24) The earth mourns over Babylon's fall because its businessmen can longer profit from the system's commercial enterprises.

- b) (19:1-10) Heaven rejoices over the Babylon's fall and the completed church celebrates her union with Christ in anticipation of His imminent Second Coming to set up a righteous kingdom.
 - 1] (19:1-6) Heaven rejoices over Babylon's fall because the destruction of the evil city allows Christ to replace it with a righteous kingdom.
 - 2] (19:7-10) The church's final stage of being united with Christ, symbolized by the marriage feast of the Lamb with His bride, is celebrated in anticipation of the imminent Second Coming of Christ.
- B. (19:11-21) The Second Coming of Christ is recorded to encourage believers undergoing external opposition that Christ will be Ultimate Victor over their persecuting enemies.
 - 1. (19:11-16) Christ returns to the earth accompanied by angels and saints in great power to right the wrongs committed by the Antichrist and False Prophet and show Himself the Sovereign King of Kings and Lord of Lords.
 - 2. (19:17-21) Christ proves Himself Ultimate Victor by defeating the Antichrist, False Prophet, and their armies at the Battle of Armageddon to encourage believers undergoing external opposition by persecuting enemies.
- C. (Ch. 20) Prophecies concerning the time of the Millennium are recorded to demonstrate Christ's sovereignty as Ultimate Victor over the earth, Satan, and death itself.
 - 1. (20:1-6) The Millennium will bring to fulfillment many of the prophecies of Scripture with Satan bound and believers reigning with Christ on earth 1,000 years.
 - a. (20:1-3) Satan is bound the entire length of the Millennium to prevent him from deceiving the nations for 1,000 years since Christ will be ruling.
 - b. (20:4-6) Christians, including believing Israel, will reign with Christ on earth for 1000 years in fulfillment of the Abrahamic Covenant and other promises about the kingdom of God.
 - 2. (20:7-10) Satan's final torment in the Lake of Burning Sulfur after his defeat by Christ at the Battle with Gog and Magog shows Christ's victory over His long-time enemy, the devil.
 - 3. (20:11-15) The Great White Throne Judgment of unbelievers shows God's just vengeance upon all who opposed Him and His victory over the last enemy, death itself.
- D. (21:1—22:5) Prophecies of the Eternal State are recorded to show the wonderful future of those who are victors with Christ because of His victory over the forces of evil.
 - 1. (21:1) The New Heaven and Earth without continents separating men by sea is created since the first heaven and earth had passed away.
 - 2. (21:2-8) The conditions in the New Jerusalem describe the absence of all unpleasant circumstances experienced on earth as man again has complete fellowship with God.
 - 3. (21:9—22:5) The New Jerusalem is described as a city in the shape of a cube 1500 miles each way with walls made of jewels and twelve gates, each made from a single pearl, lit by the presence of God, with the tree of life on the banks of the river of life.
- E. (22:6-21) The conclusion to the prophecy reminds the readers that Jesus Christ's coming is imminent in order that they might be ready to meet Him unashamedly.

Chronology of Revelation



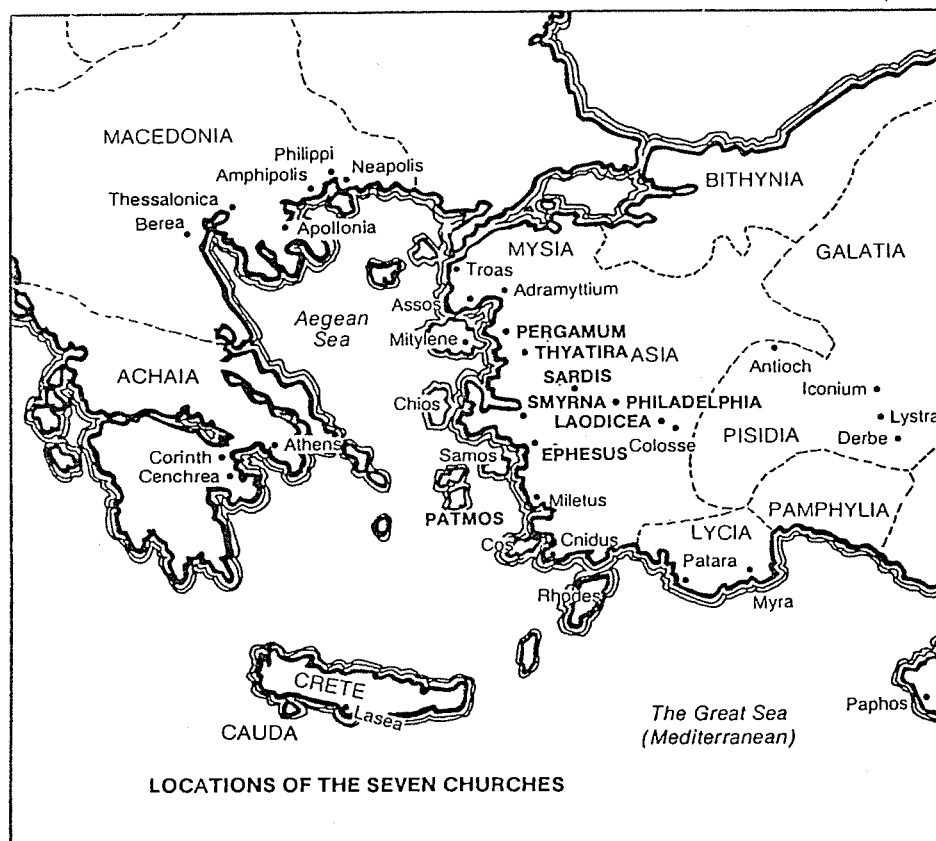
Revelation Timeline (Rev. 4:1–20:3)



Revelation Timeline (Rev. 4:1–20:6)
Adapted from Jon Treitsven, BEE World, Internet Biblical Seminary

THE LETTERS TO THE SEVEN CHURCHES

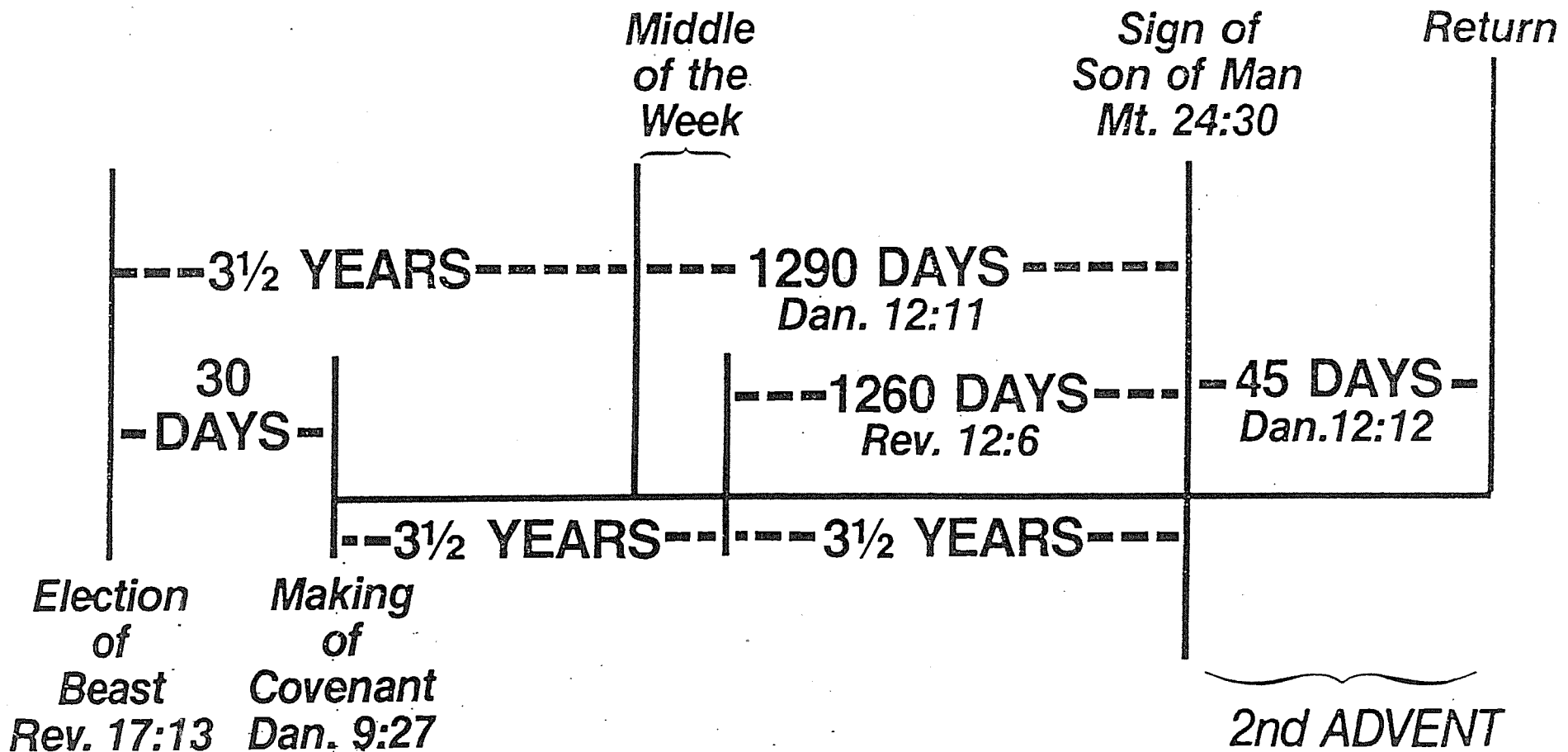
	Christ	Commendation	Rebuke	Exhortation	Promise
<i>Ephesus</i> (2:1-7)	Holds the seven stars in His right hand and walks among the seven golden lampstands.	Deeds, hard work, perseverance. Does not tolerate wicked men. Endures hardships. Hates the practices of the Nicolaitans.	Has forsaken her first love.	Remember; repent; do the things you did at first.	Will eat from the tree of life.
<i>Smyrna</i> (2:8-11)	The First and the Last, who died and came to life again.	Suffers persecution and poverty.	—	Do not be afraid. Be faithful, even to the point of death.	Will receive a crown of life; will not be hurt by the second death.
<i>Pergamum</i> (2:12-17)	Has the sharp, double-edged sword.	Remains true to Christ; does not renounce her faith.	People there hold the teachings of Balaam and of the Nicolaitans.	Repent.	Will receive hidden manna and a white stone with a new name on it.
<i>Thyatira</i> (2:18-29)	The Son of God, whose eyes are like blazing fire and whose feet are like burnished brass.	Deeds, love, faith, service, perseverance, doing more than at first.	Tolerates Jezebel with her immorality and idolatry.	Repent; hold on to what you have.	Will have authority over the nations; the morning star.
<i>Sardis</i> (3:1-6)	Holds the seven spirits of God and the seven stars.	Deeds; reputation of being alive.	Dead.	Wake up! Strengthen what remains. Remember what you received, obey it, repent.	Will be dressed in white; will be acknowledged before My Father and His angels.
<i>Philadelphia</i> (3:7-13)	Holy and true, holds the key of David.	Deeds, keeps Christ's word and does not deny His name, endures patiently.	—	Hold on to what you have.	Those who overcome will be pillars in the temple; the name of God, of the New Jerusalem, and of Christ's new name, will be written on them.
<i>Laodicea</i> (3:14-22)	The Amen, the faithful and true Witness, the Ruler of God's creation.	—	Lukewarm, neither cold nor hot. Wretched, pitiful, poor, blind, and naked.	Buy from Christ refined gold, white clothes, and eye salve. Be earnest, and repent.	Overcomers will eat with Christ; will rule with Christ.



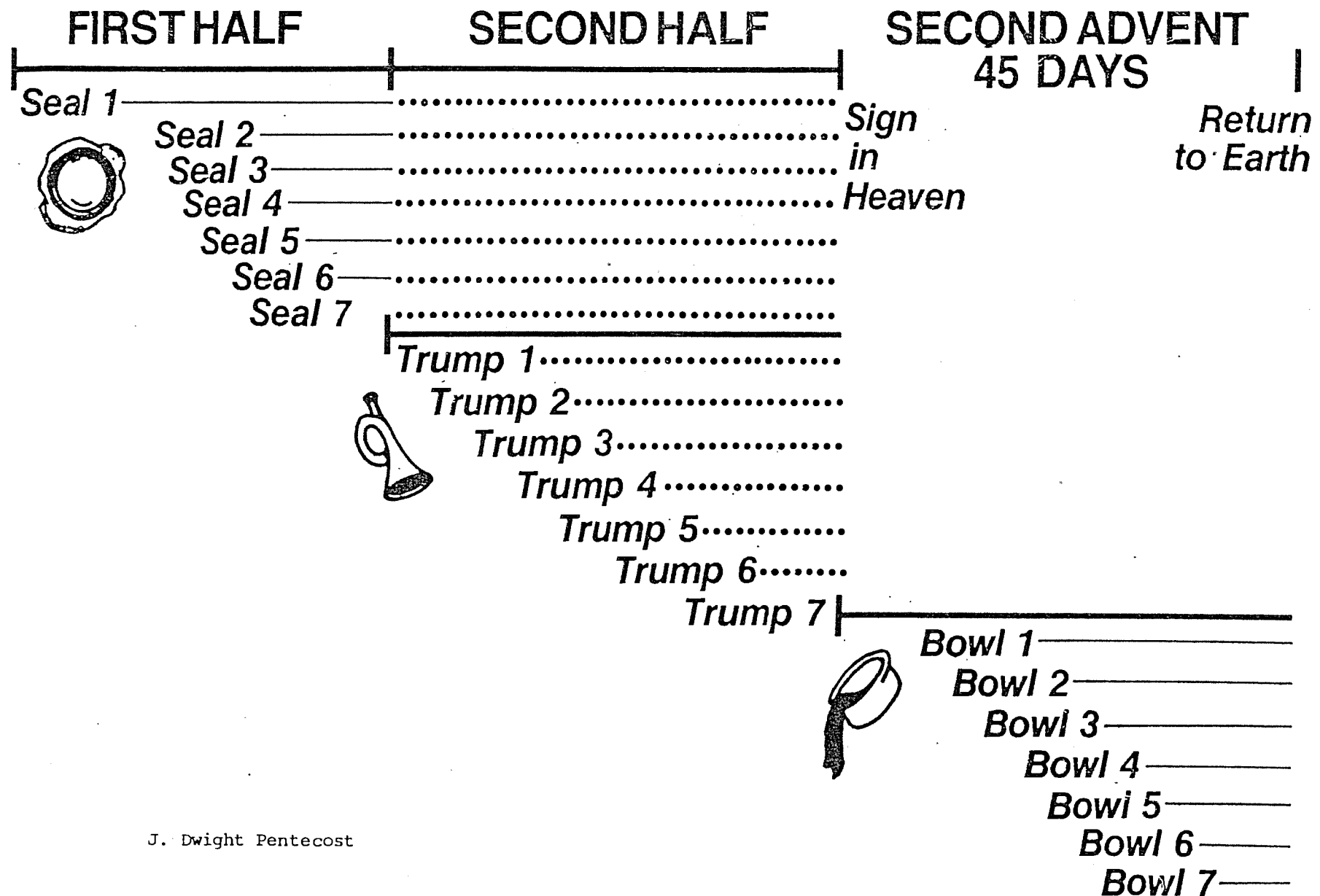
Source: The Bible Knowledge Commentary New Testament Ed.,
pages 932, 941.

J. Dwight Pentecost

Chronology of the Seventieth Week



Judgments of the Seventieth Week



Theories of Literary Structures of Revelation

LITERARY CONSTRUCTION: 6:1-17; 8:1-9:21 and 11:15-19; 15:1-16:12 and 16:17-21:27																			
	SEALS			TRUMPETS				BOWLS											
	1-6	()	7	1-6	()	7	()	1-6	()	7	()								
A parenthesis between 6th and 7th judgments' in each series:		7:1-17			10:1-11:14				16:13-16										
A parenthesis between the trumpet judgment and the bowl series:							12:1-14:20												
A parenthesis between the bowl series and the description of the second coming of Jesus											17:1-19:10								
SUGGESTED INTERRELATIONSHIPS OF THE SEALS, TRUMPETS, AND BOWLS:																			
Judgments are seen as occurring simultaneously, with repetition showing the intensification of the judgments.	Seals																		
	Trumpets																		
	Bowls																		
This consecutive arrangement envisions a total of twenty-one judgments.	Seals • Trumpets • Bowls																		
This telescopic arrangement has the seventh seal introducing the trumpet series and being explained by it, and the seventh trumpet introduces the bowl series and is explained by it. So, the seven bowls equal the seventh trumpet and the seven trumpets are the seventh seal.	7th Seal																		
	7th Trumpet																		
	Bowls																		
	1	2	3	4	5	6	1	2	3	4	5	6	1	2	3	4	5	6	7
	Seals						Trumpets						Bowls						

Adapted from Robert G. Gromacki, New Testament Survey (Grand Rapids: Baker, 1974), by permission.

Source: House, 18

Content and Correlation of the Judgments of Seals, Trumpets, and Bowls

NUMBER	SEALS Opened by the Lamb	TRUMPETS Blown by seven angels	BOWLS Poured by seven angels
1.	White horse: conqueror	Hail and fire; 1/3 of vegetation burnt	Sores
2.	Red horse: war	Mountain of fire; 1/3 of creatures in sea destroyed	Sea becomes blood; all marine life dies
3.	Black horse: famine	Star called wormwood falls; 1/3 of fresh water poisoned	Fresh water turned to blood
4.	Pale horse: death	Partial darkness; 1/3 of sun, moon, and stars	Scorching sun burns men
HIATUS: Last three trumpets announced as woes			
5.	Martyrs reassured	Woe #1: Angel releases locusts from abyss	Darkness on beast's kingdom
6.	Great day of wrath: earthquake, signs in heaven	Woe #2: Four angels loosed at Euphrates; they slay 1/3 of earth's population	Euphrates dries up; kings assemble for war at Armageddon
HIATUS: Sealing of 144,000		HIATUS: Mystery of God to be concluded with seventh trumpet	
7.	1/2 hour of silence: introduction of trumpets	Announcement of the Lord's victory	Severe earthquake and great hail

Outline of End-Time Events Predicted in the Bible

Outline of End-Time Events
Predicted in the Bible*I. Events Before, During, and After
the Seven-Year End-Time Period
(This seven-year period is the 70th
"seven" of Daniel, Dan. 9:27.)A. Events immediately before the
seven-year period

1. Church raptured
(John 14:1-3;
1 Cor. 15:51-52;
1 Thes. 4:16-18;
Rev. 3:10)
2. Restrainer removed
(2 Thes. 2:7)
3. Judgment seat of Christ
(in heaven, 1 Cor. 3:12-15;
2 Cor. 5:10)

B. Events at the beginning of the
seven-year period

1. Antichrist (the coming "ruler")
makes a covenant with Israel
(Dan. 9:26-27)
2. Two witnesses begin their
ministry (Rev. 11:3)¹

C. Events in the first half of the
seven-year period

1. Antichrist rises to power over
the Roman confederacy
(Dan. 7:20, 24)²
2. Israel living in peace in the
land (Ezek. 38:8)
3. Temple sacrifices instituted
(Rev. 11:1-2)
4. World church dominates
religion and the Antichrist
(Rev. 17)

D. Events perhaps just before the
middle of the seven-year period

1. Gog and his allies invade
Palestine from the north
(Ezek. 38:2, 5-6, 22)³
2. Gog and his allies destroyed
by God (Ezek. 38:17-23)³

E. Events at the middle of the
seven-year period

1. Satan cast down from heaven
and energizes the Antichrist
(Rev. 12:12-17)
2. Antichrist breaks his covenant
with Israel, causing her
sacrifices to cease (Dan. 9:27)
3. The 10 kings under the

Antichrist destroy the world
church (Rev. 17:16-18)

4. The 144,000 Israelites saved
and sealed (Rev. 7:1-8)⁴

F. Events of the second half of the
seven-year period
These three-and-one-half years
are called "the Great Tribulation"
(Rev. 7:14; cf. "great distress,"
Matt. 24:21; "time of distress,"
Dan. 12:1; and "a time of trouble
for Jacob," Jer. 30:7)

1. Rebellion (apostasy) against
the truth in the professing
church (Matt. 24:12;
2 Thes. 2:3)⁵
2. Antichrist becomes a world
ruler (1st seal,⁶ Rev. 6:1-2)
with support of the Western
confederacy (Rev. 13:5, 7;
17:12-13)
3. Antichrist revealed as "the
man of lawlessness," "the
lawless one" (2 Thes. 2:3, 8-9)
4. War, famine, and death
(2nd, 3rd, and 4th seals,⁶
Rev. 6:3-8)
5. Converted multitudes from
every nation martyred
(5th seal,⁶ Rev. 6:9-11; 7:9-14;
Matt. 24:9)
6. Natural disturbances and
worldwide fear of divine
wrath (6th seal,⁶ Rev. 6:12-17)
7. Antichrist's image (an
"abomination") set up for
worship (Dan. 9:27;
Matt. 24:15; 2 Thes. 2:4;
Rev. 13:14-15)
8. The false prophet promotes
the Antichrist, who is
worshiped by nations and
unbelieving Israel
(Matt. 24:11-12; 2 Thes. 2:11;
Rev. 13:4, 11-15)
9. Mark of the beast used to
promote worship of the
Antichrist (Rev. 13:16-18)
10. Two witnesses slain by the
Antichrist (Rev. 11:7)⁷
11. Two witnesses resurrected
(Rev. 11:11-12)⁷
12. Israel scattered because of the
anger of Satan (Rev. 12:6,
13-17) and because of the

"abomination"

(Antichrist's image) in
the temple (Matt. 24:15-26)

13. Jerusalem overrun by
Gentiles (Luke 21:24;
Rev. 11:2)
 14. Antichrist and false prophets
deceive many people
(Matt. 24:11; 2 Thes. 2:9-11)
 15. The gospel of the kingdom
proclaimed (Matt. 24:14)
 16. Israel persecuted by the
Antichrist (Jer. 30:5-7;
Dan. 12:1; Zech. 13:8;
Matt. 24:21-22)
 17. Trumpet judgments
(Rev. 8-9) and bowl
judgments (Rev. 16) poured
out by God on Antichrist's
empire
 18. Blasphemy increases as the
judgments intensify
(Rev. 16:8-11)
- G. Events concluding the seven-year
period
1. The king of the South (Egypt)
and the king of the North
fight against the Antichrist
(Dan. 11:40a)⁸
 2. Antichrist enters Palestine
and defeats Egypt, Libya,
and Ethiopia
(Dan. 11:40a-43)⁸
 3. Armies from the East and the
North move toward Palestine
(Dan. 11:44; Rev. 16:12)
 4. Jerusalem is ravaged
(Zech. 14:1-4)
 5. Commercial Babylon is
destroyed (Rev. 16:19; 18:1-3,
21-24)
 6. Signs appear in the earth and
sky (Isa. 13:10; Joel 2:10,
30-31; 3:15; Matt. 24:29)
 7. Christ returns with the
armies of heaven (Matt.
24:27-31; Rev. 19:11-16) **Jude 14**
 8. Jews flee Jerusalem facilitated
by topographical changes
(Zech. 14:5)
 9. Armies unite at Armageddon
against Christ and the armies
of heaven (Joel 3:9-11;
Rev. 16:16; 19:17-19)⁹
 10. Armies are destroyed by
Christ (Rev. 19:19, 21)⁹
 11. The "beast" (Antichrist) and
the false prophet are thrown

into the lake of fire
(Rev. 19:20)

H. Events following the seven-year
period

1. Final regathering of
Israel (Isa. 11:11-12; Jer. 30:3;
Ezek. 36:24; 37:1-14;
Amos 9:14-15; Micah 4:6-7;
Matt. 24:31)
2. A remnant of Israelites turn
to the Lord and are forgiven
and cleansed (Hosea 14:1-5;
Zech. 12:10; 13:1)
3. National deliverance of Israel
from the Antichrist
(Dan. 12:1b; Zech. 12:10; 13:1;
Rom. 11:26-27)
4. Judgment of living Israel
(Ezek. 20:33-38; Matt. 25:1-30)
5. Judgment of living Gentiles
(Matt. 25:31-46)
6. Satan cast into the abyss
(Rev. 20:1-3)
7. Old Testament saints
resurrected (Isa. 26:19;
Dan. 12:1-3)
8. Tribulation saints resurrected
(Rev. 20:4-6)
9. Daniel 9:24 fulfilled
10. Marriage supper of the Lamb
(Rev. 19:7-9)
11. Christ begins His reign on
earth (Ps. 72:8; Isa. 9:6-7;
Dan. 2:14-35, 44; 7:13-14;
Zech. 9:10; Rev. 20:4)

II. Characteristics and Events of the
Millennium

A. Physical characteristics

1. Topography and geography of
the earth changed
(Isa. 2:2; Ezek. 47:1-12; 48:8-20;
Zech. 14:4, 8, 10)
2. Wild animals tamed
(Isa. 11:6-9; 35:9; Ezek. 34:25)
3. Crops abundant
(Isa. 27:6; 35:1-2, 6-7;
Amos 9:13; Zech. 14:8)
4. Human longevity increased
(Isa. 65:20-23)

B. Spiritual and religious
characteristics and events

1. Satan confined in the abyss
(Rev. 20:1-3)
2. Millennial temple built
(Ezek. 40:5-43:27)
3. Animal sacrifices offered as
memorials to Christ's death
(Isa. 56:7; 66:20-23;

← Begins with believers
only (Matt. 13:40-43)

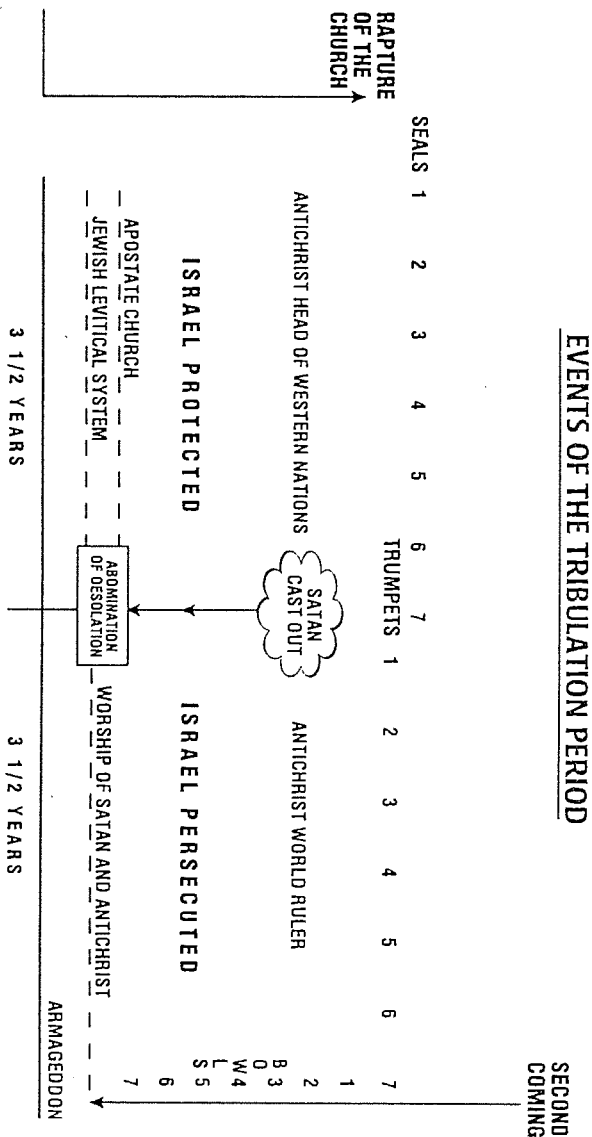
*Though premillennarians differ on the order of some of these events (see notes at the end of this outline) they do include all these events in the pattern of the end times.

Outline of End-Time Events Predicted in the Bible (continued)

7. Others suggest that the two witnesses will be slain and resurrected in the first half of the seven-year

- period.
8. Some equate these events with the battle of Gog and his allies.

Source: *The Bible Knowledge Commentary Old Testament Ed.* pp. 1319-1322



UNDERSTANDING END TIMES PROPHECY Benware, 268

Jer. 33:17-18;
Ezek. 43:18-27; 45:13-46:24;
Mal. 3:3-4)

4. Feasts of the New Year, Passover, and Tabernacles reinstituted (Ezek. 45:18-25; Zech. 14:16-21) *Sabbath too (Ezek. 46:1; Isa. 66:23)*
5. Nations worship in Jerusalem (Isa. 2:2-4; Micah 4:2; 7:12; Zech. 8:20-23; 14:16-21)
6. Worldwide knowledge of God (Isa. 11:9; Jer. 31:34; Micah 4:5; Hab. 2:14)

7. Unparalleled filling of and empowerment by the Holy Spirit on Israel (Isa. 32:15; 44:3; Ezek. 36:24-29; 39:29; Joel 2:28-29)
8. New Covenant with Israel fulfilled (Jer. 31:31-34; Ezek. 11:19-20; 36:25-32)
9. Righteousness and justice prevails (Isa. 9:7; 11:4; 42:1-4; Jer. 23:5)

C. Political characteristics and events

1. Israel reunited as a nation (Jer. 3:18; Ezek. 37:15-23)
2. Israel at peace in the land (Deut. 30:1-10; Isa. 32:18; Hosea 14:5, 7; Amos 9:15; Micah 4:4; 5:4-5a; Zech. 3:10; 14:11)
3. Abrahamic Covenant land-grant boundaries established (Gen. 15:18-21; Ezek. 47:13-48:8, 23-27)
4. Christ in Jerusalem rules over Israel (Isa. 24:23; Micah 4:7; 5:2b)

5. Davidic Covenant fulfilled (Christ on the throne of David, 2 Sam. 7:11-16; Isa. 9:6-7; Jer. 33:17-26; Amos 9:11-12; Luke 1:32-33)
6. Christ rules over and judges the nations (Isa. 11:3-5; Micah 4:2-3a; Zech. 14:9; Rev. 19:15)
7. Resurrected saints reign with Christ (Matt. 19:28; 2 Tim. 2:12; Rev. 5:10; 20:6)
8. Universal peace prevails (Isa. 2:4; 32:17-18; 60:18; Hosea 2:18; Micah 4:2-4; 5:4; Zech. 9:10)
9. Jerusalem made the world's capital (Jer. 3:17; Ezek. 48:30-35; Joel 3:16-17;

Micah 4:1, 6-8; Zech. 8:2-3)

10. Israel exalted above the Gentiles (Isa. 14:1-2; 49:22-23; 60:14-17; 61:5-9)

11. The world blessed through Israel (Micah 5:7)

D. Events following the Millennium

1. Satan released from the abyss (Rev. 20:7)
2. Satan deceives the nations (Rev. 20:8)
3. Global armies besiege Jerusalem (Rev. 20:9a)
4. Global armies destroyed by fire (Rev. 20:9b)
5. Satan cast into the lake of fire (Rev. 20:10)
6. Evil angels judged (1 Cor. 6:3)
7. The wicked dead resurrected (Dan. 12:2b; John 5:29b)
8. The wicked judged at the Great White Throne (Rev. 20:11-14)
9. The wicked cast into the lake of fire (Rev. 20:14-15; 21:8)

III. Eternity

- A. Christ delivers the mediatorial (millennial) kingdom to God the Father (1 Cor. 15:24)
- B. Present heavens and earth demolished (Rev. 21:1)
- C. New heavens and new earth created (2 Peter 3:10; Rev. 21:1)
- D. New Jerusalem descends to the new earth (Rev. 21:2, 10-27)
- E. Christ rules forever in the eternal kingdom (Isa. 9:6-7; Ezek. 37:24-28; Dan. 7:13-14; Luke 1:32-33; Rev. 11:15)

Notes

1. Some Bible scholars say the work of the two witnesses will be in the second half of the seven-year period.
2. Some identify Antichrist's initial rise to power with the first seal judgment (Rev. 6:1-2)
3. Some place the battle of Gog and his allies at the very middle of the seven-year period; others place it later.
4. Some say the 144,000 will be saved and sealed in the first half of the seven-year period.
5. According to some, this apostasy will begin in the first half of the seven-year period.
6. Many premillennarians place the seal judgments in the first half of the seven-year period. (this includes me, cf. p. 99)

New Covenant

Abrahamic Covenant
Palestinian Covenant

Davidic Covenant

Three Views on Revelation 11

Based on a handout by Robert L. Thomas at the Evangelical Theological Society meetings in Boston, November 1999

Various hermeneutical approaches to the witnesses of Revelation 11 yield widely different evangelical interpretations. The following quotes and their page numbers come from Gregory K. Beale, *The Book of Revelation: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids: Eerdmans, and Carlisle, UK: Paternoster, 1999); ETS paper by Grant Osborne, 1999 (author of *The Hermeneutical Spiral*); and Robert L. Thomas, *Revelation: An Exegetical Commentary*, 2 vols. (Chicago: Moody, 1992, 1995).

Revelation 11:1-3 (NIV)

¹I was given a reed like a measuring rod and was told, "Go and measure the temple of God and the altar, and count the worshipers there. ²But exclude the outer court; do not measure it, because it has been given to the Gentiles. They will trample on the holy city for 42 months. ³And I will give power to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth."

Term or Expression	Beale <i>Symbolic</i>	Osborne <i>Symbolic-Literal</i>	Thomas <i>Literal</i>
1 "measure" (11:1)	"the infallible promise of God's future presence"; "the protection of God's eschatological community" (559); "until the parousia" (566)	"preservation of the saints spiritually in the coming great persecution" (5; cf. 7); "a prophetic anticipation of the final victory of the church" (8)	"a mark of God's favor" (80-81)
2 "the temple (<i>naon</i>)" (11:1)	"the temple of the church" (561); "Christians" (562); "the whole covenant community" (562); "the community of believers undergoing persecution yet protected by God" (566)	heavenly temple depicting "the church, primarily the saints of this final period but secondarily the church of all ages" (6; cf. 7 n. 4)	"a future temple in Jerusalem during the period just before Christ returns" (81-82)
3 "the altar" (11:1)	"the suffering covenant community" (563)	the [heavenly] altar of incense" (6)	"the brazen altar of sacrifice in the court outside the sanctuary" (82)
4 "the worshipers" (11:1)	"believers worshipping together in the temple community" (564)	"individual believers" (7)	"a future godly remnant in Israel" (82)
5 "in it" (11:1)	in the temple or the altar (571)	"in the church" or "at the altar" (7)	"in the rebuilt temple" (82)
6 "the court that is outside the temple (<i>naou</i>)" (11:2)	"God's true people," including Gentiles (560)	"the saints who are persecuted" (8)	"the wicked without God" (83)
7 "cast outside" or "given to" (NIV) (11:2)	"not protected from various forms of earthly harm (physical, economic, social, etc.)" (569)	not protected from Gentiles/nations (8); God delivers his followers into the hands of sinners (9)	"exclusion from God's favor" (83)
8 "the Gentiles" (11:2)	"the Gentiles and Jews" (569)	"the church handed over to the Gentiles/nations for a time" (9)	"a group [of non-Jews] in rebellion against God who will oppress the Jewish remnant" (83-84)
9 "they will trample on" (11:2)	persecution of the church from Christ's resurrection until His first coming (567)	"the saints will suffer incredibly" in a physical sense (10)	"future defilement and domination of Jerusalem" (86)
10 "the holy city" (11:2)	"the initial form of the heavenly city, part of which is identified with believers living on earth" (568)	"the people of God" (9)	"the literal city of Jerusalem on earth" (84)

11 “forty-two months” (11:2)	“figurative for the eschatological period of tribulation” (565); “attack on the community of faith throughout the church age” (566)	“the ‘great tribulation’ at the end of history” (1, 12)	“the last half of Daniel’s seventieth week” (85)
12 “the two witnesses” (11:3)	the church; “the whole community of faith” (573)	“two major eschatological figures... as a symbol for the witnessing church” (14, 16)	two future prophets, probably Moses and Elijah (87-89)
13 “the great city” (11:8)	“Babylon” = “Rome” = “the ungodly world” (591-592)	Jerusalem and Rome’ secondarily, all cities that oppose God (27)	Jerusalem (93-94)
14 the resurrection and ascension of the two witnesses (11:11-12)	“divine legitimization of a prophetic call” (599)	“A proleptic anticipation of the ‘rapture’ of the church” (35)	the resurrection of the two witnesses (97)

Summaries (this strings the above descriptions into interpretive sentences of Revelation 11:1-3, 8, 11-12)

◆ Beale (Symbolic)

¹I was given a reed symbolizing the infallible promise of God’s future presence and was told, “Go and protect God’s eschatological community (which is the temple of the church) until the parousia and protect the suffering covenant community and count the believers worshiping together in the temple community. ²But exclude God’s true people, including Gentiles; do not protect this suffering covenant community of Gentiles and Jews because they are not protected from various forms of earthly harm (physical, economic, social, etc.). They will attack and persecute the whole community of faith throughout the church age which is the initial form of the heavenly city, part of which is identified with believers living on earth for the eschatological period of tribulation. ³And I will give power to the church, and this whole community of faith will prophesy for the eschatological period of tribulation... [but after being killed] ⁸their bodies will lie in the street of Babylon or Rome which means the ungodly world [then they will receive] ¹¹⁻¹²divine legitimization of a prophetic call.

◆ Osborne (Symbolic-Literal)

¹I was given a reed like a measuring rod and was told, “Go and preserve the saints spiritually in the coming great persecution (but secondarily the church of all ages) in anticipation of their final victory and measure (preserve?) the [heavenly] altar of incense, and count the individual believers in the church or at the altar. ²But exclude the saints who are persecuted... because they have not been protected from Gentiles/nations as God delivers his followers into the hands of sinners for a time. The saints will suffer incredibly in a physical sense in the people of God for the ‘great tribulation’ at the end of history. ³And I will give power to my witnessing church, and they will prophesy for 1,260 days, clothed in sackcloth... [but after being killed] ⁸their bodies will lie in the street of Jerusalem and Rome which secondarily refer to all cities that oppose God [then they will receive] ¹¹⁻¹²a proleptic anticipation of the ‘rapture’ of the church.

◆ Thomas (Literal)

¹I was given a reed like a measuring rod and was told, “Go and measure as a mark of God’s favor the future temple in Jerusalem during the period just before Christ returns and the brazen altar of sacrifice in the court outside the sanctuary, and count the future godly remnant in Israel in the rebuilt temple. ²But do not measure as a mark of God’s favor the wicked without God... because they have been excluded from God’s favor [and are] a group [of non-Jews] in rebellion against God who will oppress the Jewish remnant. They will trample on Jerusalem for the last half of Daniel’s seventieth week. ³And I will give power to my two future prophets (probably Moses and Elijah), and they will prophesy for 1,260 days, clothed in sackcloth... [but after being killed] ⁸their bodies will lie in the street of Jerusalem [then three and a half days later will] ¹¹⁻¹²be resurrected.

Dallas Theological Seminary

¹ (Armageddon) Gog and Magog of Ezek 38:2 are not the same as Gog and Magog of Rev. 20:8. The reasons are:

- a. In Ezek 38:2 only the northern (local) power identified as Gog and Magog.
In Rev 20:8 all nations are identified as Gog and Magog.
- b. In Ezek 38:2, Gog is prince; Magog is land which contains Rosh, Meshech, and Tubal.
In Rev 20:8 Gog and Magog are all nations.
- c. In Ezek 38:15-16 Gog goes against Israel.
In Rev 20:8 Gog and Magog go against Messiah.
- d. In Ezek 39:4, 17 the invaders fall upon Israel's mountains.
In Rev 20:8-9 fire from heaven will devour the invaders.
- e. In Ezek 39:17-20 after the battle, there is a great feast of corpses which fits well with Rev 19:17-21 (end of the tribulation).
In Rev 20 after the battle, Satan is cast into the lake of fire (end of millennium).
- f. In Ezek 38-39 the events fit chronologically before the restored millennial temple. g. In Ezek. 38:4 God brings Gog forth.
In Rev. 20:8 Satan brings Gog forth.

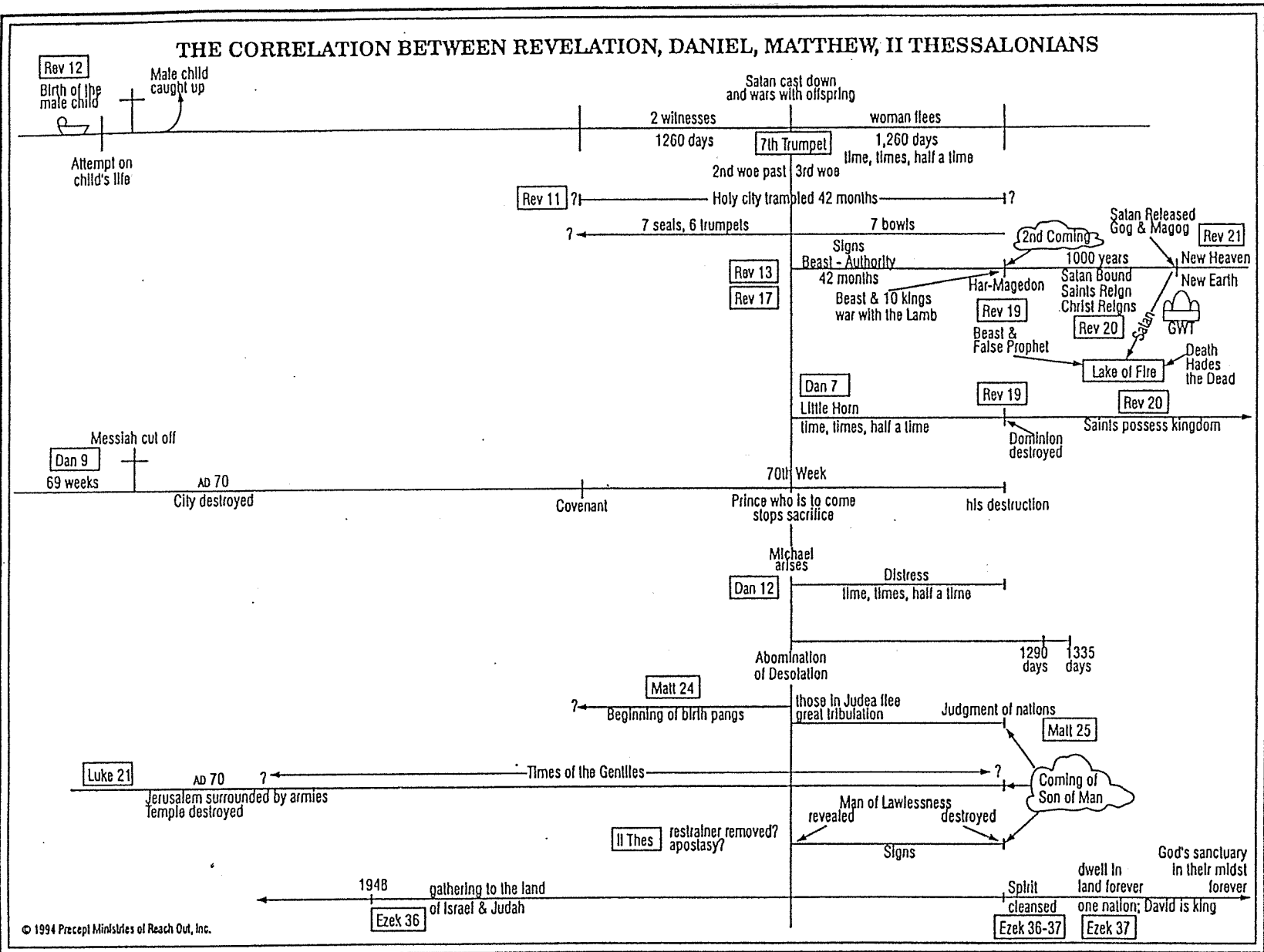
²The harlot in Rev 17 is seen as a spiritual leader (vv. 2, 5), power broker over the political leader (v. 3), rich (v. 4), persecuting the saints (v. 6), and worldwide influence (v. 15). She is destroyed by the beast, Antichrist (vv. 16-17).

Tribulation Chart

Correlating Some Major Texts on the Climatic Tribulation Events

PRECEPT UPON PRECEPT
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Ray Arthur

Interpreting Revelation in the
Light of Biblical Prophecy
Appendix
The Correlation between Revelation,
Daniel, Matthew, and II Thessalonians



Armageddon

Correlating Some Major Texts on the Climatic Tribulation Battles

Directions: Study the following Tribulation passages to answer the questions below for each major passage.

	Ezekiel 38-39	Daniel 7:23-27; 11:40-45	Zechariah 12:1-9; 14:1-15	Revelation 9:16; 16:12-16; 19:11-21
Who initiates the battle?				
Where is Israel attacked?				
Why is Israel attacked (if given)?				
How is the battle won?				
What happens to the Gentile attackers who lose the battle?				
What happens to Israel as a result?				

Correlating Some Major Texts on the Climatic Tribulation Battles

Armageddon

Questions on the Great Tribulation Battle(s)

1. Is the “Battle of Armageddon” a single battle or a war (series of battles over time)?
 - a) Answer: The Greek word here (polemos πόλεμος) can be translated as “war, battle; strife, conflict” (Friberg) and is used ten times in the NT (Luke 14:31; 1 Cor. 14:8; Rev. 9:7, 9; 11:7; 12:17; 13:7; 16:14; 19:19; 20:8).
 - b) Given that the fighting stretches from the plain of Megiddo to Jerusalem and includes many countries in several texts, it is more likely that it is a war which takes up to three and a half years to complete (i.e., the Great Tribulation).
2. Battle of Gog and Magog against Jerusalem (Ezek. 38-39)
 - a) Is Gog the head of Russia or of an alliance of Arab nations (Ezek. 38:2-3)?
 - (1) Answer: Some have claimed that “chief” (Heb. *rosh*) is the proper noun Rosh (= Russia), while other names indicate Russian cities (Meshech = Moscow and Tubal = Tobolsk).
 - (2) But similar sounding names do not indicate identity and Ezekiel likely used historical places of his own time rather than modern names (Dyer, in *BKC*, 1:1299). Also, “Rosh” never appears as a name in any other biblical text. The best atlases place these cities in modern-day Turkey (see Eschatology notes, 145) and these armies “from the far north” (38:6, 15; 39:2) need not be as far as Russia. Nevertheless, this does not exclude Russia from being a source of arms for these nations as is true today.
 - b) Will horses really battle in view of our age of high tech weapons (Ezek. 38:4, 15)?
 - (1) Answer: Although one might see these as figurative for modern weapons, taking these literally is the normal reading of the text.
 - (2) Perhaps the many catastrophes of this terrible time will interrupt the world’s oil supplies so that man reverts back to more primitive means of warfare.
 - c) When will this battle take place since it will take seven months to bury the dead (Ezek. 39:12)? Would a seven-month burial exclude the battle happening at the end of the Tribulation since it would bring the clean-up into the Millennium?
 - (1) Answer: Bringing the clean-up into the Millennium is not a problem, though a seven-month burial may indicate that the battle happens earlier in the Tribulation rather than at the climactic battle of Armageddon at the end.
 - (2) But the battle is likely early in the Tribulation, perhaps at the mid-point. Ezekiel notes that the battle occurs when Israel is at peace in the land (38:8, 11, 14; 39:26), which will not be the case after the mid-point when the world ruler begins to attack Israel. Also, the weapons will be burned for seven years (39:9), which obviously brings the chronology into the Millennium.

3. Battle of Antichrist against Jerusalem (Dan. 7:23-27; 11:40-45)

a) Is this the same battle as that of Gog and Magog (Ezek. 38-39)?

(1) Answer: The similarities of these battles suggest that they are the same.

(2) However, they may be different battles.

b) Does the Antichrist meet his end here (Dan. 11:45), meaning that it is the same battle as the Battle of Armageddon (Rev. 19:21)?

(1) Answer: Daniel could have been summarizing the ultimate end of the Antichrist, meaning that he eventually is destroyed though not here.

(2) However, it seems that his end here would parallel the battle of Armageddon, arguing that the two are possibly the same battle.

4. Battle of Armageddon in the Plain of Megiddo (Rev. 14:14-20; 16:12-16; 19:11-21)

a) Is it possible for an army of 200 million to march from the east to fight in Israel which has a current population of only 6 million? Isn't the battle space too small?

(1) Answer: *Time* magazine noted that China can muster a militia of 200,000,000 soldiers (May 21, 1965, p. 35).

(2) With three dams on the Euphrates River, it can literally dry up with water backing up 50 miles for an army this large to cross.

(3) The Plain of Jezreel is 55 by 10 kilometers, or about 550 square kilometers (roughly the size of Singapore).

b) How could blood flow up to the bridle of horses (about 4 feet high!) for 200 miles (Rev. 14:20)?

(1) Answer: Once again, this is the normal reading of the text, as amazing as it seems. Such a distance stretches from the northern to southern borders of Israel, and blood could conceivably flow from the plain of Megiddo down through the Jordan Rift.

(2) Such a slaughter may argue for taking the army of 200 million from the East as depicting literal rather than demonic armies (cf. Rev. 9:16).

c) If the final battle takes place on the plain of Har-Magedon ("Hill of Megiddo," 60 miles or 100 km. north of Jerusalem, Rev. 16:16), does it make sense that Christ would win by landing on the Mount of Olives just east of Jerusalem (Zech. 14:4)?

(1) Answer: Christ's appearance may indicate the final stage of this drawn out war which includes house-to-house fighting in Jerusalem (Zech. 14:2).

(2) Christ's appearance in Jerusalem could still defeat the armies in Megiddo.

The Tribulation in Ezekiel, Matthew, and Zechariah

I. Introduction

- A. While the Book of Revelation gives the most complete and best chronological picture of the Great Tribulation Period, Ezekiel, Zechariah, and the Synoptic Gospel writers (particularly Matthew) also provide important insights into this era.
- B. Besides Revelation and the three texts noted in this section, consult additional passages for the fullest picture of this Tribulation time (e.g., Dan. 11:36–12:13; Joel 2; 2 Thess. 2).

II. Ezekiel 36–39

- A. The context is during Judah's exile in Babylon, awaiting the time when the nation would be restored to their homeland in Israel and God's glory would once again inhabit the temple.
- B. (Chs. 33–39) Ezekiel prophesies blessings for Judah in a new life through Ezekiel's reappointment, the replacement of false shepherds, judgment on Israel's enemies, and a restoration to the land that the nation's renewal may prepare for the return of God's glory.
 - 1. (Ch. 33) Ezekiel is reappointed as a watchman who warned the people of impending disaster to explain the reasons for God's judgment, emphasizing national restoration in preparation for the return of the glory of God.
 - 2. (Ch. 34) A new life will be restored to Judah through the replacement of the false, self-serving shepherds with the Lord as the true, selfless Shepherd who will guide the nation after the glory has returned.
 - 3. (Ch. 35) A new life will be restored to Judah through judgment upon Israel's enemies, represented by Edom (who opposed Israel and showed arrogance against God) in order that Israel not be opposed by her neighbors.
 - 4. (Chs. 36–37) A new life will be restored to Judah through national blessing, cleansing, and restoration to the land so that God's holy character and sovereignty might be shown.
 - a. (Ch. 36) Judah will be restored to national blessing, cleansing and restoration to the land in order that God's holy character might be shown.
 - b. (37:1-14) Judah, a "dead nation," will be restored to life once again in the land to show forth God's sovereignty. (This saw partial fulfillment in 1948!)
 - c. (37:15-28) Judah and Israel will no longer be two nations but united under David's rule as a covenant keeping people to witness of God's holiness to other nations.
 - 5. (Chs. 38–39) An attack against Israel by the area of Magog and her allies, comprising an alliance of northern Arab armies, will be turned back by God during the Tribulation Period to insure Israel's safety and to demonstrate God's sovereignty (cf. p. 145).
 - a. (38:1-16) The area of Gog and her allies, comprising an alliance of northern Arab armies, will unite to attack Israel with such great strength that these enemies will look unconquerable which will serve to demonstrate God's power.
 - b. (38:17–39:29) God will turn these enemies back by setbacks in nature, destruction, and fire during the Tribulation to insure Israel's safety and to show His sovereignty.

* Most dispensationalists identify Magog as Russia, but most Bible atlases equate this area with modern-day Turkey (e.g., Beitzel, 76, 78). J. Paul Tanner, "Daniel's 'King of the North': Do We Owe Russia an Apology?" *JETS* 35 (September 1992): 315-28 believes a confederation of northern Arab nations is in view. He says this battle will occur after the Tribulation (J. Paul Tanner, "Rethinking Ezekiel's Invasion of Gog," *JETS* 39 [March 1996]: 29-46).

III. Matthew 24—25 (The Olivet Discourse)

Although the Olivet Discourse is mentioned in Mark 13 and Luke 21 as well as Matthew's gospel, the following outline follows Matthew's as his account is the most complete of the three. The entire discourse relates to Israel as the church is not in view.

- 24:1-3 Questions: The disciples remark about the magnificent temple built by Herod, but Christ prophesies of its soon destruction. They ask two questions: when will the temple be destroyed, and what will be the sign of Christ's return (which ushers in the Millennium).
- 24:4—25:46 Answers: In Luke's account Jesus answers the first question by prophesying Titus' destruction of the temple in AD 70. Matthew only records Jesus' answer to the second question which concerns Israel's future time period prophesied as Daniel's 70th week.
- 24:4-26 Tribulation: Persecution and judgment will befall Israel.
- 24:4-8 First half: The beginning will have wars, rumors of wars, earthquakes, false christs, etc. (cf. Rev. 6). However, this is only the beginning of the "birth pangs."
- 24:9-14 Second half: As the judgments intensify the nation will wonder when the Messiah will return. Several will declare that He has come in certain places, but they will all be false.
- 24:15-26 Climactic sign: The rise of Antichrist, who will desecrate the temple and demand worship after breaking his covenant with Israel, is the ultimate sign of the Tribulation.
- 24:27-30 Second advent: When Christ returns there will be no question that He came (in contrast to the false christs). His coming is described as lightning in the sky. Also, "every eye will see Him" (Rev. 1:7).
- 24:31 Regathering of Israel: Angels will regather Jews ("elect") worldwide to judge the nation and lead Israel into the Millennium.
- 24:32-51 Parenthetical exhortations:
- 24:32-44 Fig tree (watchfulness/preparedness): Using the figure of a fig tree, Christ declares that the nation should pay attention to the signs of the times as it does to the signs of the approaching harvest of figs. Otherwise, His coming will be so sudden that men and women will be taken away into judgment without warning.
- 24:45-51 Faithful servant (faithfulness): Jesus warns Israel to be prepared for His return through the illustration of two servants: the faithful servant who was ready for his master's return and the unfaithful servant who lived irresponsibly.
- 25:1-30 Judgment of Israel: Israel will experience judgment at the close of the Tribulation Period.
- 25:31-46 Judgment of Gentiles: Using the figure of separating sheep from goats, Jesus notes that Gentiles will be judged based upon their response to persecuted Jews ("my brothers" and "the least of these") to determine whether they enter the Millennium. Those who mistreat Israel will be unbelievers who will experience the judgment of the Gentiles.

See the following summary of the article by Bruce A. Ware, "Is the Church in View in Matthew 24—25?" *Bibliotheca Sacra* 138 (April-June 1981): 158-72. (He says "no"—only Israel.)

Is the Church in View in Matthew 24–25?

Jesus addresses the disciples in Matthew 24–25, but are they representative of Israel or the church? In other words, does this chapter relate to Israel or the church? The following discussion of this question summarizes Bruce A. Ware, “Is the Church in View in Matthew 24–25?” *Bibliotheca Sacra* (April-June 1981):158-72. Ware’s article argues against Robert Gundry, *The Church and the Tribulation*, which claims that Matthew refers to the church.

- a. Some “Jewish elements” here could possibly relate either to *Jewish* saints who trust in Christ during the tribulation or to the *church* in the tribulation. These “Jewish elements” include:
 - (1) Persecution (24:9) by Jewish synagogue leaders (Mark 13:9; Luke 21:12) does elsewhere refer to synagogue persecution of Christians (John 16:2); however, this would more likely refer to persecution of Jewish tribulation saints who leave the synagogue to trust in Christ as Messiah than it would to Gentiles in the church.
 - (2) The message of the “gospel of the kingdom” (24:14) is used only two other times in Scripture, both of which concern Jesus preaching to Jews (Matt. 4:23; 9:35). While this could refer to Christians preaching, this is not required.
 - (3) The exhortation to “pray that your flight will not take place...on the Sabbath” (24:20) could refer either to Jews or Christians since in Israel both are prohibited from Sabbath travel due to rabbinic restrictions.
- b. The above is inconclusive, but other conclusive reasons show Israel is in view (not the church):
 - (1) The context argues for Israel. Matthew had previously described Israel’s rejection of Christ as Messiah which resulted in God rejecting Israel (21:43). It makes sense best to see this discourse as further revelation concerning God’s response to the nation which rejected him. In fact, the preceding chapter 23 shows how Christ spoke serious words to Israel’s leaders. This concluded with his lament over Jerusalem in verses 37-39, and even the temple itself is addressed in 24:2. All this puts the immediate context into a Jewish framework.
 - (2) Up to this point in Matthew 24:1 the disciples had no instruction on the rapture of the church. Christ first mentioned this two days later on the night before his death in John 14:1-3. In fact, Christ had explicitly taught them only two things about the church before this time: that he would build his church (16:18) and the right approach for dealing with sin in the church (18:15-18). So what would be on their minds most would not be the rapture of the church, but what would happen to Israel after the destruction of the temple.
 - (3) The “abomination that causes desolation” (24:15) is strictly a Jewish element as it relates back to Daniel 9:27. Daniel’s prophecy relates to Israel and a seven year covenant the Antichrist will make with the nation but break at the half-way point.
 - (4) The “false prophets” who will mislead many (24:11, 24; Mark 13:22) elsewhere clearly designates Jewish false prophets (Matt. 7:15; Luke 6:26; Acts 13:6; 2 Pet. 2:1 contrasts Israel’s false prophets with the church’s false teachers). Only in 1 John 4:1 can it most likely refer to Gentile false prophets, though not exclusively. Also, the singular form is used of “the false prophet” who will assist the beast (Rev. 16:13; 19:20; 20:10). Thus, the plural usage almost always refers to Jewish false prophets.
 - (5) The “false Christs” (lit. “false Messiahs”) and those claiming to be “the Christ” (24:5, 23-24) must also relate to Israel. A Christian is in no danger of following a false Christ since he already follows the true one. In contrast, “Israel is in danger of following false Christs because she has not yet followed the true Christ” (Ware, 169). Also, unbelieving Gentiles are not looking for the Messiah anyway.

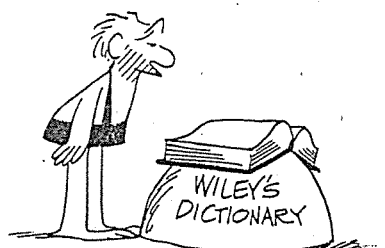
Therefore, Matthew’s account of the tribulation refers to Israel and not to the church. This doesn’t *prove* that the Rapture will be pretribulational just because Christians are not mentioned here (arguments from silence are always weak), but the passage does support the pretrib position.

IV. Zechariah 12–14

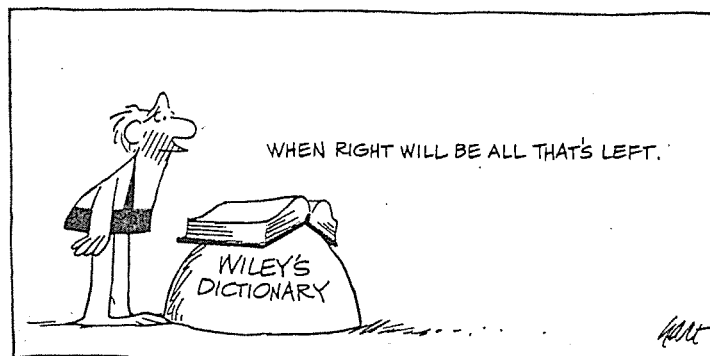
- A. The context of Zechariah's prophecies is post-exilic Israel, still awaiting the kingdom.
- B. Zechariah 12–14 declares that Jerusalem's redemption at the Second Advent will occur when the Messiah is worshiped and enthroned as King following the destruction of Gentile oppressors so that holiness may characterize the age.
 1. (Chs. 12–13) Israel will be redeemed spiritually following the nation's physical deliverance from Gentile powers at the Second Advent.
 - a. (12:1-9) Israel will experience physical redemption from the LORD when other nations seek to lay siege to Jerusalem.
 - b. (12:10–13:9) Israel will experience spiritual redemption from the LORD when Jews realize they have been rejecting the Messiah and turn to Him for cleansing at the Second Advent.
 - 1) (12:10a) There will be an outpouring of the Holy Spirit after the Gentile nations are destroyed.
 - 2) (12:10b-14) The nation will mourn clan by clan over its murder of Jesus and rejection of Christ for many centuries.
 - 3) (13:1-6) Israel will experience cleansing from sin.
 - 4) (13:7-9) An excursus on the nation's rejecting Christ as True Shepherd and the resultant judgment by the Romans at His first Advent reminds the people that they will undergo God's discipline for cleansing at His Second Advent.
 2. (Ch. 14) After the destruction of Gentile oppressors, the Messiah will be worshiped and enthroned as King over the long-awaited messianic kingdom so that holiness may characterize the age.
 - a. (14:1-5) Jerusalem will be delivered by the LORD Himself from Gentile oppressors at the Second Advent and His coming will split the Mount of Olives.
 - b. (14:6-11) Messiah's kingdom will be set up in Jerusalem in an amazing set of circumstances.
 - c. (14:12-15) Israel's enemies will be destroyed.
 - d. (14:16-19) Messiah will be worshiped annually at the Feast of Tabernacles.
 - e. (14:20-21) Holiness will characterize Jerusalem and Judah during the messianic kingdom.

B.C.

Armageddon



2-1



What is the Babylon of Revelation 17–18?

An Evaluation of Various Views

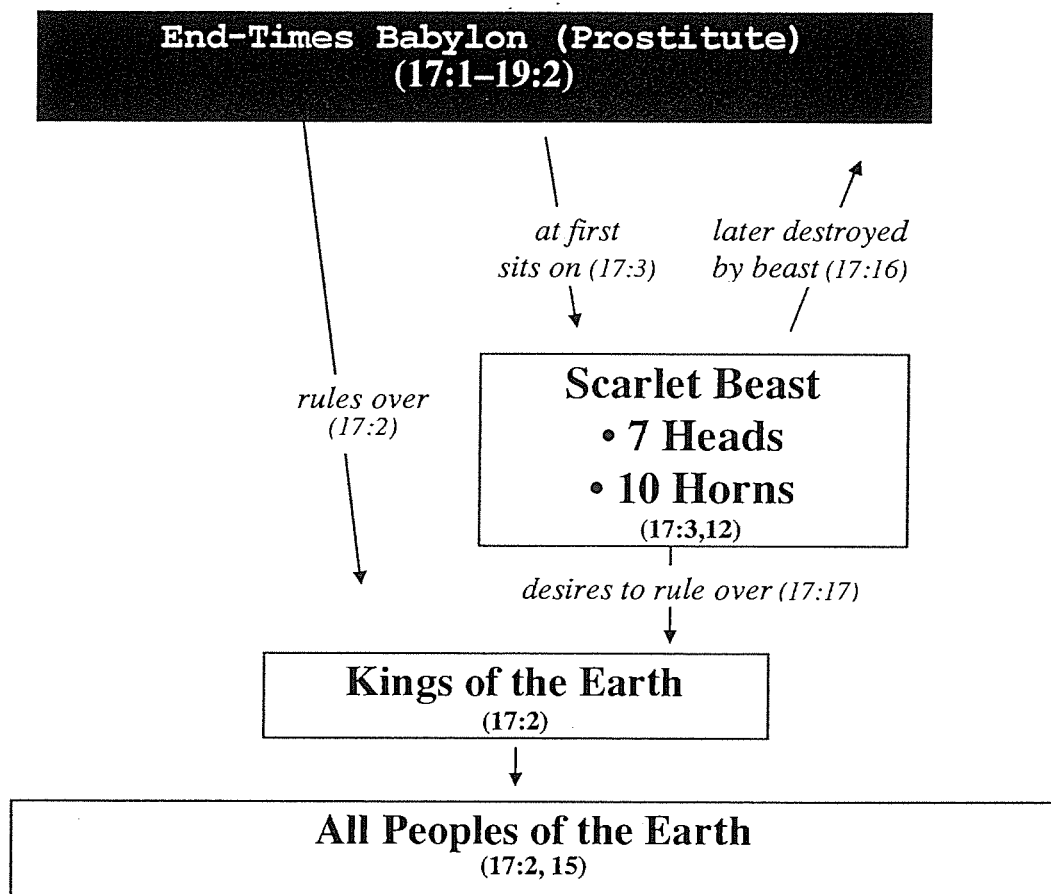
I. Introduction

- A. The city of Babylon is the first city noted in Scripture, having been built by Nimrod (Gen. 10:10). It is also the origin of false teaching about God as Nimrod invented mother and son worship (later adopted by Egyptian and other religions, including Catholicism). After the city achieved prominence under King Nebuchadnezzar who destroyed Jerusalem (605-586 BC), Babylon was conquered by Persia in 539 BC and has lain virtually desolate for centuries.
- B. One key issue of debate centers on whether this fall of the city fulfilled prophecies that the city would never again be inhabited (Isa. 13:20; cf. Jer. 50:23, 39-40; 51:37).¹ This is important because if the prophecy is yet unfulfilled, it means that Babylon will still be rebuilt and *then* destroyed entirely
- C. With this brief background, Revelation 17–18 describes in detail the destruction of a world-powerful entity under the image of a harlot riding a beast. Often this has been called “End Times Babylon” by seeing the adjective “Mystery” (17:5) as part of the title. However, a better translation is: “This mysterious title was found on her head: BABYLON...”² In the broadest sense this entity has three main dimensions: political, economic, and religious.
- D. Characteristics
 - 1. She is guilty of religious apostasy or idolatry that contaminates the world since the image of a prostitute is used of her (17:1a, 5; cf. 14:8). The harlot in Scripture sometimes depicts one who has strayed from her religious moorings in a “spiritual adultery” (e.g., Hosea 4:10-12). However, it also depicts the idolatry of nations that had never trusted in the Lord in the first place, such as Nineveh (Nah. 3:1, 4), Tyre (Isa. 23:15-17), and Babylon (Jer. 23:8-9).
 - a) Her blasphemy indicates her heretical stance (17:3).

¹ Isaiah and Jeremiah both note that Babylon was to be destroyed literally, suddenly, and completely. Isaiah says: “And Babylon, the glory of kingdoms, the beauty of the Chaldeans’ pride, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall shepherds make their flocks to lie down there. But wild beasts of the desert shall lie there...” (Isaiah 13:19–21). And Jeremiah says: “How is Babylon become a desolation among the nations!” (50:23); “Therefore the wild beasts of the desert with the wolves shall dwell there, and the ostriches shall dwell therein; and it shall no more be inhabited for ever; neither shall it be dwelt in from generation to generation. As when God overthrew Sodom and Gomorrah and the neighbor cities thereof, saith Jehovah, so shall no man dwell there, neither shall any son of man sojourn therein” (50:39,40); “And Babylon shall become heaps, a dwelling-place for jackals, an astonishment, and a hissing, without inhabitant” (51:37). Arguing that Babylon has yet to be rebuilt and destroyed is Richard Hayes McCartney, *The City of the Antichrist: Babylon in Chaldea* (New York: Revell, 1917); Charles Dyer, *The Rise of Babylon*. These authors point out that Babylon has never been without inhabitants so that the prophecy yet remains unfulfilled. In fact, in 331 Babylon received Alexander the Great with open arms. Though prophesied that Babylon’s stones will never be used to rebuild other Arab cities, many Arab villages and towns have been built from Babylonian stone, such as Seleucia, Ctesiphon, Al Modain, and Kufa (G. H. Pember, *The Antichrist, Babylon, and the Coming of the Kingdom* [London: Hodder and Stoughton, 2d. ed., 1888]).

² NIV Study Bible text note on 17:5.

- b) She is filled with abominations (17:4-5).
 - c) Her spiritual association stems from the city of Babylon (17:5), which was the original center of false worship.
2. She has a world influence politically shown in her sitting on many waters (17:1b), which is a figure for many “peoples, multitudes, nations, and languages” (17:15), indicating an ecumenical nature. The breadth of her authority is over both the rulers and common people in the earth (17:2).
 3. She initially controls the Antichrist since she rides the beast (17:3). The beast is a world ruler called the Antichrist (cf. Rev. 13:1-10) who himself controls two political entities: one comprised of seven nations and another of ten countries (17:3, 9, 12).



4. She is extremely wealthy seen in her precious gems, clothes, metals (17:4) and numerous other products (18:3, 11-16, 23).
5. She persecutes the people of God (17:6; 18:24).
6. She associates with Rome in that she “sits” on seven hills (17:9). Given that Rome is known from ancient times as a city built upon seven hills, this confirms that the Babylon of Revelation 17-18 has a link with Rome, the kingdom “that is” in power during John’s time of writing (17:10).
7. She will be completely destroyed by the Antichrist and his ten-nation confederacy (17:16a) by fire (17:16b; 18:8) in only one hour (18:10, 17, 19).

II. The Identity of End Times Babylon

A. World System (Political, Economic, and Religious)

1. Support

- a) The worldwide influence of End Times Babylon could indicate that this entity is the world system itself that is organized against God (17:2).
- b) All of the present kingdoms of the world must be removed before Christ sets up His own kingdom (20:1-6).

2. Problems

- a) Reference to End Times Babylon as a city (17:18; 18:21) which influences Rome (17:9) refers to an entity that is smaller than the world system as a whole.
- b) The destruction of End Times Babylon will be lamented by unbelieving political rulers (18:9-10), businessmen (18:11-16), and sailors (18:17-19). Since these mourners would be part of the world system themselves, they wouldn't be able to lament the destruction of the world system from afar.

B. Religions

1. Islam³

a) Support

- (1) Islam has been a great persecutor of the church (17:6).
- (2) Immorality is prevalent in Islam in respect to its polygamy and rape.
- (3) Islam has recently become a wealthy religion due to the vast Mid-East oil reserves and control of OPEC.

b) Problems

- (1) Though some Mid-East sheiks are vastly affluent, Muslims in general are not wealthy (17:4).
- (2) Immorality within Islam seems to not be any more common than in other institutions and religions.
- (3) While Islam through its association with OPEC has increased say in the world, these entities are not presently controlling a ten-nation confederacy (beast) or Rome.

³ James M. McKeever, "Who is End Times Babylon?" END 151 (April 1991): 1-11 declares that a Muslim-OPEC partnership is in view; Ramon Bennett, *Philistine: The Great Deception* (Jerusalem: Arm of Salvation, 1995) declares that Islam is the greatest threat in the world today.

2. Roman Catholicism⁴

a) Support

- (1) Both Babylon and the RCC are religions. In fact, much of Catholicism has come from Babylon—mother and son worship in particular.⁵
- (2) Rome, with its seven hills, is the center of Catholicism (17:9).

b) Problems

- (1) Even though the RCC derives many of its teachings from Babylonian mystery religion, this does not equate the two entities.
- (2) The seven-hilled city and End Times Babylon are not the same entity since the woman rides the beast with these seven heads/hills (17:3, 7).
- (3) Italy has one of the weakest currencies in the world today, so it seems unlikely that the Vatican will achieve the economic envy of the planet.
- (4) While Catholicism is wealthy, it is overall in decline.

3. Astrology⁶

a) Support

- (1) The prominence of worshipping the stars is well known as horoscopes appear in every major newspaper and increasingly on the internet.
- (2) Ancient Babylon was known for its emphases on astronomy and astrology, so the association with End Times Babylon would be consistent.
- (3) End Times Babylon is a home for demons (18:2), which describes the satanic associations of astrology.

b) Problems

- (1) It seems unlikely that politicians, merchants and sailors would lament the demise of astrology (18:9-20).
- (2) “Babylon” being a home for demons (18:2) and destroyed by fire (17:16; 18:8) better indicates a physical location more than a religion or philosophy.
- (3) No musicians, businessmen, or marriages better indicates a place (18:21-24).

⁴ Most Reformers saw Catholics as End Times Babylon (e.g., John Calvin, *Institutes of the Christian Religion*, IV, 2:12); Ralph Woodrow, *Babylon Mystery Religion* (Riverside, CA: Woodrow Evan. Assoc., Inc., 1966, 1981), 7, 12.

⁵ See Alexander Hislop, *The Two Babylons*.

⁶ Hal Lindsey, *The Late Great Planet Earth* (Grand Rapids: Zondervan, 1970; reprint, Batam, 1973), 103-23.

4. One-World Religion

a) Apostate Church Centered in Rome⁷

(1) Support

- (a) End Times Babylon is a city with great influence (17:18; 18:18, 21). Rome has had this kind of influence both then and now through the RCC.
- (b) The harlot has a place of authority over “peoples, and multitudes, and nations, and tongues” (17:15), so she rules the entire world beyond the bounds of the Roman Empire politically. This could be said of the RCC and apostate church.
- (c) The association with the seven hills (17:9) is Roman, but the ten nation Roman confederacy destroys End Times Babylon (17:12), thus showing that they are not one and the same.
- (d) Rome could be destroyed in an hour (18:10, 19).
- (e) The Apostate Church has absorbed all kinds of demonic influences (18:2).

(2) Problems

- (a) The Apostate Church does not have the organized wealth characteristic of this Babylon (18:9, 11-13).
- (b) End Times Babylon is a limited geographical entity that has a worldwide influence, seen in its quick destruction (18:10, 19), marriages (18:23), and the fact that people will see its destruction from afar (18:9).

b) World Council of Churches⁸

(1) Support

- (a) The WCC became an entity to unite various religious systems in 1948.
- (b) This view reflects the compromise of truth that is characteristic of the entity being deemed to be "Babylon" (17:5).

⁷ Paul Benware, *Understanding End Times Prophecy: A Comprehensive Approach* (Chicago: Moody, 1995), 258-59. John Walvoord sees this as likely “a world religion which could conceivably embrace all branches of Christianity—Roman, Greek Orthodox, and Protestant—as well as non-Christian religions” (“Revival of Rome,” *Bibliotheca Sacra* 126 [October-December 1969]: 325). An adaptation of this view is to see this one world apostate church as the sum of the RCC (Roman Catholic Church) and the WCC (World Council of Churches).

⁸ Rene Pache, “The Ecumenical Movement, Part 4: Moving Toward the Super-Church,” *Bibliotheca Sacra* 108 (April-June 1951): 201.

(2) Problems

(a) The WCC influence increasingly decreases rather than increases.

(b) End Times Babylon is repeatedly referred to as a city (17:18; 18:18, 21).

c) United Religions Organization (including New Age Movement)⁹

(1) Support

(a) The diverse elements of "Babylon" (17:1, 15) also make up the UR (which includes members of every religion but evangelical Christians).

(2) Problems

(a) The UR has yet to become a great influence in the world.

(b) End Times Babylon is often called a city (17:18; 18:18, 21).

C. Cities

1. Babylon, Iraq¹⁰

a) Support

(1) The natural reading of "Babylon" is to take it at face value, meaning the city of Babylon.

(2) Although Babylon today is still largely in ruins, it has been in a process of rebuilding by Saddam Hussein since the mid-1980s.

(3) John specifically said that End Times Babylon is a city (Rev. 17:18).

b) Problems

(1) John referred to this Babylon as a "Mystery," which probably implies that the literal city of Babylon is not meant.

(2) It would be incredible, if not impossible, for even a rebuilt city of Babylon to attain the worldwide wealth and prominence to be the End Times Babylon. Present-day Iraq is virtually economically bankrupt and unlikely to rebuild Babylon to be more than just a tourist site.

⁹ Tim LaHaye and Jerry B. Jenkins, *Are Living in the End Times?* (Wheaton, IL: Tyndale, 1999), 177-78; W. B. Howard, *Endtime* 8 (May/June 1998): 12-14.

¹⁰W. Glyn Evans, "Will Babylon Be Restored?" 2 Parts. *Bibliotheca Sacra* 107 (July-September 1950): 335-42 and (October-December 1950): 481-87; Robert L. Thomas, *Revelation 8-22: An Exegetical Commentary* (Chicago: Moody, 1995), 279, 283, 288-89; Charles Dyer and Angela Elwell Hunt, *The Rise of Babylon: Sign of the End Times* (Wheaton: Tyndale, 1991), 158, 209-210. Arguing against the literal Babylon, Iraq is Homer Heater, Jr., "Do the Prophets Teach that Babylonia Will Be Built in the Eschaton?" *Journal of the Evangelical Theological Society* 41 (March 1998): 23-43.

- (3) The city referred to in Revelation 17:18 is indeed a city, but this city seems to be Rome more than Babylon: "The woman you saw is the great city that rules over the kings of the earth." Since Rome ruled the Roman Empire when John wrote this book, it is the more likely candidate than Babylon.

2. Babylon, Iraq in Revelation 18 but Catholicism (papal Rome) in Revelation 17.¹¹

a) Support

- (1) In Revelation 17 Babylon is a woman; in chapter 18 she is a city.
- (2) In Revelation 17 she is End Times Babylon; in Rev. 18 she is simply a city.
- (3) In chapter 17 Babylon is destroyed by the ten kings, probably in the middle of the Tribulation period; in chapter 18 these same kings lament over the destruction of literal Babylon, which is destroyed at the end of the Tribulation period, or when the Lord appears.
- (4) In chapter 17 Babylon is drunk with the blood of "saints and martyrs of Jesus" (17:6). In chapter 18 Babylon is drunk with the blood of the prophets and saints and all them that were slain upon the earth (18:24). The inclusiveness of Babylon's drunkenness indicates she is a different thing than End Times Babylon in chapter 17. There we have papal Rome; here we have the total world of evil wrapped up in one city.
- (5) The destruction of the city is a sudden thing. The phrase "in one hour" occurs several times in Revelation 18. This destruction is like that of Sodom and Gomorrah. There is some evidence that "End Times Babylon" (chapter 17) is destroyed over some length of time. But literal Babylon "in one hour."
- (6) Jeremiah's commands to "flee her" (Jer. 50:8; 51:6, 9) were not directed to the people of old Babylon, since many of them did not obey (e.g., Daniel). It is directed, therefore, to the people of the end-time.
- (7) Some of the expressions adopted by John in Revelation 18 are taken from the description of old Babylon by Isaiah and Jeremiah. Why? Because they all refer to the same literal, restored Babylon of the end-time.
- (8) The particular sin of Babylon in chapter 17 is spiritual fornication; of Babylon in chapter 18, evil commercialism. This agrees with Zechariah 5:8 where wickedness is personified as a woman.

b) Problems

- (1) It is not true that in Revelation 17 Babylon is only a woman and in chapter 18 she is a city, for "the woman that you saw is the great city..." (17:18). The two images are thus interchangeable. Also, the Babylon of chapter 18 is called a prostitute again later in 19:2.

¹¹ Pember cites the first four arguments; the remaining arguments are from William R. Newell, *The Revelation* (Chicago: Scripture Press, 1935).

- (2) As noted in the introduction, the word "mystery" is likely not part of the title at all. Since elsewhere the title is simply "Babylon" (18:2, 10, 21) so the entity probably does not have "mystery" in the title at all.
- (3) The kings who lament Babylon's destruction (18:9) are not said to be the *same* kings as those comprising the ten horns (17:7). Also, given that this entire account (Rev. 17–18) appears after the bowl judgments at the end of the Tribulation (Rev. 16), the chronology of the book of Revelation shows End Times Babylon to be destroyed at the end of the Tribulation too.
- (4) The supposed contrasts between whom Babylon persecuted in the two chapters are forced. In both chapters she tormented saints (17:6; 18:20, 24). That prophets and apostles are noted in 18:20, 24 whereas martyrs ("those who bore testimony" NIV) are noted in 17:6 is not a contrast as much as inclusive of both.
- (5) Those teaching this combined papal/Iraq view do not give any support that "End Times Babylon" (deemed papal Rome of Rev. 17) is not sudden. In fact, the only time reference in chapter 17 is the same period as chapter 18. The time in which the beast shares power with the ten-nation confederacy is also "one hour" (17:12), which occurs just prior to the return of Christ (17:14; 19:19), probably after the hour-long destruction of Babylon (18:10, 17, 19).
- (6) Even if Jeremiah's commands to leave Babylon apply only to the end-time city, this still would not warrant changing the identity of the Babylon of Revelation 17 to another entity in Revelation 18.
- (7) John's use of the prophetic language of Isaiah and Jeremiah does not equate the two Babylons. John elsewhere employs prophetic language in a heightened sense. For example, in Isaiah 65:20 the "new heavens and new earth" is where most people live beyond 100, which must be the millennium since death still exists; however, John employs new meaning to this same phrase by declaring that death is eradicated (Rev. 21:4).
- (8) Spiritual fornication (Rev. 17) is not contrasted with evil commercialism (Rev. 18), yielding separate entities. While the emphasis of chapter 18 is indeed trade, spiritual sin is also noted in chapter 18 with Babylon's association with demons (18:2), evil spirits (18:2), adulteries (18:3, 9; πορνείας is the same word as in 17:2, 4), and her "magic spell" (18:23). Similarly, her wealth is noted in 17:4.
- (9) The account flows naturally from one chapter to the next, so a change in referent would be very confusing; thus, it is unlikely that the Babylon of Revelation 17 is different than the Babylon of Revelation 18.

3. Rome¹²

a) Support

(1) "The woman you saw is the great city that rules over the kings of the earth" (Rev. 17:18) and Rome ruled the Roman Empire when John wrote this book.

(2) Rome also was built upon seven hills (Rev. 17:9).

b) Problems

(1) While Rome was the most influential city when John wrote, this end-times Babylon is the most powerful entity during the Tribulation when the prophecy will be fulfilled.

(2) The seven hills and kings relate to the *horns* on the beast (Rev. 17:7-9), not to the *woman* who rides the beast (17:3). These two entities should remain distinct.

4. Jerusalem¹³

a) Support

(1) Jerusalem definitely fits into God's prophetic program for the end-times (cf. Zech 14). In fact, the Tribulation period is called the "time of Jacob's wrath" (Jer. 30:7), indicating suffering for Jews and Israel.

(2) The woman "sits on" (controls) seven heads (kings) which indicates power over Rome (17:9). Jerusalem's present control over Catholicism is evident in its jurisdiction over the many Roman Catholic churches throughout Israel.

(3) Jerusalem has killed many of the saints and prophets of God (17:6).

b) Problems

(1) While Jerusalem is prominent in prophecy, its worldwide influence occurs only in the millennium (Isa. 2) rather than the Tribulation period (which is the context for Rev. 17-18).

(2) Whereas the text indicates the woman controlling Rome, the opposite was the case in John's day and in our own. Also, though modern Israel controls the Catholic sites in her domain, she has little if anything to say about Catholicism worldwide.

¹² Robert Mounce, *The Book of Revelation*, NICNT (Grand Rapids: Eerdmans, 1977), 306-36. Arguing against Rome and in favor of Babylon, Iraq is Thomas, 289.

¹³ J. Massyngberde Ford, *Revelation*, Anchor Bible (Garden City, NY: Doubleday, 1975), 283-86.

D. USA¹⁴

1. Support (arguments from Chan Kai Lok)

- a) Babylon must be a nation since no single city in the world reigns over the earth (17:18) and a "city" is a nation in biblical symbolism.
 - (1) The New Jerusalem is a city (22:14, 19) but also a country/nation (Heb. 11:13-16).
 - (2) The New Jerusalem is a city (22:14, 19) but also the Bride of Christ (21:2, 10), the latter also being designated a nation (1 Pet. 2:9).
 - (3) Contrasts in the text abound between End Times Babylon (an unholy city/nation, Rev. 17–18) and the New Jerusalem (a holy city/nation/Bride of Christ, Rev. 21–22).
- b) The US is Symbolised by a Woman (17:1-7, 18)
 - (1) The key symbol of the US is the woman of the Statue of Liberty in New York Harbor.
 - (2) America is the birthplace of modern feminism that has swept the globe.
- c) The US is a Prostitute in the Spiritual Realm (17:1, 15-16; 19:2)—Since the biblical meaning of adultery is to forsake one's spiritual roots, the US qualifies well in this respect as it has abandoned its Christian heritage established by the Pilgrims.
- d) The US is a Great Trading Centre (18:12-13)—End Times Babylon will be known around the world for its commerce.
 - (1) The US is the largest business and financial hub in the world.
 - (2) Wall Street is the largest stock market worldwide.
 - (3) The US is the key player within the World Trade Organization.
 - (4) US firms produce more goods overseas than any nation.
 - (5) American trade spans the two major oceans in every item imaginable: precious metals and jewels (18:12a), clothing fashions and luxury items (18:12b), wheat and meat production, along with other foods (18:13a), and "the bodies and souls of men" (human trade in prostitution, drug trafficking, and pornography, 18:13b).

¹⁴ David Wilkerson, *Set the Trumpet to Thy Mouth* (Lindale, TX: World Challenge, 1985), 3; Chan Kai Lock, *Who is End Times Babylon?* (Singapore: by the author, 1992), 3.

- e) The US is Rich and Enriches Many Great Men (18:3, 14, 23).
 - (1) No country or institution even begins to match the wealth of the US, with its abundance of cars, food, goods, and multiplied luxuries.
 - (2) The US dollar is the standard trading currency on the globe.
 - (3) Former poor nations have grown rich through US investment (e.g., Singapore, China)—even previous enemies of the US (e.g., Japan, Germany).
- f) The US Controls Many Nations (17:1, 15).
 - (1) The global dominance of America has increased dramatically with the fall of the USSR, leaving the US as the sole "Super Power" nation.
 - (2) Washington's voice in the UN is preeminent.
 - (3) Some nations cannot act without US approval (e.g., Israel).
 - (4) American democracy is being embraced by the world increasingly.
- g) The US Sits on Russia Momentarily (17:3).
 - (1) Whether the scarlet beast is Russia¹⁵ or the G7 and EC or some other entity, the US exercises more control over them all than does any other entity.
 - (2) In any case, the Beast will destroy the Woman in one hour (18:8, 17, 19) by fire (17:16; 18:8-9). Even the destruction of a city by conventional fire takes several days (e.g., Great Chicago Fire, San Francisco Earthquake and Fire of 1906), so consumption by fire in only one hour almost inevitably must mean nuclear warfare. Russia has the greatest capacity to inflict this type of damage.
- h) The US is Hedonistic and Other Nations Copy Her (18:3, 5).
 - (1) The US continually boasts that it is protecting American interests globally.
 - (2) Most Americans worship sex, material things, sports, entertainment, and pleasure—all of which are idols.
 - (3) US-sponsored trends are copied worldwide (fast food, clothing, music, pornography, drugs, scientific breakthroughs, skateboards, etc.).
- i) The US is Glorified and Lives in Great Comfort (18:7).
 - (1) What nation or institution has the world's admiration more than the US?

¹⁵ Chan identifies the 7 heads of the USSR beast as the 7 Warsaw Pact nations (East Germany, Poland, Czechoslovakia, Hungary, Romania, Bulgaria and Russia) and the 10 horns as the 10 Soviet republics of the Commonwealth of Independent States, or CIS (p. 13). Such a specific designation can only be speculated though.

- (2) Glory has been accrued to the US more than any nation in numerous areas: space technology, scientific discoveries, the most Nobel Prize winners, the most inventions, and the attraction of the best brains in the world.
 - (3) The US is obsessed with comfort. More Americans are overweight than any other country. Homes have all the latest conveniences at bargain prices. Even Christians readily admit that they "church shop" until "we find a place that is comfortable."
- j) The US is Occultic (17:5; 18:2-3).
- (1) The US association with ancient Babylon takes many forms.
 - (a) Babylonian mystery religion is duplicated in the Catholic church in mother and son worship, celibate priests, purgatory, celebration of Nimrod's birthday on December 25, etc.¹⁶ These teachings have been marketed to the world from Catholic American missionaries and, in the case of Christmas, US concerns for business profits.
 - (b) Babylonian occultism is the root of numerous US secret societies (e.g., Gnostics, FreeMasons, Rosicrucians, Theosophists, Neo Nazis, etc.).
 - (2) The end-times Babylon is "a home for demons and... every evil spirit" (18:2) and the US Bill of Rights safeguard of freedom of religion has enabled the country to have more cults than any nation (over 5000!).¹⁷ Similarly, every major US city has a Satanic church.
 - (3) Secular humanism is now the protected national religion while prayer and anything Christian is outlawed in schools and many public arenas.
- k) The US is Immoral and Abominable
- (1) American immorality gives it the highest rates in the world for prostitution, rape, sex outside of marriage, divorce, abortion (over 40 million!), child abuse, drug use, and venereal disease.
 - (2) The US has the distinction as the world's most influential marketer of media filth (all protected by America's "free speech" law).

¹⁶ See Ralph Woodrow, *Babylon Mystery Religion* (Riverside, CA: Woodrow Evan. Assoc., Inc., 1966, 1981); Frederick A. Tatford, *Five Minutes to Midnight* (London: Victory Press, 1980).

¹⁷ Dave Hunt, *Peace, Prosperity and the Coming Holocaust* (Eugene, OR: Harvest House, 1983).

- l) The US Deceives All Nations with Her Sorcery (18:23)—The Greek (*pharmakeia*) for the "sorcery" (KJV) or "magic spell" (NIV) of end-times Babylon may actually refer to drug use ("enchantment with drugs"),¹⁸ of which the US is the worst.
- m) The US Sits as a Queen, is No Widow, and Sees No Sorrow (18:7).
- (1) Babylon's claim, "I am not a widow" affirms that her men have not died on battlefields.¹⁹ Such was the case in recent wars the US has fought. During the Gulf War (January 17-February 28, 1991) General Norman Schwarzhkopf so overwhelmed Saddam Hussein's forces that the ground war lasted only five days. The enemy was defeated at about 1000 enemy forces killed for each American soldier, and most of them were killed by friendly fire! The USA's overwhelming victory over the Taliban in Afghanistan was similar, as was the Iraq War that toppled Saddam Hussein.
 - (2) Babylon's claim, "I will never mourn (see no sorrow)" results from such war success. No army can better make this claim than the US Army.
 - (3) Given unequalled US military prowess, she sits as "queen" with increased credibility as the policeman and peacemaker of the world. In particular, US dominance over the Arab states and Russia are no longer in question.
 - (4) Believing that the Cold War is over, the sale of many US bases by the Department of Defense has filled the coffers as well, just like a queen's.
- n) The US has Killed the Prophets and Saints of God (17:6; 18:24).
- (1) At first this may not seem to be characteristic of the USA, which was founded upon freedom of conscience and has championed the cause of religious freedom worldwide. Tolerance of all viewpoints is the byword of the day.
 - (2) Yet end-time Babylon is also guilty "of all who have been killed on the earth" (18:24). Since no entity is guilty of every murder worldwide, this obviously is an exaggeration for effect. What is meant is that Babylon is guilty of being a *partaker* of other people's sins in the sense that the Pharisees were partakers of the sins of their fathers against the prophets (Matt. 23:29-32; Luke 11:47-52).
 - (3) In this sense the US is *passively* guilty of the blood of prophets and saints, for the US has abandoned its original commission of the Pilgrim days to witness for God. Instead, it approves of these sins in its midst: Satan worship, idolatry, drug trafficking, pornography, adultery, homosexuality, and the like.

¹⁸ Robert Young, *Young's Analytical Concordance*.

¹⁹ NIV Study Bible notes on Rev. 18:7.

- (4) In another sense, the USA is *actively* guilty of killing many saints, for the wholesale slaughter of 40 million unborn in this generation alone has murdered millions who would have grown up to serve as God's witnesses around the globe. The other countries of the world have followed the US lead in the abortion holocaust, killing untold millions of God's children.

2. Problems

- a) Although the woman of the Statue of Liberty is *one* symbol of America, it is not the primary one. The national symbol of the US is the bald eagle.
- b) Chan Kai Lok makes no attempt to prove that Russia is the beast of Revelation 13:1-10; 17:3f. He appeals rather to Revelation See's book *The Antichrist is Now Here!* In fact, though Chan's book appeared in 1992, he refers to the Antichrist as "USSR"—two full years after the breakup of the USSR in 1990.
- c) Chan has made numerous "prophetic" blunders. He predicted the economic collapse of the USA in 1992,²⁰ the return of Mikhail Gorbachev to power in 1992,²¹ and the nuclear destruction of the USA by Russia in 1993.²²
- d) Theological problems abound in the book. Dubious exegetical support is given to prove that the USA is the people of God or the "Joseph people" (descendants of Ephraim and Manasseh),²³ questionable theological teachings are based on the numbers 13 and 17,²⁴ adulterers are all deemed unsaved,²⁵ Maitreya is claimed to be the demon behind the Antichrist (other demons are also "identified"),²⁶ and the first three seals of Revelation 6 are incorrectly linked to events of 1990-1991.²⁷

III. Conclusion

No one can identify the Babylon of Revelation 17–18 with certainty. However, for the reasons cited in this study, it would seem that Babylon is neither a city (Rome, Jerusalem, or Babylon, Iraq) nor a confederation of nations (which confuses Babylon with the beast and its ten horns and seven heads).

²⁰ Chan, 107.

²¹ Ibid., 140.

²² Chan, 107-8, 134, prophesies a nuclear destruction and pages 137, 145 specify the year as 1993.

²³ Ibid., 28, 60.

²⁴ Ibid., 29-39.

²⁵ Ibid., 80, 115-34.

²⁶ Ibid., 65.

²⁷ Ibid., 139-45.

While one cannot be certain, the most plausible identification is the most powerful and influential nation in the world: the United States of America. This study does not endorse the sensationalistic features and date-setting errors of Dr. Chan Kai Lok. Nevertheless, a comparison of the characteristics of this end-time Babylon with America leaves no better option at the present time.

Of course, nothing excludes a more powerful entity than the US arising in the future, so one cannot be certain of the US as this entity. Until God reveals Babylon's identity without question, Christians should not be looking for Babylon but rather should be accomplishing the commission given to us by Jesus Christ to bring the gospel to the world.

Premillennial Catholicism?

Saturday, March 18, 2000 : THE STRAITS TIMES

Pope's visit to Holy Land full of significance

Visit represents not only diplomatic recognition of Israel by the Church, but is also an attempt to resolve the bitter grievances of the Jews

By ABRAHAM RABINOVICH
IN JERUSALEM

JERUSALEM — The visit by Pope John Paul II to the Holy Land next week will resonate with political and theological significance.

For Israel, it will dramatise the diplomatic recognition by the Holy See, which had refused to have relations with the Jewish state until seven years ago.

For the Palestinians, it will bequeath the blessings of the Pope, even if indirectly, upon their state-in-the-making.

For the Holy See itself, the visit is aimed at buttressing the Church's position in an area where Christians are a small minority.

Despite these pragmatic aspects, however, the most significant aspect of the trip for many is theological.

Trailing clouds of penance, the pontiff will be coming to the homeland of a people with whom he has been boldly attempting to resolve a bitter grievance spanning 2,000 years.

Until the Second Vatican Council in the 1960s, wrote Israeli scholar Geoffrey Wigoder, the Jews were viewed by the Church "as a people that were rejected because of their refusal to recognise the divinity of Jesus and the corollary of this was their humiliation and persecution. Their faith was looked on as fossilised, and Christianity was the 'true Israel'."

The council published a document, *Nostre Aetate* (In Our Time), which repudiated the teaching that Jews throughout the ages bore collective guilt for the crucifixion of Jesus. That allegation had been the basis of Chris-

tian anti-semitism.

The Church's new attitude was expanded upon, especially after the coronation of the present pope in 1979. It now stresses the Jewish origins of Christianity and no longer views Judaism as a

Church's brother

'YESTERDAY, THE JEWS WERE SCORNE'D AND TREATED WITH CONTEMPT AND CONDEMNED TO SUFFER. NOW THEY ARE SEEN AS AN ELDER BROTHER. THIS IS A THEOLOGICAL REVOLUTION. THE CHURCH WAS SEEN AS A MAJOR ENEMY... IN FACT IT IS THE MAJOR FRIEND...TODAY.'

— Rabbi David Rosen of the Anti-Defamation League

fossil but as a living faith.

Pope John Paul has termed the Jewish people, theologically scorned only a generation ago, the "elder brother" of Christianity.

He has gone so far as to

say that God's covenant with the Jews remained valid and he has repeatedly declared anti-semitism to be a sin against God and man.

"Since the 1980s," wrote Mr. Wigoder, "the Catholic Church has taken an active role in the fight against anti-semitism, so much so that instead of being part of the problem it is now part of the solution."

According to the traditional Catholic view, the Jews were condemned to wander, stateless and despised, as witness to the triumph of Christianity.

The establishment in 1948 of a revived Jewish state was difficult to reconcile with that view. Even after the Church came to terms with this theologically, it could not do so politically.

Fear for the fate of Christians in Muslim countries kept the Holy See from according Israel diplomatic recognition. It was not until the Madrid Peace Conference in 1991 between Israel and its Arab neighbours that diplomatic talks got underway between Israel and the Vatican. Relations were established two years later.

"The Pope's visit is the visual confirmation of the Church's recognition of the sovereign Jewish nation re-established in its ancestral homeland," says Rabbi David Rosen, of the Anti-Defamation League.

"Yesterday," said Rabbi Rosen in his Jerusalem office, "the Jews were scorned and treated with contempt and condemned to suffer. Now they are seen as an elder brother. This is a theological revolution."

"The Church was seen as a major enemy of the Jewish people. In fact it is the major friend of the Jewish people today. This must surely be one of the most mind boggling ideological transformation in human history."

It is this frail figure of Pope John Paul who will symbolise as he makes his pilgrimage through the Holy Land.

The Day of the LORD

I. Usage

- A. The “day of the LORD” concept appears in every prophetic writing in the Old Testament, although not always by that same term.
- B. The judgment aspect receives detailed treatment in Zephaniah, Joel, Revelation 6—19. Some believe that the “Lord’s day” of Revelation 1:10 also refers to this period (cf. 2 Thess. 2:2-3).

II. Definition

- A. The day of the LORD is “the time of Yahweh’s final intervention in history when He will judge the wicked, deliver the righteous, and establish His kingdom” (Hobart Freeman, *An Introduction to the OT Prophets*, 146).

1. Judgment

- a. Primarily it refers to a destruction of Israel’s enemies (Zeph. 2—3; Amos 1:3—2:3; Joel 3; Zech. 12—14; Isa. 13:6, 9; 14:28-32; 17:1ff.; 20:1-6; 31:1-5; Jer. 46:10; Ezek. 30:3ff.).
- b. However, it also includes punishment of the rebellious and disobedient in the nation of Israel (Amos 5:18-20).
- c. The Great Tribulation of Revelation 6—19 finds so many parallels with descriptions by the OT prophets that the two judgments must certainly be the same period.
- d. Ultimately the day of the LORD will end in a destruction of the world (2 Pet. 3:10).

2. Deliverance

- a. Israel’s salvation from Gentile oppressors will occur through God who preserves and delivers a remnant of Israel (Joel 2:32; Zech. 14; Zeph. 3:8-20; Isa. 2, 11; 65-66; Amos 9:11-15; Ezek. 20:33-44, etc.).
- b. This salvation is to enable Israel to enter into the kingdom in which God will fulfill all His promises to Abraham (cf. class notes, 336-37).
- c. The deliverance includes many blessings (Deut. 30:3-9) which also apply to Gentiles (Zeph. 3:9).
- d. Final salvation after judgment will be in the new heaven and earth (2 Pet. 3:11-13).

3. Diagram

<i>Judgment</i>	+	<i>Salvation</i>	=	<i>Day of the LORD</i>
Great Tribulation	+	Christ’s Return/ Millennium	=	Day of the LORD

- B. The day of the LORD also had a nearer aspect to the prophets, depicting an imminent, impending disaster—generally through the Assyrians or Babylonians. Sometimes even both the near and far aspects appear together in a dual sense. God did not clearly reveal whether a near or far perspective was to be understood so as to encourage repentance.
- C. For further study see Greg A. King, “The Day of the LORD in Zephaniah,” *Bibliotheca Sacra* 152 (January-March 1995): 16-32.

The Six Thousand Year Theory

Excerpted from my 1990 Dallas Seminary ThD Dissertation, "The Eschatological Significance of the Sabbath," 259-66

The "Kingdom Sabbath" in Extra-biblical Literature

The final viewpoint on Sabbatical typology perceives the kingdom as its antitype. As the following discussion demonstrates, this perspective finds support from the earliest times and has had the most advocates. The first part of the present chapter has demonstrated how the prophetic literature indicates a reinstitution of the Sabbath in the Millennium; now it remains to show how Jewish and Christian literature indicates that the Sabbath typifies this entire period as well.

Herein is the oldest typological meaning to the Sabbath, finding support from the preexilic times when thought in Israel shifted to the future Messianic age, as is seen in the writings of the preexilic prophets.⁹ Along with their search for the ideal Davidic king,¹⁰ the people characterized the kingdom age as "an extended or prolonged Sabbath day."¹¹ From such a depiction it is evident that Israel did not view the Sabbath as a day laden with unbearable rules, but rather a day which should be made festive. Isaiah notes that in the kingdom age "the house of Israel will possess the nations" (Isa. 14:2)—a time in which Isaiah promises Israel, "[you will have] rest (נַחֲמָה) from your pain and turmoil and harsh service in which you have been enslaved" (Isa. 14:3). This Jewish eschatological framework saw time in only two dimensions: "this (present) time" and "the time to come."¹² As such the prophets and later extra-biblical writings do not clearly distinguish between the Millennium and the eternal state which is delineated in the progress of revelation (cf. Rev. 20—22).

In addition to the prophetic writings, the millennial significance of the Sabbath also appears in the intertestamental era. The book of *Jubilees* in the second century BC¹³ notes,

And at the end of the nineteenth jubilee in the seventh week, in the sixth year, Adam died. . . . And he lacked seventy years from one thousand years, for a thousand years are like one day in the testimony of heaven and therefore it was written concerning the tree of knowledge, 'In the day you eat from it you will die.' Therefore he did not complete the years of this day because he died in it.¹⁴

⁹The Pentateuch and historical books prior to the time of Saul contain less eschatological teaching than the era after it, for at this time Israel functioned as a theocracy. Consequently, with God abiding amidst them, the focus was on the present. However, with the rise of the monarchy and the difficulties it presented, thought shifted to a future era which would be characterized by a kingdom without the inequities Israel was currently experiencing. During the preexilic age "a distinctive phenomenon in Israelite thought was the focus of attention on the future and on the radical improvement in existence hoped for in respect to both the nation and the individual" (Harald Riesenfeld, "The Sabbath and the Lord's Day in Judaism, the Preaching of Jesus and Early Christianity," in *The Gospel Tradition: Essays by Harald Riesenfeld*, 114).

¹⁰Wayne A. Meeks argues that the Messianic ideals of the intertestamental age find their biblical root not in David as much as in Moses, who was viewed as priest, prophet, and king (see his published dissertation, *The Prophet-King: Moses Traditions and the Johannine Christology*).

¹¹Riesenfeld, "The Sabbath and the Lord's Day in Judaism, the Preaching of Jesus and Early Christianity," 114. The specific sources in this regard are addressed in the next paragraph.

¹²*Mekhilta According to Rabbi Ishmael* 40 (Vayassa 5.XL:II.7.H. in Jacob Neusner, trans., 255): "R. Eleazar Hisma says, 'In this world you will not find [manna on the Sabbath], but you will find it in the world to come'; *Pirkê de Rabbi Eliezer* 18 (Gerald Friedlander, trans., 127); *Pirke Avot* 9 (Neusner, trans., 202); *EJ*, "Eschatology," by Haïm Z'ew Hirschberg, 6:874. For a later reference see 4 Ezra 8:52 (late first century A.D.), "It is for you that Paradise is opened, the tree of life is planted, the age to come is prepared, plenty is provided, a city is built, rest is appointed, goodness is established and wisdom perfected beforehand" (Charlesworth, 2:544).

¹³Most scholars acknowledge that *Jubilees* is best dated in the second century before Christ (e.g., J. Daniélou, "La typologie millénariste de la semaine dans le Christianisme primitif," *VigChr* 2 [1948]: 2; O. S. Wintermute, trans., *Jubilees*, in Charlesworth, 2:35, 43-44 [152-100 B.C. or possibly 161-140 B.C.]). However, Albright represents a minority opinion that *Jubilees* is pre-Hellenistic, stemming from the early third century or even late fourth century B.C., as almost certainly the oldest extra-biblical Jewish work (W. F. Albright, *From Stone Age to Christianity*, 266-67).

¹⁴*Jubilees* 4.30-31 (Charlesworth, 2:63-64). The Sabbath is also perceived as indicative of the divine ordering of history in a more general sense in *Jubilees* 1:26, 29; 50:1-5.

This passage indicates that "already before the Christian era 1,000 years had become to be regarded as one world-day."¹⁵ This time of Sabbath rest for Israel was seen in *Jubilees* as an age when Israel will confidently rest since Satan will be bound.¹⁶ An additional exhortation a century or so later shows this "day" to be typological of the coming kingdom age. This appears in the first century AD¹⁷ writing, *Life of Adam and Eve*, where the archangel Michael says to Seth regarding Eve's death, "Man of God, do not prolong mourning your dead more than six days, because the seventh day is a sign of the resurrection, the rest of the coming age; and on the seventh day the Lord rested from all his works."¹⁸ In this age Israel will be free from laborious work.¹⁹

The rabbinic writings²⁰ declared the same kingdom motif for the Sabbath: "As sleep foreshadows death and dreams [foreshadow] prophecy, so does the sabbath represent the life of the age to come."²¹ Palestinian Judaism saw the Sabbath as a type of the rest which the righteous will enjoy in the age to come, as noted by Tamid 7.4, "On the Sabbath they sang *A Psalm: a Song for the Sabbath Day* [Ps. 92]: a Psalm, a song for the time that is to come, for the day that shall be all Sabbath and rest in the life everlasting."²² Another source speaks of a millennial Sabbath from the analogy of the sabbatical year: "Just as the seventh year is one year of release in seven, so is the world: one thousand years out of seven shall be fallow."²³ Still again, rabbinic sources describe this Sabbath rest by identifying Psalm 92 as a psalm recited by Adam

of the day which will be all Sabbath, when there will be neither eating nor drinking nor worldly affairs, but the righteous will sit with crowns on their heads enjoying the brilliance of the Divine Presence, as it is stated, *And they beheld God, and did eat and drink* [Exod. 24:11], like the ministering angels.²⁴

Many other rabbinic writings also indicate the Sabbath as typifying the kingdom,²⁵ and others indicate this Jewish eschatological thousand year scenario.²⁶

¹⁵R. H. Charles, *The Apocrypha and Pseudepigrapha of the Old Testament*, 2:451.

¹⁶Israel "will dwell in confidence in the land. And then it will not have any Satan or any evil (one). And the land will be purified from that time and forever" (Jub. 50.5). This lack of Satanic influence in the kingdom provides very early support for the suppression of his power reiterated in Revelation 20:4.

¹⁷"Given the relationship with the Pseudepigrapha, Josephus, rabbinic traditions, and perhaps Paul, the most natural span for the original composition would be between 100 B.C. and A.D. 200, more probably toward the end of the first century" (M. D. Johnson, trans., *Life of Adam and Eve*, in Charlesworth, 2:252).

¹⁸*Life of Adam and Eve* [Vita] 51.2 (ibid., 2:294).

¹⁹2 Enoch 65:9 (late first century A.D.; Charlesworth, 2:192).

²⁰While the following Talmudic references date later than the time of the New Testament, they nevertheless represent traditions which often reach even prior to the New Testament age; therefore, they can still in some sense be representative of first century thought.

²¹*Genesis Rabbah* Bereshith 17.5 (H. Freedman and Maurice Simon, eds., *Midrash Rabbah*, 1:136, translates this source, "There are three incomplete phenomena: the incomplete experience of death is sleep; an incomplete form of prophecy is the dream; the incomplete form of the next world is the Sabbath"). This is repeated verbatim in *Genesis Rabbah* Lech Lecha 44.17 (ibid., 1:372).

²²Tamid 7.4 (*Soncino*, Kodasheim, 3:37-38); cf. *Pirkê de Rabbi Eliezer* 18 (Gerald Friedlander, trans., 126).

²³*B. Sanhedrin* 97a (*Soncino*, Nezikin, 3:657).

²⁴*Aboth D'Rabbi Nathan* 1.7 (*The Minor Tractates*, 17b [1]).

²⁵"The Holy One, blessed be He, created seven æons, and of them all He chose the seventh æon only; the six æons are for the going in and coming out (of God's creatures) for war and for peace. The seventh æon is entirely Sabbath and rest in the life everlasting" (*Pirkê de Rabbi Eliezer* 19 [Gerald Friedlander, trans., 137]); the Sabbath is "a reflex of the world to come" and "Sabbath is one-sixtieth part of the world to come," according to *b. Berakoth* 57b (*Soncino*, Zeraim, 356, 357); *b. Rosh Hashanah* 31a (*Soncino*, Mo'ed, 4:146); *b. Sanhedrin* 97a (*Soncino*, Nezikin, 3:657).

²⁶*Midrash on Psalm 90:17* (William G. Braude, trans., *The Midrash on Psalms*, 2:97) affirms, among other

It should also be noted that while the overwhelming majority of passages relate the end time Sabbath as a paradise restored for a Millennium, two other contradictory Jewish scenarios exist. One persuasion depicts the eschatological Sabbath as a time in which the earth is uninhabited between the days of Messiah and the new age,²⁷ and another perceives the "age to come" as eternal.²⁸ However, the quantity of evidence for these other two reckonings cannot compare with that of the millennial view and thus cannot be considered normative.

The millennial time scheme presented by Jews was later adopted by Christians, who interpreted the Sabbath as symbolizing the thousand-year earthly kingdom and Sunday as symbolic of the eternal state.²⁹ The concept found repetition in the early³⁰ *Epistle of Barnabas*. This text teaches that the six days of creation each represent one thousand years (based upon Psalm 90:4).³¹ These six thousand years are followed by "the Sabbath" which commences "when His Son shall come," and this period lasts another Millennium. Then the eighth day follows as "the beginning of another world."³² Herein is a clear reference to the Sabbath as typical of the Millennium and the Lord's Day as typical of the eternal state. The view is expressed through the following diagram:³³

Days:	1	2	3	4	5	6	7	8
Events:	--the past--					--the present--	--the Millennium--	--eternity--
Types:							Sabbath	Sunday

This millennial depiction was widely held among many other early Christian writers. Augustine wrote, "Therefore, the eighth day signifies the new life at the end of the world; the seventh day, the future rest of the saints on this earth."³⁴ Tertullian's view was similarly stated:

But we do confess that a kingdom is promised to us upon the earth, although before heaven, only in another state of existence; inasmuch as it will be after the resurrection for a thousand years in the divinely-built city of Jerusalem. . . . After its thousand years are over, within which period is completed the resurrection of the saints . . . there will ensue the destruction of the world and the conflagration of all things at the judgment.³⁵

interpretations, R. Eliezer's interpretation of Psalm 90:4 that the "day" of Messiah is one thousand years; cf. *Midrash on Psalm 25:8* (ibid., 1:352) interprets "in the day you shall eat of it you shall die" (Gen. 2:17) as indicating that Adam would not live more than one thousand years since to God "a thousand years" equals one day (Ps. 90:4).

²⁷Ezra 7:26-31 affirms a four-hundred year Messianic period, but *b. Sanhedrin* 97a divides the 6,000 years of world history into three 2,000 year segments: the first time period without the Torah, the second with the Torah, and the final Messianic time (*Soncino*, *Nezikin*, 3:657).

²⁸*Midrash on Psalm 92:2* (Braude, 2:110-11); 2 Enoch 65:7-11 (Charlesworth, 1:192); cf. Testament of Abraham 19:7, "And Death said, 'Hear, righteous Abraham, for seven ages I ravage the world and I lead everyone down to Hades . . .'" (ibid., 1:894) may by implication indicate an eternal eighth age. Also, the second-century Gnostic treatise, the *Gospel of Truth* (32:18-34), speaks of a perfect day above which has no night and as such depicts an eternal Sabbath (Kendrick Grobel, trans., 134-38).

²⁹For a survey of the Christian literature, see Daniélou, "La typologie millénariste de la semaine dans le Christianisme primitif," 1-16; Rordorf, 46-51, 282ff.; cf. also the footnotes immediately following.

³⁰For views on the date of *Epistle of Barnabas* see pages 185-85, footnote 143 in this dissertation.

³¹"For a thousand years in your sight are like a day that has just gone by, or like a watch in the night"; this verse finds repetition in 2 Peter 3:8 with respect to the day of the Lord.

³²*Epistle of Barnabas* 15.4-9.

³³Adapted from James A. Kleist, trans., 179, n. 161.

³⁴Augustine *Sermons on the Liturgical Seasons* 259.2 (Mary Sarah Muldowney, trans., FC, 38:368); id., *City of God* 20.7 (Marcus Dods, trans., NPF, 2:426-27).

³⁵Tertullian *The Five Books Against Marcion* 3.25 (Peter Holmes, trans., ANF, 3:342-43).

Likewise, Hippolytus notes,

And 6,000 years must needs be accomplished, in order that the Sabbath may come, the rest, the holy day "on which God rested from all His works." For the Sabbath is the type and emblem of the future kingdom of the saints, when they "shall reign with Christ," when He comes from heaven, as John says in his Apocalypse: for "a day with the Lord is as a thousand years."³⁶

Other writers taught similar views.³⁷ Since the concept of the Sabbath typifying a millennial kingdom pervades the Jewish literature centuries before Christ, stretches into the first century, and finds expression in the post-apostolic Christian and rabbinic literature, it would not be surprising to find this orientation within the pages of the New Testament itself. Such is the case in some New Testament passages as the following discussion affirms. [NT evidence then cited.]

Addendum: Critique of the Six Thousand-Year Theory

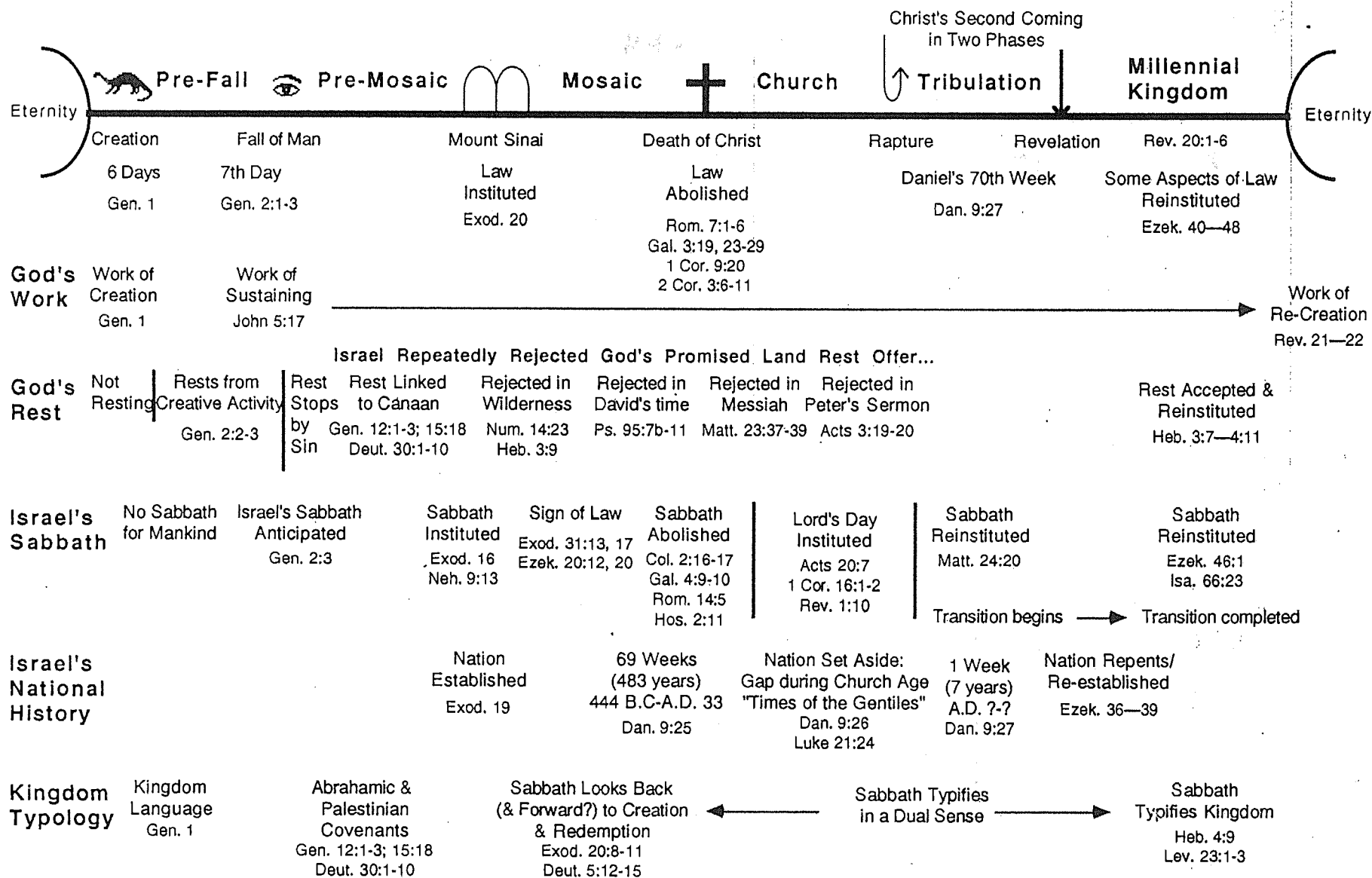
1. It assumes that "a day with the Lord is as a thousand years" (Ps. 90:4; 2 Pet. 3:8) indicates that *human history will last that long*, which is not taught in either text.
2. If a literal view of both the six days of creation and the genealogies of Genesis 5 & 10 are assumed, creation would have occurred in 4143 BC (see my OT Survey notes, 84-90). After adding 6000 years to this date one gets a date of AD 1856 (accounting for only one year between 1 BC and AD 1). This means that we are over 100 years after the supposed date of Christ's return.
3. Since no one knows the date of Christ's return, we will not be able to figure out if it is 6000 years after creation anyway.
4. The most we can argue from the fact that this was a widespread theory is that both Jews and Christians saw the weekly Sabbath as a type of a literal, 1000-year kingdom era. It is another evidence that both Jews and Christians around the time of Christ had a premillennial perspective on the coming of the Messiah.

³⁶Hippolytus *Fragments on Daniel* 2.4 (in *The Extant Works and Fragments of Hippolytus*, S. D. F. Salmond, trans., ANF, 5:179). While Hippolytus erroneously attributes the final quote (Psalm 90:4) to John rather than Peter (2 Peter 3:8), a chiliastic view is nevertheless maintained.

³⁷Lactantius *The Divine Institutes* 7.14, declares, "Since God, having finished His works, rested the seventh day and blessed it, at the end of the six thousandth year all wickedness must be abolished from the earth, and righteousness reign for a thousand years; and there must be tranquillity and rest from the labours which the world has long endured" (William Fletcher, trans., ANF, 7:211); cf. Justin Martyr *Dialogue with Trypho* 80-81 (Thomas B. Falls, trans., FC, 6:276-77). Congdon, 439-45, briefly summarizes the chiliastic teaching from *The Epistle of Barnabas* to John Bunyan.

The Eschatological Significance of the Sabbath

A visual summary of a ThD dissertation by Richard James Griffith, Dallas Theological Seminary, 1990



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The Kingdom

I. **Biblical Usage:** Confusion over the “Kingdom” has resulted partly because Scripture uses the term in a variety of ways concerning the *time* in which it is operative:

A. **Timeless:** The OT and NT both refer to God’s sovereign rule over the world in *all* ages.

1. God the Father is called “King” (1 Tim. 1:17) and the “King of kings and Lord of lords” (1 Tim. 6:15; cf. “King of the ages” in Rev. 15:3).
 - a. This title is often thought to refer only to Christ, but Jesus is not called the “King of kings and Lord of lords” during this present church age but only at His victory (Rev. 17:14; 19:16) and judgment (Matt. 25:34, 40) prior to the kingdom age.
 - b. However, Jesus was called the “king of the Jews” while He was on earth (Matt. 2:2; 21:5; 27:11). His enemies clearly understood this as a title that He claimed for Himself (Matt. 2:3; 27:29, 37, 42). Israel’s rejection of Him as king prohibited Him from reigning over Israel (and all nations) at the present time. For this reason Satan is called “the god of this present age” (2 Cor. 4:4).
2. Many psalms seem to depict God as the sovereign king in every age.
 - a. Psalms which are often classified as Enthronement (Kingship) Psalms include 47, 93, 96, 97, 98, 99 (Leupold Sabourin, *The Psalms: Their Origin and Meaning*, 117, 443). Sometimes added to this list are Psalms 81 and 95 (Sigmund Mowinckel, *The Psalms in Israel’s Worship*, 106). However, some see these psalms not as depicting the Father but as prophetic of Christ when He receives his earthly kingdom.
 - b. These psalms all have a salutation of the LORD’s kingship, such as “the LORD reigns” (47:8; 93:1; 96:10; 97:1; 98:6; 99:1) or references to God as king (47:2).
 - c. Even verses in non-enthronement psalms indicate God’s universal rule (Ps. 103:19).

B. **Present & Spiritual:** The “kingdom of God” is operative in the present age in a spiritual sense:⁴²

1. Believers are transferred from Satan’s dominion over to “the kingdom of the Son” (Col. 1:13; cf. Rev. 1:6).
2. Christ noted that “he who is least in the kingdom of heaven is (not ‘will be’) greater than John the Baptist” (Matt. 11:11).
3. He claimed that “from the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing...” (Matt. 11:12).
4. Jesus said to the Pharisees, “The tax collectors and prostitutes are entering (present tense) the kingdom ahead of you” (Matt. 21:31b).
5. Christ accused the Pharisees of preventing people from entering (present tense) the kingdom of heaven (Matt. 23:13). To the same group He warned that the kingdom of God would be taken away and given to others, indicating that in some sense it is a present reality (Matt. 23:43).
6. Jesus’ exorcisms meant “the kingdom of God has come upon you” (Matt. 12:28; Luke 11:20).

⁴² A minority view among dispensationalists teaches that the “kingdom” in the NT “always refers to the promised, yet future fulfillment of Israel’s Old Testament covenants, promises, and prophecies” (Stanley Toussaint, “The Church and Israel,” *Conservative Theological Journal* 2 [December 1998]: 354).

7. The kingdom of God relates to both salvation (Mark 10:24-27) and eternal life (v. 30).
8. The kingdom begins with believers (Matt. 13:40-43) but ends with a rebellion (Rev. 20:7-10).
9. “The kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit” (Rom. 14:17). This does not argue *against* any physical aspects to the kingdom such as food consumption; rather, it argues that the spiritual dimension of the kingdom is more prominent and important than the physical.

Note: But didn’t Jesus say “the kingdom of God is *within* you” (Luke 17:21)? This translation of ἐντός as “inside” is common (KJV, NIV; cf. Matt. 23:26) but unjustified. Surely Jesus would not have said the kingdom was in *the Pharisees*, the ones to whom he said this (v. 20). The alternate meaning “among you” (NASB) is a better translation. “Nowhere else is the kingdom regarded as something internal... Jesus speaks of men entering the kingdom, not of the kingdom entering men... Jesus is speaking of the presence of the kingdom of God among men, possibly as within their grasp if they will only take hold of it” (Marshall, *Luke*, NIGTC, 655).

C. Future & Political: Other times the “kingdom of God” refers to the future millennial age:

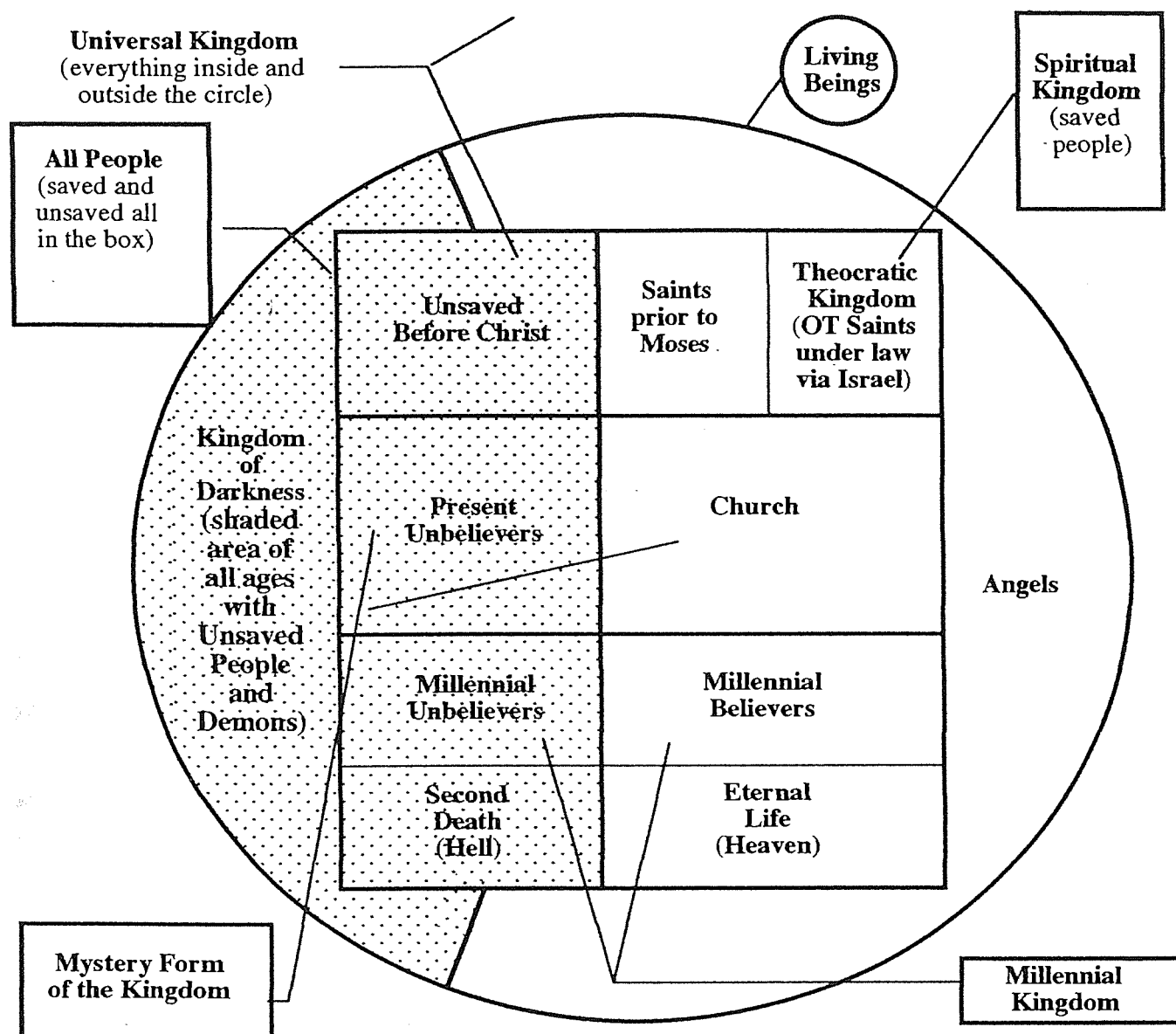
1. Old Testament Political Usage
 - a. The kingdom mentioned in the OT is mostly used in the political sense (except those references concerning God’s sovereign rule above).
 - b. For details, see the class notes concerning the Davidic Covenant (pp. 22-23).
2. New Testament Political Usage: While amillennialists believe the following verses refer to heaven (which they understand as immediately following the return of Christ), these texts are better understood as earthly and political. Some of the following verses could be taken either way, but the reader will note that many cannot refer to heaven.
 - a. The kingdom will follow after Christ’s return and judgment (2 Tim. 4:1).
 - b. It will be powerful and glorious (Matt. 13:24-30, 36-43).
 - c. Christ spoke in a parable of His return to heaven to receive his Kingship from the Father for the coming kingdom (Luke 19:12-15).
 - d. James and John, prompted by their mother, requested places of honor next to Jesus in His (political) kingdom (Matt. 20:20-21). Christ answered that such places of rule *would* be available, but that God alone would designate who would rule with Him in these places.
 - e. After His return, Jesus will sit on his earthly throne but in heavenly glory (Matt. 25:31).
 - f. The result of the judgment of the “sheep and goats” after Christ’s return is whether they will enter the kingdom prepared for them from the foundation of the world (Matt. 25:34).
 - g. The exhortation, “Thy kingdom come” (Matt. 6:10) obviously indicates a future kingdom reality; otherwise Christ would not have commanded us to pray for it.
 - h. The kingdom is symbolically referred to as a coming banquet (Matt. 8:11; Luke 13:28, 29).
 - i. While at the Last Supper (Matt. 26:29; Luke 22:18) on the cross (Mark 14:25) Christ claimed He would not drink again until He did so in the kingdom of God.
 - j. Joseph of Arimathea viewed the kingdom as future since he “was waiting for the kingdom of God” (Mark 15:43).

- k. During the Tribulation era it will be able to be said that “the kingdom of this world has become the kingdom of our Lord and of His Christ” (Rev. 11:15). Since the former worldly kingdom is political, it follows that Christ’s kingdom which replaces it also includes a political dimension (cf. Dan. 2:44-45; 7:13-14).
- l. Following His resurrection the disciples thought the kingdom was still political in nature, for they asked if He would then restore it to Israel (Acts 1:6). Jesus said the time had not yet come. He did not say that they should have had a spiritual view of the kingdom.
- m. The millennial kingdom was the focus of the preaching of John and Jesus:
 - (1) John the Baptizer announced, “Repent, for the kingdom of heaven is at hand” (Matt. 3:2), which was repeated by Jesus (4:17).
 - (2) Though John used a new qualifying phrase (“of heaven”), his listeners must have understood that the kingdom preached by the OT prophets was about to deliver Israel from the Romans. In other words, John preached that the millennium was about to begin. It *could* begin because the King was in their midst.
 - (3) However, there was one requirement of the nation—repentance. While some say repentance was a new element (e.g., Barbieri, “Matthew,” *BKC*, 2:24), I think this was *not* new since the OT prophets often noted that the nation must be a believing nation for the kingdom to begin (Deut. 30:1-10; Jer. 31:34; cf. John 3:3-5; Rom. 11:26-27).
 - (4) The nation rejected the Messiah, which was also a rejection of the kingdom. After Jesus saw their rejection he explained that the kingdom would not come at that time in its political form, but only in its spiritual, “mystery” form. He taught this in the parables of the kingdom, noting that at present the kingdom is small and insignificant, but in the future it would be glorious (Matt. 13).

II. **Theological Usage:** The various biblical uses of the “Kingdom” above have resulted in varying theological views on the subject:

- A. Realized Eschatology (C. H. Dodd) advocates that the kingdom of God was completely fulfilled in Jesus’ mission on the earth, so it is entirely past.
- B. Consistent Eschatology (Albert Schweitzer) teaches the opposite—that the kingdom of God is entirely future with no present or past elements.
- C. The Kingdom of God is the Church either in its visible and outward organization (Roman Catholic) or invisibly as the body of genuine believers (Reformers).
- D. The Kingdom of God is Purely Spiritual
- E. The Kingdom of God is a Social and Political Kingdom (postmillennialists) which is brought into being through the Church’s work and influence on society.
- F. The Already...Not Yet perspective (most scholars today) views the kingdom as present and future, physical and spiritual, earthly and heavenly, visible and invisible. It recognizes some aspects of the kingdom in the present age, but only in a partial form as history awaits the final kingdom to come. Some groups which teach the “already/not yet” view include:
 - 1. Amillennial
 - 2. Dispensational
 - 3. Non-Dispensational Premillennial
 - 4. Progressive Dispensational

The Kingdom Diagrammed



Aspect of the Kingdom

Universal Kingdom
 Spiritual Kingdom
 Kingdom of Darkness
 Unsaved Before Christ
 Saints Before Moses
 Theocratic Kingdom
 Mystery Form
 Church
 Present Unbelievers
 Millennium
 Millennial Unbelievers
 Millennial Believers
 Second Death
 Eternal Kingdom

Description

All creation of every age
 All saved of every age (white above)
 All unsaved of every age (dark above)
 Unbelievers prior to Christ's death
 Those with faith in God (e.g., Noah)
 God's rule over Israel as mediators
 Present saved & unsaved
 Saved between Pentecost & Rapture
 Unbelievers in Church Age
 All people of Millennium
 Unsaved of Millennium
 Saved of the Millennium
 Unbelievers in Hell
 Spiritual Kingdom in new creation

Scripture

Ps. 145:13; 1 Chron. 29:12
 Heb. 12:22-24; Col. 1:13b
 Col. 1:13a
 Gal. 3:21-22
 Gen. 6:9; 15:6 (Abraham)
 Exod. 19:6
 Matt. 13:24-30, 47-50
 Matt. 13:38
 2 Cor. 2:15
 Isa. 65:20
 Rev. 20:7-10
 Zech. 8:23
 Rev. 20:14
 Dan. 2:44; Rev. 21-22

The Kingdom in Isaiah

Christians often talk about Jesus being king. It is especially discussed about Him being *born* king at Christmas. But this raises two important questions:

1. What kind of kingdom does Jesus bring as king? Many (esp. amillennialists) say that this is only a spiritual kingdom with no earthly or physical aspects, but others (esp. premillennialists) note many dimensions of the kingdom: spiritual, physical, political, etc.
2. What kind of kingdom did both John (Matt. 3:2) and Jesus (Matt. 4:17) mean when they preached, "Repent, for the kingdom of heaven is near"? Like the OT prophets, they said that Jews needed to turn from sin to enter the kingdom (Deut. 30:1-2). Had the nation repented, then this fulfillment would have occurred (Deut. 30:3-10). One should assume that this kingdom was the same kingdom that the OT prophets preached. Otherwise, Jesus and John would have misled the people.

Since Israel rejected this kingdom, Christ will not rule over it until the nation believes (see verses below in the "Spiritual" section). So after Israel finally believes in the future and Christ returns to establish his kingdom on earth (Rev. 19), what will this new period look like? Revelation 20:1-6 reveals the length of this era as 1000 years when saints will rule (cf. Rev. 5:10) and Satan will be bound from deceiving the nations (cf. Rev. 20:1-3). However, Isaiah gives the best *total* picture of what the kingdom will be like with more information than any other book in Scripture. This is the correct background one should know to understand Matthew's concept of the kingdom.

I. Political

- A. Jerusalem
 1. Capital of the earth (2:2b)
 2. A safe refuge for people (14:32; 25:4; 26:1-4; 32:18; 33:20-24; 35:9; 60:18; 62:8-9; 66:12)
 3. City of glory without unbelievers (33:24b; 35:8-10; 52:1-3, 6)
 4. Accessible (11:15-16; 33:21; 35:8; 60:15)
- B. Israel's Political Blessings
 1. Enemies judged by Messiah (2:12-21; 24:21-23; 29:20-21; 45:14; 61:2; 66:24)
 2. Exalted above the Gentiles (2:3; 14:1-2; 18:7; 49:22-23; 60:5, 14-17; 61:5-9; 62:1-4)
 3. Serves as a nation of witnesses for God (44:8, 21)
- C. Messiah's Rule
 1. His Second Advent precedes the kingdom (60:2; 61:11)
 2. Extent of his rule
 - a. Rules on David's throne as Davidic covenant fulfilled (4:2; 9:6-7; 16:5a)
 - b. Rules as King over the world (9:6-7; 11:3-5; 16:5; 24:21-23; 40:10)
 - c. Rules as King from Jerusalem (2:3; 24:23b; 33:17-22)
 3. Nature of his rule
 - a. Rules gloriously (4:2; 24:23; 35:2; 40:5; 60:1, 2)
 - b. Rules wisely (11:2)
 - c. Rules meekly (42:3)
 - d. Rules righteously (32:1)
 - e. Rules nations with justice (9:7; 11:5; 16:5b; 32:1; 42:1, 4)
 - f. Rule unquestioned (11:4; 25:1-5; 29:17-21; 30:30-33; 42:13; 49:24-26; 66:14-19)
 - g. Rule in kingdom merges with eternal state (9:7; 33:20)
- D. Other Rulers
 1. Elders or rulers serve with Messiah in Jerusalem (24:23b; 32:1)
 2. Judges serving as counselors (1:26)
 3. Positions of responsibility given as rewards (40:10)
- E. Worldwide peace rather than war (2:4; 9:4-7; 32:17-18; 55:12; 54:13; 60:18)

II. Physical

- A. Earth and heavens renewed (65:17; 66:22)
 1. Sun and moon
 - a. Light from both diminished in the Tribulation (13:10)
 - b. Sun still rises (41:25; 45:6; 59:19)
 - c. Moonshine equals the sun, which itself is seven times brighter (30:26)
 - d. Yet the sun and moon less intense and not harmful (24:23a; 49:10)
 - e. Both sun and moon finally eradicated in the eternal state (60:19-20)
 2. Land of Israel
 - a. Borders enlarged (26:15; 33:17; 54:2-3; 61:7) from Wadi to Euphrates (27:12)
 - b. Land rebuilt after destruction (32:16-18; 49:8, 19; 61:4-5)
 - c. Much rainfall and water in the desert (30:23-25; 35:1-2, 6-7; 41:17-18; 49:10b)
 - d. Broad rivers flowing from the temple (33:20-21)
 - e. Animals blessed with much food (30:23)
 - f. Crops abundant (27:6; 35:1-2, 6-7) with the Genesis 3:17-19; Romans 8:19-22 curse on the earth removed (11:6-9; 35:9; 65:25)
 - g. Verdant trees replace thornbushes and briars (55:13)
 - h. Mountain trees in previous desert wastelands (41:19)
 - i. Israel beautiful & wealthy from nations's wealth (60:5; 61:6; 62:3; 66:10-12)
 - j. Glorified (60:1-9)
 3. Jerusalem
 - a. Topographical changes with temple mount at city's high point (2:2)
 - b. Cloud of smoke and pillar of fire protects Jerusalem (4:5-6)
 - c. Temple mount holy (11:9; 27:13; 56:7; 57:13; 65:25; 66:20)
- B. Humans living in unique circumstances
 1. Some Israelites living in glorified bodies after tribulation (26:19-20)
 2. Babies still born to those in mortal bodies (44:3; 61:9; 65:20, 23)
 3. Longevity of life where immaturity is rare but death is still existent (65:20)
 4. Food for people plentiful (30:23; 62:8-9; 65:21-22)
 5. Protection from harm with wild animals tamed (11:6-9; 35:9; 41:8-14; 65:25)
 6. Work existent but always protective (62:8-9; 65:21-23)
 7. Blind, deaf, lame, and mute all healed (29:17-19; 35:5-6)
 8. Illness in Jerusalem eradicated (33:24; 65:23)
 9. Death eventually destroyed in Jerusalem (25:7)

III. Emotional

- A. Strength replaces fear (35:3-4; 41:10, 13-14)
- B. Joy and gladness replace weeping, sorrow and sighing (9:1-4; 12:3, 6; 25:8-9; 30:29; 35:10; 42:10-11; 45:25; 52:8-9; 55:12; 60:15; 61:3, 7; 65:18-19; 66:10-11, 14)
- C. Israel's sentiment
 1. The name "Israel" replaced with the new names Hephzibah (Heb. "my delight is in her") and Beulah (Heb. "married"; 62:2)
 2. Israel no longer feeling shame (25:8; 29:22)
 3. Israel the praise of the earth (43:4; 62:7, 10) due to unique "marriage" to the LORD (54:1, 4-7; 62:5 NIV margin)
 4. Israel singing (14:7; 30:29; 42:10-11; 52:9)

IV. Intellectual

- A. Knowledge fills the earth based on the fear of the Lord (2:3; 11:9; 33:6)
- B. Knowledge of God's work seen in mountain trees flourishing in the desert (41:19)
- C. People taught by the Lord himself (49:10; 54:13)
- D. Teachers succeed in providing direction (30:20-21)
- E. People listen, understand, and articulate God's values (32:3-4)

V. Spiritual

- A. Satan bound (14:15)
- B. Gentiles (Church)
 - 1. Converted (16:5; 18:7; 49:6; 55:5; 60:3)
 - 2. Disciplined for sin (19:19-22)
- C. Jerusalem
 - 1. Righteousness and holiness in the city (1:26-27; 4:3-4; 11:4-5; 35:8-9; 42:1-4; 52:1; 60:21; 61:3b) and desert (32:16)
 - 2. Justice in the city (29:18-24; 65:21-23) and desert (32:16)
- D. Israel's spiritual restoration
 - 1. Israel cleansed by God's judgment before the kingdom (1:25; 4:2-4; 29:1-4; 30:26b; 31:6-7)
 - 2. Israel reunited and regathered to the land (11:10-13, 15-16; 43:1, 5; 49:6; 61:4; 65:8-9)
 - 3. Israel victorious over enemies (2:12-21; 11:14; 24:21-23; 41:11-14; 45:14; 61:2; 66:14b)
 - 4. Israel free from oppression (14:3-6; 42:6-7; 49:8-9)
 - 5. Israel believing in Messiah (2:5; 10:20-22; 25:8-9; 26:2; 29:23; 40:9; 45:17, 25; 52:3, 6-7, 9-11; 54:7-10; 62:12)
 - 6. Israel forgiven, redeemed and righteous (1:25-27; 2:3; 4:3-4; 33:24; 44:22-24; 45:25; 48:17; 63:16)
 - 7. Israel blessed and rewarded by Christ (19:25; 40:10; 62:11; 61:8)
 - 8. Israel comforted by Christ (12:1-2; 40:1-2, 11; 49:12; 51:3; 65:18-19; 66:11-13)
 - 9. Israel filled/empowered by Holy Spirit as never before (32:15; 44:3; 59:21)
 - 10. Israel's covenants fulfilled (42:6; 49:8; 54:10; 61:8)
 - a. Abrahamic (19:25; 41:8-10)
 - b. Davidic (9:7; 11:1-2; 55:3)
 - c. Land (11:11-16; 65:9)
 - d. New (32:15; 44:3; 49:6; 59:21; 66:22)
- E. Millennial worship
 - 1. Israel worshipping the true God (12:1-6; 25:9-26:19; 56:7)
 - 2. Jerusalem as capital of nations' (Gentile) worship (2:2-4; 11:12; 27:13; 30:29; 44:22-24)
 - 3. Whole earth knows God—at least initially (11:9b)
 - 4. Temple worship (56:5)
 - 5. Priests and Levites serving the Lord (61:6; 66:21)
 - 6. Animal sacrifices (56:7; 66:20-23)
 - 7. Monthly New Moon celebrations (66:23)
 - 8. Reinstitution of the Sabbath (56:4; 66:23)
- F. Millennium absorbed into eternity
 - 1. Kingdom age ends though salvation does not (51:6, 8)
 - 2. Prosperity forever as a sign of God's blessing (55:13)
 - 3. Temple eunuchs blessed forever (56:5)
 - 4. Both sun and moon finally eradicated in the eternal state (60:19-20)
 - 5. Divine covenant continues on to be fulfilled in eternity (55:3; 61:8)

Concluding Applications

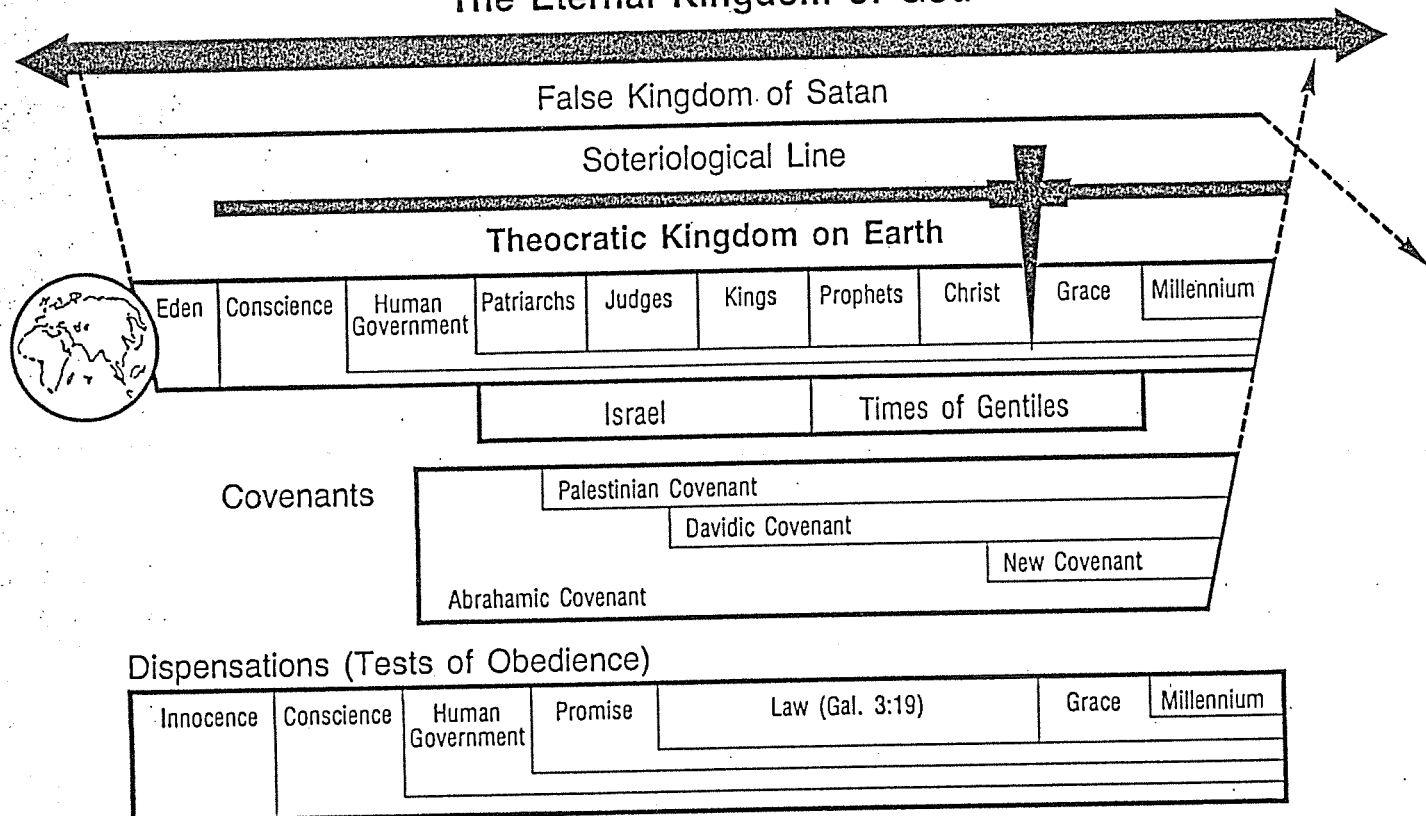
- ◆ Since we will rule the world, we better start showing discernment now (1 Cor. 6:1-3)
- ◆ Since this world must last 1000 more years (Rev. 20:1-6), we should take good care of it.
- ◆ Work for Christ now before the 1000-year Sabbath comes with its restful service (Heb. 4:9-11).

Kingdom Timelines

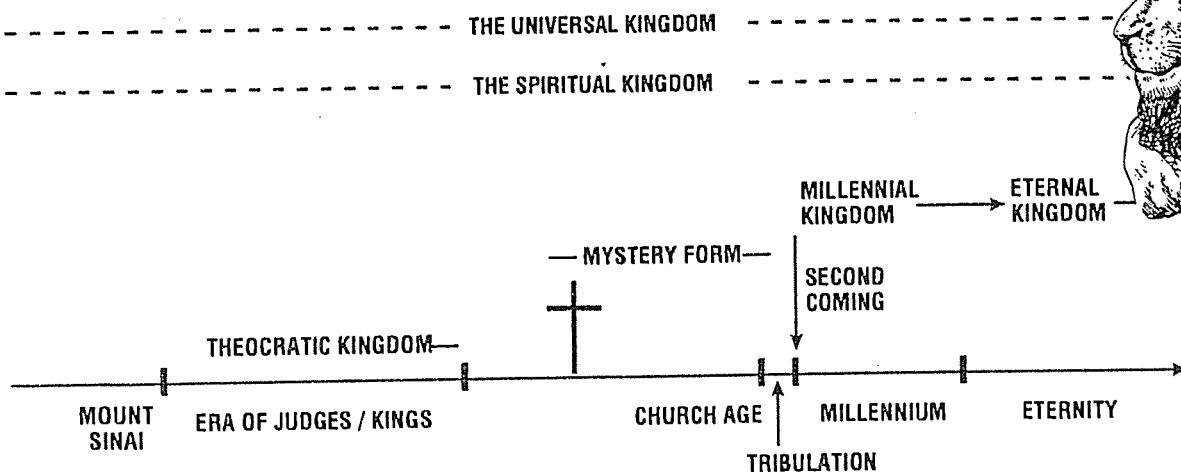
Top: J. Dwight Pentecost, *Thy Kingdom Come* (Wheaton: Victor, 1990), 323;

Bottom: Paul Benware, *Understanding End Times Prophecy* (Chicago: Moody, 1995), 145

The Eternal Kingdom of God



VARIOUS ASPECTS OF THE KINGDOM OF GOD



Stages of the Kingdom of God

	Past	Present	Future
Time Period	Eternity Past to John	Jesus' Ministry to Tribulation	Second Advent/Millennium to Eternity
Ruler	God the Father (Adam as vice-regent gave his authority to Satan)	God the Father (some say Jesus in Heaven)	Christ on Earth (1000 years; cf. Psalm 2) then Heaven
Mediators	Moses, Davidic Kings, Priests, Israel (Exod. 19:6)	Christ (1 John 2:1)	Israel (Zech. 8:20-23)
Participants	Israel (with proselyte Gentiles such as Rahab, Ruth, etc.)	Church (Gal. 3:26—saved Jews now are part of the Church)	Entire Earth, including Israel & Church (Heb. 12:28; 2 Pet. 1:11)
Type	Political & Spiritual	Spiritual "Mystery Phase" (Matt. 13)	Political & Spiritual
Realm	Earth	Earth (some say heaven as well)	Earth (1000 years) to New Heavens & New Earth (eternity)
Entrance Requirement	Faith in God (Gen. 15:6; Rom. 4:4, 9) shown in Identification with Israel	Faith in Christ (John 3:16)	<i>Glorified Saints:</i> Members of the Universal Church <i>Mortals from Tribulation:</i> Faith in Christ shown in Treatment of Israel (Matt. 25:40)
Emphasis	Law (Exod. 19-40)	Grace (Eph. 3:2-13)	Both Law & Grace • Law with Christ ruling with rod of iron (Ps. 2:9) • Grace with entrance based on faith
Governments	<i>Innocence</i> (Eden, pre-fall) <i>Various Human</i> (post-fall) <i>Theocracy</i> (Moses to Samuel) <i>Monarchy</i> (Saul to Zedekiah) <i>Foreign Rule</i> (Intertestamental era)	No government rules now with divine authority over any other, though believers are commanded to be subject to whichever government is over them (Rom. 13)	<i>Monarchy</i> (Christ Ruling as King)
Covenants Activated	Abrahamic (Gen. 12:1-3) & Mosaic (Exod. 19)	New (2 Cor. 3-4) Mosaic Abolished (Rom. 7)	Davidic (Amos 9:11-15) & Land (Deut. 30:1-10)

The Parables of Matthew 13

Adapted from Mark L. Bailey, Dallas Theological Seminary (cf. his 8-part series in 1998-1999 Bibliotheca Sacra)

Only after the Jewish leaders attributed Christ's power to Satan (Matt. 12) did He begin to hide truth from them in parables (13:3, 10-11). The Matthew 13 parables show that, due to Israel's rejecting the King, the kingdom would not come then in its political form. Why not? There was one unfulfilled requirement of the nation—repentance. The OT often noted that the nation must be a believing nation for the kingdom to begin (Deut. 30:1-10; Jer. 31:34; cf. John 3:3-5; Rom. 11:26-27). Thus Jesus began to explain how the kingdom would first come in a form unforeseen ("mystery," vv. 17, 25) by the OT (i.e., spiritually before physically).

Parables by the Sea (outside the house to the multitudes)

1. **THE SOILS** (13:3-9, 18-23) Planting

Issue: Why have Israel and the leaders rejected the Messiah?

Main Idea: Productivity is determined by receptivity, which is a heart issue.

2. **THE TARES** (13:24-30, 36-43) Planting

Issue: What accounts for the false religiosity in the world?

Main Idea: Satan's counterfeit kingdom will not be fully revealed until the judgment.

3. **THE MUSTARD SEED** (13:31-32) Growth

Issue: Will this interadvent kingdom survive?

Main Idea: Though starting small, the new program will grow to world-wide dimensions.

4. **THE LEAVENING PROCESS** (13:33) Growth

Issue: How will this new kingdom grow?

Main Idea: The kingdom will grow from an internal dynamic (Holy Spirit), not from external organisation (Judaism).

Parables in the House (inside the house to the disciples)

1. **THE HID TREASURE** (13:44) Value

Issue: How valuable should this new-found program of God be to us?

Main Idea: God's kingdom is so valuable a man should give up everything to be part of it.

2. **THE PEARL MERCHANT** (13:45-46) Value

Issue: How valuable is this kingdom to Christ?

Main Idea: The kingdom was established though Christ's total self-sacrifice.

3. **THE DRAGNET** (13:47-50) Responsibilities

Issue: How wide should the invitation to the kingdom be made?

Main Idea: Evangelism should be done without discrimination.

4. **THE HOUSEHOLDER** (13:52) Responsibilities

Issue: What are the responsibilities of disciples in the kingdom?

Main Idea: Edification/teaching should include both the Old and the New truths about the kingdom program of God. (One key new truth is the church age composed of Jews and Gentiles without discrimination—a truth not taught in the OT; Eph. 3:3-6, 9 vs. Zech. 8:23.)

The King and His Matthew 13 Parables

Development of the Kingdom Idea from the OT to NT

I. What Kind of King is Jesus?

- A. What did it mean to be “king of the Jews”?
 - 1. He would rule over an earthly kingdom only?
 - 2. He would rule over a spiritual kingdom only?
 - 3. He would rule over both an earthly and spiritual kingdom?
- B. The OT concept is one of two ages (cf. “Isaiah’s Eschatology” in OTS, 469)
 - 1. The “present age” was the time when Gentiles ruled over Jews.
 - 2. The “age to come” would be the time when Jews would rule over Gentiles after the coming of Messiah (cf. Esch, 119a B.2).
- C. What the first century Jews had forgotten was that Messiah’s kingdom would not come until there was national repentance of the Jews (Deut. 30:2) who believed in Messiah (cf. Esch, 119c D.5-6).
- D. So what would happen when the Messiah came but the Jewish nation rejected Him?

II. The Matthew 13 Parables

- A. Context: The Jewish leaders on behalf of the nation have just rejected Jesus in Matthew 12 by attributing his miracle-working power to Satan. In response, Jesus no longer spoke of the nearness of the kingdom. In Matthew 13 He also began to hide some truths in parables in order not to give more light to those who already had decided to disbelieve (13:11b, 12b-15) while giving new truths to believers (disciples) about the kingdom in parables (13:11a, 12a, 16-17).¹ But what were these new teachings?
- B. Views on the Interpretation of the Parables²
 - 1. Some say the instruction was *for Jews only* since the church idea only came with Paul. This ultradispensationalist concept denies teaching of the church in Matthew 16 and neglects teaching that many Gentiles will also participate in the kingdom (Matt. 8:11).
 - 2. Others say the parables corrected the people’s wrong, earthly concept of the kingdom to show them that it was *spiritual only*. This amillennial view neglects to see that elsewhere Jesus taught his men a very earthly concept of the kingdom (Matt. 19:28; 20:20-23; Acts 1:6-7), which was the same concept taught in the OT.

¹ Of course, he had already spoken some in parables before this time (7:24-27; 9:16-17; 11:16-19; 12:29) and would still “continue to address his critics with more straightforward language (15:3-7; 16:2-4; 19:4-9, 17-22; and much of chaps. 21-23)” (Craig L. Blomberg, *Matthew*, New American Commentary [Nashville: Broadman, 1992], 212).

² Surveyed by Stanley D. Toussaint, *Behold the King* (Portland, OR: Multnomah, 1980), 172-76.

3. Still others see Jesus changing the concept of the OT kingdom to include *Christendom* as a “mystery form” of the kingdom that includes many who claim the name of Christ but are actually lost (many Protestants, Catholics, cults, etc.). This is taught by amillennialists and premillennialists alike, yet the text speaks not of a “mystery form” but rather of “mysteries of the kingdom” (Matt. 13:11), meaning previously unrevealed truths. This seems better than Jesus changing the meaning or nature of the kingdom, especially since the kingdom is populated only by believers (Matt. 5:3, 10, 20; 6:33; 7:21; 11:11; 18:3) and in Matthew the kingdom is always millennial.
4. Probably the best view is that the parables *reveal new truths about the kingdom* concerning its establishment, preparation for it, etc. It is true that many elements here are consistent with the OT such as a judgment preceding it (13:30; cf. Dan. 7:21-27), rewards for the righteous (13:30, 41-42; cf. Dan. 12:2-3), etc. However, some new truths are revealed in Matthew 13:³
 - a) The disciples knew from the OT that Israel would accept the Messiah’s reign over the kingdom but they didn’t know it would initially be rejected (13:3-9, 18-23).
 - b) The disciples knew from the OT that the kingdom would be huge but they didn’t know it would start so small (13:31-32).
 - c) The disciples knew from the OT that the kingdom would include the righteous but they didn’t know its initial stage would include unbelievers who professed Christ (13:24-30, 36-43, 47-50).
 - d) Most significantly, in light of his rejection by Israel, Jesus was teaching a wholly new inter-advent age never predicted in the OT—the Church Age (13:52; cf. Eph. 3:3-6, 9).

III. Discussion Questions:

- A. How does viewing the kingdom as primarily an age to come on earth change your perspective on your Christian life now?
- B. Why do you think Jesus spoke in parables when he could have spoken so clearly otherwise? How does this apply today?

³ Adapted from Louis A. Barbieri, “Matthew,” in *The Bible Knowledge Commentary*, eds. John F. Walvoord and Roy B. Zuck (Wheaton: Victor, 1983), 52.

The Millennium

I. Introduction

A. Definitions

1. The term "Millennium" means "a period of a thousand years" (Funk & Wagnalls Standard College Dictionary). The English word is derived from the Latin *mille*, "thousand" and *annus*, "year."
2. The word "Millennium," although not mentioned in the Bible, is attached to the thousand year reign of Christ found six times in Revelation 20 (vv. 2, 3, 4, 5, 6, 7). According to premillennialists it refers to the 1,000 year earthly reign of Christ in fulfillment of the Abrahamic (Gen. 12), Palestinian (Deut. 30), Davidic (2 Sam. 7), and New (Jer. 31) Covenants.
3. The Millennium is also called "Your kingdom come" (Matt. 6:10) and "the kingdom of God (Luke 19:11), the kingdom of Christ (Rev. 11:15), the regeneration (Matt. 19:28), the times of refreshing (Acts 3:19), and the world to come (Heb. 2:5)" (Ryrie, *Synopsis*, 1953). The "Sabbath rest" (Heb. 4:9) also likely refers to the Millennium.

B. Major Questions Addressed in the Millennial Views

1. The millennial question generally concerns when Christ will come in relation to this millennium. Will He return *before* or *after* the millennium?
2. Also, "the millennial question asks what kind of Millennium there will be. That there will be a Millennium is a fact clearly taught in Revelation 20:1-6, but *what kind* of Millennium that will be is and has been strongly debated through the years" (Ryrie, *Rapture*, 10, emphasis mine).

C. Basic Comparisons Between the Millennial Views

The two issues above are contrasted on the following chart (cf. p. 27):

<u>View</u>	<u>Time</u> <i>When is the Millennium? Before/after Christ's Return? How long is it?</i>	<u>Nature</u> <i>What kind of Millennium?</i>
1. Amillennialism	• Between 1st & 2nd advents • Before the Second Coming • Indefinite length	• Spiritual kingdom of Christ • The present age itself
2. Postmillennialism	• No Specific Beginning Point • Before the Second Coming • Indefinite length (but a very few say it is a <i>literal</i> 1000 years, such as Boettner & Chilton)	• Literal rule of the Church on earth without Christ present • Similar to the present age (sin, marriage, birth & death present but greatly reduced)
3. Premillennialism	• Future • After the Second Coming • Literal 1000 years	• Literal rule of Christ on earth • Similar to postmil except Jewish elements, topographical changes, etc.

D. Millennial Advocates by Century

	Premillennialists	Amillennialists	Postmillennialists
1 ³⁸	<i>Epistle of Barnabas</i> (70-100 or 117-138), <i>The Didache</i> (before 99), Clement of Rome (wrote 90-100), <i>The Shepherd of Hermas</i> (96 or 140-150), Ignatius (died 98/117), Papias (60-140)		
2	Polycarp (70-160), Justin Martyr (100-165), Melito of Sardis, Theophilus of Antioch (115-181), Apollinaris of Hierapolis (175), Irenaeus (120-202)		
3	Clement of Alexandria (wrote 193-220), Hippolytus (died 236), Tertullian (150-225), Julius Africanus (died 240), Cyprian (200-258), Nepos (wrote 230-250), Coracion (230-280), Commodian (200-275)	<u>Alexandrian School</u> (allegorization, spiritualization): Clement of Alexandria (wrote 193-220), Origen (185-254), Dionysius (190-265)	
4	Victorinus of Pettau (died 304), Methodius (died 311), Lactantius (240-320), Hilary (300-367), Apollinarius of Laodicea (310-390), Jerome (340-420), Ambrosiaster (wrote 366-384), Augustine (354-430)—later turned amillennial	Caius (Gaius-early 300s), African Donatist (heretical) Tyconius, Augustine (354-430)—previously premillennial	NOTE: Both amillennialists and postmillennialists claim Augustine taught their views. A nonliteral view of the millennium prevailed from the 4th to the 16th centuries.
5	Theodoret (390-457)	See "NOTE" at right	See "NOTE" above
6	Cassiodorus (477-570), Gregory the Great (546-604)	See "NOTE" at right	See "NOTE" above
7	Isidore of Seville (died 636)	See "NOTE" at right	English Divines ³⁹
8	Andrew of Crete (660-740), John of Damascus (700-754)	See "NOTE" at right	See "NOTE" above
9-15	Mystic Sects (9th century)?	See "NOTE" at right	Joachim of Flores (1130-1202)
16	Anabaptists (beginning 1520)—but some postmillennial, Hugo Grotius (1583-1643)	M. Luther (1483-1546), Melancthon (1497-1560), J. Calvin (1509-1564)	Some Anabaptists (others premil.), Jan Matthys (1534), Thomas Brightman (1562-1607)
17	Lutherans Philip Spener (1634-1705), Johannes Cocceius (1603-1669), John Albrecht Bengel (1687-1751); Calvinist Johann Heinrich Alsted (1627), Anglican Joseph Mede (1586-1638), John Edwards (1639-1716), Sir Isaac Newton (1642-1727), Pierre Poiret (1646-1719)	Matthew Henry (died 1714)	English Congregationalists, Daniel Whitby (1638-1726)
18	Isaac Watts (1674-1748), John Davenport, Samuel Sewell, Timothy Dwight, Samuel Increase, Cotton Mather		Jonathan Edwards (1739)
19	<u>Dispensational</u> : Edward Irving (1792-1834), John Nelson Darby (1800-1882), C. H. Makintosh, William Kelly, F. W. Grant, Henry Moorhouse, James Hall Brooks, W. E. Blackstone, Sir Robert Anderson, William E. Blackstone, I. M. Haldeman, D. L. Moody (1837-1899) <u>Nondispensational</u> : Henry Alford, Nathaniel West, H. Guinness, S. Kellogg, Franz Delitzsch	Carl Friedrich Keil	Charles Finney (mid 1800s), David Brown (1867), Charles Hodge (1871), W. G. T. Shedd (1888)
20	<u>Dispensational</u> : G. Campbell Morgan, H. A. Ironside, C. I. Scofield (1843-1921), Lewis Sperry Chafer (1871-1952), Alva J. McClain, George N. H. Peters, Arno C. & Frank Gaebelin, Leon Wood, Eric Sauer, Rene Pache, Herman Hoyt; Charles, John, & Paul Feinberg; John F. Walvoord, J. Dwight Pentecost, Charles Ryrie, Robert Saucy, Earl Radmacher, Darrell Bock, Craig A. Blaising, Paul P. Enns <u>Nondispensational</u> : G. E. Ladd, Gleason Archer, J. Barton Payne, Robert Mounce, D. A. Carson, Alexander Reese, Douglas Moo, Millard J. Erickson, Walter Kaiser, Wayne Grudem	<i>Oswald T. Allis, Louis Berkhof, G. C. Berkouwer, William E. Cox, Theodore Graebner, William J. Grier, Floyd E. Hamilton, William Hendriksen, Anthony Hoekema, Jesse Wilson Hodges, Archibald Hughes, R. Bradley Jones, Abraham Kuyper, H. C. Leupold, Philip Mauro, Leon Morris, George L. Murray, Albertus Pieters, Henry Barclay Swete, Stephen Travis, Geerhardus Vos, Michael Wilcock, Martin J. Wyngaarden, Bruce Waltke (started dispensational)</i> * names in <i>italics</i> are most influential	<u>Classical (generally older)</u> : Augustus H. Strong (1907), James H. Snowden (1919), B. B. Warfield (1929), Roderick Campbell (1954), Loraine Boettner (1957), J. Marcellus Kik (1974), Jefferson John Davis (1986) <u>Theonomy (new)</u> : Greg Bahnsen (1977), David Chilton, Gary DeMar, Gary North, Rousas J. Rushdoony

³⁸For support of premillennialism in the first eight centuries, see Larry V. Crutchfield, "Rudiments of Dispensationalism in the Anti-Nicene Period," *Bibliotheca Sacra* 145 (July-September 1987): 272-76; cf. 19th century, see Reese, *Advent...*, 18.

³⁹J. Marcellus Kik, *The Eschatology of Victory*, 11.

Appendix

Dispensational Features in the Patristic Period

Church Fathers

Dispensational Features

	Sex-/Septa- millennial Tradition	Dispensa- tional Distinctions	Premil- lennialism	Immi- nency (= can happen at any moment)
Clement of Rome (fl. ca. 90-100)			x? ¹	x ²
Ignatius of Antioch (d. ca. 98/117)			x? ^{3†}	x ⁴
Polycarp (70-155/60)			x? ⁵	
Papias (ca. 60-130/155)			x ⁶	
<i>The Didache</i> (before end of 1st cent.)			x? ^{7†}	x ⁸
<i>The Epistle of Barnabas</i> (ca. 70-100 or 117-138)	x ⁹		x ¹⁰	
<i>The Shepherd of Hermas</i> (ca. 96 or ca. 140-150)			x? ¹¹	x ^{12†}
Justin Martyr (ca. 100-165)	x ¹³	x ¹⁴	x ^{15†}	
Melito of Sardis (2d. cent.)			x? ¹⁶	
Theophilus of Antioch (115-181)	x ¹⁷			
Apollinaris of Hierapolis (ca. 175)			x? ¹⁸	
Irenaeus (ca. 120-202)	x ¹⁹	x ²⁰	x ^{21†}	x ^{22†}
Hippolytus (d. ca. 236)	x ²³		x ^{24*}	x ²⁵
Clement of Alexandria (ca. 150-220)	x? ²⁶	x? ²⁷		
Tertullian (150-225)	x? ²⁸	x ²⁹	x ^{30†}	x ³¹
Julius Africanus (d. ca. 240)	x ³²			
Cyprian (ca. 200-258)	x ³³		x ³⁴	x ³⁵
Nepos (fl. ca. 230-250)			x ³⁶	
Coracion (ca. 230-280)			x ^{37*}	
Commodian (ca. 200-ca. 275)	x ³⁸		x ^{39†}	
Victorinus of Pettau (d. ca. 304)	x ⁴⁰		x ⁴¹	x ⁴²

Leads to a
pretrib
position

Methodius (d. 311)	x ⁴³	x ⁴⁴	x ⁴⁵
Lactantius (ca. 240-320)	x ⁴⁶		x ^{47†}
Hilary (ca. 300-367)	x? ⁴⁸		
Apollinaris of Laodicea (ca. 310-ca. 390)			x ⁴⁹
Jerome (ca. 340-420)	x? ⁵⁰		anti-mill. ⁵¹
Augustine (354-430)	x ⁵²	x ⁵³	x ^{54*}
Ambrosiaster (fl. 366-384)			x ⁵⁵
Theodoret (ca. 390-457)		x? ⁵⁶	anti-mill. ⁵⁷
Cassiodorus (ca. 477-ca. 570)	x? ⁵⁸		
Gregory the Great (ca. 546-604)	x? ⁵⁹		
Isidore of Seville (d. 636)	x? ⁶⁰		
Andrew of Crete (ca. 660-740)	x? ⁶¹		
John of Damascus (700-754)	x ⁶²		

x = View held

? = Position questioned, not based on primary sources

* = View later retracted

+ = Belief in double resurrection

† = Possible pretribulational reference

1 *The First Epistle of Clement* chaps. 22-37. According to Jesse Forrest Silver, Clement's premillennialism is evident in these chapters by his "repeated exhortations 'in view of the second coming of Christ'" (*The Lord's Return* [New York: Fleming H. Revell, Co., 1914], p. 51). Clement's supposed premillennialism is usually based on his association with the apostles, especially Paul (Phil. 4:3), and their eschatological teachings. See George N. H. Peters, *The Theocratic Kingdom of Our Lord Jesus, the Christ*, 3 vols. (Grand Rapids: Kregel Publications, 1957), 1:494-95; Daniel T. Taylor, *The Reign of Christ on Earth* (Boston: Scriptural Tract Repository, 1882), p. 51; and J. A. Seiss, *The Last Times* (Baltimore: T. Newton Kurtz, 1859), pp. 238-39.

2 *The First Epistle of Clement* chap. 23.

3 Premillennialism: *Epistle to the Ephesians* chap. 11 (refs. to "last times"). This evidence is set forth by Peters, *The Theocratic Kingdom*, 1:495, and Taylor, *The Reign of Christ on Earth*, p. 54, and quoted with approval by Charles C. Ryrie, *The Basis of the Premillennial Faith* (Neptune, NJ: Loizeaux Brothers, 1953), p. 21. First resurrection (not explicitly so-called): *Epistle to the Romans* chap. 4; quoted by Taylor, p. 54, and Richard Cunningham Shimeall, *Christ's Second Coming* (New York: John F. Trow and Richard Brinkerhoff, 1865), pp. 63-64. The evidence cited for Ignatius on both premillennialism and the first resurrection is not altogether compelling.

Dispensational Features in the Patristic Period

Larry Crutchfield (2 of 2)

Larry Crutchfield
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Appendix A

Comparison of Dispensational Systems of Fathers in the Ante-Nicene Age

Justin Martyr (ca. 100–165)	Enoch/Noah (Adam to Abraham)	Abraham (Abraham to Moses)	Moses (Moses to Christ)	Christ (Christ to Eternal State?)	Millennium (Seventh millenary of years)
<i>(Dialogue with Trypho)</i>	(Chap. 92; cf. chap. 27)	(Chap. 92; cf. chap. 19)	(Chap. 92; cf. chap. 43)	(Chaps. 23, 43, 45)	(Chap. 81; Frag. 15)
Irenaeus* (ca. 120–202)	Four Covenants				Millennium (Seventh millenary of years)
	(3. 11. 8)	(4. 9. 3)			
	Adam to Noah	Noah to Moses	Moses to Christ	Christ to Eternal State?	
<i>(Against Heresies)</i>	(3. 11. 8; 4. 16. 2)	(3. 11. 8; 4. 16. 2)	(3. 11. 8; 4. 16. 2-3)	(3. 11. 8-9; 4. 9. 1-3)	(4. 16. 1; 5. 30. 4; 5. 33. 2)
Tertullian (150–225)	Adam (Adam and Eve; Paradise; Abel)	Noah (Noah and Enoch; Patriarchs)	Abraham (Lot; Jews; Melchizedek; Patriarchs)	Moses (Jews; the Prophets)	Christ (“more faithful worshippers”)
<i>(An Answer to the Jews)</i>	(Chaps. 2, 4, 5; Chap. 16)	(Chaps. 2, 4; Chap. 16)	(Chaps. 2-6; Chap. 16)	(Chaps. 2-6; Chap. 16)	(Apology chap. 49)
<i>(Against Praxeas)</i>	(Chaps. 2, 4, 5; Chap. 16)	(Chaps. 2, 4; Chap. 16)	(Chaps. 2-6; Chap. 16)	(Chaps. 2-6; Chap. 16)	(Apology chap. 49)
Victorinus of Pettau (d. ca. 304)	Four Generations of People				Millennium (Seventh millenary of years)
<i>(On the Creation of the World)</i>	Adam to Noah	Noah to Abraham	Abraham to Moses	Moses to Christ	
	(Judg. 9:8-15)	Four Trees/Laws	(Disc. 10, chap. 2)	Apostles to Millennium (Bramble)	Millennium (Seventh millenary of years) = “new dispensation” (Disc. 4, chap. 5; disc. 7, chap. 3; disc. 8, chap. 11; disc. 9, chap. 2)
	Adam to Noah (Fig tree)	Noah to Moses (Vine)	Moses to Christ (Olive tree)		
<i>(Banquet of the Ten Virgins)</i>	(Disc. 10, chaps. 2-4; disc. 7, chaps. 4-5, 7)	(Disc. 10, chaps. 2-4; disc. 7, chaps. 4-5, 7)	(Disc. 10, chaps. 2-4; disc. 7, chaps. 4-5, 7)	(Disc. 10, chaps. 2-3; disc. 7, chaps. 4-5, 7)	

* Alternate system for Irenaeus (based on Greek text) = first covenant under Noah; second covenant under Abraham; third covenant (Law) under Moses; and fourth covenant (Gospel) under Christ (Roberts and Donaldson, eds., *Ante-Nicene Fathers*, 1:429, n. 3).

Appendix B

The Dispensations of Justin Martyr (ca. 100–165)

	I (Dial. chaps. 27, 92)	II (Dial. chaps. 19, 92)	III (Dial. chaps. 43, 92)	IV (Dial. chaps. 22, 42, 45)
	Adam to Abraham	Abraham to Moses	Moses to Christ	Christ to Eternal State?
Representative(s) of Dispensation	1. Chief representatives: Enoch and Noah (Dial. chaps. 43, 92).	1. Chief representative: Abraham (Dial. chaps. 23, 43, 92).	1. Chief representative: Moses (Dial. chaps. 23, 67, 92).	1. Chief representative: Christ (Dial. chaps. 23, 43).
Characteristics(s) of Dispensation	2. Chief dispensational characteristic: non-observance of rites, i.e., no circumcision, sabbaths, sacrifices, offerings, or feasts (Dial. chaps. 19, 23, 27, 46, 92).	2. Chief dispensational characteristic: circumcision (Dial. chaps. 23, 43, 46, 92).	2. Chief dispensational characteristics: circumcision plus sacrifices, feasts, sabbaths, and offerings (or oblations) (Dial. chaps. 23, 43, 92).	2. Chief dispensational characteristic: all former rites, i.e., circumcision, sacrifices, etc., ended; there is now circumcision of heart and gifts of the Holy Spirit (Dial. chaps. 43, 87).
Reason for Change in Dispensation	3. Reason for change in dispensation: new institutions were commanded because of sin/hardness of heart/failure (Dial. chaps. 16, 23, 43, 67, 92).	3. Reason for change in dispensation: circumcision given as sign for evil done to Christ, prophets, Christians; type of true circumcision (Dial. chaps. 16, 41).	3. Reason for changes in dispensation: sacrifices/oblations instituted to combat idolatry; sabbaths to be memorial to God (Dial. chaps. 19, 21-22, 92).	3. Reason for change in dispensation: with advent of Christ, no further need for circumcision, sabbaths, etc.; new covenant promised (Dial. chaps. 23, 43).
Means of Salvation in Dispensation	4. Means of salvation: individual righteousness, i.e., they were circumcised of heart (Dial. chaps. 27-28, 43).	4. Means of salvation: individual righteousness, i.e., Abraham declared righteous/justified by faith, not circumcision (Dial. chaps. 23, 92).	4. Means of salvation: individual righteousness, i.e., those who lived by the law shall be saved through Christ (Dial. chaps. 45, 47).	4. Means of salvation: individual righteousness, i.e., spiritual circumcision of heart like Enoch, et al.; all may obtain it (Dial. chaps. 43, 45).
The means of salvation in every age is individual righteousness, resulting from faith in God and through the death of Christ (Dial. chap. 45). 7,000 Years (Dial. chap. 81; Frag. 15; Voice of the Church, p. 59)				

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II. THE HISTORICAL BACKGROUND (ELABORATION)

A. The Early Church

During the first two or three hundred years of Church history, the early Church fathers were clearly **premillennial** in their eschatological expectations. Although they did not have a very developed eschatology, they did expect a literal reign of Christ *on earth* following the Second Coming.

Premillennialism can be witnessed in such figures as Papias (c. 60-c. 130), Justin Martyr (c. 100-165), Irenaeus (fl. c. 175-c. 195), Tertullian (c. 160/70 - c. 215/20), and Hippolytus (d. c. 236).¹ The expectation of a future kingdom was still affirmed as late as the Council of Nicea in AD 325.

B. The Shift to Allegorization

1. Philo (c. 20 BC - c. AD 40)

Philo was not a Christian but rather a Jewish philosopher (and a contemporary of Christ). He is mentioned here because of the fact that he lived in Alexandria of Egypt, and had a significant impact upon Christians of that region in the way that he interpreted the Scriptures.

Philo sought to reconcile Mosaic law and Greek philosophy so that the Mosaic law might become acceptable to the Greek mind. To do so, however, it was necessary for him to adopt an allegorizing method of interpreting the Scriptures.

2. The Rise of the Catechetical School at Alexandria

a. Pantaeus (d. c. 190)

Over a hundred years after Philo, a Christian by the name of Pantaeus is known to have started the Catechetical School of Alexandria. Though a Christian, he was influenced by Philo's method of handling Scripture (he had been a converted Stoic).

b. Clement of Alexandria (c. 150 - c. 215)

Though born in Athens, Clement moved to Alexandria and was educated under Pantaeus at the Catechetical School of Alexandria. In 190, he became head of the school. He believed in the divine origin of Greek philosophy, and openly taught that all Scripture must be allegorically understood. One of Clement's students was Origen.

c. Origen (c. 185 - c. 254)

Origen was born in Alexandria and studied under Clement. Though influenced by Clement, it was Origen who would develop and popularize the allegorical method as it applied to Scripture. Philip

¹Other chiliasts in the early church included Julius "Africanus," Victorinus of Pettau, Cyprian, and Lactantius.

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Schaff, the famous church historian, writes of Origen:

Origen was the first to lay down, in connection with the allegorical method of the Jewish Platonist, Philo, a formal theory of interpretation, which he carried out in a long series of exegetical works In the application of this theory he shows the same tendency as Philo, to spiritualize away the letter of scripture . . . and instead of simply bringing out the sense of the Bible, he puts into it all sorts of foreign ideas and irrelevant fancies.²

Keep in mind that the allegorical method was not born out of a study of the Scriptures, but rather arose out of a desire to unite Greek philosophy with the Scriptures.³

Besides the rise of the allegorizing approach to Scripture, there were other factors that led to a rejection of chiliasm. This would include the disappointment of early attempts at date-setting as well as "guilt-by-association" with such groups as the Montanists who became known for their excesses and prophetic extremes. Also exerting an influence on the early church away from premillennialism was the noted Eusebius (c. 265 - c. 339), commonly known as "The Father of Church History." Eusebius, bishop of Caesarea, is famous for his lengthy church history, *Ecclesiastical History*, which was written about AD 325. In this work, he falsely attributed the origins of Chiliasm to a heretic by the name of Cerinthus.⁴ Hence, Eusebius rejected the premillennial expectation of a literal kingdom on earth following the Lord's return.

C. The Influence of Augustine (354-430)

Augustine was the most influential of the Latin Church fathers. He became the bishop of Hippo in Roman North Africa, and was influenced by the allegorical system of Origen.

Through one of his books, the *City of God* (*De Civitate Dei*, c. 413-27), Augustine came to have a major impact upon eschatology. The book was actually written in response to the sack of Rome in 410 as an apologia against allegations that Christianity was ultimately responsible for the sack of Rome. In the book, Augustine depicted two cities in an attempt to explain the dealings of God in history. Cairns explains:

The first city, the City of God, consisted of all human and celestial beings united in love to God and seeking His glory alone. The City of Earth is composed of those beings who, loving only self, seek their own glory and good. The supreme dividing principle is that of love. Augustine never had the Roman Empire or the Church of Rome in mind when he spoke of these two cities. . . . In Books XV to XVIII he traces the growth and progress of the two cities through Biblical and secular history. The remaining books give an account of the destiny of the two cities. After judgment

²Philip Schaff, *History of the Christian Church*, 7 vols. (New York: Charles Scribner and Company, 1884), II:521.

³Origen was apparently influenced by secular philosophies in other ways. His idealistic depreciation of matter furthered his rejection of a literal kingdom as being too *earthly*.

⁴*Eccl. Hist.*, Book III, ch. 28. Cerinthus (c. AD 100) was a gnostic.

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the members of the City of God share in eternal happiness and those of the City of Earth in eternal punishment. Augustine does not take into account the place of the Jew in the future and believes that the present age of the Church is the millennium.⁵

Although Augustine did not intend that one of the cities would represent the church at Rome, in the course of time others applied it this way. Cairns writes,

His interpretation of the millennium as the era between the Incarnation and Second Advent of Christ in which the Church would conquer the world led to the Roman emphasis upon the Church of Rome as the universal Church destined to bring all within its fold.⁶

The important contribution of Augustine is that he established the interpretation that the millennium represented the period between the two Comings of Christ, not the period after the Second Coming (as had the early Church).⁷

The timing of Augustine's *City of God* is also of significance. Although the papacy would not become formally established until the time of Gregory I, the Great (c. 540 - 604), by the time of Augustine there was a growing movement of ecclesiasticism. When Augustine wrote *City of God* (c. 413-27), the authority of the church was beginning to grip the church in all doctrinal matters. In other words, there was a tendency for the church to dictate orthodoxy, especially through special church councils. In many cases, this served to protect the Church from heresy, but this also carried the potentiality of abuse. Because Augustine was the most influential theologian to arise since the Apostle Paul, his system of allegorization easily became the accepted standard for the rest of the Church. Farrar explains,

The exegesis of St. Augustine is marked by the most glaring defects. . . . He laid down the rule that the Bible must be interpreted with reference to Church Orthodoxy, and that no Scriptural expression can be out of accordance with any other.⁸

As a warning about the subjectivity of allegorization, Farrar goes on to say,

. . . When once the principle of allegory is admitted, when once we start with the rule that whole passages and books of Scripture say one thing when they mean another, the reader is delivered bound hand and foot to the caprice of the interpreter.

⁵Earle E. Cairns, *Christianity Through the Centuries*, rev. ed. (Grand Rapids, MI: Zondervan Pub. House, 1967), 159-60.

⁶Ibid., 161.

⁷In regard to his view on Rev 20:1-6, Augustine may have been influenced by the 4th century donatist Tyconius. Oswald T. Allis elaborates the view of Augustine:

"He taught that the millennium is to be interpreted spiritually as fulfilled in the Christian Church. He held that the binding of Satan took place during the earthly ministry of our Lord (Lk. x.18), that the first resurrection is the new birth of the believer (Jn. v.25), and that the millennium must correspond, therefore, to the inter-adventual period or Church age. This involved the interpreting of Rev. xx.1-6 as a 'recapitulation' of the preceding chapter instead of as describing a new age following chronologically on the events set forth in chap. xix" (*Prophecy and the Church* [Philadelphia: Presbyterian and Reformed Pub. Co., 1945], 3; quoted in John F. Walvoord, *The Millennial Kingdom* [Grand Rapids, MI: Zondervan Pub. House, 1959], 20).

⁸F. W. Farrar, *History of Interpretation* (New York: E. P. Dutton and Co., 1886), 236, quoted in J. Dwight Pentecost, *Things To Come* (Grand Rapids, MI: Zondervan Pub. House, 1958), 23.

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He can be sure of absolutely nothing except what is dictated to him by the Church, and in all ages the authority of "the Church" has been falsely claimed for the presumptuous tyranny of false prevalent opinions."⁹

Within a year of Augustine's death, the Council of Ephesus was held in 431 to deal with the Nestorian controversy. As a byproduct, however, the Council condemned the belief in the millennium as superstitious.

With the formal emergence of the Roman Catholic church, as the papacy became officially established with Gregory I the Great, Augustine's view of the millennium served as a perfect vehicle through which to promote the *catholic church* as the kingdom on earth. This eschatological view served Catholicism well. Sadly, for the next 1200 years Christianity would be dominated by **amillennialism** as a result of the hermeneutical shift to allegorization at Alexandria. There would be no significant developments in eschatology until the Reformation, although speculations began to arise after the year AD 1000.¹⁰

D. The Reformation - A Turn Around of Hermeneutics

The Reformation was a reaction against the abuses of Roman Catholicism, and the invention of the printing press enabled an uprising against Rome to succeed. Hand in hand with this was a return to the Scriptures, and particularly the literal method of interpreting the Scriptures. William Tyndale expressed this sentiment when he wrote,

Thou shalt understand, therefore, that the Scripture hath but one sense, which is the literal sense. And that literal sense is the root and ground of all, and the anchor that never faileth, whereunto if thou cleave, thou canst never err or go out of the way. And if thou leave the literal sense, thou canst not but go out of the way. Nevertheless, the Scripture useth proverbs, similitudes, riddles, or allegories, as all other speeches do; but that which the proverb, similitude, riddle, or allegory signifieth, is over the literal sense, which thou must seek out diligently.¹¹

To this the great theologian John Calvin added, "Let us know then, that the true meaning of Scripture is the natural and obvious meaning, and let us embrace and abide by it resolutely."¹²

To the Reformers, the Church today is deeply indebted for a return of the literal-grammatical-historical hermeneutic. Despite this emphasis upon the literal interpretation of the Bible, however, the Reformers did not consistently apply this hermeneutic. When it came to the area of eschatology, Luther, Calvin and others continued to embrace the amillennial view.

One needs to understand the historical context to appreciate this. The Reformers were

⁹Ibid. (Farrar, 238; quoted in Pentecost, 23).

¹⁰Despite his spiritualizing of the *kingdom* itself, Augustine had actually interpreted the 1000 years literally (i.e., the interim period would be 1000 years). Hence, as the Church approached the year AD 1000, many had expectations of the Lord's return. When this date came and went, some turned to considering aberrational forms of the kingdom (cf. N. Cohn, *Pursuit of the Millennium ... in Europe from the 11th to the 16th Century* [1961]).

¹¹Quoted by Charles Augustus Briggs, *General Introduction to the Study of Holy Scripture* (New York: Charles Scribner's Sons, 1899), 456-57; cited in Pentecost, 27.

¹²John Calvin, *Commentary on Galatians*, 136; quoted in Gerrit H. Hospers, *The Principle of Spiritualization in Hermeneutics* (East Williamson, New York, 1935), 11.

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primarily focused on soteriology, not eschatology. They relished in the recovery of the doctrine of justification by faith. In seeking to establish this point, they found a friend in Augustine. In his writings, Augustine had stressed the matter of grace in salvation. Hence, the Reformers pointed to his writings as a way of saying to the church at Rome: "You cherish Augustine; listen to what he says about salvation!"

But in their esteem of Augustine, the Reformers were not so discerning of Augustine's eschatology. Hence, the view persisted that the "millennium" represented the period between the two Comings of Christ. Their main contribution to eschatology was a widespread belief that the Roman Catholic pope was the Antichrist.¹³

E. Post-Reformation Confusion

The influence of the Reformation would be felt in the area of eschatology, not so much by the Reformers themselves, but certainly by those who followed in their footsteps. The commitment to the literal-grammatical-historical interpretation of Scripture would sooner or later affect views of eschatology. Farrar writes,

Among all of these there was a general agreement in principles, a rejection of scholastic methods, a refusal to acknowledge the exclusive dominance of patristic authority and church tradition; a repudiation of the hitherto dominant fourfold meaning; an avoidance of allegory; a study of the original languages; a close attention to the literal sense; a belief in the perspicuity and sufficiency of Scripture; the study of Scripture as a whole and the reference of its total contents to Christ.¹⁴

Although amillennialism continues to have a strong following today, the Post-Reformation period has seen the reemergence of premillennialism as well as the introduction of postmillennialism.

1. Amillennialism

Although amillennialism ceased being the exclusive view of Christianity as a result of the Reformation, it continues to have a strong following even until today. For one thing, the Roman Catholic church still propagates amillennialism in its view of representing the kingdom on earth. But even in Protestant circles, amillennialism still has a following. More liberal Protestants (who do not have a high view of Scripture) do not teach a literal millennial reign of Christ. Furthermore, Protestant denominations (and various individuals) who are strongly connected with the Reformation have not only adopted the soteriological views of the Reformers, but often their eschatological views as well. Hence, many of the Bible colleges and seminaries that espouse Reformed Theology also hold to an amillennial eschatology.

Although many of the earlier theologians at Princeton were postmillennial (see below under "Postmillennialism"), eventually there was a shift to amillennialism. According to Kik, it was with Geerhardus Vos that the amillennial position was

¹³The chiliastic belief was advocated by an extremist group responsible for the uprising at Münster (1534). The radical actions taken by this group were denounced by other Reformers, and this may have tended to make others hesitant to seriously consider premillennialism.

¹⁴Farrar, 342; quoted in Pentecost, 31.

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introduced at Princeton.¹⁵ As Princeton Seminary became more liberal, the conservative faction of the faculty resigned to found Westminster Seminary in 1929. Conservative amillennialism was championed at Westminster through men such as G. Gresham Machen, Oswald T. Allis, Cornelius Van Til and Robert Dick Wilson. Other significant amillennialists of the 20th century include Louis Berkhof and Anthony A. Hoekema. Amillennialism is still propagated in conservative circles through such schools as Westminster, Covenant Seminary, and Reformed Seminary.

2. Postmillennialism

a. Classical Postmillennialism

Postmillennialism is essentially a Post-Reformation view, connected with the Puritan movement and its quest to create a model of the kingdom of God on earth. Early postmillennialists did not like the allegorizing extreme of amillennialism and felt that premillennialism led to a pessimistic view of human history. Hence, the kingdom and kingdom blessings were believed to depict a future utopian age that would be brought about by the universal spread and acceptance of the gospel. After the world had experienced this "golden age," Christ would return to usher in the New Order for eternity. There was variation of belief as to how this "golden age" would come about, as Shepherd has noted:

Some postmillennialists provide for a gradual establishment of the millennium; others for a more abrupt beginning. Most, but not all, allow for a brief apostasy or resurgence of evil just prior to the advent and in preparation for the judgment.¹⁶

Though not the first to espouse it, postmillennialism received influential formulation in the writings of Daniel Whitby (1638-1726).¹⁷ Whereas Augustine had viewed Rev 20:1-6 as a recapitulation of the previous chapters of Revelation, Whitby advanced the idea that Rev 20:1-6 followed chronologically the events of Rev 19, and hence the millennium (though still in the interadvent period) was still future. Whitby is also significant in that he influenced the great Jonathan Edwards to adopt postmillennialism. Clouse remarks, "Edwardsean postmillennialism also emphasized the place of America in the establishment of millennial conditions upon the earth."¹⁸

During the 19th century and early part of the 20th century, postmillennialism gathered more adherents and became the dominant view of this period. With the increasing scientific advancements and popularity of Christianity in

¹⁵J. Marcellus Kik, *An Eschatology of Victory* (Phillipsburg, NJ: Presbyterian and Reformed Pub. Co., 1971). For Vos, see *The Kingdom of God and the Church* (NY: American Tract Society, 1903); *Biblical Theology* (Eerdmans, 1948); and *The Pauline Eschatology* (Eerdmans, 1952).

¹⁶Merrill Tenney, gen. ed., *The Zondervan Pictorial Encyclopedia of the Bible* (Grand Rapids, MI: Zondervan, 1975), s.v. "Postmillennialism" by N. Shepherd, 4:822.

¹⁷Daniel Whitby's publication in 1703 of his two volume *Paraphrase and Commentary on the New Testament* is the primary foundation of Postmillennialism. Some have claimed that the earliest expression of postmillennialism can be found in Joachim of Floris (a Roman Catholic of the 12th century). This was also expressed in the works of some Puritan scholars.

¹⁸R. G. Clouse, "Millennium, Views of the," in *Evangelical Dictionary of Theology*, 717; quoted in H. Wayne House and Thomas Ice, *Dominion Theology: Blessing or Curse?* (Portland, OR: Multnomah, 1988), 209.

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western civilization, the expectation arose that man was on the verge of bringing in the "golden age." Not all postmillennialists saw this as being so immediate, but they were quite confident of its arrival, sooner or later.

Especially influential during the 19th century were the postmillennial theologians at Princeton Seminary. During the 1800's, Princeton Seminary became a bastion of theological orthodoxy. The faculty included such stalwarts of the faith as Archibald Alexander, J. A. Alexander, Charles Hodge, A. A. Hodge and B. B. Warfield. Charles Hodge, for instance, rejected any literal millennium with earthly bodies on the basis of 1 Cor 15:50 ("flesh and blood cannot inherit the kingdom of God"). Yet he saw the kingdom as having more than one sense in Scripture. Like amillennialists, he advocated that the kingdom was in existence *now* during the entire interadvent period in the form of the Church: "Those who profess allegiance to Christ as king constitute his visible kingdom upon earth."¹⁹ Hodge argued that Christ's kingdom was not of this world, but on the basis of Lk 17:21 was "within you."²⁰ Yet Hodge also advocated a postmillennial form of the kingdom (a "golden age") when Christianity would prevail before the return of Christ.²¹

B. B. Warfield, who succeeded Dr. A. A. Hodge as professor of Systematic Theology, was a committed Calvinist with high regard for the Westminster Confession of Faith, and taught at Princeton from 1886 until his death in 1921. Warfield, who would become the most prominent of Princeton's theologians, made a further contribution in eschatological thought, one which would influence both amillennialism and postmillennialism. In contrast to Augustine, Warfield popularized the view that the millennial promises were being fulfilled now (between the two Comings), but in heaven rather than on earth (i.e., they were being fulfilled by Christ ruling in heaven at the right hand of the Father where the "dead saints" were in a state of blessedness with

¹⁹Charles Hodge, *Systematic Theology*, III:857.

²⁰The translation "within you" is doubtful, however, on lexical grounds, nor can this interpretation be sustained contextually.

²¹Hodge states,

"... before the second coming of Christ there is to be a time of great and long continued prosperity, to be followed by a season of decay and of suffering, so that when the Son of Man comes he shall hardly find faith on the earth. It appears from passages already quoted that all nations are to be converted; that the Jews are to be brought in and reingrafted into their own olive-tree; and that their restoration is to be the occasion and the cause of a change from death unto life; that is, analogous to the change of a body mouldering in the grave to one instinct with joyous activity and power. Of this period the ancient prophets speak in terms adapted to raise the hopes of the Church to the highest pitch. ... there is to be a period of millennial glory on earth, and a still more glorious consummation of the Church in heaven. This period is called a millennium because in Revelation it is said to last a thousand years, ... During this period, be it longer or shorter, the Church is to enjoy a season of peace, purity, and blessedness such as it has never yet experienced.

The principal reason for assuming that the prophets predict a glorious state of the Church prior to the second advent, is, that they represent the Church as being thus prosperous and glorious on earth" (C. Hodge, *Systematic Theology*, III:858-59).

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Him).²² This new interpretation solved the problem of correlating the identification of the millennium as the Church age with the hard facts of a world of unbelief, sin and warfare. This idea would become the prevalent view of both amillennialism and postmillennialism. But Warfield was not an amillennialist, for (like C. Hodge before him) he also anticipated a "golden age" of triumph for Christianity before the return of Christ.²³

Also influential during this period was the noted theologian, Augustus Hopkins Strong (1836-1921), whose *Systematic Theology* (3 vols) in 1886 gave further impetus to postmillennialism. Other postmillennialists included Patrick Fairbairn (*Interpretation of Prophecy*, 1865), W. G. T. Shedd (*Dogmatic Theology*, 3 vols.), Robert Dabney and Stephen Charnock.

World Wars I and II brought a crushing blow to postmillennial expectations. Civilization was not becoming more Christian after all, but rather man was manifesting more evil than ever. Consequently, postmillennialism lost nearly all its adherents. Modern day representatives of classical postmillennialism are Loraine Boettner (who represents postmillennialism in *The Meaning of the Millennium: Four Views*), J. Marcellus Kik, and John Jefferson Davis.²⁴

b. Contemporary Postmillennialism (Theonomy / Christian Reconstructionism)

A more recent "flavor" of postmillennialism has emerged in the past 20 years which acknowledges a present existence of the kingdom. This brand of postmillennialism stems from the movement known as "Christian Reconstructionism" (also known as "Dominion Theology").²⁵ According to this view, the kingdom is operative now, and does not need to wait for the close of the present age. However, it has not yet reached its full development.

The stress of this form of postmillennialism is to impose O.T. law on society. Hence, they would regard the Mosaic Law as basically still in force (not the ceremonial law, but the moral law and all or most of case law). This is represented in the writings of Rousas J. Rushdoony, Greg Bahnsen, Gary North, Gary DeMar, and David Chilton.

3. Premillennialism

Although the Reformers themselves did not return to premillennialism, the fact that they stressed a literal interpretation would be very influential in the reemergence of premillennial belief. Hence, in the Post-Reformation period, others eventually carried forward with the literal interpretation of Scripture and applied the same method to

²²This interpretation may not have originated with Warfield himself, as he seems to have acknowledged the help of Kliefoth (1874).

²³See B. B. Warfield, "The Millennium and the Apocalypse," in *Biblical Doctrines* (1929); also see *The Savior of the World*, 129.

²⁴Kik, *An Eschatology of Victory*; John Jefferson Davis, *Christ's Victorious Kingdom: Postmillennialism Reconsidered* (Grand Rapids, MI: Baker Book House, 1986).

²⁵For a helpful introduction and evaluation of Christian Reconstructionism by an advocate of dispensationalism, see H. Wayne House and Thomas Ice, *Dominion Theology: Blessing or Curse?* (Portland, OR: Multnomah, 1988).

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eschatology as the Reformers had with soteriology.

Although premillennialism would not make strong headway until the 19th century, there would be representation and some revival as early as the 17th century. One of these who helped revive the premillennial view was Johann Heinrich Alsted (1588-1638), whose book *The Beloved City* in 1627 helped influence the famous Joseph Mede (1586-1638) to become a premillennialist.²⁶ Furthermore, several of the 17th century divines of the Westminster Assembly (e.g., Thomas Goodwin) were decidedly premillennial in their theology, and the "Cambridge Platonist" Henry More believed in a chiliastic future.²⁷ According to Montgomery, a number of early Christian leaders of colonial America maintained premillennialism, including John Davenport, Samuel Mather, Increase Mather, Cotton Mather, Samuel Sewall and Timothy Dwight.²⁸ However, the millenarian excesses among the Puritans (e.g., the "Fifth Monarchy Men" led by Thomas Venner) tended to bring millennialism into disfavor in the 18th century. But even then, there was some representation in such men as J. H. Bengel, Isaac Newton, and Joseph Priestly.

In the 19th century, however, premillennialism made strong headway, the postmillennialism of many of the theologians notwithstanding. This happened in Britain and even more so in America. In Europe, interest in biblical prophecy had been building since the late 1700s and especially in relation to the French Revolution. Many Christians adopted the "year-day" theory by which a biblical day was equivalent (prophetically) to a year. Hence, the 1260 days mentioned in Revelation took on new significance. Adding 1260 years to the year 538 (which was regarded by some as the beginning of the papacy), this added up to 1798. Expectations were running high.

In Scotland, a minister by the name of Edward Irving (1792-1834) helped stir up prophetic interests. Though Irving was regarded by many with suspicion (especially for trying to revive the apostolic gifts, including tongues) and was later tried for heresy, he was instrumental in helping set up the Albury Park prophetic conferences of 1826-28 which brought together most every millenarian scholar of England. Not only did the Albury Park conferences lead to a revival of millennial interest in Britain, but it also resulted in the expectancy of Christ's return within a few years (some even set dates).

Of more lasting influence was the ministry and teachings of John Nelson Darby (1800-1882), the leading teacher of the Plymouth Brethren movement.²⁹ By avoiding the extremism of Irving and by eventual ministry trips to both the Continent and the United States, Darby was able to spread his prophetic teachings. In contrast to Irving, Darby did not try to promote the revival of apostolic gifts (which some considered

²⁶Joseph Mede, professor of Greek at Cambridge, was one of the greatest biblical scholars of the English Church. His *Apocalypica* (*Key of the Revelation*, 1627, 1643) advocated premillennialism in such a scholarly way as to have an influence on eschatological interpretation for centuries.

²⁷G. W. Bromiley, ed., *The International Standard Bible Encyclopedia*, rev. ed. (Grand Rapids, MI: Eerdmans, 1979-88), s.v. "The Millennium," by J. W. Montgomery, 3:359.

²⁸Ibid.

²⁹For a helpful historical sketch of both Irving and Darby, see Ernest R. Sandeen, *The Roots of Fundamentalism; British and American Millenarianism, 1800-1930*, rev. ed. (Grand Rapids, MI: Baker Book House, 1978).

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to be marks of the "last days"), did not tie prophetic events to contemporary European politics, and did not set dates.

Building on the precedent set by the Albury Park conferences, Darby and the Plymouth Brethren dominated the Powerscourt conferences beginning in 1831. This gave Darby a platform to espouse his views, which included:

- 1) A rejection of the "year-day" theory (which had been crucial to dating the 1260 years to 1798).
- 2) a stress on a spiritually pure church and rebuke of worldliness that was characteristic of so many churches,
- 3) a futuristic interpretation of the book of Revelation (i.e., that the events of the bulk of Revelation were still future),
- 4) a belief that the Church was a parenthesis in God's program, and that the Church was distinct from Israel (hence, one needed to distinguish Scripture from Israel from that of the Church)
- 5) a belief that the return of Christ actually consisted of two comings, one secretly for His Church and the other publicly at the end of the Tribulation.

In the 1833 Powerscourt conference, Darby introduced into the discussion his idea of a secret rapture and his belief of a parenthesis in fulfillment between the 69th and 70th weeks of Daniel's Seventy Weeks prophecy (see Dan 9:24-27).

During the years 1862-1877, Darby visited the United States and Canada seven times. This, together with the fact that many of his converts had emigrated to America, enabled the Plymouth Brethren to spread his teachings and thus foster premillennialism.

During the early 1800s, Darby was not the sole voice of premillennialism in America by any means. Many others had been expecting Christ's return and had even attempted to set dates. At one point, this even worked to the detriment of premillennialism. William Miller and his followers known as the Millerites (the Seventh Day Adventists) attempted to calculate the return of Christ as 1843 and again in 1844. This nearly sank the millenarian movement in America, but by the latter part of the century it began to rapidly gain strength and influence.

The strong emergence of premillennialism in the late 19th century can be attributed to at least two factors. One of these would be Dwight L. Moody (1837-1899), the most influential evangelist of his times. Moody believed and taught premillennialism, and in 1880 helped initiate the Northfield conferences.

A second factor, and perhaps even more significant, was the rise of the Niagara Bible conferences held during the years 1883-1897.³⁰ These conferences attracted many serious Bible students, as well as some of the most noted pastors and teachers of the day (these included Nathaniel West, James H. Brookes, A. T. Pierson, W. J. Eerdman and A. J. Gordon). During the 1890 conference, a doctrinal statement was drawn up that included an affirmation of the premillennial return of the Lord. Although the conference movement drew representatives from several denominations,

³⁰According to Sandeen, "The founding father and controlling spirit of the conference was the Reverend James Hall Brookes (1830-97), a Presbyterian minister from Saint Louis, Missouri" (134). He had earlier advocated premillennialism through the periodical, *Waymarks in the Wilderness*, and beginning in 1875 through his own periodical, the *Truth*. The later served as the unofficial organ of the millenarian movement during the last years of the 19th century.

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"Presbyterianism unquestionably provided more leadership and converts to the millenarian movement than any other denomination."³¹

Other Bible conferences sprang up on the heels of the Niagara conferences. These included the Sea Cliff conference initiated by A. C. Gaebelein, and the American Keswick movement which met for the first time in 1913, combining holiness teachings with premillennialism.³²

Arising out of this Bible conference movement was the publication of the *Scofield Reference Bible* in 1909. C. I. Scofield (1843-1921), with seven consulting editors, produced a study Bible with notes that not only advocated premillennialism but was uncompromisingly Darbyite dispensationalism in theology.³³ Of great significance is the fact that this study Bible would become one of the primary means by which premillennialism would be spread during the 20th century as thousands of laymen bought and studied the *Scofield Reference Bible*.

In addition to the *Scofield Reference Bible*, one other very significant development in the 20th century has enabled premillennialism to rise to great popularity. This would be the establishment of Bible colleges and seminaries that have advocated premillennialism. Among the more important of these would be the Moody Bible Institute, the Bible Institute of Los Angeles (BIOLA), Talbot Seminary, Trinity Seminary (Deerfield, IL), and Western Conservative Baptist Seminary. Perhaps the most influential school of all for the advance of premillennialism (and dispensationalism) has been Dallas Theological Seminary, established in 1924 with Lewis Sperry Chafer as the first president. The literature that has come from the faculty and graduates of this school has had an inestimable impact upon premillennialism throughout the world. This would include noted faculty such as Charles Ryrie and H. A. Ironside, radio Bible teachers such as J. Vernon McGee and Chuck Swindoll, prolific authors of prophetic materials such as John Walvoord, Dwight Pentecost and Charles L. Feinberg, popular authors such as Hal Lindsey (author of *The Late Great Planet Earth*), not to mention scores of graduates who have gone on to lead and staff numerous other Bible colleges and seminaries.

In the past decade, a modification of dispensational premillennialism has arisen called "progressive dispensationalism."³⁴ This recent development retains the expectation in the premillennial return of the Lord, but advocates that Christ's Davidic rule is going on now in the interadvent age (an already/not yet view of the kingdom).

³¹Sandeen, 167.

³²It was at the Sea Cliff conference of 1901 that C. I. Scofield first discussed with Gaebelein his plan to write an annotated version of the Bible.

³³The consulting editors of this first edition were Henry G. Weston, James M. Gray, W. J. Eerdman, A. T. Pierson, W. G. Moorehead, Elmore Harris, and A. C. Gaebelein.

³⁴See for example, Robert L. Saucy, *The Case for Progressive Dispensationalism* (Grand Rapids, MI: Zondervan Pub. House, 1993; and Craig A. Blaising and Darrell L. Bock, *Progressive Dispensationalism: An Up-to-date Handbook of Contemporary Dispensational Theology* (Wheaton, IL: Victor Books, 1993).

E. Chart of the Four Major Millennial Views

<i>Categories</i>	Amillennialism	Postmillennialism	Covenant Premillennialism	Dispensational Premillennialism
<i>Millennium & Christ's reign</i>	Present spiritual (not literal) rule of Christ between 1 st and 2 nd advents of Christ	Future earthly time of peace ushered in by the Church preaching the gospel (span unknown)	Present rule of Christ in heaven and future rule of Christ on earth (possibly 1000 years)	Primarily future rule of Christ on earth for 1000 years, but some present aspects too
<i>Israel and the Church</i>	Church is the new Israel with no distinctions	Church is the new Israel with no distinctions	Church is the new Israel with some distinctions	Church is not the new Israel though some continuities remain
<i>Future for Israel</i>	No	No	Yes	Yes
<i>Tribulation</i>	Experienced in present age or precedes Christ's return	Experienced in present age but will diminish as millennium arrives	The Church will experience some or all of the 7-year period	Church will escape the entire 7-year period via the rapture
<i>Second Coming</i>	Single event; no distinction between rapture and revelation; leads into eternal state	Single event; no distinction between rapture and revelation; leads into eternal state	Single event (posttrib) or three and ½ year separation (midtrib); leads into millennium	Two-phase event: rapture and revelation 7 yrs later (pretrib); leads into millennium
<i>Resurrection</i>	General resurrection of believers and unbelievers at Christ's second coming	General resurrection of believers and unbelievers at Christ's second coming	Two resurrections: 1. Believers raised before the Millennium 2. Unbelievers raised after the Millennium	Three resurrections: 1. Church at rapture 2. OT/tribulation saints after Tribulation 3. Unbelievers after Millennium
<i>Judgments</i>	General judgment at Christ's second coming	General judgment at Christ's second coming	Two Judgments: 1. Second Coming 2. End of Millennium	Three Judgments: 1. Believers at rapture 2. OT & Tribulation saints+Jews+Gentiles after Tribulation 3. Satan/demons and unbelievers after Millennium
<i>Hermeneutics</i>	Spiritualizing is OK	Spiritualizing is OK	Spiritualizing and literal view both used	Literal view consistently used
<i>144,000 (Rev. 7)</i>	Church	Church	Church	Jews
<i>Ezekiel 40–48</i>	Church or Solomon's or Zerubbabel's or Herod's or eternal or ideal temple			Millennial temple
<i>Optimism</i>	Middle	Most optimistic	Pessimistic & realistic	Pessimistic & realistic
<i>Popularity</i>	Most popular (mostly via Catholicism)	Least popular (due partly to world wars)	Growing in popularity	Second-most popular (most popular among evangelicals)
<i>Adherents</i>	Carl Friedrich Keil Louis Berkhof O. T. Allis Sam Hamstra G. C. Berkouwer Anthony Hoekema	Charles Hodge B. B. Warfield W. G. T. Shedd Augustus H. Strong Loraine Boettner	George E. Ladd Alexander Reese Millard J. Erickson Robert Mounce Wayne Grudem	Lewis Sperry Chafer J. Dwight Pentecost Charles Ryrie John F. Walvoord Herman Hoyt Darrell Bock
<i>Associations</i>	Catholics & Anglicans Lutherans Reformed perspective European schools Liberal seminaries Westminster Seminary	Liberation Theology Theonomists	Fuller Seminary Signs & Wonders TEDS Wheaton College	Dallas Seminary Talbot Seminary Western Seminary Grace Seminary Moody Bible Institute Most evangelicals

II. Premillennialism

A. Meaning

1. "The premillennial view interprets Scripture as teaching that the second coming of Christ will occur first and be followed by a thousand year reign of Christ on the earth before the eternal state of the new heaven and the new earth is brought in. It is called premillennial because the coming of Christ is before the millennial kingdom" (Chafer/Walvoord, *Major Bible Themes*, 352).
2. Premillennialism is distinct from dispensationalism in that not all premillennialists are indeed dispensationalists (cf. pp. 129-32). Some who believe that the Second Coming will precede the Millennium (i.e., are premillennialists) do *not* believe that Israel and the Church are distinct in God's program (which is a tenant of dispensationalism). George Eldon Ladd, a member of this (smaller) group, has attached the title "historic premillennialist" to premillennialists who teach that the Church is Israel. Personally, I feel the terms "nondispensational premillennialist" or "covenant premillennialist" are more accurate as it remains to be demonstrated that Ladd represents the older, more "historic" viewpoint on premillennialism. The following evaluation, however, will concern itself primarily with dispensational premillennialism.

B. Advocates

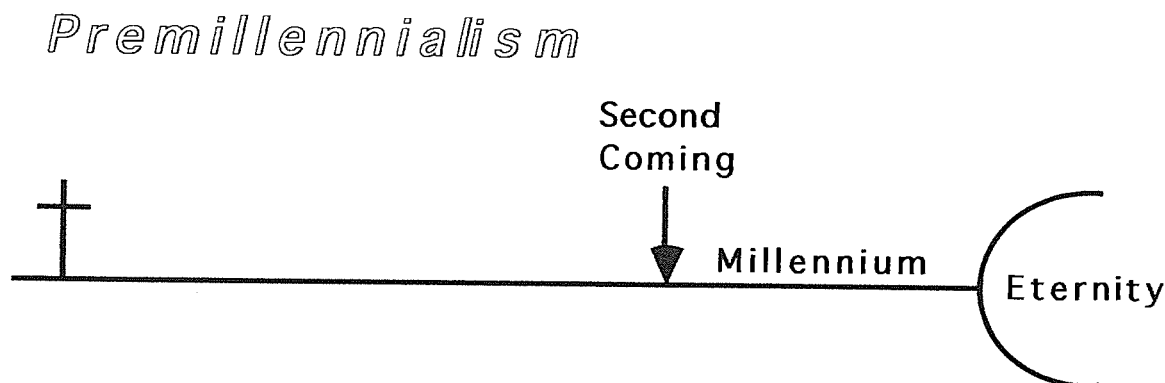
1. Premillennialism was the dominant eschatological interpretation of the first three centuries of the Christian era, though it was not designated by this title until the 1800s. Several ancients noted distinguishing economies (dispensations) in the program of God: Justin Martyr (AD 110-165), Irenaeus (AD 130-200), and Clement of Alexandria (AD 150-220). Even Augustine (AD 354-430), while pioneering the amillennial system, also distinguished between the "former dispensation" when sacrifices were offered and the present age when they are unsuitable (Enns, 514). For an excellent study consult the two-part article by Larry V. Crutchfield, "Rudiments of Dispensationalism in the Anti-Nicene Period [AD 100-325]," *Bibliotheca Sacra* 144 (July-September 1987): 254-76; 144 (October-December 1987): 377-401 (cf. notes, 121a-b).
2. From Augustine (when amillennialism became prominent during Constantine's reign) throughout the Middle Ages premillennialism still continued among some groups of believers, though a minor view. At the Reformation both Protestants and Catholics persecuted premillennial Anabaptists. Later Johann Heinrich Alsted (1588-1638) revived the view in an academic form in the modern world. Following him were dispensationalists such as Pierre Poiret (1646-1719), John Edwards (1637-1716), and Isaac Watts (1674-1748), who wrote premillennial hymns (e.g., "Jesus Shall Reign").
3. Dispensationalism waned at the height of postmillennialism during the eighteenth century age of the Enlightenment. However, since the nineteenth century (especially through the teachings and writings of John Nelson Darby, 1800-1882) premillennialism has gained momentum and is the most common millennial view today (cf. p. 149).
4. Modern advocates of dispensational premillennialism include: Lewis Sperry Chafer, Charles L. Feinberg, Arno C. Gaebelin, I. M. Haldeman, Herman A. Hoyt, H. A. Ironside, Hal Lindsey, Alva J. McClain, J. Dwight Pentecost, George N. H. Peters, Charles C. Ryrie, Erich Sauer, C. I. Scofield, Paul Lee Tan, Thomas Ice, Randall Price, and John F. Walvoord. Progressive dispensationalists include Darrell Bock, Craig Blaising, C. Marvin Pate, Bruce Ware, and Robert Saucy.
5. Within dispensationalism there exist several different perspectives on the kingdom. Some see no kingdom in view in the present age (e.g., Toussaint) whereas most see some kingdom aspects present. Views on the kingdom are surveyed well by Ludwigson, 69-83. The chart on the next page demonstrates some of the development within this system of theology:

Source:

Charles C. Ryrie, *Dispensationalism Today* (Chicago: Moody, 1965), 84
 Reprinted in Paul E. Enns, *The Moody Handbook of Theology* (Chicago: Moody, 1989), 518.

REPRESENTATIVE DISPENSATIONAL SCHEMES*						
Pierre Polret 1646-1719	John Edwards 1639-1716	Isaac Watts 1674-1748	J. H. Darby 1800-1882	J. H. Brookes 1830-1897	James M. Gray 1851-1935	C. I. Scofield 1843-1921
Creation to the Deluge (Infancy)	Innocency	Innocency	Paradisaical State (to the Flood)	Eden	Edenic	Innocency
	Adam Fallen Antediluvian	Adamical (after the Fall)		Antediluvian	Antediluvian	Conscience
Deluge to Moses (Childhood)	Noahical	Noahical	Noah	Patriarchal	Patriarchal	Human Government Promise
	Abrahamic	Abrahamic	Abraham			
Moses to Prophets (Adolescence)	Mosaic	Mosaic	Israel—under Law under Priesthood under Kings	Mosaic	Mosaic	Law
Prophets to Christ (Youth)						
Manhood and Old Age	Christian	Christian	Gentiles	Messianic	Church	Grace
			Spirit	Holy Ghost		
Renovation of All Things			Millennium	Millennial	Millennial	Kingdom
					Fulfillment of times	
					Eternal	

C. Diagram



D. Support Cited

1. The best hermeneutical approach to the Scriptures is a normal, literal, historical, grammatical interpretation.
 - a. As mentioned earlier, this does not exclude the use of figures. "The literal meaning of the figurative expression is the proper or natural meaning as understood by students of language. Whenever a figure is used, its literal meaning is precisely that meaning determined by grammatical studies of figures. Hence, figurative interpretation does not pertain to the spiritual or mystical sense of Scripture, but to the literal sense" (Bernard Ramm, *Protestant Biblical Interpretation*).
 - b. Radmacher also adds that "literalism is not the same as letterism... we realize upon our reading the statement of Jesus, 'I am the door,' that he is not a 2'8" x 6'8" birch door, but he is that which the figure literally signifies, namely, a way of entrance and, more specifically in the context, the way of entrance into eternal life. The literal meaning is the intention of the metaphor" (Earl Radmacher, "The Current Status of Dispensationalism and Its Eschatology," in *Perspectives on Evangelical Theology*, eds. K. Kantzer & S. Gundry [Grand Rapids: Baker, 1979], 167-168).
2. The Second Coming of Christ will precede the Millennium (Rev. 19 precedes Rev. 20).
 - a. Revelation 1:19 gives an overview of the book of Revelation when the angel commanded John to write "the things which you have seen" (Rev. 1), "the things which are" (Rev. 2-3), and "the things which shall take place after these things" (Rev. 4-22). In this third section of the book the Second Coming of Christ (Rev. 19:11-21) precedes the Millennium (Rev. 20:1-6) in chronological order.

- b. Since Christ will be physically present during the kingdom age (Isa. 11:3-4) ruling at Jerusalem (Isa. 24:23; Mic. 4:7; 5:2b), He must return *before* this age can begin. Acts 1:6-11 notes that the kingdom will not be restored to Israel until He returns.
3. The Millennium will be a literal 1,000 year reign of Christ on earth (Rev. 20:1-6).
 - a. Revelation 20:2-7 states six times that Christ's kingdom will last 1000 years.
 - b. "Those who lived next to the Apostles, and the whole Church for 300 years, understood [the 1000 years] in the plain literal sense; and it is a strange sight in these days to see expositors who are among the first in reverence of antiquity, complacently casting aside [what nearly all the ancient Bible expositors taught]" (Henry Alford, *The Greek New Testament*, 4:372).
 - c. Although Christ's reign is eternal (Luke 1:30-33; 1 Tim. 1:17; Rev. 11:15), His earthly theocratic rule is limited to 1000 years according to Revelation 20:1-6.
 - d. The Millennium is separated by resurrections before and after, so there must be a time period to divide the two (not a general resurrection as amillennialists claim).
4. There exists a future period of time which describes neither the present age nor the eternal state. This age fits the characteristics of the age of Messiah's rule and is noted in detail in the following texts (cf. see also Grudem, *Systematic Theology*, 1127-1131):
 - a. Isaiah 11:6-9 notes a time when ferocious animals are tame towards one another (e.g., "wolf will live with the lamb") and with children (e.g., "child put his hand into the viper's nest"). Should we take this literally? And when is this?
 - 1) *Symbolic*: Some say this portrays peace between believers (John Calvin, *Isaiah*, 1:101). But this ignores the plain reading of the text. If the animals are believers, then who are the children? And which church has complete peace?
 - 2) *Literal*: Most admit that the text does refer to the animal kingdom.
 - a) Present: Some amillennialists say it's possible today. "When righteousness, faithfulness and the knowledge of Yahweh control the palace, such a scene is possible" (John D. W. Watts, *Isaiah 1-33*, WBC, 175). But how do even godly kings tame animals today? And where has this ever happened?
 - b) Never to be Fulfilled: Modern rationalists teach claim that Isaiah has a beautiful dream wish here (cited by Delitzsch, *Isaiah*, 7:285). Yet this view is of little help either to Isaiah or us—and the text says that it will be fulfilled in association with Messiah's rule (note the repeated "will...").
 - c) Future: Most agree that this scene has not happened yet. But when?
 - 1] Eternal State: Many see this fulfilled in the new heavens and new earth (e.g., Leupold, *Exposition of Isaiah*, 1:222; Otto Kaiser, *Isaiah 1-12*, OTL, 161). However, the new earth will have no death (Rev. 21:4) but Isaiah 11:10-16 says "in that day" Israel will be restored to her promised boundaries by plundering the surrounding nations. "The LORD will reach out his hand a second time to reclaim the remnant... of his people from Assyria, from Lower Egypt," etc. (v. 11). While some say the first time was at the Exodus (*NIV Study Bible*, 1027), this restored the entire nation (not just a remnant). The first time He restored a remnant was in 538 BC but this will happen again at Christ's return to restore descendants of those dispersed in AD 70.

- 2] Millennial State: I agree with those who see Isaiah depicting a future, earthly scene (e.g., Delitzsch, 7:285; Ronald Clements, *Isaiah 1–39*, NCBC, 122; W. E. Vine, *Isaiah*, 49-50). “The earth will be full of the knowledge of the Lord” then and peace will be “on all my holy mountain” (v. 9), which is Jerusalem.
- b. Isaiah 65:20 notes that those who die at 100 will be considered young. Leupold (3:366) claims this will happen in the new heavens and new earth, but Scripture is clear that death will be done away with at this time (Rev. 21:4).
 - c. Psalm 72 has more depictions of life under the millennial state than any psalm.
 - d. Zechariah 14:5-17 records that following Messiah’s return, the nations will go up to Jerusalem for worship year after year. This cannot fit into an amillennial scheme where believers would be: (1) in heaven immediately following Christ’s return, or (2) on a renewed earth without the sun, night, or time (Rev. 21:22-25).
5. The Church Age: Premillennialism best fits the NT data about the present age. Israel rejected Christ’s kingdom offer and has been temporarily rejected by the Lord. This present era is called the “times of the Gentiles” (Luke 21:24) while the gospel is preached to the world before Israel repents at Christ’s return (cf. p. 127). Paul notes that the Church was unforeseen in the OT (Eph. 3:5-6; Rom. 16:25; Col. 1:24-27) and Israel’s kingdom promises have not been abandoned but postponed (Rom. 11:25-26).
- a. Kingdom Offer: Christ qualified to offer Israel a literal kingdom after their repentance.
 - (1) *Jesus qualifies to offer the kingdom.* The NT gives evidence that Jesus Christ is the long awaited Messiah who qualifies for the Davidic throne both legally (Matt. 1:1-17) and physically (Luke 3:23-33). He qualifies as Messiah also in His advent (Matt. 1-2) that includes the fulfillment of prophecy in His virgin birth (Isa. 7:14; cf. Matt. 1:23) in the town of Bethlehem (Micah 5:2; cf. Matt. 2:1-10). His Messiahship also is seen His approvals by John (Matt. 3:1ff.), the Father (Matt. 3:14ff.), and the Spirit in His victory over temptation by Satan (Matt. 4:1ff.), as well as in His authority over men (Matt. 4:15ff.), His Sermon (Matt. 5–7), and His authentications through miracles and authority to demand discipleship expected from subjects of the King (Matt. 8:1–11:1).
 - (2) *Jesus offers a literal kingdom.* Amillennialists claim that Christ offered a spiritual (not literal/physical) kingdom, but this cannot be supported. John preached repentance for kingdom entrance (Matt. 3:2), and Christ proclaimed the same message (Matt. 4:17). The people understood them as speaking of a literal, earthly kingdom, since no other type of kingdom had been discussed in the OT. The disciples also understood this kingdom to be literal because Jesus said they would sit on thrones with Him (Matt. 19:28), and when they argued over which thrones they would have, the Lord never rebuked them for a wrong view of the kingdom (Matt. 20:23). Even after the resurrection they saw the kingdom as earthly, but Christ corrected only their misconception about the *timing* of the kingdom—not its nature (Acts 1:6-8; 3:21).
 - (3) *The requisite for kingdom entrance was repentance.* The Land Covenant would be unfulfilled until Israel repented (Deut. 30:1-10). John and Christ preached the same, offering the kingdom by repentance (Matt. 3:2; 4:17) and turning to Jesus (John 3:3-5). Christ’s Sermon on the Mount explained what a repentant heart and life looked like for his hearers to enter the kingdom (Matt. 5–7). Therefore, when Christ came to Israel He was offering Himself and also the kingdom to the nation (cf. Luke 17:21).
 - (4) *Christ offered the kingdom officially at His Triumphal Entry.* Arrival in Jerusalem on a donkey fulfilled Zechariah 9:9, which declared that the king would be presented in this manner. The offer was clear, and He even timed it exactly by concluding the 69th week on the very day of His entry into Jerusalem (cf. Dan. 9:25-26; cf. p. 85).

b. Israel's Response: The nation rejected the kingdom and the Messiah.

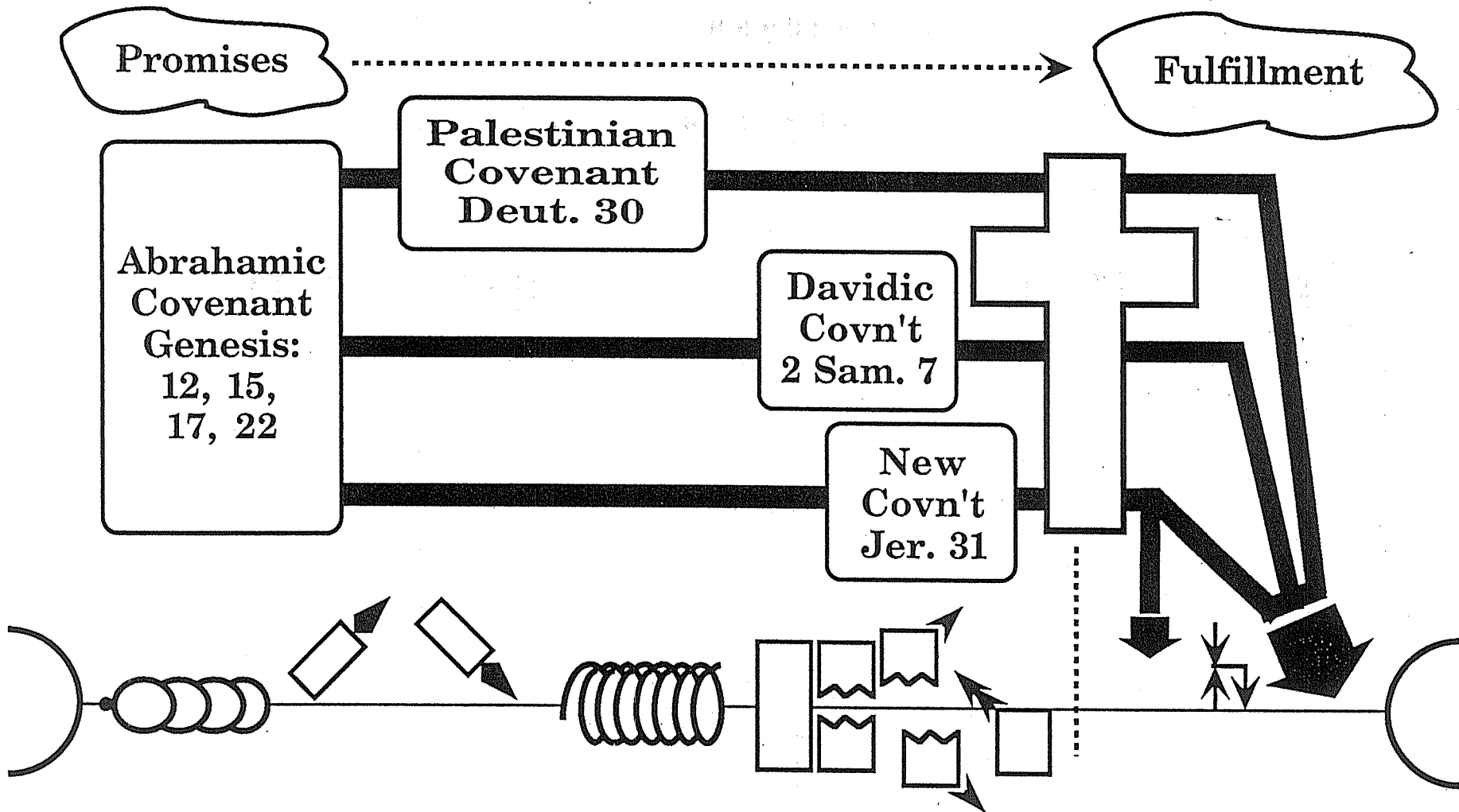
- (1) *Initial response*. At first Israel was very receptive to Jesus in His early Perea, Samaritan, and Galilean ministries. John drew great crowds which eventually started following Christ in Judea. Then Christ's ministry to a Samaritan woman saw the entire town believe (John 4). While Nazareth rejected Him, other Galilean cities were very receptive.
- (2) *Leadership response*. However, the tide soon turned as the leadership challenged Christ's authority as Messiah. Their blinded eyes and jealousy over His popularity prevented them from belief even based on His miracles. The climactic point of the leadership rejection was when they blasphemed the Holy Spirit by attributing His divine power to Satanic origin (Matt. 12).
- (3) *Christ's response*. After rejection by the leadership, Christ began preaching in parables, in particular, the parables of the mysteries of the kingdom (Matt. 13). These parables hid truth from the unbelieving and revealed truth to the believers—the formerly unrevealed truth of the Interadvent Age, which includes the church. Christ also responded by withdrawing several times when the opposition may have lead to a premature death not in accordance with God's timing. He also ministered extensively to the Gentiles in light of the nation's rejection. Notice that Jesus initially said the Gospel was to be offered only to Jews (Matt. 10:5-7) but after the nation had demonstrated preliminary rejection He offered kingdom privileges (e.g., healing) to Gentiles as well (Matt. 15:23, 28). See Hoyt's discussion in Clouse, 85-88.
- (4) *Ultimate rejection*. At Christ's presentation of Himself as the nation's King at the Triumphal Entry, the pilgrims outside Jerusalem shouted "Hosanna!" However, the people of Jerusalem did not accept Him as Messiah. For this reason Christ lamented over the city by using the imagery of a hen that wanted to warm her chickens but was spurned (Matt. 23:37-39). The nation's ultimate rejection followed only a few days later in its release of a murderer while murdering the very Messiah who offered the kingdom. The national rejection was so determined that allegiance was given to the pagan, ruthless Caesar instead of to its real King.

c. Christ's Response: After the nation rejected the kingdom and Christ as Messiah, the kingdom offer was again given by Peter (Acts 3:19-20; cf. Stanley D. Toussaint, "The Contingency of the Coming of the Kingdom," in *Integrity of Heart, Skillfulness of Hands*, eds. Dyer & Zuck [Baker, 1994], 230). The offer continues today but will not be accepted until Israel will repent at Christ's Second Coming (Zech. 12:10). Until this time Gentiles will rule over Israel ("Times of the Gentiles," p. 127) and Gentiles are being offered opportunity to enter the kingdom by the church spreading the gospel throughout the world (Matt. 24:14). Paul points out in Romans 9-11 that God's rejection of Israel is only temporary (since Israel's golden age or millennium is yet future) and partial (since individual Jews may still trust Christ as Messiah though the nation continues to reject Him). Therefore, Israel's rejection of the kingdom allows the full measure of the Gentiles to come into His family until the nation will believe in the future.

d. Our Response: The parable of the minas asks, "The King has gone away for now, but will He return to find us faithful to use what He has left us?" (Luke 19:11-27).

6. Rule by the saints is not in heaven now as the amillennialists claim. Scripture confirms that "they will reign on the earth" (Rev. 5:10) which shows both the time (future) and place (earth). That the rule is future is noted in other texts as well (Luke 19:17, 19; 1 Cor. 6:3; Rev. 2:26-27; 3:21; 20:4-6 is after a resurrection).
7. The chronological order of events in the Millennium is summarized on the "Outline of End-Time Events Predicted in the Bible" (pp. 105-6) and needs no repetition here. Please consult this outline for a detailed description of millennial life.

8. The premillennial view is the best explanation of how the Abrahamic Covenant and its related covenants will be fulfilled (cf. pp. 20-25) All four biblical covenants will be fulfilled in the kingdom:



The Abrahamic Covenant & Its Fulfillment

9. As previously noted, premillennialists fall into two major groups: dispensationalist and “historic” (covenant or nondispensational). The following notes key arguments of the covenant school and responds to each of them (but see also the following page):

- a. The church is spiritual Israel. Ladd says that Paul “applies prophecies to the church which in their Old Testament setting belong to literal Israel; he calls the church sons, the seeds of Abraham. He calls believers the true circumcision. It is difficult to avoid the conclusion that Paul sees the church as spiritual Israel” (*The Meaning of the Millennium*, 25).

Response: Ladd correctly identifies this issue of the distinction between Israel and the church as the major point of difference between historic and dispensational premillennialism (*ibid.*, 19). To this the following can be pointed out:

- (1) Illustration and fulfillment are not the same thing. Hoyt (*ibid.*, 42-43) responds to Ladd’s claim: “In passage after passage Ladd insists that the New Testament is interpreting the Old when the New Testament is simply applying a *principle* found in the Old Testament (Hos. 11:1 with Mt. 2:15; Hos. 1:10; 2:23 with Rom. 9:24-26). Rushing to the conclusion that these references identify the church and Israel as the same body of the saved is wholly gratuitous. Even though ‘the New Testament applies the Old Testament prophecies to the New Testament church’ (p. 23), it does not do so in the sense of *identifying* the church as spiritual Israel. It makes such application merely for the purpose of explaining something that is true of both” (emphasis mine). In other words, a typological interpretation does not establish identity between the type and the antitype because similarity is not the same as identity. For example, sacrifices in Leviticus were a type of Christ in Hebrews—but but the type and antitype are not identified as one and the same.
 - (2) Paul Enns, *The Moody Handbook of Theology*, 389-90 notes in regard to the distinction between Israel and the church, “The term *Israel* always refers to the physical posterity of Jacob; nowhere does it refer to the church. Although nondispensationalists frequently refer to the church as the ‘new Israel,’ there is no biblical warrant for doing so. Many passages indicate that Israel was still regarded as a distinct entity after the birth of the church (Rom. 9:6; 1 Cor. 10:32). Israel was given unconditional promises (covenants) in the Old Testament that must be fulfilled with Israel in the millennial kingdom. The church, on the other hand, is a distinct New Testament entity born at Pentecost (1 Cor. 12:13) and not existing in the Old Testament, nor prophesied in the Old Testament (Eph. 3:9). It exists from Pentecost (Acts 2) until the rapture (1 Thess. 4:13-18). Herein lies the reason for belief in the pretribulational rapture: the purpose of the Tribulation is to judge unbelieving Gentiles and to discipline disobedient Israel (Jer. 30:7); the church does not have purpose or place in the Tribulation” (emphasis his).
- b. The dispensational conception of millennial sacrifices contradicts Hebrews 8:8-13. Ladd claims that Hebrews 8 refutes dispensationalism because it “affirms that the new covenant in Christ has displaced the Old Testament cult which is therefore doomed to pass away” (*ibid.*, 26-27).

Response: The Old Testament passages on millennial sacrifices (particularly Ezekiel 40—48 in the millennial temple) have often been seen by dispensationalists as memorial sacrifices looking back to the death of Christ. Whether this is the right view or not is not the point. The issue is how one approaches these nine chapters describing a literal temple with boundaries and many other specifics. No temple has even remotely resembled Ezekiel’s, which means that his must be a future temple. This issue is very complicated and is addressed later in these notes (pp. 133-41).

Covenant and Dispensational Theology Contrasted

Robert C. Walton, *Chronological And Background Charts of Church History*, 65

ISSUE	COVENANT POSITION	DISPENSATIONAL POSITION
PATTERN OF HISTORY	Covenant of Works with Adam; Covenant of Grace with Christ on behalf of elect (some distinguish between Covenant of Redemption with Christ and Covenant of Grace with the elect).	Divided into dispensations (usually seven); e.g., Innocence (pre-Fall), Conscience (Adam), Human Government (Noah), Promise (Abraham), Law (Moses), Grace (Christ's First Coming), Kingdom (Christ's Second Coming).
VIEW OF HISTORY	Optimistic: God is extending His kingdom.	Pessimistic: the Last Days are marked by increasingly worse wickedness in the world and by apostasy in the church.
GOD'S PURPOSE IN HISTORY	There is a unified redemptive purpose.	There are two distinct purposes, one earthly (Israel), one heavenly (church).
VIEW OF THE BIBLICAL COVENANTS	They are different administrations of the Covenant of Grace.	They mark off periods of time during which God's specific demands of man differ.
RELATIONSHIP OF OLD TESTAMENT TO NEW TESTAMENT	Acceptance of Old Testament teaching required unless specifically abrogated by New Testament.	Old Testament prescriptions are not binding unless reaffirmed in New Testament.
RELATIONSHIP BETWEEN ISRAEL AND THE CHURCH	The church is spiritual Israel, in continuity with true Israel of Old Testament.	The church is the spiritual people of God, distinct from Israel, the physical people of God.
OLD TESTAMENT PROPHECY	Refers to God's people, the church.	Refers to ethnic Israel.
CHURCH AGE	God's redemptive purpose continued to unfold.	There is a parenthesis between past and future manifestations of the kingdom.
ROLE OF HOLY SPIRIT	The Holy Spirit indwells God's people throughout history.	The Holy Spirit indwells God's people only from Pentecost to the Rapture.
BAPTISM	Unified covenant generally used to support infant baptism.	Israel/church distinction often (but not always) used to support believers' baptism.
SOCIAL IMPLICATIONS	Emphasizes "cultural mandate."	The only way to save the world is to save individuals; therefore evangelism takes precedence over "social action."
ESCHATOLOGY	Usually amillennial; rarely postmillennial; occasionally premillennial.	Premillennial, usually pretribulational.
MILLENNIUM	Symbolic, often identified with present age.	Literal, earthly 1000-year reign after Second Coming.

HERMENEUTIC

Spiritualizing acceptable

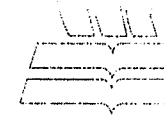
Normal interpretation employed

See also Stephen R. Spencer, "Reformed Theology, Covenant Theology, and Dispensationalism," in *Integrity of Heart, Skillfulness of Hands*, eds. Dyer & Zuck (Baker, 1994), 238-54

CONNECTION

EXTRA

TOPICS OF INTEREST TO
DALLAS THEOLOGICAL
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We Believe in Dispensationalism (DTS)

Dr. Rick Griffith

Eschatology

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We Believe in Dispensationalism

Dr. Roy B. Zuck

In World War II President Franklin D. Roosevelt traveled to England to confer with Prime Minister Winston Churchill on several issues pertaining to the war. In their discussions Churchill said, "Let's table that issue." This disturbed Roosevelt because he wanted to discuss the matter.

After disagreeing on whether to table it, the two leaders realized they were saying the same thing. When Churchill said, "Let's table it," he meant "Let's put it on the table for discussion." This was the very same meaning Roosevelt had in mind when he argued, "Let's not table it"!

Misunderstandings can be disturbing.

The same is true in Christianity. Sometimes a person opposes a certain teaching because he does not fully understand it. By misunderstanding a doctrine, he misrepresents it or even rejects it. This has sometimes been true of the doctrine of dispensationalism. Some well-meaning Christians have misrepresented dispensationalism because they have not understood it accurately. The following seven observations can help us understand dispensationalism better.



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We Believe in Dispensationalism (DTS, 2 of 4)

“Dispensation” is a biblical term.

The Greek word *oikonomia* occurs nine times in the New Testament (Luke 16:2–4; 1 Cor. 9:17; Eph. 1:10; 3:2, 9; Col. 1:25; 1 Tim. 1:4). A combination of *oikos*, “house,” and *nomos*, “law,” *oikonomia* means “administration, stewardship, or management,” thus conveying the idea of a special ruling or dispensation. The verb *oikonomeo*, “to administer or manage,” is used in Luke 16:2, and the noun *oikonomos*, “a steward or manager,” occurs ten times (Luke 12:42; 16:1, 3, 8; Rom. 16:23; 1 Cor. 4:1–2; Gal. 4:2; Titus 1:7; 1 Pet. 4:10). These words refer to the human administration of a house, property, state, or nation, or to God’s administration of the human race or part of it.

Thus dispensationalism views the world as a household or administration run by God. So while the word “dispensationalism” is not used in the Bible, the concept certainly is.

Nondispensationalists (as well as dispensationalists) also use terms not found in

the Bible such as “Trinity,” “total depravity,” “original sin,” and “eternal security.” But the concepts are there. God is running the world as a steward over a household, “administering its affairs according to His own will and in various stages of revelation in the process of time” (Charles C. Ryrie, *Dispensationalism Today*, p. 31).

Dispensationalism points up the unity of the Bible. Though some say dispensationalism destroys the unity of the Bible, this system of theology actually points to God’s unifying work throughout the ages while at the same time recognizing important distinctions in God’s “economies.” Though God occasionally changed His governmental relationships with humankind, giving individuals differing responsibilities, these economies carry out His overall purpose. John 1:17 clearly points to a distinction in God’s progress of revelation: “For the law was given through Moses; grace and truth came

through Jesus Christ.” In His first advent Christ was “the end of the law” (Rom. 10:4); He abolished it (2 Cor. 3:11, 14). And when Christ returns, He will personally reign on the earth for a thousand years, an “administration” that by His very presence will differ from the period of the Mosaic Law and from the present age.

Paul referred to the present “administration of God’s grace” (Eph. 3:2), which in previous times had been “kept hidden . . . but is now disclosed” (Col. 1:26), and to the future administration “when the times will have reached their fulfillment” (Eph. 1:10).

These three divine economies—the Mosaic Law, the present age, and the future reign of Christ on earth—are readily distinguishable in the Scriptures. Article V of Dallas Seminary’s Doctrinal Statement refers to these three periods of time as subjects of extended revelation in the Scriptures.

These three obviously require a fourth dispensation, a time before the Law,

and a fifth economy, a time before the Fall of Adam and Eve. Most dispensationalists recognize at least these five administrations. In each case there is a progress in the revelation of God’s will.

Biblical distinctions are not unique to dispensationalism. Nondispensationalist Louis Berkhof recognized two dispensations, the Old Testament and the New Testament, with four stages in the Old Testament. Charles Hodge, a postmillennialist, also referred to four dispensations in the so-called covenant of grace, and amillennialist Floyd Hamilton spoke of three dispensations: the time before the Fall, the Old Testament era after the Fall, and the present dispensation. Therefore to argue that dispensationalists “chop up” the Bible is an invalid accusation.

Dispensationalists see both continuity and discontinuity in the Scriptures, though earlier dispensationalists stressed the latter more than the former. Distinctions do not rule out

We Believe in Dispensationalism (DTS, 3 of 4)

continuity. God's nature is unchangeable; Christ is the focus of all Scripture; salvation is always by God's grace, based on Christ's death on the cross; believers of all ages are part of God's people; and God's grace is always needed to enable His people to lead lives pleasing to Him.

Dispensationalism teaches only one way of salvation. Some have accused dispensationalists of teaching various ways of salvation. However, can anything be any clearer than the statement that "these dispensations are not separate ways of salvation" (The Scofield Reference Bible, 1967 ed., p. 3)? Dispensationalists have consistently taught that individuals in every age are saved in only one way—by God's grace through faith. Hebrews 11 recounts numerous Old Testament individuals who were redeemed because of their faith in the Lord. Abraham and David stand as special examples of men of faith (Rom. 4:1–17).

Keeping the requirements of the Mosaic Law did not bring salvation to Old Testament saints from Moses to Christ. The Scriptures clearly state, "No one is justified before God by the law" (Gal. 3:11), and the Law could not "impart life" (v. 21).

What then was the purpose of the Law? It (a) revealed sin (Rom. 7:7), and it (b) enabled believing Israelites to maintain fellowship with God. As Clarence E. Mason wrote years ago, the Law "was not a way to life.... but a way of life.... Personal salvation to [Israel] as to us, depended upon a personal response of faith" ("A Review of 'Dispensationalism,' by John Wick Bowman, Part 2," *Bibliotheca Sacra* 114 [April 1957]: 111).

Dispensationalism has been taught for centuries. Opponents often say dispensationalism is a recent invention. But this overlooks the fact that various doctrines have been detailed at various times in church history.

For example, the early church spelled out the doctrines of Christ and the Holy Spirit. In other eras the doctrines of the Bible, the church, and salvation have been clarified and expanded.

True, dispensationalism has been systematized in recent centuries, notably by John Nelson Darby (1800–1882) of England. But even early church fathers wrote of God's working in various epochs of time from creation to the present age. Since doctrinal refinement has always characterized the church, it should be no surprise that dispensationalism has been refined in recent centuries.

Dispensationalism builds on literal interpretation. While dispensationalism stems from a consistent literal interpretation of the Scriptures, the word "literal" does not rule out recognizing the extensive use of figurative language in the Bible. Figures of speech are not antithetical to literal interpretation; they are part of it. "Literal interpretation"

means that the Bible is approached like other books, with figurative language conveying literal meanings in colorful, picturesque ways.

Words are taken in their normal sense unless their contexts suggest otherwise. For example Revelation 9:1 refers to a star to which "was given the key to the shaft of the Abyss." Obviously "star" in this verse refers figuratively to an angel. And yet only two verses earlier, Revelation 8:12 refers to literal stars.

This attention to grammatical-historical interpretation, with a proper understanding of literal/figurative language, leads to a distinction between Israel and the church—an essential component of dispensationalism. Dispensationalists say the word "Israel" always means the nation Israel, not the church. They say that God's promises to Abraham that his descendants will exist as a nation and will possess a designated portion of land in the Middle East (Gen. 12:1–3; 15:18–21) have never been transferred to the church.

dents focus clearly and accurately on the Scriptures, God's inspired, inerrant Word. ■

—January 2000

interpreting the Bible in its normal and figurative language? Recognizing changes in God's administration of the world helps Bible stu-

Christ returns. They say He is seated at God's right hand, not on David's throne. But whichever view dispensationalists teach, all agree that Christ, the resurrected Lord, is ruling today over the universe, as God has always ruled, and that Christ will return to the earth to rule from Jerusalem as Messiah.

Conclusion

Dispensationalism is an interpretive approach to the Scriptures that is consistent and that recognizes built-in, divinely intended distinctives. It acknowledges development in God's progress in revelation, as He accomplishes His will in various stages in history.

How else can one explain God's instructions to the nation Israel in the Mosaic Law which are no longer valid for believers today? How else can one explain Jesus' instructions to His disciples before the Cross to go only "to the lost sheep of Israel" (Matt. 10:6), whereas after the Cross He told them to "make disciples of all nations" (Matt. 28:19)? How else can one be consistent in

In dispensationalism the church had a distinct beginning (Jesus said, "I will build my church," Matt. 16:18) on the Day of Pentecost (Acts 1:5; 2:1), an event Peter referred to as "the beginning" (Acts 11:15). Therefore the church did not exist as an entity in the Old Testament. The church is not equated with Israel; Old Testament saints, though part of the people of God, were not part of the church.

Dispensationalism teaches God's universal rule over the universe.

Some dispensationalists teach that the messianic era was inaugurated by Christ at His first advent, so that Christ is now seated on David's throne ruling over the church. The present age is viewed as the beginning of His messianic reign which will be culminated in His millennial rule over the earth. Other dispensationalists teach that in Christ's first advent the nation Israel rejected Christ as her King, so the earthly messianic kingdom was not inaugurated then but will be when

Israel & the Church: Continuity & Discontinuity

One issue over which a lot of scholarly ink flows is the extent to which Israel relates to the Church. Some (especially amillennialists, postmillennialists, and covenant premillennialists) argue that the Church is the “new Israel” with complete continuity between the two entities. Thus, the Church is seen to have simply replaced Israel and assumed her promises and covenants.

The opposite view is classical and revised dispensationalism which holds a discontinuity model. In this scheme there are two separate peoples of God: Israel and the Church. The only overlap is believers today participating in some aspects of the Abrahamic and New Covenants (cf. pp. 20-25).

I have held both views in the past, but recently have adopted a third model with some elements of progressive dispensationalism. This newer system (since 1987) emphasizes both continuity and discontinuity yet still holds the dispensational distinctive that the Church is *not* the “new Israel.” Rather, it is a continuation of God’s covenant plan begun with Israel and continuing with a believing remnant of Israel today, along with Gentile believers who have been grafted into the Abrahamic Covenant (see Romans 9–11; Galatians 3). Here are some points of difference and contact between these two entities:

DISCONTINUITY

	Israel	Church
Identity	Physical seed of Abraham (Gal. 6:12-16)	Spiritual seed of Abraham (Gal. 3:7, 29)
Land Covenant	Still outstanding (Deut. 30:1-10) but partly fulfilled since 1948 (Ezek. 37:1-7)	No land promise (Land Covenant) can be claimed by present believers
Law	Required to obey the law (Exod. 19–20)	Freedom from the law (Rom. 7; Gal. 3)
Duration	Abraham (Gen. 12:1-3) to eternity (Jer. 31:35-37)	Pentecost (Acts 2) to Rapture (1 Thess. 4:13-18) or even later (?)
Wrath	Experienced in Tribulation (Jer. 30:7)	Free from wrath (1 Thess. 5:9; Rev. 3:10)
Faith	Shown in offering sacrifices	Shown in trusting Christ’s sacrifice
Priesthood	<i>Has</i> one: a special class by heredity	<i>Is</i> one: all are priests (1 Pet. 2:5)
Activity	Set aside between 69th & 70th “Weeks” (Dan. 9:24-27)—a part of the “times of the Gentiles” (Luke 21:24)	Between 69th & 70th “Weeks” the church is a mystery unforeseen in the OT (Eph. 3:1-9; Col. 1:26)
Qualification	Ethnic—descendants of Abraham or Gentile proselytes who became Jews through circumcision as blessing is through Israel (1 Kings 8:41-43; Isa. 2:2-3; 19:19-25; 49:6; 51:4; 56:6-8; Zech. 14:16-19)	Nonethnic—“Neither Jew nor Gentile” (Gal. 3:28) means a combination of Jews and Gentiles without need to become Jewish proselytes (Acts 15; Eph. 3:3, 6)

CONTINUITY

Israel		Church
<i>Abrahamic Covenant</i>	Origin in Abraham as the father of the nation (Gen. 12:1-3)	Believers today are grafted into this same covenant (Rom. 11:17-21; cf. Gal. 3:29)
<i>Davidic Covenant</i>	Promise of a literal temple (2 Sam. 7:13) fulfilled by Solomon (1 Kings)	Functions now as a spiritual temple (Eph. 2:19-22)
<i>New Covenant</i>	Promised forgiveness of sins, indwelling Spirit, new heart, reunification of Israel and Judah, and knowledge of God throughout the earth (Jer. 31:31-34)	The first three aspects (forgiveness of sins, indwelling Spirit, new heart) true today in a progressive fulfillment of the covenant (Luke 22:20)
<i>Law</i>	Required to obey the Mosaic law (Exod. 19-20)	Required to obey the "law of Christ" (Gal. 6:2) or "law that gives freedom" (James 1:25; 2:12)
<i>Salvation by</i>	God's grace through faith (Gen. 15:6)	God's grace through faith (Rom. 4:3)
<i>Basis of Salvation</i>	Sacrificial lamb (Gen. 22:8; Exod. 12:21; Lev. 3:7)	Sacrificial Lamb (John 1:29; 1 Cor. 5:7; Rev. 5-7; 21:27)
<i>Spirit</i>	Filling on leaders (Judg. 13:10; Num. 27:18; 1 Sam. 10:10)	Indwelling of all believers (Rom. 8:9)
<i>Prophets</i>	Provided revelation of God's word (Deut. 13:1-5; 18:18-22)	Foundation of the church (Eph. 2:20)
<i>Election</i>	Based on grace (Mal. 1:2)	Based on grace (Eph. 1:4-6, 11)
<i>Disobedience</i>	Lead to God's discipline (Deut. 28:15-68)	Leads to God's discipline (1 Cor. 11:30)
<i>Leadership</i>	Elders (Exod. 3:16, 18; 4:29, 31; 12:21; Num. 11:16-17; Josh. 24:31; 1 Sam. 15:30; 2 Sam. 17:4, 15; 1 Kings 21:8, 11 and many other texts)	Elders (Acts 11:30; 14:23-24; 15:1-6; 16:4; 20:17-38; 21:17-26; 1 Thess. 5:12-13; Phil. 1:1; 1 Tim. 3:1-7; 4:14; 5:17-25; Tit. 1:5-9; Jas. 5:14; 1 Pet. 5:1-5; Heb. 13:17)
<i>Witness</i>	"light for the Gentiles" (Isa. 49:3-6) "kingdom of priests" (Exod. 19:6) "holy nation" (Exod. 19:6)	"light of the world" (Matt. 5:14-16) "holy...royal priesthood" (1 Pet. 2:5, 9) "holy nation" (1 Pet. 5:9)

Gentile Engrafting

Adapted from Romans 11 notes of John D. Grassmick, Romans 206, Dallas Seminary, 1985, p. 48

In Romans 11:17-27 Paul clarifies the present relationship of both Jews and Gentiles to the Abrahamic Covenant by using an illustration of two olive trees.

This covenant is a place of both opportunity and privilege: first given to Israel (cultivated olive tree) but after the unbelief of individual Jews (branches cut off) also extended to Gentiles (wild olive tree) in the church (branches grafted into the cultivated olive tree).

Paul's purpose here is twofold:

1. *To warn Gentiles against pride in light of God's discipline of Israel for unbelief (11:17, 21-22)*
2. *To give an argument for the restoration of Israel (11:22-27)*

Graphically, the Gentile engrafting looks like this:

Parts of the Tree

Branches (11:17-21):

a Natural: Ethnic Israel, descendants of Abraham (9:4-5)

1) *Those remaining in or grafted in* = believing Jews who exercise the faith of Abraham (11:23-24)

2) *Those cut off* (11:19-21) = unbelieving Jews who do not exercise the faith of Abraham (hardened, 11:7b)

b Wild: Gentile humanity as a whole

1) *Those grafted in* = believing Gentiles (11:17b, 22)

2) *Those cut off* = unbelieving Gentiles (11:21b)

Trunk (11:24): place of spiritual blessing and responsibility in relationship to the Abrahamic Covenant (Gen. 12:3b; Acts 3:25; Gal. 3:8)

Nourishing Sap of the Root (11:17b): opportunity due to God's grace of a relationship to Abraham as his spiritual descendants (place of privilege)

Root (11:16-18): Abraham & the patriarchs



Cultivated Olive Tree
(Abrahamic Covenant)



Wild Olive Tree
(All Gentiles)

Israel & the Church in Romans 9–11

The key passage in Scripture that clarifies the relationship between Israel and the church is Romans 9–11. The next two pages are taken from my New Testament Survey class notes to show how God's dealings with these two entities show His righteousness:

V. (Chs. 9–11) God's righteousness *vindicated* in His election of Israel, who rejected Christ for works and is now partially and temporarily rejected, provides Gentile salvation to warn the Gentiles of pride and shows God's faithfulness to His covenant nation Israel.

A. (9:1-29) God's righteousness is revealed in His sovereign past choice of Israel so that Israel's failure is not due to God's unfaithfulness.

1. (9:1-5) Paul grieves that Israel has rejected Christ even though God elected Israel to receive the privileges of adoption, glory, covenants, law, temple worship, promises, and ancestry to Christ.
2. (9:6-18) God's choice of Israel is illustrated with three Old Testament examples of election to affirm that His sovereign choice by grace is not something new and that Israel's failure is not due to God's unfaithfulness.
 - a. (9:6-9) Isaac's election over Ishmael showed that being physical descendants of Abraham is insufficient for salvation since one must participate in God's promise by faith to truly be part of Israel's blessings.
 - b. (9:10-13) Jacob's election over Esau showed that God can choose the younger son for blessing rather than the older to serve His sovereign purpose apart from human tradition or merit.
 - c. (9:14-18) Pharaoh's hardening by God's choice demonstrated that God can elect to show mercy on whoever He wishes and harden whom He wishes.
3. (9:19-29) God proves that He is not unjust in electing some for salvation by showing mercy even in judgment through saving Gentiles and preserving a believing Jewish remnant.

*In addition to Israel being called God's people in Hosea 1:10; 2:23, here in Romans 9:25-26 the Hosea texts are applied to the Church also as God's people; yet this still does not annul God's promise to the nation. See W. Edward Glenny, "The 'People of God' in Romans 9:25-26," *Bibliotheca Sacra* 152 (January-March 1995): 42-59.

B. (9:30–10:21) God's righteousness is revealed in Israel's present trust in her own works and rejection of His offer of righteousness through faith in Christ even though this message has been preached throughout the world to Gentiles (shows man's responsibility).

1. (9:30–10:4) Israel misses out on God's righteousness because Jews unsuccessfully seek salvation by works while Gentiles successfully find salvation by faith in Christ.
2. (10:5-15) God's offer of salvation by faith in Christ (rather than 100% obedience to the law) is still offered to Israel and all men.
3. (10:16-21) Israel did not reject many opportunities to accept righteousness by faith because of lack of hearing or understanding the gospel of Christ, but because of the nation's obstinate disobedience in fulfillment of OT prophecies.

C. (Ch. 11) God's righteousness will be revealed in Israel's future since He rejected her only partially (a remnant is being saved) and temporarily (until she believes at Christ's return) in faithfulness to His covenant, providing Gentile salvation of which they should not be proud.

1. (11:1-10) God has not rejected His people whom he foreknew (11:2a) because a remnant is now being saved.
2. (11:11-24) The present rejection of Israel is not irreversible but has the greater purpose of enabling Gentile engrafting into the Abrahamic covenant promises for salvation to provoke Israel to accept it and be restored as His future channel of blessing to the world.

*See the study on page 131b on the wild and cultivated trees.

3. (11:25-32) God has not permanently rejected His people as future salvation will come to Israel as a whole when the nation repents after all elect Gentiles have repented at the return of Christ to Jerusalem (11:26).
4. (11:33-36) God is due all glory and praise for incomparable wisdom and knowledge.

Summary of Romans 9—11

9:1-29	9:30-10:21	11:1-36
Israel's past	Israel's present	Israel's future
God elected Israel	Israel rejects God	God will reject Israel only partially and temporarily
Israel's failure is not due to God's unfaithfulness	Israel's failure is due to rejecting her Messiah	Israel's failure will be neither total in scope nor final
A Jewish remnant has been preserved by God	But this Jewish remnant resists Him now	Yet this remnant will grow into an entire believing nation
Gentiles have also become elect of God in Christ	Gentiles are now becoming saved by faith in Christ	Gentiles should not be proud over blessings that Jews reject
Divine side	Human side	Divine results
God's election	Man's responsibility	God's mercy
Human unbelief cannot eradicate God's promises because they are based on the principle of sovereign election	However, God's election in sovereign grace to fulfill His Word does not irradicate human responsibility for unbelief	Ultimately, God's election will be justified in the salvation of the Jewish nation alive when Christ returns

What Will the Millennium Be Like?

Revelation 20:1-6

I. Context of Revelation 20

- A. The book of Revelation generally follows a chronological approach. The only exceptions are certain sections which add parenthetical material between judgments which are not associated with a certain judgment (see p. 103 and the contrary view on p. 158a).
- B. Unless the context indicates otherwise, a natural reading of the text shows that the return of Christ (19:11-21) precedes the period described in the following passage (20:1-6).

II. Features of the Millennium

A. Binding of Satan (1-3)

1. Where do these events take place—heaven or earth?
2. When is this 1000-year period? How do you know?
3. What do the titles of Satan in verse 2 indicate about his character?
4. What is meant by the binding of Satan? How do you think his binding will change life for people?
5. How does Satan deceive the nations today?

B. Rule of the Saints Between Resurrections (4-6)

1. Where do these events take place—heaven or earth?
2. How could John see souls (v. 4)?
3. What did John mean when he said “they came to life”?
4. What is meant by “the rest of the dead” (v. 5)?
5. In light of these verses, what do you think of the common use of the phrase “the Great Judgment Day”?

III. Applications Today

- A. Expect Satanic and demonic opposition in the present age until Satan is bound.
- B. Prepare for your ruling role in the millennium by not identifying with even early signs of the mark of the beast.

More Contrasts Between Israel and the Church

See Enns, 389-90, 522; Ryrie, *Basic Theology*, 399

The early church fathers almost unanimously taught that Christ will return to rule over Israel in a literal 1000-year millennium (Rev. 20:1-6; cf. Eschatology notes, 121-121b). However, since the 4th century AD many have taught that there is no future for national Israel due to its rejection of Christ so that Israel's promises have been transferred to the church as "the new Israel." Can such a teaching be found in Scripture? I believe it cannot for many reasons:

1. Israel and the Church have several differences in Scripture (see the chart on page 131).
2. Throughout Scripture the term "Israel" always refers to physical descendants of Jacob—it never refers to the church. To claim that it does is to argue from silence.
3. Luke contrasts natural (ethnic) Israel and Gentiles *after* the church is established (Acts 3:12; 4:8, 10; 5:21, 31, 35; 21:19).
4. Paul distinguishes Israel from the church, showing that the church is not Israel. If they were the same, his distinctions would be meaningless.

God has not rejected Israel to replace the nation with the church

Rom. 11:1 I ask then: Did God reject his people? By no means! I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin. God did not reject his people, whom he foreknew.

Some Jews are in the church, a separate group from Israel

Rom. 9:6 ... For not all who descended from Israel [the nation] are Israel.

At present, Israel is mostly unsaved (and thus distinct from the saved Church)

Rom. 9:30-31 What then shall we say? That the Gentiles [believers in the Church], who did not pursue righteousness, have obtained it, a righteousness that is by faith; but Israel, who pursued a law of righteousness, has not attained it.

God is not finished with Israel

Rom. 11:11 Again I ask: Did they [Israel] stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to make Israel envious.

Israel's hardening is both partial and temporary as the future nation will be saved

Rom. 11:25-27 I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in. And so all Israel will be saved, as it is written:

'The deliverer will come from Zion; he will turn godlessness away from Jacob.
And this is my covenant with them when I take away their sins.'

Israel is spoken of as separate from the Church

1 Cor. 10:32 Do not cause anyone to stumble, whether Jews, Greeks or the church of God.

Israel and the Church are separate but fellow-heirs of God's promises

Eph. 3:6 This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus.

5. John notes that 144,000 Jews from all twelve tribes (Rev. 7:1-8) will witness for Christ in the future (Rev. 14:1-5). This group is distinct from believing Gentiles (Rev. 7:9).
6. Matthew repeatedly acknowledged a future for Israel in Christ's promise that the nation will finally believe in Him (Matt. 1:21; 2:6; 19:28; 23:39). Jewish evangelism will continue until He returns (10:23)
7. Early Church Fathers before AD 325 believed in the 6000-year theory (cf. Eschatology, 112-15), dispensations, a premillennial return of Christ, and imminency (cf. Eschatology, p. 121a Crutchfield right column). Therefore, dispensational features were noted very early in the church.

Responses to Dispensational Problem Passages

Passages Some Use to Equate Israel & the Church	Dispensational Responses
The church is the “seed of Abraham” (Gal. 3:7; 4:31), which in the OT refers only to Israel. So isn’t the church the “new Israel”?	The church is the <i>spiritual</i> seed of Abraham, but this doesn’t mean it replaces the physical seed so that Israel is done away with permanently (cf. Rom. 11:1-2, 11, 15, 25; see preceding page).
“Neither circumcision nor uncircumcision means anything; what counts is a new creation. Peace and mercy to all who follow this rule, even to the Israel of God” (Gal. 6:15-16 NIV) but “... mercy be upon them, and [Gr. <i>kai</i>] upon the Israel of God” (NASB).	Paul doesn’t say that all who follow the rule (i.e., Christians) are the “true Israel.” He had just attacked the Jewish legalists, so it makes better sense that he announced blessing on Jews who had forsaken legalism to truly follow Christ. Also, “and” is the more natural rendering of <i>kai</i> .
The church is called the “true circumcision” (Phil. 3:3).	The comparison is not between the church and Israel but between the church and legalistic Jews.
Jesus told Pilate His kingdom “is not of this world” but “from another place” (John 18:36).	Christ did not comment on the <i>place</i> of His kingdom. He said the <i>source</i> of His kingdom was heaven. He did not say that this kingdom could not eventually be established on earth.
“Once, having been asked by the Pharisees when the kingdom of God would come, Jesus replied, ‘The kingdom of God does not come with your careful observation, nor will people say, “Here it is,” or “There it is,” because the kingdom of God is within you” (Luke 17:20-21). Isn’t this amillennialism?	The “within you” (NIV) cannot refer to a spiritual rather than literal kingdom. Christ spoke this to unbelieving Pharisees who rejected Him as Messiah, so the kingdom was not <i>within them</i> ! A better translation is “the kingdom of God is <i>in your midst</i> ” (the King stood right before them). “All they needed to do was acknowledge that He is indeed the Messiah who could bring in the kingdom—and then the kingdom would come” (Martin, “Luke,” <i>Bible Knowledge Com.</i> , 2:249).
Amos 9:11-12 says that the Davidic Covenant will be fulfilled, and James quoted this prophecy to say that the rebuilt house of David is the church which was used to preach the gospel to the Gentiles (Acts 15:15-18).	James did not say that Amos was <i>fulfilled</i> in the church, but only that Gentile inclusion (“the remnant of men”) agreed with the OT prophets. Also, the “return” (Acts 15:16) is used of a literal return (cf. Acts 5:22) which precedes the fulfillment of Amos’ prophecy. This means Christ’s return will precede the re-establishment of David’s throne. Christ’s present ministry at the Father’s right hand (Rom. 8:34) is not elsewhere in the NT associated with the Davidic throne—only when He returns will He occupy this throne (Matt. 19:28; Toussaint, “Acts,” <i>BKC</i> , 2:394).
Jer. 31:31-34 refers to Israel’s new covenant, which the NT applies to the church (Heb. 8), thus equating Israel with the church.	Not all of Jeremiah’s prophecy applies today (e.g., everyone does not know the Lord), so this is only partially fulfilled (cf. pp. 23-25).

Three Stages of Dispensationalism

	Classical	Revised	Progressive
Other Names	Essentialist (by Progressives)	Normative (by Ryrie)	Nondispensational (by some classical/revised)
Dates	1830-1952	1952-present	1987-present
Scholars	Darby, Scofield, Ironside, Chafer	McClain, Walvoord, Pentecost, Ryrie, Thomas	Bock, Blaising, Saucy, Pate, Ware
Dispensations	7	4 or more	3 or more
Schools	Dallas (until 1952) Philadelphia College of Bible	Dallas (1952-present) Talbot, Western, Moody, Grace	Dallas Talbot
Covenants	Davidic future Two New Covenants	Davidic future One New Covenant*	Davidic present One New Covenant
Continuity	Sharp discontinuity	More continuity	Even more continuity
Peoples	Two separate programs: Israel—earthly Church—heavenly	Converging programs: earthly/heavenly distinctions minimal	One people: church continues program with Israel until Israel believes
Believers in Daniel's 70th Week	Tribulation saints who are not part of the church	Tribulation saints who are not part of the church	Tribulation saints who are part of the church
Church Age	Parenthesis in God's program with Israel	Parenthesis in God's program with Israel	Not a parenthesis but a progressive outworking of God's program
Postponement Theory	Upheld belief that the kingdom was postponed due to Israel's rejection	Believed by many but de- emphasized	Not taught due to progressive fulfillment of the kingdom
Kingdom	Totally future	Mostly future (majority) or totally future (some)	Present now though fullest dimensions are future
Spirit during Tribulation	Absent and not indwelling	Present but some say not indwelling	Present and indwelling
Sermon on the Mount	Millennial principles	Present ethics while anticipating kingdom	Present ethics while anticipating kingdom?

* Ryrie teaches that there is no New Covenant in effect today. In his view, the covenant is not inaugurated now but only paid for: "In other words, clearly our Lord paid for sins that will be forgiven when the new covenant is in force" (*Dispensationalism*, Chicago: Moody, 1995, p. 172). This is a minority view among revised dispensationalists; most acknowledge that the church now participates in some aspects of the New Covenant. For a brief, more representative response of a revised dispensationalist to progressives, see John Witmer's review of *Dispensationalism, Israel, and the Church*, eds. Blaising & Bock (Zondervan, 1992) in *BibSac* 150 (April-June 1994): 237-40.

What do all these views have in common? All believe in a literal 1000-year reign of Christ in which Israel plays a major part (i.e., ethnic Israel has a future). All also are evangelical (cf. p. 31 "Areas of Agreement").

Ezekiel's Temple/Topography & Sacrifices

Richard James Griffith, "The Eschatological Significance of the Sabbath," ThD dissertation, Dallas Seminary, 1990, pp. 235-66

The Temple/Topography

The particular temple and time period mentioned here [Ezek. 46:1] have long perplexed scholars. A proper understanding must address both the nature of the temple and the time of its institution (along with the Sabbath). This verse falls within the much debated section of Ezekiel's book (chaps. 40—48) which describes a new temple (chaps. 40—43), a new order of worship (chaps. 44—46), and new boundaries for Israel in Palestine (chaps. 47—48). Ezekiel wrote his prophecy while in exile in Babylon. The Solomonic temple had been destroyed decades earlier and all hope of a national restoration was lost. Nevertheless, God gave him from an eschatological perspective detailed dimensions of a temple not elsewhere described in Scripture. Included with the temple restoration is also a restoration of the national life, animal sacrifices, and priesthood. These chapters have so puzzled commentators that some deny Ezekiel's authorship⁴⁰ and many are ambiguous as to the time and nature of the prophecy's fulfillment.⁴¹ However, among those who have proclaimed a position, at least seven different views of these chapters have been proposed.

One suggestion is that this is Solomon's temple,⁴² but this view has several flaws. First, the dimensions of these two temples are different. While Solomon's temple was fairly small (90 feet long, 30 feet wide, and 45 feet high),⁴³ Ezekiel's temple measures much larger (175 feet long and 87.5 feet wide).⁴⁴ "The square of the temple in 42:20 is six times as large as the circuit of the wall enclosing the old temple, and, in fact, is larger than the former city itself."⁴⁵ Second, if this description depicted the former temple, it must be asked what hope Ezekiel could offer his oppressed brethren by reminding them of the glory of Solomon's temple which at that time lay in ruins. Third, the Books of Kings and Chronicles already provide detailed descriptions of

⁴⁰For example, see George Ricker Berry, "The Authorship of Ezekiel, 40—48" *JBL* 34 (1915): 17-40. Arguing to the contrary is Moshe Greenberg, "The Design and Themes of Ezekiel's Program of Restoration," *Int* 38 (1984): 181-208.

⁴¹G. A. Cooke, "Some Considerations on the Text and Teaching of Ezekiel 40—48," *ZAW* 42 (1924): 105-15; Peter C. Craigie notes that the chapters express "in a profoundly symbolic manner the nature of the restored Israel that God would establish in the future," but then he never explains whether such a restoration has ever occurred (*Ezekiel*, 275).

⁴²Adam Clarke, "Ezekiel," in *Clarke's Commentary*, 4:535.

⁴³Solomon's temple measurements in 1 Kings 6:2 are noted at 60, 20, and 30 cubits; the above measurements in feet were obtained by multiplying these three lengths by the standard 18 inches per cubit.

⁴⁴This is the minimum measurement based upon Ezekiel 41:13 using Ezekiel's long (21 inch) cubit explained in 40:5 (cf. 43:13) where a rod is equal to 6 long cubits, each of which is an 18 inch cubit plus a 3 inch handbreadth; therefore, a rod must be 10.5 feet long since 6 cubits at 21 inches equals 126 inches, or 10.5 feet. Nowhere does the account provide the height of the temple although the entire temple area is enclosed by a wall one rod (מֶרֶץ, "stalk, reed" BDB 889d) in height (40:5), or 10.5 feet. (If the measurement is with the normal, or shorter [18 inch] cubit, the temple dimensions must be adjusted slightly to 150 feet by 75 feet.) This issue becomes even more confusing as the temple area measurements in 42:16-19 are plagued with textual difficulties. In each verse the MT measures in "rods" (קָוִים; cf. NASB, NIV margin, KJV, NKJV, Ampl), but the LXX follows the Qere which reads the transposed "cubits" (בָּרִאזִי; cf. NIV, RSV, GNB). Therefore, a single temple court side in the MT is "500 rods" (חֲמִשָּׁה אֶלֶפֶת קָוִים) or 5250 feet, but in the LXX it is "500 cubits" (πεντακοσίους) or 875 feet (using the long cubit). Furthermore, the situation is complicated by the fact that Ezekiel uses the cubit (40:5b, 9, 11—42:20; etc.), the rod (40:3, 5a-7; 42:16-19), and an ellipsis (45:1-6; 48:8-21, 30-35) for measurement. Most commentators agree that the cubit is the proper unit since use of the rod would make four sides of the temple area nearly one mile in length, an unlikely size. For further study on the measurements of the temple in cubits see Theo G. Soares, "Ezekiel's Temple," *BW* 14 (1899): 93-103. Adhering to the rod view is Cameron M. MacKay, "The City and the Sanctuary: Ezekiel 48," *PTR* 20 (1922): 399-417 (cf. id., "Prolegomena to Ezekiel 40—48," *ET* 55 (1943/44): 292-95), who advocates an enormous temple situated in the Valley of Shechem (cf. id., "Ezekiel's Sanctuary and Wellhausen's Theory," *PTR* 20 [1922]: 661-65, which argues against the documentary hypothesis). MacKay's first article (pp. 399-417) is critiqued by W. F. Lofthouse, "The City and the Sanctuary," *ET* 34 (1922/23): 198-202 and rebutted by MacKay in "The City and the Sanctuary," *ET* 34 (1922/23): 475-76. In either case, whether rods or cubits is used, the temple is one which has never been constructed in Israel.

⁴⁵Hobart E. Freeman, *An Introduction to the Old Testament Prophets*, 313.

Solomon's temple, so another record would be unnecessary. For these reasons it is evident that Ezekiel's temple is not the same as Solomon's.

A second interpretation supposes that the temple in view here is the post-exilic temple built under Zerubbabel.⁴⁶ A plan of Zerubbabel's temple is not provided anywhere in Scripture which makes an exact size comparison of the two impossible. However, since the post-exilic temple failed in comparison to the Solomonic (Hag. 2:3),⁴⁷ and the Solomonic failed in comparison to Ezekiel's temple,⁴⁸ it follows that the temple of Ezekiel is greater than the post-exilic structure. Therefore, Ezekiel's temple is so large that it cannot be one and the same with that built by Zerubbabel. One searches the Books of Ezra, Nehemiah, Haggai, and Zechariah in vain to find even an attempt on the part of the remnant to follow Ezekiel's plan. Another problem with the post-exilic view is that Ezekiel's temple sits upon a very high mountain (40:2)⁴⁹ in contrast to the post-exilic temple, which was built in Jerusalem. A third difference between the two temples relates to those whom they benefited. Whereas Zerubbabel's temple was for the two tribes of Judah and Benjamin, this temple serves all twelve tribes (chaps. 47—48) and aliens as well (47:22-23). Fourth, God promised to dwell in this temple perpetually with the nation never defiling his name (43:7), which obviously did not occur with Zerubbabel's temple as it was defiled by Antiochus Epiphanes IV and eventually removed by Rome. Further, never does the prophecy indicate a conditional aspect to its fulfillment. Fifth, the dimensions of the mysterious sanctuary area (750 feet by 750 feet)⁵⁰ exceed those of the temple mount (525 feet by 660 feet).⁵¹ Finally, the filling of the temple by the Spirit also mitigates against this Zerubbabel view. This return of the glory of God is prophesied in Ezekiel 43:1-5 but never is the filling mentioned in conjunction with the dedication of the post-exilic temple under Zerubbabel (Ezra 6:13-18). It is inconceivable that Ezra could neglect to record such a happening if it had occurred.

A third temple view is actually a modified version of the preceding perspective. This view perceives the temple as an ideal one⁵² (especially apocalyptic in nature),⁵³ some scholars believing it was planned for the post-exilic community but never built.⁵⁴ The *Seventh-day Adventist Bible Commentary* expresses it thus: "According to [this view] the temple vision would have been literally fulfilled if the people had been faithful to their trust, but because they failed, the

⁴⁶Walther Zimmerli, *Ezekiel* 2, Herm, 345.

⁴⁷Haggai's prophecy notes that the postexilic temple failed to compare with Solomon's *in glory* and makes no mention of size differences. However, since Ezekiel's temple necessitates topographical changes to fit into Jerusalem (explained later in this section) it exceeds both of these other temples in both size and glory.

⁴⁸See the paragraph immediately above for size comparisons.

⁴⁹It is difficult to determine the exact location of the temple, whether outside of the city (45:1-6) just north of Jerusalem (40:2) and outside Judah (48:8, 15), or within the city itself (40:1-2; cf. Isa. 2:2-3). In any case, other descriptions of topographical changes indicate that this is a vastly altered city from that of Zerubbabel's time.

⁵⁰The temple lies within a sacred area five hundred cubits square (45:2).

⁵¹M.-Jos. Lagrange, "Topographie de Jérusalem," *RevBib* 1 (1892): 4; Yohanan Aharoni and Michael Avi-Yonah, *The MacMillan Bible Atlas*, 127. This comparison assumes the smaller temple size.

⁵²Keith W. Carley, *The Book of the Prophet Ezekiel*, 267; John W. Wevers, *Ezekiel*, NCBC, 207; E. W. Hengstenberg, *The Prophecies of the Prophet Ezekiel Elucidated*, 353; Crawford Howell Toy, *The Book of Ezekiel*, SBOT, 177, n. 3 ("the vision is here a literary device . . . the work of reflection," italics his); G. C. M. Douglas, "Ezekiel's Temple," *ET* 9 [1897/98]: 517; F. W. Farrar, "The Last Nine Chapters of Ezekiel," *Exp* 3d series 9 (1899): 7-9; Toni Craven, *Ezekiel, Daniel*, CoBC, 83. A modification of this view is that the temple in view is a hybrid structure resembling both Solomon's temple and the "walled and fortified sanctuaries in Babylonia" (G. A. Cooke, *A Critical and Exegetical Commentary on the Book of Ezekiel*, ICC, 425); Walther Eichrodt maintains that "the temple makes its appearance as a heavenly reality created by Yahweh himself and transplanted to earth," with the implication that such a transfer to earth never occurred (*Ezekiel*, OTL, 542).

⁵³Moshe Greenberg, "The Design and Themes of Ezekiel's Program of Restoration," *Interpretation* 38 (1984): 181-208; John B. Taylor, *Ezekiel*, TOTC, 253.

⁵⁴Nichol *et al.*, eds., *SDABC*, 4:715.

prophecy could not be fulfilled in its original intent."⁵⁵ The main objection to this view is whether God would provide such a detailed prophetic description if it was never to be fulfilled. Surely He would not invest a full nine chapters of Ezekiel's prophecy in vain.⁵⁶ Again, God's promise to dwell in this temple perpetually (43:7) indicates that an actual, not ideal, temple must be in view.

A fourth historic temple which could possibly be in view is that built by Herod and completed just prior to Jerusalem's fall in AD 70.⁵⁷ However, this view has the same problems as the two above, namely, the dimensions do not match. Further, the sacrificial procedure of Ezekiel 43—46 was not followed during the Herodian era.

All four preceding views (Solomonic, post-exilic, ideal, Herodian) lack the necessary characteristics of the mysterious temple and do not match the worship procedure of chapters 43—46. Recognizing such, a fifth perspective has been proposed, favored especially by amillenarians. This view considers Ezekiel 40—48 as a symbolic description of the church rather than a literal temple.⁵⁸ Greenhill represents such a view, for he soundly refutes the notion that Ezekiel's and Zerubbabel's temples are the same by comparing the locations and measurements of the temples; however, he then surprisingly states, "The vision, therefore, points out the introduction of a better hope, viz. the church of Christ under the gospel."⁵⁹ If this is true, one must wonder how all the specific designations here can be matched with the blessings of the church in the present age. Such a view must spiritualize descriptions which appear to be very physical and literal.⁶⁰ The chapters include measurements, topographical descriptions, etc.; therefore, it is not surprising that those who deny the normal sense of these terms also do not believe in a literal kingdom. Finally, Gray notes that those who hold to this symbolic church perspective differ widely in their explanations and thus cannot explain the symbolism of which they speak.⁶¹ This inconsistency and subjectivity is shown in the fact that adherents of this view "interpret Ezekiel's earlier, now-fulfilled prophecies literally, yet interpret his yet unfulfilled prophecies symbolically."⁶² There is no reason to abandon the normal grammatical-historical hermeneutic when approaching Ezekiel's prophecy.

A sixth view interprets the passage literally but sees the eternal state in view.⁶³ Allis champions this perspective which distinguishes between the kingdom and the Millennium, seeing the "Millennium" as a limited period (the church age) which precedes an endless "kingdom" (the

⁵⁵Ibid.

⁵⁶The Adventist response to this question is: "God left no method untried to induce Israel to accept the high destiny originally planned for them. Up to this point their history had been one of repeated failures. God was now offering them another opportunity to begin again" (Nichol *et al.*, eds., *SDABC*, 4:717). This answer fails to address how the post-exilic community was to initiate the topographical alterations necessary for the temple construction. Ezekiel's temple is to be built upon a high mountain (40:3) with a river flowing from it which extends to the Dead Sea (47:1, 7; cf. Joel 3:18) and supernaturally makes it fresh (47:8). The miraculous trees which bear fruit monthly (47:12) and several other supernatural descriptions in the prophecy indicate that its fulfillment was not possible during the post-exilic age.

⁵⁷*ISBE*, s.v. "Temple," by T. Whitelaw, 5:2935, notes of Ezekiel's temple "that in important respects it forecasts the plans of the second (Zerubbabel's) and of Herod's temples."

⁵⁸Carl Friedrich Keil, *Biblical Commentary on the Prophecies of Ezekiel*, K&D, 2:180, applies the vision to "the new kingdom of God . . . in which the announcement of salvation for Israel is brought to its full completion," then explains this "Israel" to be the church (2:425); Milton S. Terry, *Biblical Hermeneutics*, 437; William Greenhill, *An Exposition of the Prophet Ezekiel*, 774-75.

⁵⁹Greenhill, 774.

⁶⁰The passage includes a description of a river (47:1-12) with fishermen (47:10) and salty swamps (47:11) which "lend a touch of realism to the passage. These details become meaningless if the passage is only symbolic of spiritual blessing" (Charles H. Dyer, "Ezekiel," *BKC*, 1:1313).

⁶¹James Martin Gray, *Christian Worker's Commentary on the Old and New Testaments*, 265.

⁶²Dyer, 1:1304.

⁶³Keil holds a modification of this view in which the vision is a symbolic representation of the entrance of spiritual Israel (the church) into the heavenly Canaan, i.e., it "sets forth the kingdom of God established by Christ in its perfect form" (Carl Friedrich Keil, *Biblical Commentary on the Prophecies of Ezekiel*, K&D, 2:417).

eternal state). He asserts that the passages studied thus far in Isaiah and Ezekiel both apply to this latter period.⁶⁴ This view which sees eternity in Ezekiel's prophecy cannot be accepted because of the existence of the temple itself, which is not part of the new heavens and new earth (cf. Rev. 21:22). Other dissimilarities between the temple of this prophecy and the eternal state are evident:

The city's [sic: cities'] dimensions are different (Ezek. 48:30-35; Rev. 21:15-17). The waters that flow toward the east have different sources: the temple in Ezekiel (43:7; 47:1-5) and God's throne in the Revelation (22:1, 3). . . . The tribal allotments of Ezekiel include the sea as the western boundary (47:15-20), whereas in the Revelation John declares that the sea no longer exists (Rev. 21:1).⁶⁵

All of the above views fail to take into account the unique character of these chapters. In contrast, Jewish⁶⁶ and premillennial⁶⁷ scholarship recognizes that the most natural reading of this section indicates that it refers to a literal, future temple in the kingdom period. Allis considers the problems associated with the millennial view to be so insurmountable that he calls Ezekiel 40-48 "the Achilles' heel of the Dispensational system of interpretation."⁶⁸ Nevertheless, several lines of evidence suggest this to be the best view.

The first merit of the millennial view is that it fits the argument of Ezekiel's prophecy. The book follows a threefold design: the impending judgment upon Judah by Babylon (chaps. 1-24), followed by the judgment upon the nations (chaps. 25-32), and concluding with God's unconditional restoration of the nation (chaps. 33-48). This last section first promises Israel a *new life* through restoration to the land and national cleansing (chaps. 33-39). This restoration of Israel includes God's defeat of Gog and her allies (chaps. 38-39), which premillennarians place during the seven year Tribulation Period preceding the Millennium. This premillennial chronology follows Ezekiel's precisely, as he details events in the Tribulation first (chaps. 38-39), followed by the millennial order (chaps. 40-48). It would be strange and misleading for Ezekiel to depict Israel's restoration as a people possessing His Spirit in 39:29 (the verse preceding chapters 40-48), then to suddenly revert back to some historical period in the remaining nine chapters. These chapters, the climax of the prophecy, aptly describe Israel's climax as a nation in her final restoration.⁶⁹

The millennial interpretation is also favorable because it does not abandon the normal grammatical-historical hermeneutic. None of the measurements of the temple need be spiritualized or reconciled with previous temples whose descriptions do not match. The canonical text can stand on its own when one interprets these nine chapters as depicting a future kingdom period.

A related support for the millennial age is Ezekiel's description of the topographical changes characteristic of the kingdom age. Such changes are prophesied about elsewhere in the prophets. For example, Zechariah prophesied that at the return of Messiah the Mount of Olives will undergo a radical change:

⁶⁴Allis, *Prophecy and the Church*, 238 (cf. 50, 325-26).

⁶⁵Alexander, 6:945.

⁶⁶Rabbi Fisch acknowledges that the coming invasion of Gog (Ezek. 38-39) "is apocalyptic and relates to the indefinite future, the advent of the Messiah, indicated by the phrase *the end of days*," followed in chapters 40-48 by "a design of the Temple, the sacrificial worship, the people and the land in the new era which follows the overthrow of Gog" (S. Fisch, *Ezekiel*, SBB, 253, 265, italics his).

⁶⁷Alexander, 6:942-46; Gleason L. Archer, *Encyclopedia of Bible Difficulties*, 280-81; Dyer, 1:1302-1304; Paul P. Enns, *Ezekiel*, BSC, 180; Charles Lee Feinberg, *The Prophecy of Ezekiel*, 233-39, 267-68; Walter DeMotte Forsythe, "The Restoration of Ezekiel's Temple," Th.M. thesis, Dallas Theological Seminary, 1957, 40-54; Freeman, *An Introduction to the Old Testament Prophets*, 312; Arno C. Gaebelin, *The Prophet Ezekiel*, 271, 273; Gray, 265-67; Ironside, *Expository Notes on Ezekiel the Prophet*, 289, 314-15; Raymond Norman Ohman, "The Biblical Doctrine of the Millennium," Th.D. diss., Dallas Theological Seminary, 1949, 151-163; Soares, "Ezekiel's Temple," 93; Henry Sulley, *The Temple of Ezekiel's Prophecy*, 13; Merrill F. Unger, "The Temple Vision of Ezekiel," *BS* 106 (January-March 1949): 60, 169-77.

⁶⁸Allis, *Prophecy and the Church*, 248.

⁶⁹Ezekiel's premillennial argument is traced in further detail by Alexander, 6:943-44, 952.

Then the LORD will go out and fight against those nations, as he fights in the day of battle. On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south (Zech. 14:3-4).

It is obvious that Zechariah's prophecy has not yet been fulfilled.⁷⁰ "According to this prophecy God is to rearrange the land so that the millennial temple will fit into it."⁷¹ Ezekiel verifies this as the temple area alone encompasses a three by eight mile area (45:3).⁷² Such a catastrophic realignment in geography is necessary not only for the enormous temple and the "very high mountain" upon which it sits (40:2; 43:12),⁷³ but also for the new city.⁷⁴ The new boundaries of this city will comprise a square with each side measuring 6,750 feet,⁷⁵ which is much larger than the Jerusalem of Ezekiel's day. This city also has a river without tributaries flowing from the temple to the east with trees bearing fruit monthly for healing (45:1f., 12)—obviously a depiction which has yet to occur in the land.⁷⁶ Further, while the size of Palestine as a whole will not change, the inheritances for each tribe will be equal (47:14)⁷⁷ and include portions for the priests and Levites (45:1-5), which never was the case under Joshua (Josh. 13—19). All of these topographical changes point to a time period which has not yet occurred.⁷⁸

Furthermore, the exilic prophet Ezekiel is not the only prophet who mentions a millennial temple. Other citations are provided by the pre-exilic prophets Isaiah (2:3; 60:13) and Joel (3:18), as well as the post-exilic prophet Haggai (2:7, 9). Although not an inspired source, 1 Enoch 90:26b-29 also indicates that the "ancient house" would be replaced with a new temple at the end of the age.⁷⁹ Many other rabbinic references convey the same idea of a restored earthly temple.⁸⁰ Such references show that the idea of a temple in Israel's kingdom age was not unique to

⁷⁰Homer Heater, Jr., *Zechariah*, BSC, 114; F. Duane Lindsey, "Zechariah," *BKC*, 1:1570.

⁷¹Ohman, "The Biblical Doctrine of the Millennium," 158.

⁷²It also includes a large (180 feet by 105 feet) and mysterious extra building (41:12, 15) which appears along with no other known temple in Jerusalem.

⁷³Eichrodt suggests that the city is the Zion of Ezekiel's time and that "the assertion of its great height is a strange piece of *poetic license*. To be sure, we have here the influence of the idea, widespread in the ancient East, including Israel, that the mountain of God is the highest of all mountains (cf. Isa. 2:2; Ps. 48:2; Zech. 14:10) and that the river of paradise had its source in it (Zech. 14:8; Ps. 46:4; Ezek. 47:1ff.)" (*Ezekiel*, 541; emphasis mine). This "poetic license" does not fit the general context which is not given to exaggeration but rather to minute detail.

⁷⁴A renewed Jerusalem was commonly taught in extra-biblical literature (e.g., 2 Baruch 4:1-6; for other references see Hermann L. Strack and Paul Billerbeck, *Kommentar zum neuen Testament*, 3:531-32, 573).

⁷⁵Ezekiel 48:15b-16 notes that each of the city's four sides stretch 4,500 cubits. With the standard cubit equal to 18 inches (1.5 feet), this yields a measurement of 1.5 X 4500=6,750 linear feet.

⁷⁶Terry, 345, describes this depiction as one of the "insuperable difficulties in the way of any literal exposition of the vision," but the miraculous will be commonplace in the Millennium (Paul Lee Tan, *The Interpretation of Prophecy*, 322).

⁷⁷The divisions for each tribe stretch from east to west in regular portions which seem to ignore topographical differences, or, more likely, seem to indicate a regular contour. "We may well question whether Ezekiel's arrangement ever could be carried out in actual life until that day when Jehovah was to return in glory, and every mountain and hill was to be brought low; see Isa. 40:3-5; Zech. 14:10" (G. C. M. Douglas, "Ezekiel's Vision of the Temple," *ET* 14 [1902/03]: 425).

⁷⁸For a fuller discussion of topographical changes in the Millennium, see Carl Eugene Bollinger, "The Land of Palestine in the Millennium," Th.M. thesis, Dallas Theological Seminary, 1949.

⁷⁹E. Isaac, trans., *I (Ethiopic Apocalypse of) Enoch*, in James H. Charlesworth, ed., *The Old Testament Pseudepigrapha*, 1:71.

⁸⁰Eth. En. 89:73 (135 BC); 91:13 (prior to 167 BC); Tob. 14:5 (2nd/1st cent. BC); Jub. 1:17, 27 (Maccabean). That the temple will function as a universal sanctuary of the nations is seen in Eth. En. 90:33; Tob. 13:13; Jub. 4:26. A few sources advocate a heavenly temple and heavenly Jerusalem (Wis. 9:8; Slav. En. 55:2), but the exegesis for such is questionable as it is based largely upon texts which supposedly indicate that the earthly temple and Jerusalem serve as a copy of the heavenly (e.g., Exod. 25:9, 40; 26:30; 27:8; Ps. 122:3). For further study see *TDNT*, s.v. τὸ ἱερόν, by Gottlob Schrenk, 3:239-40; s.v. ἱερός, by Otto Michel, 4:882.

Ezekiel but stretched throughout the pre-exilic, exilic, and post-exilic periods even up to New Testament times.⁸¹

Finally, the absence of many features associated with the Law of Moses is consistent with a temple which is chronologically subsequent to Israel's other temples.⁸² The account lacks a high priest⁸³ and only Levitical priests descending from Zadok serve in the temple.⁸⁴ Also missing are the Urim and Thummim,⁸⁵ anointing of the temple, ark with its mercy seat and tablets of commandments,⁸⁶ lampstands,⁸⁷ a distinction between the holy place and most holy place (i.e., no veil), and the lavers or brazen sea.⁸⁸ Feasts which are not celebrated include Firstfruits, Pentecost (Weeks), Trumpets, and the Day of Atonement.⁸⁹ While these omissions do not prove Ezekiel's is a millennial temple, the lack of many features of the Mosaic dispensation hints that an age other than under the Mosaic law is in view.

The Sacrifices

The most commonly voiced objection to the millennial interpretation of Ezekiel 40–48 concerns the reinstitution of the sacrifices (40:38–43; 43:13–27), especially the sin offerings (40:39; 43:19, 21–22, 25).⁹⁰ The claim is that such animal sacrifices would constitute a retrogression or return to weak and beggarly elements.⁹¹ However, such is not the case.⁹² The Millennium, rather than being a retrogression, will be an advancement as it will complete the many prophetic promises which God made to Israel (Ezek. 37:15–28). This era will see the culmination of the many promises in all of Israel's covenants: Abrahamic (37:26; cf. Gen. 12:1–3), Palestinian (37:21–22; cf. Deut. 30:1–10), Davidic (37:24–25; cf. 2 Sam. 7:14–16), and New Covenants (37:15–21; cf. Jer. 31:31–34). Moreover, even the *Mosaic Covenant* will be fulfilled at Israel's restoration, shown in Ezekiel's repetition of the covenant formula "I will be their God, and they will be my people" (37:27).⁹³

⁸¹The fragmentary *1 Enoch* dates from various sources in the second century BC to the first century AD (ibid., 2:5–7), with chapter 90 dating probably from about 165–161 BC (ibid., 2:7).

⁸²The following factors are explained by Douglas, "Ezekiel's Temple," 365–67, 420–22, 468–70, 515–18; ibid., "Ezekiel's Vision of the Temple," 365–68, 424–27.

⁸³The work of the high priest has already been completed in the once-and-for-all death of Jesus Christ (Heb. 10:11–12), who is the high priest now (Heb. 4:14; 7:26–8:6) and presumably will continue to act as such in the Millennium.

⁸⁴Serving in the temple are not just anyone in the Aaronic line, but only priests who were Levites and sons of Zadok (40:46; 43:19; 44:15; cf. Mal. 3:3) because of their faithfulness during Israel's apostasy (48:11).

⁸⁵Decisions will not need to be settled through this ancient method as the omnipotent Lord will be reigning personally and available for counsel.

⁸⁶The glory of God will not be confined to a particular place within the temple.

⁸⁷These are unneeded as God's glory has returned to the house (43:6f.). In heaven the situation is even more significant as there will be no need for even the temple itself (Rev. 21:22–23).

⁸⁸These items will be replaced with a river of living water flowing from Jerusalem (47:1–13; cf. Zech. 14:8). By "living water" perhaps that which has no natural source is meant.

⁸⁹"The atonement is already complete, the most holy place stands open, and perhaps all priests appear habitually clothed as the high priest used to be on that great day" (Douglas, "Ezekiel's Temple," 421).

⁹⁰That the sacrifices play an important part in Ezekiel's description is evident in that he gives a more detailed account of the altar than of anything else in the temple, and in its enormous size in comparison to the altar associated with Solomon's temple (43:13–17).

⁹¹Oswald T. Allis, *Prophecy and the Church*, 247; cf. Nichol *et al.*, eds., *SDABC*, 4:715, "It is impossible to conceive that animal sacrifices could ever again be restored by divine command and find acceptance with God."

⁹²Tan, 293–98, elaborates on the legitimacy of a reinstitution of the sacrificial system (cf. Alexander, 6:946–52).

⁹³This formula is used of both the Mosaic Covenant (Lev. 26:12; Exod. 19:5–6; Deut. 26:18–19) and the New Covenant (Jer. 30:22; 31:33; 32:38).

One must not take the prophecy of Ezekiel in isolation, for millennial sacrifices are affirmed elsewhere in the prophetic writings. Isaiah notes that God will accept burnt offerings from both Israelites (Isa. 60:7; 66:20) and foreigners who bind themselves to the LORD (Isa. 56:6-7). Zechariah's last statement in his prophecy affirms the presence of millennial sacrifices in the temple (Zech. 14:21).⁹⁴ While Ezekiel's description provides the fullest explanation of these sacrifices, other prophets besides Ezekiel obviously had no problem with their reinstitution at the national restoration after Messiah's coming.

Another objection, on the basis of the Book of Hebrews, is that the blood of bulls and goats can never take away sin and that Christ's one sacrifice is sufficient (Heb. 10:4, 14).⁹⁵ This is not a concern in relation to millennial sacrifices for several reasons.

First, the context in Hebrews relates to the believer's possible return to the Jewish sacrificial system during the age of grace. Sacrifices in this present age in which the church is prominent should not be confused with sacrifices in the future Millennium when Israel is restored as nation.⁹⁶ The writer of Hebrews deals not with atonement in a future age but only with atonement in the present dispensation.

Second, the point of Hebrews is that animal sacrifices never took away human sin anyway. The offerings under the Mosaic system were designed for a people who had already entered into a relationship with God under the Abrahamic Covenant. Specifically, the sin and guilt offerings under the law functioned to restore one's *fellowship* with God, not to establish one's *relationship* with Him in a way analogous to confession of sin in the present age (e.g., 1 John 1:9). Old Testament Israelites were saved by grace through faith just as believers in the present age (Rom. 4:3, 9). The point of the Hebrews passage is that Old Testament sacrifices were inadequate in that they could not provide permanent cleansing and found their efficacy only in the Ultimate Sacrifice to which they pointed.⁹⁷ However, while some do not view Old Testament sacrifices as efficacious,⁹⁸ this view is difficult to reconcile with the indications in the Old Testament that the worshipper actually was forgiven when he offered his sacrifice according to the law (Lev. 1:4; 4:26-31; 16:20-22).⁹⁹ Nevertheless, under the Mosaic dispensation all Israelites functioned under the theocracy even if they were not related to God spiritually. This will be the case even to a greater degree in the Millennium when Christ rules the theocracy. For this reason it is best to see the millennial sacrifices as restoring Israelites to the covenant community in the theocratic state.¹⁰⁰

⁹⁴Similarly, Malachi explains that after the coming in judgment of the messenger of the covenant (Christ), grain offerings will be presented to God: "The LORD will have men who will bring [grain] offerings in righteousness, and the [grain] offerings of Jerusalem and Judah will be acceptable to the LORD, as in former years" (Mal. 3:3b-4). While some consider these to be *animal* sacrifices (e.g., Beth Glazier-McDonald, *Malachi*, SBL 98, 155), they are actually grain offerings (BDB, s.v. "חֶמֶד," 585b 4). Instead of viewing Malachi's description as depicting Christ's judgment associated with His second coming, some commentators suggest that it portrays the Mosaic period as the ideal era (Joyce G. Baldwin, *Haggai, Zechariah, Malachi*, 244) or that it is "symbolic of a cleansed and sanctified church" (Robert L. Alden, "Malachi," EBC, 7:719). However, neither of these views adequately considers the judging nature of the arrival of the messenger (Mal. 3:2-3a).

⁹⁵Allis, *Prophecy and the Church*, 247.

⁹⁶Hughes responds sarcastically to this argument: "To restore all these today, under the New Covenant, would be apostasy. But, in a millennium, under the same New Covenant, it is supposed to be according to prophecy!" (Archibald Hughes, *A New Heaven and a New Earth*, 157).

⁹⁷Jerry Hullinger, "The Problem of Sacrifices in Ezekiel's Temple," doctoral seminar paper for the course 375 Seminar in the Exilic and Postexilic Prophets, Dallas Theological Seminary, 1989, 26.

⁹⁸Alexander, 6:949; Alva McClain, *The Greatness of the Kingdom*, 250; Feinberg, *The Prophecy of Ezekiel*, 234; John Mitchell, "The Question of Millennial Sacrifices," *BS* 110 (1953): 344.

⁹⁹Hobart E. Freeman, "The Problem of Efficacy of Old Testament Sacrifices," *BETS* 5 (Summer 1962): 73-79; John C. Whitcomb, "Christ's Atonement and Animal Sacrifices in Israel," *GTJ* 6 (1985): 208-12.

¹⁰⁰Whitcomb, "Christ's Atonement and Animal Sacrifices in Israel," 201-17; Charles Caldwell Ryrie, *Dispensationalism Today*, 128.

A third reply may be made as to how millennial sacrifices do not stand in contradiction with the atonement of Christ. New Testament saints freely took part in temple worship (Acts 2:46; 3:1; 5:42) without seeing a contradiction with faith in Christ, and Paul even offered a sacrifice in good conscience (Acts 21:26), perhaps because he viewed it as memorial to the death of Christ. As Mosaic sacrifices prior to the cross looked to Christ's finished work of redemption, so millennial sacrifices after the cross could possibly look back upon this completed work.¹⁰¹ Further, as the Lord's Supper commemorates Christ's death in the present, so millennial sacrifices may accomplish this same memorial function in the future.¹⁰² As such these sacrifices would replace the Lord's Supper as vivid object lessons of Christ's supreme sacrifice on Calvary.¹⁰³ Admittedly, nothing in the passage indicates that Ezekiel saw these sacrifices as memorial and this view alone does not explain the expiatory nature of the sacrifices, so it does not marshal as much evidence as does the theocratic view; however, the memorial and theocratic perspectives are not mutually exclusive.

Therefore, one need not be perplexed about the existence of millennial sacrifices when viewed in light of their proper purpose. They form a part of the height of Israel's history as a nation (not a return to "beggarly elements"), they are taught by other prophets, they are inappropriate in the present age but not in the future, and they serve both theocratic and commemorative functions as they look back to the finished work of Christ at Calvary.

The preceding discussion on Ezekiel 40—48 has been quite involved. However, it has been necessary to provide the proper millennial context which is vital to understanding the nature of the Sabbath mentioned in Ezekiel 46:1. The evidence indicates that the Sabbath will indeed be reinstituted during this time. Alexander elaborates on the legitimacy of this millennial Sabbath observance:

The Sabbath and the observance of the new moon would [will] be part of the worship ritual during the Millennium. It may seem incongruous that the Sabbath, the sign of the Mosaic covenant (cf. Exod. 31:13, 16-17), would be observed in the millennial kingdom when it is not observed in the church age under the new covenant. Is this a retrogression in God's purposes? Not if it is understood that all God's covenants would be fulfilled and operating in the messianic kingdom (cf. 37:15-28) The Mosaic covenant showed Israel how to live a holy life in a relationship with God, and that type of life is still valid under the new covenant (cf. Jer. 31:33-34; Rom. 8:4). Therefore, for the Mosaic covenant and the new covenant to be fulfilled side by side is not incongruous ¹⁰⁴

This reinstitution of the Sabbath along with the sacrifices may seem problematic to some Bible interpreters.¹⁰⁵ However, one should not be troubled about the reinstitution of the Sabbath

¹⁰¹Gaebelein, *The Prophet Ezekiel*, 312; Mitchell, "The Question of Millennial Sacrifices," 267; Merrill F. Unger, "The Temple Vision of Ezekiel," *BS* 106 (January-March 1949): 60; Clive A. Thomson, "The Necessity of Blood Sacrifices in Ezekiel's Temple," *BS* 123 (July-September 1966): 237-48. Archer seeks to explain the view as such: "It is true that the same Hebrew terms are used in Ezekiel 43 as were employed in the law of Moses [e.g., "sin offering"], but they will have a new meaning. They were used by the Old Testament prophet because they furnished the closest analogy to the millennial offerings that the Hebrew believer had any acquaintance with. But like so many other terms employed in connection with the end times, so these designations of sacrifice were sublimated and altered to fit the new conditions of the new age yet to come" (Archer, *Encyclopedia of Bible Difficulties*, 280-81).

¹⁰²Debate remains whether the Lord's Supper will be celebrated in the Millennium. It is claimed that the celebration will continue since Jesus said He would not "drink of the fruit of the vine again until the kingdom of God comes" (Luke 22:18; cf. Matt. 26:29; Mark 14:25; Alexander, 6:951). However, it is also argued that there will be no more need for the Lord's Supper in the Millennium since it "proclaims the Lord's death until he comes" (1 Cor. 11:26; Dyer, 1:1305; cf. Archer, *Encyclopedia of Bible Difficulties*, 280). It appears to the present writer that the latter view is correct since Christ's statement in the gospels relates to His celebration of the Passover (Luke 22:15-16), not the Lord's Supper. In either case, nothing prohibits the coexistence of the memorial sacrifices and memorial Supper in the future age.

¹⁰³Alexander, 6:951, "Consequently, the sacrifices in the millennial sacrificial system of Ezekiel appear to be only memorials of Christ's finished work and pictorial reminders that mankind by nature is sinful and in need of redemption from sin."

¹⁰⁴*Ibid.*, 6:986.

¹⁰⁵An attempt at this problem by one amillennial interpreter is to have the Sabbath signify Christian worship on the Lord's day, the open gate signify the gate of heaven open to believers for blessing, the prince's worship as representative of civil officials' need for worship without meddling in church affairs (or symbolic of Christ's incarnation and intercession), and the six working days as the term of man's life with its labor and sorrow (Greenhill,

during the Millennium if the predominantly Jewish nature of this period is remembered.¹⁰⁶ As the Sabbath was the sign of the Mosaic covenant, so it will be elevated again to prominence when Israel is restored to the Lord in the millennial kingdom.

The millennial era is characterized by many other features of the Mosaic system, including some of the great feasts celebrated under the law (46:9, 11). Ezekiel specifically mentions two of these appointed feasts: Passover (45:21a) and Unleavened Bread (45:21b, 25).¹⁰⁷ The millennial prophecy of Zechariah adds the Feast of Tabernacles or Booths as a third feast (Zech. 14:16-19). Since these three feasts will be operative in the kingdom, this should not evoke surprise that the Sabbath also will be in effect at this unique time. These changes function as part of the Jewish nature of this era.

Additional Bibliography (updated Feb 98)

Schmitt, John W., and Laney, J. Carl. *Messiah's Coming Temple: Ezekiel's Prophetic Vision of the Future Temple*. Grand Rapids: Kregel, 1997. 160 pp. US\$10.00 pb.

The most accurate and detailed description of the millennial worship center so far, based on biblical research and interviews with leading Jewish leaders and rabbis in the US and Israel. Includes numerous photographs of a 3-D model of the millennial temple and its furnishings. Schmitt directs the Messianic Temple Ministries and Laney teaches biblical literature at Western Conservative Baptist Seminary in Portland, Oregon.

810-11). Such is the imaginative exegesis of those who abandon the normal, literal hermeneutic.

¹⁰⁶One premillenarian sees a typical (n.b., not allegorical) significance to this account: "The six working days (typical of 6,000 years) are forever gone, the seventh day, the seventh thousand, the Day of the Lord, has come. And when the Millennium ends, the complete, eternal rest comes for all the people of God. The new moon is typical of Israel's re-establishment as a nation. The nation, like the moon, had waned and disappeared, but now she shines again like the new moon" (Gaebelein, 326-27).

¹⁰⁷Alexander suggests that the Feast of Firstfruits is included by implication but does not present his evidence (6:947).

Key OT Passages about the Land

David Larsen, *Israel, Gentiles and the Church*, 26 (adapted in Jeremiah texts)

Perhaps more than with any religious group (including Christians), the heart of Judaism lies in the land of its forefathers. The land and the people are inseparable to Jews, for they experienced God's very presence indwelling the temple in Jerusalem for centuries (966-586 BC). This emphasis on the land of Canaan is repeated numerous times in the Old Testament:

Genesis	12:7; 13:14-17; 15:7-21; 17:1-8; 24:7; 28:13-15	Jeremiah	12:14-17; 16:14-15, 18; 18:16; 23:5-8; 30:18-21; 31:10-14, 21-40; 32:37-41; 33:10-13
Exodus	12:25; 13:5, 11; 32:13; 33:1	Ezekiel	11:17-21; 17:22-24; 34:11-31; 37:1-14
Numbers	11:12; 14:15-16, 23; 32:8	Hosea	13:9-14:9
Deuteronomy	1:8; 6:10; 9:28; 12:20; 19:8; 27:3	Micah	2:12
Joshua	23:5	Zephaniah	2:19-20
Isaiah	5:25-26; 11:11-12; 66:19-20	Zechariah	12:10-11

Which books have the greatest emphasis on the land?

Why do you think this is so?

Who is the Prince in Ezekiel 40–48?

When do Ezekiel's final nine chapters (Ezek. 40–48) take place? This section depicts a sacrificial system, temple in Jerusalem, and division of land up to the Mediterranean Sea that has never been seen in Israel's *past* history. Yet in the *future* eternal state there will be no temple (Rev. 21:22), no sea (Rev. 21:1), and no Jerusalem with its traditional boundaries since believers will live in the new Jerusalem that is 2200 kilometers square (Rev. 20:16). Further, Ezekiel 40–48 certainly does not describe the *present* era. Therefore, they must depict a period yet future but before the eternal state. Since the kingdom era spoken by the prophets (cf. Eschatology, 119a-cc) fits this era of the Messiah's rule from Jerusalem (cf. Isa. 2:2-4), this period is the likely time in view.

But if Christ rules then, who then is this prince noted fifteen times in these chapters?

The Prince cannot be Christ.

- ◆ He provides sin offerings for himself (45:22). Thus he is a human in a mortal body rather than the glorified body that Jesus has that can disappear and reappear (Luke 24:31, 39).
- ◆ Priests offer burnt offerings and fellowship offerings for the prince (46:2). While Joseph and Mary did this for the infant Jesus, it would seem strange for others to present sacrifices for Christ after He has sacrificed himself for man.
- ◆ The prince has sons (46:16-18). Thus, by implication, he must also have a wife. This obviously omits Christ from consideration since He never married.
- ◆ Since Jesus is the King, it is unlikely that he would be called the prince as well.

The Prince is a Human Serving under Christ.

- ◆ *Objection:* It is unlikely that Ezekiel would speak more of the prince than of the Messiah (each of these objections from Raymond Ludwigson, *A Survey of Bible Prophecy*, 54).
Response: Even though Christ is not noted at all in these nine chapters, the rest of the prophetic writings clearly show his kingdom rule. Why would Ezekiel have to maintain the same ratio as the other prophets? Besides, elsewhere Ezekiel notes that Israel's king will be "David," likely a term for Messiah (37:22, 24).
- ◆ *Objection:* A prince would be reigning on David's throne that is reserved for Christ.
Response: None of the verses say that the prince will rule. Each relates to the prince's religious functions (44:3; 45:16-17; 45:22; 46:2-18) or land (45:7; 48:21-22).
- ◆ *Objection:* It is unlikely that a mortal man would rule over the twelve tribes that Jesus promised to the twelve apostles (Matt. 19:28).
Response: The text shows the prince involved in temple worship rather than in ruling.
- ◆ *Objection:* God would not vest millennial worship (or rule) in a person able to sin.
Response: Why not? Worship leaders have always been morally capable of sin. The prince in his human state will better relate to the others also in mortal bodies since he will need to offer sacrifices just as they do (45:22).

Conclusion: While some difficulties yet remain, it seems that the millennial prince indeed is a mortal man who will perform religious functions in Jerusalem.

Ezekiel's Prophecies of Restoration

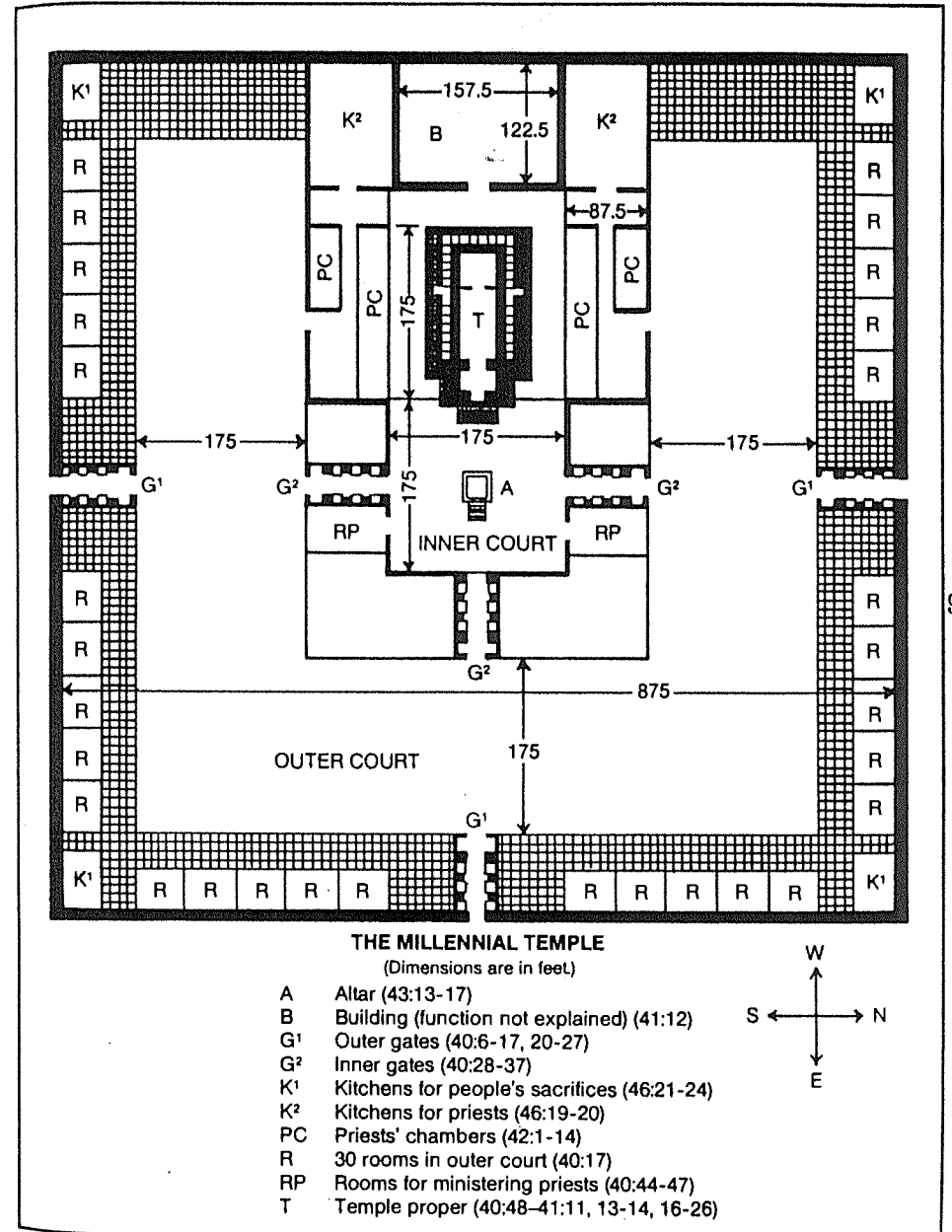
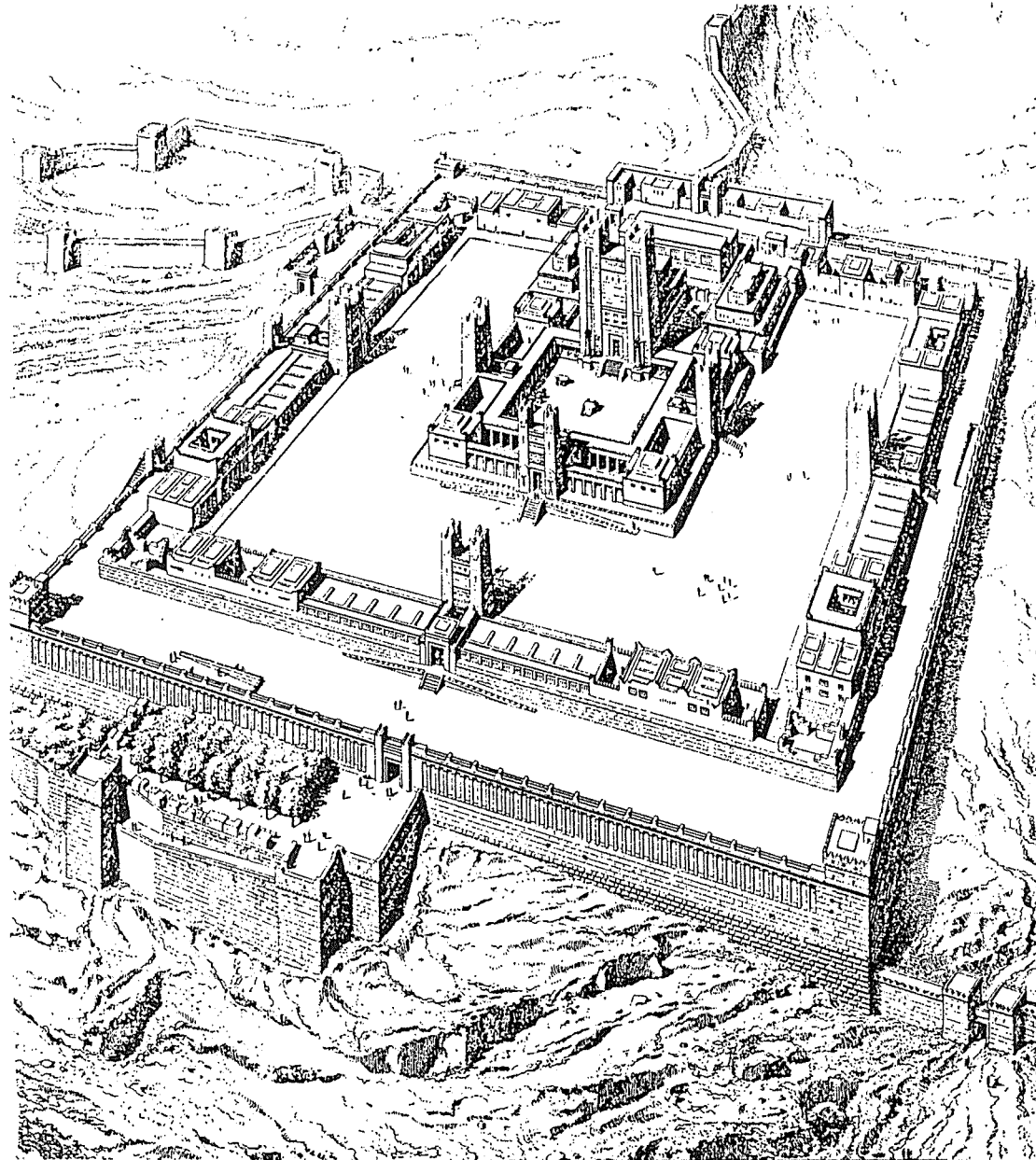
Adapted from a doctoral research paper by Rev. Michael Shen, Dallas Theological Seminary

Throughout the Book of Ezekiel God promises that He will continue to be faithful to His despairing and rebellious people in exile because of His unconditional covenant to give Israel the land of Palestine (cf. Gen. 12:1-3; 15:17-21; Deut. 30:1-10). This restoration is depicted in Ezekiel 37:1-14 more than any other section of the prophecy, but several key elements of the restoration appear throughout the book in many chapters:

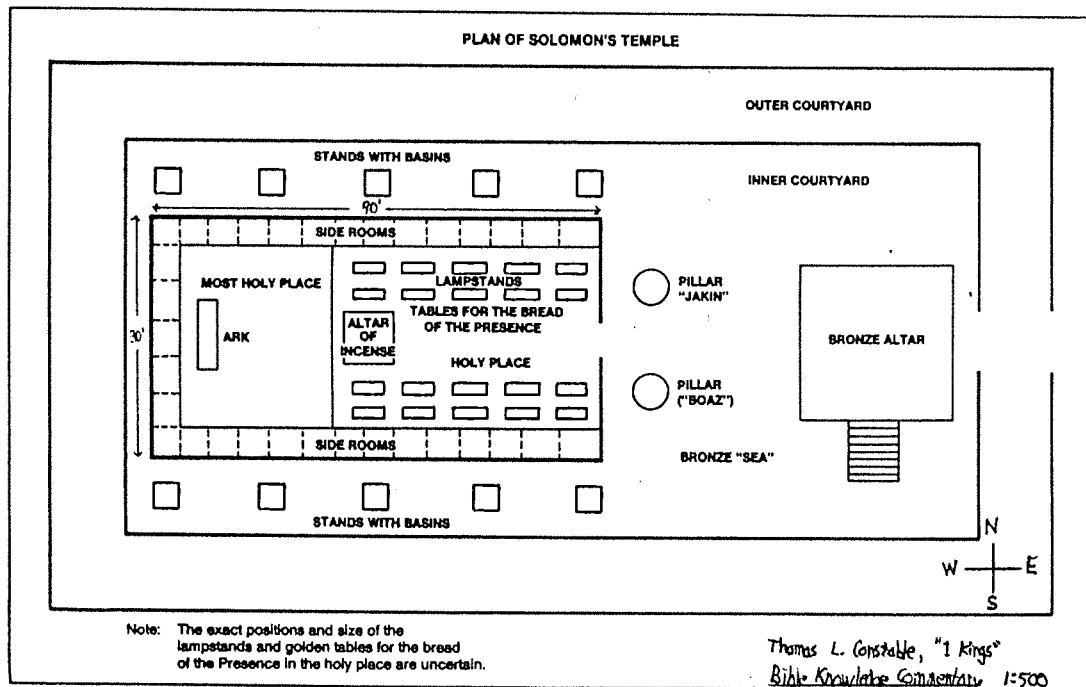
Chapter	Land Restored	Cleansing from Sin	Spirit Given	New Covenant	David Ruling	Permanent Restoration	New Heart	Whole House	Recognition Formula
11	x	x					x	x	
16		x		x		x		x	x
17					x				x
20	x	x		x				x	x
28	x							x	x
34	x			x	x	x		x	x
36	x	x	x			x	x	x	x
37:1-14	x		x					x	x
37:15-28	x	x		x	x	x		x	x
39	x		x					x	x

The above chart makes clear that no passage contains all the elements of the restoration, but put together all the texts paint a picture of a glorious future. The three aspects which appear consistently are the promise of the land, the promise that the whole house of Israel (both Israel and Judah) will inherit the land, and the recognition formula in which God promises that the restoration will demonstrate that "I am the LORD." Indeed, even in our generation (1948) we have seen a partial physical (or national) restoration of Israel to the land (37:1-8, 11-13). However, the full (spiritual) restoration of the nation will not occur until Israel trusts in Jesus Christ as Messiah at Christ's return (37:9-10, 14-28).

Ezekiel's Millennial Temple



Solomon's & Ezekiel's Temples Contrasted

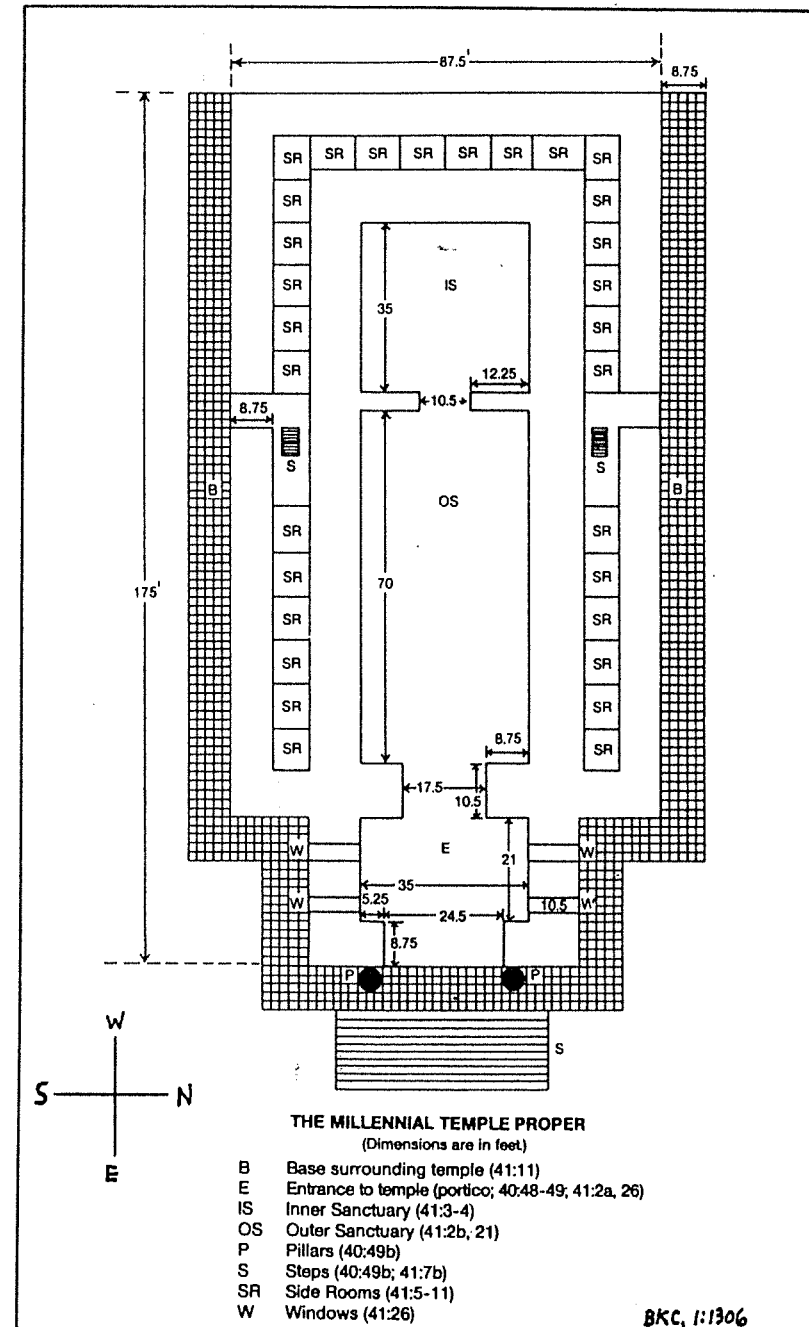


The diagram of Solomon's temple above is not completely to scale in its length or courtyard sizes. However, the two diagrams on this page are roughly to the same scale to show differences between Solomon's and Ezekiel's temples. In fact, the temple proper is about one third the size of Ezekiel's (the *length* of Solomon's temple equals the *width* of Ezekiel's). Since Ezekiel gave exact measurements, we should assume that these are to be taken literally. Doing so reveals that this temple has never been built but will be constructed in the last days.

Some Contrasts

	<u>Solomon</u>	<u>Ezekiel</u>
Dimensions		
Temple Height	45 feet (15 meters)	Not given
Temple Length	90 feet (30 meters)	175 feet (58 meters)
Temple Width	30 feet (10 meters)	87.5 feet (29 meters)
Inner Courtyard	150 x 400 feet	175 x 427.5 feet
Furniture	22 articles, Urim & Thummim	No articles, no Urim & Thummim
Veil	Separates holy & most holy place	No veil
Lavers & brazen sea	Present	Absent
Priesthood	Aaronic, Levitical, & high priest	No high priest, only Zadok descendants
Location	Temple mount	A "very high mountain" (40:2; 43:12)
City	Small (irregular City of David)	Huge (a square with 6750 foot sides)
River	None	Flows through city without tributaries!

Ezekiel

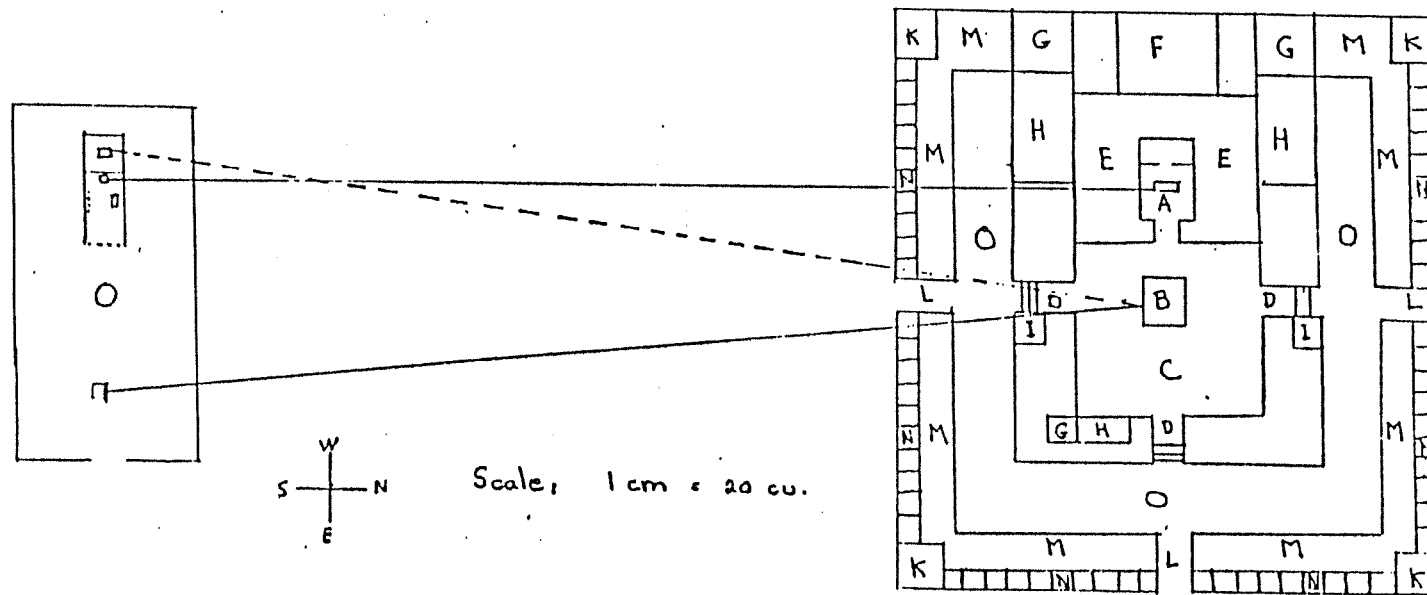


THE FURNITURE OF THE MÓSAIC AND MILLENNIAL ORDERS CONTRASTED

Dr. Harold W. Hoehner
Dallas Seminary

MOSAIC TABERNACLE - EX 25-40

MILLENNIAL TEMPLE - EZEK. 40-48



----- Contrasts two centers of worship

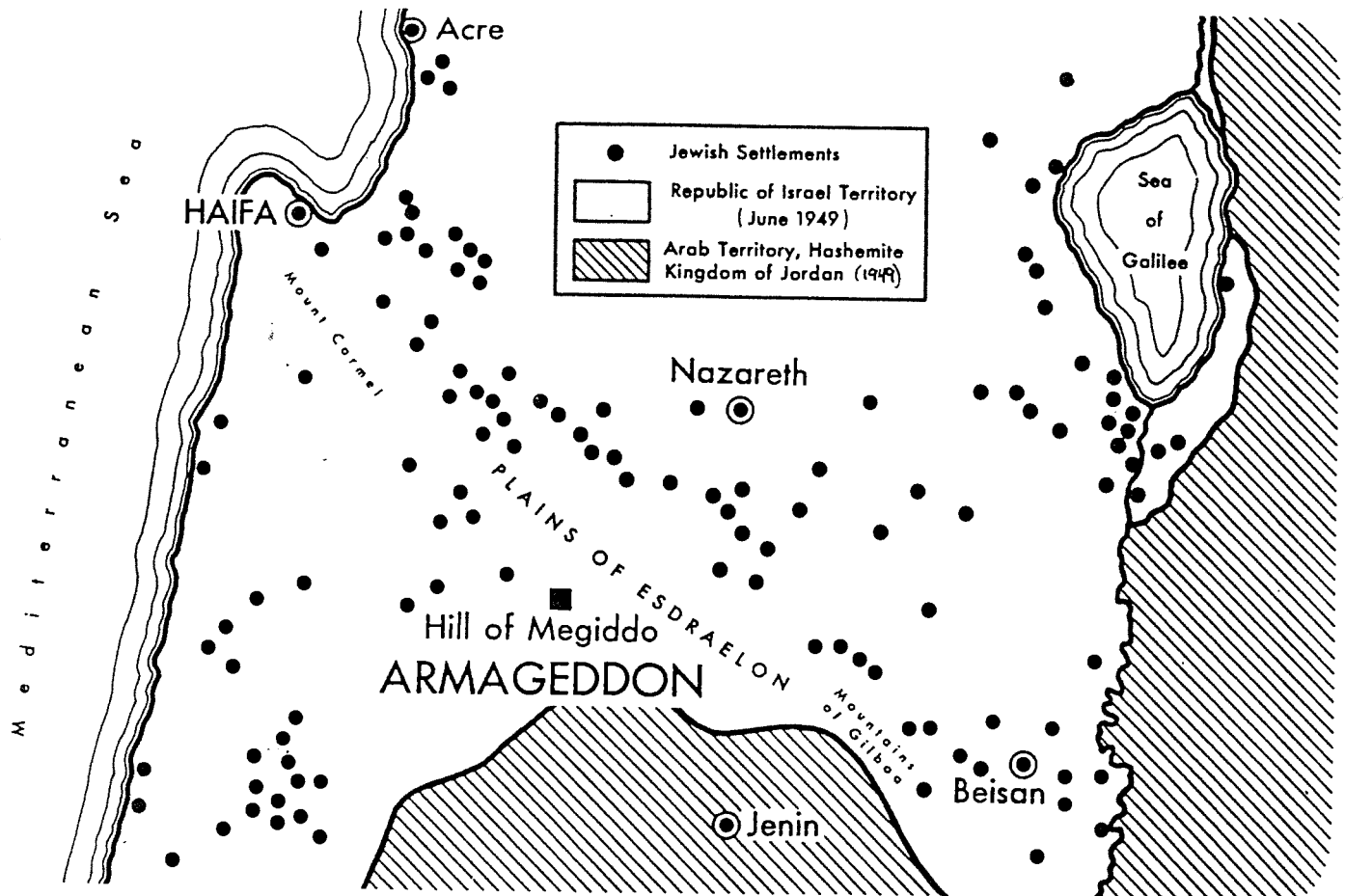
1. Mosaic - Ark of Covenant on Day of Atonement
2. Millennial - Altar of Burnt-Offering

——— Contrasts positions of two articles of furniture

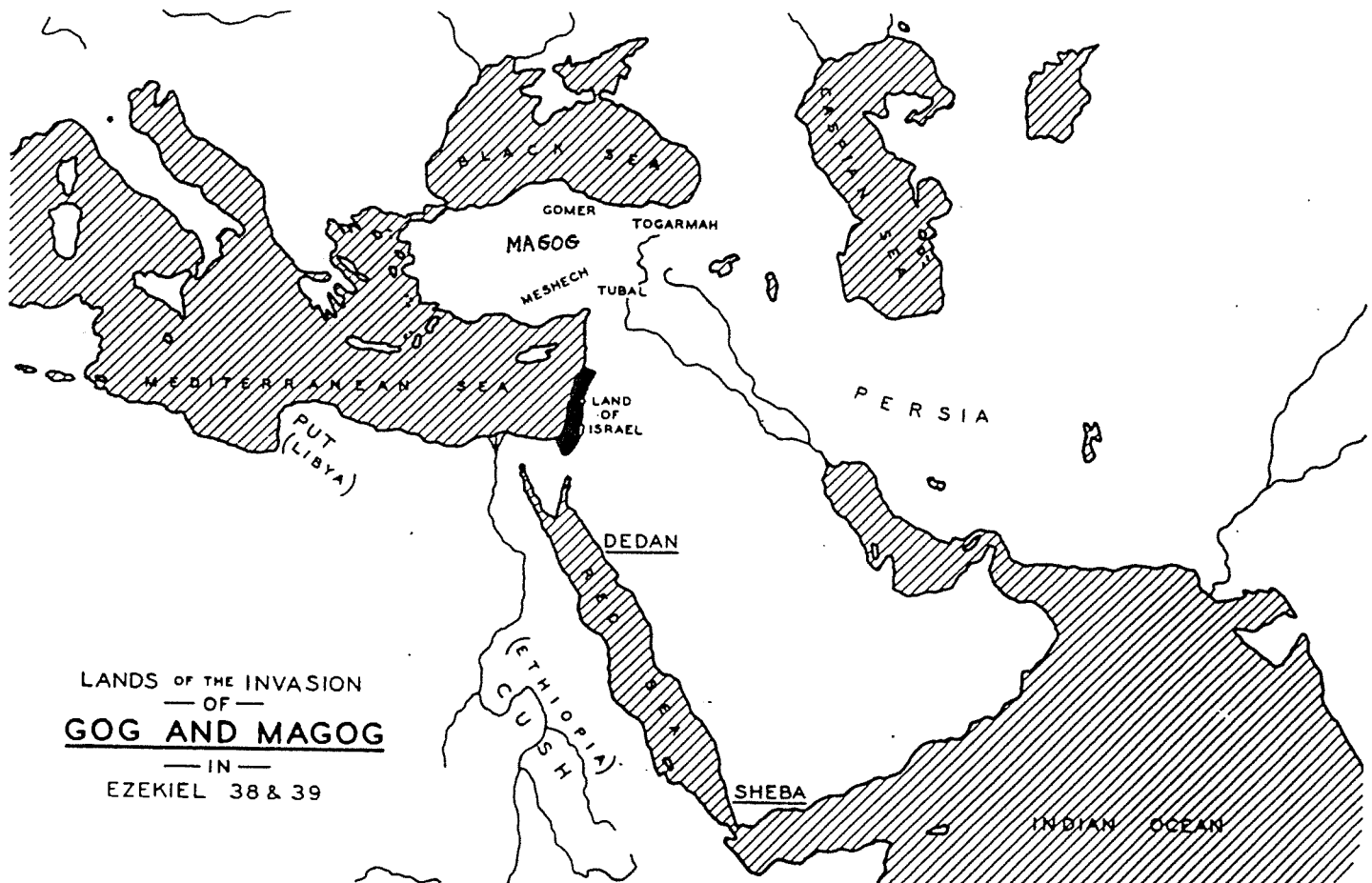
1. Altar of Burnt-Offering
 - a. Mosaic - Outer Court
 - b. Millennial - Inner Court (center of temple)
2. Altar of Incense
 - a. Mosaic - Holy place (before veil)
 - b. Millennial - Holy place (no veil)
3. Note: Laver, lampstand, table of shewbread, and Ark of Covenant are excluded from millennial temple.

- A Holy and most Holy Place, 41:1-4 (Altar of Incense 41:22; 44:1)
- B Altar of Burnt-Offering 43:13-18, 22, 26-27 45:19
- C Inner Court 40:28-46
- D Gates to Inner Court 40:28
- E Separate Place 41:12-14
- F Hinder Building 41:12
- G Priests Kitchens 46:19
- H Chambers for the Priests 42:1
- I Chambers 40:44
- K People's Kitchen 46:21-24
- L Gates into Outer Court 40:6
- M Pavement 40:18
- N Chambers into Outer Court 40:17-19, 41:5-11
- O Outer Court 40:6-27

End-Time Battles



R. Ludwigson, *A Survey of Bible Prophecy*, 29

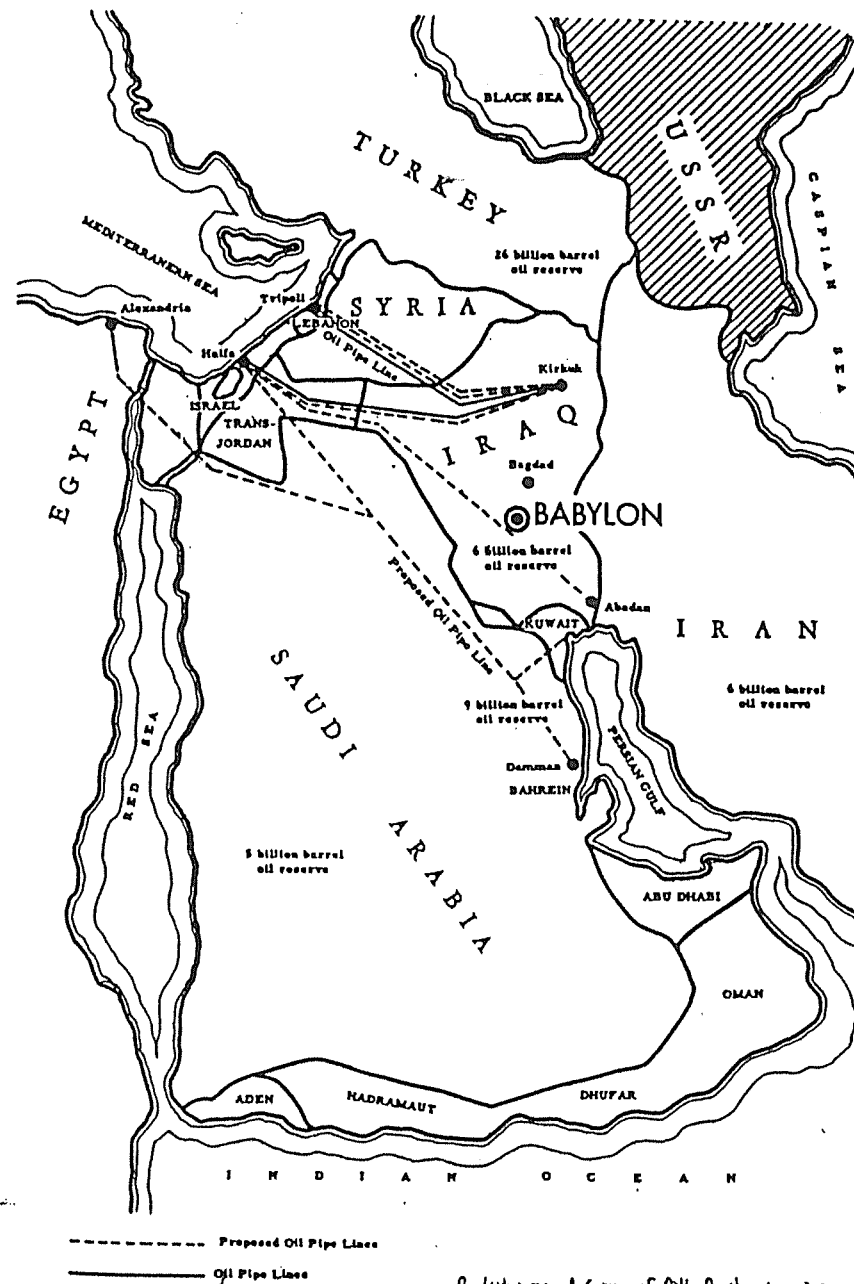


R. Ludwigson, *A Survey of Bible Prophecy*, 63

End-Time Geography



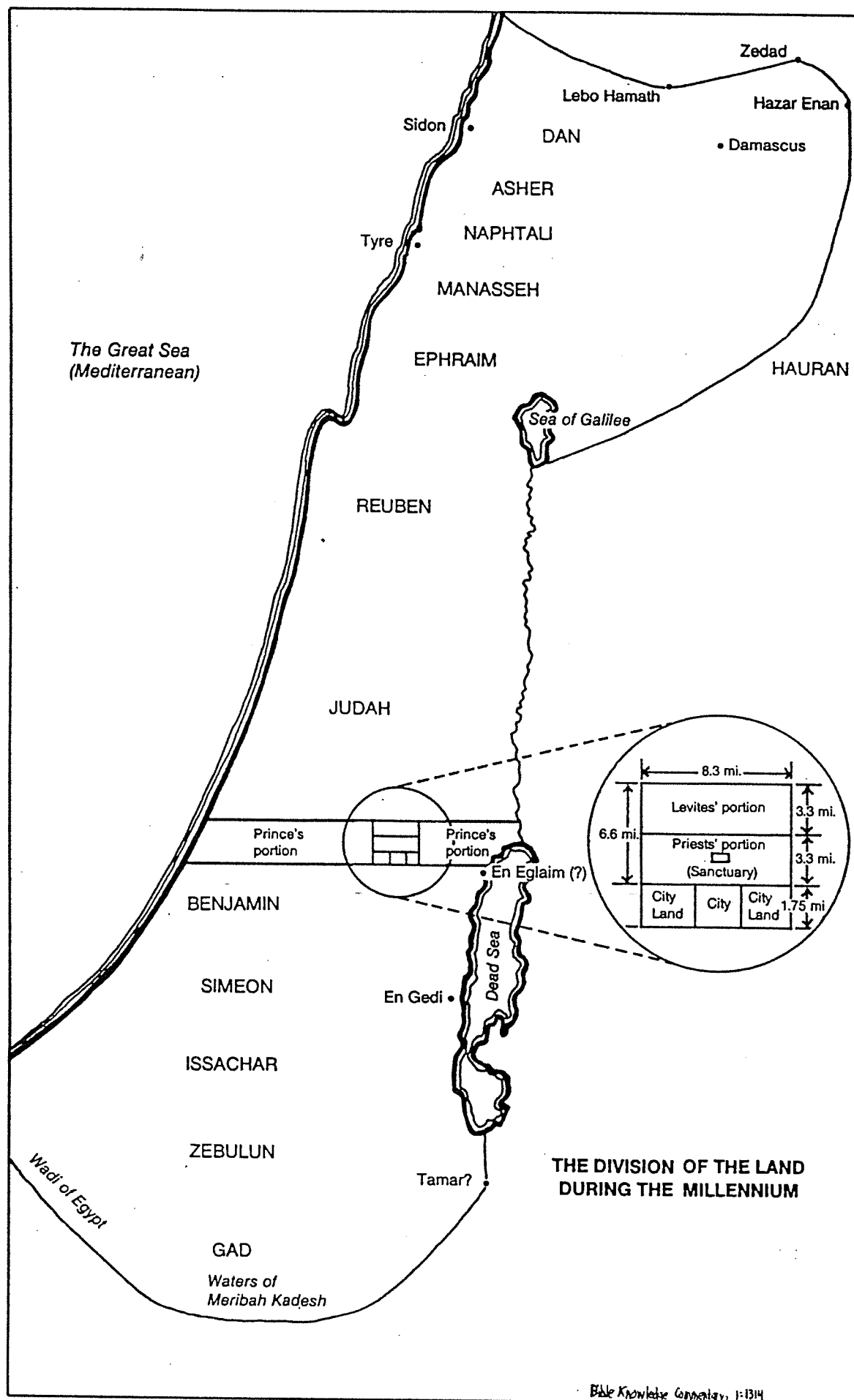
R. Ludwison, A Survey of Bible Prophecy, 56



R. Ludwison, A Survey of Bible Prophecy, (1975), 39

The Division of the Land During the Millennium

Ezekiel 47—48



LESSON 10: The Rule of Christ

From Prophecy: God's Plan for Human History, pp. 22-23
 Dallas Theological Seminary, 1984 (10 part series © 30 Nov.
 each in SOC AV centre)

1. The rule of Christ in the millennium is the _____ of all that God covenanted with Israel through Abraham, through David, and through Jeremiah.
2. The concept of Christ's rule on earth is anticipated in Genesis 3:15, which says the _____ of the woman would bruise the head of the serpent.
3. Revelation 20 says that Christ's rule on earth will last _____ years.
4. The title Christ used frequently, _____ of _____, signifies that He has come to fulfill God's purpose for the earth on man's behalf. *Ps. 8; cf. Heb. 2:8; Rev. 11:15; Matt. 19:28; Rom. 8:22; Isa. 41:3-9*
5. In the millennium, _____ will be the political capital as well as the religious center of the world. *Isa. 2:1-4*
6. A major theme of the Old Testament prophets is the _____ of the Davidic throne, which is fulfilled in the millennium. *Amos 9:11-15*
7. The climactic judgment in the tribulation is the _____ of Christ. *Judgment of Living Jews (Matt. 25:1-30) "Gentiles" (Matt. 25:31-46)*
8. The millennial age begins with the redeemed of Israel and the nations, but the work of _____ must continue during the 1,000 years. *Zech. 8:20-23*
9. Psalm _____ provides a description of the millennial kingdom.
10. During the 1,000 years Satan is bound in the _____, or bottomless pit, which apparently is a temporary place of incarceration for fallen angels.
11. After the judgment of Satan and his followers at the end of the millennium, Satan is cast into the _____ of _____ for eternal torment, along with all those whose names are not written in the Book of Life.
12. Believers spend eternity in the new _____ and new _____; the new _____ will be the dwelling place of God and the saints of all ages.

The great blessings that are ahead for the saints of God are not something we have earned or deserve. They come to us by the grace of God because Jesus Christ died and rose again. As we put our trust in Christ as our personal Savior, we are in effect responding to the invitation of Revelation 22:17.

"Even so, come, Lord Jesus."

DISCUSSION AND APPLICATION

1. Who was given dominion over the earth at the creation? What happened to that dominion? What will Christ do in relation to this? *Man, surrendered to Satan, restore it*
2. How does Genesis 3:15 relate to the death of Christ? How does it relate to the millennium? *"strike his head"*
3. How would you characterize the millennium? *p. 105-106, Live long but sin*
4. What will happen to children born during the millennium? Why will some rebel? *Depravity of Man*
5. Some theologians believe we are living in the millennium now. How would you respond to that biblically? *Rev. 20 (millennium) follows Rev. 19 (return of Christ) p. 192*
6. What is the difference between the millennium and the eternal state?
7. Why would some people who have lived under Christ's personal rule rebel under Satan's leadership? *Self-will*
8. How do you think we will occupy ourselves in the eternal city?
We'll eat (Rev. 22:2), signifying fellowship with Christ
We'll serve Him (Rev. 22:3)
We'll worship (Rev. 22:4a)
God will dwell with us (Rev. 21:3)



UPDATE 達神通訊

Published by Dallas Theological Seminary's Chinese Studies Program • Vol. 2 No. 3 • MAR. 1989
美國達拉斯神學院華宣課程出版 一九八九年三月・第二卷・第三期

A Theological Survey of Asia

Last fall a survey was sent to 2,000 churches in Asia (Hong Kong, Taiwan, and Singapore) and 800 churches in North America. There were 611 responses from Asia and 202 from North America.

The following theological trends were observed among Chinese churches:

1. The most conservative positions on evolution, biblical inerrancy, and salvation are held by most Chinese churches.
2. A very high percentage, 86%, of Chinese believe in premillennialism.
3. On pretribulationism, 70% agree, 10% disagree, and 20% are not sure.
4. On dispensationalism, great differences were found. Almost 90% of American Chinese churches believe in it, but in Asia, 38% agree, 32% disagree and 30% are not sure. These figures are interesting since pretribulationism and dispensationalism are closely related.
5. On speaking in tongues, 56% disagree with the position that tongues-speaking was a temporary gift, 23% agree, and 21% are not sure.

These findings reflect the need for a more consistent and biblical theological education in Southeast Asia.

<u>Survey Questions</u>	<u>Region</u>	<u>% Agree</u>	<u>% Disagree</u>	<u>% Unsure</u>
1. I believe man was created by God and not evolved.	America	98.5	0.5	1.0
	Asia	99.2	0.6	0.2
	Average	98.8	0.6	0.6
2. I believe the Bible is inerrant in its original manuscripts.	America	95.5	2.5	2.0
	Asia	96.1	1.5	2.5
	Average	95.8	2.0	2.2
→ 3. I believe in dispensationalism, with its distinction between Israel and the church.	America	89.6	9.3	1.1
	Asia	37.8	32.1	30.1
	Average	63.7	20.7	15.6
→ 4. I believe the rapture of the church will occur before the seven-year Tribulation.	America	72.2	8.8	19.1
	Asia	68.3	11.9	19.8
	Average	70.2	10.4	19.4
→ 5. I believe Christ will reign on earth during a future 1,000-year Millennium.	America	91.3	2.6	6.2
	Asia	81.7	8.2	10.0
	Average	86.5	5.4	8.1
6. I believe the gift of speaking in tongues was limited to the period of the Apostles.	America	30.6	41.8	27.6
	Asia	16.0	69.9	14.1
	Average	23.3	55.9	20.8
7. I believe that a person who genuinely trusts in Jesus Christ as his Savior from sin is eternally saved.	America	99.0	0.0	1.0
	Asia	94.8	3.3	2.0
	Average	96.9	1.6	1.5

III. Postmillennialism

A. Meaning

1. Postmillennialism teaches that the Second Coming of Christ is after the Millennium.
2. The view is accurately defined by one of its adherents this way: "Postmillennialism is that view of the last things which holds that the kingdom of God is now being extended in the world through the preaching of the gospel and the saving work of the Holy Spirit in the hearts of individuals, that the world eventually is to be Christianized and that the return of Christ is to occur at the close of a long period of righteousness and peace commonly called the millennium. It should be added that on postmillennial principles the Second Coming of Christ will be followed immediately by the general resurrection, the general judgment, and the introduction of heaven and hell in their fulness.

"The millennium to which the postmillennialist looks forward is thus a golden age of spiritual prosperity during this present dispensation, that is, during the Church Age. This is to be brought about through forces now active in the world. It is to last an indefinitely long period of time, perhaps much longer than a literal one thousand years. The changed character of individuals will be reflected in an uplifted social, economic, political and cultural life of mankind...

"This does not mean that there will be a time on this earth when every person will be a Christian or that all sin will be abolished. But it does mean that evil in all its many forms eventually will be reduced to negligible proportions, the Christian principles will be the rule, not the exception, and that Christ will return to a truly Christianized world" (Loraine Boettner, in *The Meaning of the Millennium*, ed. Robert Clouse, 117-18).

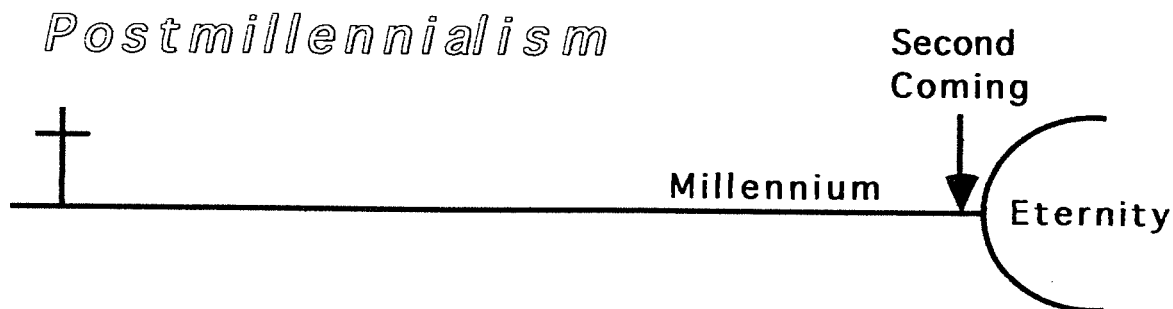
3. Without question the postmillennial system is the most optimistic millennial view.

B. Advocates

1. Postmillennialism became popular through the work of Daniel Whitby (1638-1726) and waned during the nineteenth century. Then it gained prominence as the most important and influential millennial view at the turn of this century, but two world wars did much to contribute to its decline! While recent years have seen a resurgence of this position, it is still the least popular system of millennial interpretation today.
2. Well-known past propagators of postmillennialism include Charles Hodge, W. G. T. Shedd, Augustus H. Strong, B. B. Warfield, and Daniel Whitby. Modern advocates include Loraine Boettner, Jefferson John Davis and Jay M. Kik.
3. A form of postmillennialism which has recently gained some prominence is aligned closely with theonomy, a view which comes from two Greek words—*theos* (God) and *nomos* (law). Theonomy stems from the Reformed teaching that government should use the Old Testament law as the basis for enforcing justice. These proponents such as Greg Bahnsen, David Chilton, Rousas J. Rushdoony, Gary North, and Gary DeMar argue that the Mosaic law is still in effect and that "civil authorities should be pressured by the church to carry out the death penalty for idolatry, witchcraft, murder, adultery, incorrigibility in children, apostasy...blasphemy, homosexuality, and sabbath breaking" (Bahnsen, *Theonomy in Christian Ethics*, 82, 427, 439, 445, 466ff.; summarized by Lightner, *The Last Days Handbook*, 87; cf. David Chilton, *Paradise Restored: An Eschatology of Dominion* [Tyler, TX: Reconstruction Press, 1985]—reviewed in *Bib Sac* 143 [1986]: 173-74).

This new postmillennialism or theonomy is also called Christian Reconstructionism or Dominion Theology and was a driving force behind the 1988 campaign to nominate Pat Robertson as President of the US. They hoped that if a Christian such as Robertson was elected then the Mosaic law could be enforced upon the general public as a "pre-evangelism" in the hopes that many would turn to Christ and usher in the millennium.

C. Diagram



D. Support Cited

1. The Millennium has no specific beginning point but will be an earthly kingdom ushered in by the Church at the latter end of the Church Age.

Response: Nearly all of the arguments cited for amillennialism may be said of postmillennialism since the two systems are largely similar. However, the nature of this Millennium differs significantly since the amillennialist sees it as a spiritual kingdom but the postmillennialist views it as a literal earthly kingdom. The Scripture is clear concerning the growing sinfulness of the world and the necessity for immediate, divine action at the beginning of the Millennium (Matt. 13:24-30, 36-43). This Millennium will not be brought in by the church, but the Lord.

2. The number of the saved will far exceed the number of the lost (Zech 9:10; Matt. 5:3; Luke 20:35; Heb. 11:16; 1 Pet. 3:19; Rev. 7:9-10; 19:20; 21:1, 8-16).

Response: Jesus stated, "Enter by the narrow gate; for the gate is wide, and the way is broad which leads to destruction, and many are those who enter by it. For the gate is small, and the way is narrow that leads to life, and few are those who find it" (Matt. 7:13-14). This indicates that in the present age more will be lost than saved. The number of verses cited (above) for his view is impressive but even a casual glance at them reveals that none of them teach his point that most of mankind will be saved. Boettner cites these verses as referring to mankind in general for all ages, but they actually have more limited scope.

3. The world is growing better and better so that when Christ returns He will find a Christianized world. "Today the world at large is on a far higher plane [than existed on earth before the coming of Christ]. Christian principles are the accepted standards in many nations even though they are not consistently practiced. Slavery and polygamy have practically disappeared. The status of women and children has been improved immeasurably. Social and economic conditions in almost all nations have reached a new level. A spirit of cooperation is much more manifest among the nations than it has ever been before" (Boettner, 126). Our modern era has seen significant advancements in evangelistic and missionary activity, Bible translation and distribution, the number of theological institutions, Christian media, transportation, knowledge, atomic and solar energy, human rights, etc.

Response: The expected negative reply to Christ's question in Luke 18:8, "When the Son of Man comes, will He find faith on the earth?" suggests that when He returns He will find relatively few true believers. The supposed "evidence for a better world" cited above is debatable in many respects and leaves out much of the modern data: international unrest, two world wars in this century alone, the abortion of hundreds of millions of babies worldwide, Nazism's slaughter of six million Jews, the fall of one-third of the world to atheistic communism, etc.—all of this in contrast to the 200 hundred year period of the *Pax Romana* during the New Testament era.

4. Premillennialists ignore figurative language in Scripture. "That a great deal of the Bible is given in figurative or symbolic language, which by no stretch of the imagination can be taken literally, should be apparent to everyone. We spiritualize these statements because we regard this as the only way in which their true meaning can be brought out... Premillennialists often materialize and literalize the prophecies to such an extent that they keep them on an earthly level and miss their true and deeper meaning..." (Boettner, 136, 137).

Response: Boettner is correct in claiming that postmillennial interpretation is largely spiritualized with regard to prophecy, but the postmillennialist is guilty of a "straw man tactic" here in stating that premillennial hermeneutics does not take into account the use of figurative language.

The principle of literal interpretation, "as its advocates have explained times without number, leaves room for all the devices and nuances of language, including the use of figure, metaphor, simile, symbol, and even allegory... There are many instances of prophetic reference to literal things which are embellished with figurative expressions. In Isaiah 11:1 the coming of the King of the Kingdom is spoken of as a 'rod' and a 'branch,' but the King is a very literal person, a descendant of a literal Jewish ancestor, 'Jesse.' Again, in Isaiah 55:12-13, the hills 'break forth... into singing' and the 'trees... clap their hands.' Such language, read in its context, can mislead no one with an ordinary amount of intelligence. It pictures the joy of nature over its literal deliverance from a very literal curse imposed by a literal God on a literal earth (Gen. 3:17-19)" (McClain, *The Greatness of the Kingdom*, 139-40).

5. Mortals and immortals could not live together in the Millennium. The premillennial concept of millennium saints in glorified bodies mingling with men who are still in their non-resurrected fleshly bodies results in "a mongrel kingdom... To bring Christ and the saints to live again in the sinful environment of this world would seem to be an equivalent of introducing sin into heaven. As the amillennialist William J. Grier has observed, such a company would indeed be a 'mixtum gatherum'" (Boettner, 122-23).

Response: What appears to be an impossibility to postmillennialists has indeed already happened. Christ Himself mingled with men in His glorified body following His resurrection. Although Jesus had an immortal body He apparently did not look much different than most men since He was not recognized even by some of His own disciples (Luke 24:31-32). That people will be in the millennium in natural bodies was argued even as early as the church father Irenaeus who advocated this belief in AD 185 (*Against Heresies* 5.35.1 in *Ante-Nicean Fathers*, 1:565).

6. Mortals will not enter the Millennium. This argument is similar to that above except that it is not based on logic but on a specific text: "I declare to you, brothers, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable" (1 Cor. 15:50). Given that the kingdom is clearly the millennium in the near context of verse 24, how can one say that mortals will live in an earthly kingdom?

Response: Actually, postmils also argue for mortal believers on earth in the millennium (though they see it happening through the Church rather than the return of Christ). Paul's major point in 1 Corinthians 15 is not *the time* when believers will get glorified bodies, but *the need* for them before the eternal state comes into effect. Nevertheless, since this kingdom will be handed over to the Father at the end of the millennium (vv. 24-25), the thought at verse 50 picks up at this time period, namely the eternal state.

This new postmillennialism called theonomy or reconstructionism has been clearly refuted by H. Wayne House and Thomas D. Ice (a former reconstructionist himself) in *Dominion Theology: Blessing or Curse?* (Portland, OR: Multnomah, 1988), 460 pp. US\$15.95. A review of this book by Norman Geisler can be found in *Bibliotheca Sacra* 146 (April-June 1989): 226-27. See also the series of three articles by Robert P. Lightner in *Bibliotheca Sacra* 143 (1986): 26-36, 134-145, 228-45, as well as Bruce Barton, *Heaven on Earth? The Social and Political Agendas of Dominion Theology* (Grand Rapids: Zondervan, 1993?), US\$10.99. The following review of Bahnsen's newest book, *House Divided*, places the postmillennial view in clearer light.

Book Reviews

By the Faculty of Dallas Theological Seminary

F. Duane Lindsey, Editor

House Divided. By Greg L. Bahnsen and Kenneth L. Gentry, Jr. Tyler, TX: Institute of Christian Economics, 1989. 410 pp. Paper, \$9.95.

This volume was written in answer to *Dominion Theology: Blessing or Curse?* by H. Wayne House and Thomas D. Ice (Portland, OR: Multnomah Press, 1988). According to Bahnsen and Gentry, their book has completely refuted House and Ice with devastating logic and arguments.

This reviewer has read few books with more errors of fact and half-truths about the doctrines being considered. If the reader wants a diatribe (defined by Webster as "a bitter and abusive speech or writing"), this volume will fill the bill.

To get clarity on the matter, one must determine first the central issue. What is involved here is the rebirth of postmillennialism, known as dominion theology, and its attack on dispensationalism, premillennialism, and even Reformed theology as previously held by amillenarians. The debate against dispensationalism is a misguided one, because what is actually involved is the premillennial interpretation of the Bible.

This volume does not give a good definition of dispensationalism, and the method of attack is to dispute, run down, and misrepresent various authors classified as dispensational. The theory seems to be that if enough abuse is heaped on various contenders for dispensationalism, including Charles Ryrie and Hal Lindsey, then dominion theology has been proved right. Reborn postmillennialism attacks any view that differs with it, but the contenders for postmillennialism never set up their own view in a solid way. After all, the issue is whether postmillennialism is taught in the Bible.

For readers who want perspective, the history of the doctrine must first be reviewed. Though denied by Bahnsen and Gentry the Christian church was predominantly premillennial in the first century and most of the second century until A.D. 190. It is difficult to find a single, clear advocate of either amillennialism or postmillennialism in those years. Beginning in A.D. 190, the Alexandrian School began an attack on normal and literal interpretation of the Bible and substituted an allegorical interpretation that subverted ev-

ery biblical doctrine, not simply that of eschatology. All theologians, regardless of their classification, regard the Alexandrian School as heretical; yet it caused the turning of the church from premillennial truth to what became amillennialism and later postmillennialism.

It is impossible to find an orthodox contender for amillennialism or postmillennialism until Augustine, who to some extent set in order amillennial eschatology. In the Reformation, Calvin, Luther, and others returned to Augustine when they attempted to rebuild theology. When the Reformation took place, many orthodox doctrines were restored, but the Reformers were content with the eschatology of Augustine, which held that the millennium is fulfilled in the present age in some way and that at the second coming of Christ eternity, as the Bible describes it, will begin without a literal fulfillment of the millennial kingdom promises. Postmillennialism is a modified view of historic amillennialism.

Throughout history, though the church has been predominantly amillennial, that is, denying any literal fulfillment of the millennium, there have always been some who were premillennial, even though some of them were not sound in all aspects of their theology.

In the 19th century, and particularly in its last 25 years, postmillennialism came to its own. It maintained that Christ's return will be preceded by a thousand years of triumph of the gospel in the world. This undoubtedly was the predominant theology of orthodox evangelicalism in that century.

With the rise of the theory of organic evolution, which began to decimate postmillennialism with its naturalistic philosophy, and with the rise of liberalism spawned by German theologians, fundamentalism came to the fore as a reply. At the beginning it included all eschatological views, but gradually premillennarians predominated.

In the 20th century there has been a tremendous increase in studies in eschatology, and in some ways this is the century in which eschatology has come to the fore. For the first time since the early centuries of the church, premillennialism became a major factor, with new denominations for the first time embracing premillennialism as their standard doctrine. The Bible institute movement was almost entirely premillennial, and certain seminaries, including Dallas Seminary, adopted the premillennial theology as their point of view.

In the conflict between premillennialism and liberalism, the liberals discovered that they could not successfully attack premillennialism as fundamentalist, but if they attacked dispensationalism they would accomplish the same thing. Because most people did not have a clear view of what dispensationalism is, opponents of fundamentalism and premillennialism accused dispensationalists of being heretical, and said so often enough that people began to believe it. Interestingly some of the leaders in this attack were by no means orthodox in their own views and were generally of neo-orthodox or of liberal persuasion. However, some conservative, Reformed amillenarians joined in the attack and steps were taken to label dispensationalism a heresy, even though amillenarians often did not have any answer when the question was, In what respect is dispensationalism heretical?

Postmillennialism largely died out in the first quarter of the 20th century. World War I dashed the hopes of those who said the world was getting better and Christianity was triumphing. Germany, the seat of the Reformation, started World War II, which devastated Europe, and postmillennialism had a setback with most of its adherents fleeing to the amillennial point of view. Also out of the decline of postmillennialism came a renewed emphasis on and a widespread following of the premillennial interpretation.

Because the return of the Lord is imminent, some attempted to set dates for the Lord's return, even though the Scriptures simply affirm that it could occur at any time. So premillennialism and dispensationalism have been derided as a date-setting system of doctrine, even though very few of its adherents indulge in this procedure.

In the last quarter of the 20th century a movement has begun to return to the Reformation as a basis of theology, and with it an abandonment of dispensationalism and premillennialism. Those who uphold dominion theology, or postmillennialism, however, have gone a step further and are attempting to go back to the idea that God's government will overtake the world and the world will be under Christian government in due time. In this context it can be seen that the adherents of dominion theology are eager to prove that they have destroyed dispensationalism and that dispensationalism is a house divided.

As any theologian knows, the Christian church has always been divided in theology. Each generation has to battle for its own individual position, and the present generation is no exception. The thesis of the book is that even Dallas Seminary is divided on this question and is no longer dispensational. This is one of the many false statements in the book. Annually each faculty and board member signs the doctrinal statement, which includes dispensationalism. In a school as large as Dallas Seminary, there is some faculty turnover. However, so far as this reviewer knows, dispensationalism has never been an issue in the departure of any faculty member.

A reasoned answer to this book would require another book of equal size, which the reviewer does not intend to write. When Whisenant announced that the Rapture would occur in September 1988, many people suggested that this reviewer answer that teaching. His answer, however, was, "just wait." As the alleged date of the Rapture came and went, that teaching was seen to be wrong. The same will be true of dominion theology.

One wonders how the writers of this book can read the newspapers with their accounts of increased crime and a decaying church and come up with the idea that Christianity is triumphant in the world. The Bible expects the world to be conquered not by Christianity, but only by the second coming of Christ. Meanwhile the church is commissioned to win as many people as possible from the unbelief and apostasy of today and to lead believers into an intimate knowledge of Jesus Christ. Unfortunately the purpose of this book is not in that direction. The book contains many words but very little light and never faces the central question of whether postmillennialism is valid biblically, which is the point at issue.

John F. Walvoord

Calvin's Institutes: A New Compend. Edited by Hugh T. Kerr. Louisville, KY: Westminster/John Knox Press, 1989. 180 pp. Paper, \$9.95.

This work succeeds Kerr's *A Compend of the Institutes of the Christian Religion* by John Calvin first published in 1939. The primary difference is that this work uses the edition of Calvin's *Institutes* edited by John T. McNeill and translated by Ford Lewis Battles, which are volumes 20 and 21 of the Library of Christian Classics, whereas the 1939 compend used the Allen translation, standard at that time. This is appropriate since the translation by Battles is now the standard English text and is thoroughly annotated.

Reducing Calvin's *Institutes* to 10 percent of its size involved eliminat-

ing "his prolonged attacks on the Roman Church" and passages "on matters of only dated importance" (p. 12). The 1939 compend includes 10 pages of prepping, 214 pages of text, and 15 pages of subject and Scripture indexes. This new compend has a total of 180 pages without any indexes, an unfortunate omission. It does have a completely rewritten foreword.

Because it uses the translation of Battles this new compend will have a fruitful ministry in introducing readers to "Calvin's positive convictions as well as the doctrinal symmetry of the work as a whole" (p. 12).

John A. Witmer

People of the Book? By John Barton. Louisville, KY: Westminster/John Knox Press, 1988. 96 pp. Paper, \$6.95.

The author proposes to set forth a view of the Bible that is somewhere between what he calls the fundamentalists' view and the liberal view. He wants to help Christians avoid accepting the Bible as totally inerrant and rejecting it as do liberals (only a "tiny minority" in his view). He wants his readers to "honor and value" the Bible without accepting either of the above views. Barton thinks he can have a "robust theory of Scripture" without "selling out to biblicism" (p. 3). He admits he is heavily indebted to James Barr's writings.

The book is not an attempt to answer the inerrantists' claims and arguments. In fact Barton rarely even quotes the inerrantists. Instead he simply presents what he thinks they believe and teach. In sum, he attempts to give some sort of authority to what he really believes is a human book.

Robert P. Lightner

Imagining God: Theology and the Religious Imagination. By Garrett Green. San Francisco: Harper & Row, 1989. 179 pp. \$22.95.

Accepting the philosophical conclusion that "human knowledge neither can nor ought to be 'grounded' in epistemological certainty" (p. 2), Green attempts to present a theology based on imagination as the means of interpreting the biblical revelation. "One way to state the thesis of this book is to say that the dilemma can be resolved by identifying the point of divine-human contact as imagination" (p. 34).

Although the author asserts that he takes the inspiration, unity, and authority of Scripture seriously, he does not take "the common but inadequate dichotomy of 'fact' and 'fiction'" as valid, insisting that it "prevents a proper understanding of how fictional narratives can function as normative scripture" (p. 6). He writes, "The issue at stake for believers . . . is not whether the text is fact or fiction but whether the author is to be trusted" (p. 144).

Despite the many good things the author has to say about Scripture, theology, preaching, and imagination, the bottom line is that the book cannot be trusted to present the truth of God.

John A. Witmer

The Nature and Character of God. By W. A. Pratney. Minneapolis: Bethany House Publishers, 1988. 462 pp. Paper, \$12.95.

This book is divided into three parts—God is Uncreated, God is Creator, and God is Triune. The author presents corollary truths related to the proposition set forth in each part.

The work is not the usual kind of book on the doctrine of God. In fact it

IV. Amillennialism

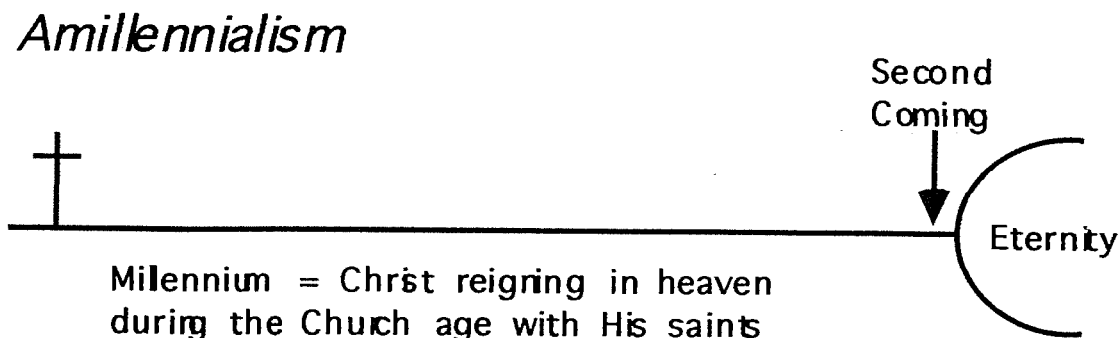
A. Meaning

1. Amillennialism teaches that the "Second Coming of Christ is at the end of the Church Age and there is no earthly Millennium. Strictly, amillenarians believe that the present state of the righteous in heaven is the Millennium, but there is no earthly Millennium" (Charles Ryrie, "A Synopsis of Bible Doctrine," *Ryrie Study Bible*, 1952).
2. "Amillennialism denies there will be a literal millennial kingdom on earth. Generally speaking, this view holds that Christ will return in His Second Coming and immediately usher in the new heavens and the new earth with no intervening thousand-year reign. This view interprets many passages in the Old and New Testaments that refer to the millennial kingdom as being fulfilled in a nonliteral way, either in the present experience of the church on earth or the experience of the church in heaven" (Chafer/Walvoord, *Major Bible Themes*, 352).
3. "The term *amillennialism* is not a happy one. It suggests that amillennialists either do not believe in any millennium or that they simply ignore the first six verses of Revelation 20, which speaks of a millennial reign. Neither of these two statements is true. Though it is true that amillennialists do not believe in a literal thousand-year earthly reign which will follow the return of Christ, the term *amillennialism* is not an accurate description of their view. Professor Jay E. Adams of Westminster Seminary in Philadelphia has suggested that the term *amillennialism* be replaced by the expression *realized millennialism*" (Anthony Hoekema, in *The Meaning of the Millennium*, ed. Robert Clouse, 155). Hoekema says that neither term is very good, so he suggests the term "inaugurated eschatology." Why? While it "does full justice to the fact that the great eschatological incision into history has already been made, it does not rule out a further development and final consummation in the future" (p. 177).

B. Advocates

1. Augustine originated amillennialism in the 4th century. He influenced so many that the Council of Ephesus in 431 condemned belief in a literal millennium as superstitious. Official Catholic dogma in the Middle Ages was also amillennial and the view was common in the Reformation until postmillennialism came to the fore with Daniel Whitby (1638-1726) and continued until World War II. Catholicism is amillennial as it believes *it is Christ's kingdom* on earth (though see p. 110n), the most prominent view in the past 200 years among evangelicals has been premillennialism.
2. Modern advocates include Jay Adams, Oswald T. Allis, Louis Berkhof, G. C. Berkouwer, William E. Cox, John Gilmore, Floyd E. Hamilton, William Hendriksen, Anthony A. Hoekema, Leon Morris, George Murray, Geerhardus Vos, and J. G. Voss.

C. Diagram (Warfield View)



D. Support Cited

1. The thousand year period in Revelation 20:1-6 is not a literal thousand years but rather the period between the first and second advents. Verses 1-3 have to do with the earth and verses 4-6 relate to heaven (Hoekema, 159-72). Believers are living in the Millennium now and the binding of Satan occurs at the *present* time. This binding refers to being released from Satan's deception of the nations during the Old Testament era (Matt. 12:29; 28:19; Luke 10:17-18; John 12:31-32). See Hoekema again, 161-63.

Response:

- a. Hermeneutics: There is no reason to abandon a normal, literal, historical and grammatical interpretation unless a text clearly indicates figurative language, and Revelation 20:1-6 has no such language. This 1000 years must not be spiritualized to mean anything other than a literal time period. Similarly, 1260, 7000, and 144,000 in the book should be taken in their normal sense as genuine numbers.
- b. Chronology: The entire passage follows the Second Coming of Christ (Rev. 19) in chronological order. It would seem strange that the time period envisioned in chapter 20 would precede that of chapter 19.
- c. Place: The reign spoken of takes place on earth (20:1, "coming down from heaven"), not in heaven as amillennialists claim for verses 4-6. Revelation 5:10 specifically says that the kingdom reign will be on the earth.
- d. Binding: The amillennial citations for Satan being bound are not convincing since:
 - 1) Although Satan was defeated at Calvary, he still is free to tempt individuals (Eph. 6:10f.) as the ruler of this world (John 16:11), the prince of the power of the air (Eph. 2:2), the god of this age (2 Cor. 4:4), and the one who "prowls about like a roaring lion, seeking someone to devour" (1 Pet. 5:8).
 - 2) A glance at the local newspaper probably would convince most of us that even the nations are still being deceived by Satan!
 - 3) He is not simply bound but thrown into the Abyss and it is sealed over him (Rev. 20:3). This indicates that Satan is not simply restricted but completely inactive (Walvoord, *Revelation*, 291).
 - 4) He is loosed after the millennium for a long enough time to gather an army opposing God (Rev. 20:7-9). This can't fit into the amillennial structure which has the eternal state immediately following a realized millennium. Under the amil scheme, the nations will *not even exist* after their millennium.
2. The Abrahamic Covenant either: (a) has been fulfilled already (Josh. 21:43-45; 1 Kings 4:21), (b) will be fulfilled in the new earth literally and eternally (Hoekema, 185-86), (c) or has implied conditions (i.e., is not unconditional in nature). Similar unexpressed conditions are seen in the command to Jonah that God would destroy Nineveh (Jonah 1:2; 3:2-4) and that God promised a perpetual priesthood to the line of Aaron (1 Sam. 2:30). However, God spared Nineveh and he cut off Eli by installing Samuel, thus breaking the Aaronic line.

Response:

- a. The passages cited above do not support the view that the Abrahamic Covenant has already been fulfilled for these reasons:
 - 1) God fulfilled all of His obligations concerning the promises *for which Israel qualified*, and even long after Joshua 21:43-45 was written the land promise was *still unfulfilled* (Jer. 16:15; 32:41; Ezek. 28:25; Amos 9:12; Zech. 10:9-10). This last passage was written even *after* the exile and return to Palestine!

2) Concerning 1 Kings 4:21, note that all of the land was not possessed (cf. Gen. 15:18) but only occupied temporarily (Beitzel, 121). Abraham was promised this land as a *permanent* possession.

b. Hoekema states that the Abrahamic Covenant will be fulfilled in the eternal state on the new earth (pp. 159-72). But this new earth will be so radically different that it will not have any sea (Rev. 21:1), which comprises 73% of the present earth! In such a situation the boundaries of the covenant (Euphrates to Wadi of Egypt, cf. Gen. 15:18) would almost certainly be missing. Also, these boundaries are specified for each tribe of Israel (Ezek. 47).

c. The unconditional nature of the Abrahamic Covenant is seen in its: designation as an eternal covenant (Gen. 17:7, 13, 19; 1 Chron. 16:17; Ps. 105:10), lack of conditions (except for the original condition that Abraham leave his homeland to go to the promised land), ritual in which God alone passed through the pieces of the sacrifice (Gen. 15:7-21; Jer. 34:18), reiteration to Abraham and the nation despite acts of disobedience (Jer. 31:36), immutability (Heb. 6:13-18; cf. Gen. 15:8-21), and the entire scriptural revelation concerning Israel's future (e.g., Rom. 9-11).

d. Concerning Jonah and Aaron, both of these issues are vastly different in that Jonah was given a message (not a covenant) and the Aaronic priesthood was a part of the Mosaic covenant which was a conditional (not an unconditional) covenant. Also, "unstated conditions cannot be construed to mean that conditions are nevertheless involved" (Ryrie, *The Basis of the Premillennial Faith*, 59).

3. Since Israel failed to keep the Abrahamic Covenant God rejected the nation and is now fulfilling His promises originally for the nation through the Church. Therefore, the Church is the "New Israel."

Response: The unconditional nature of the covenant (above) argues for the fact that God did not indeed permanently reject His people. Israel still has a future (Rom. 11:1-25) and is distinct from the church in that Israel and the Gentiles are contrasted in the New Testament (Acts 3:12; 4:8; 21:28; Rom. 10:1), as are natural Israel and the church (Rom. 11:1-25; 1 Cor. 10:32). See pages 130-32 for more details.

4. As regards future eschatology, amillennialism affirms the following (six events put in chronological order by Hoekema, 181-86):

a. "The 'signs of the times' have both present and future relevance."

Response: Both amillennialists and premillennialists agree here that the signs indicating the return of Christ have been present from the beginning of the Church to the present day—at least in a general sense they have been present.

b. "The Second Coming of Christ will be a single event."

Response: A chart of contrasts between the Rapture and the Revelation is found under the section in support of pretribulationism (p. 60).

c. "At the time of Christ's return, there will be a general resurrection, both of believers and unbelievers" (Rev. 20:1-6). This general resurrection is noted in John 5:28-29 and Acts 24:15. Most amillennial scholars say the "they came to life" (Rev. 20:4) refers not to a physical resurrection since the one physical resurrection of all men is mentioned in verse 5. However, Hoekema sees "they came to life" (Rev. 20:4) and "first resurrection" (Rev. 20:5) both as the believer's transition from physical death to life in heaven with Christ without a resurrected body (p. 171).

Response:

1) The resurrection of the Tribulation martyrs and the "rest of the dead" have 1000 years between them (Rev. 20:4-5), so they cannot refer to the same resurrection.

- 2) John 5:28-29 and Acts 24:15 do not assert that there will be a general judgment. "All they do is assert that both the wicked and the righteous will be raised. The time is not stated. In Revelation 20:5 the time element is stated. Revelation 20:11-15 has to do with the wicked. This means that verses 4-6 deal specifically with the righteous (and the words 'came to life' must be taken in the normal sense of physical resurrection)..." (Hoyt, *The Meaning of the Millennium*, 195). Rather than one resurrection, the Scripture teaches the resurrection of Christians at the Rapture (1 Thess. 4:16) and after the Tribulation (Rev. 20:4), as well as the resurrection of Old Testament saints (Dan. 12:2) and of the unsaved at the Great White Throne (Rev. 20:11-15).
- 3) It's inconsistent to say the resurrection of verse 4 is spiritual while the resurrection of verse 5 is physical. The same word is used in the same context. The word "resurrection" is used 40 times in the NT, always for a physical, bodily resurrection (except Luke 2:34). See page 159 for further details.
- d. "After the resurrection, believers who are then still alive shall suddenly be transformed and glorified" (1 Cor. 15:51-52).

Response: The time of this event is at the Rapture (1 Thess. 4:13-18) which includes a resurrection only of those "in Christ" (v. 16), not a general resurrection.

- e. "The 'rapture' of all believers now takes place" (1 Thess. 4:17). The Greek verb translated "to meet" (ἀπάντησις) "is a technical term used... to describe a public welcome given by a city to a visiting dignitary. People would ordinarily leave the city to meet the distinguished visitor and then go back into the city... all Paul is saying here is that raised and transformed believers are caught in the clouds to meet the descending Lord, implying that after this meeting they will go back with him to the earth" (Hoekema, 183).

Response: One must be careful not to attach too much theological significance to the secular usage of a word found in Scripture. Nevertheless, the premillennial position does not argue that the saints caught up with Christ will *not* return to the earth since this indeed will occur seven years later following the Tribulation. However, for the amillennialist to indicate that believers will return to the earth *immediately* is a teaching not mentioned in the text.

- f. "Now follows the final judgment."

Response: Scripture teaches many judgments (not one), specifically the judgment of: believers at the Rapture (1 Cor. 3:11-15; 2 Cor. 5:10); OT saints (Dan. 12:1-3), Tribulation saints (Rev. 20:4), Israel (Ezek. 20:37-38), and Gentiles (or Nations) at the Second Coming (Matt. 25:31-46; Joel 3:2); and after the millennium are Satan and fallen angels (Jude 6; 1 Cor. 6:3) and the unsaved dead (Rev. 20:11-15). What Hoekema refers to as "the final judgment" is only the last of these seven judgments, taking place at the Great White Throne. See page 159 for further details.

- g. "After the judgment the final state is ushered in."

Response: It goes without saying that all three millennial views agree that the eternal state is the last "event" on God's eschatological calendar.

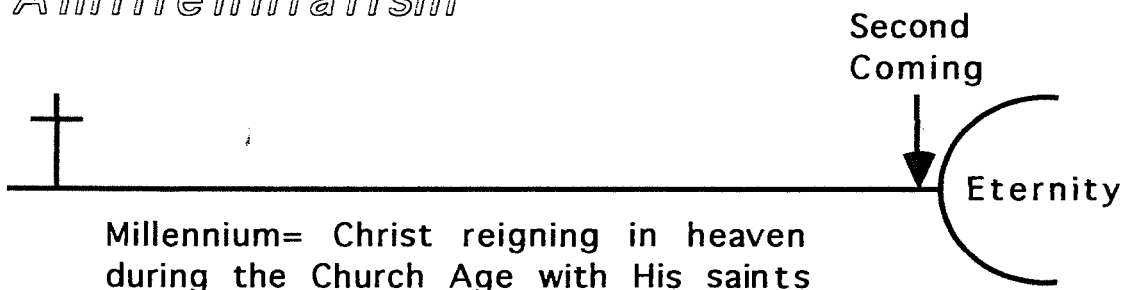
See the articles by Jeffrey L. Townsend, "Is the Present Age the Millennium?" *Bibliotheca Sacra* 140 (July-September 1983): 206-24 (He says "no"—he's premillennial); Jack Deere, "Premillennialism in Revelation 20:4-6," *Bib Sac* (January-March 1978) reprinted in *The Bib Sac Reader* (eds. Walvoord & Zuck, Dallas: DTS, 1983), 52-67. See also pages 130-32a for more amillennial arguments and responses.

Amillennial Chart of Revelation

William Hendriksen, *More Than Conquerors*, 16-19

One common view of the book of Revelation by amillennial scholars sees the book as presenting our present age seven times in parallel sections. Hendriksen is typical of this view which spiritualizes the 1000 years of Revelation 20:1-6 and applies this time period to our own time. (Other commentators who see it this way are Lenski, Warfield, and Sadlet, and S. L. Morris; cf. also John Gilmore, *Probing Heaven*). In chart form the view would look like this:

Amillennialism



Premillennial Response

Christ in the Midst of the Seven Lampstands (1-3)

Seven literal churches of Asia each depict conditions in congregations throughout the church age until Christ's return (1:7)

Correct except that 1:19 denotes the vision of Christ (1:9-18) as past, with 1:7 looking to his final triumph

The Vision of Heaven and the Seven Seals (4-7)

Christ rules from heaven now (5:5-6) until the second coming (6:16-17) at the end of the age with the triumphant church (7:16-17)

These texts do not say what is claimed and the seals are so terrible they could not have yet happened yet.

The Seven Trumpets (8-11)

A series of repeated judgments in the present age afflicts the wicked (8-9) but the Church is protected (10-11) until the final judgment (11:15, 18)

Trumpets occur *after* the seals and in sequence; even a casual observation shows they have not yet occurred.

The Persecuting Dragon (12-14)

A woman (the Church) gives birth to a child (Christ) but she is persecuted by the dragon (Satan) and his agents until the second coming (14:14, 16)

The woman is *Israel* which gave us the Messiah and *Jews* will be persecuted 3 and 1/2 years (12:6).

The Seven Bowls (15-16)

The disappearance of islands and mountains (16:20) is seen as the final judgment and chapters 15-16 are "events that will take place in connection with it"

Agreed, so these chapters *do not* denote the whole church age as Hendriksen claims of each section.

The Fall of Babylon (17-19)

Babylon (the world system of seduction) continues the entire church age until its destruction at Christ's second coming (19:11-21)

This is a parenthesis within the chronological order of the book that shows how the world will be destroyed

The Great Consummation (20-22)

The present age (20:1-6) is not a literal 1000 years and this "millennium" occurs *before* chapter 19 to be followed by a general judgment and the eternal state

It is more natural that Christ's return (Rev. 19) precedes his rule (Rev. 20) over a literal 1000 years.

The New Israel

I. Definitions

- A. The Old Testament abounds with numerous promises to Israel being renewed after judgment by God. But what entity is identified in these many passages?
- B. Many see these texts fulfilled not in ethnic descendants of Abraham (i.e., Jews), but in the NT church. This is evident among both amillennial and covenant premillennial scholars. Interestingly, even at least one dispensational scholar makes a similar identification.

II. Representative Examples of Identifying the Church as Israel

- A. Amillennial: "The new Israel" or "The Israel of God" (emphasis mine in each case below)
 1. John Calvin: "...*the Israel of God*...includes all believers, whether Jews or Gentiles, who were united into one church."¹
 2. Matthew Henry: "...the law of love must be conveyed with new obligations to *the new Israel* of God, to the gospel church..."²
 3. K.L. & M.A. Schmidt (TDNT, 1976): "What is true of ancient Israel is applied by the apostle to *the new Israel*, the ἄγιοι, *the Church* of God in Jesus Christ."³
 4. James Smith (1992): "Second, *the people of God are called "Israel."* The remnant of the old Israel (v. 13) plus the converted Gentiles would constitute the New Israel (Gal 6:16). Messianic Israel would be a nation based on grace not race, on faith, not biological descent (Matt 21:43; 1 Pet 2:9)."⁴
 5. G. K. Beale (1998): "To identify 'Israel' with only the ethnic nation would be introducing a new idea into the letter [to the Galatians]."⁵
 6. O. Palmer Robertson (2000): "Paul indicates that all believers in Christ, whether or not they are Jews externally, are truly *the Israel of God*."⁶
- B. Covenant Premillennial: "Spiritual Israel" or "The true Israel of God"
 1. G. E. Ladd (1977): "[Paul] applies prophecies to the church which in their Old Testament setting belong to literal Israel; he calls the church sons, the seeds of Abraham. He calls believers the true circumcision. It is difficult to avoid the conclusion that Paul sees the church as *spiritual Israel*."⁷

¹ John Calvin, *Commentaries on Galatians and Ephesians* (reprint Grand Rapids: Eerdmans, 1948), 186.

² Matthew Henry, *Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume* (Peabody: Hendrickson, 1996, c1991), 1 Jn 2:7.

³ K. L. and M. A. Schmidt, ἰσραήλ, ἰσραηλῖτις, ἰσραηλῆς in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, Geoffrey William Bromiley and Gerhard Friedrich, electronic ed. (Grand Rapids, MI: Eerdmans, 1964-c1976), 5:851.

⁴ James E. Smith, *The Minor Prophets* (Joplin, Mo.: College Press, 1992), Zep 3:14.

⁵ Gregory K. Beale, "The Old Testament Background of 'Peace and Mercy' in Galatians 6:15-16" (unpublished paper presented at the Evangelical Theological Society, 20 November 1998), 3.

⁶ O. Palmer Robertson, *The Israel of God: Yesterday, Today, and Tomorrow* (Philipsburg, NJ: Presbyterian & Reformed, 2000), 44, n. 11.

⁷ George Eldon Ladd, "Historic Premillennialism," in *The Meaning of the Millennium*, ed. Robert G. Clouse (Downers Grove: IVP, 1977), 25.

2. Wayne Grudem (1994): “What further statement could be needed in order for us to say with assurance that the church has now become the *true Israel of God* and will receive all the blessings promised to Israel in the Old Testament?”⁸

C. Dispensational: “A new Israel”

1. Dispensational scholars do not claim that the church is “the new Israel,” given that they typically distinguish between Israel as the ethnic offspring of Abraham in contrast to the church as the spiritual offspring. However, at least one of my Dallas Seminary professors below makes a similar identification, though not calling the church as “*the* new Israel” but “*a* new Israel.”
2. Eugene H. Merrill: “Even Israel’s failure, however, would not imperil the purposes of God, for, as New Testament revelation makes clear, the Lord Jesus Christ—the suffering Servant of Isaiah—is in *Himself a “new Israel,” as is His Body the church*. Until its era is done, the church has been commissioned to transmit the message of redemption—a task Israel failed to do. But praise be to God, His promise to Israel is not abrogated—not by Israel’s Old Testament disobedience or by the subsequent role of the church. For He will regenerate His ancient people and thus qualify them in ages to come to bring to fruition the grand design for which He had called and elected them (Lev. 26:40–45; Deut. 30:1–10; Jer. 31:27–34; 33:19–26; Ezek. 36:22–38; Rom. 11:25–32). This is the theology of the Pentateuch.”⁹

III. Do You Agree or Disagree?

To explore your own ideas on this vital subject, please mark as A, U, or D beside each statement below to show whether you Agree, are Unsure, or Disagree with each statement.

- A. Biblically, there exists a sharp distinction between Israel and the Church.
- B. It is proper to call the church “the new Israel.”
- C. There is a prophetic future for national Israel.

IV. Conclusion

Some think this is a lot of haggling over a simple name. Why worry about what we call the church? This is because one’s view on this affects his understanding of hundreds of texts. The NT mentions Israel 66 times, but not one of these texts applies the term to the church.¹⁰

⁸ Wayne Grudem, *Systematic Theology* (Grand Rapids: IVP, 1994), 863.

⁹ Eugene H. Merrill, “A Theology of the Pentateuch,” ed. Roy B. Zuck, *A Biblical Theology of the Old Testament* (Chicago: Moody Press, 1991), 87.

¹⁰ The closest one can come to this is Galatians 6:16 where Paul separately blesses both believing Gentile Galatians and believing Jews: “**Peace and mercy** from God are available to those who walk according to **this rule**, that is, according to the message of salvation by grace through faith alone. This blessing is pronounced on believing Galatians and on believing Jews. (The NIV errs in trans. **even to the Israel of God** rather than “and upon the Israel of God” as in the NASB.) While some believe that “Israel of God” is the church, the evidence does not support such a conclusion. First, the repetition of the preposition (“upon” or “to”) indicates two groups are in view. Second, all the 65 other occurrences of the term “Israel” in the New Testament refer to Jews. It would thus be strange for Paul to use “Israel” here to mean Gentile Christians. Third, Paul elsewhere referred to two kinds of Israelites—believing Jews and unbelieving Jews (cf. Rom. 9:6). Lest it be thought that Paul is anti-Semitic, he demonstrated by means of this benediction his deep love and concern for true Israel, that is, Jews who had come to Christ” (Donald K. Campbell, “Galatians,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, eds. John F. Walvoord, Roy B. Zuck and Dallas Theological Seminary [Wheaton, IL: Victor Books, 1983-1985], 2:611).

Views on Revelation 20:1-6

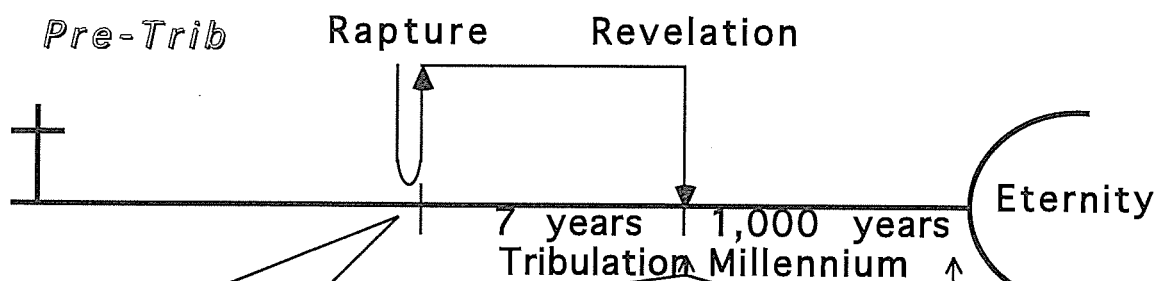
	Amillennial	Premillennial
<i>Selected Advocates</i>	Anthony Hoekema, Leon Morris, William Hendriksen, John Gilmore	Herman Hoyt, John Walvoord, George Ladd, Robert Mounce
<i>Outline of Revelation</i>	Progressive Parallelism (p. 158a)	Futuristic (p. 99)
<i>Revelation 19—20 Timeline</i>	Non-chronological Millennium (Rev. 20) precedes Christ's return (Rev. 19)	Chronological Christ's return (Rev. 19) precedes millennium (Rev. 20)
<i>1000 years (six times in 20:2-7)</i>	Non-literal (depicts church age of indefinite length)	Literal (but Ladd and some other covenant premillennialists disagree)
<i>Identity of Binding Angel (20:1-2)</i>	Christ since: (1) He holds the keys of hades (1:5, 18; 3:7), (2) "angel" need not mean angel (cf. 2:1, 8, 12, 18; 3:1, 7, 14), and (3) Dan. 12:1 says Messiah is Michael the archangel (Gilmore, 375-77). But Morris, 137 disagrees.	An angel since: (1) Christ could have given an angel the key, (2) Christ is called " <i>the</i> angel of the Lord" (Gen. 22:16 with Heb. 6:13; Gen. 22:11, 12 with Heb. 12:25), and (3) and Dan. 12:1 does not equate Michael and Christ.
<i>Binding of Satan (20:2-3)</i>	Present: restricted from deceiving nations but can deceive individuals by being "denied full control" (Gilmore, 378; Matt. 12:29)	Future: deceives both individuals and nations now, inconsistent to say he can deceive one and not the other (cf. 1 Pet. 5:8 says Satan is loose!)
<i>Time of 20:4-6 rule</i>	Present	Future (cf. Rev. 13:15 is future)
<i>Place of 20:4-6 rule</i>	Heaven	Earth (Rev. 20:1; cf. 5:10)
<i>"Came to life" (ἐξήσαν in 20:4a) and "first resurrection" (ἀνάστασις ἡ πρώτη in vv. 5b-6a)</i>	Spiritual: Believer's <i>transition</i> from physical death to life in heaven with Christ <i>without</i> a resurrected body (Hoekema, 171): (1) this is the only time in the NT ἀνάστασις means other than a physical resurrection, (2) the root of ἐξήσαν (ζάω) means being alive (3:1; 4:9, 10; 7:2; 15:7)	Physical: Believer's bodily <i>resurrection</i> as: (1) this is the normal use of the terms, (2) the resurrections <i>precede</i> the 1000 years, (3) all are resurrected together, not individually, and (4) arguing from a root is fallacious and provides no real parallel passages
<i>"Came to life" (ἐξήσαν in 20:5)</i>	A different meaning (physical resurrection here) than meant by the same phrase in verse 4 (spiritual there)	A consistent meaning of physical resurrection in both verses (which matches the physical meaning of the same Greek verb in 2:8)
<i>Nature of the implied second resurrection</i>	Believer's bodily resurrection (20:4-5)	Unbeliever's resurrection (20:12-13)
<i>Number of Physical Resurrections (20:4-6, 12-13)</i>	One general resurrection (but the believers have two "resurrections"—one spiritual and one physical—"the rest" includes the first group)	Several resurrections—4 groups in 2-3 time periods ("the rest" denotes a different group from those in the 1st resurrection)
<i>Persons Judged at the Great White Throne (20:11-15)</i>	All people (in a general judgment that includes both believers and unbelievers)	Unbelievers only (but another resurrection and judgment of millennium believers is possible)

Resurrections & Judgments

I. Introduction

- A. Amillennialists teach from John 5:28-29 one resurrection of all people, but the Bible records at least *four* distinct resurrected groups in three separate time periods (see below).
- B. It is inaccurate to speak of a single judgment day as Scripture records *seven* judgments.
- C. Multiple judgments should not sound strange to our ears as there has already been multiple judgments in the past: Lucifer and angels (2 Pet. 2:4; Jude 6), expulsion from Eden (Gen. 3:23), Flood (Gen. 6-7), Babel (Gen. 11:1-9), Northern nation of Israel (2 Kings 17:1-6), Judah (2 Kings 25:1-12), Ananias and Sapphira (Acts 5:1-11), and even the present (Rom. 1:18).
- D. Past judgments only applied to *some* people, but future judgments will apply to *all* people who have ever lived (Heb. 9:27). The general guide for severity of punishment will be: the greater the knowledge of the truth, the greater the judgment (Matt. 11:24; Luke 12:48).

II. Chart of Resurrections and Judgments



Time	Rapture	Second Coming at End of the Tribulation				End of Millennium	
Resurrection	Yes	Yes	Yes	No	No	No	Yes
Judgment	Judgment Seat of Christ	Old Testament Saints	Tribulation Saints	Nation of Israel	Nations (Gentiles)	Satan and Fallen Angels	Great White Throne
Persons	Believers of church age (1 Thess. 4:13-18)	Believers of OT times	Believers martyred in the Tribulation	Jews who survive the Tribulation	Gentiles who survive the Tribulation	Satan and demons	Unbelievers of all time
Place	Bema of Christ (heaven)	Earth?	Earth?	Wilderness (Ezek. 20:35)	Valley of Jehoshaphat (Joel 3:1-2)	Angelic sphere?	Great White Throne in Heaven
Basis	Works and walk of the Christian life	Faith in God	Faith in Christ	Faith in Christ shown in works (Mal. 3:2-3)	Faith in Christ shown in treatment of Israel (Matt. 25:40, 45)	Satan's fall (Isa. 14:12-17; Ezek. 28:12-19); demonic allegiance to Satan	Rejection of God's general revelation and/or special revelation in Christ
Results	Rewards or loss of rewards	Rewards (Dan. 12:3)	Reign with Christ in the Millennium	Believers enter kingdom; rebels sent to Hades	Believers enter kingdom; rebels sent to Hades	Lake of Fire (hell)	Lake of Fire (hell)
Scripture	Luke 14:14; 1 Cor. 3:10-15; 15:20-54; 2 Cor. 5:10	Dan. 12:1-3	Rev. 20:4-6	Zech. 13:8-9; 14:4; Matt. 25:1-30	Joel 3:1-2; 11-16; Isa. 34:1-2; Matt. 25:31-46	Matt. 25:41; 2 Pet. 2:4; Jude 6; Rev. 20:10	Rev. 20:11-15

Questions on Resurrections and Judgments

Question 1: Daniel 12:2 says, “Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt” (NIV). Daniel 12:1 places the resurrections during the time when believing Israel is delivered at the end of the tribulation period. However, a resurrection of the lost at this time provides them immortal bodies 1000 years before their ultimate end in the lake of fire (Rev. 20:14-15). The preceding chart shows Daniel 12:2 relating to Old Testament saints, but doesn’t it relate to *all* who are *saved* as well as those *unsaved*? And how could the unrighteous be raised at this point since Revelation 20:5 clearly states that they would not be raised until after the 1000-year period?

Answer: This text is not as problematic as it may at first appear:

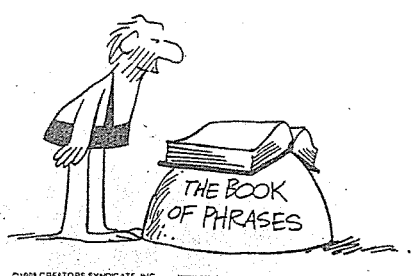
1. Technically, this verse teaches only that both groups will be raised after the tribulation. It does not exclude a time period in between the two resurrections. In fact, this would not be unusual as OT prophets often include events together which we see now as separated by large time periods (e.g., Isa. 61:1-2).
2. The best solution to the problem lies in questioning whether the above translation is correct. “Actually the Hebrew seems to separate sharply between the two classes of resurrection. Tregelles, following earlier Jewish commentators, translated verse 2, ‘And many from among the sleepers of the dust of the earth shall awake; these shall be unto everlasting life; but... the rest of the sleepers, those who do not awake at this time, shall be unto shame and everlasting contempt.’ Robert Culver defends this translation by finding support in commentaries by Seiss, and Nathaniel West” (Walvoord, *Daniel*, 287-88).
3. Note that the text says “many” who sleep rather than “all.” This is deliberate and thus does not indicate a general resurrection of all people but only of believing Jews. Some amillenarians suggest that “many” really means “all,” and this is true in some parallel passages (Leupold cites Matt. 20:28; 26:28; Rom. 5:15, 16). But other amillennial scholars disagree, taking the text in its more natural sense (e.g., Young, Beven).
4. The passage goes on to record the nature of the righteous’ reward (v. 3) but says nothing of the punishment of the wicked. While this does not *prove* that both groups are not raised at this point, it nonetheless supports it.

Question 2: Why do so many premillennialists insist that believers will not appear at the great white throne judgment (Rev. 20:11-15)? Many point out that Christians are not mentioned here, but this argument from silence seems weak.

Answer: I agree. I do not feel it is necessary to exclude all believers. What about those who will be born in mortal bodies during the millennium and then will come to faith in Christ? Surely they must also appear for judgment to receive glorified bodies for eternity. While such persons could not technically be called members of the Church (since this exists only from Pentecost to the Rapture), they still must be judged—not for salvation but for rewards. (However, such a judgment of rewards for them is not mentioned in Scripture.)



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5-23



A PLACE WHERE EVEN AN ATHEIST
GETS A WAKE-UP CALL.

hwt

Name _____

What Do *You* Think of Heaven and Hell?

Please circle one of these three responses to each of the following questions:

(A) Agree, (U) Unsure, or (D) Disagree.

Hell

1. A U D While many people have gone to hades, no one has ever yet gone to hell.
2. A U D Hell will have literal fire (Luke 16:24), worms (Mark 9:47-48), and gnashing of teeth (Matt. 25:30).
3. A U D If hell has *literal* "fire" (Jude 7), it can't be *literal* "blackest darkness" (Jude 13).
4. A U D Hell isn't eternal because it will *consume* the bodies of those who go there.
5. A U D Hell has differing degrees of punishment.
6. A U D Mentally capable people today who have never heard about Jesus go to hell.
7. A U D Believing that descriptions of hell are literal will stir us to evangelism more than believing that descriptions of hell are symbolic.
8. A U D People in hell have physical bodies that experience real physical pain.

Heaven

9. A U D People in heaven have physical bodies that experience real physical sensations.
10. A U D Heaven will have literal streets of gold.
11. A U D If you take descriptions of heaven literally, then you should do the same for hell.
12. A U D Heaven has differing degrees of reward.
13. A U D Mentally capable people today have to place their faith in Christ to go to heaven.
14. A U D Every person will either go to heaven or to hades/hell immediately after death (there is no such thing as purgatory or another temporary waiting place).
15. A U D Heaven will come to earth rather than people going to heaven (Rev. 21:2).
16. A U D Sides of the New Jerusalem (heaven's capital) measure 1500 miles (Rev. 21:16).

The Eternal States

I. Hell

A. Recent Attacks on the Biblical Doctrine of Hell (cf. p. 17 of these notes):

1. **Universalism** is the belief that all people will be saved (it is also called restorationism or reconciliationism). The older form said this happens after a temporary punishment, but the newer form excludes *any* punishment such as is taught in Mormonism. Universalists include Brennan Manning (*The Signature of Jesus*, 12), William Barclay (*The Revelation of John*, 2:216-18), the 20th century neoorthodox scholar Karl Barth, the liberals G. B. Caird, John Hick, and John A. T. Robinson, and the Mormons.

a. Ryrie (*Basic Theology*, 521) summarizes how universalists support their claim:

Support Cited	Biblical Response
"in Christ all shall be made alive" (1 Cor. 15:22)	The context refers <i>only to believers</i> in the phrase "those who belong to him" (v. 23)
"Mormons believe that all men will be saved, but each in his own order" (<i>Look</i> magazine, 5 Oct. 1954)	This is a misinterpretation of 1 Corinthians 15:23 which is addressed only to believers
"I will draw all men to Myself" (John 12:32)	The cross makes salvation only <i>possible</i> . The context also speaks of <i>condemnation</i> (v. 48)
"every tongue will confess" (Phil. 2:10-11)	All will confess Christ as <i>Lord</i> , but not Savior
God "desires all to be saved" (1 Tim. 2:4)	This is God's <i>desire</i> , not His promise
God is love and goodness so He couldn't send anyone to Hell (1 John 4:8)	God is also righteous, holy, and just

b. Practical Implications:

- (1) Universalism provides a false hope for every man beyond the grave.
- (2) Such a belief serves to "encourage the wicked not to turn from their evil ways and so save their lives" (Ezek. 13:22).
- (3) Universalism assumes God is not just since He refuses to punish wickedness.

c. Refutation: There are *two* destinies for mankind—not one (John 3:36; Rev. 20:15).

"The eternal sin of unbelief has no forgiveness (Luke 12:10; Mark 3:29, ASV). That wicked man who has resisted every appeal to accept Christ has no hope in death. There is no remedy for him (Prov. 11:7; 29:1). In that state of torment to which he goes there can be no change of condition (Luke 16:26). The wrath of God abides on him (John 3:36), the final end of which is perdition (Phil. 3:18-19), and there is no hope (1 Thess. 4:13; John 8:21; Matt. 26:24)" (Hoyt, *End Times*, 235).

2. **Annihilationism** (also called conditionalism or conditional immortality) considers “eternal punishment” as the death (extinction) of both soul and body forever (cf. p. 17).

a. Advocates

- 1) Seventh-day Adventists say the unsaved experience “everlasting punishment,” but by this they mean temporary judgment which as eternal *effects* (i.e., after a short time of suffering the person is destroyed forever).
- 2) Jehovah’s Witnesses deny any form of punishment for *any* period of time.
- 3) Evangelicals (former evangelicals?!) have begun to uphold annihilationism, such as John R. W. Stott and David L. Edwards (*Evangelical Essentials*, IVP, 1988), F. F. Bruce, Clark Pinnock, Edward Fudge, Philip E. Hughes, Stephen Travis, and Michael Green. They advocate a new, more acceptable term for annihilationism called “conditional immortality” (eternal life based on the condition of faith in Christ, but no eternal judgment for rejecting Him).

Clark Pinnock has written most extensively on annihilationism. One noteworthy book where he expresses this view is *Four Views on Hell* (William V. Crockett, ed. Grand Rapids: Zondervan, 1992. 192 pp. US\$10.99). These four views are: literal (John F. Walvoord, Dallas Seminary), metaphorical (William V. Crockett, Alliance Seminary), conditional immortality/annihilation (Clark H. Pinnock, McMaster Divinity College), and purgatory (Zachary J. Hayes, Catholic Theological Union). Each author also responds to the other views. All of these views are summarized on page 169.

b. Arguments for Annihilationism (from Pinnock’s article) and Rebuttals

- 1) The traditional view is offensive: Conscious, endless torment “has been a stumbling block for believers and an effective weapon in the hands of skeptics for use against the faith” (Pinnock, 136).

Response: Pinnock is right here. Endless torment *is* difficult to stomach for any compassionate person. But is this reason to throw it out? Perhaps our view of God is too low and our view of sin so warped that we think judgment of *any* type is undeserved. God says, “I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion” (Rom. 9:15). “But who are you, O man, to talk back to God? ‘Shall what is formed say to him who formed it, “Why did you make me like this”’” (Rom. 9:20). We may be offended at God’s sovereign choices, but He is still sovereign. Since when do we look to unbelievers for our theology anyway?

- 2) Annihilationism is more supportable than Universalism: “I will argue that it is more scriptural, theologically coherent, and practical to interpret the nature of hell as the destruction rather than the endless torture of the wicked...for many believers today, faced with a choice between hell as everlasting conscious punishment and universal salvation, will choose universalism. What I offer them is a third possibility and another choice” (Pinnock, 137).

Response: Pinnock is right that universalism (no judgment in its contemporary form) is better than eternal torment. But how is conditionalism better than universalism? Given the choice, I would prefer that *no one* go to hell (universalism) than for some to go even to a temporary hell. The issue is not what we prefer but instead, which is biblical.

- 3) God and believers in heaven would never delight to see people in hell. “...we are asked to believe that God endlessly tortures sinners by the million, sinners who perish because the Father has decided not to elect them to salvation, though he could have done so, and whose torments are supposed to gladden the hearts of believers in heaven. The problems with the doctrine are both extensive and profound” (Pinnock, 136).

Response: Pinnock repeatedly says that many traditional view advocates have taught that hell-fire brings joy to God and to those with Him. He implies that Augustine and Jonathan Edwards taught this, but never does Pinnock quote them saying God is delighted with hell-fire. The only actual “advocate” of such is the irreverent Italian poet Dante (1265-1321), whose *Inferno* actually *ridiculed* hell-fire from this angle.

Pinnock also assumes that the traditional view teaches double-predestination (the unbiblical belief that God elects some to heaven and most to hell). Scripture only affirms that God has chosen believers (Eph. 1:5, 11). It does not say He chooses unbelievers for hell. To the contrary, the invitation is given to all who will believe. God is even withholding His judgment to give time for more to repent (2 Pet. 3:9). Pinnock has set up a “straw man” argument.

- 4) Death is consistently seen as destruction in the NT. The Bible gives us “the impression of final, irreversible destruction, of closure with God” (Pinnock, 144). This is seen in the OT (“the wicked will fade like the grass and wither like the herb...will be cut off and be no more...will perish and vanish like smoke... will be altogether destroyed,” Ps. 37; cf. Mal. 4:1-2). Pinnock says that several NT authors also teach destruction as annihilation (Pinnock, 146, *italics* mine):
 - a) John the Baptist warned that the wicked would be “cut down and thrown into the fire” which was like “*burning up* the chaff with unquenchable fire” (Matt. 3:10, 12; cf. 13:30, 42, 49-50).
 - b) Jesus said God can “*destroy* both body and soul in hell” (Matt. 10:28)
 - c) Paul noted that everlasting *destruction* would come upon unrepentant sinners (2 Thess. 1:9; cf. Gal. 6:8; 1 Cor. 3:17; Phil. 1:28; 3:19).
 - d) Peter spoke of the “*destruction* of ungodly men” (2 Pet. 3:7) and of false teachers who brought upon themselves “*swift destruction*” (2:1, 3). “He said they would be like the cities of Sodom and Gomorrah that were burned to ashes (2:6), and that they would perish like the ancient world perished in the great Flood (3:6-7).”
 - e) “The author of Hebrews likewise referred to the wicked who shrank back and would be *destroyed* (Heb. 10:39).”
 - f) “Jude pointed to Sodom as an analogy to God’s final punishment, being the city that underwent ‘the punishment of eternal fire’ (Jude 7).”
 - g) “Similarly, the apocalypse of John speaks both of a lake of fire that will *consume* the wicked and of the second death (Rev. 20:14-15).”

Response: The key question is: does “destruction” require or even imply annihilation? The word for “ruin, destroy” (ἀπόλλυμι BAGD 95a) is parallel to “kill” (ἀποκτείνω BAGD 94a) and used elsewhere to mean loss of life (Matt. 10:39; 16:25; Mark 8:35; Luke 9:24; 17:33; John 12:25). The verses quoted by Pinnock all relate to the *physical* death of the wicked, not the cessation of their existence (Walvoord, *ibid*, 168).

Note, for example, that in “a” above the fire is *unquenchable*. Note also that the point in Matthew 10 (“b” above) is not the *length* of punishment but to teach the “nonfinality of death” and that “hell is a place of torment for the whole person” (Carson, “Matthew,” in *EBC*, 8:254-55). The “destructions” of “d” and “e” above all refer to physical death.

What can be said of “eternal destruction” (“c” above)? Isn’t this annihilation? No, for in Galatians 6:8 the phrase is contrasted with “eternal life,” which obviously implies continued existence (cf. Rom. 2:7; 5:21; 6:22-23). This departure is banishment from

God's presence, not the extinguishing of one's own presence (2 Thess. 1:9b; cf. Ps. 36:9; Matt. 25:41, 46; Luke 13:27). Point "f" above argues this point more than it does annihilationism.

Perhaps the final blow to the concept of "destruction" meaning annihilationism is Pinnock's final point above ("g"). Never does Revelation 20 use the word "consume" as he argues. To the contrary, at the great white throne judgment the place of torment (Hades) will give up the dead that have been there, some for thousands of years (v. 13). Furthermore, "if the wicked had not existed after their death, there would be nobody in *hades* and there would be no future judgment" (Walvoord, 169 *italics* his).

- 5) "Eternal" means "irreversible" in the NT. "One receives the impression that 'eternal punishment' refers to a divine judgment whose results cannot be reversed rather than to the experience of endless torment" (Pinnock, 144).

Response: The same term for "eternal" (*aionios*) is used of "eternal life." Certainly the term implies more than simply irreversibility. It obviously refers to the *length* of life and the *length* of destruction or torment. All Greek lexicons without a theological bias affirm that this word means "eternal." One wonders if hell for unbelievers is not eternal, then is it eternal for Satan either who is "tormented day and night for ever and ever" (Rev. 20:10)? What does "eternal" mean except "eternal"?

- 6) The idea of the immortality of the soul came from Greeks—not the Bible. "There has been a virtual consensus that the soul survives death because it is by nature an incorporeal substance. The assumption goes back to Plato's view of the soul as metaphysically indestructible, a view shared by Augustine, Aquinas, and Calvin.... The Bible does not teach the natural immortality of the soul. It points instead to the resurrection of the body as God's gift to believers. God alone has immortality (1 Tim. 6:16) but graciously grants embodied life to his people (1 Cor. 15:21, 50-54; 2 Tim. 1:10)" (Pinnock, 147-48).

Response:

- a) If 1 Timothy 6:16 actually attributes immortality to God alone, what then of believers according to this logic? The annihilationists attempt to prove that only God is immortal but this contradicts their own teaching about the immortality of Christians. It is best to see this verse in the context of first century emperor worship in which deceased emperors were declared immortal. Paul's statement here "is not intended to deny immortality to other beings, but to bring out that it belongs inherently and by right only to God, as the very source of life" (Kelly, *Commentary on the Pastoral Epistles*, 146).
 - b) Hebrews 9:27 states "it is appointed for men to die once, and after this *comes* judgment" (NASB) or "man is destined to die once, and after that to face judgment" (NIV). This judgment comes not *at* death, but *after* death. For many, judgment will not come for thousands of years until the final judgment day in Revelation 20.
 - c) Some may argue that unbelievers experience judgment when they enter *hades* for a temporary torment, but Scripture nowhere states that the unsaved are judged immediately after death. It says they wait in torment until their final judgment at the great white throne (Rev. 20).
 - d) The unsaved will live forever (Eccl. 12:5; Matt. 25:46; Rev. 14:11).
- 7) Eternal punishment is morally wrong. It is unjust for God to eternally judge sins committed during a finite existence. "Everlasting torture is intolerable from a moral point of view because it pictures God like a bloodthirsty monster who maintains an

everlasting Auschwitz for his enemies whom he does not even allow to die. How can one love a God like that? I suppose one might be afraid of him, but could we love and respect him?" (Pinnock, 149).

Response: Following Pinnock's logic, God would also be sadistic and unfair to allow people to suffer in hades for thousands of years until this very day. Hades in Luke 16 is anything but a picnic, but who can blame God of moral injustice?

Is there really a moral problem with eternal hell—at least for those who will rest even personal opinion into the hands of an all-loving, all-knowing, all-holy God? Pinnock notes that in *The Great Divorce*, C. S. Lewis attempts to picture hell as boring and almost pleasant. The lake of fire becomes a drab place where day trips to heaven can be made so a return to hell can be accomplished on Thursdays to attend the theological society! "In such renditions, hell may be nasty and inconvenient but certainly no lake of fire" (Pinnock, 150). I agree.

- c. **Conclusion Regarding Annihilationism:** If given the choice, most Christians would prefer annihilation over eternal torment. I certainly would. But the arguments for conditionalism are far too weak to sway one who upholds the authority of Scripture.

3. Purgatory

- a. **The Issue:** Can sin be *purged* (hence the name "purgatory") in a place of torment ending in heaven on the other side? Here's how some Catholics define this view:

If we are not quite ready for heaven at the time of death, neither do we seem to be evil ogres. If, theologically, we cannot get the masses of mediocre Christians into heaven, is it really possible that all these millions over the ages wind up in hell with Satan and his minions for all eternity?

... Purgatory, as Roman Catholic theology envisions it, involves a process of purification after death for those who need it. It is a process in which concern of the living for the dead, expressed through prayers and charitable works, may have a beneficial effect on the healing of the dead (Zachery Hayes, *Four Views on Hell*, ed. William Crockett, 96, 98).

Purgatory is the intermediate state of unknown duration in which those who die imperfect, but not in unrepented mortal sin, undergo a period of penal purification, to qualify for admission into heaven. They share in the communion of the saints and are benefited by our prayers and good works (P. J. Toner, "Eschatology," *Catholic Encyclopedia*, 5:533).

- b. **Rebuttal:** But what does the Bible say? No, a temporary place of punishment for those eventually going to heaven does not exist for these reasons:
 - 1) Even Catholics admit that purgatory is *not taught in the Bible*. Support used to be sought in some verses (e.g., Isa. 4:4; Micah 7:8; 1 Cor. 3:13-15), but Catholics rarely cite even these verses anymore. Hayes says that "although there is no clear textual basis in Scripture for the later doctrine of purgatory, neither is there anything that is clearly contrary to that doctrine" (Hayes, 107). In response, Scripture clearly says that punishment is "for ever and ever" (Rev. 20:10). Also, no text can be found that indicates a second chance to believe after death.
 - 2) *Support for purgatory is mostly found in the Apocrypha.* Appeal for centuries has been to Judas Maccabeus in 2 Maccabees 12:41-46 (c. 200 BC), who discovered that some of his men killed in battle wore pagan amulets. He collected money from his surviving soldiers and sent it to Jerusalem as an "expiatory sacrifice," with the result, "And thus he made atonement for the dead that they might be freed from their sin" (v. 46).
 - 3) *Hebrews 9:27* says "man is destined to die once, and after that to face judgment." Where we are immediately after death is a fixed condition with no "crossing over" possible (Luke 16:26; cf. 13:28). In parabolic form the irreversibility of one's state is indicated as the door being shut (Matt. 25:10-12; Luke 13:22-30).

- 4) *The foundation for purgatory is salvation by works*, which is destroyed when salvation by faith is seen clearly (Rom. 3:28; Gal. 2:21; Eph. 2:8-9). Believers are *in Christ* and enter God's presence on this basis, not on their works.
- 5) *Hayes claims that mediocre Christians do not go to heaven*. But the Bible affirms that carnal Christians have not lost their salvation since the eternal security of each believer is God's responsibility (John 10:27-29; Eph. 1:13-14). Note also that 1 Corinthians 1:7-9 assured the most carnal church (Corinth) that God would be faithful to present them blameless on the day of Christ.
- 6) *The teaching of having a second chance to believe after death is unscriptural*. There is not a single instance in the Bible of a sinner being saved after death. Nor is there a single passage that holds out any promise of this in the future. But there are passages which contain positive teaching to the contrary (adapted from Arthur Pink, *Eternal Punishment*, 14-15):
 - a) "A man who remains stiff-necked after many rebukes will suddenly be destroyed — without remedy" (Prov. 29:1). Once the sinner is "destroyed" (KJV "cut off") he is "without remedy." Nothing could be clearer: at death his doom is sealed.
 - b) In Matthew 9:6 we read, "But that you may know that the Son of Man has power on earth to forgive sins, (then He said to the paralytic), 'Arise, take up your bed, and go to your house.'"... Why did the Saviour add the qualifying cords—"The Son of Man has power *on earth* to forgive sins"? This was because he wants us to understand that after a sinner *leaves* the "earth" the Son of Man... has no "power" (or "authority" as *exousia* really means) to forgive sins. In other words, one's state is sealed at death.
 - c) John 12:25: "He that loves his life shall lose it; and he that hates his life *in this world* shall keep it to life eternal." Why did Christ say, "in this world"? He wanted to show that one's destiny is fixed once we leave this world.
 - d) In John 8:21 Christ said to His enemies: "I go My way, and you shall seek Me, and shall die in your sins; where I go, you cannot come." Observe carefully the order of the last two clauses. Once they died in their sins, it was impossible for them to go to heaven. The solemn force of this verse comes out even more clearly if we contrast with it John 13:36: "Simon Peter said to Him, 'Lord, where are you going?'" Jesus answered him, "Where I go, you cannot follow Me now; but you shall follow Me afterwards." Mark the absence of the qualifying "now" in John 8:21. To Peter it was said, as to a representative saint, "You shall follow Me (to heaven) afterwards"; but to the wicked, Christ declared, "Where I go, you cannot come"!
 - e) Only two classes of people will be resurrected: those to a "resurrection of life" and a "resurrection of damnation" (John 5:29).
 - f) The hopelessness of the lost excludes another chance to believe after death:
 - Those who die without Christ do so "without hope" (1 Thess. 4:13; cf. the same phrase in Eph. 2:12-13 speaks of those only in this life).
 - Even the very "expectation of the wicked shall perish" (Prov. 10:28).
 - Those who resist the light have no sacrifice for sins and experience a "judgment without mercy" (Heb. 10:26-29; Jas. 2:13).
 - Unbelievers are "reserved the blackness of darkness forever" (Jude 13).

God, help us grasp the horrible reality of this truth!

Five Major Views on Hell

View	Universalism	Annihilationism	Purgatory	Metaphorical	Literal
Other Names	Restorationism Reconciliationism	Conditionalism Conditional Immortality	Catholic Further Probation Postmortem Conversion	Symbolic Non-literal	Traditional Classical
Who's Saved?	All	Some	Some	Some	Some
Who's Tormented?	Some (old view) None (new view)	Some	Some	Some	Some
Literal, Bodily Suffering?	Yes (old view) No (new view)	Yes	Yes (but some say metaphorical)	No	Yes
Salvation After Suffering?	Yes (old view) N/A (new view)	No	Possible	No	No
Purpose of Suffering?	Redemption	Punishment	Redemption	Punishment	Punishment
State Fixed at Death?	No (old view) Yes (new view)	Yes	No for those with venial sins	Yes	Yes
Hell Eternal?	No (it's non-existent)	No (it's temporal)	?	Yes	Yes
Soul Eternal?	Yes	Believers only	Yes	Yes	Yes
Key Verses Cited	1 Cor. 15:22 John 12:32 Phil. 2:10 1 Tim. 2:4 1 John 4:8	Matt. 10:28 2 Pet. 3:7 Heb. 10:39 Jude 7 Rev. 20:14b	2 Mac. 12:39f. Mal. 3:2-3 Luke 12:59 1 Cor. 3:11-15 Jude 23	Jude 7≠Jude 14 (fire but dark) Matt. 25:41 (spirit but pain) Rev. 1:14	Luke 16:19-31 Jude 7 2 Pet. 2:9 Rev. 14:9-11 Rev. 20:10-15
Theological Persuasion	Liberals & Mormons	Anglicans, Jehovah's Witnesses, Seventh-day Adventists, & "Evangelicals"	Catholics & Eastern Orthodox	Evangelicals & Moderates	Evangelicals Only
Advocates	Wm. Barclay Karl Barth G. B. Caird John Hick John Robinson	Clark Pinnock Basil Atkinson F. F. Bruce LeRoy E. Froom Edward Fudge H. Guillebaud Philip Hughes John R. W. Stott John Wenham	Z. Hayes Augustine Thomas Aquinas Gregory the Great L. Berkhof C. Pinnock	Wm. Crockett C. S. Lewis John Calvin D. A. Carson M. Erickson Billy Graham Donald Guthrie K. Kantzer Leon Morris J. I. Packer R. A. Peterson Herman Hoyt	J. F. Walvoord J. Ankerburg L. Boettner Harry Buis John Gerstner R. Griffith W. Grudem R. Gundry Murray Harris W. Hendriksen A. Hoekema William Lane Robert Morey Arthur Pink W.T.G. Shedd

The above chart is on a continuum with the most liberal views at the left and the more conservative views at the right. Of course, it only represents the majority perspective in each category as various theologians even within the same view may differ in any of the categories.

The preceding chart is not complete as it does not list the following perspectives (summarized from Lewis and Demarest, *Integrative Theology*, 3:446-55):

(1) Immortality of neither the soul nor the body affirms that the soul is the same as the mind and only a function of the brain. Advocates deny both the soul and body existence after life on earth and include monistic non-Christians such as empiricists (Hume), materialists, pantheists (Hegel), humanists (Carl Sagan), and Marxists. This atheistic view is contrary to the entire teaching of Scripture, but especially Revelation 20—22 which notes the final end of the righteous and wicked.

(2) Immortality of the soul but not the body is a denial of a bodily resurrection taught by Bultmann, W. N. Clarke (d. 1912), Henry Emerson Fosdick (d. 1969), and W. A. Brown (d. 1943). Paul warned against this heresy in 1 Corinthians 15.

(3) Soul sleep advocates, as well as teaching annihilationism, also teach that persons at death remain in the grave in a state of unconsciousness until the resurrection. Proponents include Seventh-day Adventists, Jehovah's Witnesses, Oscar Cullman, and B. F. C. Atkinson. For support, they point to Scripture which likens death of Christians to sleep (Jer. 51:39, 57; Acts 7:60; 13:36; 1 Cor. 15:6, 18, 20, 51). The soul sleep perspective contradicts Philippians 1:23 (see p. 17).

(4) Further probation (also called postmortem conversion) is a perspective which believes that God allows a second chance to repent after death so that one's destiny is not set at death—especially for those who have never heard the gospel. Advocates include Franz Delitzsch (19th century scholar) and modern "evangelicals" such as Dale Moody (1962), Donald Bloesch, and Clark Pinnock. The distinction between this view and purgatory is difficult to determine except that punishment is downplayed. Appeal is made to Isaiah 26:19; John 5:25-29; Ephesians 4:8, and 1 Peter 3:19, 20; 4:6. See the purgatory section for a refutation of this argumentation.

(5) Instantaneous resurrection argues that believers are not without a body immediately after death; instead, Christians receive their resurrected body at that moment. Appeal is made to several texts (Rom. 8:19; Col. 3:4; 1 Cor. 15:44; 2 Cor. 5:1f.). On the positive side, this view makes the physical heaven a more tangible experience for the believing dead (since they have a body there). However, it does not answer why a deceased person leaves his body behind except that the new body has no link to the old besides personality. Some claim the same for Christ's resurrected body, which is termed as an "immaterial," "spiritual," or "invisible body" (e.g., Murray Harris, F. F. Bruce, A. B. Bruce, R. A. Charles).

(6) Absorption Into the Whole is a modern Catholic view espoused by Karl Rahner (d. 1984) and Monika Hellwig. This perspective is heavily influenced by Eastern philosophy in its insistence that at death the soul loses its uniqueness by being "united with the Infinite." These teachers feel it inconsistent that a soul could be without a body and then joined again with it later. Here is an example of new age philosophy being taught by those claiming to be Christians. Such a view makes a personal presence with Christ impossible since personality will no longer exist, so it contradicts passages such as Philippians 1:23 and the numerous texts which mention individuals in heaven (e.g., Rev. 21:27).

(7) Reincarnation means that individuals come back to earth after death, though in a different life form depending upon the amount of *karma* (= sin?) in the previous life. Traditionally a Hindu tenant, the New Age Movement has been so successful that recent studies show that 25% of Americans adhere to this. However, Hebrews 9:27 notes that judgment follows a single death. See pages 17a-d for more info.

Fortunately, there are some recent responses to the preceding unorthodox views of hell, especially universalism and annihilationism. These include the following:

Bauckham, Richard J. "Universalism: A Historical Survey." *Themelios* 4 (January 1979): 48.

Notes how universalism is a relatively new teaching in the church with the exception of only a few church fathers.

Blamires, Harry. *Knowing the Truth about Heaven and Hell: Our Choices and Where They Lead Us*. Ann Arbor, MI: Servant, 1988.

Dixon, Larry. *The Other Side of the Good News: Confronting the Contemporary Challenges to Jesus' Teaching on Hell*. Grand Rapids: Baker, 1997. US\$16.99 pb.

A detailed analysis refuting universalism, annihilationism, and postmortem conversion.

McKnight, Scot. "Eternal Consequences or Eternal Consciousness?" *Through No Fault of Their Own? The Fate of Those Who Have Never Heard*. ed. William V. Crockett and James G. Sigountos (Grand Rapids: Baker, 1991), 147-57.

Argues against the annihilationist viewpoints of Stott, Pinnock, and some "evangelicals."

Nash, Ronald H. *Is Jesus the Only Savior?* Grand Rapids: Zondervan, 1994.

Evangelical, argues against universalism and against an inclusivistic view of salvation.

Packer, J. I. In *Evangelical Affirmations*. Eds. Kenneth S. Kantzer and Carl F. H. Henry. Grand Rapids: Zondervan, 1990. 107-26.

Argues for a metaphorical view of hell but against annihilationism.

Pagenkemper, Karl E. "Rejection Imagery in the Synoptic Parables." 2 parts. *Bibliotheca Sacra* 153 (April-June 1996): 179-98; 153 (July-September 1996): 308-31.

Traces how Jesus' parables teach that those who reject God's offer of salvation are eternally rejected (not temporally or not simply losing rewards), and how the basis of such a rejection is spurning of God's grace (as opposed to the lordship salvation view).

Peterson, Robert A. *Hell on Trial: The Case for Eternal Punishment*. Phillipsburg, NJ: Presbyterian & Reformed, 1995. 264 pp. Available at Life BookShop.

A carefully documented study of hell that evaluates OT and NT teaching and church history. Universalism (David Hick) and annihilationism (John Stott) are especially critiqued and found wanting in favor of the traditional view, except he does not see literal fire (p. 192), worms (p. 64), etc. He is unclear about the state of those who die before they are mentally competent. Peterson is Professor of Systematic Theology at Covenant Theological Seminary in St. Louis, MO. See also his "Does the Bible Teach Annihilationism?" *Bibliotheca Sacra* 156 (January-March 1999): 13-27.

Richard, Ramesh. *The Population of Heaven: A Biblical Response to the Inclusivist Position on Who Will Be Saved*. Chicago: Moody, 1994. 170 pp.

A concise but effective work by a faculty member at Dallas Seminary.

Scharen, Hans. "Gehenna in the Synoptics." 2 parts. *Bibliotheca Sacra* 149 (July-September 1992): 324-37; 150 (October-December 1992): 454-70.

Supports an eternal view of hell.

B. Biblical Answers to Questions on Hell

1. Why do we need to study and teach about hell? The history of preaching about hell and judgment, like many areas of theology, seems to have gone into a "pendulum swing."

- a. In the 19th century preachers' sermons on damnation, judgment, fire, sulfur, and hell were common—and probably out of balance since not much was said about heaven (e.g., Jonathan Edwards' "Sinners in the Hand of an Angry God" sermon).
- b. But "the pendulum has swung" this century when we hear *no* preaching on judgment and hell. Perhaps this is due in part to liberalism that prides itself on optimism.
- c. We need to find a balance through expositional preaching through the books of Scripture, which is a great way to not preach on the same subjects all the time.

2. Where is hell?

- a. The traditional view supposes that hell is under the earth, but if this earth and its atmosphere ("the first heaven" in Rev. 21:1) will be destroyed before the great white throne judgment (Rev. 20:11; 21:1), hell must be in outer space, probably beyond what people can ever see.

- b. However, many assume that the earth will only be “laid bare” (2 Pet. 3:10; cf. discussion under the following “heaven” section of these notes), and thus will not utterly destroyed to the core. Given this scenario, hades (and eventually hell) could be under the earth’s crust.

3. What is hell like?

- a. Eternal (Matt. 25:46; 2 Thess. 1:8-9; 1 Cor. 1:18; 4:3; Heb. 2:3)
 - 1) One way to distinguish hell (Gehenna) from hades (Sheol) is the length of time sin is judged in each. Hades is but temporary as it will be cast into and absorbed by the lake of fire (Rev. 20:14), which is a synonym for hell. However, hell is eternal. Technically, no one yet has ever gone to hell—only to hades (Luke 16).
 - 2) The same word for “eternal” (Heb. *olam*) is used for both future bliss and future judgment (Dan. 12:2), so hell is eternal in the same way that heaven is eternal.
- b. Eternal consumption by worms (Mark 9:47-48). Hoyt, 239, spiritualizes this as “the gnawings of conscience and remorse that course through the memory ceaselessly.”
- c. Total Separation from God’s Presence (2 Thess. 1:9; cf. Pagenkemper’s article)
- d. Outer Darkness (Matt. 8:12; 25:30; 2 Peter 2:17; Jude 13; cf. *1 Enoch* 102:8; *Ps. Sol.* 14:9)
- e. Unquenchable fire (Matt. 5:22; 18:8-9; 25:41; Mark 9:47-48; Luke 16:24; James 3:6; Jude 7; Rev. 20:14-15; cf. Exod. 3:1-6; *Sib. Or.* 4:40-44).
 - 1) Some say that literal darkness cannot be compatible with literal fire (e.g., George Henry Lang, *The Parabolic Teaching of Scripture* [Grand Rapids: Eerdmans, 1956], 305-8). Hoyt, 239, spiritualizes fire as the “internal burning of the human spirit...” See Hans Scharen’s article for details here.
 - 2) Response:
 - a) In Luke 16:24 the rich man wanted his tongue cooled from the fire, so how can this be seen figuratively?
 - b) Does our inability to reconcile fire and darkness together mean they can’t coexist? God made light before creating a sun (Gen. 1) and all things are possible with Him.
 - c) Intertestamental writers believed both darkness and fire (e.g., *Sib. Or.* 4:40-44).
- f. Degrees of punishment (Matt. 10:15; 11:20-24; Mark 12:40; Rom. 2:5-6; 5:13) based on spiritual light received (Luke 12:47-48) and sins committed (Rev. 20:12-13)
- g. Justice of God Uncontested (Luke 16:19-31). In the story of the rich man and Lazarus the rich man never questioned the appropriateness of his plight. The implication is that he knew that his punishment was deserved.
- h. Consciousness (Luke 16:23-24)
- i. Memory (Luke 16:27-28)
- j. No hope of release (Matt. 25:46; Heb. 6:2)
- k. Weeping and gnashing of teeth (Matt. 8:12)
- l. Loneliness due to separation from all people, whether unbelievers or believers (Luke 13:28)

4. Who will go to hell? Most evangelicals believe that those who *hear* the message about Christ *and reject* it will go to hell (John 3:36; cf. Luke 16:27-31). But what about those who *never hear* the message about Christ in the first place?

- a. Some (e.g., universalists) say all religions are basically the same and each provides a route to God; however, this denies the uniqueness of Christianity.
- b. Some (e.g., Catholics) say there's a second chance after death, but we have already seen on page 167 that Hebrews 9:27 excludes any kind of purgatory.
- c. Others point to the sincerity of the unevangelised, claiming that they will be judged only if they fail to live up to the light which they already have. However, this claims a form of salvation by works and Romans 1:20 says that *all* people *are* without excuse—not they *may be* without excuse.
- d. One view attracting some evangelicals says if the unevangelised respond in faith to the light received, God saves them *on the basis of Christ's saving work*—even though they do not know about this Giver of salvation (John Sanders, *No Other Name: An Investigation into the Destiny of the Unevangelized* [Grand Rapids: Eerdmans, 1992], 215, 282-83 and Clark H. Pinnock, *A Wideness in God's Mercy: The Finality of Jesus Christ in a World of Religions* [Grand Rapids: Zondervan, 1992], 149-50; idem, "Toward an Evangelical Theology of Religions," *Journal of the Evangelical Theological Society* 33 (1990): 359-68). For a rebuttal, see Robert A. Peterson, *Hell on Trial* (Presbyterian & Reformed, 1995), 228-34.
- e. The only proper response to the state of the unevangelised is that they indeed are lost without Christ. This is supported in several ways:

1) Scriptural Arguments:

- a) God's wrath is on people rejecting the clear light of conscience and creation evidence so that all are "without excuse" (Rom. 1:18-20; 2:12-16). Thus, God's judgment "is based not on their response to unrevealed truth but to revelation they *have* received" (J. Ronald Blue, "Untold Billions: Are They Really Lost?" *Bibliotheca Sacra* 138 [Oct.-Dec. 1981]: 344; cf. Millard J. Erickson, "The Destiny of the Unevangelized," *Bibliotheca Sacra* 152 [January-December 1995 in 4 parts]; *The Evangelical Mind and Heart* [Grand Rapids: Baker, 1993], 130-31), Ronald H. Nash, *Is Jesus the Only Savior?* (Grand Rapids: Zondervan, 1994).
- b] God does not send people to hell—He only lets those who reject what is plain to them go on the self-designated course to hell (ibid, 347). These are "given over" to heterosexual lusts (Rom. 1:24-25), homosexuality (vv. 26-27), and a depraved mind (vv. 28-32).
- c] No one is righteous (Rom. 3:10-11) and all are condemned (5:18). This is why all people must call upon the name of the Lord to be saved (Rom. 10:13; cf. John 14:6; Acts 4:12), which cannot happen unless someone is sent to tell them about Christ (vv. 14-15).

2) Christ's Great Commission assumes a lost world and is given in all NT historical books (Matt. 28:19; Mark 16:15; Luke 24:47; John 20:21; Acts 1:8).

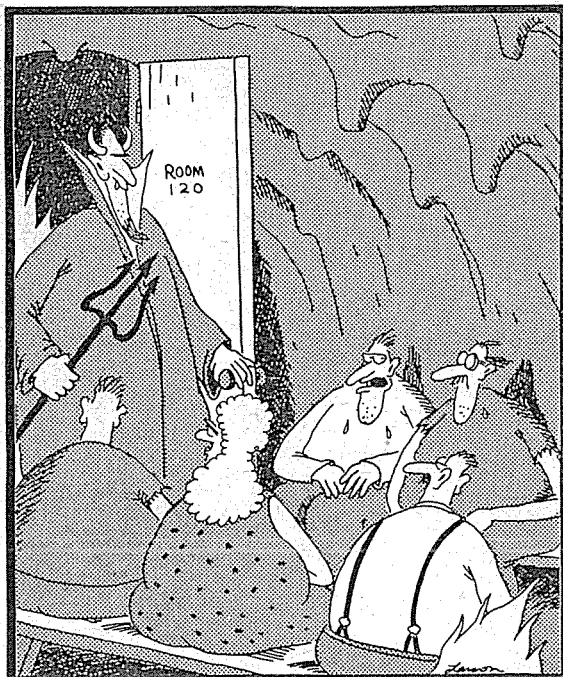
3) Apostolic Example: Paul's passion was to reach people for Christ in new areas which never heard the gospel (Rom. 15:17-24). How could this have been his passion if they were not lost? Each apostle was persecuted while seeking to reach the lost, and all but John died a martyr's death doing so.

- 4) Logical Argument: If the heathen are *not* headed for hell, then the worst thing a Christian could do is to tell them about Christ! Why? Because if they *hear* the message, there's a possibility of rejecting it and going to hell; however, if they *don't* hear the message in the first place, hell isn't even a possibility. Therefore, the best decision is to call back all our missionaries.
5. Can Christians really enjoy heaven when they know loved ones are in hell?
- Tears aren't shed in heaven (Rev. 21:4), so the answer must be yes.
 - In heaven believers will see for the first time how loathsome sin really is before a holy God. In such an environment, hell for the unbelieving will not seem as unjust as it does at the present time where we have a high tolerance for sin.
 - Christ promises about heaven, "I am making everything new!" (Rev. 20:5). This refers to more than physical things and most certainly includes believers' attitudes.
6. What happens to babies who die? I believe that they go to heaven based on two texts:
- David showed confidence in seeing his infant son who died (2 Sam. 12:23). While someone may question whether David's opinion is correct (or whether we can read a NT understanding of the afterlife into his words), neither of these counterarguments is convincing to me. See Robert P. Lightner, *Heaven for Those who Can't Believe* (Schaumburg, IL: Regular Baptist Press, 1977) for support for these babies.
 - Jesus noted that the kingdom of God belonged to little children (Mark 10:14-15). Some believe this means we need childlike faith to enter heaven (Sanders, *No Other Name*, 290), but the passage appears to teach both doctrines.
7. How can I communicate hell to non-Christians? A few suggestions:
- Don't be afraid to talk about hell. Jesus wasn't! Christ talked about hell even more than He did about heaven.
 - Talk about sin in your evangelistic presentations. Talk about how God is holy and just and therefore must judge sin.
 - Remind unbelievers that hell was "prepared for the devil and his angels" (Matt. 25:41). Man through his disobedience has entered into this arrangement.
 - Avoid speaking of hell and sin as "spiritual separation from God." Unbelievers are *used* to being separated from God and because of their sin many have convinced themselves that separation is *good*—so this hardly seems like a punishment!



Traditional versus Biblical Views of Hell

Traditions on Hell	The Bible on Hell
Man dwells with the devil	Man is alone (Luke 13:28)
"At least my friends will be there"	Yes, but you won't see them (Luke 13:28)
Bodies suffer mild discomfort	Bodies suffer from burning sulfur and consumption by worms (Mark 9:47-48; Rev. 21:8)
Satan is tormenter over all in Hell	Satan in torment with those tormented (Rev. 20:10)
A place of solid earth	A lake of suffering (Rev. 20:10)
People alone suffer there	Demons as well as people suffer (2 Pet. 2:4)
Satan rules with a pitchfork	Satan thrown into Hell without any emblems of dominion (Rev. 20:10)



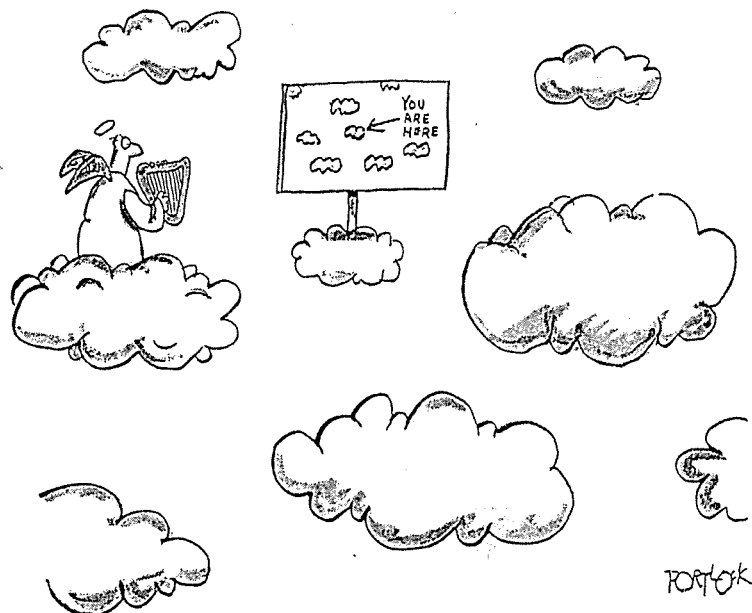
"Speak of the Devil."



II. Heaven

Traditional versus Biblical Views of Heaven

Traditions on Heaven	The Bible on Heaven
Man dwells with God	God dwells with Man (Rev. 21:3)
We go to heaven	Heaven comes to us on Earth (Rev. 21:2)
Our bodies have wings	Our bodies are like Christ's without wings (Luke 24:39-43; 1 John 3:2)
Live in clouds	Live in city (Rev. 21:2-22:6)
No Earth	New Earth (Rev. 21:1)
Peter at the gate	12 angels at 12 gates (Rev. 21:12)
No animals	Animals (Rev. 19:11, 14)?



A. **Terminology:** The Bible uses the term "heaven(s)" in at least four ways:

1. *Atmosphere:* The first "heavens" is the sky immediately above us (Gen. 1:6-8).
2. *Outer Space:* The second "heavens" contains the sun, moon, and stars (Gen. 1:1, 14).
3. *Abode of God and Saints:* Paul called this place the "third heaven" (2 Cor. 12:2) which he equated with paradise (v. 4). We will study this place in this section.
4. *Millennium:* This 1000 year period is sometimes called the "new heavens and new earth" (Isa. 65:17; 66:22) and the "kingdom of heaven" (Matt. 22:2; 25:1).

B. **New Heavens & New Earth:** We often refer to the eternal state of the redeemed as simply "heaven." However, the scriptural term for our eternal home is the "new heaven and new earth" (Rev. 21:1). Some questions concerning this...

1. Is there an allusion to the first heaven and earth in Genesis 1 here? Yes! Revelation 20—22 contrasts with Genesis 1—3, best seen in this chart form adapted from Bruce Wilkinson and Kenneth Boa, *Talk Thru the Bible* (Nashville: Nelson, 1983), 515:

THE CONSUMMATION OF ALL THINGS

Genesis 1—3	Revelation 20—22
"In the beginning God created the <i>heavens and the earth</i> " (1:1)	"Then I saw a <i>new heaven and a new earth</i> " (21:1)
"The darkness He called <i>night</i> " (1:5)	"There will be <i>no night</i> there" (21:25)
"God made <i>two great lights</i> " (sun and moon; 1:16)	"The city <i>does not need the sun or the moon</i> " (21:23)
"The day you eat of it you will surely <i>die</i> " (2:17)	"There will be <i>no more death</i> " (21:4)
Satan <i>appears</i> as deceiver (3:1)	Satan <i>disappears</i> forever (20:10)
Defilement <i>enters</i> the garden (3:6-7)	Defilement <i>never enters</i> the city (21:27)
Fellowship with God <i>interrupted</i> (3:8-10)	Fellowship with God <i>resumed</i> (21:3)
Initial triumph of the <i>serpent</i> (3:13)	Ultimate triumph of the <i>Lamb</i> (20:10; 22:3)
"I will greatly <i>multiply your sorrow</i> " (3:16)	"There will be <i>no more... sorrow</i> or crying or pain" (21:4)
" <i>Cursed</i> is the ground because of you" (3:17)	" <i>No longer</i> will there be any <i>curse</i> " (22:3)
Man's dominion <i>broken</i> in the fall of the first man, Adam (3:19)	Man's dominion <i>restored</i> in the rule of the new man, Christ (22:5)
First paradise <i>closed</i> (3:23)	New paradise <i>opened</i> (21:25)
<i>Prohibition</i> from the tree of life (3:24)	<i>Access</i> to the tree of life (22:14)
Man <i>driven from God's presence</i> (3:24)	"They will see <i>His face</i> " (22:4)

Here we see the first three chapters of the Bible (where man's fellowship with God is broken) compared to the last three chapters of the Bible (where man's fellowship with God is restored). Do you know what to call the rest of Scripture in the middle (Gen. 4—Rev. 19)? It's called missions!

2. Question: Does “then I saw a new heaven and a new earth, for the first heaven and the first earth had *passed away*, and there was no longer any sea” (Rev. 21:1) refer to a *different* galaxy and planet (annihilation and replacement of the present creation) or does it refer to this *same* planet and solar system which is judged with fire but renewed?

Answer:

- a. Annihilation View: Some verses seem to indicate that the entire solar system will be destroyed or annihilated after the millennium (Walvoord, 305-6, 311; Hal Lindsey, *There's a New World Coming*, 287):

1) “But the day of the Lord will come like a thief. The heavens will *disappear* with a roar; the elements will be *destroyed* by fire, and the earth and everything in it will be *laid bare*...That day will bring about the *destruction* of the heavens by fire, and the *elements will melt* in the heat. But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness” (2 Pet. 3:10, 12b). This description seems to fit annihilation more than a partial destruction followed by a remaking of this planet.

- a) A figurative sense to the word “disappear” (παρέρχομαι) means to “pass away, come to an end, disappear” (BAGD 626a). This may denote annihilation:

1] “I tell you the truth, until heaven and earth *disappear*, not the smallest letter, not the least stroke of a pen, will by any means *disappear* from the Law until everything is accomplished” (Matt. 5:18; Luke 16:17). The words of Scripture are assured from disappearing. A concept of renewal cannot be sustained here (unless it refers to disappearing *as we know it?*).

2] “... this generation will certainly not *pass away* until all these things have happened. Heaven and earth will *pass away*, but my words will never *pass away*” (Matt. 24:34-35; Mark 13:30-31; Luke 21:32-33).

3] “...the one who is rich should take pride in his low position, because he will *pass away* like a wild flower” (Jas. 1:10). But he *will* still exist.

4] “If anyone is in Christ, he is a new creation; the old *has gone*, the new has come!” (2 Cor. 5:17). Yet it doesn’t mean annihilation of consequences.

Summary: In the above verses, the idea of nonexistence (not renewal) can be seen in the word “disappear.” However, this word doesn’t necessarily indicate the *removal* instead of the renovation of the present planet.

- b) The word “destroyed” (λύω) used three times in 2 Peter 3:10-12 may mean either to “break up into its component parts” or “to destroy, bring to an end, abolish, do away with” (BAGD 483d). The first sense is used of a ship breaking up (Acts 27:41), the breaking up of a meeting (Acts 13:43), and the destruction of the barrier between Jew and Gentile in the church (Eph. 2:14). The second meaning refers to destroying the works of the devil (1 John 3:8) and the abolishment of the sabbath (John 5:18). Most, if not all, of the above texts seem to connote a nonexistence, but this is debatable.
- 2) At the time of the end, the sky will be rolled up like a scroll (Isa. 34:4; Rev. 6:14) as it will be said that “earth and sky fled from [God’s] presence, and there was no place for them” (Rev. 20:11). This may denote annihilation (though the Rev. 6:14 text relates to the Tribulation, so over 1000 years will still remain!).
- 3) Christ said he was going to his “Father’s house” (heaven) to “prepare a place” for his disciples until his return (John 14:2-3). Since this “place” is being created now, it must be separate from the present creation rather than a renovation of it. (However, “place” probably refers to the New Jerusalem, which is completely new, while at the same time allowing for a renovation of our present earth.)

- 4) The new Jerusalem will not need a sun or moon (Rev. 21:23), so celestial bodies may have been annihilated. (But the text does not specifically say that a sun or moon will not exist—it only notes that the city is not dependent upon them.)
- b. **Renewal View:** In contrast to the annihilation view, other verses seem to indicate that our same planet is judged and renewed without an annihilation:

- 1) The final phrase of 2 Peter 3:10 notes that “the earth and everything in it will be laid bare” (NIV translation of εὐρεθήσεται, to “find, discover” BAGD 325a, c) implies continuing existence. This may mean “when the intervening heavens are burned away, the earth and its works, from the divine point of view, become visible. This provides an ironic contrast with the picture of the wicked trying to hide from God... (Isa. 2:19; Hos. 10:8; Rev. 6:15-16)” (Richard J. Bauckham, *Jude, 2 Peter* [Word Biblical Com.], 319). In other words, after God’s judgment of the earth, it is not entirely annihilated—only its sin exposed.

Response: The text is quite uncertain here with seven alternate readings. One of them is that the earth “will *not* be found” and thus explicitly teaches annihilation. In fact, all the other five options teach annihilation as well.

Rebuttal to Response: The NIV follows the best manuscript (κ) and is the most unusual rendering (and thus likely the original text).

- 2) The term “new” may indicate quality rather than age:

It is interesting to note that in the eschatological anticipation of Isaiah the prophet there is the strong theme of retaining the earth in a revised form, or its preservation by recreation (Isa. 34:4; 51:6; 65:17; 66:22)... The remaking of the heavens and earth does not mean something entirely new, but something qualitatively better than the old. The word *new* is the word *kainos*, which refers to something of superior value, functionally superior, a rejuvenated form. Age does not automatically disqualify the attribution of the adjective *new*, for the new Jerusalem used old-world jewels... “New wine” or fresh wine was still wine...” (John Gilmore, *Probing Heaven*, 82; cf. Ryrie, *Revelation*, 119).

Response: While “new” refers to a better quality, Gilmore’s illustration of wine is inadequate. New wine may be of better quality, but because it is fresh it is also newer in time. The same can be said for the new heavens and new earth. It will be better in quality as well as newer in time (Walvoord, 316).

Also, *kainos* can also mean “something not previously present” or something “unknown, remarkable” (BAGD 394a). It repeatedly has this idea (Mark 1:27; 16:17; John 13:34; Acts 17:19, 21; 1 John 2:7f.; Rev. 2:17; 3:12; 5:9; 14:3).

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Isaiah uses *kaivos* of the new heavens and new earth (Isa. 65:17; 66:22), meaning the millennial (cf. below) reconstruction of the earth altered previously existing elements. It would make sense that the same meaning of “remade from existing parts” is intended by Peter (2 Pet. 3:13) and John (Rev. 21:1).

- 3) The context of 2 Peter 3 mentions the “destruction of ungodly men” (v. 7). A different word is used, but that these unsaved men are not annihilated may argue for parallel meaning concerning the destruction of the elements (vv. 10-13).
- 4) The “elements will melt in the heat” of God’s final judgment of the earth after the millennium. Melting only changes the form of a substance but does not cause it to cease to exist. This would argue for a reforming of the earth.

- 5) The resurrection of the body will not be an entirely new body but actually a recreation of the old one (1 Cor. 15:35-54). This provides a natural parallel to the recreation of the old earth.
 - 6) The present creation "waits in eager expectation" for the redemption of both itself and God's children (Rom. 8:19-22). This clearly argues better for a recreation of the earth than a replacement of it.
- c. Conclusion: While one cannot be dogmatic on whether "new heaven and new earth" denotes an annihilation of the present creation or a renovation of it, the evidence seems to better support the renovation theory.
3. Question: Is John's "new heaven and new earth" the same as Isaiah's?

Answer: It has been thought that Isaiah 65:17; 66:22 uses the identical phrase "new heavens and new earth" used of heaven by Peter (2 Pet. 3:13) and John (Rev. 21:1). However, the latter two refer to "heaven" in the singular.¹⁰⁸ Also, even if the phrases were exactly the same, Isaiah is not required to point to the same referent since a term used in different contexts may not always have the same meaning. Even though my view is a minority view, I believe the authors referred to different time periods.

Most commentators see the new heavens and new earth in Isaiah 66:22 as the eternal state, (the same time as in Rev. 21:1)¹⁰⁹ others like myself advocate Israel's restored earthly kingdom,¹¹⁰ and Peters even combines these two views by advocating an earthly kingdom in the eternal state.¹¹¹ Another perspective is more ambiguous, seeing only a time of a new radical theology.¹¹²

However, several reasons can be provided to demonstrate that the time in question is the kingdom age which *precedes* the new heavens and new earth. Isaiah's "new heavens and new earth" has elements which are impossible in eternity and several factors in the context of Isaiah's passages indicate an earthly millennial scene:

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Contrasting Isaiah's and John's "New Heaven(s) and New Earth"

	Isaiah's New Heavens and New Earth (Isa. 65:17; 66:22)¹¹³	John's New Heaven and New Earth (Rev. 21:1)
Term Used	Plural: "new heavens"	Singular: "new heaven"
Time Period	Millennium	Eternal State
Life span of Inhabitants	Greatly extended yet not infinite life (65:20)	Eternal Life
Death	Possible, though dying at 100 years old is "young" (65:20; cf. 66:24)!	No death (Rev. 21:4) since death is abolished at the Great White Throne Judgment (Rev. 20:14)
Marriage & Childbirth	Possible (65:23)	Impossible (Matt. 22:30)
Activity	Building of houses and planting of vineyards (65:21)	Christ claimed that he himself would prepare a place for us (John 14:1f.).
Animal Activity	Peaceful cohabitation of wild animals (65:25a)	No animals are noted by John or in any other text on heaven
Associated City	Protection of God in Jerusalem (65:25b)	Focus is the new Jerusalem (Rev. 20—21)
Gathering of Nations	Brought to Jerusalem to see God's glory (66:18-20; cf. Zech. 14:16-19)	God's glory provides light for the nations (21:23-24)
Priesthood & Temple	Has a temple, priests, and Levites (66:20-21; cf. Ezek. 40—43)	Has no temple (21:22), so by implication no priests are needed
Celebrations	New Moon and the Sabbath (56:6- 7a; 66:23) ¹¹⁴	No need for these since there will be no need for rest in eternity ¹¹⁵
Time	Still existent	Abolished with night (Rev. 22:5), so a heavenly rest day every seven "days" is absurd.
Place of Worship	Jerusalem (65:23)	Throne of God (22:3-4)

¹¹³Isaiah 66:22 makes a comparison between the endurance of new heavens and earth and the endurance of Israel, which may indicate that a specific time period is not in view here at all. However, if a time period is indeed envisioned, it certainly cannot be the eternal state for Israel will see bodies just slain by the LORD (66:17) and this will occur at the time of the celebration of the Sabbath and New Moon.

¹¹⁴Sabbath observance will be true of both Jews (Isa. 56:2, 4-5, 8) and Gentiles (Isa. 56:3; 6-7; 66: 23; cf. Zech. 8:20-23). As uncomfortable as this may seem to the modern Sunday observer, this is what the authoritative text indicates. The Sabbath, although not in effect in the present dispensation, will again find divine approval in the next. This teaching also supports a premillennial view of Scripture, for Isaiah affirms that Israel has a future.

¹¹⁵Nevertheless, Young suggests that worship in the new heavens and new earth (which he sees as heaven) "will be in accordance with and in observance of the prescribed seasons of the Old Testament dispensation" (Young, *Isaiah*, 3:536). Similarly, the *Seventh-day Adventist Bible Commentary* notes that "the Sabbath is an eternal institution" (Nichol *et al.*, eds., *SDABC*, 4:338). Kubo agrees by stating that glorified believers in heaven will still meet every seventh day for worship (Kubo, 65).

4. Question: Will the “new heaven and new earth” have the same stars as our present solar system? The new Jerusalem will not need the sun or moon to provide light (Rev. 21:23; 22:5) since this is provided by God. But does this mean that stars, planets and moons will not even exist as part of the entire new creation?

Answer:

- a. It is true that the text does indicate that the sun and moon are not needed in the new Jerusalem. However, it may be stretching it to imply that celestial bodies are not needed outside this city to illumine the new earth.
- b. However, another way to look at the phrase “new heaven and new earth” is to take the two as identical. In other words, heaven will have come to earth:

“Since God will make the new earth his dwelling place, and since where God dwells there heaven is, we shall then continue to be in heaven while we are on the new earth. For heaven and earth will then no longer be separated, as they are now, but will be one (see Rev. 21:1-3)” (Anthony Hoekema, *The Bible and the Future* [Grand Rapids: Eerdmans, 1979], 274).

Response: Technically, God will not dwell on the new earth as Hoekema claims but in the new Jerusalem (Rev. 21:2-3, 10-11, 22-24).

- c. Up to this point in this study we have looked only in general at the relationship between the old heaven and earth to the new heaven and earth. But how do the heavenly designations relate to one another? It is difficult to tell from Revelation 21—22 the relationship between the new heaven (v. 1), the new earth (v. 1), heaven (v. 2), and the new Jerusalem (21:2—22:5).
 - 1) Evidently each of these four are different parts, for the “new Jerusalem” comes down *out of heaven* (3:12; 21:2, 10), so it must be separate from it. (But this does not explain why God’s throne is in the new Jerusalem; 22:1).
 - 2) While “heaven” (v. 2) could be the same as the “new heaven” (v. 1), this also seems unlikely. Why would the present heaven itself need to be renewed or replaced? It would seem that the “new heaven” then refers to new galaxies.
 - 3) Certainly the “new earth” (v. 1) is separate from the “new Jerusalem,” for the latter is a city rather than a planet. Some feel that this city will be so huge that it couldn’t be on the new earth (see next section) so it hovers above the actual city of Jerusalem on the renewed earth. Thus the new city actually serves as a satellite city from which the saints may come and go to and from the new earth.

C. The New Jerusalem

1. *Figurative View*: Many scholars see this city as symbolic of the church (Morris, 242; Hendriksen, 199; Ladd, 276; Mounce, 370-71). These reasons are given:
 - a. The city is described as a “bride beautifully dressed for her husband” (21:2; see also vv. 9-10). Since the term “bride” often refers to the church (Isa. 54:5; Eph. 5:32; etc.), it would seem so here too (Hendriksen, 199). “Even in the Old Testament the Church is represented under the symbolism of a city (Isa. 26:1; Ps. 48; etc.)” (Hendriksen, 199).

Response: Contrary to popular belief, the church is never called the bride of Christ in the NT. Paul does use the husband-wife relationship to illustrate Christ’s love for the church (Eph. 5:32), but the word “bride” or “wife” is actually never used for the church. In fact, verses 9-10 denote the “bride” or “wife” as the new Jerusalem itself—not the church! Also, Isaiah doesn’t mention the church; this is reading the NT back into the OT. Even a casual glance at the above texts will show that they do not refer to the church but rather to Jerusalem (Ps. 48; Isa. 26:1) or Israel (Isa. 54:5). Finally, more than just the church will live in this city (Heb. 12:22-24) so it cannot be equated with the church. The inscription of the names of both the 12 tribes of

Israel (21:12) and the 12 apostles (21:14) argue that both Israel and the church will inhabit the city—not simply the church.

- b. “One wonders if John means to identify the heavenly Jerusalem with God’s redeemed people, even as the church is likened to the temple of God in the New Testament (1 Cor. 3:16; Eph. 2:21)” (Ladd, 276-77).

Response: The church is indeed called a temple (Eph. 2:21), but it is composed of believers each of whom is also a temple (1 Cor. 6:19). However, just because it is called a temple in the epistles does not mean that it is a city in Revelation. The epistles do not contain detailed descriptions like John has here. If it is not to be taken literally, then why all the very physical depictions, including walls, pearls, specific jewels, and even measurements?

- c. The city and the bride are said to be one and the same. An angel told John, “Come, I will show you the bride, the wife of the Lamb.’ And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God” (21:9b-10).

Response: The above observation (bride = city) is true. The problem is the identity of the bride. As noted earlier, the church is never called the bride of Christ. Also, Hebrews 12:22 clearly distinguishes the new Jerusalem from its inhabitants: “But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God...” Then the city and its inhabitants—angels, the church, OT saints (cf. Heb. 11:10), God, Christ—are specified in Hebrews 12:22-24 as separate.

- d. “There is a good deal of vivid description, sometimes of a very material kind. But when John speaks of streets paved with gold, of a city whose gates are made of single pearls, and the like, we must not understand him to mean that the heavenly city will be as material as present earthly cities. It is his way of bringing out the important point that the ultimate state of affairs will be very precious. He is concerned with spiritual states, not with physical realities” (Morris, *Revelation*, 242).

Response: Morris’ “sometimes of a very material kind” is a gross understatement. The *whole chapter* speaks of physical realities! The spiritualized view runs into great problems concerning authorial intent too. Would the original readers have spiritualized these things? I doubt it. Are we then arguing against a physical heaven like eastern mystics? Hopefully even those who argue against a literal view of the new Jerusalem still believe heaven is a literal place. We only have one physical description of heaven, so we must be careful not to throw it away so easily.

- e. Conclusion: The spiritualized view of the new Jerusalem is unlikely. Evidence for a literal view is clear from the following (some of this is review from above):

- 1) Physical measurements and specific descriptions (gates, walls, etc.) are given.
- 2) The city is called the bride but the church is not.
- 3) The city and its inhabitants are distinguished (Heb. 12:22).
- 4) The original readers would most likely have interpreted this literally.
- 5) Even those who argue *against* a literal view here generally believe in a literal heaven (though they deny that this description is it).
- 6) The alternate interpretations (i.e., that this is the church, all the redeemed, etc.) do not have contextual support either here or elsewhere in the NT.

2. **Literal View:** A more natural view of the text takes the passage at face value (Walvoord, 313, 323-24; Ryrie, 120-22; Paul Lee Tan, *A Pictorial Guide to Bible Prophecy*, 210; Hal Lindsey, *There's a New World Coming*, 289). It says it is a city, so why not?

- a. **Names:** Besides the “new Jerusalem,” this city has several other titles:

- the bride (Rev. 21:9a)
- the wife of the Lamb (Rev. 21:9b)
- Jerusalem (Rev. 21:10)
- the Holy City (Rev. 21:2, 10; 22:19)
- Mount Zion (Heb. 12:22a; Rev. 14:1)
- the Heavenly Jerusalem (Heb. 12:22b)
- the city of the living God (Heb. 12:22c)
- the dwelling of God (Rev. 21:3) or “tabernacle of God” (NASB)
- the city of my God (Rev. 3:12), “my” referring to Jesus
- the heavenly country (Heb. 11:16a)
- the city (Heb. 11:16b)

Note that the numerous references to the city argues for a specific, literal city.

- b. **Inhabitants:** Who will dwell in the new Jerusalem? Hebrews 12:22-24 mentions this city and then seems to give a rather full list of its inhabitants, although they are not specifically designated as such. These are listed in the following order:

- 1) *God* (v. 22a): The first thing John noted about this city is that it came from God in heaven so that God himself will dwell with men (Rev. 21:2-3). This wonderful aspect is often overlooked in our many questions about heaven. The best selling point for heaven is that we will be with God!
- 2) *Angels* (v. 22b): These number “thousands upon thousands of angels in joyful assembly.”
- 3) *Church Saints* (v. 23a): Each has his or her name written in the book of life (cf. Rev. 20:15).
- 4) *Redeemed Outside the Church Age* (v. 23b): These “spirits of righteous men made perfect” are distinguished from the church and probably mean those redeemed before Pentecost (Noah, Abraham, Rahab, etc.) and those saved in the Tribulation (Rev. 6:9-11; 7:1-17; 20:4).
- 5) *Christ* (v. 24a): He is noted as the mediator of a new covenant. John elsewhere promised that when we see him we shall be like him (1 John 3:2).

Question: If all these people are living in the city, then who lives in the new earth? and the new heavens? Or are these places simply locations to which we can make excursions from our “headquarters” at the new Jerusalem? This is boggling to even think about but we don’t have enough data to answer with any certainty.

- c. **Time:** Will the heavenly Jerusalem exist only during the eternal state or during the millennium as well? Some advocate that the new Jerusalem will be present during the 1000 year millennium (e.g., Lindsey, 289; Pentecost, *Things to Come*, 577; William Kelly, *Lectures on Revelation*, 459f., and *Exposition of Revelation*, 248f.). Ryrie agrees, for while Revelation 21:1—22:5 relates to the eternal state,

[Some commentators] feel that 21:9-21 reverts to a description of the millennial state. This would seem incongruent with the chronological pattern of the book and this section. Perhaps the best way to understand this entire section is to regard the new Jerusalem as the abode of the redeemed of all ages. Conditions within the new Jerusalem are conditions of eternity. Of course the redeemed will be inhabiting the city during the millennium as well as during eternity. Always the conditions within the city are eternal, even when the city is related to the millennium... [21:9-27] describes the city’s relation to the millennial state. In other words,

there seem to be two descents of the city, 21:1-8 being the one in relation to eternity and 21:9—22:5 the one in relation to the millennium (Ryrie, 118, 120)

Support:

- 1) It would seem inappropriate for the church to have been raptured and living with Christ for seven years which is followed by 1000 years on the old earth again. This would also be a major “let down” for believers!
- 2) Some factors in Revelation 21:9—22:5 seem to indicate a millennial rather than eternal scene:
 - a) The descent of the city is noted twice. All agree that the first descent in verse 2 relates to the eternal state since the earth will have no sea. In contrast, many millennial passages mention bodies of water. It is possible that the second descent (v. 9) denotes a different time period, if contextual factors support it.
 - b) The kings of the earth bringing their splendor into the heavenly city (Rev. 21:24, 26) is parallel to the same happening with the earthly Jerusalem (Zech. 14:16-19).
 - c) Leaves for the healing of the nations (22:7) would hardly be needed in the eternal state but would be handy in the millennium.
- 3) The book of Revelation is mostly chronological, but certain exceptions do occur. Some events in chapter 17 actually occur before some preceding chapters. Thus it is not totally out of character that 19:9f. occurs before 19:1-8.

Response:

- 1) Ryrie notes that the redeemed of all ages will live in the city. This logic would also imply that the same is true of the present—that all saved people who have died presently live in the city.
- 2) It is best to argue for a chronological approach unless clear factors mitigate against it. The city is not revealed until after the millennium (20:1-6), judgments (20:7-15), and creation of the new heaven and new earth (21:1).
- 3) Other passages relating to the millennium note that believers will reign with Christ not from the suspended city, but will reign on the earth (Rev. 5:10; 20:4-6). However, we also will reign from the new Jerusalem as well (22:5), though these are in two different time periods.
- 4) The description of the city in 21:2 matches that of 21:9, so the natural reading is that both relate to the same event.
- 5) The implication that no temple exists during this time (21:22) is inconsistent with the millennial age when Ezekiel’s temple will be on earth (Ezek. 40—43).
- 6) We do not know whether a return to a millennial earth after seven years with Christ in heaven will actually be a “let down” for us. After all, Christ himself will be reigning and we will reign with him.
- 7) The kingly splendor (21:24) finds a parallel to millennial descriptions, but just because the descriptions are similar, it does not mean they are the same. One clear difference is that Zechariah clearly had in mind the earthly Jerusalem whereas John’s vision related to the heavenly city.
- 8) Leaves for the “healing of the nations” (22:2) do not necessitate a millennium. The word here should be understood as “health-giving” since the root meaning carries the idea of serving or ministering. “In other words, the leaves of the tree

promote the enjoyment of life in the new Jerusalem, and are not for the correcting of ills which do not exist...as indicated in verse 3" (Walvoord, 330).

- 9) It is not unthinkable that mortal and immortal believers could live together on the earth with the latter living in a separate place. Jesus mixed with his disciples for 40 days in his glorified body, so by God's grace we could do the same.

Conclusion: It appears that the new Jerusalem will be in the eternal state and not in the millennium.

- d. Size: Ancient people needed a city to guarantee security, so some scholars feel this "description of the church" in the form of a city of enormous size was given to comfort believers. However, this still doesn't answer where believers will be for eternity. Is not a literal place needed to inhabit the saved from all ages? And would not heaven have to be very large (literally)! Just how large is it?

- 1) *City Size*: The width and length are equal at 2200 kilometers (Rev. 21:16). This is the same distance from Singapore (south) past Borneo to Sulawesi (east) to Manila (north) to China (west)! Such a city has never even been dreamed of being built on earth, for this place is roughly half the size of all southeast Asia (see the picture at the end of this section)!

- 2) *Wall Size*: The wall measurement is 144 cubits or 65 meters (216 feet). But no adjective appears to show whether it means "thick" (NIV text) or "high" (NIV margin; Ryrie, 121). If "thick" is correct and the walls extend to the top of the city this would make the wall 11,616,000 feet high (2200 kilometers)! However, if the 65 meter reference is to the *height* of the walls, then the walls will extend up only 0.000018595% of the city height! Either case is beyond imagination.

- e. Shape: The height is the same as the width and length, but the actual shape of the city is not stated.

- 1) The three identical dimensions makes one think immediately of a cube—especially since it has walls (Rev. 21:12-14, 17-21; cf. Tan, 210). This also finds parallel in God's earthly dwelling place within the cubed holy place in the tabernacle (Exod. 26:15?) and Solomon's temple (1 Kings 6:20).

- 2) However, some see it as a pyramid shaped city (Hoyt, 226; cf. Walvoord, *Millennial Kingdom*, 334):

Christ, the chief cornerstone (Eph. 2:20), will appear at the top where the throne of God will be located, and from which there will issue the river of pure water (Rev. 22:1). From this point too will issue the light that floods the city and the surrounding region (Rev. 21:23).

- 3) J. Vernon McGee thinks that the city is a cube in space within a crystal sphere:

Several times attention is called to the fact that the city is like a crystal-clear stone or crystal-clear gold. This emphasis leads us to believe that the city is seen through the crystal. We live *outside* the planet called earth, but the Bride will dwell *within* the planet called the New Jerusalem. The glory of light streaming through this crystal-clear prism, will break up into a polychromed rainbow of breath-taking beauty (*Reveling Through Revelation*, 2:104-5).

Conclusion: The arguments for a pyramid shape could as easily be applied to a cube, but high walls seem out of place with a pyramid. McGee's view is also unlikely as the *city itself* is clear as crystal (21:11) and no sphere is noted. It appears that the traditional cube shape is a better option.

- f. Colours:

- 1) General: The overall impression of the city is indescribable, but John did his best: "It shone with the glory of God, and its brilliance was like that of a very precious jewel, like a jasper, clear as crystal" (21:11).

- 2) City: Gold as “pure as glass” or “like transparent glass” is used for both the buildings (v. 18b) and the street (v. 21b). While hues abound, yet everything has a sense of translucence—after all, there will not be any reason to hide anything! “Also, no one wants to be out of sight of Jesus for very long, and this way you can see Him twenty-four hours a day!” (Lindsey, 292).
- 3) Wall: The wall is made of jasper alone (v. 18a).
- 4) Gates: White is prominent since each of the twelve gates is made from a single pearl (21:21). Some who deny the literal view question the “size of the oyster” but this only shows their lack of confidence in God’s abilities.
- 5) Foundations: The foundations are made from 12 precious stones (Rev. 21:19-20). It seems that God likes green as the foundation is probably green more than any other colour. However, several of these stones come in a variety of hues, with the following options (numbers refer to layer in the foundation):

Layer	Stones/Hues	Clear	Green	Blue	Red	Yellow	Brown	Purple
Wall	Jasper (v. 11)	x						
12	Amethyst							x
11	Jacinth			x	x			
10	Chrysoprase							
9	Topaz		x	x		x		
8	Beryl		x	x				
7	Chrysolite		x			x		
6	Carnelian				x			
5	Sardonyx				x		x	
4	Emerald		x					
3	Chalcedony		x					
2	Sapphire			x				
1	Jasper	x						

- g. Location: Does the city rest on earth or is it suspended above the earth? Some point to the foundations as evidence that it will rest on the earth (Lindsey, 289).

However, others note that the new Jerusalem will hover over the earth as a satellite city (Walvoord, 312-13; Pentecost, *Things to Come*, 577). If indeed this heavenly city exists during the millennium with the present Jerusalem still existing, it seems likely that the new city will be at the spot of the old, though not squashing it! While the city is seen descending to the earth (Rev. 21:2, 10) it is never stated that it actually reached earth. This may also explain how believers with mortal bodies (who lived through the Tribulation) could live on earth at the same time as those in glorified bodies. The latter would dwell in the suspended city.

- h. God’s Presence takes the place of any temple (Rev. 21:22), where he formerly dwelt on earth prior to the giving of the Holy Spirit. We will serve him and actually see him face to face (22:3-4). The traditional view of heaven sees *us as going up* to God, but Scripture records *God as coming down* to dwell with us (21:3)!
- i. The River of Life flows from the throne of God (Rev. 22:1-5), presumably at the top of the city. Evidently the same tree of life which used to be in the Garden of Eden (Gen. 3:22, 24) is large enough to straddle the river which flows from “Main Street.” Incidentally, this is the only street mentioned in connection with the city.

D. Will There Be Degrees of Reward in Heaven?

1. Most Christians assume varying degrees of reward in the new Jerusalem. (Actually the Bible emphasizes millennial rewards more than in the eternal state; cf. Joseph Dillow, *The Reign of the Servant Kings*). Yet it does seem to teach heavenly degrees of reward:
 - a. John encouraged a woman to deny hospitality to false teachers so that she could “receive a full reward” (2 John 8). This would indicate that a reward of a lesser degree was possible due to her action. In fact, he warns her, “Watch out that you do not lose what you have worked for...”
 - b. Certain rewards are promised people who serve in various capacities (cf. rewards and crowns on pp. 75-77 and below on this page). This would mean that those who do not do them would not receive these particular rewards. Therefore, the reward is not equal for all. In this light, Paul noted that “the Lord will reward everyone for whatever he does, whether he is slave or free” (Eph. 6:8).
2. What is the nature of the heavenly rewards? What will these rewards be like?
 - a. Rewards of Responsibility (cf. W. A. Criswell and Paige Patterson, *Heaven*, 208-14)
 - 1) In Luke 19:11-27 (Parable of the Ten Minas) Jesus taught that before going on a journey, a nobleman gave each of his ten servants the same amount of money—one mina each. Upon returning, the master rewarded each accordingly with differing degrees of responsibility based on their faithfulness.
 - 2) Matthew 25:14-30 (Parable of the Talents) records a similar story, except each man received a different amount of money to invest for his master (the one who buried his master’s money depicts an unsaved man, v. 30). This parable also depicts varying degrees of reward: “His master replied, ‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness’” (v. 21).
 - b. Rewards of Possession
 - 1) Five crowns (*stephanos*) are noted as personal possessions in heaven (cf. p. 76). These crowns are not kingly crowns (*diadems*) but victor’s wreaths made of vines or leaves (or even gold and silver in the form of a garland or wreath):
 - a) An *incorruptible crown* is for those who master their flesh (1 Cor. 9:25).
 - b) A *crown of hope or joy* is for those who bore fruit in others’ lives for Christ (1 Thess. 2:19). This is sometimes called the soul-winner’s crown.
 - c) A *crown of life* is for believers who patiently endure trials and suffering (James 1:12; Rev. 2:10).
 - d) A *crown of righteousness* is for one longing for Christ’s return (2 Tim. 4:8).
 - e) A *crown of glory* rewards spiritual shepherds who feed the flock (1 Pet. 5:4).
 - 2) We too often view ownership as sinful, though this is not scriptural.
 - a) As joint-heirs with Christ (Rom. 8:17; Heb. 1:2), we own what He owns! This is joint-ownership in a communal sense but “to deny private property inevitably ends in denying privacy” (Gilmore, 302) much like the mystical idea of blending into the “Total One.” Ownership in heaven will not include the sinful possessiveness of earth.
 - b) We have a heavenly inheritance which is “imperishable and undefiled, and will not fade away, reserved in heaven for you” (1 Pet. 1:4 NASB).

3. However, a recent article argues against levels of reward (Craig L. Blomberg, "Degrees of Reward in the Kingdom of Heaven?" *Journal of the Evangelical Theological Society* 35 [June 1992]: 159-72). He provides some interesting thoughts:

- a. The vineyard worker parable teaches that each worker received the same pay no matter how long he worked (Matt. 20:1-16). This teaches that all believers are rewarded equally since all receive pay by grace. The ending, "the last shall be first, and the first, last" (v. 16), means that all positions in heaven are interchangeable.

Response: Do they indeed receive pay by grace? In each case the pay was for work, not faith. The main point that "the last shall be first, and the first, last" (v. 16) may better indicate that God's system of ranking people in heaven differs from that which man uses on earth.

- b. Scholars do not agree on the form these differing heavenly rewards will take. Suggestions include capacity for service, added responsibilities, degree of bliss, possessions, and an enriched relationship with God.

Response: Our ignorance of the type of reward does not deny its existence (see preceding discussion for more details on types of reward).

- c. If heaven is perfection, how can there be varying degrees of perfection?

Response: This may seem inappropriate from our vantage point since we are not God, but he has made many perfect things which differ in quality even in our present world. For example, plants are perfectly made yet less durable than jewels.

- d. Blomberg considers passages generally used to teach rewards not convincing.

- 1) The crown passages speak of the reward of eternal life itself, not something in addition to it (1 Cor. 9:25; 1 Thess. 2:19; 2 Tim. 4:8; Jas. 1:12; 1 Pet. 5:4). [But this does not seem to be the normal reading of each passage.]
- 2) The texts about those who are the "least" or "greatest" relate only to the "present aspects of the kingdom" (Matt. 5:19; 11:11; 18:4; Mark 9:34-35; Luke 9:48). [No, for people here are compared with the least of the people there.]
- 3) The quality of each man's works and their rewards (1 Cor. 3:11-15) relates to degree of shame or satisfaction at the judgment (cf. 1 John 2:28), not the lasting results of it which persist for all time in an everlasting hierarchy. [Even this is not correct, since verse 14 declares that "if what he has built survives, he will receive his reward." It is true that the nature of the reward is not stated, so the belief that it is merely momentary satisfaction may be true or false—no one knows. However, 2 Corinthians 5:10 does indicate that each will be judged for his deeds and "will receive what is due him."]

Other arguments of Blomberg should be considered. This article is worth reading. Perhaps we need to re-evaluate long-held views in this area.

- E. How Will Our Bodies Be Different Than They Are Now? This is a mystery somewhat, but here's some of my personal opinions...

1. We will have individual places for each believer to live (John 14:2)! The old KJV translation "in my Father's house are many mansions" is unfortunate as the word simply means "dwelling places" (NASB) or "rooms" (NIV). Since the new Jerusalem is far from being a literal "house" (as it is a city), we will have neither rooms in a mansion nor "mansions in a house." What kind of structure in the city we will live in is unstated. Perhaps more faithful ones will have better HDB flats (Heaven Development Board)!
2. We will have an ability to eat (Rev. 19:9?; 22:2?) but no need to do so!

3. We will be able to transport ourselves by thought as Jesus did in His glorified body (Luke 24:36).

Disagreeing with this is Hoyt, 229-31, who believes that saved humanity in the eternal state will be composed of two basic groups:

a. *Glorified (resurrected) saints* include...

- 1) Members of the Church in glorified (transformed) bodies (1 Cor. 15:51-54)
- 2) Old Testament saints and martyred tribulation saints whom “will experience glorification by resurrection (Rev. 20:4-6; Dan. 12:2; Isa. 26:19-21)” and a “special relation to the New Jerusalem (Heb. 12:22-24)” (Hoyt, 230)

b. *Mortal (unresurrected) saints* who will be saved in the Tribulation and enter the millennium in mortal bodies. Hoyt says that in heaven they’ll lack the sinful nature that they had in the millennium and still have the ability to procreate in their natural bodies on the new earth. Perhaps Isaiah 60:19-22 supports this.

Response: Hoyt correctly notes that the Scripture does not say that the unresurrected millennial redeemed will receive transformed, glorified bodies. However, he assumes (though unstated as an assumption) that God annihilates their sinful nature which is active in the millennium. I feel that the transformation of their bodies into glorified bodies is just as likely as the elimination of their sinful nature—both about which Scripture remains silent. Also, angels and people are not married in heaven (Matt. 22:30). Finally, death will still be possible for those with mortal bodies in the millennium (Isa. 65:20), but Hoyt assumes death will happen only to non-Christian children of those believers entering the millennium from the Tribulation.

4. We will have the ability to recognize one another (same race, sex, color): Don’t worry, you will still be Chinese! Many dispensationalists teach that the distinction between Israel and the church continues even throughout the eternal state (e.g., Hoyt, 232-33). Hoyt says that the church will have the highest position, OT and Tribulation saints second highest, and then those in natural bodies include Israel and the Gentiles. I need more study here, especially on the various heavenly groups in Hebrews 12:22-24.

F. What Will We Do in Heaven? How will we occupy our time?

1. Oftentimes our focus is upon rest. Perhaps that’s because we work too hard here! (When I ask Singaporeans, “How are you?” most respond, “Busy” or “Tired.”)
2. It is true that Scripture refers to death as rest (Gen. 47:30; 1 Kings 1:21; Ps. 16:9; Dan. 12:13; Rev. 14:13).
3. However, the focus of Scripture is not rest, but service in heaven—restful work! Remember that Adam in the Garden of Eden was given purposeful work even before the Fall. In other words, work itself is not a curse—it’s those cursed weeds that make the toil so hard. Service has always been part of heaven’s environment.

a. The angels’ job description is service. They don’t just float around doing nothing!

- 1) “Are not all angels ministering spirits sent to *serve* those who will inherit salvation?” (Heb. 1:14). This ministry of service for God by ministering to man includes delivering messages to those on earth (Luke 1:11-20, 26-38).
- 2) Angels also serve God through *worship* (Isa. 6:3; Rev. 4:8-11; 5:8, 14), *singing* (Rev. 5:9-13; 15:1-4), and other ways. Since they are primarily servants, they refuse people to worship them (Rev. 22:9; cf. Col. 2:18).

b. The redeemed will also serve him in heaven:

- 1) "His servants will *serve* him" (Rev. 22:3b).
- 2) "They will *reign* forever and ever" (Rev. 22:5b).
- 3) "Jesus replied, 'No one who puts his hand to the plow and looks back is fit for *service* in the kingdom of God'" (Luke 9:62).
- 4) "...they are before the throne of God and *serve* him day and night in his temple; and he who sits on the throne will spread his tent over them" (Rev. 7:15).
- 5) "and has made us to be a kingdom and priests to *serve* his God and Father—to him be glory and power for ever and ever! Amen" (Rev. 1:6).
- 6) "You have made them to be a kingdom and priests to *serve* our God, and they will reign on the earth" (Rev. 5:10).
- 7) The redeemed will also sing (presumably in key, finally, for some!):
 - a) "Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, *singing*: 'To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!'" (Rev. 5:13).
 - b) "And [the 144,000 redeemed Jews] sang a new song before the throne and before the four living creatures and the elders. No one could learn the song except the 144,000 who had been redeemed from the earth" (Rev. 14:3).

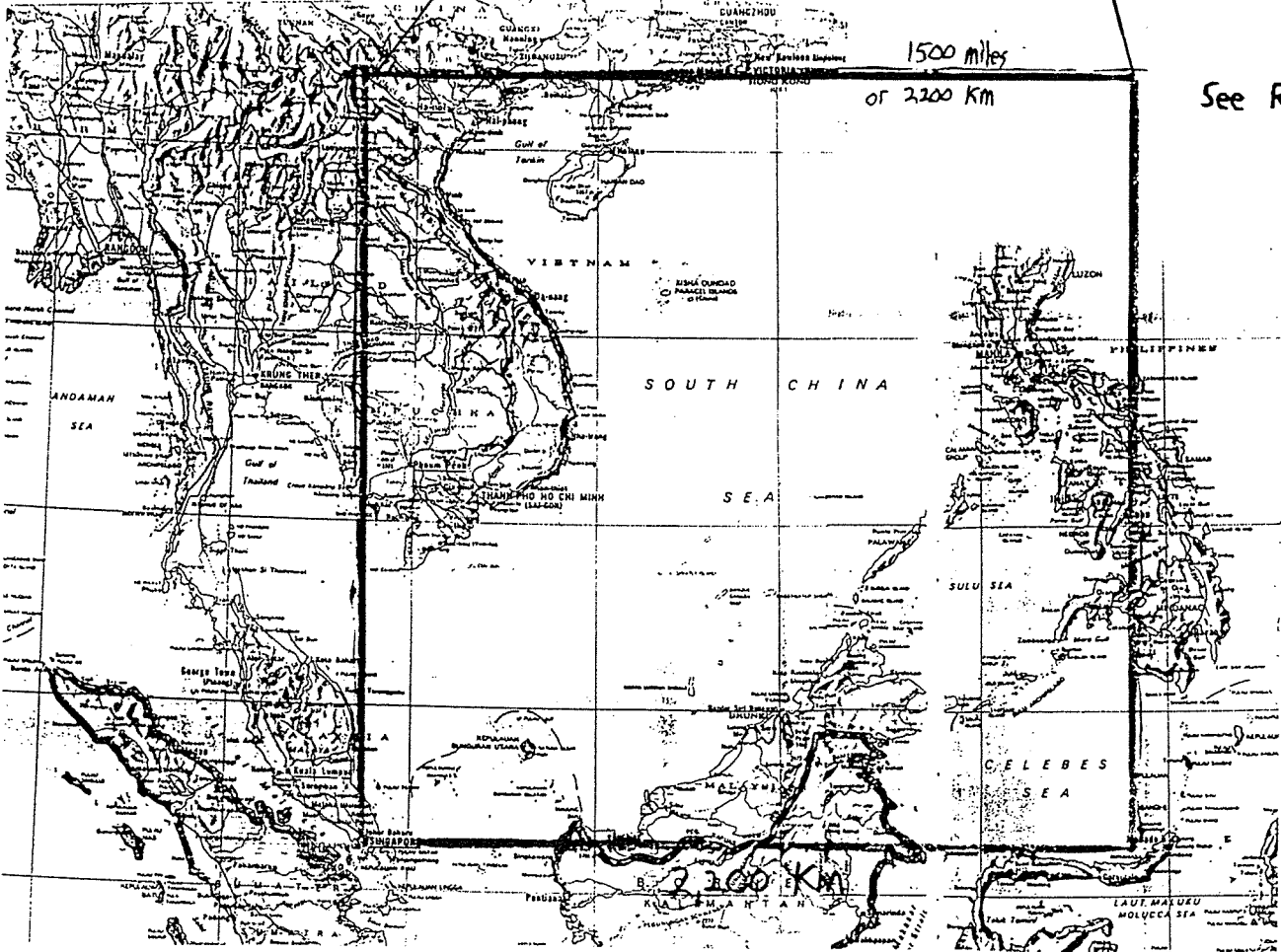
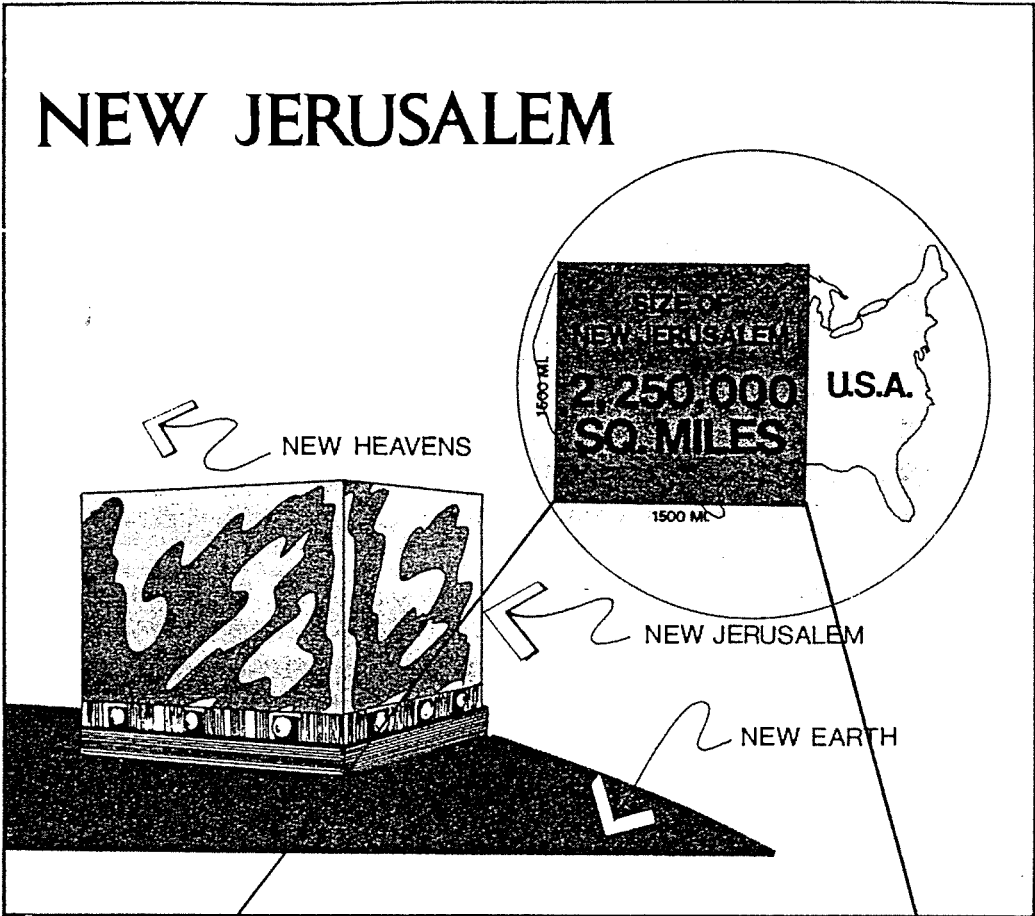
There still remains *much* about heaven that we do not know and will not know until we arrive. In the meantime let's praise God our place is reserved and say...

"Amen! Come Lord Jesus!"
(Revelation 22:20)

A Heavenly Advertisement

FREE
BEAUTIFUL HOMES
to be
GIVEN AWAY
in a
PERFECT CITY
with—
100% Pure Free Water
No Light Bulbs
Perpetual Lighting
Permanent Pavement
Nothing Undesirable
Everything New
Perfect Health
Immunity from Accidents
The Best of Society
Beautiful Music
Free Transportation
SECURE A CONTRACT TODAY—
FOR THE NEW JERUSALEM

The Size of the New Jerusalem
Paul Lee Tan, *A Pictorial Guide to Prophecy*, 210



Differences Between the Millennium and Heaven

	Millennium	Heaven
Duration	1000 years (Rev. 20:1-6)	Eternal (Rev. 22:5)
Death	Possible (Isa. 65:20)	Impossible (Rev. 21:4)
Longevity of Life	“Never again will there be an infant who lives a few days. He who dies at a hundred will be thought a mere youth” (Isa. 65:20)	No aging (Rev. 21:4 implied)
Sin Nature	Active (Rev. 20:7-9)	Abolished (Rev. 21:27)
Inhabitants	Initially Christian, but later includes unbelievers —no living with angels? (Matt. 25:34; Rev. 20:7-9)	Saints and angels alone (Rev. 21:27)
Bodies	Mortal and immortal living together (Isa. 65:20; 1 Cor. 15:42-44)	Only immortal (glorified) (1 Cor. 15:42-44)
Satan	Bound, but then released after 1000 years (Rev. 20:3, 7)	In lake of burning sulfur, never to be released again (Rev. 20:10)
Political & Religious Centre	Jerusalem (Isa. 2:2-3; Micah 4:1-2, 7)	New Jerusalem (Rev. 21)
Place	Earth (Rev. 5:10)	New heavens and new earth (Rev. 21:1)
Key Passages	Psalms 72; Isaiah 2; 11; 65–66; Revelation 20:1-6	Revelation 21–22

Books About Heaven

Finally some books on heaven are coming out! Although some of the best works are not yet available in the SBC library, those Singapore Bible College does have are marked with an asterisk:

*Beiderwerden, George. *Heaven*. St. Louis: Concordia, 1961. 31 pp. *A short work available in the SBC library (call number 248.86 BEI).*

*Bonnell, John Sutherland. *Heaven and Hell*. New York: Abingdon, 1922. 62 pp. *Longer than Beiderwerden (call number 237.2 BON).*

*Criswell, W. A., and Patterson, Paige. *Heaven*. Wheaton: Living Books (Tyndale), 1991. 306 pp. *A substantial work by a well-known Baptist pastor and a scholar, easy-to-read style, includes lyrics of several hymns on heaven; does not interact much with opposing views.*

*Gilmore, John. *Probing Heaven: Key Questions on the Hereafter*. Grand Rapids: Baker, 1989. 466 pp. *Addresses 21 practical questions about heaven (Where is heaven? Who will be there? What shall we do there? Can we be sure of going there? Are there sexual differences in heaven? Does heaven have equality, humor, growth, ownership, memory, and recognition? Is heaven reincarnation? etc.), amillennial (e.g., p. 262; anti-premillennial, actually), posttribulational, views the Book of Revelation as stages of church history. Gilmore obtained his D.Min. from Denver Seminary. This is the most thorough book on heaven in the SBC library with numerous footnotes and interaction with other views, though he often rambles on with numerous details (but many good illustrations).*

McDannell, Colleen, and Lang, Bernard. *Heaven: A History*. New Haven, CT: Yale Univ. Press, 1988. *Spans church's views throughout history, but weak on authority of Scripture.*

*Ng, Richard. *A Comparative Study of the Concept of Heaven in Five Major Religions*. Singapore Bible College Senior Paper, BTh, 1982. 29 pp. (call number SP 1981-1982 no. 9).

Kreeft, Peter J. *Heaven*. San Francisco: Harper & Row, 1980. *Responds to modern objections to heaven. Relies on C. S. Lewis and Roman Catholic view of heaven.*

_____. *Everything You Ever Wanted to Know About Heaven: But Never Dreamed of Asking*. San Francisco: Harper & Row, 1982. *A sequel to the above, more detailed.*

Schilder, Klaas. *Heaven: What Is It?* Grand Rapids: Eerdmans, 1950. *Abbreviated from the original Dutch edition, theological, currently out of print, but the best book cited on this page.*

Schoonhoven, Calvin R. *The Wrath of Heaven*. Grand Rapids: Eerdmans, 1966. *Compact, well researched in original languages.*

*Scroggie, W. Graham. *What About Heaven*. London: Pickering & Ingels Ltd., 1954. 137 pp. (call number 237.6 SCR).

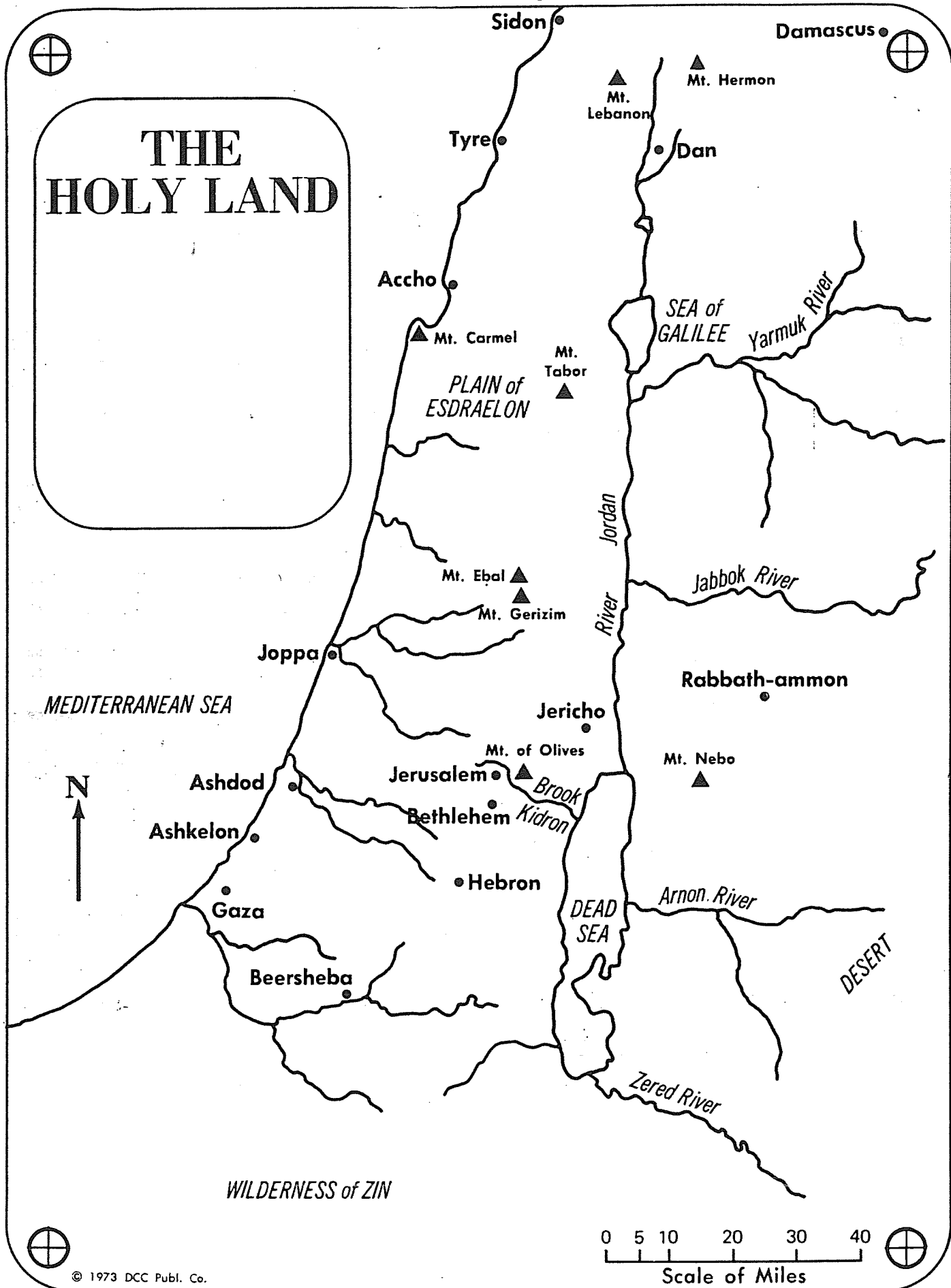
Smith, Wilbur. *The Biblical Doctrine of Heaven*. Chicago: Moody, 1968. *Premillennial, cites authors from ancient to modern times, interesting, high view of Scripture.*

*Swedenborg, Emanuel. *Heaven and Its Wonders and Hell*. New York: Swedenborg Foundation, 1938. 455 pp. *This, the second largest book on heaven in the SBC library, is from the Swedenborgianism cult! (call number 289.4 SWE).*

Toon, Peter. *Heaven and Hell: A Biblical and Theological Overview*. Nashville: Nelson, 1986. *Short but thorough, more up-to-date than Schilder and second best (next to Schilder) of the books cited here.*

Ancient Map of Israel

David C. Cook Publishing Co.



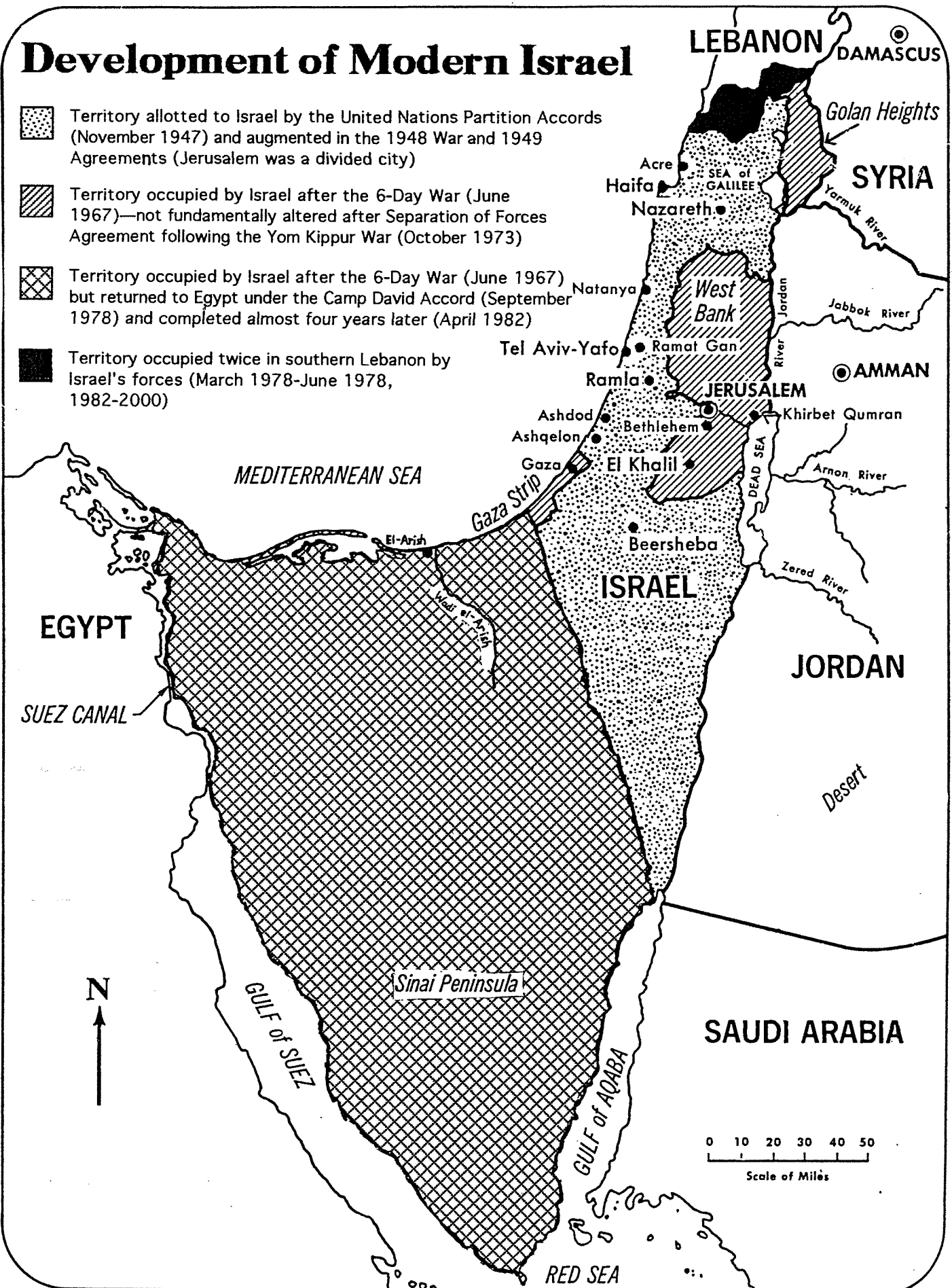
Development of Modern Israel

 Territory allotted to Israel by the United Nations Partition Accords (November 1947) and augmented in the 1948 War and 1949 Agreements (Jerusalem was a divided city)

 Territory occupied by Israel after the 6-Day War (June 1967)—not fundamentally altered after Separation of Forces Agreement following the Yom Kippur War (October 1973)

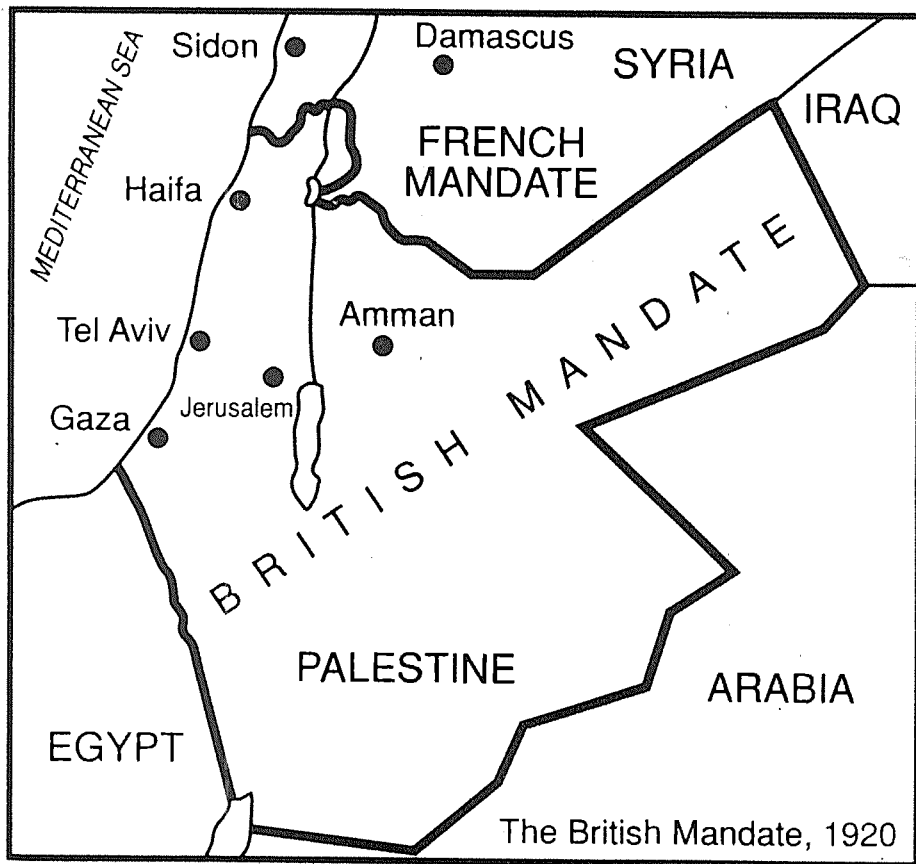
 Territory occupied by Israel after the 6-Day War (June 1967) but returned to Egypt under the Camp David Accord (September 1978) and completed almost four years later (April 1982)

 Territory occupied twice in southern Lebanon by Israel's forces (March 1978-June 1978, 1982-2000)



Adapted from Marjie Mehlis, *Maps of the Holy Land for Overhead Projection* (Elgin, IL: David C. Cook Pub. Co., 1973), 8; Barry J. Beitzel, *The Moody Bible Atlas* (Chicago: Moody Press, 1985), 191

British Mandate and Jewish Populations in Europe



David Dolan, *Holy War for the Promised Land*, 243

POPULATION OF JEWS IN EUROPE BEFORE AND AFTER WORLD WAR II

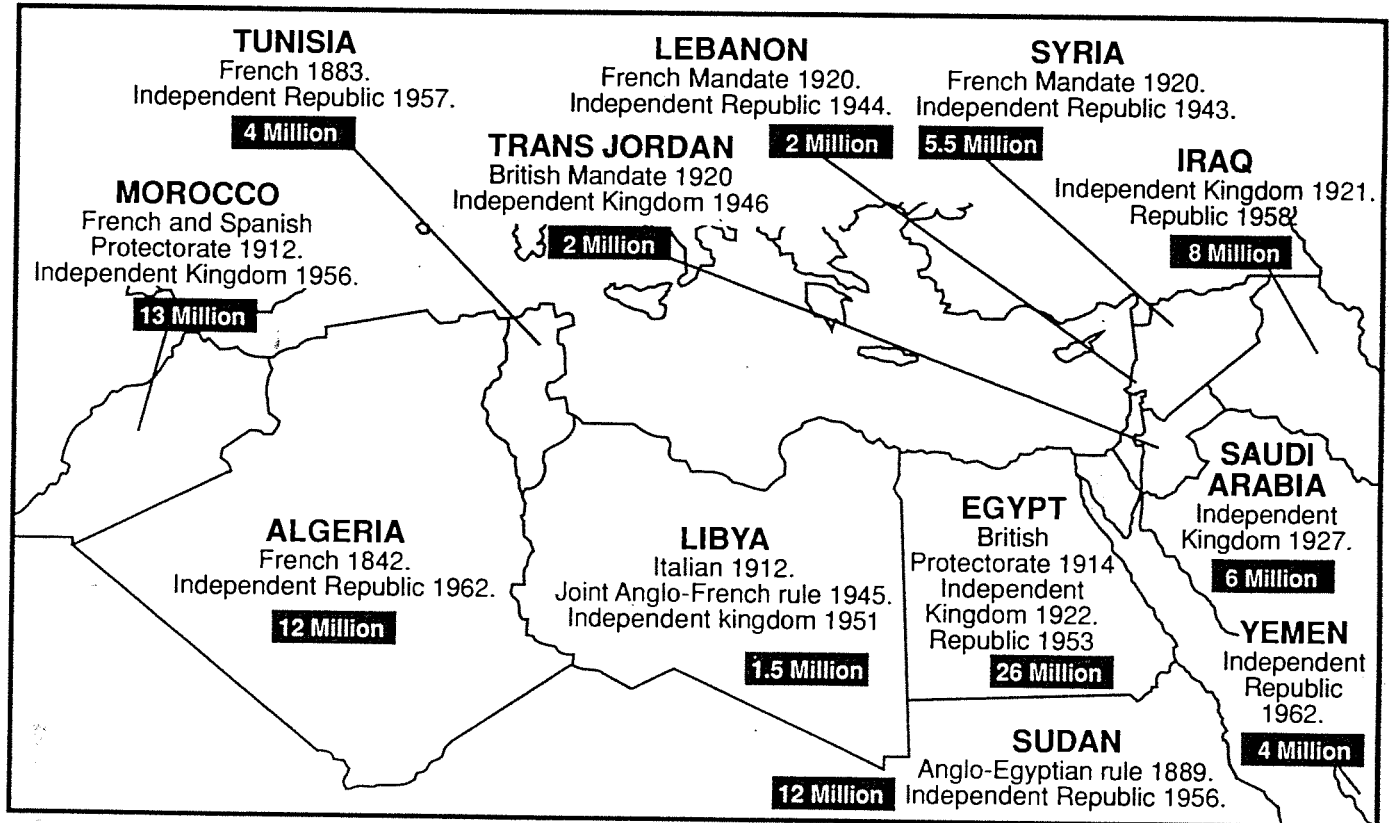
Country	1933	1961
Poland	3,300,000	30,000
Germany	550,000	30,000
Austria	190,000	10,000
Hungary	400,000	80,000
Czechoslovakia	315,000	18,000
Rumania	850,000	180,000
Netherlands	150,000	23,000
Belgium	100,000	33,000
Yugoslavia	75,000	6,500
Greece	75,000	6,000
France	320,000	300,000
Italy	57,000	30,000
Total	6,382,000	746,500

Fig. 10.1³

- John Phillips, *Exploring the World of the Jew*, 144

Arab Independence After WWI

Stanley A. Ellison, *Who Owns the Land? The Arab-Israeli Conflict* (Portland: Multnomah, 1991), 108-9



The Palestinian state which the United Nations had projected alongside Israel never came into existence. And the coveted prize Abdullah received was the problems of the Palestinian refugees of the West Bank. Farouk and the Egyptians gained the problems of the Gaza Strip.

Having vowed to shove Israel into the sea, the Arabs wound up shoving themselves into a corner, humiliated by a people they despised. For the Arab psyche it was an intolerable blow—one that demanded redress.

Israel, however, was not gloating, for her victory came at great cost. With six thousand dead and five times that many wounded, with scorched fields and gutted economy, it would be a long time before she could celebrate wholeheartedly.⁶³ The real miracle was that she had survived the ordeal and was able to proceed with the business of national elections and organizing a government, which she did in January 1949.

Overhead waved the flag featuring the "Star of David," giving mute testimony to the past and future. Just four years before, that six pointed star had been worn by Jews earmarked for extinction in Hitler's gas chambers. Now it proudly heralded their freedom and independence as a sovereign nation in the homeland of their forefathers.

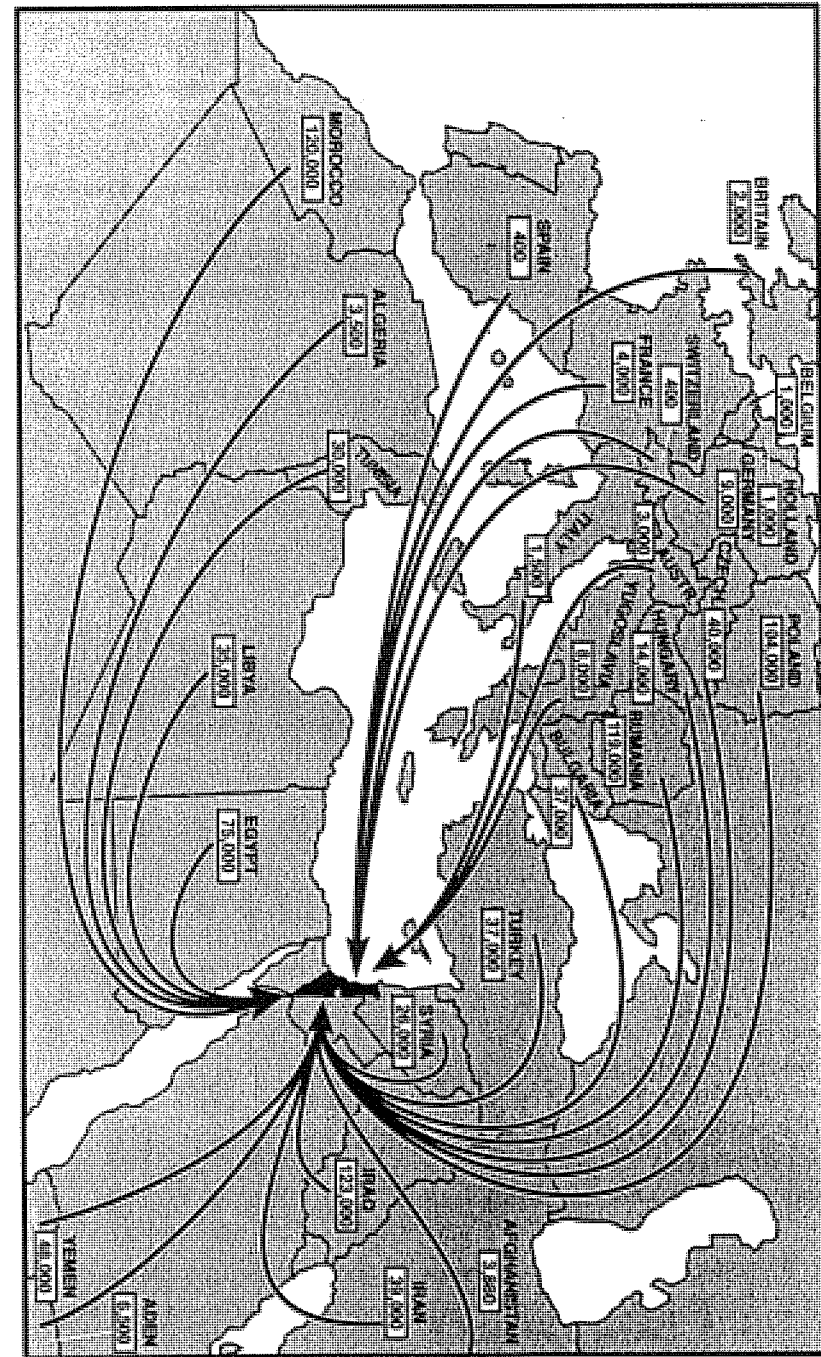
world wars were being summarily dismissed by the new caretakers of the Mandate. When their help was most needed, Zionism's British patrons were put out of office.

The Zeal of President Harry Truman

Half a world away, however, another change in Zionist fortunes was taking place in the United States. On April 12, 1945, President Franklin D. Roosevelt died in office, three months after his fourth inauguration and less than a month before the Axis powers surrendered in Europe. Zionists had made many appeals to this long-term president, but found him lukewarm. He followed a policy of action "which did not fully commit him to either side in the dispute."¹³ As David Niles, the president's assistant remarked, "There is serious doubt in my mind that Israel would have come into being if Roosevelt had lived."¹⁴

Succeeding him as president was the little-known vice-president, Harry Truman, a total novice in foreign affairs. Truman was known as a "poker-playing Southern Baptist from Missouri," plucked from the backwoods by the Pendergast Political machine to serve in the nation's highest offices. In sharp contrast to his sophisticated, Harvard-trained predecessor, the new president was largely self-educated and Bible-trained with respect to Jewish claims in Palestine.¹⁵ Fiercely independent, Truman developed a sharp distaste for the "striped-pants" officials of the State Department, but was greatly influenced by Clark Clifford, his special counsel on Palestine.¹⁶ As he grew in the office and was forced to make quick decisions at critical times that often had to be retracted, the Washington papers cynically punned, "to err is Truman."

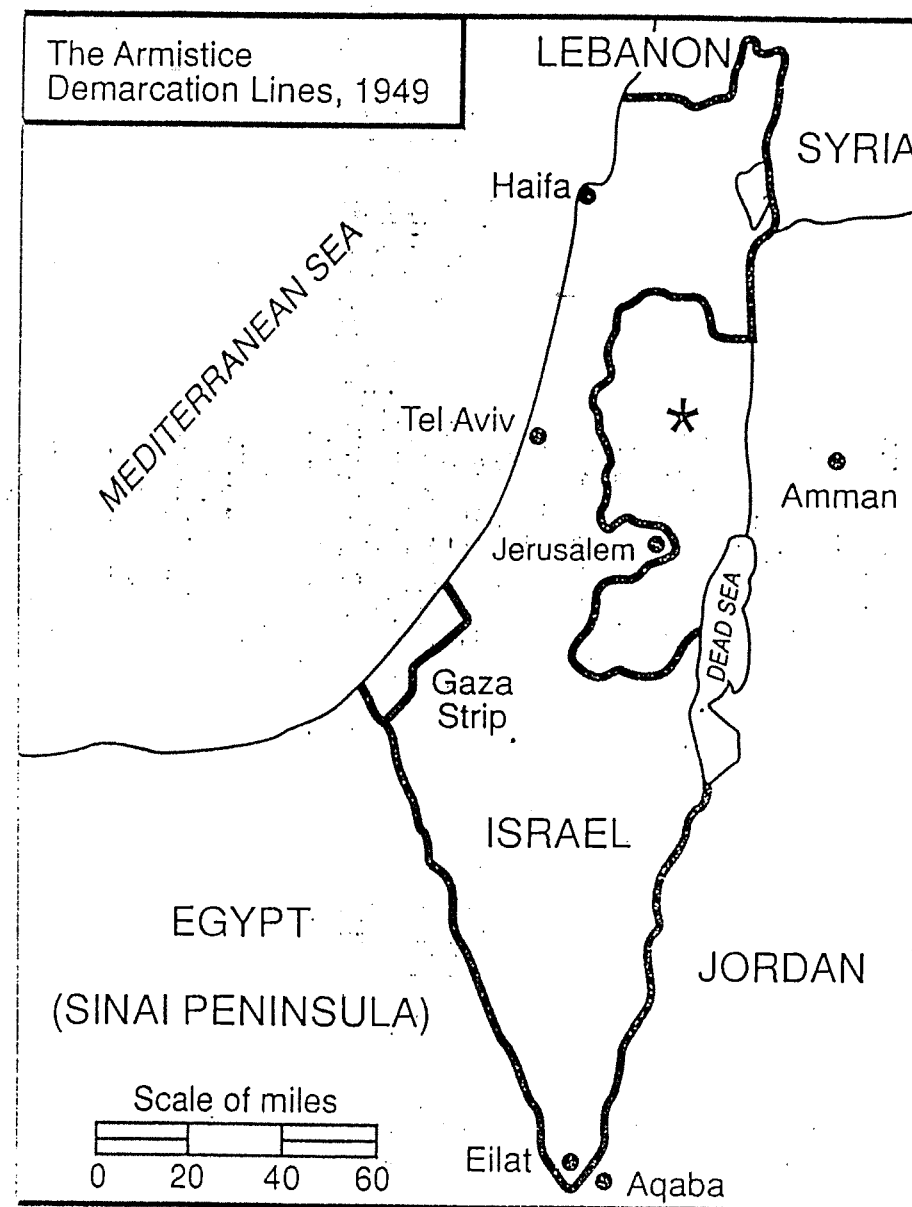
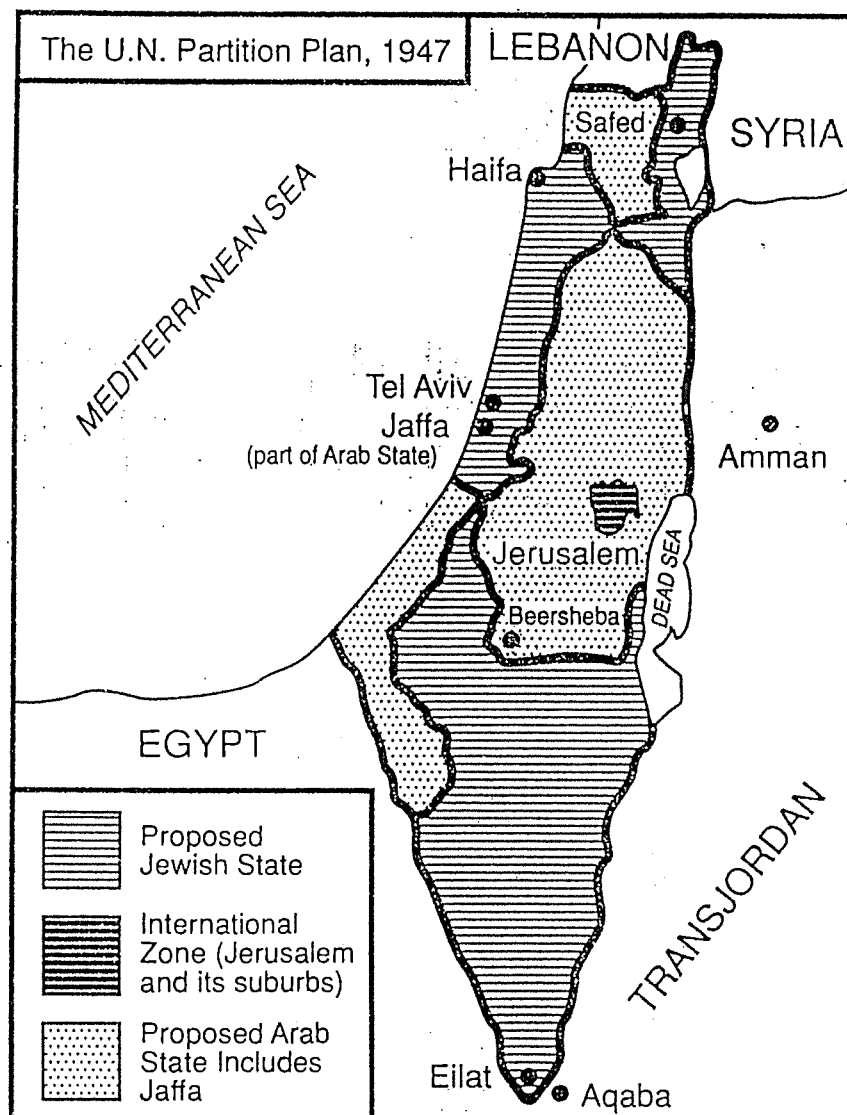
On many issues, however, this hayseed president was right on target, and his quick action on the Jewish refugee question is a case in point. Endowed with strong moral convictions concerning the oppressed and mistreated, and determined to expedite justice, Truman moved decisively to get action on this question at the Potsdam conference in July 1945.¹⁷ To both Churchill and Atlee he emphasized the urgent need to get quick relief to the victims. More specifically,



Jewish Returns After 1948

Stanley A. Ellison, *Who Owns the Land? The Arab-Israeli Conflict* (Portland: Multnomah, 1991), 94-95

Maps of Israel (1947, 1949)



* Area annexed by Jordan in 1950 and renamed "West Bank"

From David Dolan, *Holy War for the Promised Land*, 249-50

Nashville: Nelson, 1991. (He's a Jerusalem-based Christian CBS journalist).

The History of Jerusalem

The history of Jerusalem is a long and complicated one. Since the city has been one of the most destroyed and rebuilt cities in the world, deciphering the various layers of civilizations has proven a challenge for even the best archaeologists.

Jerusalem is divided into two general sections: the New City (developed largely since 1967) and the Old City (surrounded by a wall built by the Muslim Turks in AD 1530). The eastern part of Jerusalem includes the Mount of Olives and Kidron Valley and has a large Arab population whereas western Jerusalem is entirely Jewish.

Jerusalem means “City of (the god) Salim,” for it originally was a Canaanite city. This Egyptian, West Semitic, and Akkadian “Sālim” in Hebrew sounds much like “Shalom,” or “peace.” Thus it has been called the “City of Peace,” but perhaps no other city has been fought over more! The Bible also calls this city Salem, Jebus, Zion, Ariel, and the City. Other names include Aelia Capitolina (Roman name after the AD 132 Jewish revolt to fourth century) and El-Quds (Muslim).

Jerusalem remains the largest populated city in Israel (600,000). Tel Aviv is larger when the outside metropolitan areas are included and most nations consider Tel Aviv the capital. However, Israel regards Jerusalem the “real” capital. Every foot walks with a sense of history. Just look at the history of the 14 periods of control over this incredible city:

Dates	Period
3150-1006 BC	Canaanite/Jebusite (not conquered by Joshua)
1006-586 BC	Israelite (David until Nebuchadnezzar's destruction)
586-538 BC	Babylonian (Judah's exile)
538-331 BC	Persian (Judah's return)
331-143 BC	Hellenistic (Greek)
143-63 BC	Hasmonean (limited Jewish self-rule under Greeks)
63 BC-AD 324	Roman (time of Christ and early church)
AD 324-638	Byzantine (“Christian” Roman Empire—i.e., Eastern Orthodox control)
AD 638-1099	Early Moslem (Dome of Rock built)
AD 1099-1187	Crusader (“Christian”)
AD 1187-1517	Mamluk (Moslem)
AD 1517-1917	Ottoman (Turkish Moslem, built present walls)
AD 1917-1948	British Rule (under League of Nations mandate)
AD 1948-1967	State of Israel (but Jordan controlled East Jerusalem)
AD 1967-1993	East Jerusalem, West Bank, Gaza Strip, Golan controlled by Israel
AD 1993-now	Gaza Strip, Jericho, Bethlehem conceded to Palestinian self-rule

Important Dates in the Modern History of Israel

Institute of Holy Land Studies
Jerusalem, Israel

IMPORTANT DATES IN THE MODERN HISTORY OF ISRAEL

- 1517-1917 Palestine (Southern Syria) ruled by Ottoman (Turkish) Empire.
- 1881-1882 First Aliyah (wave of Jewish immigrants) to Palestine, mainly coming from Russia.
- 1905-1909 Second Aliyah comprised of immigrants from Eastern Europe.
- 1914-1918 World War I and the collapse of the Ottoman Empire.
- 1917 BALFOUR DECLARATION. British government states it favors "The establishment in Palestine of a national home for the Jewish people" (if allies win war).

The British conquer Jerusalem, ending four centuries of Turkish rule in the land.
- 1922-1948 BRITISH MANDATE in Palestine. Britain controls Palestine under the newly-approved League of Nations Mandate.
- 1919-1923 Third Aliyah comprised of immigrants from Eastern Europe.
- 1924-1928 Fourth Aliyah comprised of immigrants from Eastern Europe.
- 1933-1936 Fifth Aliyah comprised of refugees from Nazi Germany.
- 1939-1947 World War II. Holocaust in Europe in which six million Jews perished.
- 11/29/47 United Nations Partition Plan. Palestine to be partitioned into one Arab and one Jewish state. Adopted by UN vote: 33-13. Accepted by Jews, but rejected by Arabs.
- May, 1948 British withdrawal from Palestine.
- 5/14/48 Israel declares independence (celebrated according to Jewish calendar).
- 5/15/48 Five Arab armies invade the State of Israel.
- 1948-1949 WAR OF INDEPENDENCE. Israel gains more territory than she would have received by partition. Ceasefire lines agreed upon at the Rhodes meetings, but no peace treaty established.

ARAB REFUGEES. About 600,000 Arabs flee from Israeli-controlled territory to Lebanon, Syria, Iraq, Gaza (occupied by Egypt), and Jordan (the West Bank and Transjordan).

Important Dates in the Modern History of Israel (2 of 2)

- 1948-1967 WEST BANK. Territory west of the Jordan River from the area of Jenin in the north to the Hebron region in the south (called Judea and Samaria by Israelis). This is the territory occupied by Jordan in 1948 and annexed to Jordan in 1950. Jerusalem was a divided city during this period; Old City and north (in Jordan), and West Jerusalem (in Israel).
- ISRAELI ARABS. Arabs remaining in Israel from 1948 to the present, are Israeli citizens, carry Israeli ID cards, and participate in federal elections. Main population centers are in Galilee.
- JEWISH REFUGEES. About 700,000 Jewish refugees flee from Arab lands to Israel following the War of Independence (Sephardic Jews from North Africa and the Middle East). In addition, some 600,000 survivors of the Holocaust are able to reach Israel.
- Oct-Nov,
1956 SINAI CAMPAIGN. Israeli conquest of Sinai due to Arab terrorist attacks across the border and Egyptian blockade of Gulf of Aqaba (Eilat).
- Mar, 1957 Israel withdraws from Sinai with guarantees of free navigation through Gulf of Aqaba to Eilat.
- 6/5/67 Israel attacks air bases throughout Egypt.
- Jun 5-11,
1967 SIX DAY WAR with Egypt, Syria, and Jordan. Israel conquers Sinai again, including Gaza (war with Egypt), Golan Heights (war with Syria), and the West Bank (war with Jordan).
- Arab refugees flee from West Bank and other territories which came under Israeli control as a result of the Six Day War. Most Arabs stay in the West Bank, Gaza, and Sinai.
- 11/22/67 UN Security Council adopts RESOLUTION 242, which calls for a "just and lasting peace between Israel and the Arab states" and "withdrawal of Israel forces from occupied territories to secure and recognized boundaries agreed upon within the terms of a peace treaty."
- Oct. 6-24,
1973 YOM KIPPUR WAR. Surprise attack in Sinai by Egypt and Golan Heights by Syria (Jordan not involved directly); Israel, unprepared, must mobilize immediately to meet very serious threat to her existence.
- 10/22/73 UN Security Council adopts Resolution 338 which calls for a ceasefire, immediate negotiations, and reinforced Resolution 242.
- 1977 Anwar Sadat, President of Egypt, visits Jerusalem.
- 3/26/79 Anwar Sadat, President of Egypt, and Menachem Begin, Prime Minister of Israel, sign a peace treaty in Washington.
- 6/6/82 Israel invades Lebanon in the Peace of Galilee campaign.
- 6/10/85 Final phase of Israeli army withdrawal from southern Lebanon. Small Israeli army contingent along with the Southern Lebanese Army (SLA) maintains security in southern Lebanon and along Israel's northern border.

A History of Modern Israel

Marvin J. Rosenthal, *Zion's Fire* magazine (Sept/Oct 1993): 11-24 (1 of 12)

THREE

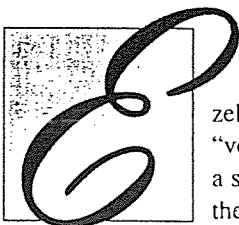
Can These Bones Live?

THE MIDDLE EAST: A HISTORY OF SEARCHING FOR PEACE



GUSTAVE DORE 1833-1883

EZEKIEL AND THE DRY BONES



zekiel looked on in stunned disbelief. Before him lay a valley of bones. The bones were "very dry," indicating that the life they once supported was a long time dead. Nor was this a singular corpse, for the valley was "full of bones" (Ezek. 37:1-2). As the prophet beheld the scene before him, God posed a question to His perplexed servant: "Can these bones live?" (Ezek. 37:3). Everything normal, everything natural, everything pragmatic, everything humanistic argued for a negative response. How could dry bones ever live? But, the prophet was a man of deep faith. His response was simply, "O Lord GOD, thou knowest"

A History of Modern Israel (2 of 12)

THE MIDDLE EAST: A HISTORY OF SEARCHING FOR PEACE

(Ezek. 37:3). The prophet seemed to be saying, *These bones look dead to me. Humanly speaking, I don't see how they could possibly live; this is not a case of curing the sick, but of raising the dead. But Lord, You cast the stars into space, You spoke the world into existence, You fashioned man from the dust of the earth; if You want these bones to live, they can live.* "O Lord God, thou knowest."

And, as the prophet prophesied as he was commanded, "there was a noise and, behold, a shaking, and the bones came together, bone to its bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above, but there was no breath in them" (Ezek. 37:7-8).

That no one need ever question this miraculous scene, God himself gave the interpretation. The dry bones symbolized the dispersed Jews, driven from the Land of Promise (in 70 A.D. and again in 135 A.D.), scattered among the nations of the world and, as a nation, physically and spiritually dead — deep in the grave they lay (Ezek. 37:11). The noise, the shaking, the bones coming together, the sinews and the flesh coming upon them, spoke of Israel's physical resurrection and restoration to the land (Ezek. 36-37). But, this restoration would be in unbelief — there was no breath in them (Ezek. 37:8). The Bible is clear: Israel's physical restoration to the land must precede her spiritual regeneration in the land (Ezek. 37:14). A requisite for end-time events is that Israel, in unbelief, sign a covenant with the Antichrist (Dan. 9:24-27). As a remnant returned from the Babylonian captivity in three stages and over a period of about ninety-one years (Zerubbabel, 536 B.C.; Ezra 458

B.C.; Nehemiah, 445 B.C.), the present return has also been in stages. It will consummate in spiritual regeneration at Christ's return. God will breathe upon Israel. A nation will be born spiritually in a day (Isa. 66:8). But first must come "the time of Jacob's trouble."

Rome governed Israel from 63 B.C. until 320 A.D. They were supplanted by the Byzantines (Constantinople and the eastern wing of Rome after the division of the Roman Empire), who stayed until defeated by the Arabs in 636. The

and France) wrested control from the Seljuks in 1099, only to be defeated by the Mamlukes (Egyptian) in 1187. They in turn fell prey to the Ottoman Turks in 1516, who ruled for four hundred years, until they were dethroned by the British in 1917. Each came seeking to possess the land of Abraham. But, as certainly as they entered, they were spewed out by God. And, from 70 A.D. through all those centuries, the Jew, scattered among the nations of the world, lay in the grave — dead. The bones were very dry. Only an all-knowing and all-powerful God could ever have foretold and engineered Israel's return to her ancient homeland.

No one can, with precision, date the moment that the dry bones in Ezekiel's valley began to make "noise," but a logical starting point is 1897. The occasion was the First Zionist Congress convened at Basel, Switzerland. The luminary figure on that occasion was Dr. Theodore Herzl. He would later say, "At Basel I laid the foundation of the Jewish state. After five, or perhaps fifty years, everybody will realize it." That was a strange statement and yet, amazingly, exactly fifty years later, in 1947, the United Nations would partition Palestine as a major step to establishing a Jewish homeland. But that's getting ahead of the story.

Herzl had been sent to Paris as a correspondent of a well-known Austrian newspaper. While there, he viewed repeated instances of anti-Semitism, culminating with the infamous trial of Alfred Dreyfus in 1894. Dreyfus was a captain on the general staff of the French Army — the only Jew to serve in such an elevated position. He was accused of giving secrets to the enemy and was



*Dr. Theodore Herzl
Portrait by Koppay*

Arabs continued to rule until unseated by the Seljuks (a Turkish dynasty) in 1072. The "Christian" crusaders (Europe; mainly England, Germany,

A History of Modern Israel (3 of 12)

CAN THESE BONES LIVE?

tried before a military court-martial. Although the evidence was overwhelming that Dreyfus was innocent, after two trials the "Jewish" captain was found guilty. Only after years of torture and imprisonment on Devil's Island was he exonerated of all charges lodged against him. But, the anti-Semitic furor which was fanned by the Dreyfus trial shocked Herzl and European Jewry. Angered and stirred, he wrote a pamphlet, *Der Judenstaat* (the Jewish state), calling for a homeland for the wandering Jew. It would appear that God was in it. The pamphlet was translated into many languages. In large measure, as a result, the First Zionist Congress was convened.

Max Nordau, one of the distinguished delegates, drafted a document which set forth Zionist aims. The opening statement is an accurate definition of what Zionism is. "Zionism," he wrote, "seeks to establish a home for the Jewish people in Palestine secured under public law." The movement toward a Jewish homeland was not without problems from the very beginning. Many Jews were vehemently opposed to a Jewish state, content where they were, or fearful that attempts to establish a Jewish homeland would ignite new waves of anti-Semitism. And, among those who favored a new homeland, debate raged over where to locate it; in part, because efforts to deal with the Ottoman Turks, who were in control of Palestine at the time, proved futile.

Serious alternate suggestions to establish the new state in places like Argentina, North America, the Sinai Peninsula, and Uganda were made, examined, and rejected. In the end the invisible, divine magnetism of their ancient homeland would prove irresistible. Only there could a truly Jewish state be forged. However, so formidable was the opposition to a Jewish homeland by many Jews — so unlikely its chances of success — that friends of Herzl suggested he visit a psychiatrist. Instead, he visited Baron Hirsch, a Jew who was a multimillion-

aire, and with whom he shared his plans. The rich Jew likewise considered Herzl a mere visionary, a dreamer of dreams that would never be realized. Undaunted, he went to the sultan of Turkey and offered to buy the land of Palestine, which was then under Turkish control. For Herzl's troubles, the sultan presented him with three medals of honor — but no land. Still this man, with the piercing eyes of a prophet, who once commented, "If you will it, it is no dream," pressed on as if "possessed."

Generally unknown is the fact that while many Jews were initially opposed to a Jewish homeland, many true believers sought to give support to what they understood to be a divine undertaking.

Generally unknown is the fact that while many Jews were initially opposed to a Jewish homeland, many true believers sought to give support to what they understood to be a divine undertaking. In the Jewish Agency Building in Jerusalem is a large room which is a replica of Dr. Herzl's study. The appointments are original — his desk, a number of his chairs, and the pulpit from which he spoke at the First Zionist Congress. On the wall is a framed photograph of his good friend, the Reverend Mr. Hechler, the chaplain of the British Embassy in Vienna. It was this good friend who opened doors of opportunity by introducing Herzl to prominent people in Europe, including the famous Grand Duke of Baden, who was the uncle of Emperor William II of Germany — all of this as Herzl tried tirelessly to gain the support of major European nations for his dream of a Jewish homeland.

Also to be found in Herzl's study is his library. And, among these books is a very special Bible. It was presented to him by a Mr. A. Holland of Surrey, England, on August 24, 1900. On the flyleaf of the Bible Mr. Holland wrote, "See Ezekiel, chapters 36 to 39"

(which speak glowingly of the resurrection of the land of Israel and the restoration of its people to the land). On the second flyleaf Mr. Holland had written references to Isaiah 53 (which describes the fact of Messiah's death) and Daniel 9:25-27 (which foretells the time of Messiah's death), and the New Testament fulfillment in Matthew, chapters 26 and 27. What is particularly meaningful to this writer are the words which were inscribed for the presentation to Dr. Herzl. "Kindly accept this Old and New

Testament, His pure Word, from a lover of Israel, God's ancient people. May the God of Israel guide you and your helpers in the work of deliverance."

When the Turkish rule over Palestine fell to the British as a result of the First World War in 1917, it was General Allenby, a godly believer and lover of Israel, who captured the city of Jerusalem without firing a shot. Before attacking the city he literally requested that believers back in England pray for three days. As his army approached the city walls, the Arab defenders threw down their weapons and fled. In great humility, he dismounted and walked into the holy city, clearly stating that he did not want to ride as a conquering hero into the city of Jerusalem, the city to which his Savior would one day return to become King of kings and Lord of lords.

One day a group of Galilean farmers in the north made their way to a British bank located in Jerusalem. They wanted to borrow money to drain the malaria-infested swamp of the Huleh Valley located just north of the Sea of Galilee. They had no collat-

A History of Modern Israel (4 of 12)

THE MIDDLE EAST: A HISTORY OF SEARCHING FOR PEACE

eral. The bank committee met, considered the request, and turned it down. One of the Jewish Galilean farmers knew that the bank president was a Christian who believed the Bible and so he directed him to the Book

of Ezekiel and read these few words, "For, behold, I am for you" (Ezek. 36:9). The

Jewish farmer then asked the Christian banker, "What is the 'you' that God is referring to?" The banker looked at the context for a moment and said, "The 'you' refers to the land of Israel. God is saying, 'I am for you.'" The farmer quickly responded, "All we want to do is help God out. We need some money to drain the swamp and work the soil." The bank president walked back into the committee

meeting, and they reconsidered the request. The loan was approved, and today the Huleh Valley stands as one of the spectacular agricultural achievements of the modern state.

The Hadassah Hospital in Jerusalem is the finest in the Middle East. Today, medicine is an advanced science in Israel, comparable to the best in the world; but fifty years ago (before the advent of the modern nation) there was little hospital care in Israel, except for that which was provided by Christians who treated both Jews and Arabs in the name of Jesus Christ.

Few informed people today can deny the quality, courage, and dedication of the Israeli army. However, not as many realize that the man who initially trained the Israelis in guerrilla warfare and night fighting was a British officer. His name was Orde Wingate. He, too, was a godly believer. In one hand he carried a rifle, in the

other a Bible. He took the Bible literally and believed that God meant what He said and said what He meant. Wingate was convinced that God intended that Palestine be a homeland for the Jew. Even today in

Israel, by those old enough to remember, Wingate is spoken of with great warmth and affection. An agricultural school and many streets have been affectionately named after him.

While there were those forces within the world Jewish community who opposed Herzl and his dream for a Jewish homeland, there were those courageous souls who stood with him.

One such man was Chaim Weizmann. More than any other mortal, he, along with Herzl, was

responsible for the modern state of Israel. He had worked earnestly for the cause of Zionism since his young manhood. During the latter part of the First World War, Britain and her allies were in the midst of a great crisis. The very outcome of the war itself may have been at stake. The chemical "acetone," used in the making of cordite, was in short supply. It was essential for the production of explosives, desperately needed for the war effort. Lloyd George, at that time the Minister of Munitions, contacted Chaim Weizmann, who was a brilliant chemist working at the University of Manchester. He conveyed Britain's desperate need. The chemist rolled up his sleeves and went to work day and night. Within weeks, Weizmann developed an improved substitute for the scarce acetone. The day was saved for the British and her allies. The government, wanting to express its gratitude, asked Dr. Weizmann what they

could do to show their appreciation. The response was, "Nothing for me, but for my people, a homeland in Palestine."

Lloyd George did not forget his indebtedness. As soon as he became Prime Minister, he conferred with Lord Balfour, who was the Foreign Secretary, concerning the request of the Jewish chemist who had rendered such valuable service to Great Britain. Both were favorably disposed to the Jewish cause. At least, to some degree (and there were other factors), this request was responsible for the historic British "Balfour Declaration" of November 2, 1917. The Declaration stated:

His Majesty's Government views with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

Twenty years earlier, delegates at the First Zionist Congress expressed their desire to "seek to establish a home for the Jewish people in Palestine SECURED UNDER PUBLIC LAW." With publication of the "Balfour Declaration," Great Britain, at that time the world's most powerful nation, expressed agreement with and support for that goal. The bones which had begun to make a "noise" two decades earlier were now beginning to "shake and come together."

Shortly after World War I, the



Chaim Weizmann

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CAN THESE BONES LIVE?

League of Nations, which was to become the forerunner of the United Nations, was formed. In 1922, five years after the "Balfour Declaration," that international body gave a mandate to Great Britain to establish a homeland for the Jewish people. Now "sinew and flesh" were beginning to cover those dead bones.

During the years that Herzl and his followers sought recognition of a Jewish state, other Jews fleeing persecution, or with idealistic dreams, returned by the thousands from Russia, Poland, and other countries to the land promised to Abraham, Isaac, and Jacob and their seed as an everlasting possession. What they found was a barren, desolate, malaria-infested, swampy land. Mark Twain, describing the area north of the Sea of Galilee about one hundred years ago, wrote, "There is not a solitary village throughout its whole extent — more than thirty miles in either direction. There are two or three small clusters of Bedouin tents, but not a single permanent habitation. One may ride ten miles hereabouts and not see any human being."

With help from wealthy Jews abroad, somehow they began to buy the land for what the absentee landlords thought was exorbitant profit. Literally thousands of these early pioneers died as they planted eucalyptus trees and drained the swamps. But still they came.

And somehow — in the midst of politics, with a far greater Arab population in the Middle East, with the increased interest in oil, with movement toward the Second World War — the "Balfour Declaration" and

the League of Nations mandate to Great Britain were all but forgotten.

With the rise of Nazism in 1933, Jews in increasingly large numbers began to flee Germany and the concentration and death camps of Adolph Hitler. Many, out of desperation, made their way to Palestine. The surrounding Arab nations, displeased by this surge of Jewish immigration, began to put pressure on the British to stop this flow of Jews. Their leverage was the impending Second World War. The Arabs rightly understood that the British would need them as allies should a war break out, much as they needed them in the First

World War during the days of "Lawrence of Arabia." Under this pressure, in 1938, the British instituted the "White Papers" restricting Jewish immigration into Israel to fifteen thousand a year — this at a time when Europe's Jews were blocked by immigration quotas from entering most of the nations of the world.

Would the bones — which by this time had come together, were connected with sinew, and covered with flesh — collapse under the weight of such pressure? During the Second World War, the Jews in Israel set aside their feud with the British and fought on the side of the allies. Only after the war did the world come to know the enormity of the Nazi crimes against the Jews of Eastern Europe. Five million eight hundred thousand Jews — more than one-third of world Jewry — were murdered in the concentration camps, death camps, and before the firing squads of the Third Reich. And this, not from a barbaric people, but among nations that called themselves

"Christian."

Following the war, many survivors of the Holocaust, using whatever mode of transportation possible, tried to make their way to Israel. The British, still rigidly enforcing their "White Papers," would capture boats carrying Jews who were seeking to enter Israel and send them back to their port of embarkation in Europe or confine them on the island of Cyprus in the Mediterranean. From there they would allow only fifteen hundred per month to enter Israel.

But still the Jews came — until a large ship filled with Holocaust survivors was stopped by the British. The British captain demanded that the ship turn back. Its commanders refused. The British threatened that they would board the ship. The crew countered that they would blow the ship up with all aboard before the eyes of the world. The British impeded the ship's forward progress. The passengers went on a hunger strike with the intent of throwing the bodies of those who perished over the side. The world, for the moment, sympathetic — as the facts of the Holocaust were now coming to light — looked on through the news media. The ship was named "The Exodus."

Thirty years earlier, the British voiced their intent to establish a homeland for the Jews in Palestine. Twenty-five years earlier the League of Nations gave them a mandate to establish that homeland. But they reneged on their promise and moral obligation.

Now frustrated and unable to quell the disturbances between the Jew and Arab in Palestine, the British turned the matter over to the United Nations for resolution. Today, Great Britain is spiritually and morally bankrupt. In the day Great Britain issued the "Balfour Declaration," intending to establish a Jewish homeland, she was the greatest nation in the world. The sun never set on the British Empire. But "how are the mighty fallen!" (2 Sam. 1:19, 27). The British government had a moral and legal right to



*Lord
Balfour*

A History of Modern Israel (6 of 12)

THE MIDDLE EAST: A HISTORY OF SEARCHING FOR PEACE

*The UN votes to partition Palestine - 1947*

help establish a homeland for the Jew, but because of political consideration, she reneged on her promise. For nations and individuals, the Word of God still stands: "And I will bless them that bless thee, and curse him that curseth thee" (Gen. 12:3).

The thorny Jewish problem was placed into the lap of the United Nations. In November of 1947 they voted to partition Palestine and establish a homeland for the Jew. Two key factors in the outcome of the vote were: (1) world sympathy because of the Jewish atrocities during the Second World War, and (2) an American president named Harry Truman. In the days leading up to the United Nations' vote on the partitioning of Palestine to establish a Jewish and a Palestinian state, things appeared bleak for the Jewish cause. Sentiment in the United Nations was not favorable. America's ambassador to the United Nations stood in opposition to partition. So too, did our State Department. Before entering politics, Harry Truman was a haberdasher — he owned a fashionable men's clothing store. But in God's sovereignty, he had a partner who was Jewish. "Harry's" old friend flew to Washington to see him. He pled with the president to give his people a

chance. Of course, the president was noncommittal. But when his friend left, the president called America's ambassador to the United Nations and ordered him to support the partition plan. Other nations followed America's lead. When the voting finally came, it took only three minutes, but to world Jewry, it seemed to stretch the entire nineteen hundred years of her exile. At last — as outlined in the First Zionist Congress of 1897 — a Jewish homeland, in Palestine, secured under public law.

An ancient Jewish sage once wrote:

If not here — where?

If not now — when?

If not you — who?

Blatant Arab threats notwithstanding, on May 14, 1948, David Ben-Gurion, the nation's first Prime Minister — in conformity with the United Nations' action — in an emotional speech declared Israel a free and independent nation among the nations of the world. The bones which Ezekiel saw prophetically twenty-five hundred years earlier had made a "noise," they "shook," the bones "came together," and "the sinews and flesh" had come upon them. Now, at last, the bones "stood up upon their

feet" (Ezek. 37:10). But could she survive in a hostile environment, surrounded by Islamic nations committed to her destruction? ■

How the UN voted

COUNTRY	YES	NO	ABSTAIN
Afghanistan		X	
Argentina			X
Australia	X		
Belgium	X		
Bolivia	X		
Brazil	X		
Byelorussian	X		
Canada	X		
Chile			X
China			X
Colombia			X
Costa Rica	X		
Cuba		X	
Czechoslovakia	X		
Denmark	X		
Dominican Rep.	X		
Ecuador	X		
Egypt		X	
El Salvador			X
Ethiopia			X
France	X		
Greece		X	
Guatemala	X		
Haiti	X		
Honduras			X
Iceland	X		
India		X	
Iran		X	
Iraq		X	
Lebanon		X	
Liberia	X		
Luxembourg	X		
Mexico			X
Netherlands	X		
New Zealand	X		
Nicaragua	X		
Norway	X		
Pakistan		X	
Panama	X		
Paraguay	X		
Peru	X		
Philippines	X		
Poland	X		
Saudi Arabia		X	
Siam			-
Sweden	X		
Syria		X	
Turkey		X	
Ukraine	X		
South Africa	X		
U.S.S.R.	X		
United Kingdom			X
U.S.A.	X		
Uruguay	X		
Venezuela	X		
Yemen		X	
Yugoslavia			X

FOUR

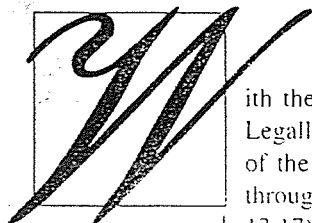
A Nation Reborn Through the Faithful Hand of God

THE MIDDLE EAST: A HISTORY OF SEARCHING FOR PEACE



GUSTAVE DORE 1833-1883

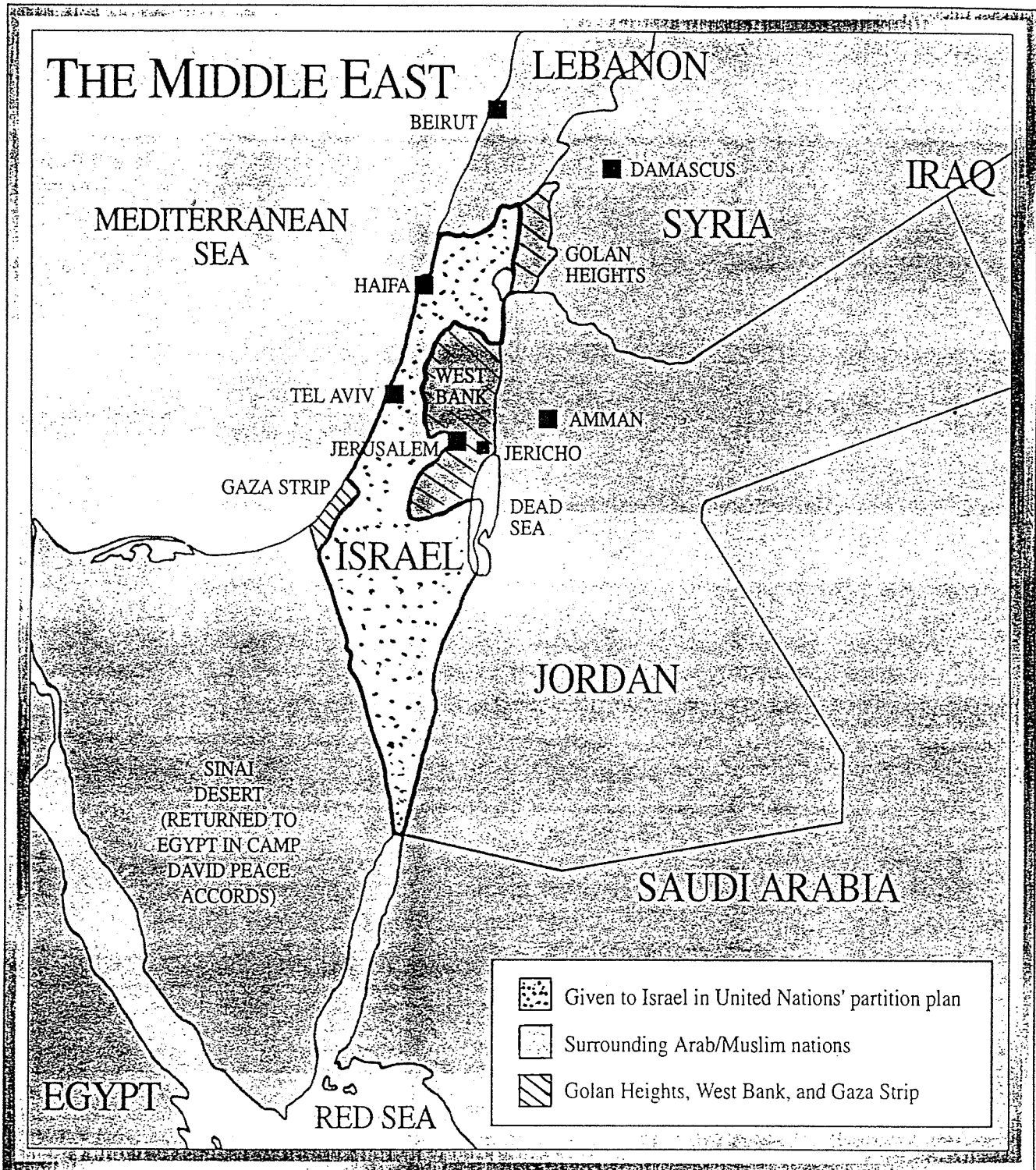
ABRAHAM AND ISAAC



With the United Nations' resolution of November, 1947, Israel became a "paper" nation. Legally, Palestine was partitioned. The nations of the world had given Israel back a piece of the land that God had promised to Abraham and his posterity when He said, "Walk through the land in the length of it and in the breadth of it; for I will give it to thee" (Gen. 13:17). To be sure, what the United Nations gave was small — less than a fourth of the size which the British proposed in the mandate of 1917 — smaller than the state of New Jersey. But it was something — a land, a home, a place — to which the wandering Jew

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could return, be welcomed, and lay his head. But, could what was given in theory be sustained in practice? In 1948 there were only 640,000 Jews in all of Israel. The surrounding Arab nations had a combined population of over 80 million, and they threatened to

drive the Jews into the Mediterranean Sea. There were only six months to prepare for the inevitable attack. The nearly 100,000 British troops who had kept a shaky, uneven, largely pro-Arab peace would then leave.

Many world leaders were agreed. If

Israel declared herself a nation, the numerically superior and far-better-equipped Arabs would attack, and Israel would be stillborn. General George Marshall, America's Secretary of State, counseled his friend, David Ben-Gurion, to bide his time until a

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A NATION REBORN THROUGH THE FAITHFUL HAND OF GOD

more favorable political climate could develop for declaring Israel's nationhood. Ben-Gurion, later reflecting on the general's advice, said:

... For Marshall could not know what we knew — what we felt in our very bones: that this was our historic hour; if we did not live up to it, through fear or weakness of spirit, it might be generations or even centuries before our people were given another historic opportunity — if indeed we would be alive as a national group.

On the 14th of May, 1948, Ben-Gurion, who would become Israel's first Prime Minister, stood up in a hastily prepared movie theatre in Tel Aviv (because they did not possess Jerusalem), and declared Israel a nation among the nations of the world. On the 15th of May, the last of the British forces withdrew. The same day, six Arab nations — Egypt, Syria, Transjordan, Lebanon, Saudi Arabia, and Iraq — invaded Israel. They approached like a fistful of fingers that would close together and squeeze the life out of the infant state.



David Ben-Gurion

The invading armies had a carefully devised plan and a precise timetable. The Egyptians were to sweep up the coast from the south and then fork out. One force would take Jaffa-Tel Aviv along the Mediterranean Sea. The second force would join the Jordanian Arab legion and converge on Jerusalem. From the east, Iraqi troops would race westward across Palestine toward the Mediterranean to slice Israel in half. In the north, the Syrians and Lebanese would join forces to secure the Galilee and Haifa.

For the first month, battles raged up and down the land. The Jewish forces — initially without a tank, a fighter plane, or a field gun — suffered heavy casualties. The situation looked very grim. Through the efforts of the United Nations, a truce went into effect on June 11. It would only last until July 9. But, it gave Israel a month's reprieve. It would prove to be all she needed.

Knowing that war was coming, Israeli agents were sent out to locate caches of military equipment. At the same time, Golda Meir, an amazing and courageous woman who would later become Prime Minister, was dispatched to America. Her assignment: raise \$5 million to purchase weapons. Born in Russia, brought to America as a child, she lived, was educated, and taught school in Milwaukee, Wisconsin. She was totally Americanized. As a young woman and a Zionist, she immigrated to Israel. Now back in America, the first night at a rally in New York she raised \$11 million — in a matter of weeks she would raise more than \$50 million. Word went out to the Israeli agents to buy whatever equipment they could. Much of it was antiquated, but Israel was glad to get it.

During that brief month of peace, the equipment purchased through the funds "Golda" raised began to trickle into the country. When the fighting resumed, the Arabs discovered a drastic turn of events. There is hardly a settlement in Israel that does not have



Golda Meir

its tales of tanks stopped at the gate with Molotov cocktails, of rifles snatched up for use from the hands of the dead, of literally fighting at 10-to-1 odds — unembellished feats of individual and group heroism that would compare with the exploits of Joshua, Gideon, and King David.

Egypt sent an armada of ships to shell the city of Tel Aviv located on the Mediterranean coast. Israel had no ships, no guns — she lay at the mercy of the attacking armada. Two young Israelis went aloft to meet the attacking ships, their plane a small two-seater, their bombs homemade. The pilot was David Sprinzak, whose father would become the first Speaker of the Israeli Parliament. The bombardier was Mati Sukenik, whose father helped secure and decipher the Dead Sea Scrolls. The little plane dove on the lead ship and hit it. The entire armada turned tail and fled. Tel Aviv was saved. But the plane crashed, and both young men died.

A major Egyptian force was moving north through the Negev. In its path stood a kibbutz (a communal farm) composed of nothing more than a row of cabins around a concrete water tower, in the open desert.

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The kibbutz had seventy-five settlers, to which were added seventy more fighters. Their total arsenal consisted of eighty rifles, two machine guns, and an antitank gun with five shells. Anticipating an attack, a complete underground fortress was built, staffed by a doctor and four nurses. Totally surrounded by the enemy, supplied only by a small plane, with every aboveground building destroyed, the Negba Kibbutz defenders continued to fight. On one day alone, June 2, an estimated six thousand shells fell on the surrounded garrison. Then came the major attack: seven Egyptian tanks, twelve armored cars, two thousand men — and overhead flying cover, were two Arab-flown Spitfires. The battle lasted five hours. When the dust had cleared, six tanks had been hit, one Spitfire shot down, and the Egyptians had pulled back. After six months, the defenders emerged from their bunkers victorious.

A little more than a month later, Egypt renewed its attack. This time they were met head-on in the Sinai by a rugged group of jeep-machine-gun-mounted commandos dubbed with the biblical designation "Samson's Foxes." Within ten days, the dazed Egyptians would find their assault shattered, casualties high, and much of their equipment in Jewish hands. One of those commando units was commanded by an eyepatched officer who would later become Chief of Staff. His name was Moshe Dayan.

At the southern end of the Sea of Galilee, where the lake empties into the Jordan River, stands the oldest and largest kibbutz (communal farm) in Israel. Its name is Degania. Combined Arab forces came against Degania with tanks and machine guns. In bitter fighting, the Arab forces gained entrance to the colony through the barbed wire. Things looked desperate. As the tanks began to enter the compound, two young people, a boy and a girl about fifteen or sixteen years of age, were concealed in the bushes. They had crude, handmade weapons.

They were bottles of phosphorus that burst into flame when the bottles were broken. One of these young people threw one of the Molotov cocktails at a tank. The bottle burst — the tank caught fire. The attacking troops, seeing the destruction of one tank and damage to three others, fled in disarray. The kibbutz and city of Tiberias were saved and another attack blunted. For many years tourists to Israel could see the tank at the entrance to the kibbutz, left as a memorial.



Moshe Dayan

In another major battle, Iraqi, Syrian, and Transjordanian forces came together to capture northern Israel and the major city of Haifa. It was at a Jewish colony near Mount Megiddo that the decisive battle took place. Once again, the Jews found themselves outgunned, outmanned, and surrounded. The besieged Jews had very few arms and had given up all hope of deliverance. Suddenly, there was a gap in the Arab lines. To this very day, no one has an explanation for it. Jewish defense forces at once entered the colony through the gap to reinforce the beleaguered defenders. Stunned at this reversal, the Arabs withdrew their forces. This was the turning point in the battle for the Jezreel Valley (site of the future battle of Armageddon) and northern Israel.

All hostilities were concluded by January 7, 1949. The War of Independence was over. Israel was a nation, not only on paper, but in substance. Not only had she held on to the United Nations-allocated land, but she captured additional territory in the north, south, and central areas. It had been a long time coming — almost nineteen hundred years. And the final eight months had not been without great cost. Four thousand soldiers and two thousand civilians had given their last ounce of devotion. The financial drain on the young nation was staggering — \$500 million.

In the calculations of the nuclear century, Israel is an insignificant piece of real estate. Her bridge is fragile; her highway narrow. And, to that insignificant and fragile land, Jews in great numbers from all over the world began to return. Something inside would say, "It's time to go home."

In 1956 the modern state of Israel found herself engaged in a second war. General Nasser was, in 1948, a colonel in the Egyptian army. He was defeated in battle near the very spot where David had defeated Goliath almost three thousand years earlier. Later, Nasser seized power in Egypt. Like Hitler, he wrote of how he would expand his sphere of influence and unite the Arab world. And like Hitler, the glue to solidify his aim would be hatred of the Jew. It was easy to suggest to the languishing Arab refugees who chose to flee Israel during the War of Independence, "You have been driven from your homes by the Jews!" A group of terrorists and murderers were trained to slip undetected into Israel to ambush and kill. Supplied and encouraged by the Soviet Union, who desperately wanted a foothold in the Middle East, Nasser seized the British-owned Suez Canal. Ben-Gurion decided to strike at once and sent General Dayan into the Sinai. His troops destroyed terrorist bases and captured large stores of Soviet arms. Within ten days, the Egyptian resistance was broken and Dayan penetrated to the Suez Canal, capturing

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A NATION REBORN THROUGH THE FAITHFUL HAND OF GOD

*Arabs bomb Jerusalem: War of Independence*

the Red Sea port of Sharm El Sheikh and opening the Straits of Tiran to Israeli vessels. Under United Nations pressure, Israel withdrew, but the waterways were now open.

Israel knew that an attack was imminent. In June of 1967 Israel found herself in a squeeze play for the third time in nineteen years. A nation that wanted only peace, who preferred that her hardware be for farming, found this by-now-familiar cycle traumatic and disheartening. This time the major antagonists were Syria and Egypt. Israel knew she had to attack first. She launched a few planes at a time from different airfields throughout the country. As these staggered flights flew west, away from Arab lands, apparently posing no threat, they knew exactly how far they had to fly to go beyond the Egyptian and Syrian radar-screen capability to track them. Then the planes turned around and descended to an elevation just above the Mediterranean Sea, but beneath the radar capability to detect them. Each plane had a predetermined target. Within hours the planes of six Arab nations were destroyed while still on the ground. The war itself would last a total of six days.

In this six-day period, Israel captured the strategic Golan Heights in the northeast from Syria; the entire Sinai in the south from the

Egyptians; and, most significantly, the Old City of Jerusalem and biblical Judea-Samaria (the West Bank) and Gaza from Jordan. Few battles in the history of mankind were more awesome. An observer put it this way:

By a feat of arms unparalleled in modern times, the Israelis, surrounded by enemies superior in quantity and quality of equipment and overwhelmingly superior in numbers, had fought a war on three fronts and not only survived, but won a resounding victory.

In 1948 Israel won an amazing battle for national survival against six invading armies. In 1956, when terrorists were sniping at her and the closing of the Suez Canal threatened to strangle the life out of her, she launched a daring campaign into the Sinai and emerged victorious. In 1967, in imminent danger of being attacked by three nations — and rightfully convinced that Syria was diverting the life-sustaining waters of the Jordan River — she initiated a preemptive strike with such precision that the whole world was stunned. To the spiritually discerning mind, it was the God of Israel who was behind these amazing victories.

But, following the Six-Day War,

Israel made a major mistake. She gloried not in what the God of her forefathers had done for her, but in what she thought she had done for herself. Israel was lifted up with pride, pride of invincibility and self-sufficiency. And so, on a quiet day in October, Israel found herself in another war.

It was Yom Kippur (Day of Atonement), October 6, 1973. Egypt and Syria launched a massive coordinated attack — Egypt across the Suez Canal and

Syria over the Golan Heights.

The Israeli intelligence-gathering capability is among the best in the world. Literally hundreds of warnings were received from secret agents telling of the impending attack. American intelligence confirmed the attack forty-eight hours in advance. But, it was as though the Jewish leaders had a veil placed over their eyes; they refused to heed the repeated and urgent warnings. Jewish leadership was either convinced that the Arabs would not attack or confident that they could handily repeal any infringement on her territory.

They chose not to launch a preemptive strike, as they had in 1967, fearful of worldwide condemnation as an aggressor; they chose not to mobilize lest it be a false alarm and they needlessly disrupt the economy; they chose not to disrupt the religious holidays and offend the religious Jews. Amazingly, they did nothing.

With perhaps as many as eighteen hundred tanks at the ready, the Syrians started over the Golan Heights to attack a totally unprepared army. Simultaneously, the Egyptians, in a massive show of strength, crossed the Suez Canal to be met by less than five hundred Israeli soldiers defending the antitank Bar-Lev Line. Most of the soldiers were on leave because of the high holy religious holiday.

Within hours the Israeli government realized the magnitude of the

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attack. Israel was fighting for her very survival. Her planes took to the skies and tried gallantly to stem the tide. But, Russian-built SAM 7s (surface-to-air missiles) formed an umbrella-like protection over the advancing armies. In air-to-air combat, it was no contest — the Israelis were clearly superior. But, they had difficulty against the ground-to-air missiles which kept them at bay. Newly deployed Russian antitank weapons were also taking a heavy toll on Israel's mechanized units. In the early days of the war, the situation looked desperate.

According to the article "How Israel Got the Bomb" in *Time* magazine, April 12, 1976, Moshe Dayan, the Chief of Staff, requested permission of Prime Minister Golda Meir to arm their atomic bombs. They came out of storage silos and were moved to a number of airfields to be armed and readied if needed. Russia, seeing what Israel was doing, began to ship tactical, nuclear weapons to Alexandria and loaded paratroopers onto planes headed toward Libya in north Africa. Former President Nixon, alerted to the Russian activity, called a red alert for the American armed forces worldwide. Superpower confrontation and atomic war were distinct possibilities.

At that moment, a brilliant Israeli general and tank commander by the name of Ariel Sharon was able to break through the Egyptian advance in the Sinai and cross the Suez Canal. His troops fanned out and destroyed the SAM 7 missile sights. The Israeli planes now controlled the skies. In the following days, in what was one of history's largest tank battles, the Egyptian-mechanized units were destroyed on the sands of the Sinai Desert. Jewish troops continued to cross the Canal and encircled the Egyptian Third Army. They were totally cut off.

At the same time, there was a dramatic change in the battle for the Golan Heights. Acts of heroism abounded and gave Israel a chance to mobilize her reserve forces.

Among the most conspicuous were the exploits of a young Israeli, Zvi Greengold. He was on leave when news of the outbreak of fighting reached him. Hitchhiking north, he arrived at headquarters and asked for a command. He was given four tanks and sent into the battle. Over the next thirty hours, Zvi Greengold would wreak havoc on the enemy. When other tanks in his command were destroyed, he fought alone, engaging one of the main thrusts of the Syrian advance. Through the night he darted in and out among the hills to destroy enemy tanks and then would quickly melt into the night. His tank was hit and set afire. Zvi flung himself to the ground, wounded and suffering burns on his arms and face. Still, the lieutenant commandeered a passing Israeli tank and continued his war. Zvi Greengold, son of survivors of the Holocaust, had, according to figures given by his officers, destroyed or damaged sixty Syrian tanks.

the day was saved. They were so shocked, however, that it would take her some months to realize that the Yom Kippur War was, in reality, a victory. The pride which had characterized Israel after the 1967 Six-Day War was no longer present.

The nation had almost been defeated. If the Egyptians had not halted their early advance to bring up reinforcements in order to consolidate her surprising early success; if a small contingency of Israeli soldiers had not been able to slow the Syrian advance until the reservists were mobilized — the nation would have been pushed into the Mediterranean Sea. Obviously, the God of Israel had other plans.

Long centuries ago, Moses saw a bush that burned and was not consumed. He said, "I will now turn aside and see this great sight, why the bush is not burnt" (Ex. 3:3). The burning bush which Moses beheld needed no hot flame to reduce it quickly into a heap of white ashes. In all probability the region

*In time both . . . invasions were repulsed;
the entire atmosphere of the war changed.*

In time both the Syrian and Egyptian invasions were repulsed; the entire atmosphere of the war changed. Israel's atomic bombs went back into storage silos; the Russians recalled their tactical, nuclear weapons, and unloaded their paratroopers; and the American armed forces were taken off red alert. Israel now had the capability of destroying both Cairo, Egypt, and Damascus, Syria. But, within forty-eight hours, the United Nations called for a cease-fire. America feared that the Soviet Union, with so much at stake, would be forced to directly intervene if Israel were not stopped, and therefore put tremendous pressure on Israel to cease fire. While Israel was fighting for her life, few nations protested and the United Nations took little action; but when the tide of battle miraculously changed, the United Nations acted with great dispatch.

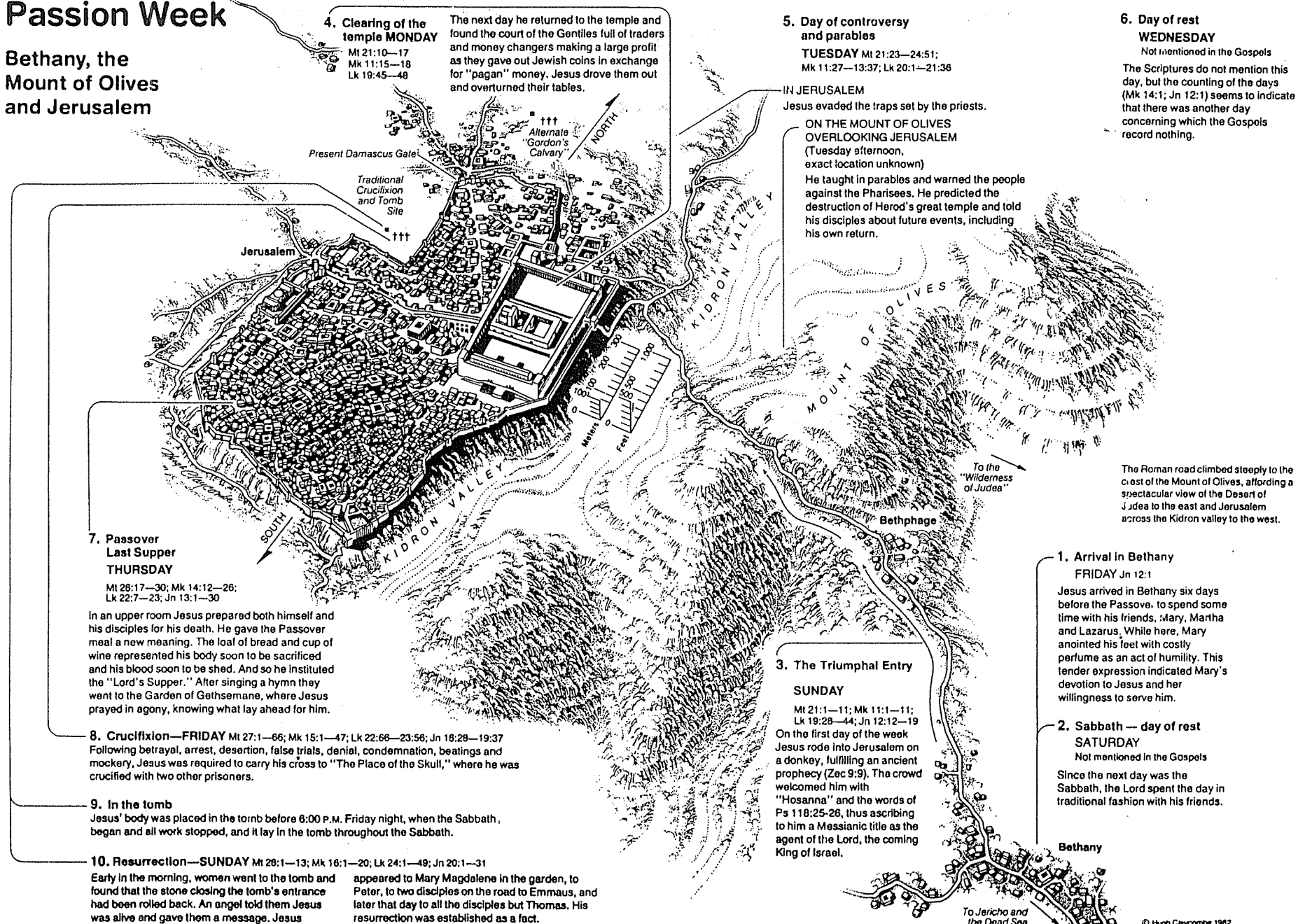
For Israel, for the moment at least,

was arid and dry, the bush scorched and withered, its leaves dead and limp, its branches dry and sapless. The lapping flames should have made speedy work of such a bush. But the thorn was not consumed; no branch or twig or leaf was even scorched or singed.

The visual object lesson was clear and concise. Though every normal indication argued for the annihilation of the thorn bush, it was miraculously and supernaturally preserved. At that same moment the Hebrew race was enslaved down in Egypt; *stunted* because of depravations; *thorny*, with no apparent value; in the crucible of *fiery* affliction. Every normal indication argued for extinction — but like the thorn bush, that people would be miraculously and supernaturally preserved. And like the thorn bush, Jehovah will speak from the midst of her to the peoples of the world. That day is fast approaching. ■

Passion Week

Bethany, the Mount of Olives and Jerusalem



Luke 19:37 notes that Jesus fulfilled Zechariah 9:9 at the Triumphal Entry when He was hailed as Messiah at the summit of the Mount of Olives. More than that, Zechariah 14:4 prophesizes that the *next* time He will be acknowledged as Messiah will be at *this very point* where He was *last* acknowledged as Messiah!

Comparing Luke 19:37 and Zechariah 14:4

The Jewish Calendar

John H. Walton, *Chronological and Background Charts of the Old Testament*, rev. ed., 19

RELI-GIOUS YEAR	CIVIL YEAR	HEBREW MONTH	WESTERN CORRELATION	FARM SEASONS	CLI-MATE	SPECIAL DAYS
1	7	Nisan	March-April	Barley harvest	Latter Rains (Mal-qosh)	14 — Passover 21 — First Fruits
2	8	Iyyar	April-May	General harvest		
3	9	Sivan	May-June	Wheat harvest Vine tending	D R Y S E A S O N	6 — Pentecost
4	10	Tammuz	June-July	First grapes		
5	11	Ab	July-August	Grapes, figs, olives		9 — Destruction of Temple
6	12	Elul	August-September	Vintage		
7	1	Tishri	September-October	Ploughing		1 — New Year 10 — Day of Atonement 15-21 — Feast of Tabernacles
8	2	Marchesvan	October-November	Grain planting	Early Rains (Yoreh) Rain Season	
9	3	Kislev	November-December			25 — Dedication
10	4	Tebet	December-January	Spring growth		
11	5	Shebat	January-February	Winter figs		
12	6	Adar	February-March	Pulling flax Almonds bloom		~~13-14~~ — Purim ~~14-15~~
		Adar Sheni	Intercalary Month			

Eschatology of Israel's Feasts (Leviticus 23)

	<u>Date</u>	<u>Length</u>	<u>Feast</u>	<u>Significance (Past)</u>	<u>Typology (Future)</u>
1.	Weekly	1 day	Sabbath* (Shabbat)	Reminder of: • Creation rest of God • Deliverance from Egypt Sign of Mosaic Covenant (Exod. 20, 31; Deut 5)	Millennial rest (Heb. 4:1-11)
2.	1-14 (Nisan)	1 day (Read Song of Songs)	Passover*† (Pesach)	Redemption from Egypt by blood of the sacrificial lamb (Exod. 12)	Redemption from sin by Christ's death as Lamb (1 Cor. 5:7b)
3.	1-15 to 1-21 (Nisan)	7 days	Unleavened Bread*†	Separation/break from dependence upon Egypt to dependence upon God	Separated life of the redeemed for God (1 Cor. 5:7a, 8)
4.	1-16 (Day after Harvest Sabbath)	1 day	Firstfruits (barley sheaf ceremony)	Anticipation of God's <i>future</i> material provisions -begins grain harvest	Resurrection of Christ (1 Cor. 15:20)
5.	3-6 (Sivan)	1 day (Read Ruth)	Pentecost† (Shavuoth) (Weeks) (Harvest)	Thanksgiving for God's <i>past</i> material provisions -ends grain harvest (Deut. 16:9-12)	Coming of the Holy Spirit to complete Christ's resurrection (Acts 2)
—	Spring-Summer	no feasts	—	Enjoyment of the harvest	Church Age
6.	7-1 (Tishri)	1 day	Trumpets (New Year) (Rosh Hashanah)	Preparation for national redemption and cleansing on Day of Atonement	Rapture (1 Thess. 4:13f.) Revelation (Matt. 24:31) —Kingdom preparation
7.	7-10 (Tishri)	1 day	Day of Atonement (Yom Kippur)	National repentance and cleansing from sins of the people (Lev. 16)	National repentance of Israel in the Tribulation (Rom. 11:26-27)
8.	7-15 to 7-21 (Tishri)	7 days (Read Eccles.)	Tabernacles*† (Booths/Tents) (Succot) (the Lord) (Ingathering)	Anticipated fulfillment of the Abrahamic Covenant (Neh. 8)	Actual fulfillment of the Abrahamic Covenant —Kingdom (Matt. 17:4)
9.	7-22 (Tishri)	1 day	Shemini Atzeret (Simchat Torah)	"Eighth Day of Assembly" "Rejoicing in the Torah"	
The following days are not commanded in Scripture and probably have no eschatological significance:					
10.	5-9 (Ab)	1 day (Read Lam.)	9th of Ab (Tish'ah be'ab)	Destructions of Jerusalem: 586 BC & AD 70	<i>This Typology column shows that the order of Israel's annual feasts prophetically parallels her experience as a nation throughout history!</i>
11.	9-25 (Kislev)	1 day + 7 more days of candle lighting	Hanukkah (Dedication) (Lights) (Illumination) (Maccabees)	Saving of the nation under Judas Maccabeus in 164 BC (cf. John 10:22)	
12.	12-14/15 (Adar)	2 days (Read Esther)	Purim (Lots)	Saving of the nation under Esther (9:21)	

* Feasts celebrated in the Millennium (Isa. 66:23; Ezek. 45:21; 46:1; Zech. 14:16-19; Luke 22:16)

† Feasts celebrated in three annual Jerusalem pilgrimages by all male Israelites (Exod. 23:14-17)

Eschatological Hope and Suffering

The following chart shows that many New Testament writings came in response to false teaching or persecution. Notice also how often teaching on persecution of the recipients was accompanied by teaching on eschatological hope in light of Christ's return:

	False Teaching	Persecution	Eschatological Hope
Matthew		by Jews (AD 40s)	13:1-52; 24:1—25:46
Mark		by Romans (AD 60s)	13:1-37
Luke			21:5-38
John	AD 60s		
Acts		by Romans (AD 60s)	2:16-20, 25, 34-35, 40
Romans	2:1		11:25-27; 13:11-14
1 Corinthians	15:12		15:12-58
2 Corinthians	3:1; 10:10; 11:3-4		
Galatians	1:6-9; 3:1		
Ephesians			
Philippians	3:2-4, 9, 18-19	1:13, 28-30	1:6, 10; 2:10, 16; 3:20-21
Colossians	2:8, 16-23		
1 Thessalonians	4:8	1:6; 3:6	1:10; 2:19; 3:13; 4:13—5:11, 23
2 Thessalonians	2:1-3	1:7	2:1-12
1 Timothy	1:3-11; 4:1-3, 7; 6:3-5	1:18-19; 6:12	4:8; 6:14, 19
2 Timothy	3:6-9; 4:3-4	1:8	3:1-9
Titus	1:10-16		
Philemon			
Hebrews	2:1	10:30-32	1:11-13; 4:1-11
James		1:2-4	5:7-9
1 Peter		1:6-7; 3:8-17	1:5, 20; 4:7; 5:4
2 Peter	2:1-22	3:3-13	1:16; 3:3-15
1 John	1:18-19; 4:1-3		
2 John	vv. 7, 9		
3 John	vv. 9-11		
Jude	v. 4	v. 19	vv. 14-18, 24-25
Revelation	2:14-15, 20	2:13	1:1, 5-8; 2:27; 3:5, 12, 21; 4—22
	19	14	17

Christian versus Hindu Eschatology

One may not think the biblical view of eschatology presented in this study is really that unique until he compares it with the view of the future held by other religious groups. In particular, the eschatology of Hinduism provides the most striking contrast to Christianity.

	Christian	Hindu
Concept of Time	Linear	Cyclical
View of History	History moves toward an end	History only recycles itself
Types of Deaths/Person	3: spiritual, physical, second	1: physical
# of Physical Deaths per Person	1: resurrection	Millions: reincarnation
# of States of Departed Spirits	2: heaven or hades	2: rebirth or salvation from cycles (with Brahman or Macrocosm)
Soul's Origin	Created at birth	Gnostic/preexistent: only human after 8,400,000 incarnations
Soul's Nature	Made in God's image	Emanation of supreme soul
Soul's Identity in Afterlife	Separate identity from God and other people	Indistinct identity (merged with the divine essence)
Fear of Death	None	Ever present
Resurrection	One per individual	None due to reincarnation
Accountability	High (believe & live now)	Low (just go through more cycles of life)
Judgment(s)	One based on faith	Millions based on works
Heaven's Nature	Worship of Creator	Gratification of sensual desires
Concept of Afterlife	More defined	Vague
Concept of Self (Soul)	Defined (sinful, separate)	Vague (ignorant, inseparate)
Results of These Concepts	Purpose, meaningfulness	Fatalism, meaninglessness

Adapted from Manish Jacob, "A Study of Hindu Eschatology in Comparison with Dispensational Eschatology," unpublished research paper for the course TH 304 Eschatology, Singapore Bible College, May 1991.

Christian versus Buddhist Eschatology

Points in Common	Buddhism	Christianity
Immortality of the soul	Upheld	Upheld
Judgment after death	Yes (18 gates of hell must be passed to expose one's life deeds and determine destiny)	Yes (Heb. 9:27)
Results of judgment	Punishment of 18 types is applied to the part of the body responsible (liars/gossips have tongue cut out); some become animals (moderately bad people become a rabbit, bird, or other carefree animal; really bad people become beasts of suffering who work hard such as a cow, donkey, and certain types of dogs)	A general description of punishment applies to all in hell (fire, sulfur, pain, worms, etc.) but a specific type of sin is not attached to a specific part of the body
Who decides one's ultimate judgment—oneself or another?	Another (Buddha)	Another (God)
Effectiveness of rituals performed on behalf of one who dies	Ineffective ("No one has enough money to do the amount of good works required; therefore, works do not get one into heaven")	Ineffective
Hell as an eternal place of torment	Yes (but some say "no"?)	Yes

Differences	Buddhism	Christianity
Eschatological view of time	Circular ("in every ending is a corresponding beginning")	Linear
Afterlife	Reincarnation (31 planes)	Resurrection
Resurrection of the body?	No (a different body is provided for the individual)	Yes (same body is glorified)
Nature of man	Basically good	Depraved
Source of truth and understanding	Meditation (self-motivation)	Scripture (God revealing Himself to seekers motivated by Him)

Concern for the future	Discouraged (it's a form of attachment to the world)	Encouraged (it exhorts holy living due to a certain future)
"Purgatory" taught	Yes, in sense, as people have further opportunities in future lives to do good or bad	No
Basis of judgment	Karma: the impersonal natural law operating in accordance with our actions (if you do good, good will come to you now and in the future; if you do bad, bad will come to you now and in the future)	Faith in Christ
Assurance of salvation	Impossible in this life	God's will! (1 John 5:11-13)
Source of Judgment	Collective evil (the end of world will occur when the moral attitude of society goes down to the lowest level)	God
Elements of Destruction	Fire, water, and wind	Fire (water not an instrument of judgment since Genesis 9)
Temporal dwelling for the believing	None	Christ's presence until resurrection
Eternal dwelling for the believing	Nirvana (the highest wisdom, contemplation of the ultimate, pure, unconditioned Truth)	New Heavens and New Earth (Heaven)
Eternal life given on basis of...	Works (the reduction of the three mental defiling factors: greed, hatred, and delusion)	Faith
Heaven	Not a place but an impermanent state of mind (or 33 heavens & 28 subsidiary heavens?)	A permanent place
Hell	Not a place but a state of existence where one has a "subtle body" and mind which experiences "anxiety and distress"	A permanent place
Difficulty in understanding	Very complex (intangible)	Complex (tangible)

Christian versus Muslim Eschatology

Points in Common	Islam	Christianity
Eschatological view of time	Linear	Linear
Christ will come again	Yes ("to break the cross and kill the swine" followed by an "eruption of a fire in Eden")	Yes
Purpose of Christ's coming	Defeat Antichrist, live 40 days, then die (He didn't die in AD 33 but has been in a "state of animated suspension" since)	Defeat Antichrist, then rule
Resurrection of the body	Yes	Yes
Destruction of present world	Yes (includes angels, earth will "spill out all its contents")	Yes (but excludes angels)
Signs preceding Judgment Day	Yes	Yes
Judgment announced with the trumpet of an archangel	Yes (or "siren" or "horn"; cf. Qu'ran 56:15-56; cf. 36:51)	Yes
Levels of Reward	Yes—seven levels in Paradise	Yes—degrees but not "levels"
Hell as a place of eternal torment	Yes ("destruction by fire"; cf. Qu'ran 56), in 8 levels of torment (4:56; 14:49-50; 22:21; 74:27-29) eternally (47:15; 87:13)	Yes

Differences	Islam	Christianity
Nature of man	Basically good (Sura 7:23)	Depraved
"Purgatory" taught	Yes (called "barzakh")	No
Who must experience death?	All people (Muslims included)	All people except those alive when Christ returns
Assurance of salvation	Impossible in this life	God's will! (1 John 5:11-13)
Nature of the Judge	Allah is arbitrary	God is just
Double predestination	Yes (Sura 35:8)	No (2 Peter 3:9)
Those experiencing Tribulation	Believers of Allah hidden with the prophet, followed by "wind of destruction" which will kill believers and unbelievers alike	Only unbelievers (all views) with all Christians: (1) gone (pretrib), or (2) gone for 3 1/2 years (midtrib) or (3) protected through the Tribulation (posttrib)

End time signs	Major (Sura 21:96; 27:82; 43:61) Gross materialism ("beast of the earth"; cf. Rev. 13:11-18) Women outnumbering men Muslims defeat Jews in battle Muslims and Christians battle unbelievers together, then... Muslims defeat Christians in battle Minor Afflictions Increase in bloodshed and war Contraction of time Religious knowledge decrease Prevalence of the ungodly	Earthquake increase False christs Travel increase Knowledge increase Israel reestablished Temple worship reestablished
Result of end-time battle(s)	"Great Destruction" which destroys all but God, then a resurrection/recreation	Armageddon leaves only believers to enter the Millennium (Rev. 19); Battle of Gog and Magog followed by destruction of earth and heavens (Rev. 20)
End time rule	Gog and Magog led by the Darius, the king of Persia (Sura 21:96)	Christ
Length of Judgment	50,000 years (?)	Unspecified
Temporal dwelling for the dead	Most scholars say both evil and good with Allah, but some say "Alam Bazar" for all or for only the wicked	Christ's presence for Christians or Hades for non-Christians
Eternal dwelling for the believing	"Janah" (Paradise)	New Heavens and New Earth (Heaven)
Eternal life given on basis of...	Works (which results in attaining the mercy of Allah)	Faith
Nature of eternal life	"Mutashibir"—Sensual pleasure in sex with virgins (55:56), eating (56:15-22), and happiness (Sura 47)	Praise and worship of God
Israel	Eternally destroyed	Eternally restored (Jer. 31:35-37)
Difficulty in understanding	Simple (unified views)	Complex (many views)

A Muslim View of Christ's Second Coming (1 of 2)

The Muslim Reader

Dear Editor,

Assalamualaikum

I refer to your article written by Sheikh Ahmad Zaki Yamani on "The Relationship between Muslims and Christians" which appeared in Volume 4 No. 1 of **The Muslim Reader**. Appreciate it if you could enlighten me on the authenticity of the sentence in bold print from the second paragraph of the third line which reads: "Although they (the Muslims) do not believe in the crucifixion, they believe that Christ was lifted to heaven without being crucified and **will return to this world to lead them to salvation.**"

Thanking you for your guidance.

Sodirman Ghani
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The Second Coming Of Jesus

Christians believe that Jesus Christ was crucified by the Jews and died on the cross. They claim that subsequently, on the third day thereafter, he rose from the dead and ascended to Heaven.

Through the Qur'an, Allah the Almighty explains otherwise. Suratun Nisaa, ayat 157 and 158 of the Holy Qur'an reads:

"That they said (in boast) 'We killed Christ Jesus the son of Mary, the Apostle of God'; — but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not. Nay, God raised him up unto Himself; and God is exalted in Power, Wise."

The belief in the crucifixion and subsequent death and resurrection of Jesus is fundamental to most Christians because they believe that Jesus died for their sins in order that they may gain eternal life in Heaven. To

accept the fact that Jesus did not die on the cross would automatically rock the foundation of this Christian faith, for, that since Jesus did not die on their cross, then their sins have not been forgiven and they will therefore, according to Christian logic, not go to Heaven.

However, Muslims and Christians both agree on the second coming of Jesus into this world, though differing on the purpose and details of his second coming.

Christian beliefs

Jesus, himself, is said to forecast his second coming, as recorded in **Matthew 24:27-31**:

"For as the lightning comes from the east and shines as far as the west, so will the coming of the Son of man. Wherever the body is, there the eagles will be gathered together. Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken; then will ap-

pear the sign of the Son of man in heaven, and all the tribes of the earth will mourn, and they will see the Son of man coming on the clouds of heaven with power and great glory; and he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other."

Again the second coming of Jesus is mentioned in the **Acts of the Apostles 1:9-11**:

"And when he (Jesus) had said this, as they were looking on, he was lifted up, and a cloud took him out of their sight. And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said, 'Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven will come in the same way as you saw him go into heaven.'"

Paul, in his **Second Letter to the Thessalonians**, explains when Jesus will come again and what his mission will be (2:3-8):

A Muslim View of Christ's Second Coming (2 of 2)

The Muslim Reader

"Let no one deceive you in any way; for that day (the second coming of Jesus) will not come, unless the rebellion comes first, and the man of lawlessness (translated elsewhere as the "man of sin" or "antiChrist") is revealed, the son of perdition who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God... And then the lawless one will be revealed, and the Lord Jesus will slay him with the breath of his mouth and destroy him by his appearing and his coming."

So Christians believe that Jesus will eventually come into the world to slay the "man of lawlessness" or anti-Christ.

Muslim beliefs

While the Holy Qur'an mentions that Jesus was not killed by the Jews, but that "God raised him up unto Himself", it is the traditions (Hadith) of the Prophet Muhammad (upon whom be peace) which give details of the return of Jesus to this world.

Sahih Bukhari records that:

"Abu Huraira reported that the Holy Prophet (upon whom be peace) said 'I swear by the Supreme Being who holds my soul in His Power that the time is near when the son of Mariam (Mary) will descend amongst you. He (Jesus) will come as an impartial judge, will demolish the crucifix (cross), slay the pig and will end war. During his reign wealth will flow in such abundance that there will be no one prepared to take it. Single act of prostration before Allah will be considered more valuable than the whole world.' Abu Huraira then went on to suggest that one may read this in the light of the revelations of the Holy Qur'an in the ayat: 'And there will be none left among the people of the Book, but who will believe him (Jesus) before his death' (Surah 4 ayat 159)."

The above Hadith indicates that Jesus will destroy the crucifix. This can be interpreted as the destruction of the myth of the crucifix, that is, that Jesus died on the cross. The cross has become a reverential symbol and that this "falsehood" will one day have to be shattered by none other than Jesus himself. In the wake of this, immense benefits will come about during his

reign.

It is also noteworthy from the above Tradition that it is prophesied that Jesus will be an arbitrator (impartial judge). Allah, out of His Wisdom, has ordained Jesus to reappear in this world, at its final stages, to be the impartial judge of the conflicts of mankind.

Another Hadith confirms the return of Jesus:

"Hazrat Hasan reported that the Holy Prophet (upon whom be peace) said to the Jews, 'Jesus has not died so far and is destined to return (in this world) to you'."

Note in the above Hadith that the Prophet Muhammad (upon whom be peace) was addressing the Jews. He specifically mentioned that Jesus has not died and will "return".

In yet another Hadith:

"Abu Tufail reported on the authority of Hazrat Huzaifa that the Holy Prophet (Upon whom be peace) came unto them (the companions) from abroad while they were conversing about the Day of Judgement. The Prophet (upon whom be peace) asked, 'What are you talking about?' They replied that they were talking about the Day of Judgement. The Prophet (upon whom be peace) then said, 'The Day of Judgement will certainly not come before you are confronted with ten preceding signs thereof, namely, smoke, Dajjal, Dabbatul-ard, rising of the sun from the west, descension of Jesus the son of Mary, the appearance of Agog and Magog, three events of sinking of the earth in the east, west and in Arabia, and lastly the fire which will start in Yemen forcibly driving people towards the site of the happening of Judgement.'"

The above Tradition makes it clear that the Day of Judgement will be preceded by the descension of Jesus. The return of Jesus will be one landmark for man to expect the forthcoming Day of Judgement.

In yet another very interesting Hadith, Jesus is described:

"Abu Huraira reported that the Holy Prophet (upon whom be peace) said, 'All the prophets of Allah are like sons of the same father whose mothers are different. I am nearest unto Jesus Christ. There is no prophet between me and him. Remember that he will

certainly descend and you should recognize him as soon as you see him, for he will have a medium size, his colour would be red and white. The hair of his head will be straight and it will appear as if water is about to flow therefrom although there will be no moisture in it. He will be clad in two grey sheets of cloth. Having descended (from Heaven) he will demolish the crucifix, slay the pig, abolish the "Jazya" and the other religions will vanish giving place to Islam alone. Allah will destroy false messiahs during his reign and peace and comfort will prevail on earth so that camels will graze with lions, tigers with oxen and wolves with goats. Children will play with snakes without causing the slightest injury to each other. He will continue under the conditions so long as Allah wills and ultimately he will die and Muslims will offer the funeral prayers and bury him.'"

From the above Hadith, one can interpret that Jesus will come to banish evil and bring man back into the path of Islam. Jesus is a Muslim!

"Hazrat Aishah stated that she told the Holy Prophet (upon whom be peace), 'O Apostle of Allah, I think that I may live after you. So I seek your permission to be buried near you.' The Holy Prophet (upon whom be peace) replied that he could not extend that permission as only four graves had been pre-ordained there, namely those of Abu Bakr, Umar and Jesus Christ besides his own." In another Tradition, Abdullah bin Salam stated that Jesus Christ will be buried after descension near the grave of our Holy Prophet (upon whom be peace) and his two devoted friends, Abu Bakr and Umar.

There are many other Hadith relating to the second coming of Jesus. Some of them explain the details of the slaying Dajjal by Jesus.

Both Christians and Muslims look forward to the second coming of Jesus. Both agree that it will signify the coming of the end of the world and the Day of Judgement. Christians say he will slay the antiChrist, while Muslims believe he will do away with Dajjal. The Muslim Traditions go further in explaining that Jesus will come to this world and live, uphold Islam, be an impartial judge, and then die. Christians hold no such belief.

* But if Jesus did not die and was ascended in his mortal body which will die and be buried after His return, He has lived in a mortal body 2000 years!

Text of the Palestinian National Covenant

Adopted in May 1964 under the Leadership of Ahmed Shukeiri, followed by Yassar Arafat in 1969

This covenant will be called The Palestinian National Covenant (al-mithaqal-watani al-filastini).

- ARTICLE 1: Palestine is the homeland of the Palestinian Arab people and an integral part of the great Arab homeland, and the people of Palestine is [sic] a part of the Arab nation.
- ARTICLE 2: Palestine with its boundaries that existed at the time of the British mandate is an integral regional unit. [i.e., only the 1922 boundaries with a united Palestine apply.]
- ARTICLE 3: The Palestinian Arab people possesses [sic] the legal right to its homeland, and when the liberation of its homeland is completed it will exercise self-determination solely according to its own will and choice.
- ARTICLE 4: The Palestinian personality is an innate, persistent characteristic that does not disappear, and it is transferred from fathers to sons. The Zionist occupation, and the dispersal of the Palestinian Arab people as a result of the disasters which came over it, do not deprive it from its Palestinian personality and affiliation and do not nullify them.
- ARTICLE 5: The Palestinians are the Arab citizens who were living permanently in Palestine until 1947, whether they were expelled from there or remained. Whoever is born to a Palestinian Arab father after this date, within Palestine or outside it, is a Palestinian.
- ARTICLE 6: Jews who were living permanently in Palestine until the beginning of the Zionist invasion will be considered Palestinians. [The dating of the Zionist invasion is considered to have begun in 1917 or some say the 1880s. Only those living in the land before then can stay after the land's "liberation." Of course, this means no one!]
- ARTICLE 7: The Palestinian affiliation and the material, spiritual and historical tie with Palestine are permanent realities. The upbringing of the Palestinian individual in an Arab and revolutionary fashion, the undertaking of all means of forging consciousness and training the Palestinian, in order to acquaint him profoundly with his homeland spiritually and materially, and preparing him for the conflict and the armed struggle, as well as for the sacrifice of his property and his life to restore his homeland, until the liberation of all this is a national duty.
- ARTICLE 8: The phase in which the people of Palestine is [sic] living is that of national (watani) struggle for the liberation of Palestine. Therefore the contradictions among the Palestinian national forces are of secondary order which must be suspended in the interest of the fundamental contradiction between Zionism and colonialism on the one side and the Palestinian Arab people on the other. On this basis, the Palestinian masses, whether in the homeland or in places of exile (mahajir), organisations and individuals, comprise one national front which acts to restore Palestine and liberate it through armed struggle. [This article thus calls for unity between fighting factions of the PLO.]
- ARTICLE 9: Armed struggle is the only way to liberate Palestine and is therefore a strategy and not tactics. The Palestinian Arab people affirms its absolute resolution and abiding determination to pursue the armed struggle and to march forward towards the armed popular revolution, to liberate its homeland and return to it [to maintain] its right to a natural life in it, and to exercise its right of self-determination in it and sovereignty over it.
- ARTICLE 10: Fedayeen action forms the nucleus of the popular Palestinian war of liberation. This demands its promotion, extension and protection, and the mobilisation of all the masses and scientific capacities of the Palestinians, their organisation and involvement in the armed Palestinian revolution and cohesion in the national (watani) struggle among the various groups of the people of Palestine, and between them and the Arab masses, to guarantee the continuation of the revolution, its advancement and victory.

- ARTICLE 11: The Palestinians will have three mottoes: national (wataniyya) unity, national (qawmiyya) mobilisation and liberation.
- ARTICLE 12: The Palestinian Arab people believes [sic] in Arab unity. In order to fulfill its role in realising this, it must preserve, in this phase of its national (watani) struggle, its Palestinian personality and the constituents thereof, increase consciousness of its existence and resists any plan that tends to disintegrate or weaken it.
- ARTICLE 13: Arab unity and the liberation of Palestine are two complementary aims. Each one paves the way for the realisation of the other. Arab unity leads to the liberation of Palestine and the liberation of Palestine leads to Arab unity. Working for both goes hand in hand.
- ARTICLE 14: The destiny of the Arab nation, indeed the very Arab existence, depends on the destiny of the Palestine issue. The endeavour and effort of the Arab nation to liberate Palestine follows from this connection. The people of Palestine assumes [sic] its vanguard role in realising this sacred national (qawmi) aim.
- ARTICLE 15: The liberation of Palestine, from the Arab viewpoint, is a national (qawmi) duty to repulse the Zionist, Imperialist invasion from the great Arab homeland and to purge the Zionist presence from Palestine. Its full responsibility falls upon the Arab nation, peoples and governments, with the Palestinian Arab people at their head. For this purpose, the Arab nation must mobilise all its military, human, material and spiritual capacities to participate actively with the Palestinian people in the liberation of Palestine. They must, especially in the present stage of armed Palestinian revolution, grant and offer the people of Palestine all possible help and every material and human support, and afford it every sure means and opportunity enabling it to continue to assume its vanguard's role in pursuing its armed revolution until the liberation of its homeland.
- ARTICLE 16: The liberation of Palestine, from a spiritual viewpoint, will prepare an atmosphere of tranquillity and peace for the Holy Land in the shade of which all the Holy Places will be safeguarded, and freedom of worship and visitation to all will be guaranteed, without distinction or discrimination of race, colour, language or religion. For this reason, the people of Palestine looks [sic] to the support of all the spiritual forces in the world.
- ARTICLE 17: The liberation of Palestine, from a human viewpoint will restore to the Palestinian man his dignity, glory and freedom. For this, the Palestinian Arab people looks [sic] to the support of those in the world who believe in the dignity and freedom of man.
- ARTICLE 18: The liberation of Palestine, from an international viewpoint, is a defensive act necessitated by the requirements of self-defence. For this reason the Arab people of Palestine, desiring to befriend all peoples, looks to the support of the states which love freedom, justice and peace in restoring the legal situation to Palestine, establishing security and peace in its territory, and enabling its people to exercise national (wataniyya) sovereignty and national (qawmiyya) freedom.
- ARTICLE 19: The partition of Palestine in 1947 and the establishment of Israel is fundamentally null and void, whatever time has elapsed, because it was contrary to the wish of the people of Palestine and its natural right to its homeland, and contradicts the principles embodied in the Charter of the UN, the first of which is the right of self determination.
- ARTICLE 20: The Balfour Declaration, the Mandate document, and what has been based upon them are considered null and void. The claim of a historical or spiritual tie between Jews and Palestine does not tally with historical realities nor with the constituents of statehood in their true sense. Judaism, in its character as a religion of revelation, is not a nationality with an independent existence. Likewise, the Jews are not one people with an independent personality. They are rather citizens of the states to which they belong [i.e., there exists no State of Israel].

- ARTICLE 21: The Palestinian Arab people, in expressing itself through the armed Palestinian revolution, rejects every solution that is a substitute for a complete liberation of Palestine, and rejects all plans that aim at the settlement of the Palestine issue or its internationalisation.
- ARTICLE 22: Zionism is a political movement organically related to world Imperialism and hostile to all movements of liberation and progress in the world. It is a racist and fanatical movement in its formation: aggressive, expansionist and colonialist in its aims; and fascist and Nazi in its means. Israel is the tool of the Zionist movement and a human and geographical base for world Imperialism. It is a concentration and jumping-off point for Imperialism in the heart of the Arab homeland, to strike at the hopes of the Arab nation for liberation, unity and progress.
- ARTICLE 23: The demands of security and peace and the requirements of truth and justice oblige all states that preserve friendly relations among peoples and maintain the loyalty of citizens to their homelands to consider Zionism an illegitimate movement and to prohibit its existence and activity.
- ARTICLE 24: The Palestinian Arab people believes [sic] in the principle of justice, freedom, sovereignty, self-determination, human dignity and the right of peoples to exercise them.
- ARTICLE 25: To realise the aims of this covenant and its principles the Palestine Liberation Organisation will undertake its full role in liberating Palestine.
- ARTICLE 26: The Palestine Liberation Organisation, which represents the forces of the Palestinian revolution, is responsible for the movement of the Palestinian Arab people in its struggle to restore its homeland, liberate it, return to it and exercise the right of self-determination in it. This responsibility extends to all military, political and financial matters, and all else that the Palestinian issue requires in the Arab and international spheres.
- ARTICLE 27: The Palestine Liberation Organisation will cooperate with all Arab states, each according to its capacities, and will maintain neutrality in their mutual relations in the light of and on the basis of, the requirements of the battle of liberation and will not interfere in the internal affairs of any Arab State.
- ARTICLE 28: The Palestinian Arab people insists [sic] upon the originality and independence of its national (wataniyya) revolution and rejects every manner of interference, guardianship and subordination.
- ARTICLE 29: The Palestinian Arab people possesses the prior and original right in liberating and restoring its homeland and will define its position with reference to all states and powers on the basis of their positions with reference to the issue [of Palestine] and the extent of their support for [the Palestinian Arab people] in its revolution to realise its aims.
- ARTICLE 30: The fighters and bearers of arms in the battle of liberation are the nucleus of the popular army, which will be the protection arm of the gains of the Palestinian Arab people.
- ARTICLE 31: This organisation shall have a flag, oath and anthem, all of which will be determined in accordance with a special system.
- ARTICLE 32: To this covenant is attached a law known as the fundamental law of the Palestine Liberation Organisation, in which is determined the manner of the organisation's formation, its committees, institutions, the special function of every one of them and all the requisite duties associated with them in accordance with this covenant.
- ARTICLE 33: This covenant cannot be amended except by a two-thirds majority of all the members of the National Assembly of the Palestine Liberation Organisation in a special session called for this purpose.

Christian versus Jewish Eschatology

An Israeli View of the PLO

A Deadly Covenant

Dr. Mordechai Nisan

Four days prior to the signing of the Declaration of Principles between the government of Israel and the PLO on September 13, 1993, Yasser Arafat conveyed in a letter to Prime Minister Rabin that "the PLO undertakes to submit to the Palestine National Council (PNC) for formal approval the necessary changes in regard to the Palestinian Covenant." That document, formulated in 1964 and slightly altered in 1968, sets out the fundamental principles of PLO ideology, which includes "the elimination of Zionism Palestine" (Art 15) and the "illegal" character of the State of Israel (Art 19).

Yitzhak Rabin, assassinated in November 1994, never lived to see Arafat introduce the promised changes to the PNC. Shimon Peres, his successor, claims that the April 1996 session of the PNC meeting in Gaza has indeed fulfilled the promise, while honest professional opinion deems that nothing of the kind occurred. The PLO perhaps stated its intentions to nullify these clauses of the covenant that call for Israel's destruction, but no more was concretely decided than to refer the matter to a committee. Ambiguity, in typical oriental fashion, is the political hallmark of Arab rhetoric toward Israel and peace-making.

I

The conundrum of the covenant does not basically lie with those clauses that directly deny Israel's right to existence. True, the call for "the liberation of Palestine" (Art 13) is irrevocably juxtaposed to the rejection of Israel's right to exist. In fact, the call for "liberating Palestine" appears in no less than EIGHTEEN of the covenant's thirty-three articles. To convincingly amend this covenant requires hardly less than its complete abandonment by the PLO.

The most central point to consider is, however, not even the glaring rejection of Israel, the inadmissibility of Zionism, and the imperative to liberate Palestine. It is the national question, both the Palestinian and Jewish one, that is the key regarding the PLO's position toward Israel.

II

Article 1 affirms the existence of the "Arab Palestinian people ... an integral part of the Arab nation." The existence of a Palestinian identity is, according to Article 5, "genuine" and "essential," but never truly explicated aside from being naturally considered to be "Arab" (Art 5). Articles 5 and 6 together equate the Jews of Palestine through the instrumentality of Arab identity. This is the thrust in Palestinian ideology to ARABISE Jews who live in Palestine - or elsewhere in the Arab Middle East - AND THIS IS THE FIRST DENIAL OF JEWISH PEOPLEHOOD.

A second denial appears in Article 20, which declares that "Judaism, being a religion, is not an independent nationality." That the Jews are just a religious community revokes any claim they otherwise might advance in the name of national self-determination. The same article continues by affirming that the Jews are no more than citizens on the world, but not a united or integral national people. And a non-people can hardly lay convincing claim to a state.

The PLO, having affirmed the existence of a Palestinian people, requires its counterpoint in the non-existence of the Jewish people. This is the covenant's handling or mishandling of the 'national question,' in order to underscore the right of Palestinian statehood and to nullify the right of the State of Israel.

To bolster this point, the PLO juxtaposes the link between people-hood and territoriality in the case of the "Palestinians" and the Jews. Article 7 states that the Palestinian community's "material, spiritual and historical connection with Palestine" is an indisputable fact, while in contrast, any claims of "historical or religious ties of Jews with Palestine are incompatible with the facts of history" (Art 20).

III

It should be clear that calling upon the PLO to mend its covenant regarding articles denying Israel's existence is unrealistic and certainly inadequate. Just as the PLO denies Israeli statehood, it also

and even more fundamentally denies Jewish people-hood. The issue is deeper than mere politics. Without resolving the 'national question,' the PLO can have no more magnanimous intention than granting Jews - whom they call "Zionist invaders" now ensconced in their "racist" but transitory state (Art 22) - the mere privilege of being an autonomous religious community in a future liberated Palestine. On this point the PLO and Hamas are in total agreement.

In the Declaration of Principles of 1993, the PLO, one party to the accord, is recognised as "representing the Palestinian people." The other party, "the Government of the State Israel," does not in the eyes of the PLO covenant represent anything or anybody more than "Zionist aggression" (Art 15), expansionism, colonialism, and fascism (Art 22).

There cannot be peace in the Middle East so long as the PLO Covenant exists and stirs the hearts of Palestinians and their political supporters. In truth, so long as the PLO exists, peace is vitally an impossibility - this because the PLO unalterably stands for 'THE LIBERATION OF PALESTINE' WITHOUT ANY ISRAEL AT ALL. This is the political logic of the argument: so long indeed as the PLO EXISTS, Israel's existence is in danger. For the PLO exists solely for the purpose of undoing the existence of Israel. The truth is in the name: PALESTINE LIBERATION ORGANIZATION. It is as blatant and pernicious as that.

In 1993 the Israeli government signed an agreement with its executioner.

Dr Mordechai Nisan is vice-president of the Foundation for Constitutional Democracy in the Middle East. He teaches Middle East Studies at the Rothberg School for Overseas Students of the Hebrew University Of Jerusalem. He is the author of a seminal book, *Toward a New Israel*.

UPDATE: 15 DECEMBER 1998

ISRAEL ACCEPTS CHARTER 'VOTE'

The Israeli government said Monday a show-of-hands vote by members of the Palestinian National Council and other Palestinian bodies had been an acceptable demonstration of support for the cancelling of clauses in the PLO charter calling for Israel's destruction. Reacting immediately after the meeting here addressed by President Bill Clinton, Aviv Bushinsky, a spokesman for Israeli PM Binyamin Netanyahu, told REUTERS "The prime minister expressed satisfaction at the results of the vote in the PNC which was conducted because of the Israeli government's insistence for a vote."

Bushinsky said Israel would continue to insist Palestinians meet its other commitments contained in signed agreements "with the same vigour".

In other government reaction, Israel's Trade and Industry Minister Nathan Sharansky conceded that Israelis had witnessed the exhibition of support for peace, but said Yasser Arafat had wasted a perfect opportunity to tell his people that violence against Israel must stop.

"We accept this vote," he said. "We think this is a positive development. We think it should be said in Arabic more and more clearly and more and more often [that violence is an unacceptable option]."

Earlier, Arafat welcomed Clinton to the gathering of members of the PNC and other Palestinian political, legislative and religious organisations. He reiterated that a letter he sent to Clinton last January confirmed that the PLO had dropped clauses in its charter offensive to Israel.

He then called on the meeting to demonstrate their support for this and other decisions relating to amending the charter.

"I appeal to you to approve and confirm the previous decisions [by Palestinian bodies relating to changing the charter] ... to support the peace process. So would you be kind to raise your hands to agree on this?"

Most of the people in the auditorium - an estimated 1000 - appeared to do so, and many stood. Arafat then turned to Clinton and said: "As you see, there is strong support for our decisions and this proves that we have honoured our commitments".

Clinton said after the show of hands that the Palestinian officials had delivered a powerful message, not to the Israeli government, but to the Israeli people.

"You did a good thing here today by raising your hands. You know why? It has nothing to do with the government of Israel. You touched the people of Israel," Clinton said.

"I thank you for your rejection fully, finally and forever of the passages in the Palestinian charter calling for the destruction of Israel, for they were the ideological underpinnings of a struggle renounced at Oslo."

He also told the meeting, to applause, that he was "profoundly honoured to be the first American president to address the Palestinian people in a city governed by Palestinians".

Yet the most resounding cheers, and a standing ovation, were earned by Arafat, when he spoke in front of Clinton of an independent Palestinian state with Jerusalem as its capital.

He stopped short of saying such a state would be declared next May, an oft-repeated assertion that has met an angry response from Israel.

Compiled and written by Stan Goodenough

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The Uniqueness of Israel

Sometimes people wonder why the world's attention is daily drawn to Israel. Why does such a tiny country receive so much international news media coverage? While some argue that Israel is no different than any other nation in the world, a brief look at the facts reveals that Israel is unique among the world's 200 plus nations:

Every Other Nation in the World...

Was not founded in fulfillment of God's Word

Has been established by immigrants who brought their many cultures or else received independence of colonial powers (not a regathering from dispersion)

Is part of a grouping of nations (Muslim, Arab, G7, UC, NATO, ASEAN, Communist, etc.)

Spends a small proportion of its budget on defense

Does not allow its enemies to live in its land

Grows mostly from its birth rate

Has a capital which is secular or loyal to a single religion

Has a capital for its own country alone

Would not put up with a death penalty being imposed for sale of land to its citizens

Is not negotiating the exchange of its land for peace with its neighbors

Has races composed of intellectuals which make up a reasonable percentage of the population

Israel...

Was chosen of God and founded in fulfillment of God's Word (Gen. 12:1-3; Deut. 7:7-8; 9:6; 32:9; Ps. 33:12; Isa. 44:12; Amos 3:2; Acts 7:2-3; Rom. 9:11-12; Gal. 3:6-9)

Has been brought back to its ancient homeland after nearly 2000 years of dispersion in which Jews still retained their cultural identity

Stands alone (though is inconsistently backed by the USA)

Spends a huge portion of its budget to defend itself

Allows enemies to live on its land

Grows mostly from immigration (primarily Russian Jews)

Has a capital which is claimed by three world religions: Judaism, Islam, and Christianity

Has a capital (Jerusalem) which is destined to be the capital of the world (Isa. 2:1-5; 66:20; Zech. 14:16-21)

Must endure the Palestinian Authority death penalty for Arabs involved in selling land to Jews (cf. Gen. 16:12)

Negotiates transfer of its land to the PA, Jordan, Syria, and Egypt in exchange for peace

Is primarily populated by a race (Jews) with an incredible number of intellectuals so that while Jews comprise less than .5% of the world, they receive 12% of the Nobel prizes

If I Forget Thee: Does Jerusalem Really Matter to Islam?

Daniel Pipes

The architects of the Oslo peace accords understood Jerusalem's power. Fearing that even discussing the holy city's future before less combustible issues are resolved would detonate the fragile truce between Israelis and Palestinians, they tried to delay this issue to the end. But they failed: riots met the opening a new entrance to an ancient tunnel last September and now the building of apartments on an empty plot in eastern Jerusalem has brought the negotiations to a halt. As it becomes clear that the struggle for Jerusalem will not wait, the outside world must confront the conflicting claims made by Jews and Muslims on the city that King David entered three millennia ago.

When they do, they will no doubt hear relativistic clichés to the effect that Jerusalem is "a city holy to both peoples," implying a parallel quality to the Jewish and Islamic claims to Jerusalem. But this is false. Jerusalem stands as the paramount religious city of Judaism, a place so holy that not just its soil but even its air is deemed sacred. Jews pray in its direction, mention its name constantly in prayers, close the Passover service with the wistful statement "Next year in Jerusalem," and recall the city in the blessing at the end of meals.

What about Jerusalem's role in Islam? Its significance pales next to Mecca and Medina, the twin cities where Muhammad lived and which hosted the great events of Islamic history. Jerusalem is not the place to which Muslims pray, it is not once mentioned by name in the Qur'an or in prayers, and it is directly connected to no events in Muhammad's life. The city never became a cultural center and it never served as capital of a sovereign Muslim state. Jerusalem has mattered to Muslims only intermittently over the past 13 centuries, and when it has mattered, as it does today, it has done so because of politics. Conversely, when the utility of Jerusalem expires, the passions abate and its status declines.

In AD 622, the Prophet Muhammad fled his home town of Mecca for Medina, a city with a substantial Jewish population. On arrival, if not earlier, he adopted a number of practices friendly to Jews, such as a Yom Kippur-like fast, a synagogue-like house of prayer, and kosher-style dietary laws. Muhammad also adopted the Judaic practice of facing the Temple Mount in Jerusalem during prayer; "He chose the Holy House in Jerusalem in order that the People of the Book [i.e., Jews] would be conciliated," notes At-Tabari, an early Muslim commentator on the Qur'an, "and the Jews were glad." Modern historians agree: W. Montgomery Watt, a leading biographer of Muhammad, interprets the prophet's "far-reaching concessions to Jewish feeling" as part of his "desire for a reconciliation with the Jews."

But Jews criticized the new faith and rejected Muhammad's gestures, leading Muhammad to eventually break with them, probably in early 624. The most dramatic sign of this change came in a Qur'anic passage (2:142-52) ordering the faithful no longer to pray toward Syria but toward Mecca instead. (The Qur'an and other sources only mention the direction as "Syria"; other information makes it clear that "Syria" means Jerusalem.)

This episode initiated a pattern that would be repeated many times over the succeeding centuries: Muslims take religious interest in Jerusalem because it serves them politically and when the political climate changes, their interest flags.

In the century after Muhammad's death, politics prompted the Damascus-based Umayyad dynasty, which controlled Jerusalem, to make this city sacred in Islam. Embroiled in fierce competition with a dissident leader in Mecca, the Umayyad rulers sought to diminish Arabia at Jerusalem's expense. They sponsored a genre of literature praising the "virtues of Jerusalem" and circulated accounts of the prophet's sayings or doings (called hadiths) favorable to Jerusalem. In 688-91, they built Islam's first grand structure, the Dome of the Rock, on top of the remains of the Jewish Temple.

In a particularly subtle and complex step, they even reinterpreted the Qur'an to make room for Jerusalem. The Qur'an, describing Muhammad's Night Journey (isra'), reads: "[God] takes His servant [i.e., Muhammad] by night from the Sacred Mosque to the furthest mosque." When this Qur'anic passage was first revealed, in about 621, a place called the Sacred Mosque already existed

in Mecca. In contrast, the "furthest mosque" was a turn of phrase, not a place. Some early Muslims understood it as metaphorical or as a place in heaven. And if the "furthest mosque" did exist on earth, Palestine would have seemed an unlikely location, for that region elsewhere in the Qur'an (30:1) was called "the closest land" (*adna al-ard*).

But in 715, the Umayyads built a mosque in Jerusalem, again right on the Temple Mount, and called it the Furthest Mosque (*al-masjid al-aqsa*, or Al-Aqsa Mosque). With this, the Umayyads not only post hoc inserted Jerusalem into the Qur'an but retroactively gave it a prominent role in Muhammad's life. For if the "furthest mosque" is in Jerusalem, then Muhammad's Night Journey and his subsequent ascension to heaven (*mi'raj*) also took place on the Temple Mount.

But, as ever, Jerusalem mattered theologically only when it mattered politically, and when the Umayyad dynasty collapsed in 750, Jerusalem fell into near-obscurity. For the next three and a half centuries, books praising the city lost favor and the construction of glorious buildings not only stopped, but existing ones fell apart (the Dome over the rock collapsed in 1016). "Learned men are few, and the Christians numerous," bemoaned a tenth-century Muslim native of Jerusalem. The rulers of the new dynasty bled Jerusalem and its region country through what F. E. Peters of New York University calls "their rapacity and their careless indifference."

By the early tenth century, notes Peters, Muslim rule over Jerusalem had an "almost casual" quality with "no particular political significance." In keeping with this near-indifference, the Crusader conquest of the city in 1099 initially aroused a mild Muslim response: "one does not detect either shock or a sense of religious loss and humiliation," notes Emmanuel Sivan of the Hebrew University, a scholar of this era.

Only as the effort to retake Jerusalem grew serious in about 1150 did Muslim leaders stress Jerusalem's importance to Islam. Once again, hadiths about Jerusalem's sanctity and books about the "virtues of Jerusalem" appeared. One hadith put words into the Prophet Muhammad's mouth saying that, after his own death, Jerusalem's falling to the infidels is the second greatest catastrophe facing Islam.

Once safely back in Muslim hands after Saladin's reconquest, however, interest in Jerusalem dropped, to the point where one of Saladin's grandsons temporarily ceded the city in 1229 to Emperor Friedrich II in return for the German's promise of military aid against his brother, a rival king. But learning that Jerusalem was back in Christian hands again provoked intense Muslim emotions; as a result, in 1244, the city was again under Muslim rule. The psychology at work here bears note: that Christian knights traveled from distant lands to make Jerusalem their capital made the city more valuable in Muslim eyes too. "It was a city strongly coveted by the enemies of the faith, and thus became, in a sort of mirror-image syndrome, dear to Muslim hearts," Sivan explains.

The city then lapsed back to its usual obscurity for nearly eight centuries. At one point, the city's entire population amounted to a miserable four thousand souls. The Temple Mount sanctuaries were abandoned and became dilapidated. Under Ottoman rule (1516-1917), Jerusalem suffered the indignity of being treated as a tax farm for non-resident, one-year (and so very rapacious) officials. The Turkish authorities raised funds by gouging European visitors, and so made little effort to promote Jerusalem's economy. The tax rolls show soap as the city's only export item. In 1611, George Sandys found that "Much lies waste; the old buildings (except a few) all ruined, the new contemptible." Gustav Flaubert of *Madame Bovary* fame visited in 1850 and found "Ruins everywhere." Mark Twain in 1867 wrote that Jerusalem "has lost all its ancient grandeur, and is become a pauper village."

In modern times, notes the Israeli scholar Hava Lazarus-Yafeh, Jerusalem "became the focus of religious and political Arab activity only at the beginning of the present century, and only because of the renewed Jewish activity in the city and Judaism's claims on the Western Wailing Wall." British rule over city, lasting from 1917 to 1948, further galvanized Muslim passion for Jerusalem. The Palestinian leader (and mufti of Jerusalem) Hajj Amin al-Husayni made the Temple Mount central to his anti-Zionist efforts, for example raising funds throughout the Arab world for the restoration of the Dome of the Rock. Arab politicians made Jerusalem a prominent destination; for example, Iraqi leaders frequently turned up, where they demonstrably prayed at Al-Aqsa and gave rousing speeches.

But when Muslims retook the Old City with its Islamic sanctuaries in 1948, they quickly lost interest in it. An initial excitement stirred when the Jordanian forces took the walled city in 1948 as evidenced by the Coptic bishop's crowning King `Abdallah as "King of Jerusalem" in November of that year but then the usual ennui [boredom] set in. The Hashemites had little affection for Jerusalem, where some of their most devoted enemies lived and where `Abdallah himself was shot dead in 1951. In fact, the Hashemites made a concerted effort to diminish the holy city's importance in favor of their capital, Amman. Jerusalem had served as the British administrative capital, but now all government offices there (save tourism) were shut down. The Jordanians also closed some local institutions (e.g., the Arab Higher Committee) and moved others to Amman (the treasury of the Palestinian waqf, or religious endowment).

Their effort succeeded. Once again, Arab Jerusalem became an isolated provincial town, now even less important than Nablus. The economy stagnated and many thousands left Arab Jerusalem. While the population of Amman increased five-fold in the period 1948-67, Jerusalem's grew just 50 percent. Amman was chosen as the site of the country's first university as well as of the royal family's many residences. Perhaps most insulting of all, Jordanian radio broadcast the Friday prayers not from Al-Aqsa Mosque but from a mosque in Amman.

Nor was Jordan alone in ignoring Jerusalem; the city virtually disappeared from the Arab diplomatic map. No foreign Arab leader came to Jerusalem between 1948 and 1967, and even King Husayn visited only rarely.

King Faysal of Saudi Arabia often spoke after 1967 of yearning to pray in Jerusalem, yet he appears never to have bothered to pray there when he had the chance. Perhaps most remarkable is that the PLO's founding document, the Palestinian National Covenant of 1964, does not even once mention Jerusalem.

All this abruptly changed after June 1967, when the Old City came under Israeli control. As in the British period, Palestinians again made Jerusalem the centerpiece of their political program. Pictures of the Dome of the Rock turned up everywhere, from Yasir Arafat's office to the corner grocery. The PLO's 1968 Constitution described Jerusalem as "the seat of the Palestine Liberation Organization."

Nor were Palestinians alone in their renewed interest. "As during the era of the Crusaders," Lazarus-Yafeh points out, many Muslim leaders "began again to emphasize the sanctity of Jerusalem in Islamic tradition," even dusting off old hadiths to back up their claims. Jerusalem became a mainstay of Arab League and United Nations resolutions. The formerly stingy Jordanian and Saudi governments now gave munificently to the Jerusalem waqf.

As it was under the British mandate, Jerusalem has since 1967 again become the primary vehicle for mobilizing international Muslim opinion. A fire at Al-Aqsa Mosque in 1969 gave Faysal the occasion to convene twenty-five Muslim heads of state and establish the Organization of the Islamic Conference, a United Nations for Muslims. Lebanon's leading Shi'i authority regularly relies on the theme of liberating Jerusalem to inspire his own people to liberate Lebanon. Since the Islamic Revolution, Iran's 1-rial coin and 1000-rial banknote have featured the Dome of the Rock. Iranian soldiers at war with Saddam Husayn's forces in the 1980s received primitive maps marking a path through Iraq and onto Jerusalem. Ayatollah Khomeini decreed the last Friday of Ramadan as Jerusalem Day, and the holiday has served as a major occasion for anti-Israel harangues.

Since Israeli occupation, some ideologues have sought to establish the historical basis of Islamic attachment to Jerusalem by raising three main arguments, all of them historically dubious. First, they assert a Muslim connection to Jerusalem that predates the Jewish one. Ghada Talhami, a scholar at Lake Forest College, typically asserts that "There are other holy cities in Islam, but Jerusalem holds a special place in the hearts and minds of Muslims because its fate has always been intertwined with theirs."

Always? Jerusalem's founding antedated Islam by about two millennia, so how can that be? Ibrahim Hooper, national communications director for the Washington-based Council on American-Islamic Relations explains: "the Muslim attachment to Jerusalem does not begin with the prophet Muhammad, it begins with the prophets Abraham, David, Solomon and Jesus, who are also

prophets in Islam." In other words, the central figures of Judaism and Christianity were really proto-Muslims.

Second, and equally anachronistic, is the claim that the Qur'an mentions Jerusalem. Hooper (and others) argue that "the Koran refers to Jerusalem by its Islamic centerpiece, al-Aqsa Mosque." But this makes no sense: a mosque built a century after the Qur'an was delivered cannot establish what a Qur'anic verse originally meant.

Third, some Muslims deny Jerusalem any importance to Jews. `Abd al- Malik Dahamshe, an Arab member of Israel's parliament, flatly stated last month that "the Western Wall is not associated with the remains of the Jewish Temple." A fundamentalist Israel Arab leader went further and announced that "It's prohibited for Jews to pray at the Western Wall." Or, in the succinct wording of a protest banner: "Jerusalem is Arab."

Despite these deafening claims that Jerusalem is essential to Islam, the religion does contain a recessive but persistent strain of anti-Jerusalem sentiment. Perhaps the most prominent adherent of this view was Ibn Taymiya (1263-1328), one of Islam's strictest and most influential religious thinkers. (The Wahhabis of Arabia are his modern-day successors.)

In an attempt to purify Islam of accretions and impieties, Ibn Taymiya dismissed the sacredness of Jerusalem as a notion deriving from Jews and Christians, and from the long-ago Umayyad rivalry with Mecca. More broadly, learned Muslims living in the years following the Crusades knew that the great publicity given to hadiths extolling Jerusalem's sanctity resulted from the Countercrusade—that is, from political exigency—and treated it warily.

Recalling that God once had Muslims direct their prayers toward Jerusalem and then turned them instead toward Mecca, some early hadiths suggested that Muslims specifically pray with away from Jerusalem, a rejection that still survives in vestigial form; he who prays in Al-Aqsa Mosque not coincidentally shows his back precisely to the Temple area toward which Jews pray.

In Jerusalem, theological and historical claims matter, serving as the functional equivalent of legal documents elsewhere. Whoever can establish a deeper and more lasting association with the city has a better chance of winning international support to rule it. In this context, the fact that politics has so long fueled the Muslim attachment to Jerusalem has two implications. First, it points to the relative weakness of the Islamic connection to the city, one that arises as much from transitory considerations of mundane need as from the immutable claims of faith.

Second, it suggests that the Muslim interest lies not so much in controlling Jerusalem as it does in denying control over the city to anyone else. Jerusalem will never be more than a secondary city for Muslims.

In contrast, Mecca is the eternal city of Islam, the place where Muslims believe Abraham nearly sacrificed Isaac's brother Ishmael and toward which Muslims turn to pray five times each day. Non-Muslims are strictly forbidden there, so it has a purely Muslim population. Mecca evokes in Muslims a feeling similar to that of Jerusalem among Jews: "Its very mention reverberates awe in Muslims' hearts," writes Abad Ahmad of the Islamic Society of Central Jersey. Very roughly speaking, what Jerusalem is to Jews, Mecca is to the Muslims. And just as Muslims rule an undivided Mecca, so Jews should rule an undivided Jerusalem.

The author (Daniel Pipes) is editor of the Middle East Quarterly and author of *The Hidden Hand: Middle East Fears of Conspiracy* (St. Martin's Press).

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Midterm Study Guide

Format

This exam will have varied questions: chart and diagram fill-ins and analysis, a short essay, short answer, and multiple choice. This will be a take-home exam that you must complete on your own time and submit the next class period. You will have one and a half hours to finish it.

Content

Please give attention to the following issues to prepare for the exam. Page numbers in the notes are given within parentheses.

1. The exam covers only the notes up to page 86e. It will not address readings from Benware's book, though there is much overlap between the readings and the notes. Therefore study of Benware's book can prove helpful even though all questions are answered in the course notes.
2. Know the major divisions of eschatology and why this study is important (11, 26).
3. Explain the three types of death and contrast them in various ways (12-13).
4. Contrast and compare the key words used for the intermediate and eternal states (13-16).
5. Know the definitions of the major unorthodox views of the intermediate state (17).
6. Explain the covenants of covenant theology (18-19).
7. Distinguish between the elements of the biblical covenants (20-24, 25d) and how these four covenants differ and develop the umbrella covenant.
8. Know the theological camps that have espoused the different views on the new covenant (25).
9. Distinguish between the major millennial views in broad strokes and their views on the conditionality of the biblical covenants (27).
10. Know what dispensationalism is and how it differs from non-dispensational views (28-30).
11. Have a clear understanding of the terms at the top of page 31.
12. Know which of the possible signs of the Lord's return has already been fulfilled (31-34).
13. Know the definition, key advocates, some of the supports cited, and rebuttals to the five major views on the time of the Rapture (55-60, 66-74).
14. Show how the Rapture and Revelation differ (60) and how the concept of imminency affects one's view of the Lord's return (58-59).
15. Discuss the nature of the Judgment Seat of Christ (75-77).
16. Be familiar with views on the Marriage and Wedding Feast of the Lamb (77-78).
17. Be familiar with the role the Antichrist will play in world events and the key text on the length of his rule (79-86e).
18. Pray about this exam and ask God to give you a sense of urgency to serve Christ in light of His soon return.

Final Exam Study Guide

Format

This will be an essay exam based only on the class notes (pp. 87-191)—*not* on the reading. You will have two hours to complete it. Please bring several sheets of your own paper, a ruler if you want to draw charts, correction fluid, and a pen.

Content

Study the following issues to prepare for the exam: Hermeneutics, Tribulation, Millennium, Resurrections & Judgments, and Eternal States. Numbers below denote pages in the course notes.

1. Hermeneutics

- a) Discuss the four different approaches to the book of Revelation, explaining what they mean and how to critique them (88-89).
- b) Discuss the hermeneutics of the four major views on the millennium (122).
- c) Compare and contrast Israel and the church, showing reasons there exists a future for national Israel (128, 131-32).

2. Tribulation

- a) Know the general content of the three cycles of judgments (94-97, 104).
- b) Know the basic tribulation teachings of Ezekiel, Matthew, and Zechariah (108-110).

3. Millennium

- a) Discuss the four major views on the millennium in the following areas: nature and time of the millennium, history of popularity, key advocates (persons and/or groups), time of Christ's return in relation to the tribulation, view on resurrections and judgments, etc. (122-26, 129-30, 150-52, 155-58).
- b) Explain and critique the 6000 year theory (111-114).
- c) Show how the kingdom concept is developed in Scripture (116-119).
- d) Discuss and critique views on Ezekiel 40-48 (133-41).
- e) Critique premil and amil views of Revelation 20:1-6 (159).

4. Resurrections & Judgments

- a) Know the time and purpose of the various judgments (160-61).
- b) Know the time and purpose of the various resurrections (160-61).

5. Eternal States

- a) Define and show an argument cited for the three major unorthodox views on hell, their key advocates, and a biblical response to each (163-69).
- b) Explain what hell is like biblically (171-72).
- c) Explain what heaven is like biblically (175, 180-89).
- d) Contrast the millennium with heaven (191).

Daniel

Universal Sovereignty in Times of the Gentiles											
Sovereignty over Daniel			Sovereignty over Gentiles						Sovereignty over Jews		
Chapter 1			Chapters 2—7						Chapters 8—12		
Narrative			Visions in Narrative						Visions		
Hebrew			Aramaic						Hebrew		
Gentile Names for God			Gentile Names for God						Jewish Names for God		
Third Person (“Daniel”)			Third Person (“Daniel”)						First Person (“I”)		
Daniel’s Background			Daniel Interprets King’s Dreams						Angel Interprets Daniel’s Dreams		
Exile 1:1-7	Food 1:8-16	Exaltation 1:17-21	Images		Kings				Medo-Persia to Greece 8	Return to Seventy “7s” 9	Intertestament Period to Tribulation 10—12
			Varied 2 Promoted	Gold 3 Furnace	Neb. 4 Exile	Bel. 5 Party	Dar. 6 Lions	All 7 Beasts			
Babylon											
605-536 BC											

Key Word: Sovereignty

Key Verse: (Daniel to God) "...Praise be to the name of God for ever and ever; wisdom and power are his. He changes times and seasons; he sets up kings and deposes them..." (Daniel 2:20-21a).

Summary Statement:

Daniel writes to encourage Judean exiles of God's sovereign control over all nations to preserve Israel between Nebuchadnezzar's invasion of Jerusalem (605 BC) and the establishment of the Kingdom blessings under the Messiah-Ruler.

Application:

Believers need not fear political and personal trouble since God rules all nations.

Daniel

Introduction

- I. **Title** Daniel (דָּנִיֵּאל *dani'el*, Ezek. 14:14, 20; 28:3; דָּנִיֵּי'ל *daniye'l*, Dan. 1:3, etc.) means literally "El [God] is my judge" (BDB 193b 4). While liberals have inferred that the difference in spelling above indicates two separate persons, this is unnecessary as Ezekiel wrote about 50 miles away and at the same time as Daniel, who was an important government figure. The meaning of the name is fitting since the main focus of Daniel's writing declares God's sovereign right to judge.

II. Authorship

- A. **External Evidence:** Ezekiel lists Daniel along with Noah and Job as models of righteousness (Ezek. 14:14, 20) and wisdom (28:3), indicating that his reputation as a man of character spread quickly. Christ acknowledged Daniel 9:27 as spoken by "Daniel the prophet" (Matt. 24:15), but others note that Jesus did *not* say that it was *written* by Daniel (LaSor, 667). Evidence from the Jewish Talmud appears contradictory as it attributes the work to Daniel (*TTTB*, 221) yet LaSor (*ibid.*) notes that *B. Bat.* 15a indicates that "a Jewish tradition placed some sort of editorial responsibility for Daniel on the men of the Great Synagogue, sometime between Ezra (*ca.* 450) and Simeon the Just (270)." However, the fact that Jews accepted the work into the canon of Scripture bears witness that Daniel indeed was the author as the internal evidence indicates below.
- B. **Internal Evidence:** While many have sought to discredit Danielic authorship, the internal factors support it as Daniel is expressly referred to as author (7:2; 8:1; 9:2; 12:4) and he uses the autobiographical first person throughout the prophetic section (7:2—12:13). Since the first section has historical (not prophetic) material written in the third person, some have inferred a multiplicity of authors, especially since Daniel uses two different languages. However, the different content explains the change in languages and this practice was not unusual. Also, ancient literature often used different literary forms (e.g., historical and prophetic) to heighten contrast, as is the case with Job, which consists mainly of poetry with the exception of the prologue (chs. 1—2) and epilogue (42:7-17).

Who was Daniel? The book refers to him as a youth in 605 BC who was taken captive by Nebuchadnezzar because he was of nobility or from the royal family (1:3). Daniel was trained in the Babylonian court because of his health, good looks, intelligence, and ability to learn quickly (1:4). He proved to possess an unusual commitment to the LORD as a youth who held to his standards without compromise (1:5, 8-20), could understand dreams (2:27), and possessed great administrative skill. As a result, he served under several administrations over the entire seventy year exile until the third year of Cyrus (536 BC; 10:1). If he was 16 when captured then he would have been 85 in Cyrus' third year after which he retired! This chronology places his birth year at about 621 BC, at about the same time as Ezekiel, who was born about 622 BC (see Ezekiel notes). Therefore, these contemporaries were roughly the same age although Ezekiel was taken to Babylon eight years after Daniel (in 597 BC).

III. Circumstances

- A. **Date:** The biographical data above indicates that Daniel recorded his prophecy from 605 (1:1) to sometime after 536 BC (10:1). Nevertheless, the date of Daniel has been debated more than in any other biblical book (LaSor, 665). A large number of liberal scholars date the work at about 164 BC and others in the fourth or fifth century (e.g., LaSor, 666). A late date is held generally for three reasons (*TTTB*, 222):
 1. *The prophetic argument* holds that Daniel could not have made so many accurate predictions which were fulfilled between the exile and the Maccabean era (*ca.* 164 BC). Chapter 8 very specifically foresees the rise of the Persian and Greek empires, and chapter 11 details over one hundred specific prophecies, including those about Alexander the Great and his four generals who succeeded him (vv. 3-4), the Ptolemies and Seleucids (vv. 5f.), and particularly the desolation of the temple by Antiochus IV Epiphanes in 168 BC (v. 31). Late date advocates believe that such knowledge could

only be known "after the fact" and therefore consider Daniel's account as recounting history rather than giving predictive prophecy. They claim that the kingdoms mentioned in chapters 2 and 7 were accurately recorded as history and ended at 168 BC, then Daniel's prophecy was then written within four years (168-164) since there is no historical evidence that 11:40-45 can be applied to Antiochus (he died in 164 BC) so this must be an inaccurate prediction.

2. *The linguistic argument* claims that the book uses a late Aramaic in chapters 2—7 and Persian and Greek words which could only have been known in the second century. A median date of the fourth or fifth century has also been advocated based upon linguistic evidence (e.g., by LaSor, 666).
3. *The historical argument* asserts that Daniel inaccurately recorded the reigns of some kings in the book. Especially attacked is the lack of evidence that Nebuchadnezzar was insane for seven years (4:25, 32).

What can be said in response to these claims? The late date theory falls on several fronts:

1. *The prophetic argument* begins with the assumption that prophecy cannot happen, which is foreign to the entire tenor of Scripture. Daniel repeatedly states that his prophecies come from God, not man (2:27-28; 4:9), and God certainly knows the future. Also, it is impossible that Daniel's prophecy could have been written after 168 and then copied and circulated so that it gained acceptance within four years before the "never fulfilled" prophecies of 11:40-45 could be exposed as inaccurate.
2. *The linguistic argument* also is invalid as the language of the book is earlier than the second century (LaSor, 666). The Hebrew resembles that of the Chronicles and the Aramaic (2:4b—7:28) is closer to that of Ezra and the fifth-century papyri than to that of Qumran (second century). Similarly, one should not be surprised to find Persian words since Daniel lived in the Persian period under Cyrus! Finally, the only Greek words are the musical instruments, which would be expected as Greek mercenaries served in the Assyrian and Babylonian armies. Even more Greek words would be expected if the book was composed in the second century Greek period.
3. *The historical argument* also has recently been proved wrong as recent inscriptions found at Haran show Belshazzar reigning in Babylon while his father Nabonidus was fighting the Persians. Further, while liberals thought Darius the Mede (5:31; 6:1) to be fictitious, recent archaeological finds have identified him as Gubaru, a governor appointed by Cyrus (*TTTB*, 222). Finally, to date there is no attested activity by Nebuchadnezzar from 581-573 BC except the ongoing, drawn out siege of Tyre (Hill and Walton, 350).
4. The late date view denies the authorship of the book by Daniel (see Internal Evidence above). Daniel lived before (605 BC; cf. 1:1-6), throughout (chs. 1—9), and after (536 BC; cf. 10:1) the seventy year captivity. This means that the writing must have occurred from 605-536 BC.
5. The 1947 Dead Sea Scrolls discovery includes fragments from Daniel circulating in the Qumran Community (ca. 100 BC—AD 68). This find makes the late date of 164 BC impossible as it requires as a period of only sixty-four years between the date of composition in Babylon and the final, copied form in this small community in Palestine!
6. Daniel is found even earlier as it appeared in the Septuagint (Greek translation of the OT in ca. 250 BC). How, then could it have been written ca. 165 BC?

B. Recipients: Daniel writes primarily to the Jews in captivity in Babylon.

C. Occasion: During the dark days of captivity Jews certainly wondered whether they would ever return to their homeland and regain independence. In all probability those who did believe expected the kingdom of God to be established upon their return from exile. Daniel answers by proclaiming that they would indeed return but Gentile domination which began with the captivity would last many years, followed by the messianic kingdom which will last forever. Therefore, Daniel's message is one of hope for the captives that God is sovereign over all nations. It also includes elements which encourage continued purity before God while awaiting the restoration to the land of Israel.

IV. Characteristics

- A. Daniel is the most symbolic of OT books. Since nine of its twelve chapters include symbolic and unusual depictions about dreams of trees, animals, beasts, and images, Daniel has sometimes been referred to as the "Apocalypse of the Old Testament."
- B. The man Daniel is unique among the prophets in regard to his profession. While God called some prophets from their "secular" vocations (e.g., Amos), Daniel remained in his position as politician throughout his ministry. Additionally, he is not called a prophet in the book itself as he did not deliver a message *publicly* to the nation Israel (Pentecost, *BKC*, 1:1323).
- C. As stated under "Date" above, the date of the Book of Daniel has been debated more than in any other biblical book.
- D. Daniel and Ezra are the only biblical works which in their original were penned in two languages: Hebrew (cf. Dan 1:1—2:4a; 8:1—12:13) and Aramaic (2:4b—7:28).
- E. Daniel is one of two OT books which were recorded outside of Israel. The other is Ezekiel.
- F. While both Job and Daniel teach on God's sovereignty, Job emphasizes God's sovereignty over individuals whereas Daniel sees God's rule over the nations.
- G. Daniel records more about the "times of the Gentiles" of any book in Scripture (see p. 548). Jesus referred to this time period as the "times of the Gentiles" in His Olivet Discourse shortly before His death (Luke 21:24):

1. Beginning: The "times of the Gentiles" refers to that period in Israel's history in which the nation is ruled and disciplined by Gentile powers rather than exercising its own self-rule. The beginning date for such a situation is 605 BC when Nebuchadnezzar invaded Judah the first of six times, deported some of its citizens (e.g., Daniel), and brought the nation under his control through puppet kings. Daniel acknowledges that Nebuchadnezzar began this era in his prophecy in chapter 2 through the image of many materials and in chapter 4 in the vision of Nebuchadnezzar as a large tree cut down.
2. Continuation: Chapters 2 and 7 provide the broad scope of this time period in a prophetic history of four nations: Babylon, Medo-Persia, Greece, and Rome. While each of these nations defeated the former in the succession of intertestamental kingdoms, none of them will be finally defeated in their ultimate sense until the establishment of the kingdom of Messiah. This finds support in the fact that the various layers of material in the image (ch. 2) lay upon one another without replacing the former, and the entire image will be destroyed simultaneously by the "Rock" (Christ, 2:44). Similarly, the beasts of chapter 7 are not specifically declared defeated until they all die at once (7:17-18, 27). History bears this out in that each of these kingdoms is now operative in some sense: Babylon (mystery religions, included in many elements of Catholicism), Medo-Persia (systems of government), Greece (art, literature, sciences), and Rome (also art, literature, etc.).

Daniel's prophecy also includes very specific prophecies in the Hellenistic era. Chapter 11 includes over 100 pointed predictions which were fulfilled during Alexander the Great's conquest and the subsequent Seleucid and Ptolemaic attempts to control Palestine during the times of the Gentiles.

The final acts of the times of the Gentiles which Daniel records relate to the Antichrist (11:36-45). After an initial time of peace in his covenant with Israel (9:27), he will seek worship for himself and cause the slaughter of many in a battle of rage.

3. Culmination: The end of the times of the Gentiles can only arrive when Israel as a nation chooses to accept its Messianic Ruler at the Second Coming of Christ. This will not occur until the end of the Great Tribulation, which Daniel specifies as 3 and 1/2 years in length (the latter half of the Tribulation noted in 9:24-27; cf. ch. 12). At Israel's reception of Christ the times of the Gentiles will come to a close since Jesus Himself will rule the nation.

Argument

The Book of Daniel purposes to encourage Babylonian exiles that God is sovereign over any and all nations, including Babylon. Daniel records this through his personal history of God's sovereign workings in his own life as an exemplary exile (ch. 1), but primarily in God's sovereign timetable in the prophetic history of the Gentiles (chs. 2—7) as well as His sovereign timetable for His own covenant people (chs. 8—12). Since God is sovereign a practical application of this truth is that His people should keep themselves pure from the godless (e.g., polytheistic) influences of the Gentile world until the long-awaited kingdom is finally established.

Synthesis

Universal sovereignty in times of the Gentiles

1	Narrative: Example for captives	
1:1-7	Exile	
1:8-16	Food	
1:17-21	Exaltation	
2—7	Visions in Narrative: Gentile history	Chiastic Structure
2	Multi-material image destroyed	2—Kingdom
3	Golden image → fiery furnace	3—Deliverance
4	Nebuchadnezzar humbled	4—King humbled
5	Belshazzar humbled	5—King humbled
6	Darius humbled (lion's den)	6—Deliverance
7	Vision of Gentile world history	7—Kingdom
8—12	Visions: Jewish history	Animals
8	Medo-Persia to Greece (Antiochus)	
9	Restoration to Seventy "Sevens"	Animals
10—12	Intertestamental period to Tribulation period	
10:1—11:1	Vision of Gabriel	
11:2-35	Intertestamental Persian and Greek battles	
11:36—12:3	Tribulation battles of Antichrist	
12:4-14	Judgment/blessing in 3 and 1/2 year Tribulation	

Outline

Summary Statement for the Book

Daniel writes to encourage Judean exiles of God's sovereign control over all nations to preserve Israel between Nebuchadnezzar's invasion of Jerusalem (605 BC) and the establishment of the Kingdom blessings under the Messiah-Ruler.

- I. (Ch. 1) Daniel explains God's sovereign workings in his own personal history of deportation, faithfulness to the Law, and reward for his obedience as an example of devotion to God for Judeans living in a pagan land and culture (written in Hebrew and the third person ["Daniel"] with Gentile names for God).
 - A. (1:1-7) At the first deportation to Babylon (605 BC) Daniel and his friends are taken hostage to prepare them educationally and administratively for ministry among Babylon's kings during the country's subjugation of Judah.
 - B. (1:8-16) Daniel and his friends demonstrate their faithfulness to the Law of God even while in captivity as an encouragement to other exiles to remain true to God.
 - C. (1:17-21) Daniel and his friends impress the king with their wisdom and understanding and enter his service as a reward by God for their commitment to obey the Law.

II. (Chs. 2—7) Through Daniel's interpretation of dreams and his devotion along with that of his friends, God reveals the prophetic history of "the times of the Gentiles" to show His sovereignty over the nations (written in Aramaic and the third person ["Daniel"] with Gentile names for God).

A. (Ch. 2) Nebuchadnezzar acknowledges God's sovereignty and promotes Daniel after he reveals and interprets the king's undisclosed dream of the destruction of a multi-material image representing God's authority over Nebuchadnezzar and all kingdoms of the world.

1. (2:1-13) In 604 BC Nebuchadnezzar has a dream which he conceals from his wise men, demonstrating their inability to discern messages from God.
2. (2:14-45) In contrast to the wise men, Daniel reveals and interprets the king's undisclosed dream of the destruction of a multi-material image representing God's power over Nebuchadnezzar and all kingdoms of the world.

Note: The view of critical scholarship on this section is: gold (Babylon), silver (Medes), bronze (Persia), iron (Greece), iron/clay (Maccabean), and rock (kingdom). But note also that the kingdoms here follow one another in *dominion*, but are simultaneous in *influence* (2:44 *all* of the "kings" [plural] are destroyed at once—not just the last one).

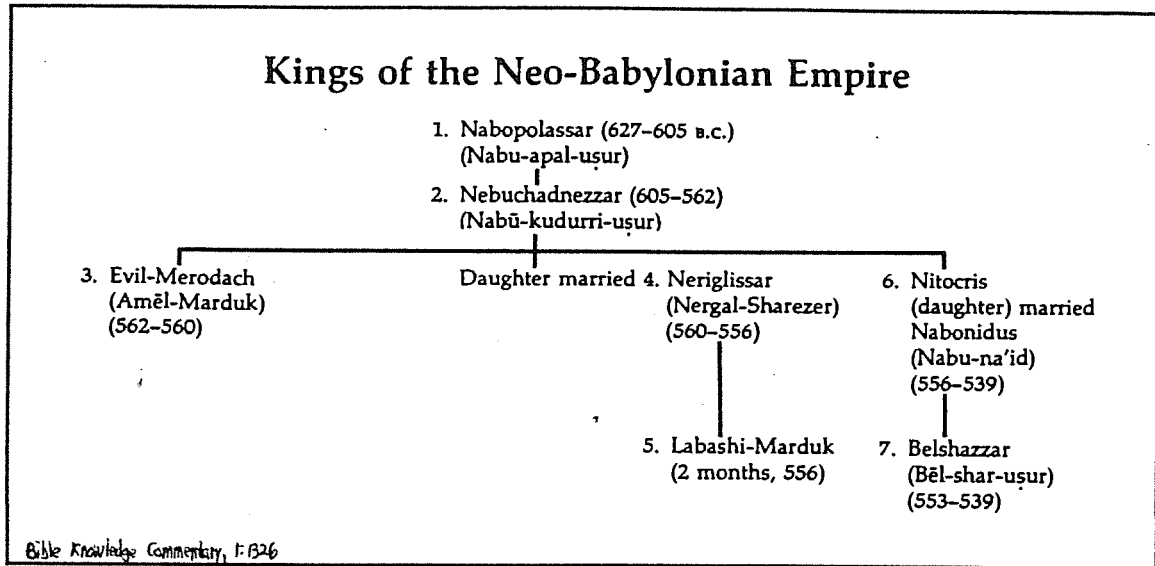
3. (2:46-49) After seeing Daniel do what no man could do, Nebuchadnezzar acknowledges God's sovereignty and promotes Daniel to a high position in the kingdom.

B. (Ch. 3) Nebuchadnezzar admits that God is the true God after witnessing God's power to rescue Daniel's friends from the fiery furnace because of their loyalty to God demonstrated in their unwillingness to worship Nebuchadnezzar through his golden image.

1. (3:1-7) Nebuchadnezzar erects a golden image, indicating his desire for worship, and the statue is worshiped by all the peoples of Babylon.
2. (3:8-23) Daniel's friends, Shadrach, Meshach, and Abednego, refuse to worship the image as an example to Israel and Babylon of loyalty to the true God.
3. (3:24-27) Daniel's friends are delivered by God from the fiery furnace as an example of how God often protects those who fear Him.
4. (3:28-30) Nebuchadnezzar admits that God is the true God after witnessing God's power to rescue Shadrach, Meshach, and Abednego.

C. (Ch. 4) Nebuchadnezzar again acknowledges God's sovereignty over his own kingdom and all nations, but this time as a result of his own experience.

1. (4:1-3) Nebuchadnezzar makes a proclamation that because of his own experience he knows that God's kingdom is supreme and eternal.
2. (4:4-37) Nebuchadnezzar relates the events from his experience of humiliation by God for his pride which led him to acknowledge God's sovereignty.
 - a. (4:4-18) Nebuchadnezzar expresses confidence that, though his wise men are unable, Daniel through his God can interpret the meaning of his vision about the near destruction of a large tree.
 - b. (4:19-27) Daniel interprets the dream for Nebuchadnezzar, expressing that the king himself is the great tree and needs to repent and acknowledge God's sovereignty to forestall God's judgment.
 - c. (4:28-33) Nebuchadnezzar refuses to repent but exalts himself instead and receives God's judgment by living like a wild animal for seven years.
 - d. (4:34-37) As a result of the judgment, Nebuchadnezzar acknowledges God's sovereignty over him and all nations.



- D. (Ch. 5) Belshazzar denies God's sovereignty by drinking from the temple goblets and idolatry and is murdered to demonstrate the cost of denying God's sovereignty while Daniel is honored to show God's wisdom and pleasure towards those acknowledging Him.
1. (5:1-4) In 539 BC Belshazzar denies God's sovereignty at a huge party by drinking from the temple goblets and praising the gods of gold, silver, bronze, iron, and stone.
 2. (5:5-9) God conceals his message of judgment upon Belshazzar for his pride through an unreadable inscription on the wall which the wise men cannot decipher despite Belshazzar's offer of third rank in the kingdom for the one who reads it correctly.
 3. (5:10-28) Daniel interprets the inscription in the power of God as God's judgment upon Belshazzar, who knowingly defied God by arrogantly drinking from the goblets, to demonstrate God's wisdom given to those who acknowledge His sovereignty.
 4. (5:29) Daniel is promoted to the third position in the kingdom as Belshazzar had promised to demonstrate God's pleasure with those who acknowledge His sovereignty.
 5. (5:30) Belshazzar dies that very night and his kingdom is given to Darius the Mede [during the reign of Cyrus the Persian, 6:28] in order to demonstrate the cost of denying God's sovereignty.
- E. (Ch. 6) Darius admits that God is the true God after witnessing Daniel's deliverance from the lion's den for refusing to petition any god or man except Darius.
1. (6:1-3) In 539 BC under the new rule by Darius the Mede (Gubaru), Daniel's distinguishing himself by his extraordinary spirit so that he is promoted to administer one third of the empire shows the exiles that a pure lifestyle is possible even among pagans.
 2. (6:4-9) Jealous of Daniel's anticipated further promotion and unable to show negligence on his part, Daniel's fellow officers trick Darius into publishing a decree that anyone who petitions any god or man except Darius should be killed by lions.
 3. (6:10-15) Daniel continues to openly worship God as Sovereign Ruler despite the death penalty for disobeying the decree, thus serving as a model of faithfulness to God for the exile captives who were daily tempted to worship Babylonian gods.
 4. (6:16-24) Daniel is cast into the lion's den but delivered by the power of God as a testimony to God's sovereignty and power.

5. (6:25-27) Darius admits that God is the true God after witnessing Daniel's deliverance from the lion's den.
6. (6:28) Daniel continues his work with integrity and is rewarded throughout the reigns of Darius the Mede (Gubaru) and Cyrus.

F. (Ch. 7) Daniel sees a vision of the future world history culminating in Christ's rule over the Millennial Kingdom, demonstrating God's sovereignty over all worldly kingdoms (some place this chapter with the second half of the book [chs. 7—12] as it is prophetic).

1. (7:1-14) In 553 BC during the reign of Belshazzar, Daniel sees a vision of four beasts succeeded by "one like a son of man" before the "Ancient of Days" whose kingdom lasts forever, with sovereign power over all peoples.

Note: The view of critical scholarship on this section is: lion (Babylon), bear (Medes), leopard (Persia), horrible beast (Greece), and 10 horns/little horn (Maccabean).

2. (7:15-28) Gabriel interprets the vision of the future world history as the kingdoms of Babylon, Medo-Persia, Greece, Rome, and the Millennial Kingdom under the rule of Christ to demonstrate God's sovereignty over all worldly kingdoms.

III. (Chs. 8—12) Daniel records visions of Israel's future during "the times of the Gentiles" to encourage Israel that God's sovereignty over the nations includes faithfulness to His covenant to Israel (written in Hebrew and the first person ["I, Daniel"] with Jewish names for God).

A. (Ch. 8) Daniel sees a vision of a ram, a goat, and various horns representing Alexander the Great's destruction of the Medo-Persian Empire and the rise of Antiochus IV Epiphanes, who will desecrate the temple in foreshadowing of the same by the Antichrist.

1. (8:1-14) In 551 BC during the reign of Belshazzar, Daniel sees a vision of a double horned ram destroyed by a large horned goat whose horn breaks off and is replaced by four smaller horns, one gaining prominence and desecrating the temple.
2. (8:15-26) Gabriel interprets the ram as Medo-Persia and the goat as Alexander the Great, from whom will come four kingdoms, the Seleucid dynasty under Antiochus IV Epiphanes being the most powerful, who will desecrate the temple as a foreshadowing of the desecration by the Antichrist near the middle of the Tribulation (cf. 9:27).
3. (8:27) As a result of the vision Daniel gets sick, and even after recovering does not understand the significance of the vision.

B. (Ch. 9) After Daniel sees the nearness of the restoration to the land and confesses the nation's sin, Gabriel gives him a vision of seventy "sevens" to delineate the completion of the captivity, the coming of Messiah, and events preceding His Second Coming.

1. (9:1-2) In 539 BC during the reign of Darius, Daniel discovers from Jeremiah's prophecy (Jer. 25:11-12) that the exile was to last seventy years (605-536 BC), which is only three years away.
2. (9:3-19) Seeing the nearness of the restoration to the land, Daniel confesses Israel's sins and acknowledges God's faithful judgment but also requests His favor and mercy to restore the temple in Jerusalem for His name's sake.
 - a. (9:3-11) Seeing the nearness of the restoration to the land, Daniel confesses that Israel has sinned by disobeying the Law of Moses.
 - b. (9:12-15) Daniel acknowledges that God has faithfully judged His people by subjugating them to Gentiles as He said He would (cf. Deut. 28:48-57, 64-68).

- c. (9:16-19) Daniel requests God's favor and mercy to restore the temple in Jerusalem for His name's sake.
- 3. (9:20-27) Gabriel brings to Daniel God's message of seventy "sevens" (490 years) concerning the completion of the captivity, the coming of Messiah and events preceding the Second Coming of Christ.
 - a. (9:20-23) Gabriel appears to Daniel while he confesses and petitions God for the restoration and introduces a vision not only of the end of the captivity, but of the future for Israel as well.
 - b. (9:24-27) The vision for Daniel is God's message of seventy "sevens" (490 years) concerning the completion of the captivity, the coming of Messiah and events preceding the Second Coming of Christ.
 - 1) (9:24) Seventy "sevens," or 490 years after the completion of the captivity, are decreed for Israel to embrace Christ's atonement and experience Kingdom blessings at the Second Coming of Christ.
 - a) (9:24a-c) Israel will *embrace Christ's atonement on the cross at Christ's Second Coming* at the completion of the 490 years, or seventy "sevens" after the completion of the captivity.
 - 1] (9:24a) Israel's sin of disobedience will be brought to an end at Christ's Second Coming when it embraces Him as Messiah and Savior based on His atoning death on the cross.
 - 2] (9:24b) Israel's sin having previously gone unpunished will be punished in Christ as its Substitute so that the nation's sin will be removed when it repents at Christ's Second Coming.
 - 3] (9:24c) Israel's sin of wickedness will be propitiated, or satisfied, by Christ's blood when the nation embraces Christ as Savior at His Second Coming.
 - b) (9:24d-f) Israel will *experience the blessings of the Millennial Kingdom* at the completion of the 490 years, or seventy "sevens" after the completion of the captivity.
 - 1] (9:24d) Israel's kingdom will be brought in as a righteous age at the completion of the 490 years, or seventy "sevens."
 - 2] (9:24e) Israel's kingdom will completely fulfill all that God spoke through visions and prophecies concerning His covenant with Israel.
 - 3] (9:24f) Israel's kingdom will be inaugurated with the enthronement of Christ as the Holy Ruler [or will be inaugurated with the dedication of the holy, Millennial temple described in Ezekiel 40—46].
 - 2) (9:25-27) The seventy "sevens" include seven "sevens" (49 years), sixty-two "sevens" (434 years) and one "seven" (7 years), from Artaxerxes' decree to rebuild Jerusalem (444 BC) to the end of the Tribulation.
 - a) (9:25) Sixty-nine "sevens" (483 years) will transpire between Artaxerxes' decree to rebuild Jerusalem (444 BC) and Jesus Christ's presentation to Israel as Messiah at the Triumphal Entry (AD 33).
 - 1] (9:25a) Seven "sevens" (49 years) after Artaxerxes I's decree to completely rebuild Jerusalem (March 5, 444 BC) the city will be completely rebuilt (395 BC).

- 2] (9:25b) Sixty-two "sevens" (434 years) after 395 BC Jesus Christ will be officially presented to Israel as Messiah at the Triumphal Entry (March 30, AD 33).
 - 3] (9:25c) Jerusalem will surely be rebuilt with streets and trench, but only amid much opposition (i.e., during Nehemiah's time).
 - b) (9:26) After the sixty-two "sevens" (following March 30, AD 33) Christ the Messiah will die, Titus will destroy Jerusalem, and Israel's sufferings will continue in the Church Age until Christ's Second Coming.
 - 1] (9:26a) After the sixty-two "sevens" (following March 30, AD 33) Christ the Messiah will die and have no Messianic kingdom over Israel due to the nation's rejection, thus inaugurating the Church Age.
 - 2] (9:26b) During this intervening period between the sixty-ninth and seventieth weeks (between AD 33 and Christ's Second Coming), Titus and the Romans will destroy Jerusalem and the temple (AD 70).
 - 3] (9:26c) Israel's sufferings will stretch throughout the Church Age while the nation is set aside from AD 70 until her freedom from Gentile bondage at Christ's Second Coming.
 - c) (9:27) At the middle of the last "seven" (7 year Tribulation), Antichrist will break his covenant, and replace temple sacrifices with worship of himself until his doom.
 - 1] (9:27a) At the middle of the final "seven" (7 year Tribulation), the Antichrist, Titus' antitype (cf. 9:26b), will break his seven year covenant by ending the revived Levitical sacrifices and offerings.
 - 2] (9:27b) The False Prophet will set up an image of Antichrist in the temple and force people to worship it, until the end of the Tribulation when both will be cast into the Lake of Fire (cf. Rev. 13:14; 20:10).
- C. (Chs. 10—12) Daniel receives from Gabriel, appearing in great splendor, a vision of the history of Israel's future during the intertestamental period and the Tribulation until Christ's Second Coming which demonstrates God's sovereignty over the nations.
1. (10:1—11:1) In 536 BC, Gabriel appears to Daniel in great splendor and explains that, though delayed by a demon, he comes to strengthen Daniel to understand Israel's future and to show God's sovereignty over the nations.
 - a. (10:1-3) In 536 BC, during the rebuilding of the temple under Cyrus, Daniel receives a message indicating that Israel will be in a great war with its neighbors rather than enjoying immediate peace in the land, so he mourns for three weeks.
 - b. (10:4-9) Gabriel appears to Daniel in great splendor at the Tigris River and the men with him still run away in fear even though they do not see Gabriel, leaving Daniel alone in a deep sleep.
 - c. (10:10-14) Gabriel explains that he started to come to Daniel at the beginning of his mourning but was delayed by the demon assigned to Persia and that he comes to Daniel because he is highly esteemed and needs to know Israel's future.
 - 1) (10:10-11) Gabriel explains that one of his purposes for appearing to Daniel is because he is highly esteemed.
 - 2) (10:12-13) Gabriel explains that he started to come to Daniel at the beginning of his mourning but was delayed by the demon assigned to Persia.

- 3) (10:14) Gabriel explains that his other purpose for appearing to Daniel is because Daniel needs to know about Israel's future.
- d. (10:15—11:1) Gabriel gives Daniel strength to understand the message he is about to receive.
2. (11:2-35) Gabriel explains Israel's history during the intertestamental era which includes rule by Persia and the Hellenistic Empire—events prophesied beforehand which demonstrate God's sovereignty over the nations [liberals agree this is Maccabean].
- a. (11:2) Israel's history under Persia will span still four more kings, the fourth being the wealthy Xerxes who will fight against Greece.
- b. (11:3-35) Israel's tumultuous history under Hellenistic rulers (Alexander, the Ptolemies, and the Seleucids), will culminate in the temple desecration by Antiochus IV, events prophesied beforehand to demonstrate God's sovereignty.
- 1) (11:3-4) Alexander the Great will rule with great power and then have his kingdom divided into four empires.
- 2) (11:5-20) Various rulers of the Ptolemies and the Seleucids will battle against one another and over the land of Israel.
- 3) (11:21-35) Antiochus IV Epiphanes of the Seleucids will defeat the Ptolemies at first but later on a second attempt will be defeated and will desecrate the Jerusalem temple [by offering up a pig on the altar en route back home].

The Ptolemies and the Seleucids in Daniel 11:5-35

Ptolemies (Kings "of the South," Egypt)		Seleucids (Kings "of the North," Syria)	
Daniel 11:5	Ptolemy I Soter (323–285 B.C.)*	Daniel 11:5	Seleucus I Nicator (312–281 B.C.)
11:6	Ptolemy II Philadelphus (285–246)		Antiochus I Soter† (281–262)
		11:6	Antiochus II Theos (262–246)
11:7-8	Ptolemy III Euergetes (246–221)	11:7-9	Seleucus II Callinicus (246–227)
		11:10	Seleucus III Soter (227–223)
11:11-12, 14-15	Ptolemy IV Philopator (221–204)	11:10-11, 13, 15-19	Antiochus III the Great (223–187)
11:17	Ptolemy V Epiphanes (204–181)		
		11:20	Seleucus IV Philopator (187–176)
11:25	Ptolemy VI Philometer (181–145)	11:21-32	Antiochus IV Epiphanes (175–163)

*The years designate the rulers' reigns.

†Not referred to in Daniel 11:5-35.

Bible Knowledge Commentary, 1:1367

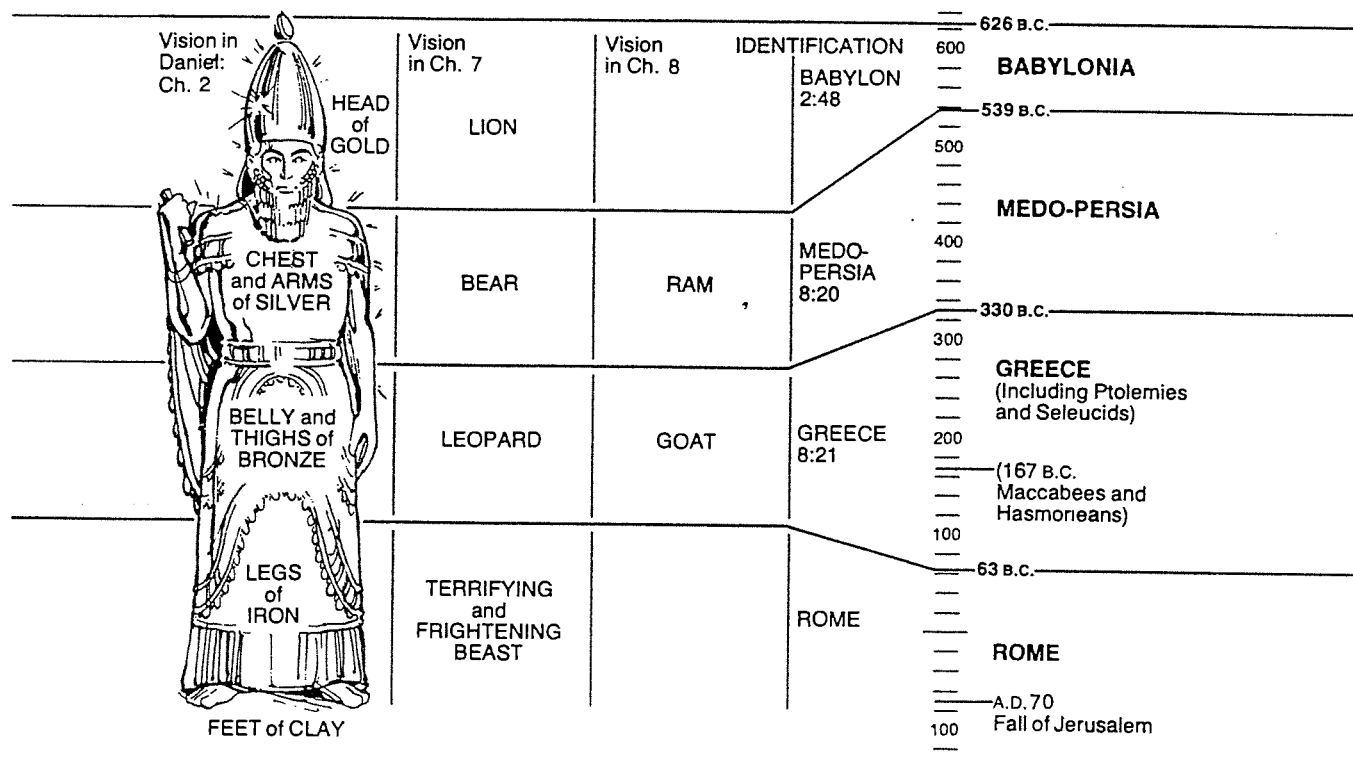
3. (11:36—12:3) Israel's future history involves the self-deification and military might of the Antichrist who will die at Christ's Second Coming to end the Tribulation, prophesied to show God's sovereignty over the nations [liberals can't figure this section out].
 - a. (11:36-39) The Antichrist will set himself up as God to rule by military might.
 - b. (11:40-45) The Antichrist will be attacked repeatedly and will die at the Second Coming of Christ which ends the Tribulation.
 - 1) (11:40-43) The Antichrist will be attacked simultaneously by both Egypt and its allies from the south and Russia from the north but will defeat them and many other countries.
 - 2) (11:44) The impending invasion of [200 million Chinese] soldiers from the east and Russia from the north will incite the Antichrist to slaughter many in a rage.
 - 3) (11:45) The Antichrist will pose as Christ from Jerusalem over a one-world government and religion but will be destroyed at the Second Coming of Christ (cf. Rev. 19:19-20).
 - c. (12:1-3) Israel will be protected by Michael prior to the ushering in of the Millennial Kingdom and resurrections will determine entrance into the Millennium or punishment.
 - 1) (12:1) The archangel Michael will protect the nation of Israel during these difficult times.
 - 2) (12:2-3) A resurrection of the righteous to life in the Millennium and of the wicked into punishment will occur.
4. (12:4-14) Gabriel tells Daniel to protect the prophecies for Israel to understand in the Tribulation and promises the Great Tribulation judgment for unbelievers but blessing for Israel, to encourage Israel with God's sovereignty.
 - a. (12:4) Gabriel tells Daniel to write and protect these prophecies for Israel to understand in the Tribulation, and to encourage them that God's sovereignty over the nations includes faithfulness to His covenantal promises.
 - b. (12:5-13) At the Tigris River, Gabriel responds to two questions, declaring that the Great Tribulation will last three and one half years and that at the end of that time unbelievers will be punished while Israel will enter the Kingdom.
 - 1) (12:5) The setting for questions regarding the Great Tribulation is Daniel's observations of two angels standing on opposite sides of the Tigris River (cf. 10:4).
 - 2) (12:6-7) In response to the first question from an angel Gabriel says the Great Tribulation will last three and one half years (1260 days).
 - a) (12:6) One of the two angels requests Gabriel, a third angel above the Tigris River, regarding the length of the Great Tribulation.
 - b) (12:7) Gabriel responds that the Great Tribulation will last a time, times and half a time, or three and one half years (1260 days).
 - 3) (12:8-13) Gabriel answers Daniel's second question that the Great Tribulation will be judgment for ignorant unbelievers who worship Antichrist but blessing for wise Israel who will enter the Kingdom.
 - a) (12:8) Daniel asks Gabriel the second question concerning the outcome of the Great Tribulation.

- b) (12:9-13) Gabriel responds that unbelievers at the end of the Great Tribulation (1290 days) will ignorantly worship the Antichrist but Israel will understand and enjoy Kingdom blessings after 1335 days.
- 1] (12:9-10) Gabriel tells Daniel not to inquire too deeply about the period after the Great Tribulation since those persecuted during that period will understand while others remain ignorant.
- 2] (12:11-12) Gabriel tells Daniel that the worship of Antichrist will last to the end of the Great Tribulation (1290 days), but Israel will wait until the 1335 days and be rewarded with Kingdom blessings.
 - a] (12:11) Daily sacrifice will be replaced by Antichrist worship 1290 days before the end of the 1260 day Great Tribulation (30 days before the middle of the 7 year Tribulation).
 - b] (12:12) Judgment will remove the unbelieving at the end of 1290 days, but believing Israel (with some Gentiles) will last 45 more days to the 1335 days to receive Kingdom blessings.
- 3] (12:13) Gabriel assures Daniel that, although he will die, he will receive his inheritance after the Great Tribulation to enjoy during the Kingdom.

The Four Kingdoms and Map of the Babylonian Empire

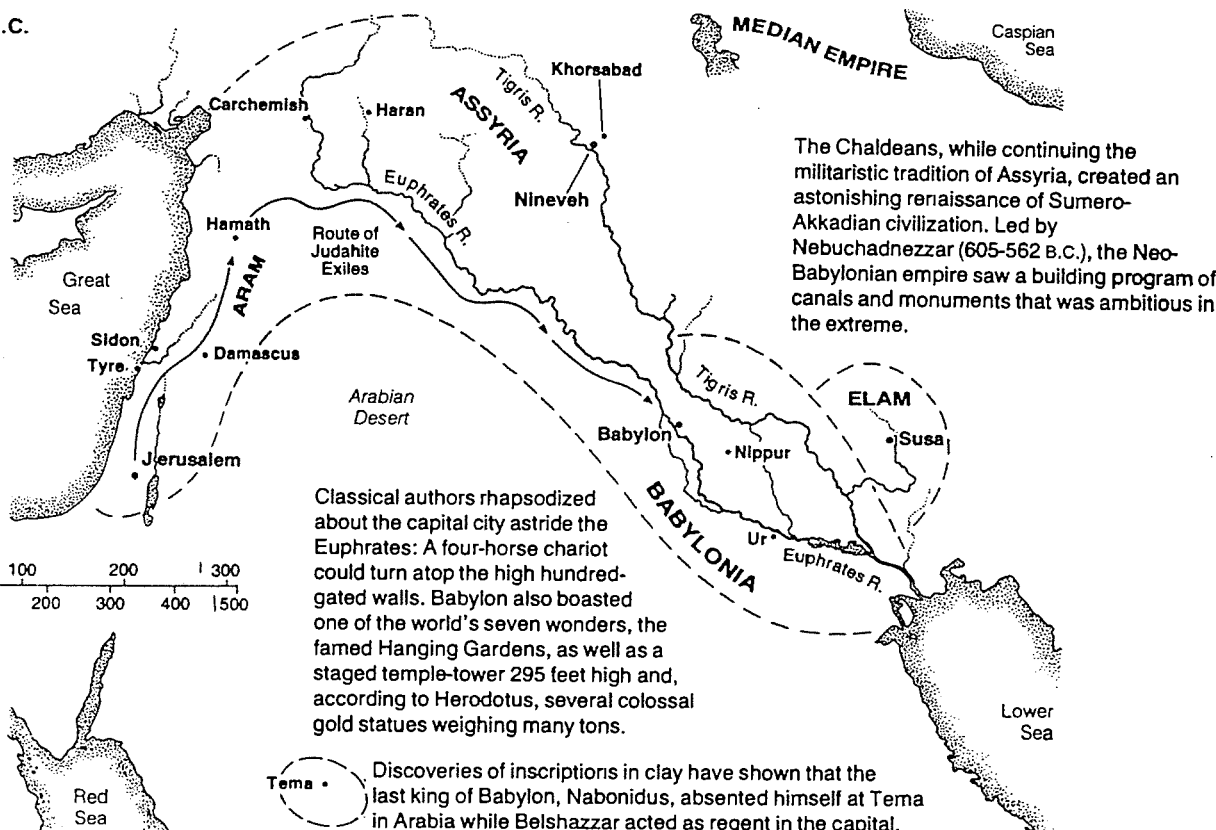
Identification of the Four Kingdoms

Chronology of Major Empires in Daniel



The Neo-Babylonian Empire

626-539 B.C.



Comparison of Daniel 2, 7, 8, 9, 11, and Revelation 13

Dr. Homer Heater, Dallas Theological Seminary

Chapter two	Chapter seven	Chapter eight	Chapter nine	Chapter eleven	Revelation thirteen
Head of Gold (Babylon)	Lion				Leopard
Breast of Silver (Medo-Persia)	Bear	Ram (two horns)	Decree to build the city	11:2	Bear
Belly & thighs of Bronze (Greece)	Leopard	Goat (one horn) (four horns) (little horn)	V 69 S E V E N S V Messiah the Prince	11:3-35	Lion
Legs of Iron (Rome)	Awful Beast				Beast
Feet/toes of clay/iron (Last days kingdom)	Ten horns Little horn		Seventieth Seven Covenant Broken	11:36	Ten horns Seven heads
Stone from mountain (God's kingdom)	Thrones set (God's judgment)				
	Son of Man				
Kingdoms destroyed	Beasts killed				
Kingdom established	Kingdom established				