

## The Purposes & Names of the Tribulation

### ***If God is a God of love, why must there be a time of great tribulation on 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 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 to fulfill the prophecies of the nation's restoration in repentance (Deut. 30:1-3; Isa. 1:25; 4:2-4, etc.; cf. Eschatology notes, 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 the 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:***

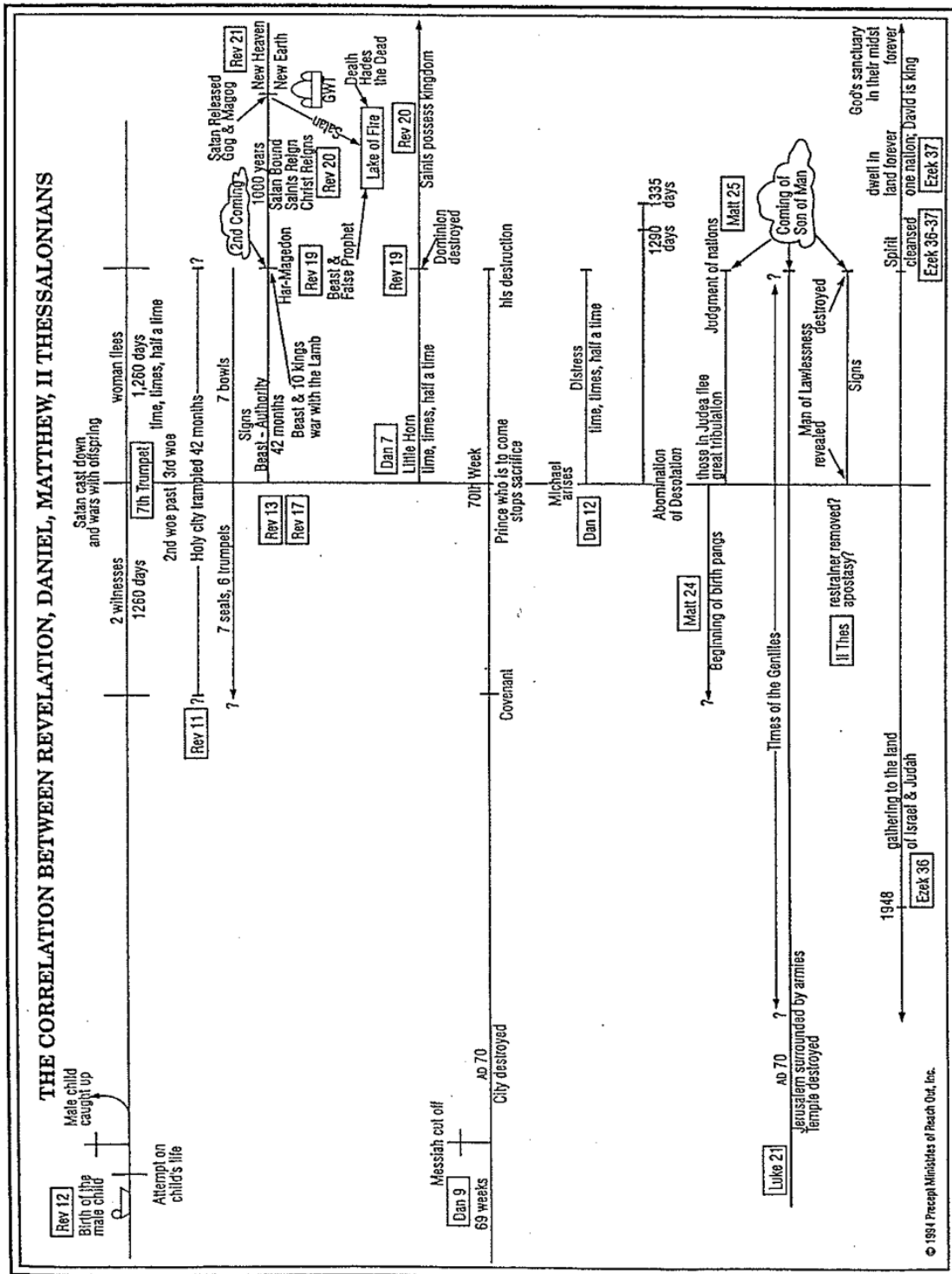
- "Day" or "Day of the LORD"—Isa. 30:23-25; 34:1-8; 35:1-10; Joel 2:28-32; 3:1-21; Zeph. 3:8, 16-20; Zech. 14:1-21)
- "Tribulation"—Deut. 4:30; Matt. 24:9, 21, 29; Rev. 7:14
- "Time of Jacob's trouble"—Jer. 30:7
- "Wrath of God"—Zeph. 1:15; 1 Thess. 1:10; 5:9; Rev. 11:18; 15:1; 16:1
- "Seven"—Dan. 9:27

# Correlation of Passages on the Tribulation

Kay Arthur, Revelation 4 Workbook, 277

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Interpreting Revelation in the  
Light of Biblical Prophecy  
Appendix  
The Correlation between Revelation,  
Daniel, Matthew, and II Thessalonians



# Revelation Timeline (Rev. 4:1-20:6)

Adapted from Jon Tretsven, "New Testament Survey," BEE World/Internet Biblical Seminary

Dr. Rick Griffith

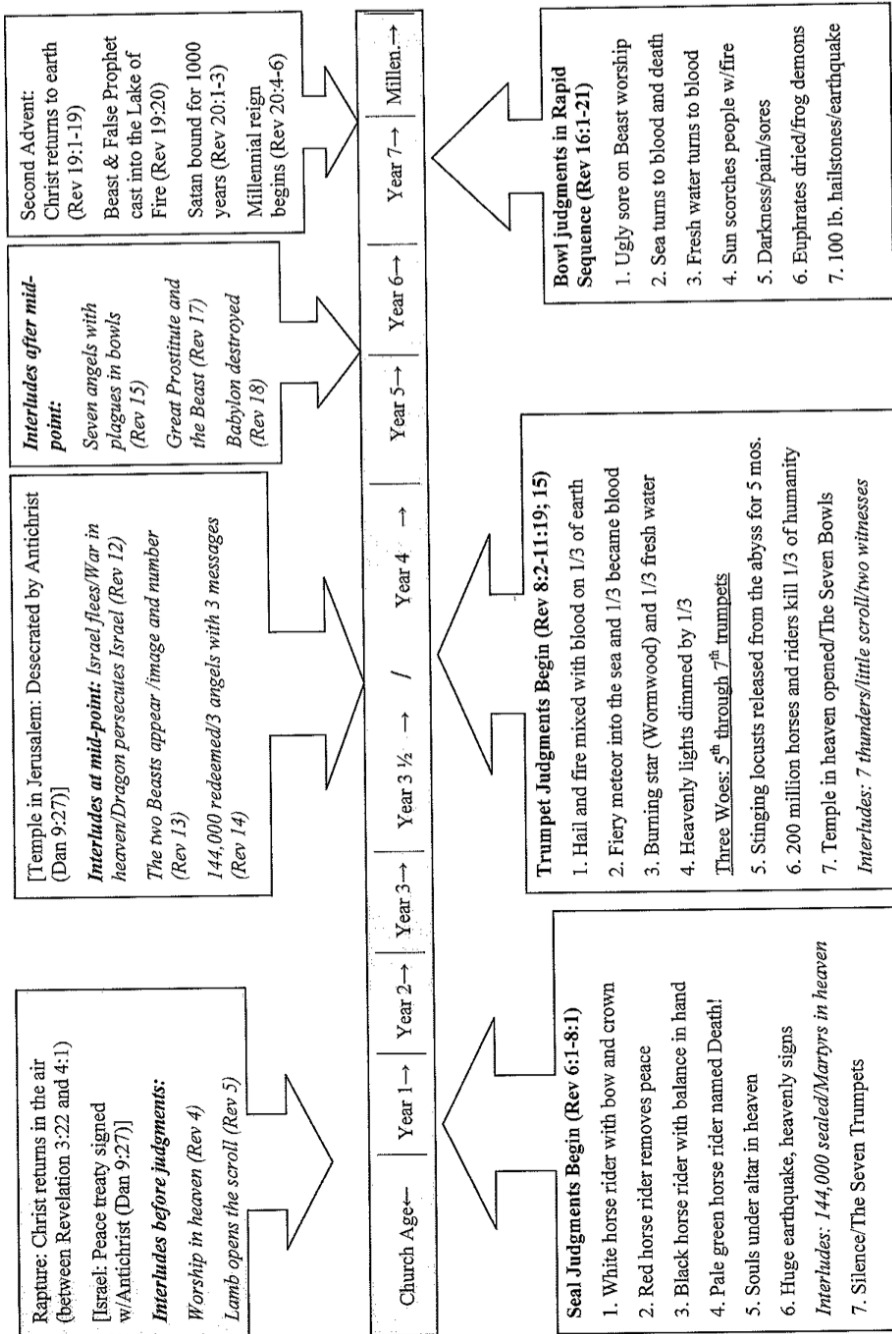
New Testament Survey: Revelation

339c

## Revelation Timeline (Rev. 4:1-20:6)

Adapted from Jon Tretsven, "New Testament Survey," BEE World/Internet Biblical Seminary

### Revelation Timeline (Rev. 4:1-20:3)



## Views on the Millennium

### Definitions

1. The word "millennium" means "a period of a thousand years" (Funk & Wagnalls Standard College Dictionary), stemming from the Latin *mille*, "thousand," and *annus*, "year."
2. Although the word "millennium" is not in the Bible, the term refers to the thousand-year reign of Christ found six times in Revelation 20:2, 3, 4, 5, 6, 7. According to premillennialists, it relates to the 1,000-year earthly reign of Christ in fulfillment of the Abrahamic (Gen. 12), Land (Deut. 30), Davidic (2 Sam. 7), and New (Jer. 31) Covenants.
3. The Millennium is also called "Your kingdom come (Matt. 6:10), 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.

### Major Questions Addressed in the Millennial Views

1. The millennial question is generally concerned with 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" (Charles C. Ryrie, *What You Should Know About the Rapture*, 10, emphasis mine).

### Major Questions Answered by the Millennial Views

<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	<ul style="list-style-type: none"> <li>• Between 1st &amp; 2nd advents</li> <li>• Before the Second Coming</li> <li>• Indefinite length</li> </ul>	<ul style="list-style-type: none"> <li>• Spiritual kingdom of Christ</li> <li>• The present age itself</li> <li>• No future for national Israel</li> </ul>
2. Postmillennialism	<ul style="list-style-type: none"> <li>• No Specific Beginning Point</li> <li>• Before the Second Coming</li> <li>• Indefinite length (but a few say it is a <i>literal</i> 1000 years; e.g., Boettner &amp; Chilton)</li> </ul>	<ul style="list-style-type: none"> <li>• Literal rule of the Church on earth without Christ present</li> <li>• Similar to the present age (sin, marriage, birth &amp; death present but greatly reduced)</li> <li>• No future for national Israel</li> </ul>
3. Premillennialism	<ul style="list-style-type: none"> <li>• Future</li> <li>• After the Second Coming</li> <li>• Literal 1000 years</li> </ul>	<ul style="list-style-type: none"> <li>• Literal rule of Christ on earth</li> <li>• Similar to postmil except Jewish elements, topographical changes, etc.</li> <li>• Future for national Israel</li> </ul>

## Diagrams of the Millennium

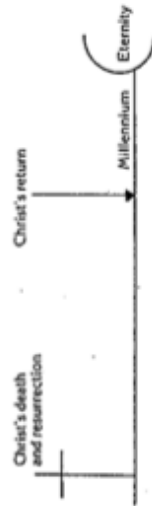
Charles C. Ryrie, *What You Should Know About the Rapture* (Chicago: Moody, 1981), 10-11

**What Is the Question?**

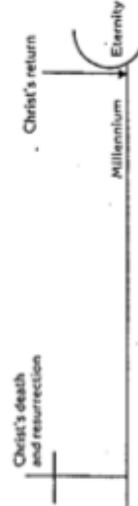
of Christ. Diagrammed, they look like this.

Views of the Time of Christ's Return

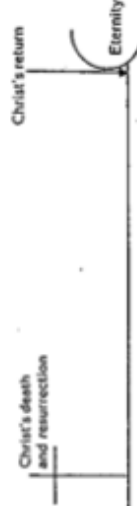
**Premillennialism**



**Postmillennialism**



**Amillennialism**



**What You Should Know About the Rapture**

popular presentations of prophetic truths have to interact with what is being said. Those who believe the Bible are engaging in debates over various aspects of prophecy.

Two of the most important areas of discussion are the millennial question and the rapture question.

**THE MILLENNIAL QUESTION**

The millennial question asks what kind of Millennium there will be. That there will be some kind of 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. Early Christians expected the speedy return of Christ to establish an actual kingdom on this earth, over which He would reign for a thousand years.

When Christ did not return, the church's concept of the Millennium changed to a nonliteral one (amillennialism). Augustine (354-430) taught people to look for the Millennium, wholly spiritual in character, in the Christian dispensation. During the Middle Ages and the Reformation periods, the idea of an actual kingdom was not taught by mainline groups, some of whom considered such teaching heretical. In the seventeenth century a new millennial teaching, postmillennialism, appeared, affirming that before the return of Christ there would be a worldwide experience of peace and righteousness due to the efforts of the church.

Since then there has been a revival of premillennialism, a continuation of amillennialism, and, most recently, a resurgence of postmillennialism.

These viewpoints—pre-, post-, and amillennialism—concern the relation of the coming of Christ to the Millennium, or thousand-year reign