

ESCHATOLOGY—Definitions

Eschatology: *es'ka-tol'o-je, n.* [Gr. *eschatos*, Last, and *logos*, discourse; word.] *Theol.* The discourse of the last or final things; Kingdom and end time doctrines such as the afterlife, judgments, apostasy, Christ's return, and the final destination of the soul; Declaration of future prophecy or biblical events; also Prophecy. --**es-cha-to-log-i-cal**, *es'ka-to-loj'i-kal, a.* --**es-cha-to-log-i-cal-ly**, *adj.* --**es-cha-to-l-o-gist**. *n.*

John 6:39-40--And this is the will of him who sent me, that I shall lose none of all that he has given me, but **raise them up at the last day**. [40] For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and **I will raise him up at the last day.**"

Four Views--Tony Warren

Amillennialism

The word millennium is a Latin term meaning one thousand years. It's from the root words [*mille*], meaning thousand, and [*annum*], meaning years. In Greek (*yes Greek, not Latin*), placing the letter "a" before a word negates the word. So a-millennial literally means no millennium.

However, we should note that Amillennialists do in *fact* believe there is a millennial reign of Christ, but not on an earthly throne upon this sin cursed earth. They believe that the Messiah has come to reign upon the throne of David in the Kingdom of heaven. So the word Amillennial itself is literally accurate as it is understood to mean, "*no millennial reign on an earthly or worldly throne.*" Use of this word in any sense other than a "no future earthly kingdom reign," would be a misnomer.

This view of eschatology maintains that the present reign of Christ (Revelation 20:4), began with His ascension to the throne of God, and that this is what the apostle Peter was speaking about in Acts 2:30-32. Christ instituted His kingdom reign by His death, resurrection, and ascension to the throne of David, and it will be fully realized and manifested at His second coming.

Amillennialism does not support the idea that the Kingdom of Christ is an intangible, but that it is incontrovertibly real, effectual, substantive, factual, essential, and of a spiritual rather than worldly (earthly) or carnal nature. They believe that the Kingdom of Christ is now being both extended and advanced through the preaching of the gospel by the servants of their King, Christ.

Premillennialism

By contrast, the term Premillennialist identifies Christians who believe that the thousand-year reign spoken of in Revelation chapter 20 is *earthly* in nature. It is where Christ literally returns to earth as potentate to rule. Pre-millennial literally means *before millennium*, or before the thousand years. This doctrine teaches that sometime in the future Christ will return to this earth and begin a literal one thousand-year reign upon a literal throne in the Middle East. He will reign and govern from Jerusalem, and peace will rule on earth from the nation of Israel. Generally, Premillennialists believe in two separate and unequal salvation programs. A national or racial (*rather than individual*) salvation plan for the Jewish people, and another plan for everyone else (*any non-Jew or Gentile*). They hold that future redeemed Israel will be the center of government and the spreading of the gospel to the nations of the world. In this, they generally reject the contention that Christ has already come to redeem and deliver Israel, and that He is now the center of rule and Government.

There are different forms of premillennialism (*Dispensationalism, Historical, etc.*), but in general, they do not believe that many Old Testament scriptures which were fulfilled, are "completely" fulfilled. They take the position that fulfillment in Israel (if any) is incomplete, and the pertinent scriptures dealing with this have yet a further future literal fulfillment. e.g., some premillennialists look for Elijah to literally come back to prepare the way for Christ's rule, because they don't believe that John the Baptist "completely" fulfilled that prophecy.

Postmillennialism

A view that is increasing in popularity within some Reformed circles recently, is Postmillennialism. This is the view that the millennium will produce a future golden age of the Church that will precede the second advent of Christ. They (as do the Amillennialists) offer up the scriptures that declare that Christ is ruling in His kingdom now, and that the kingdom of God is now being extended through servants of that kingdom preaching the gospel. But they differ from the Amillennial view in that they believe that at the end of this kingdom age, there will be an age of righteousness and worldwide turning to Christ.

The word "post," means after, and thus postmillennial identifies those who believe in the return of Christ after this future golden age or period. The belief is usually that this golden age of the Church will feature the exercise Christ's power and authority in this world whereby it's rulers are hindered in their wickedness. The influence of Christianity will excel and spread until a future time when most of the world will be in obedience to God's laws. They expect that after they have created this just, God-fearing society, Christ will then return, and the judgment and resurrection occur.

Praeterist

The Praeterist (or Preterist) view means I is past fulfillment. *Praeterit* is Latin and means Pre (before) in fulfillment. i.e., [L. *praeteritus, gone by*]. It is expressing time fulfilled. Praeterists believe that most or all of Bible Prophecy has already been fulfilled in Christ, and the on-going expansion of His Kingdom. They hang this belief of Past-fulfillment on many different verses, including the witness that Jesus and his apostles said that his coming (or presence) and the end of all things, would occur soon (*in that generation*).

Full Preterists spiritualize Matthew 24 as having already taken place in the past, and believe that Christ actually returned in 70 AD fulfilling the prophesy of the Second Advent.

All a Question of Interpretation

We should understand that in all these different views of eschatology, it is not simply a matter of opinion about chronology; it's a matter of different hermeneutics and of different types of exegesis. These positions differ not only in their methodology, but also in the way they understand biblical history. So, in coming to an understanding of what each eschatological doctrine teaches, we come to better understand the very structure, purpose, and nature of the Kingdom of Christ, and His reigning within.

Of all these diverse and adverse millennial positions, only the Amillennial view can be "totally" supported in all of its pertinent declarations concerning the kingdom with **unambiguous** scripture. Not with scripture that we say is *interpreted* to mean these things, but scripture that actually says them! Of course, I fully realize that this is a bold statement from which I should expect skepticism and cynicism. But in this study, we will go through the verses one by one to prove that this is the truth. For we all know that simply making these declarations is the easy part, but an "undeniable" defense of them requires the unquestioned "unadulterated" witness of scripture.

ESCHATOLOGY--Foundations

*The Second Advent is more deeply loved and firmly believed than biblically understood.
We tend to have a "zeal without knowledge" in approaching this doctrine.
Dr. Kenneth Gentry, Tabletalk, March 2005, Pg. 16*

Review Questions

Define eschatology?

What are the four main Eschatological view?

What are the two Pre-millennial positions? Define the Pre-millennial position.

What is the main distinction between the two pre-millennial views?

What is the more popular of these views?

The different positions are not so much a difference in opinions of chronology than they are a difference of what?

The Foundation of Understanding—sound Interpretation

Tony Warren—"In this time of great deception and degradation of Church doctrines, it is imperative that we keep the Word of God and forsake speculation which is contrary to it. . . .Test all doctrines to see that they are not born of 'out of context' verses, but that all passages are in context, and quoted accurately. One of the most fundamental rules of sound hermeneutics is that 'all' of the scriptures must be considered, and each be in harmony with the others."

<http://www.mountainretreatorg.net/eschatology/dan9.html>

Biblical Principles of interpretation

Where do we get our principles for interpreting the Bible?

The Reformed View and Dispensational view—Interpretive Differences

Westminster Confession of Faith, chapter I— IX. *The infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly.*

The Reformed Hermeneutic

The context must be taken into account.

Obscure or difficult passages are interpreted by more clear passages

The Old Testament is interpreted by the New Testament.

The Dispensational Hermeneutic—*Literalism imposed on the Bible*

A consistently literal principle of interpretation -- particularly of Bible prophecy.

The recognition of a distinction between Israel and the Church. This is the main hallmark for all brands of Dispensational teaching.

A basic working and conception of the purpose of God as His own glory rather than as the single purpose of salvation.

Distinctions between Historic and Dispensational Pre-Millennialism
Differences Concerning Israel and the Church—Chart by Bob and Gretchen Passantino:

Historic Pre-Millennialism

God has always had but one spiritual people represented by the remnant in every generation.

God's promises to Israel were conditional.

All earthly promises to Israel have been either fulfilled or invalidated through disobedience and unbelief.

Israel was a type of the church and was superseded by the church.

The church was prophesied in the Old Testament, in Old Testament language.

Christ was, and is, the only Hope of Israel. And Israelites (Jews) will be saved only if they accept him during this age.

The first advent of Christ completed Israel's redemption, and manifested the Israel of God (the church) referred to in Galatians 6:16.

Christ instituted a Jewish-Gentile church.

All unfulfilled spiritual promises to Israel are being fulfilled through the Christian church.

This does not represent a change in God's plans, but evidences progressive (continually unfolding) revelation.

Dispensational Pre-millennialism

God has two bodies – Israel and the church.

God's promises to Israel were unconditional, and therefore are still binding.

God's promises concerning the return to the land, rebuilding the temple, etc., were never fulfilled. They are therefore still future—to be accomplished during the Millennium.

Although Israel was a type of the church, they will always remain separate.

Christ instituted the church as a "parenthesis."

Christ came the first time to establish an earthly millennial kingdom with Israel.

Israel rejected him, the God postponed this plan until the second advent.

Christ instituted a Gentile church.

Israel is God's earthly people, the church is God's heavenly people.

Israel's destiny is to remain on earth forever, the destiny of the church is to spend eternity in heaven.

ESCHATOLOGY—Israel and the Church

Pastor Michael Schuelke

*It is not as though God's word had failed. For not all who are descended from Israel are Israel.
Romans 9:6*

I. INTRODUCTION—THE ISSUE OF ISRAEL AND THE CHURCH

The concept of a restored national Israel during the Millennium comes because of a literalism imposed on the Scriptures—the Dispensational Hermeneutic which declares the promises of God to Israel must be fulfilled literally. The Reformed Christian is safe in stating the principles of Biblical interpretation come from the Scripture itself. We contend also, that the promises of the land and the numerous people have been fulfilled literally, but were only a shadow of the true “Promised Land,” the new Heavens and new Earth—the city of God.

The conflict between these two systems of interpretation finds their greatest tension concerning the concepts of Israel and the Church. This literalism makes necessary the 1,000-year reign be seen as the time when God will resume His “program” for Israel. It is believed that the temple will be rebuilt, and animal sacrifice will be resumed then—a rite that was only pointing to fulfillment in Christ. Dispensationalist John Whitcomb makes this claim based on the “literal distinction” between Israel and the Church:

*“Just because animal sacrifices and priests have no place in Christianity does not mean that they will have no place in Israel after the rapture of the Church; **for there is a clear distinction made throughout the Scriptures between Israel and the Church.**”* Dr. John C. Whitcomb
<http://www.middletonbiblechurch.org/proph/templmi.htm>

Is this distinction clear? It is the contention of the Reformed theologian that the true Church is part of the Israel of God—the elect for whom Christ died from Old Testament, New Testament, Last Day periods, both Jew and Gentile; this is clear. The Bible presents such a picture as the Apostle Paul declares:

Ephesians 2:11-18—*Therefore, remember that formerly you who are Gentiles by birth and called “uncircumcised” by those who call themselves “the circumcision” (that done in the body by the hands of men)— [12] remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world. [13] But now in Christ Jesus you who once were far away have been brought near through the blood of Christ. [14] For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, [15] by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, [16] and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility. [17] He came and preached peace to you who were far away and peace to those who were near. [18] For through him we both have access to the Father by one Spirit.*

Galatians 6:14-16—*But may it never be that I should boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. [15] For neither is circumcision anything, nor uncircumcision, but a new creation. [16] And those who will walk by this rule, peace and **mercy be upon them, and upon the Israel of God.** NASB*

This Sunday school class intends to show from Scripture what is intended by the designation “The Israel of God.” We will consider: 1. What is a Jew? 2. The Promises to Abraham, 3. The City That Abraham was looking for.

II. WHAT IS A JEW? Jesus and Paul teach us what a true Jew is and is not.

A. Jesus' teaching

1. It is possible to be Abraham's descendants and yet not His children.

John 8:29-44—The one who sent me is with me; he has not left me alone, for I always do what pleases him." [30] Even as he spoke, many put their faith in him. To the Jews who had believed him, Jesus said, **"If you hold to my teaching, you are really my disciples.** [32] Then you will know the truth, and the truth will set you free." [33] They answered him, **"We are Abraham's descendants** and have never been slaves of anyone. How can you say that we shall be set free?" [34] Jesus replied, "I tell you the truth, everyone who sins is a slave to sin. [35] Now a slave has no permanent place in the family, but a son belongs to it forever. [36] So if the Son sets you free, you will be free indeed. [37] **I know you are Abraham's descendants. Yet you are ready to kill me, because you have no room for my word.** [38] I am telling you what I have seen in the Father's presence, and you do what you have heard from your father." [39] **"Abraham is our father,"** they answered. **"If you were Abraham's children," said Jesus, "then you would do the things Abraham did.** [40] As it is, you are determined to kill me, a man who has told you the truth that I heard from God. Abraham did not do such things. [41] You are doing the things your own father does." **"We are not illegitimate children," they protested. "The only Father we have is God himself."** Jesus said to them, **"If God were your Father, you would love me,** for I came from God and now am here. I have not come on my own; but he sent me. [43] Why is my language not clear to you? Because you are unable to hear what I say. [44] **You belong to your father, the devil,** and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.

Jesus hears these Jews "who believed him" say that they are Abraham's descendants. Their faith was not a saving faith. Jesus states that He knows they are Abraham's descendants, but they still want to kill Him because they have no room for His Word. "Abraham is our Father," they cry. Jesus says that if Abraham were their father they would be like Abraham—believe and obey, implied, but Jesus tells them they are determined to kill Him. They are doing the things their father does. At this point, they claim none less than God as their Father. Jesus, after showing that though they are descended from Abraham, they don't have Abraham as father, now says in essence that God is not their father either. If God were their father, they would love Him. Who is their father? Jesus declares they belong to their father the Devil.

Note: they are physically descended from Abraham, but they are not Abraham's children. NOT ALL ISRAEL IS ISRAEL, so teaches Jesus.

2. Those claiming to be Jews, but are not, According to Jesus.

Revelation 3:7-10--"To the angel of the church in Philadelphia write: These are the words of him who is holy and true, who holds the key of David. What he opens no one can shut, and what he shuts no one can open. [8] I know your deeds. See, I have placed before you an open door that no one can shut. I know that you have little strength, yet you have kept my word and have not denied my name. [9] **I will make those who are of the synagogue of Satan, who claim to be Jews though they are not, but are liars--I will make them come and fall down at your feet and acknowledge that I have loved you.** [10] Since you have kept my command to endure patiently, I will also keep you from the hour of trial that is going to come upon the whole world to test those who live on the earth.

Revelation 2:8-10—"To the angel of the church in Smyrna write: These are the words of him who is the First and the Last, who died and came to life again. [9] I know your afflictions and your poverty--yet you are rich! **I know the slander of those who say they are Jews and are not, but are a synagogue of Satan.**

To Churches with both Jews and Gentiles, Jesus clearly declares that there are people who attend worship at synagogue and declare themselves Jews—they are likely descendants of Abraham, but they are not Jews; instead, they are liars.

Consider how Jesus encourages the Christians (including Gentiles) in Philadelphia who are being persecuted by ethnic Israelites claiming to be Jews, but are not (according to Jesus):

Rev. 3:11-13—*I am coming soon. Hold on to what you have, so that no one will take your crown. [12] Him who overcomes I will make a pillar in the temple of my God. Never again will he leave it. I will write on him the name of my God and the name of the city of my God, the New Jerusalem. . .*

Here, to Gentiles confronted by Jews, who are really not Jews according to Jesus, Jesus makes the promise that they will be pillars in His temple, God's temple; they will bear the name of the New Jerusalem—this of Gentiles in the Church, pillars in the temple and part of New Jerusalem (True Israel).

B. Paul's Teaching

1. Outward circumcision means nothing; a true Jew is circumcised inwardly.

Romans 2:28-29—*A man is not a Jew if he is only one outwardly, nor is circumcision merely outward and physical. [29] No, a man is a Jew if he is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code. Such a man's praise is not from men, but from God.*

So, according to Paul, if a man is only outwardly circumcised—he more than likely is going to a synagogue and claims Abraham as his Father, but if he is not inwardly circumcised, **he is not a Jew. Please hear this, like Jesus, Paul says an ethnic Jew isn't a Jew necessarily.**

A true Jew is one who is inwardly circumcised, a circumcision of the heart done by the Spirit. Could this definition of a Jew be fulfilled by a Gentile believer baptized into Christ in a New Testament Church? Yes.

2. This inward circumcision is for Gentiles too.

Colossians 2:11-12—*In him you were also circumcised, in the putting off of the sinful nature, not with a circumcision done by the hands of men but with the circumcision done by Christ, [12] having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead.*

Speaking to Gentile believers, Paul says they have been circumcised, how, when? By Christ, implied here is the work of the Spirit, when they were baptized. Water baptism is an outward expression of Christ's work by the Spirit to circumcise the heart. By the way, this work of the Spirit was also accomplished in Old Testament believers too.

Ezekiel 36:24-28—*'For I will take you out of the nations; I will gather you from all the countries and bring you back into your own land. [25] I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. [26] I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. [27] And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws.*

This was literally fulfilled when the Jews went back to Israel after the exile. Ezekiel 37 then gives us the vision of the valley of the dry bones in which bones come together and then flesh appears on the bones and these bodies come to life by the power of the Word and

Spirit, a picture of regeneration and a return of Israel to the land. Indeed, a far greater gathering is envisioned, one that still awaits all Israel—Jew and gentile alike to a far greater land—the New Heavens and Earth.

What is a Jew? According to Jesus, one who follows and loves Him. During His earthly ministry He stated clearly that those claiming to be Abraham’s descendants were in fact not Abraham’s children, but the Devil’s. To Gentile churches He notes that there those who claim to be Jews, but they are not really Jews—ethnic and religious lineage notwithstanding. According to Paul, the outward sign of circumcision means nothing. A true Jew is one circumcised inwardly by the Spirit—even if such a one is a Gentile. How about that, Jews who are not Jews and Gentiles who are Jews; friends this is the Bible’s teaching. A group of Jews are considered part of Israel, are they not? True Israel is comprised of true believers, both Jew and Gentile.

**TRUE ISRAEL IN RELATION TO NATIONAL ISRAEL
AND THE GENTILE NATIONS**

Figures by Jay Adams

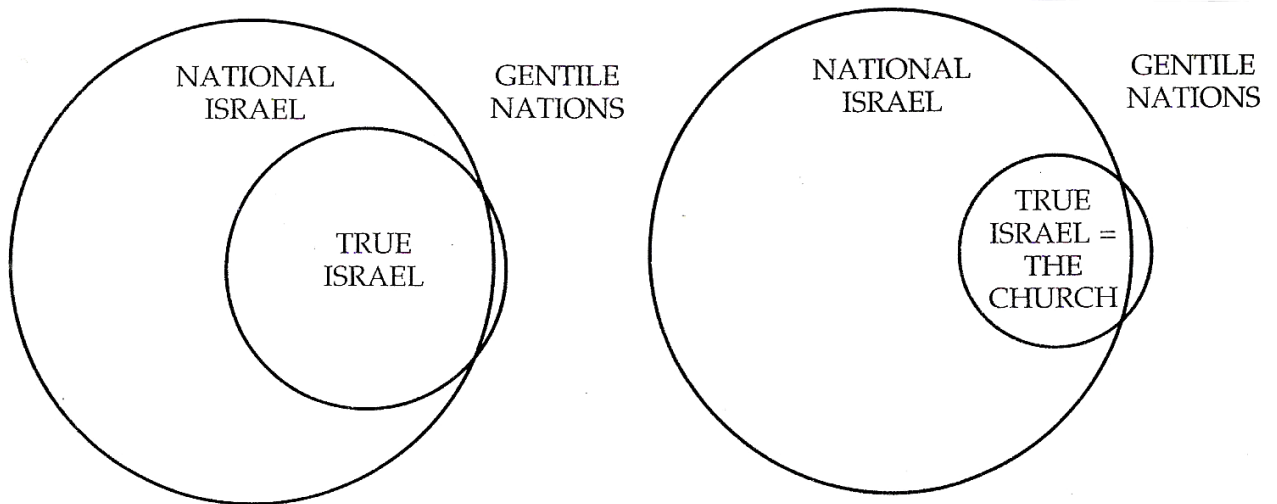


Figure 1. The Old Testament.

Figure 2. The Day of Pentecost.

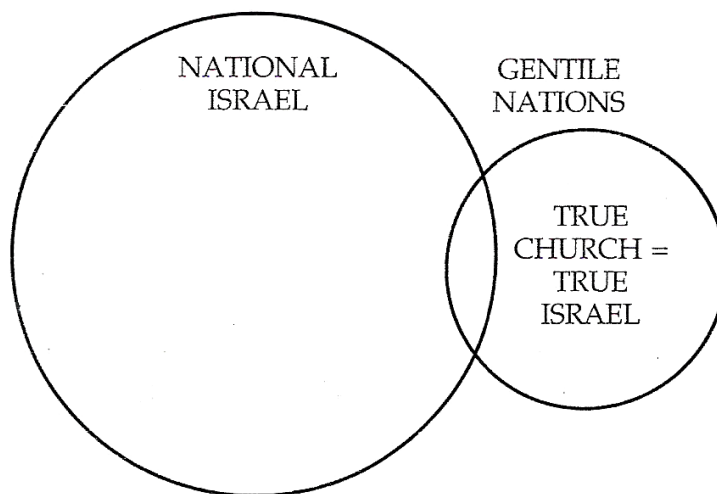


Figure 3. The Present Age.

Romans 11:25-32—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. [26] And so all Israel will be saved, as it is written: The deliverer will come from Zion; he will turn godlessness away from Jacob. [27] And this is my covenant with them when I take away their sins." [28] As far as the gospel is concerned, they are enemies on your account; but as far as election is concerned, they are loved on account of the patriarchs, [29] for God's gifts and his call are irrevocable. [30] Just as you who were at one time disobedient to God have now received mercy as a result of their disobedience, [31] so they too have now become disobedient in order that they too may now receive mercy as a result of God's mercy to you. [32] For God has bound all men over to disobedience so that he may have mercy on them all. **(Not absolutely every individual, but mercy on all men, including Jews and Gentiles).**

ESCHATOLOGY—The Final trumpet on the Last Day

THE DISPENSATIONAL VIEW OF GOD'S PLAN

The popular view of the day gives the chronology of the end times as follows: Rapture of the Church (secretly occurring), then the 7 year Tribulation during which there is evangelism among the Jews the rise of the Antichrist, etc., the second coming of Christ, the millennial reign from Jerusalem, then the coming of Christ in the final battle, the resurrection of the rest of the dead, the final judgment and the establishment of the New Heavens and New Earth.

If it can be shown from the Scriptures that the last day brings the Rapture and the Judgment, then this popular view is seen as unbiblical and should be rejected.

TRIBULATION THEN THE TRUMPET AND THE RAPTURE

Matthew 24:29-31— "**Immediately after the tribulation** of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the **Son of man coming in the clouds** of heaven with power and great glory. And He shall send His angels with a **great sound of a Trumpet**, and they shall **gather together His elect** from the four winds, from one end of heaven unto the other."

1st Thessalonians 4:16—"For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the **Trumpet** of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be **caught up together** with them in the air: and so shall we ever be with the Lord."

1st Corinthians 15:51—"Behold I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at **The Last Trumpet**: for the trumpet shall sound, and **the dead shall be raised incorruptible**, and we shall be changed."

Christ comes "Immediately" **after the tribulation period**; the Rapture occurs, and then the Judgment. All scripture agrees that these occur on the Last Day, and at the last trumpet. Again, and again God makes it clear that the "Last" Trumpet brings the end of the world. The Only way we can believe in a Pretribulation Rapture is to "ignore " all those pertinent verses of scripture.

AFTER THE TRUMPET SOUND ALL IS FINISHED

Revelation 10:7—"But in the days of the voice of the **seventh angel**, when he shall begin to sound, **the mystery of God should be finished**, as He hath declared to His servants the prophets."

Revelation 11:15—**The seventh angel sounded his trumpet**, and there were loud voices in heaven, which said: "**The kingdom of the world has become the kingdom of our Lord and of his Christ**, and he will reign for ever and ever."

THE DAY WHEN BELIEVERS IS RAISED IS THE LAST DAY

John 6:39-40—And this is the will of him who sent me that I shall lose none of all that he has given me, but **raise them up at the last day**. For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and **I will raise him up at the last day.**"

John 6:54—Whoever eats my flesh and drinks my blood has eternal life, and **I will raise him up at the last day.**

God's Word makes it absolutely clear that Christ raises believers on the "last" day. Not only this, but also the Judgment of the unjust is also on the "last" day.

THE DAY OF JUDGMENT IS THE LAST DAY WHICH COMES LIKE A THIEF

John 12:48—There is a judge for the one who rejects me and does not accept my words; **that very word which I spoke will condemn him at the last day.**

2 Peter 3:10—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.

1 Thessalonians 4:16-5:3—For the Lord himself shall descend from heaven with a shout, with the **voice of the archangel**, and with **the trump of God: and the dead in Christ shall rise first**: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words. But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that **the day of the Lord so cometh as a thief in the night**. For when they shall say, Peace and safety; **then sudden destruction cometh upon them**, as travail upon a woman with child; and they shall not escape.

Daniel 12:1-2—And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and **there shall be a time of trouble**, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. **And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.**

The Biblical pattern: Tribulation, Resurrection (Rapture), then the Judgment.

CONCLUSION: From the Word of God, comparing Scripture to Scripture, the Judgment is at the last day, and the Rapture of believers is at the last day. After the tribulation, both events, Rapture and Judgment occur at the same last day, and both are confirmed by the final trumpet. Therefore, according to the Bible, the Dispensational view is deficient and not worthy of belief.

ESCHATOLOGY—Pre-Millennialism And “Realized,” or Amillennialism Compared

Dispensationalism teaches that there are several (7-10) “dispensations” or economies in God's plan. We will not deal with them here, though some of what this comparison shows will apply to this view as well. Historic Premillennialism teaches there are four periods: **1. Old Testament, 2. New Testament to the present, 3. Millennium, and 4. The Eternal State.** *What does the Bible teach?*

Hebrews 1:1-2—*In the past God spoke to our forefathers through the prophets at many times and in various ways, [2] but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe.*

This passage recognizes two periods: **1. the past**—we would acknowledge this as the Old Testament and **2. these last days**—we would acknowledge this period beginning with the New Testament and continuing to the present. Besides these two eras, Scripture recognizes one more.

Luke 18:29-30—*“I tell you the truth,” Jesus said to them, “no one who has left home or wife or brothers or parents or children for the sake of the kingdom of God [30] will fail to receive many times as much in this age and, in the age to come, eternal life.”*

Jesus mentions two periods also: **1. This Age**—this would correspond to the last days in which God spoke to us through Jesus, or the New Testament time to the present and **2. The Age to Come**—Jesus calls this time eternal life, or understood as eternity, or the eternal state.

So, from Scripture we identify three periods: **1. The Past**, or Old Testament, **2. The Last Days, or this present age**, or the New Testament period to the present and **3. The Age to Come**, or the Eternal State. **Simply put, the Bible teaches there are three main periods in God's plan—Old Testament, New Testament, and The Eternal State.** We note that the OT can be sub-divided i.e. pre-kingdom, kingdom age, exile and post exile, but we are speaking here of main divisions which are covered in these verses.

For the Amillennialist, or Realized Millennialist, the thousand-year period is figurative of the Last days, the period marked by Christ's first advent until his second advent. We acknowledge His rule now as he works to conquer His people, seating them “in heavenly places where Christ is on His Father's Throne. In the “Age to Come,” Christ's rule will be exemplified by the complete separation of good and evil and all things in their rightful place; this is just what Paul says we are looking for:

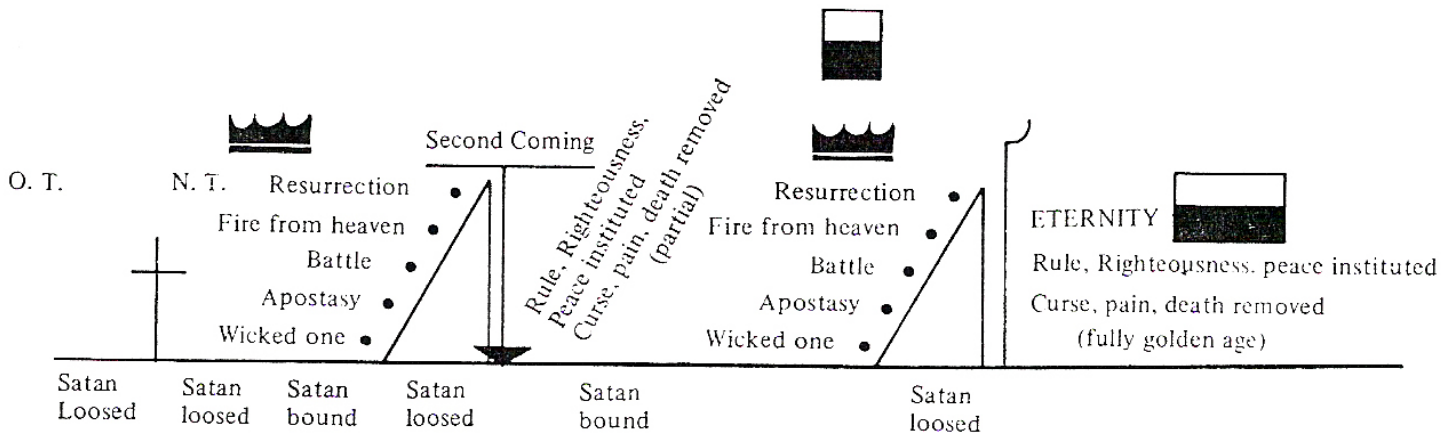
Ephesians. 1:9-10—*And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, [10] to be put into effect when the times will have reached their fulfillment—to bring all things in heaven and on earth together under one head, even Christ.*

Is this fulfillment speaking of the eternal state, or the Millennium?

We contend that Paul is referring to the Eternal State, the final age of the Three identified by Scripture.

By inserting a fourth period, or the Millennium, unnaturally between the New Testament period and Eternity, The Premillennialist creates an impossible duplication during this time by borrowing from both periods. The charts by Jay Adams on the backside of this page help to visualize this duplication.

PRE-MILLENNIALISM

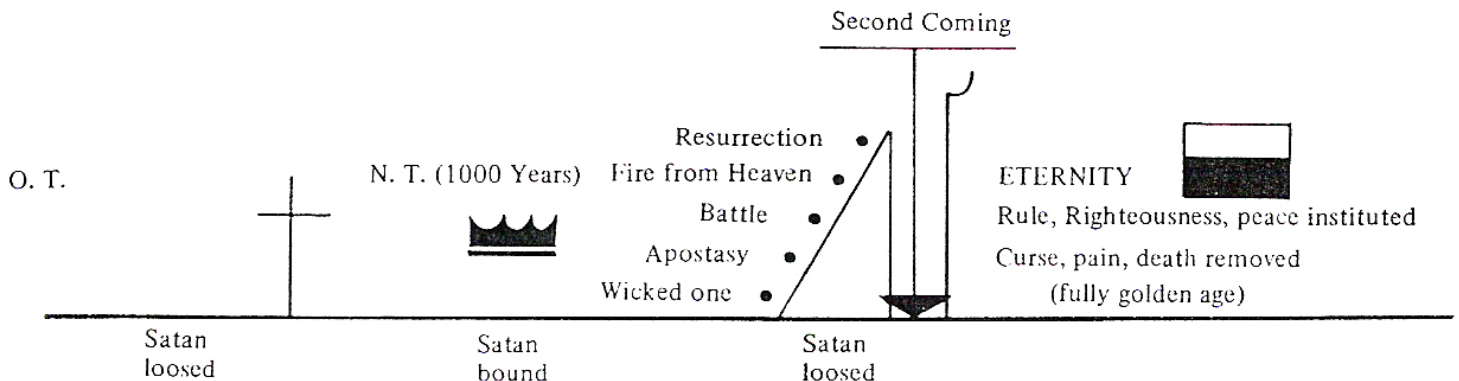


AN EXAMPLE OF DUPLICATION: Isaiah 60 is understood as depicting the Millennium and Rev. 21-22 depicting the Eternal State in the Pre-Millennial view.

Isaiah 60:16-19--You will drink the milk of nations and be nursed at royal breasts. Then you will know that I, the Lord, am your Savior, your Redeemer, the Mighty One of Jacob. [17] Instead of bronze I will bring you gold, and silver in place of iron. Instead of wood I will bring you bronze, and iron in place of stones. I will make peace your governor and righteousness your ruler. [18] No longer will violence be heard in your neither land, nor ruin or destruction within your borders, but you will call your walls Salvation and your gates Praise. [19] The sun will no more be your light by day, nor will the brightness of the moon shine on you, for the Lord will be your everlasting light, and your God will be your glory.

Rev. 21:22-27—I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple. [23] The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp. [24] The nations will walk by its light, and the kings of the earth will bring their splendor into it. [25] On no day will its gates ever be shut, for there will be no night there. [26] The glory and honor of the nations will be brought into it. [27] Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb's book of life.

REALIZED MILLENNIALISM OR AMILLENNIALISM



ESCHATOLOGY—Interpreting the Book of Revelation

A. TWO BASIC VIEWS

1. **Chronological**—Dispensational view: Revelation contains a sequence of events that follow one another.
 - a. Chapters 1-3 cover the age of the Church.
 - b. Chapters 4-22 cover from the Rapture (4;1 “Come up here.”) until the Judgment of Christ and the setting up of the Kingdom of God.
2. **Cyclical View**—Revelation is in the form of Hebrew “parallelism” and gives pictures of the time between Christ’s 1st and 2nd comings after which he establishes His everlasting kingdom.
 - a. Scotty Smith—“Recapitulative vignettes” viewed from different perspectives. Quote: Pages 107-108 of *Unveiled Hope*.
 - b. William Hendrickson—2 main divisions with 7 parallel sections.

B. HENDRICKSON’S STRUCTURE OF REVELATION – Seven Parallel views of the time from the 1st Coming of Christ to the 2nd Coming of Christ (The 1,000-year reign)

THE CHURCH’S STRUGGLE ON EARTH—Revelation 1-11

The church is persecuted by the world, avenged, protected, and victorious.

1. **Christ in the midst of the 7 golden lampstands (1-3).**
2. **The book with 7 seals (4-7).**
3. **The 7 trumpets of judgment (8-11).**

THE DEEPER SPIRITUAL BACKGROUND—REVELATION 12-22

The Christ and the Church are persecuted by the Dragon (Satan) and his helpers. Christ and the Church will be victorious.

4. **The woman and the Man-child persecuted by the Dragon and his helpers—the beasts and the harlot (12-14).**
5. **The 7 bowls of wrath (15-16).**
6. **The fall of the great harlot and of the beasts (17-19).**
7. **The judgment upon the Dragon (Satan), followed by the new heaven and earth and the New Jerusalem (20-22).**

QUESTION: *How would you test Hendrickson’s Structure? What would you look for in the various parallel sections?*

Answer: Look for sections where the last day is described and note where it occurs in the Book of Revelation and note what comes after in the immediate context. For Example:

Rev. 6:12-17—I watched as he opened the sixth seal. There was a great earthquake. The sun turned black like sackcloth made of goat hair, the whole moon turned blood red, [13] and the stars in the sky fell to earth, as late figs drop from a fig tree when shaken by a strong wind. [14] The sky receded like a scroll, rolling up, and every mountain and island was removed from its place. [15] Then the kings of the earth, the princes, the generals, the rich, the mighty, and every slave and every free man hid in caves and among the rocks of the mountains. [16] They called to the mountains and the rocks, "Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb! [17] For the great day of their wrath has come, and who can stand?"

This appears to speak about the Last Day, but if Revelation is chronological, why would the Last Day appear in chapters 6 and 7? After the 7 seals are covered chapter 8 gives a parallel view now with 7 Trumpets that culminate in the Judgment.

Rev. 11:15-19— The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever."

[16] And the twenty-four elders, who were seated on their thrones before God, fell on their faces and worshiped God, [17] saying: "We give thanks to you, Lord God Almighty, the One who is and who was, because you have taken your great power and have begun to reign. [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." [19] Then God's temple in heaven was opened, and within his temple was seen the ark of his covenant. And there came flashes of lightning, rumblings, peals of thunder, an earthquake and a great hailstorm.

After the scene of the last Trumpet of God, chapter 12 begins with the birth of Christ—the start of another parallel section.

Rev. 12:1-5-- A great and wondrous sign appeared in heaven: a woman clothed with the sun, with the moon under her feet and a crown of twelve stars on her head. [2] She was pregnant and cried out in pain as she was about to give birth. [3] Then another sign appeared in heaven: an enormous red dragon with seven heads and ten horns and seven crowns on his heads. [4] His tail swept a third of the stars out of the sky and flung them to the earth. The dragon stood in front of the woman who was about to give birth, so that he might devour her child the moment it was born. [5] She gave birth to a son, a male child, who will rule all the nations with an iron scepter. And her child was snatched up to God and to his throne.