



PLEASE

WEAR A MASK

WHILE IN CLASS



GHCC CLASSES: NORMS & VALUES

Norms are behaviors and practices (ground rules) that a class agrees to in order to help establish a safe, predictable environment.

Norms are observable and are easy to see if they are being followed or broken.

These are some standard norms that we ask all GHCC Class leaders and participants to commit, and hold one another accountable to:

GHCC CLASSES: NORMS & VALUES

COMMITMENT TO CONFIDENTIALITY Our Classes, while open, are considered CONFIDENTIAL when anything is shared that might be personal in nature. Please exercise discernment and avoid gossip.

COMMITMENT TO WELL-BALANCED CLASS SHARING We ask all class members to be aware of the amount of time they have shared and to not monopolize sharing opportunities.

COMMITMENT TO STAYING ON TOPIC While much of theology is connected, we ask that questions/comments stay focused on the topic at hand. This will help accomplish class objectives and will show respect for the other class participants.

COMMITMENT TO NOT INTERRUPT We ask that you do not interrupt when someone is talking during a class discussion.

GHCC CLASSES: NORMS & VALUES

COMMITMENT TO NOT TO FIX OTHERS The class environment provides the freedom to safely share and process theological ideas. While the teacher has the duty to safeguard sound doctrine and maintain an orderly classroom, we ask class participants to engage in gentle and kind interactions with one another, refraining from judging, shaming, or excessively advising others.

COMMITMENT TO TRUST As brothers & sisters in Christ, we expect that maturity and reconciliation will be used anytime a conflict may arise within a class, especially involving theological or personality differences with others (including the teacher). This means that we first must assume the best of intentions in others, and fill any questionable interactions with trust, and not with suspicion or ill-motive. If a situation arises where you have a question or concern, or have been offended, please contact the teacher, the Adult Education Director, or another pastor, as soon as possible to engage in reconciliation.

GHCC CLASSES: NORMS & VALUES

Zero Tolerance

Negative talk directed towards someone else (regardless if they are inside or outside the classroom).

Name-calling of any kind.

Harsh Tone: Jokes, sarcasm, snarky comments, and snide remarks.

Sweeping generalizations about viewpoints & ideologies (and those who hold to such views).

Lack of charity towards others, regardless if you agree or disagree with them.



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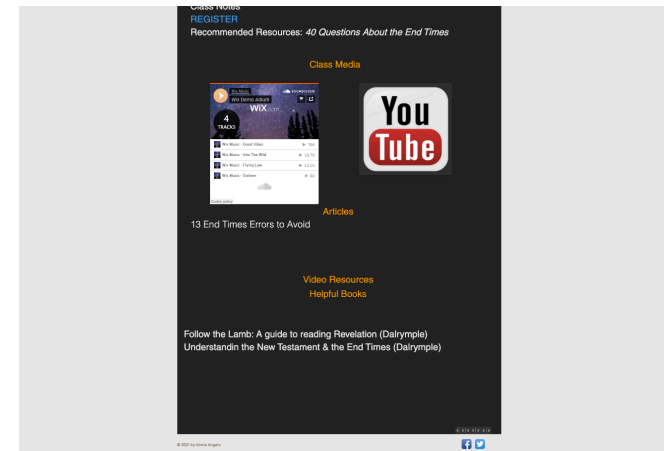
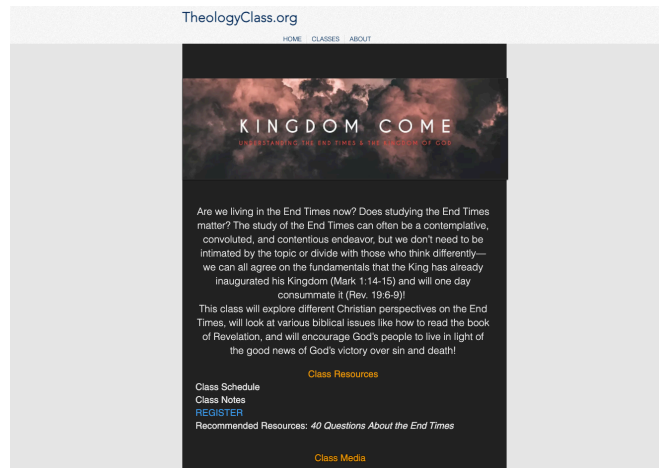
CLASS DETAILS

Sundays: 1/30—4/10

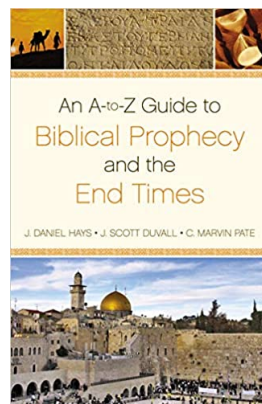
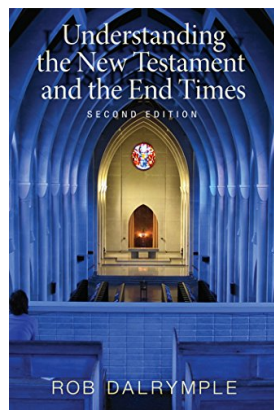
Time: 10:30 a.m. — 12:00 p.m.

Room: W130

Class Website: TheologyClass.org/EndTimes



RESOURCES



WEEK 1 THE BIBLICAL STORY & THE KINGDOM OF GOD P. 1

I. INTRO

B. PURPOSE OF CLASS

1. Present a broader understanding of Eschatology
2. To view Jesus at the center of the biblical story
3. Understand the biblical ethic that the People of God ought to live by (in light of Eschatology)
 - a. Eschatology matters: It's not merely the process of solving a puzzle

I. INTRO

“Eschatology matters. It matters because one cannot understand Scripture apart from Eschatology. Eschatology does not merely address the things to come. Instead, it is foundational to the message of the New Testament. Furthermore, a proper grasp of eschatology is vital to our understanding of the call and the mission of the church today. That is, a proper eschatological framework provides a correct understanding of God's purpose in creation, his call upon Abraham and Israel, the work of Christ, the sending of the Spirit, the continued mission of the church, and ultimately the consummation! Thus, eschatology is not merely about the future. It is inherently historical and missional.”

—Dalrymple, *Understanding The New Testament and the End Times*



The Last Things

We believe in the blessed hope of the personal, glorious, and bodily return of our Lord and Savior Jesus Christ for His church. We believe in the bodily resurrection of the just and the unjust for final judgment the everlasting joy of the just, and the everlasting conscious punishment of the lost. We believe in the final and full consummation of the kingdom of God in the New Creation—the New Heavens and New Earth, the home of righteousness where all sin and its effects are forever removed. We believe that God will make all things new again.

(John 5:29; 14:1-3; Acts 1:10-11; Acts 24:15; 1 Thes 4:13-18; Rev 20-21)

I. INTRO

C. CLASS EXHORTATIONS

1. Eschatology is non-essential for *justification* (salvation)
2. Eschatology is absolutely essential for *sanctification*
3. We show charity towards all orthodox theology
 - a. Safety and freedom to dialogue

I. INTRO

D. PERSONAL JOURNEY IN ESCHATOLOGY

I. INTRO

E. CLASS STRUCTURE

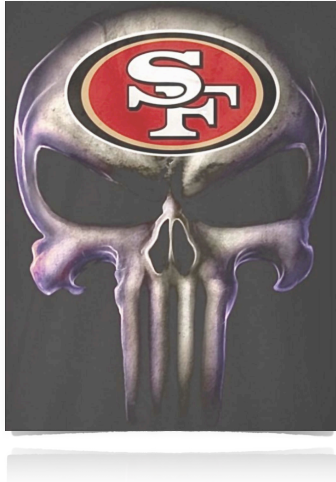
1. Weeks 1 & 2: Biblical Theology
 - a. Understand Eschatology in light of the biblical story
 - b. What's the biblical narrative of End Times?
2. Week 3—10: Systematic Theology
 - a. The Millennium, Tribulation, etc.

Kingdom Come: Syllabus

Date	Class Title	Theological Topics	Book Reading	Bible Reading
1/30	<i>Eschatology: From Beginning to End</i>	The Biblical Story & The Kingdom of God p. 1	19-26	Gen 1—3; 12 Exod 20 2 Sam 7 Jer 31 Mark 1:1-15
2/6	<i>We are not of this world</i>	The Biblical Story & The Kingdom of God p. 2	121-128; 129-136	Mark 1; 4:1-34 Matt 5—7
2/13	<i>And the government shall be upon His shoulders</i>	The Millennium	267-272; 273- 278	Rev 20
2/20	<i>When trials come no longer fear, for in the pain our God draws near...</i>	Tribulation & Wrath	77-84; 219-224; 225-230; 231-238	Ezek 38-39/Rev 20:7-10 Rev 16:16; 17:14; 19:11-21 *
2/27	<i>Don't grieve as others who have no hope</i>	The 2nd Coming	93-104; 247-250; 251-256; 257-266	1 Thes 4 1 Cor 15

3/6	<i>Joy to the World</i>	Judgment	285-292; 293-298; 299-306	
3/13	<i>Some glad morning when this life is over, I'll fly away</i>	Heaven	279-284; 143-152	Rev 19, 21, 22 Ezek 40-48 (skim)
3/20	<i>Reading Revelation Responsibly</i>	How To Read Revelation	51-56; 57-66; 67-76	
3/27	<i>What about those other things?</i>	Other Topics in Eschatology	163-174; 175-184; 185-192; 199-204; 219-224; 225-230	
4/3	<i>Does Eschatology Matter?</i>	The Ethics & Fruit of Eschatology	307-312; 313-320	
4/10	<i>Open week</i>	—	—	—

Who is the Anti-Christ?



II. WHAT IS ESCHATOLOGY?

A. ESCHATOLOGY

1. Study of end times (*eschatos*)
2. Not synonymous with “future”
 - a. Not limited to “future things”

II. WHAT IS ESCHATOLOGY?

B. EVERYONE HAS AN ESCHATOLOGICAL VIEW

1. All world religions (or none)
2. Everyone is a theologian

II. WHAT IS ESCHATOLOGY?

C. TOPICS WITHIN ESCHATOLOGY

1. The Millennium
2. The Rapture
3. Final Judgment/Second Coming
4. Heaven/Hell
5. Angels/Demons

II. WHAT IS ESCHATOLOGY?

D. DOES ESCHATOLOGY MATTER?

1. Is there a connection between eschatology and application/ethics?
 - a. What we believe about the end/future affects how we live now
2. Is it merely an intellectual puzzle to be solved?
 - a. Exploring Systematic questions without establishing the biblical narrative is like putting a puzzle together without looking at the picture on the box.

III. WHY ESCHATOLOGY?

A. WHERE IS ESCHATOLOGY IN THE BIBLE?

1. Is not merely the “millennium”
 - a. Rev 20:1-6

Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. 2 And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, 3 and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while.

4 Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years. 5 The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. 6 Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years.

III. WHY ESCHATOLOGY?

A. WHERE IS ESCHATOLOGY IN THE BIBLE?

2. Eschatology deals with anything relating to **God’s RULE & REIGN** (KOG) in the restoration/reconciliation of the world
 - a. The (first) coming of Jesus
 - b. The entire period of the “last days”
 - c. Eschatology is about the Rule & Reign of Christ
 - i. aka: ***The Kingdom of God***

III. WHY ESCHATOLOGY?

A. WHERE IS ESCHATOLOGY IN THE BIBLE?

3. Jesus had his disciples to pray for the Kingdom (then)

- a. **Matt 6:9-10** *“Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on earth as it is in heaven.”*

III. WHY ESCHATOLOGY?

A. WHERE IS ESCHATOLOGY IN THE BIBLE?

4. Therefore: the entire NT is eschatology

- a. Final lap of the race

III. WHY ESCHATOLOGY?

B. ESCHATOLOGY AND THE GOSPEL

1. “We never graduate from the gospel”

- a. How is eschatology connected to the gospel?

III. WHY ESCHATOLOGY?

B. ESCHATOLOGY AND THE GOSPEL

2. The gospel is literally about God’s Kingdom

- a. **Mark 1:14** *Now after John was arrested, Jesus came into Galilee, proclaiming the gospel of God, 15 and saying, “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.”*
- b. **Acts 8:12** *But when they believed Philip as he preached good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.*

III. WHY ESCHATOLOGY?

C. THE NT IS ESCHATOLOGY

1. **Hebrews 1:1-4** *Long ago, at many times and in many ways, God spoke to our fathers by the prophets, 2 but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. 3 He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, 4 having become as much superior to angels as the name he has inherited is more excellent than theirs.*

III. WHY ESCHATOLOGY?

C. THE NT IS ESCHATOLOGY

2. **Rev 1:4-7** *John to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, 5 and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has freed us from our sins by his blood 6 and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen. 7 Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen.*

IV. JESUS IS THE CLIMAX OF THE BIBLICAL STORY

A. THE BIBLE VIEWS JESUS AS ITS CENTER

1. We need to read the Bible with a Jesus focus (not a self-focus)
2. Christo-centric
 - a. The entire Bible points to Jesus (puts Jesus at the center)

IV. JESUS IS THE CLIMAX OF THE BIBLICAL STORY

B. HOW JESUS INTERPRETED THE OT

Luke 24:27, 44-46 *And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself. 28 So they drew near to the village to which they were going...30 When he was at table with them, he took the bread and blessed and broke it and gave it to them. 31 And their eyes were opened, and they recognized him. And he vanished from their sight. 32 They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?"33 And they rose that same hour and returned to Jerusalem... 44 Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled." 45 Then he opened their minds to understand the Scriptures, 46 and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, 47 and that repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem.*

IV. JESUS IS THE CLIMAX OF THE BIBLICAL STORY

B. HOW JESUS INTERPRETED THE OT

John 5:39, 45-47 *You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, 40 yet you refuse to come to me that you may have life. 41 I do not receive glory from people. 42 But I know that you do not have the love of God within you. 43 I have come in my Father's name, and you do not receive me. If another comes in his own name, you will receive him. 44 How can you believe, when you receive glory from one another and do not seek the glory that comes from the only God? 45 Do not think that I will accuse you to the Father. There is one who accuses you: Moses, on whom you have set your hope. 46 For if you believed Moses, you would believe me; for he wrote of me. 47 But if you do not believe his writings, how will you believe my words?"*

IV. JESUS IS THE CLIMAX OF THE BIBLICAL STORY

C. HOW THE NT WRITERS INTERPRETED THE OT

1. Jesus is God come to rescue from Exile (and establish God's Kingdom)

- a. **Isaiah 40:3 (Malachi 3:1)** *A voice cries: "In the wilderness prepare the way of the LORD; make straight in the desert a highway for our God."*
- b. **Mark 1:2-3** *As it is written in Isaiah the prophet, "Behold, I send my messenger before your face, who will prepare your way, 3 the voice of one crying in the wilderness: 'Prepare the way of the Lord, make his paths straight'"*

IV. JESUS IS THE CLIMAX OF THE BIBLICAL STORY

C. HOW THE NT WRITERS INTERPRETED THE OT

2. Jesus inaugurates the last days by sending the Spirit

- a. **Joel 2:28** *And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female servants in those days I will pour out my Spirit.*
- b. **Acts 2:16-17** *But Peter, standing with the eleven, lifted up his voice and addressed them... But this is what was uttered through the prophet Joel: "And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams*

IV. JESUS IS THE CLIMAX OF THE BIBLICAL STORY

C. HOW THE NT WRITERS INTERPRETED THE OT

3. **2 Cor 1:20** *For all the promises of God find their Yes in Him. That is why it is through Him that we utter our Amen to God for His glory.*

V. GOD'S MISSION: FOR HIS PEOPLE

A. REDEMPTIVE-HISTORY (THE GRAND STORY OF THE BIBLE)

1. Creation
 - a. Genesis 1—2
2. Fall
 - a. Genesis 3
3. Redemption
 - a. Gen 12; 2 Sam 7; Eph 1:7; Rom 3:23-25; Col 1:13-14
4. Re-creation/Restoration
 - a. Rev 21:5

V. GOD'S MISSION: FOR HIS PEOPLE

B. GOD'S PLAN TO RESTORE HIS FALLEN CREATION

1. Blessings through Abraham
 - a. **Genesis 12** *Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. 2 And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. 3 I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."... Then the LORD appeared to Abram and said, "To your offspring I will give this land." So he built there an altar to the LORD, who had appeared to him.*

V. GOD'S MISSION: FOR HIS PEOPLE

B. GOD'S PLAN TO RESTORE HIS FALLEN CREATION

2. The mission of Israel
 - a. **Isaiah 49:6** *I will make you as a light for the nations, that my salvation may reach to the end of the earth."*
 - b. **Isaiah 60:3** *And nations shall come to your light, and kings to the brightness of your rising.*

V. GOD'S MISSION: FOR HIS PEOPLE

B. GOD'S PLAN TO RESTORE HIS FALLEN CREATION

3. Jesus fulfills the mission of God's People
 - a. **John 8:12** *Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life*

V. GOD'S MISSION: FOR HIS PEOPLE

B. GOD'S PLAN TO RESTORE HIS FALLEN CREATION

4. The mission of God's People

a. **Matthew 5:14-16** *You are the light of the world. A city set on a hill cannot be hidden. 15 Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. 16 In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.*

V. GOD'S MISSION: FOR HIS PEOPLE

C. GOD FULFILLS HIS PEOPLE'S MISSION

1. Those who curse/bless you I will curse/bless

a. *Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. 2 And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. 3 I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."... Then the LORD appeared to Abram and said, "To your offspring I will give this land." So he built there an altar to the 50 pt, who had appeared to him.*

V. GOD'S MISSION: FOR HIS PEOPLE

C. GOD FULFILLS HIS PEOPLE'S MISSION

1. Those who curse/bless you I will curse/bless

b. *Fulfilled in Christ (Gal 3) "...Know then that it is those of faith who are the sons of Abraham. 8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed." 9 So then, those who are of faith are blessed along with Abraham, the man of faith...14 so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith... 15 To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified. 16 Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to one, "And to your offspring," who is Christ...for in Christ Jesus you are all sons of God, through faith. 27 For as many of you as were baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. 29 And if you are Christ's, then you are Abraham's offspring, heirs according to promise."*

V. GOD'S MISSION: FOR HIS PEOPLE

C. GOD FULFILLS HIS PEOPLE'S MISSION

2. The blessings to Abraham are fulfilled in Christ

- a. Because He is the offspring (not plural)
- b. Jesus fulfilled Israel's call/mission
- c. Therefore, all who are in Christ (Jew and Gentile) are members of true Israel (Gal 3; Rom 11:25-26)

V. GOD'S MISSION: FOR HIS PEOPLE

D. THE MISSION FOR GOD'S END-TIMES PEOPLE

1. God's desire is to dwell among His people
 - a. Exod 29:45; Lev 26:11; Ezek 37:27; Zech 2:10-11; Isa 57:15; John 1:14; Rev 21:3
2. This was fulfilled in Jesus
 - a. John 1:1-18

V. GOD'S MISSION: FOR HIS PEOPLE

D. THE MISSION FOR GOD'S END-TIMES PEOPLE

3. God continues this through His people
 - a. **1 Pet 2:9-10** *But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. 10 Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.*
4. The people of God are to continue Abraham's mission
 - a. To bless the world (through the Spirit)

V. GOD'S MISSION: FOR HIS PEOPLE

D. THE MISSION FOR GOD'S END-TIMES PEOPLE

5. This will be fully consummated at Christ's second coming
 - a. The marriage of the Lamb to His bride (Rev 19:6-10)
 - b. Heaven invades earth, and God's People dwell with Him in the New Jerusalem (Rev 21)
 - c. God's people eat from the tree of life forever, where God's people will see His face (Rev 21)

V. GOD'S MISSION: FOR HIS PEOPLE

E. THE NECESSITY OF ESCHATOLOGY AND THE BIBLICAL STORY

1. Without understanding the biblical story, eschatology won't make sense
 - a. It just becomes scary events to be on the lookout for

Kingdom Come: Syllabus

Date	Class Title	Theological Topics	Book Reading	Bible Reading
1/30	<i>Eschatology: From Beginning to End</i>	The Biblical Story & The Kingdom of God p. 1	19-26	Gen 1—3; 12 Exod 20 2 Sam 7 Jer 31 Mark 1:1-15
2/6	<i>We are not of this world</i>	The Biblical Story & The Kingdom of God p. 2	121-128; 129-136	Mark 1; 4:1-34 Matt 5—7



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WEEK 2

THE BIBLICAL STORY & THE KINGDOM OF GOD P. 2

I. REVIEW

A. ESCHATOLOGY

1. Study of _____
2. Eschatology is the coming of God's Kingdom and the _____ & _____ of Christ

I. REVIEW

B. THE ENTIRE NT IS ESCHATOLOGY

1. Not just Revelation

I. REVIEW

C. THE ENTIRE BIBLE IS ABOUT JESUS

1. Our theological conclusions should center on Jesus, not the newspaper

I. REVIEW

D. ESCHATOLOGY IS RELATED TO THE GOSPEL

1. God's Kingdom is not:
 - a. A physical place/singular time in history
 - b. The old Christendom
 - c. British Empire
 - d. America ruled by a Christian president
 - e. The Church

I. REVIEW

D. ESCHATOLOGY IS RELATED TO THE GOSPEL

2. The good news is about God's Kingdom
 - a. The Rule & Reign of Christ
 - b. Mark 1:15 *"The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."*
3. The KOG: God's reign over God's people in God's place (Graeme Goldsworth)
 - a. God shows his kingly power by saving his people

I. REVIEW

E. GOD'S MISSION FOR HIS PEOPLE

1. Redemptive-History
2. God saves through His Messiah
3. God's people continue the Messiah's mission as salt and light

I. REVIEW

F. PURPOSE OF WEEKS 1 & 2

1. Understand Eschatology in light of the biblical story
 - a. What's the biblical narrative of End Times?
2. Week 3 begins Systematic questions

II. LIVING BETWEEN TWO AGES

A. THE ALREADY-NOT YET

1. Inaugurated Eschatology: the Kingdom is both NOW & NOT YET
2. We ALREADY live in the inaugurated Kingdom of God
 - a. The last days established by Jesus
3. But the Kingdom has NOT YET been fully consummated
 - a. We experience sin, suffering, and death

II. LIVING BETWEEN TWO AGES

B. JESUS HAS ALREADY ESTABLISHED/INAUGURATED GOD'S KINGDOM

1. Jesus is currently ruling
 - a. **Matt 28:18** And Jesus came and said to them, "All authority in heaven and on earth has been given to me. 19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."
 - b. **Eph 1:20-21** that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, 21 far above all rule and authority and power and dominion, and above every name that is named...

II. LIVING BETWEEN TWO AGES

B. JESUS HAS ALREADY ESTABLISHED/INAUGURATED GOD'S KINGDOM

1. Jesus is currently ruling

c. **Phil 2:5-11** Have this mind among yourselves, which is yours in Christ Jesus, 6 who, though he was in the form of God, did not count equality with God a thing to be grasped, 7 but emptied himself, by taking the form of a servant, being born in the likeness of men. 8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. 9 Therefore God has highly exalted him and bestowed on him the name that is above every name, 10 so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

d. Isaiah 9:6-7; John 12:15; 18:36; Rev 19:13, 16

II. LIVING BETWEEN TWO AGES

B. JESUS HAS ALREADY ESTABLISHED/INAUGURATED GOD'S KINGDOM

2. God's people are to pray for the continued coming of the kingdom

a. **Matt 6:10** Our Father in heaven, hallowed be your name. 10
Your kingdom come, your will be done, on earth as it is in heaven.

II. LIVING BETWEEN TWO AGES

C. THE KINGDOM OF THE EVIL ONE CONTINUES TO EXIST (GOD'S KINGDOM IS NOT YET CONSUMMATED)

1. Praying 6:10 affirms the conflict of two existing kingdoms

2. Satan is seen as having influence over the "world"

a. **2 Cor 4:4** In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.

II. LIVING BETWEEN TWO AGES

C. THE KINGDOM OF THE EVIL ONE CONTINUES TO EXIST (GOD'S KINGDOM IS NOT YET CONSUMMATED)

3. This is expressed in many of Jesus' parables

a. Mark 4 (Parable of the Sower/4 soils)

4. Exorcisms

a. Jesus allowed the demons to enter the swine (Matt 8:28-34)

II. LIVING BETWEEN TWO AGES

D. PRESENT EVIL AGE/AGE TO COME

1. The "Present Age"
 - a. Popular idea among ST Jewish theology
 - b. Age that contains sin and sinful people and is ruled by Satan

II. LIVING BETWEEN TWO AGES

D. PRESENT EVIL AGE/AGE TO COME

2. Biblical description
 - a. **Matt 13:39** and the enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels.
 - b. **John 12:31** Now is the judgment of this world; now will the ruler of this world be cast out.
 - c. **John 14:30** I will no longer talk much with you, for the ruler of this world is coming. He has no claim on me...

II. LIVING BETWEEN TWO AGES

D. PRESENT EVIL AGE/AGE TO COME

2. Biblical description
 - d. **John 16:11** concerning judgment, because the ruler of this world is judged.
 - e. **1 Cor 2:6** Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away.
 - f. **2 Cor 4:4** In their case the god of this world [aion] has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.

II. LIVING BETWEEN TWO AGES

E. THE "AGE TO COME"

1. The hope of ST Jewish theology
 - a. The Kingdom of God/Day of the Lord, when God will send His messiah

II. LIVING BETWEEN TWO AGES

E. THE "AGE TO COME"

2. Biblical description of the Age to Come

a. **Mark 10:30** who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life.

b. **Matt 12:32** And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.

II. LIVING BETWEEN TWO AGES

E. THE "AGE TO COME"

2. Biblical description of the Age to Come

c. **Eph 1:21** far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come.

d. **Heb 6:5** For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, 5 and have tasted the goodness of the word of God and the powers of the age to come

II. LIVING BETWEEN TWO AGES

E. THE "AGE TO COME"

"Virtually all second-temple Jews, with the possible exception only of the aristocracy, believed that they were living in a '*present age*' which was a time of sorrow and exile, and which would be succeeded by an '*age to come*' in which wrongs would be righted and Israel's God would set up His kingdom."

— NT Wright, The New Testament and the People of God

Incarnation, life,
death, resurrection

Return of Christ

Present (evil) Age

Age to Come

II. LIVING BETWEEN TWO AGES

F. HOW CAN TWO OPPOSING KINGDOMS CO-EXIST?

1. Biblical view of the Two Kingdoms
 - a. Not spiritual vs. physical
 - b. Both are spiritual and both are physical
2. God's children live in two kingdoms
 - a. We live in the kingdom of the world as aliens
 - i. **1 Pet 2:11** Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul.

II. LIVING BETWEEN TWO AGES

F. HOW CAN TWO OPPOSING KINGDOMS CO-EXIST?

2. God's children live in two kingdoms
 - b. We've been delivered from the present age
 - i. **Gal 1:4** ...who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father
 - c. The present age is passing away
 - i. **1 John 2:15-17** Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. 16 For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world. 17 And the world is passing away along with its desires, but whoever does the will of God abides forever.

II. LIVING BETWEEN TWO AGES

F. HOW CAN TWO OPPOSING KINGDOMS CO-EXIST?

2. God's children live in two kingdoms
 - d. And are already members of the Kingdom of God
 - i. **Phil 3:20** ...(many) walk as enemies of the cross of Christ. 19 Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things. 20 But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, 21 who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.

II. LIVING BETWEEN TWO AGES

F. HOW CAN TWO OPPOSING KINGDOMS CO-EXIST?

3. Jesus the Messiah is ruling now
 - a. **Eph 1:3-23** 19 the immeasurable greatness of his power toward us who believe, according to the working of his great might 20 that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, 21 far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. 22 And he put all things under his feet and gave him as head over all things to the church, 23 which is his body, the fullness of him who fills all in all.

II. LIVING BETWEEN TWO AGES

F. HOW CAN TWO OPPOSING KINGDOMS CO-EXIST?

4. D-Day & V-Day

- a. **D-Day** has come in the Christ Event and Jesus' victory over Satan
- b. **VE-Day** is awaited by God's people: the decisive victory over Satan and the kingdom of the world finally passes away (Rev 21:1)

II. LIVING BETWEEN TWO AGES

F. HOW CAN TWO OPPOSING KINGDOMS CO-EXIST?

4. D-Day & V-Day

"The hope of the final victory is so much more vivid because of the unshakably firm conviction that the battle that decides the victory has already taken place"

—Oscar Cullman, Christ and Time

II. LIVING BETWEEN TWO AGES

G. CAUTIONS OF HOW WE VIEW THE TWO AGES

1. Over-realized Eschatology

- a. Overemphasize what you already have (since Christ has come)
- b. Believes we have all the blessings that are promised
- c. **1 Cor 4:8** Already you have all you want! Already you have become rich! Without us you have become kings! And would that you did reign, so that we might share the rule with you!

II. LIVING BETWEEN TWO AGES

G. CAUTIONS OF HOW WE VIEW THE TWO AGES

2. Under-realized Eschatology

- a. We don't have anything good now; we're waiting for everything to change. Things will get worse and worse...

II. LIVING BETWEEN TWO AGES

H. APPLICATION OF ESCHATOLOGY

1. Good Eschatology helps the church have a right view of the world
 - a. Jesus is the Lord to whom all world leaders will one day bow
 - ii. The power of any world leader is not absolute, but is transient
 - iii. “Christian loyalty to the Lord means a resistance to the politics and pantheon of the world around us” — Michael Bird (ET)

II. LIVING BETWEEN TWO AGES

H. APPLICATION OF ESCHATOLOGY

1. Good Eschatology helps the church have a right view of the world
 - b. Christians are not complacent with the injustices of the world, as we seek to be priests and kings in God’s world
 - i. The church is a lifeboat between the shipwreck of the world and the salvage of the world

II. LIVING BETWEEN TWO AGES

H. APPLICATION OF ESCHATOLOGY

1. Good Eschatology helps the church have a right view of the world
 - c. While there is a distinction between the kingdom of Heaven and the kingdom of the world, we’re not apathetic about the physical world
 - i. God doesn’t merely care about our souls but not our bodies
 - ii. Good eschatology looks forward to the redemption of the created order
 - iii. We don’t look forward to the resurrection of the soul, but the resurrection of the body where we live in God’s physical world

II. LIVING BETWEEN TWO AGES

H. APPLICATION OF ESCHATOLOGY

2. “Eschatology is an invasive story about God’s justice, reconciliation, and peace on earth” — Bird (ET)

III. HOW WE STRUCTURE OUR THEOLOGICAL SYSTEMS

A. ORTHODOXY: DYING ON THE RIGHT HILL

1. Monotheism
2. The Trinity
3. The Resurrection
4. The return of Christ
5. Etc.



Greatest Moment in Candlestick Park History????



III. HOW WE STRUCTURE OUR THEOLOGICAL SYSTEMS

B. WHY DID THE BAY BRIDGE COLLAPSE?



III. HOW WE STRUCTURE OUR THEOLOGICAL SYSTEMS

C. BRIDGES & THEOLOGY

1. Theological systems
 - a. Need to be built on exegesis
 - b. Be aware of your presuppositions

III. HOW WE STRUCTURE OUR THEOLOGICAL SYSTEMS

C. BRIDGES & THEOLOGY

2. Our theological systems are often completely interlocked and don't allow for biblical exploration
 - a. We should have hinge-pipe-beams on non-essential theological ideas
 - b. Are you able to critique your theological system, or is it untouchable?

Bring a smartphone next week



PLEASE

WEAR A MASK

WHILE IN CLASS



**WEEK 3: THE MILLENNIUM: GOD'S REIGN & HIS
ENEMY —
AND THE GOVERNMENT SHALL BE UPON HIS
SHOULDERS**

CLASS POLL: Coming into today's class, I would consider my views on the End Times as:

- A.** I hold to **Dispensational-Premillennialism**—If you don't believe that folks will get Left Behind, then you're probably gonna be one of them!
- B.** I believe Christ will return prior to his earthly kingdom, but us **Historic (Classical) Premillennials** never adopted the Left Behind stuff.
- C.** I'm probably the only person here who's **Postmillennial**; the gospel will usher in the Golden Age
- D.** This class will last for 90 minutes, which is symbolic for a short period of time. You can't take me literally because I believe in **Amillennialism**.
- E.** All this End Times stuff is confusing. I'm a **Pan-millennial**, because I believe it will all "pan out" in the end.
- F.** Uhhhhhh, I have no clue what's going on here...

CLASS POLL:

Coming into today's class, I would consider my views on the End Times as:



[Link](#)

I. REVIEW

A. Eschatology is about the good news of God's Kingdom

1. The Rule & Reign of Christ

I. REVIEW

B. God's people live as citizens in His Kingdom

1. Their job description is to be salt & light to the world

I. REVIEW

C. Since the NT time, the world is living between Two Ages

1. The Already/Not Yet
2. The Present Evil Age/The Age to Come
 - a. D-Day & VE-Day

I. REVIEW

D. Christians find unity in Christ

1. We don't kick each other out of the kingdom when we differ on secondary issues
2. Our theology needs to be like a safe bridge
 - a. The base stands firm in Christian Orthodoxy
 - b. Always driven from the text (not theological presuppositions)
 - c. We should be able to explore/critique our theological systems and be flexible when needed

II. II. INTRO TO MILLENNIAL VIEWS

A. THE MILLENNIUM

1. What is it?
 - a. The 1,000 year period describing the reign of Christ (with those who had the authority to judge) and the binding of Satan

II. INTRO TO MILLENNIAL VIEWS

b. **Rev 20:1-6** Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. 2 And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, 3 and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while. 4 Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years. 5 The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. 6 Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years. 7 And when the thousand years are ended, Satan will be released from his prison 8 and will come out to deceive the nations that are at the four corners of the earth...

II. INTRO TO MILLENNIAL VIEWS

B. DIFFERING CHRISTIAN VIEWS ABOUT THE MILLENNIUM: WHEN DOES CHRIST RETURN TO ESTABLISH HIS MILLENNIAL KINGDOM?

1. Jesus returns to earth before (*pre*) His Millennial reign
2. Jesus returns to earth at the end (*post*) of His Millennial reign
3. Jesus doesn't return to earth physically to reign because He's currently reigning from heaven (A)

III. DISPENSATIONAL PRE-MILLENNIALISM

A. SUMMARY

1. The millennium will be a future, physical one-thousand-year reign of Jesus on the earth, following a time known as "the great tribulation." Jesus will return to rapture Christians from the earth before God pours out his wrath on the earth

III. DISPENSATIONAL PRE-MILLENNIALISM

A. SUMMARY

2. Theological Distinctions
 - a. Dispensation: A system functioning in a certain time
 - b. Core beliefs of DP
 - i. The literal reading of Scripture (when possible)
 - ii. The distinction between Israel and the church
 - iii. God has two different ways (dispensations) to save Israel and the church

III. DISPENSATIONAL PRE-MILLENNIALISM

A. SUMMARY

2. Theological Distinctions

"God has two plans with two people, the church and Israel. God will fulfill his promises to Abraham and Israel by giving to ethnic Jews the land that he promised to Abraham"

—Rose Guide to End-Times Prophecy

III. DISPENSATIONAL PRE-MILLENNIALISM

A. SUMMARY

2. Theological Distinctions

c. Futurist reading of Revelation

i. Chs 1—3 were past

ii. Chs 4—22 are future

d. Awaiting a future antichrist and temple in Jerusalem

e. Future Great Tribulation

i. 7-year period (Dan 9; Matt 24) where God pours His wrath on the unbelieving world

ii. Cf. 1 Thes 4:16-17; Titus 2:13; John 14:3 ; Matt 24:30-31; 1 Cor 15:51-53

III. DISPENSATIONAL PRE-MILLENNIALISM

A. SUMMARY

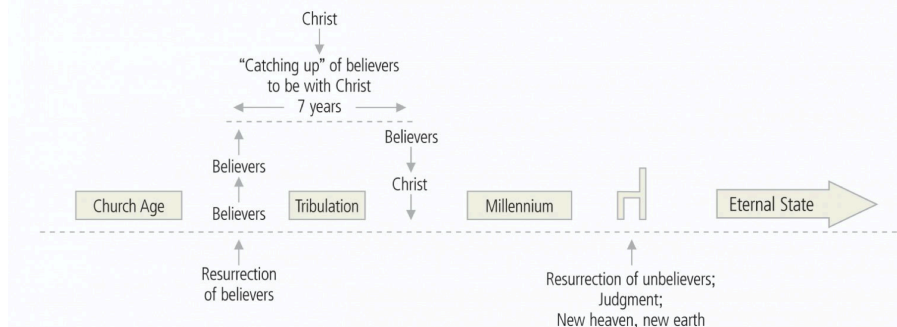
2. Theological Distinctions

f. Rapture (secret) of the church

III. DISPENSATIONAL PRE-MILLENNIALISM

Pretribulational Premillennialism

(Christ comes before the millennium and *before* the tribulation)



III. DISPENSATIONAL PRE-MILLENNIALISM

B. VIEW AMONG CHRISTIANS

1. Developed in 1800s (Europe) and has most popularity in America

2. Influential Teachers/Resources

a. Left Behind/Late Great Planet Earth

b. Scofield/Ryrie Reference Bible

c. Pastors David Jeremiah, John MacArthur, John Hagee, Pat Robertson

3. Popular view among American-Evangelicals in the 20th century. Minority view among theologians/worldwide Christians in general

IV. HISTORICAL (CLASSIC) PRE-MILLENNIALISM

A. SUMMARY

1. The millennium will be a future, physical one-thousand reign of Jesus on the earth after all times of tribulation have ended.

IV. HISTORICAL (CLASSIC) PRE-MILLENNIALISM

A. SUMMARY

2. Theological Distinctives
 - a. Christians endure tribulation
 - b. A rapture is not a separate end-times event, but is part of the 2nd coming of Christ, after the worst of the trials and tribulations
 - i. The church is not gone from the earth
 - ii. There is no 7-year Tribulation

IV. HISTORICAL (CLASSIC) PRE-MILLENNIALISM

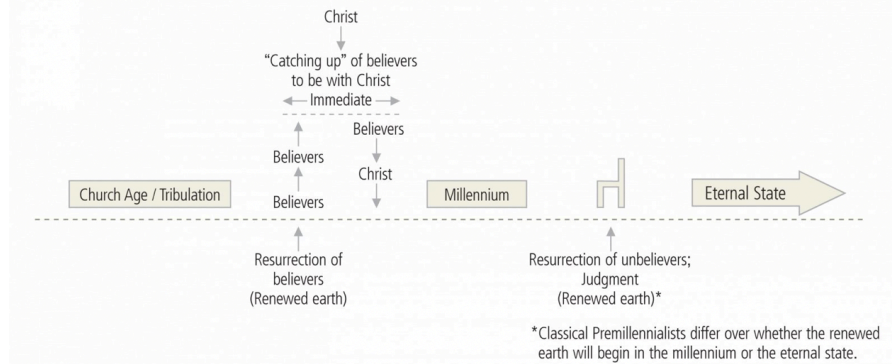
A. SUMMARY

2. Theological Distinctives
 - c. A future physical kingdom (Jesus personally reigns over all the earth)
 - d. God has one plan of salvation for all humankind—His work with national Israel was a temporary picture of what God had already purposed to do through Jesus

IV. HISTORICAL (CLASSIC) PRE-MILLENNIALISM

Classical Premillennialism

(Christ comes before the millennium but after the tribulation; the chair, in this and following illustrations, represents the judgment seat of Christ)



IV. HISTORICAL (CLASSIC) PRE-MILLENNIALISM

B. VIEW AMONG CHRISTIANS

1. Influential Teachers/Resources
 - i. Charles Spurgeon, Al Mohler, John Piper
2. Historic-Premill: Widely held through Christian history (many church fathers)

V. POST-MILLENNIALISM

A. SUMMARY

1. The millennium is the spiritual reign of Jesus on earth through the widespread proclamation and acceptance of the gospel. Jesus will return physically to earth at the end of the millennium.
 - a. The church helps usher in God's kingdom

V. POST-MILLENNIALISM

A. SUMMARY

2. Theological Distinctives
 - a. Historical reading of Revelation (usually, but does hold to a future kingdom)
 - b. The gospel is the power of God that restores the wholeness in the lives of the world (individually & in communities)

V. POST-MILLENNIALISM

A. SUMMARY

2. Theological Distinctives
 - c. Expects that eventually the vast majority of people will be saved, creating a time in history prior to Christ's return in which faith, righteousness, peace, and prosperity will prevail in the affairs of men and of nations
 - d. A rapture is not a separate end-times event, but is part of the 2nd coming of Christ, after the worst of the trials and tribulations

V. POST-MILLENNIALISM

A. SUMMARY

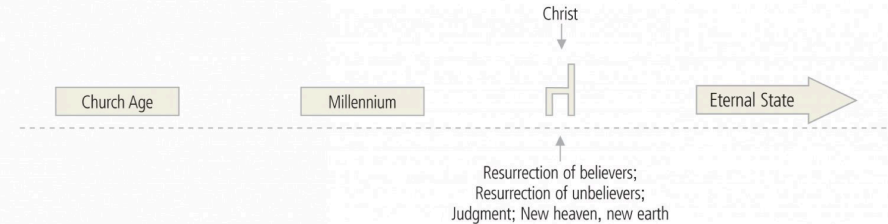
2. Theological Distinctives

- e. At the end of the millennium, God will allow Satan to deceive the nations for a brief time: Jesus will then return to defeat them
- f. God has one plan of salvation for all humankind—His work with national Israel was a temporary picture of what God had already purposed to do through Jesus

V. POST-MILLENNIALISM

Postmillennialism

(Christ comes after the millennium)



V. POST-MILLENNIALISM

B. VIEW AMONG CHRISTIANS

- 1. Very popular during the “Great Awakening” (1730s-1800s)
- 2. Jonathan Edwards, Charles Hodge, RC Sproul (at times)
- 3. Minority view: Seasons of popularity in the west

VI. AMILLENNIALISM

A. SUMMARY

- 1. The millennium is not defined by 1,000 years
 - a. There will be no future, earthly millennium. The millennium is the present spiritual reign of Jesus with his people. Jesus will return physically to earth at the end of the millennium
 - b. The millennium is not limited to a thousand years, but includes the entire period of time between the first and second coming

VI. AMILLENNIALISM

A. SUMMARY

2. Theological Distinctives

- a. Christ's victory over death (resurrection) restrained the power of Satan on earth
- b. A rapture is not a separate end-times event, but is part of the 2nd coming of Christ, after the worst of the trials and tribulations

VI. AMILLENNIALISM

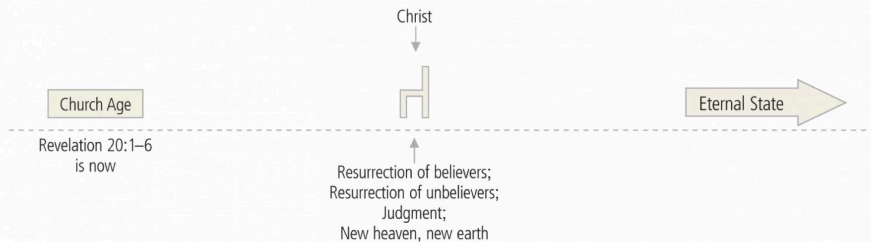
A. SUMMARY

2. Theological Distinctives

- c. At Christ's return, he will immediately defeat the powers of evil
- d. The prophecies and visions of Revelation are ordinarily to be understood as symbolizing the blessings and trials of the church
- e. God has one plan of salvation for all humankind—His work with national Israel was a temporary picture of what God had already purposed to do through Jesus

VI. AMILLENNIALISM

Amillennialism
(No future millennium)

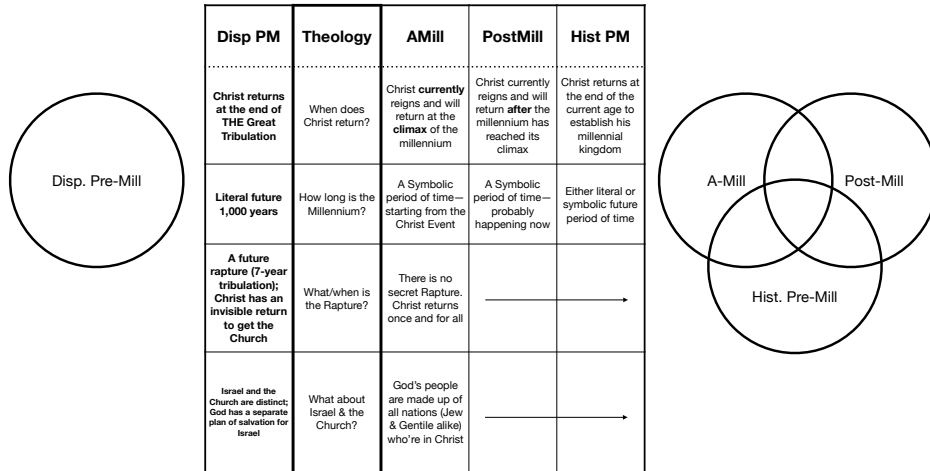


VI. AMILLENNIALISM

B. VIEW AMONG CHRISTIANS

- 1. Gained popularity around the 5th century
- 2. Majority position of scholars (RCC, Orthodox, Protestants)
- 3. Augustine, Martin Luther, J.I. Packer, Vinnie Angelo

Compare/Contrast Eschatological Views



VII. THE MILLENNIUM & THE KOG

A. WHAT IS HAPPENING IN THE MILLENNIUM? (EXEGESIS OF REV 20)

Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. 2 And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years...

VII. THE MILLENNIUM & THE KOG

C. 1,000 IS A SYMBOLIC NUMBER OF COMPLETENESS, BUT NOT INDEFINITE

- i. **2 Pet 3:8** But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day.
- ii. **Ps 50:10** For every beast of the forest is mine, the cattle on a thousand hills.
- iii. **Deut 7:9** Know therefore that the Lord your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations.

VII. THE MILLENNIUM & THE KOG

D. SATAN WAS BOUND AT THE CROSS, PREVENTING SATAN TO GATHER AND OPPOSE CHRIST AND THE SPREAD OF THE GOSPEL

- i. **Matt 12:29** Or how can someone enter a strong man's house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house.
- ii. **John 12:31-32** Now is the judgment of this world; now will the ruler of this world be cast out. 32 And I, when I am lifted up from the earth, will draw all people to myself.” 33 He said this to show by what kind of death he was going to die.
- iii. **Col 2:13-15** And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, 14 by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. 15 He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.

...3 and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer...

VII. THE MILLENNIUM & THE KOG

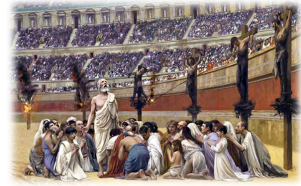
A. SO THAT HE MIGHT NOT DECEIVE THE NATIONS ANY LONGER

Acts 26:16-18 But rise and stand upon your feet, for I have appeared to you for this purpose, to appoint you as a servant and witness to the things in which you have seen me and to those in which I will appear to you, 17 delivering you from your people and from the Gentiles—to whom I am sending you 18 to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.’

...until the thousand years were ended. After that he must be released for a little while.

4 Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years.

Rev 20:4 ...the souls of those who had been beheaded for the testimony of Jesus and for the word of God...



Rev 2:10-11

Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested, and for ten days you will have tribulation. Be faithful unto death, and I will give you the crown of life. 11 He who has an ear, let him hear what the Spirit says to the churches. The one who conquers will not be hurt by the second death.'

Rev 20:4

"the souls of those who had been beheaded"
"because of the word of God"
"and because of the testimony of Jesus"

Rev 6:9

"And...I saw"

"the souls of those who had been slain"

"because of the word of God"

"and because of the testimony which they have maintained"

Rev 20:4

"And...I saw"

"the souls of those who had been beheaded"

"because of the word of God"

"and because of the testimony of Jesus"

5 The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. 6 Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years

VII. THE MILLENNIUM & THE KOG

B. THE BINDING OF SATAN (THE STRONG MAN)

1. Satan is bound, but not destroyed
2. **Mark 3:22-30** (Matt 12:22-29) And the scribes who came down from Jerusalem were saying, "He is possessed by Beelzebul," and "by the prince of demons he casts out the demons." 23 And he called them to him and said to them in parables, "How can Satan cast out Satan? 24 If a kingdom is divided against itself, that kingdom cannot stand. 25 And if a house is divided against itself, that house will not be able to stand. 26 And if Satan has risen up against himself and is divided, he cannot stand, but is coming to an end. 27 But no one can enter a strong man's house and plunder his goods, unless he first binds the strong man. Then indeed he may plunder his house. 28 "Truly, I say to you, all sins will be forgiven the children of man, and whatever blasphemies they utter, 29 but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin" — 30 for they were saying, "He has an unclean spirit."

VII. THE MILLENNIUM & THE KOG

C. SATAN THROWN DOWN TO EARTH

1. **Rev 12:7-17** Now war arose in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back, 8 but he was defeated, and there was no longer any place for them in heaven. 9 And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world — he was thrown down to the earth, and his angels were thrown down with him. 10 And I heard a loud voice in heaven, saying, "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 brothers has been thrown down, who accuses them day and night before our God. 11 And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death. 12 Therefore, rejoice, O heavens and you who dwell in them! But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!"

VII. THE MILLENNIUM & THE KOG

C. SATAN THROWN DOWN TO EARTH

2. **Luke 10:1-12; 17-24** After this the Lord appointed seventy-two others and sent them on ahead of him, two by two, into every town and place where he himself was about to go. 2 And he said to them, "The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest...9 Heal the sick in it and say to them, 'The kingdom of God has come near to you.' 10 But whenever you enter a town and they do not receive you, go into its streets and say, 11 'Even the dust of your town that clings to our feet we wipe off against you. Nevertheless know this, that the kingdom of God has come near.' 12 I tell you, it will be more bearable on that day for Sodom than for that town... 17 The seventy-two returned with joy, saying, "Lord, even the demons are subject to us in your name!" 18 And he said to them, "I saw Satan fall like lightning from heaven. 19 Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you. 20 Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven."

VIII. DANIEL 7: GOD'S KINGDOM & JESUS' ETERNAL REIGN

13 "I saw in the night visions,
and behold, with the clouds of heaven
there came one like a son of man,
and he came to the Ancient of Days
and was presented before him.
14 And to him was given dominion
and glory and a kingdom,
that all peoples, nations, and languages
should serve him;
his dominion is an everlasting dominion,
which shall not pass away,
and his kingdom one
that shall not be destroyed.

"Jesus was not giving us details of what will transpire before his return so that we will know when his coming is near. Instead, Jesus was primarily concerned with what we are doing until he returns!

Thus, again, eschatology is missional and ethical!"

—Rob Dalrymple,

Understanding the New Testament and the End Times p. 14



WEEK 4: TRIBULATION

—WHEN TRIALS COME NO LONGER FEAR, FOR IN THE PAIN OUR GOD DRAWS NEAR...

I. REVIEW

A. ESCHATOLOGY IS ABOUT THE GOOD NEWS OF GOD'S KINGDOM

1. The Rule & Reign of Christ

I. REVIEW

B. GOD'S PEOPLE LIVE AS CITIZENS IN HIS KINGDOM

1. Their job description is to be salt & light to the world

I. REVIEW

C. SINCE THE NT TIME, THE WORLD IS LIVING BETWEEN TWO AGES

1. The Already/Not Yet
2. The Present Evil Age/The Age to Come



I. REVIEW

D. CHRISTIANS FIND UNITY IN CHRIST

I. REVIEW

E. THE MILLENNIUM

1. The 1,000 year period describing the reign of Christ (with those who had the authority to judge) and the binding of Satan
2. Millennial views
 - a. Jesus returns to earth before (*pre*) His Millennial reign
 - b. Jesus returns to earth at the end (*post*) of His Millennial reign
 - c. Jesus doesn't return to earth physically to reign because He's currently reigning from heaven (A)

II. TRIBULATION

A. TRIBULATION

1. *Thlipsis*: Distress, trouble, persecution, and suffering experienced by God's people as a part of living faithfully in a world opposed to God
 - a. Words for tribulation occur 55 times in the NT
 - b. Most common use is to persecutions and trials experienced by Christians

II. TRIBULATION

A. TRIBULATION

2. What's the expectation for God's people—do they experience tribulation in life?
 - a. God's people should expect tribulation in this life
 - b. God's people are to imitate Jesus
 - c. There is no specific future "great tribulation"

II. TRIBULATION

B. CHRIST REIGNS THROUGH TRIBULATION

Rev 5:1-5 Then I saw in the right hand of him who was seated on the throne a scroll... 5 And one of the elders said to me, "Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals."

6 And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth. 7 And he went and took the scroll from the right hand of him who was seated on the throne. 8 And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, which are the prayers of the saints. 9 And they sang a new song, saying, "Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, 10 and you have made them a kingdom and priests to our God, and they shall reign on the earth."

11 Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, 12 saying with a loud voice, "Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!"

13 And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying, "To him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever!" 14 And the four living creatures said, "Amen!" and the elders fell down and worshiped.

II. TRIBULATION

B. CHRIST REIGNS THROUGH TRIBULATION

2. Christ suffered and overcame, thus making him worthy to reign

a. He reigns not as a lion but as a slain-lamb

II. TRIBULATION

C. THE PRESENT SUFFERING OF THE PEOPLE OF GOD

1. Proclaimed by Jesus

a. **Matt 24:9** Then they will deliver you up to tribulation and put you to death, and you will be hated by all nations for my name's sake.

b. **John 16:33** I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world

II. TRIBULATION

C. THE PRESENT SUFFERING OF THE PEOPLE OF GOD

2. Proclaimed/experienced by the early Christians

- a. **Rev 1:9** I, John, your brother and partner in the tribulation and the kingdom and the patient endurance that are in Jesus...
- b. **Acts 14:21-22** When they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, 22 strengthening the souls of the disciples, encouraging them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God.
- c. **2 Cor 6:4** but as servants of God we commend ourselves in every way: by great endurance, in afflictions, hardships, calamities

II. TRIBULATION

C. THE PRESENT SUFFERING OF THE PEOPLE OF GOD

2. Proclaimed/experienced by the early Christians

- d. **Acts 20:23** except that the Holy Spirit testifies to me in every city that imprisonment and afflictions await me.
- e. **Col 1:24** Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in Christ's afflictions for the sake of his body, that is, the church

II. TRIBULATION

C. THE PRESENT SUFFERING OF THE PEOPLE OF GOD

2. Proclaimed/experienced by the early Christians

- f. **1 Thes 3:1-5** Therefore when we could bear it no longer, we were willing to be left behind at Athens alone, 2 and we sent Timothy, our brother and God's coworker in the gospel of Christ, to establish and exhort you in your faith, 3 that no one be moved by these afflictions. For you yourselves know that we are destined for this. 4 For when we were with you, we kept telling you beforehand that we were to suffer affliction, just as it has come to pass, and just as you know. 5 For this reason, when I could bear it no longer, I sent to learn about your faith, for fear that somehow the tempter had tempted you and our labor would be in vain.

II. TRIBULATION

C. THE PRESENT SUFFERING OF THE PEOPLE OF GOD

2. Proclaimed/experienced by the early Christians

- g. **2 Thes 1:4** Therefore we ourselves boast about you in the churches of God for your steadfastness and faith in all your persecutions and in the afflictions that you are enduring.
- h. **2 Cor 4:16-18** So we do not lose heart. Though our outer self is wasting away, our inner self is being renewed day by day. 17 For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison, 18 as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal.

II. TRIBULATION

D. THE PEOPLE OF GOD ARE TO BE IMITATORS OF CHRIST

1. Being a disciple is striving to live like Jesus
 - a. **1 Cor 11:1 (4:14-16)** Be imitators of me, as I am of Christ.
 - b. **Eph 4:31—5:2** Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. 32 Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you. Therefore be imitators of God, as beloved children. 2 And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

II. TRIBULATION

D. THE PEOPLE OF GOD ARE TO BE IMITATORS OF CHRIST

1. Being a disciple is striving to live like Jesus
 - c. **1 Thes 1:6** And you became imitators of us and of the Lord, for you received the word in much affliction, with the joy of the Holy Spirit
 - d. **1 Thes 2:14** For you, brothers, became imitators of the churches of God in Christ Jesus that are in Judea. For you suffered the same things from your own countrymen as they did from the Jews
 - e. **Heb 13:7** Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith.

II. TRIBULATION

D. THE PEOPLE OF GOD ARE TO BE IMITATORS OF CHRIST

2. The expectation and experience
 - a. Jesus said to expect tribulation/affliction on behalf of him
 - b. Jesus' followers are called to imitate Jesus
 - c. The early church experienced this tribulation/affliction (on behalf of him), because that's what he experienced

II. TRIBULATION

E. THE PEOPLE OF GOD AND THE "GREAT TRIBULATION"

1. Great Tribulation
 - a. What is it?
 - b. **Dan 9:26-27 26** And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed. 27 And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator."

II. TRIBULATION

E. THE PEOPLE OF GOD AND THE "GREAT TRIBULATION"

2. Is it something that Christians get to escape?

II. TRIBULATION

E. THE PEOPLE OF GOD AND THE "GREAT TRIBULATION"

3. Only three biblical references for the phrase

a. **Rev 2:22** **21** I gave her time to repent, but she refuses to repent of her sexual immorality. **22** Behold, I will throw her onto a sickbed, and those who commit adultery with her I will throw into great tribulation, unless they repent of her works, **23** and I will strike her children dead. And all the churches will know that I am he who searches mind and heart, and I will give to each of you according to your works.

II. TRIBULATION

E. THE PEOPLE OF GOD AND THE "GREAT TRIBULATION"

3. Only three biblical references for the phrase

b. **Matt 24:21** **20** Pray that your flight may not be in winter or on a Sabbath. **21** For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be. **22** And if those days had not been cut short, no human being would be saved. But for the sake of the elect those days will be cut short.

II. TRIBULATION

E. THE PEOPLE OF GOD AND THE "GREAT TRIBULATION"

3. Only three biblical references for the phrase

a. **Rev 7:14** **13** Then one of the elders addressed me, saying, "Who are these, clothed in white robes, and from where have they come?" **14** I said to him, "Sir, you know." And he said to me, "These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb. **15** "Therefore they are before the throne of God, and serve him day and night in his temple; and he who sits on the throne will shelter them with his presence.

II. TRIBULATION

E. THE PEOPLE OF GOD AND THE "GREAT TRIBULATION"

3. Only three biblical references for the phrase

(Rev 6:9) When he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne. 10 They cried out with a loud voice, "O Sovereign Lord, holy and true, how long before you will judge and avenge our blood on those who dwell on the earth?" 11 Then they were each given a white robe and told to rest a little longer, until the number of their fellow servants and their brothers should be complete, who were to be killed as they themselves had been.

II. TRIBULATION

E. THE PEOPLE OF GOD AND THE "GREAT TRIBULATION"

3. Only three biblical references for the phrase

(Rev 3:4-5) Yet you have still a few names in Sardis, people who have not soiled their garments, and they will walk with me in white, for they are worthy. 5 The one who conquers will be clothed thus in white garments, and I will never blot his name out of the book of life. I will confess his name before my Father and before his angels.

II. TRIBULATION

E. THE PEOPLE OF GOD AND THE "GREAT TRIBULATION"

4. When/what is the great tribulation?

- a. While there might be a time of increased persecution/tribulation at the very end, these passages don't indicate anything of a future 7-year period of tribulation
- b. If there is a future tribulation, it's not something that Christians can escape—in fact, we should expect it
- c. God's people should expect tribulation (great and small); the true people of God are marked off as those who overcome just as Christ did

II. TRIBULATION

E. THE PEOPLE OF GOD AND THE "GREAT TRIBULATION"

4. When/what is the great tribulation?

"The great tribulation, therefore, began with the sufferings of Jesus and is now shared in by all believers, who are, with John, fellow-partakers 'in the tribulation and kingdom and perseverance which are in Jesus' (Rev 1:9)"

—G.K. Beale, Revelation: A Shorter Commentary

III. GOG & MAGOG

A. BIBLICAL REFERENCES

1. **Rev 20:7-10** And when the thousand years are ended, Satan will be released from his prison 8 and will come out to deceive the nations that are at the four corners of the earth, Gog and Magog, to gather them for battle; their number is like the sand of the sea. 9 And they marched up over the broad plain of the earth and surrounded the camp of the saints and the beloved city, but fire came down from heaven and consumed them, 10 and the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever.

III. GOG & MAGOG

A. BIBLICAL REFERENCES

2. Gen 10:2 Magog is identified as the 2nd of 7 grandson of Noah (through Japheth)
- a. Part of the “table of nations”

III. GOG & MAGOG

A. BIBLICAL REFERENCES

2. OT Background

- b. Ezekiel has the only occurrences of Gog and Magog

Ezek 38:2, 5-6 The word of the Lord came to me: 2 “Son of man, set your face toward Gog, of the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him 3 and say, Thus says the Lord God:

Ezek 39:1 “And you, son of man, prophesy against Gog and say, Thus says the Lord God: Behold, I am against you, O Gog, chief prince of Meshech and Tubal.

III. GOG & MAGOG

A. BIBLICAL REFERENCES

2. OT Background

- c. Probably symbolizing worldwide opposition and not necessarily identifying specific nations

III. GOG & MAGOG

A. BIBLICAL REFERENCES

3. Placement in Ezekiel

- a. 36—37 = a great restoration
 - i. 36 = God will cleanse the house of Israel by sprinkling them with clean water, will give them a new heart and put His spirit within (house of Israel), and will cleanse them of all their iniquities
 - ii. 37 = the valley of very dry bones (the whole house of Israel). God will open the graves and raise them from the dead, and will put His spirit within them
- b. 40—48 = the restored temple
- c. 38/39 = Gog

III. GOG & MAGOG

B. MEANING IN REV 20

1. **Rev 20:7-8** Satan will be released from his prison 8 and will come out to deceive the nations that are at the four corners of the earth, Gog and Magog, to gather them for battle; their number is like the sand of the sea.
2. Symbolize the nations of the world/forces of evil who oppose God (the final enemies of God)

III. GOG & MAGOG

B. MEANING IN REV 20

3. This has been happening since the beginning of the church

4. Identifications

- a. No scholarly consensus about the identity or location
- b. Historic identifications
 - i. Goths (4th ce)
 - ii. Arabs (7th ce)
 - iii. Mongols (13th ce)
 - iv. Also, Roman emperors, Popes, or the Turks
- c. Scofield Reference Bible/Late Great Planet Earth (DP)
 - i. “chief prince of Meshech” = rosh

III. GOG & MAGOG

B. MEANING IN REV 20

4. Identifications

“Although these chapters have several interpretive difficulties, most OT scholars (dispensationalists and non-dispensationalists alike) maintain that this passage has nothing to do with modern Russia (or Islam). In fact, most scholars tend to lean toward a view that understands this chapter as a symbolic, figurative picture of hostility by Israel’s worldwide enemies (i.e., attacks by seven nations from the four corners of the earth symbolizes a worldwide opposition).”

— J. Daniel Days, *the Message of the Prophets* p. 227

III. GOG & MAGOG

C. TAKE AWAY

1. God's people should expect to be under attack and experience tribulation
2. This happens even in the midst of the promises (and reality) that God has/is defeated(ing) the Devil



WEEK 5: THE SECOND COMING — DON'T GRIEVE AS OTHERS DO WHO HAVE NO HOPE

I. REVIEW

A. ESCHATOLOGY IS ABOUT THE GOOD NEWS OF GOD'S KINGDOM

1. The Rule & Reign of Christ

I. REVIEW

B. GOD'S PEOPLE LIVE AS CITIZENS IN HIS KINGDOM

1. Their job description is to be salt & light to the world

I. REVIEW

C. SINCE THE NT TIME, THE WORLD IS LIVING BETWEEN TWO AGES

1. The Already/Not Yet
2. The Present Evil Age/The Age to Come

I. REVIEW

D. CHRISTIANS FIND UNITY IN CHRIST



I. REVIEW

E. THE MILLENNIUM

1. The 1,000 year period describing the reign of Christ (with those who had the authority to judge) and the binding of Satan

I. REVIEW

F. TRIBULATION

1. Distress, trouble, persecution, and suffering experienced by God's people as a part of living faithfully in a world opposed to God

II. THE RAPTURE

A. WHAT IS IT?

1. Original languages
 - a. Latin: *rapto*
 - b. Greek: *harpazo* = to grab or seize suddenly so as to remove or gain control, snatch/take away

II. THE RAPTURE

A. WHAT IS IT?

2. Theological concept
 - a. Describes believers who will be “caught up” to be united with Christ at his 2nd coming
 - b. 1 Thessalonians 4:17 *Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord*

II. THE RAPTURE

A. WHAT IS IT?

3. Theological agreement
 - a. It's a biblical term that expresses a biblical idea
 - b. Describes Jesus' return for his people

II. THE RAPTURE

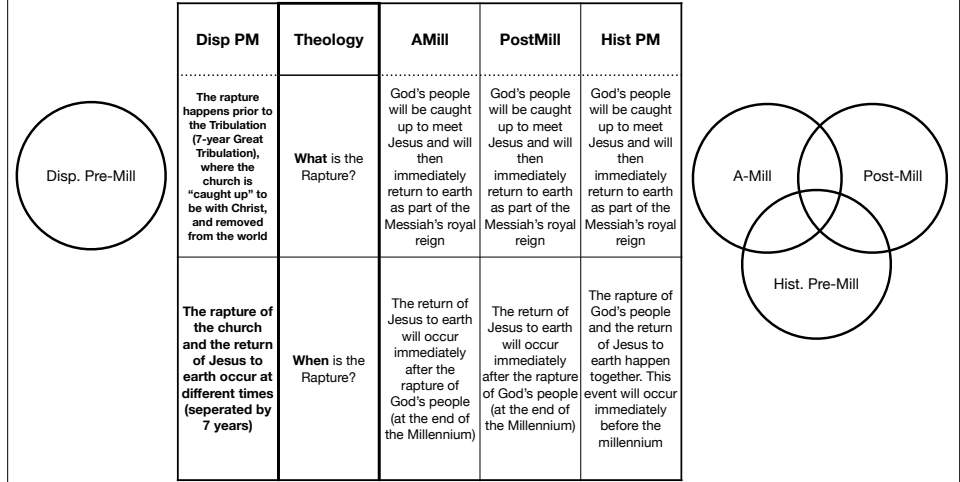
A. WHAT IS IT?

4. Theological disagreement
 - a. Nature of the event
 - b. Timing of the event

II. THE RAPTURE

B. VARIOUS VIEWS (AND ITS TIMING)

Compare/Contrast Rapture Views



III. 1 CORINTHIANS 15:50-58

A. CONTEXT OF 1 CORINTHIANS 15–THE GOSPEL PRODUCES RESURRECTION

1. The context of the chapter
 - a. 1:1-11 Paul's gospel (1:3-4 Christ died, was buried, and rose)
 - b. 1:12-34 Resurrection is a reality
 - c. 1:35-49 How can we rise since dead/natural bodies are perishable?

III. 1 CORINTHIANS 15:50-58

A. CONTEXT OF 1 CORINTHIANS 15–THE GOSPEL PRODUCES RESURRECTION

2. 15:50-58 continues resurrection language and explanation...
 - a. How are our earthly bodies transformed into heavenly ones?

III. 1 CORINTHIANS 15:50-58

15:50 I tell you this, brothers: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. 51 Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. 53 For this perishable body must put on the imperishable, and this mortal body must put on immortality.

III. 1 CORINTHIANS 15:50-58

54 When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written:

“Death is swallowed up in victory.”

55 “O death, where is your victory?

O death, where is your sting?”

56 The sting of death is sin, and the power of sin is the law. 57 But thanks be to God, who gives us the victory through our Lord Jesus Christ.

III. 1 CORINTHIANS 15:50-58

58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.

III. 1 CORINTHIANS 15:50-58

15:1-11 Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, 2 and by which you are being saved, if you hold fast to the word I preached to you— unless you believed in vain.... he [also] appeared also to me....¹⁰ But by the grace of God I am what I am, and his grace toward me was not in vain...

IV. JOHN 14

CONTEXT

IV. JOHN 14

14:1 "Let not your hearts be troubled. Believe in God; believe also in me. 2 In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? 3 And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. 4 And you know the way to where I am going." 5 Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" 6 Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me. 7 If you had known me, you would have known my Father also. From now on you do know him and have seen him."

IV. JOHN 14

14:8 Philip said to him, "Lord, show us the Father, and it is enough for us." 9 Jesus said to him, "Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? 10 Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works. 11 Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves."

IV. JOHN 14

14:12 "Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father. 13 Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. 14 If you ask me anything in my name, I will do it. 15 "If you love me, you will keep my commandments. 16 And I will ask the Father, and he will give you another Helper, to be with you forever, 17 even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you."

IV. JOHN 14

14:18-24 “I will not leave you as orphans; I will come to you. 19 Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live. 20 In that day you will know that I am in my Father, and you in me, and I in you. 21 Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him.” 22 Judas (not Iscariot) said to him, “Lord, how is it that you will manifest yourself to us, and not to the world?” 23 Jesus answered him, “If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. 24 Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me.

V. 1 THESSALONIANS 4:13-18

4:13-18 But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. 14 For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. 15 For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep.

V. 1 THESSALONIANS 4:13-18

“...when a person of high rank makes a visit to a subject state, particularly when a king or emperor visits a colony or province. The word for such a visit is royal presence: in Greek parousia... Suppose [the early church] wanted to say, first, that the Jesus they worshipped was near in spirit but absent in body but that one day he would be present in body and that then the whole world, themselves included, would know the sudden transforming power of that presence. A natural word to use for this would be parousia.”

—NT Wright, *Surprised by Hope*, p.129

V. 1 THESSALONIANS 4:13-18

4:16-18 For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. 17 Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. 18 Therefore encourage one another with these words.

V. 1 THESSALONIANS 4:13-18

“Although an attempt has been made here to organize the details of vv. 16f. into a reasonably coherent picture of the events of the end, it must be acknowledged that Paul was probably not interested in giving us a literal description. His goal was to reassure the Thessalonians that their fellow Christians who had died would participate on equal terms with them in the salvation experience accompanying the parousia of the Lord. This is why he does not mention what will become of godless pagans, why he does not discuss the transformation of the living, as in 1 Cor. 15:51-58, and why he does not describe the final state of salvation into which the living and the dead in Christ will enter.”

— Charles Wanamaker, *Commentary on 1 Thessalonians* p. 176

V. 1 THESSALONIANS 4:13-18

5:1-11 Now concerning the times and the seasons, brothers, you have no need to have anything written to you. 2 For you yourselves are fully aware that the day of the Lord will come like a thief in the night. 3 While people are saying, “There is peace and security,” then sudden destruction will come upon them as labor pains come upon a pregnant woman, and they will not escape. 4 But you are not in darkness, brothers, for that day to surprise you like a thief. 5 For you are all children of light, children of the day. We are not of the night or of the darkness. 6 So then let us not sleep, as others do, but let us keep awake and be sober. 7 For those who sleep, sleep at night, and those who get drunk, are drunk at night. 8 But since we belong to the day, let us be sober, having put on the breastplate of faith and love, and for a helmet the hope of salvation. 9 For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, 10 who died for us so that whether we are awake or asleep we might live with him. 11 Therefore encourage one another and build one another up, just as you are doing.

V. 1 THESSALONIANS 4:13-18

“When Christ appears, he will not descend from the sky over Boston or London or New York City or Hong King or any other localized area. When he appears, the present dimension will be ripped away, and Christ will be manifest to all eyes throughout the earth...Just as one can lay flat a map of the whole world and see it all at one glance, so Christ will appear and be able to behold humanity at one glance and they him...God and the Lamb will form a ‘tabernacled’ presence over all redeemed believers (Rev 21:3, 22).”

— G.K. Beale, *Commentary on 1 Thessalonians*, p. 139

VI. WHO ARE GOD’S PEOPLE?

A. DIVISIVE THEOLOGICAL TOPIC

1. Popular eschatological question:
 - a. Are Israel and the church different?
 - b. Does the church replace Israel?
2. Who are God’s people in light of Jesus’ establishing God’s Kingdom?
3. Theological consistency
 - a. We need to search for a theologically consistent answer to this question

VI. WHO ARE GOD'S PEOPLE?

B. POPULAR IDEAS OF GOD'S PEOPLE

1. Israel as God's chosen people (distinct from Gentile Christians)
 - a. "God has purposed to work with two different groups of people — Israel and the church—in different ways during different 'dispensations.' It is through the modern nation of Israel that God will fulfill his promises of land and blessing to the patriarchs and to the Jewish people" — Rose Guide to End Time Prophecies p. 309

VI. WHO ARE GOD'S PEOPLE?

B. POPULAR IDEAS OF GOD'S PEOPLE

1. Israel as God's chosen people (distinct from Gentile Christians)
 - b. Beliefs:
 - i. In God's economy, Israel and the church are different
 - ii. Israel remains as God's chosen people
 - iii. God has two plans/purposes with two people: the church and Israel. God will fulfill his promises to Abraham and Israel by giving to ethnic Jews the land that he promised to Abraham
 - iv. Christian Zionism: The belief that the return of Jews to the Holy Land and the establishment of Israel (1948) was in accordance with Bible prophecy

VI. WHO ARE GOD'S PEOPLE?

B. POPULAR IDEAS OF GOD'S PEOPLE

1. Israel as God's chosen people
 - c. Theological concerns:
 - i. Modern Israel is a secular state, NOT living under Torah
 - ii. Modern Israel conquered land through military/force, not by repentance

VI. WHO ARE GOD'S PEOPLE?

- iii. **Deut 30:1-10** "And when all these things come upon you, the blessing and the curse, which I have set before you, and you call them to mind among all the nations where the LORD your God has driven you, 2 and return to the LORD your God, you and your children, and obey his voice in all that I command you today, with all your heart and with all your soul, 3 then the LORD your God will restore your fortunes and have mercy on you, and he will gather you again from all the peoples where the LORD your God has scattered you. 4 If your outcasts are in the uttermost parts of heaven, from there the LORD your God will gather you, and from there he will take you. 5 And the LORD your God will bring you into the land that your fathers possessed, that you may possess it. And he will make you more prosperous and numerous than your fathers. 6 And the LORD your God will circumcise your heart and the heart of your offspring, so that you will love the LORD your God with all your heart and with all your soul, that you may live....For the LORD will again take delight in prospering you, as he took delight in your fathers, 10 when you obey the voice of the LORD your God, to keep his commandments and his statutes that are written in this Book of the Law, when you turn to the LORD your God with all your heart and with all your soul.

VI. WHO ARE GOD'S PEOPLE?

B. POPULAR IDEAS OF GOD'S PEOPLE

1. Israel as God's chosen people

c. Theological concerns:

- iv. The NT declares that those who are in Christ are heirs to the promises made to Abraham

VI. WHO ARE GOD'S PEOPLE?

B. POPULAR IDEAS OF GOD'S PEOPLE

v. (Gen 12:1-3, 7) Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. 2 And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. 3 I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."...7 Then the LORD appeared to Abram and said, "To your offspring I will give this land." So he built there an altar to the LORD, who had appeared to him.

vi. (Gal 3:16, 26-29) Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to one, "And to your offspring," who is Christ...for in Christ Jesus you are all sons of God, through faith. 27 For as many of you as were baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. 29 And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

VI. WHO ARE GOD'S PEOPLE?

B. POPULAR IDEAS OF GOD'S PEOPLE

2. Replacement Theology (supersessionism)

a. The church replaces Israel as God's people

b. God has one plan with one people, with one covenant of grace that extends from the fall of humanity to the end of time

- i. God's work with Israel was preparatory for his work with the church

VI. WHO ARE GOD'S PEOPLE?

B. POPULAR IDEAS OF GOD'S PEOPLE

2. Replacement Theology (supersessionism)

c. Theological concerns:

- i. The NT never states that the church has replaced Israel
- ii. The NT Christians are not viewed as separate from Judaism (for the first number of years the church WAS Jewish)

VI. WHO ARE GOD'S PEOPLE?

B. POPULAR IDEAS OF GOD'S PEOPLE

3. Fulfillment Theology

- a. Jesus fulfills the mission of God's people (in the old covenant)
- b. God has one purpose that he has worked out through multiple covenants.
 - i. God's work with Abraham and Israel was a temporary picture of what He had already purposed to do in Jesus
 - ii God's promises to Abraham find their fulfillment in Jesus

VI. WHO ARE GOD'S PEOPLE?

B. POPULAR IDEAS OF GOD'S PEOPLE

3. Fulfillment Theology

- c. Theological consistency
 - i. Supports the consistent NT teaching that God's people are those who are "in Christ" (regardless of race, gender, socio-economic class)
 - ii. The first Christians were ALL Jews
 - iii. Early church history is riddled with controversies of how the covenantal promises of Israel (and covenantal living) has now come upon the Gentiles

Eph 2:11-22 Therefore remember that at one time you Gentiles in the flesh, called "the uncircumcision" by what is called the circumcision, which is made in the flesh by hands— 12 remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. 13 But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. 14 For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility 15 by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, 16 and might reconcile us both to God in one body through the cross, thereby killing the hostility. 17 And he came and preached peace to you who were far off and peace to those who were near. 18 For through him we both have access in one Spirit to the Father. 19 So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, 20 built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, 21 in whom the whole structure, being joined together, grows into a holy temple in the Lord. 22 In him you also are being built together into a dwelling place for God by the Spirit.

VI. WHO ARE GOD'S PEOPLE?

C. CONCLUSION

1. Show charity

- a. Deeply-held convictions can be significant, emotional, personal
- b. We don't know where someone else's conviction comes from

VI. WHO ARE GOD'S PEOPLE?

C. CONCLUSION

2. Learn more about other positions
 - a. Helps you understand other people better
 - b. Helps you understand your own position better
 - c. Helps you understand the validity of various theological positions
 - d. May bring appropriate correction to your own position

VI. WHO ARE GOD'S PEOPLE?

C. CONCLUSION

3. Find unity in Christ through the gospel



WEEK 6: JUDGMENT
— JOY TO THE WORLD



I. REVIEW

A. ESCHATOLOGY IS ABOUT THE GOOD NEWS OF GOD'S KINGDOM

1. The Rule & Reign of Christ

I. REVIEW

B. GOD'S PEOPLE LIVE AS CITIZENS IN HIS KINGDOM

1. Their job description is to be salt & light to the world

I. REVIEW

C. SINCE THE NT TIME, THE WORLD IS LIVING BETWEEN TWO AGES

1. The Already/Not Yet
2. The Present Evil Age/The Age to Come

I. REVIEW

D. CHRISTIANS FIND UNITY IN CHRIST



I. REVIEW

E. THE MILLENNIUM

1. The 1,000 year period describing the reign of Christ (with those who had the authority to judge) and the binding of Satan

I. REVIEW

F. TRIBULATION

1. Distress, trouble, persecution, and suffering experienced by God's people as a part of living faithfully in a world opposed to God

I. REVIEW

G. RAPTURE

1. The event of Christ's return when his people usher in the king to his kingdom



WEEK 6: JUDGMENT
— JOY TO THE WORLD

II. DAY OF YAHWEH (DAY OF THE LORD)

A. BIBLICAL DEFINITION

1. God's powerful and decisive intervention in human history to bring about his promised plan
 - a. Also identified as "that day" or "the day when..."
 - b. The phrase usually refers to future events that are presented as imminent
2. In eschatology
 - a. Connected to the *Parousia* of the Lord
 - b. Final judgment

II. DAY OF YAHWEH (DAY OF THE LORD)

B. THE OT PROPHETS

1. Judgment on foreign nations that have conquered/oppressed Israel/Judah
 - a. **Isa 13:1-22** (fall of Babylon) 8 They will be dismayed pangs and agony will seize them; they will be in anguish like a woman in labor. They will look aghast at one another; their faces will be aflame. 9 Behold, the day of the LORD comes, cruel, with wrath and fierce anger, to make the land a desolation and to destroy its sinners from it...(17, 19) Behold, I am stirring up the Medes against them...And Babylon, the glory of kingdoms, the splendor and pomp of the Chaldeans, will be like Sodom and Gomorrah when God overthrew them...
 - b. **Obadiah 1:15** (judgment on Edom) For the day of the LORD is near upon all the nations. As you have done, it shall be done to you; your deeds shall return on your own head.

II. DAY OF YAHWEH (DAY OF THE LORD)

B. THE OT PROPHETS

2. Judgment on Israel or Judah for covenant disobedience, especially in reference to the Assyrian and Babylonian invasions and destruction (near future)
 - a. **Isa. 3:18-4:1** In that day the LORD will take away the finery of the anklets, the headbands, and the crescents...
 - b. **Amos 5:18-20** Woe to you who desire the day of the LORD! Why would you have the day of the LORD? It is darkness, and not light, 19as if a man fled from a lion, and a bear met him, or went into the house and leaned his hand against the wall, and a serpent bit him. 20 Is not the day of the LORD darkness, and not light, and gloom with no brightness in it?

II. DAY OF YAHWEH (DAY OF THE LORD)

B. THE OT PROPHETS

3. Deliverance and blessing for Israel/Judah and the nations (Isa. 11:10-12; Joel 3:14-18), often connected to the messianic promise (near)
 - a. **Isa 11:10-12** In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious. 11 In that day the Lord will extend his hand yet a second time to recover the remnant that remains of his people, from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea. 12 He will raise a signal for the nations and will assemble the banished of Israel, and gather the dispersed of Judah from the four corners of the earth.

II. DAY OF YAHWEH (DAY OF THE LORD)

B. THE OT PROPHETS

4. Eschatological Day of the LORD

a. **Mal 4:1-6** “For behold, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble. The day that is coming shall set them ablaze, says the LORD of hosts, so that it will leave them neither root nor branch. 2 But for you who fear my name, the sun of righteousness shall rise with healing in its wings. You shall go out leaping like calves from the stall. 3 And you shall tread down the wicked, for they will be ashes under the soles of your feet, on the day when I act, says the LORD of hosts. 4 “Remember the law of my servant Moses, the statutes and rules that I commanded him at Horeb for all Israel. 5 “Behold, I will send you Elijah the prophet before the great and awesome day of the LORD comes. 6 And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction.”

II. DAY OF YAHWEH (DAY OF THE LORD)

C. THE NT WRITERS

2. Writers used OT “Day of the Lord” passages to describe the Christ Event

a. The Pentecost event

i. **Joel 2:1, 28-31** Blow a trumpet in Zion; sound an alarm on my holy mountain! Let all the inhabitants of the land tremble, for the day of the LORD is coming; it is near...“And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. 29 Even on the male and female servants in those days I will pour out my Spirit. 30 “And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke. 31 The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of the LORD comes. 32 And it shall come to pass that everyone who calls on the name of the Lord shall be saved. For in Mount Zion and in Jerusalem there shall be those who escape, as the LORD has said, and among the survivors shall be those whom the LORD calls.

II. DAY OF YAHWEH (DAY OF THE LORD)

C. THE NT WRITERS

2. Writers used OT “Day of the Lord” passages to describe the Christ Event

a. The Pentecost event

i. **Acts 2:14-21** 14 But Peter, standing with the eleven, lifted up his voice and addressed them: “Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. 15 For these people are not drunk, as you suppose, since it is only the third hour of the day. 16 But this is what was uttered through the prophet Joel: 17 ““And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; 18 even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy. 19 And I will show wonders in the heavens above and signs on the earth below, blood, and fire, and vapor of smoke; 20 the sun shall be turned to darkness and the moon to blood, before the day of the Lord comes, the great and magnificent day. 21 And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.

II. DAY OF YAHWEH (DAY OF THE LORD)

D. DAY OF YAHWEH = DAY OF CHRIST

1. **1 Cor 5:5** When you are assembled in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus, 5 you are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord.

2. **1 Thess 5:2** Now concerning the times and the seasons, brothers, you have no need to have anything written to you. 2 For you yourselves are fully aware that the day of the Lord will come like a thief in the night.

a. Cf 4:13-18 Jesus is the Lord who is coming

b. 2 Thess 2:2; 2 Pet 3:10, 12; 1 Cor 1:8

II. DAY OF YAHWEH (DAY OF THE LORD)

E. CONCLUSION

1. The Day of Yahweh is now the Day of Christ
 - a. An equality of deity and sovereignty

II. DAY OF YAHWEH (DAY OF THE LORD)

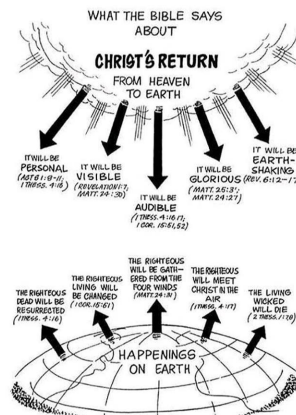
E. CONCLUSION

2. The day when God will return to bring judgment upon his enemies
 - a. Will judge the living and the dead
 - b. The day when all final “end times events” occur
 - i. Resurrection of the dead
 - ii. The “rapture” of believes
 - iii. Final judgment (great white throne)
 - iv. Satan cast into eternal punishment
 - v. Destruction of “the present evil age”
 - vi. The consummation of God’s Kingdom/New Heavens & Earth

II. DAY OF YAHWEH (DAY OF THE LORD)

E. CONCLUSION

CHRIST’S SECOND COMING



III. WRATH

A. GOD’S END-TIMES WRATH AND JUDGMENT

1. The judgment that God pours out on his enemies

III. WRATH

B. THE WRATH OF GOD: GOD'S HOLY AND RIGHTEOUS RESPONSE TO SIN AND EVIL

1. God's wrath against sin is a present reality
 - a. **Rom 1:18** For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth.
 - b. **1 Thess 2:16**
2. God's wrath against sin is a future reality
 - a. **Rom 2:5, 8** But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed.
 - b. **1 Thess 1:10**

III. WRATH

C. GOD'S WRATH IN REVELATION (ORGE/THYMOS)

1. *Orge*
 - a. 6:16, 17; 11:18; 14:10; 16:19; 19:15
2. *Thymos*
 - a. 12:12; 14:8, 10, 19; 15:1, 7; 16:1, 19; 18:3; 19:15
3. Terms used together (for added intensity)
 - a. 14:10; 16:19; 19:15

III. WRATH

C. GOD'S WRATH IN REVELATION (ORGE/THYMOS)

4. Satan's "wrath" (*thymos*) at God's followers in Revelation
 - a. **12:12** Therefore, rejoice, O heavens and you who dwell in them! But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!"...Then the dragon became furious with the woman and went off to make war on the rest of her offspring, on those who keep the commandments of God and hold to the testimony of Jesus. And he stood on the sand of the sea...
 - b. Revelation portrays a battle of two opposing wraths (God's v. Satan)

III. WRATH

D. CAN GOD POUR OUT HIS WRATH ON THE WORLD WHILE BELIEVERS ARE STILL HERE?

1. **1 Thess 5:9** 8 But since we belong to the day, let us be sober, having put on the breastplate of faith and love, and for a helmet the hope of salvation. 9 For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, 10 who died for us so that whether we are awake or asleep we might live with him. 11 Therefore encourage one another and build one another up, just as you are doing.
 - a. God's people are not destined for wrath

III. WRATH

D. CAN GOD POUR OUT HIS WRATH ON THE WORLD WHILE BELIEVERS ARE STILL HERE?

2. Egypt (Hebrews/Moses)

- a. God sent plagues on Egypt as a form of judgment/wrath upon Pharaoh/Egypt
- b. The Hebrews remained in the land, even when judgment/wrath was poured out
- c. They did experience hardship, as Pharaoh acted out on them

III. WRATH

E. CONCLUSION

1. God will execute wrath upon His enemies
2. God's people can remain on earth, even when He enacts judgment/wrath upon His enemies

IV. ARMAGEDDON

A. REFERENCE

1. The final, cataclysmic battle, which climaxes with the visible return of Christ

IV. ARMAGEDDON

B. BIBLICAL BACKGROUND

1. Described in **Rev 16:14, 16** For they are demonic spirits, performing signs, who go abroad to the kings of the whole world, to assemble them for battle on the great day of God the Almighty... 16 And they assembled them at the place that in Hebrew is called Armageddon.
 - a. Rev 16:16: only biblical reference

IV. ARMAGEDDON

B. BIBLICAL BACKGROUND

2. OT reference to Megiddo

- a. A major city in north Israel that guides a strategic pass of the international highway known as the Via Maris (connected Egypt and Mesopotamia)
- b. Megiddo was part of a coalition of Canaanite cities that tried to eject Egyptian influence from the region

IV. ARMAGEDDON

B. BIBLICAL BACKGROUND

3. Joshua; Judges; 1 & 2 Kings; 1 & 2 Chronicles; Zechariah

- a. **Judges 5:19** The kings came, they fought; then fought the kings of Canaan, at Taanach, by the waters of Megiddo; they got no spoils of silver.
- b. **2 Kings 23:29 28** Now the rest of the acts of Josiah and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? 29 In his days Pharaoh Neco king of Egypt went up to the king of Assyria to the river Euphrates. King Josiah went to meet him, and Pharaoh Neco killed him at Megiddo, as soon as he saw him. 30 And his servants carried him dead in a chariot from Megiddo and brought him to Jerusalem and buried him in his own tomb. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's place.

IV. ARMAGEDDON

B. BIBLICAL BACKGROUND

4. Armageddon?

- a. NASB/NRSV: *Har-Magedon*
 - i. *har* = mountain (mountain of Megiddo)
- b. There is no “mount (of) Megiddo”
 - i. Only a plain of Megiddo

IV. ARMAGEDDON

C. THE WAR OF ARMAGEDDON

- 1. Lost in translation **16:14** For they are demonic spirits, performing signs, who go abroad to the kings of the whole world, to assemble them for battle on the great day of God the Almighty.
 - a. Differences
 - i. “Battle” (ESV, NLT)
 - ii. “the battle/war” (NASB, NIV, CSB, KJV, NET)
 - b. Definite article (the) in Greek

Definite Article (Greek)	ὁ	ἡ	τό
1. Lost in translation	τοῦ	τῆς	τοῦ
c. 16:14 Anaphoric article: an article of previous reference	τῷ	τῇ	τῷ
i. “The” war of Revelation seems to be known	τόν	τήν	τό
	οἱ	αἱ	τά
	τῶν	τῶν	τῶν
	τοῖς	ταῖς	τοῖς
	τούς	τάς	τά

IV. ARMAGEDDON
C. THE WAR OF ARMAGEDDON
2. The war of 16:14 refers to something previous in the book
a. References to the same war
i. 16:14 For they are demonic spirits, performing signs, who go abroad to the kings of the whole world, to assemble them for [τοῦ] battle on the great day of God the Almighty.
ii. 19:19 For they are demonic spirits, performing signs, who go abroad to the kings of the whole world, to assemble them for [τοῦ] battle on the great day of God the Almighty.
iii. 20:8 and will come out to deceive the nations that are at the four corners of the earth, Gog and Magog, to gather them for [τοῦ] battle; their number is like the sand of the sea.
b. John is communicating that “people are to assemble for battle/war...you know, THE one I’ve been talking about.

IV. ARMAGEDDON
C. THE WAR OF ARMAGEDDON
3. John presents paralleled accounts of THE war in Revelation
a. This is the final climactic battle at the end of history
b. Two features of the war:
i. It’s waged <i>by</i> the kings of the earth
ii. It’s waged <i>against</i> Christ and his people
c. War is used throughout Revelation
i. War/battle (polemos) is used 7 times to describe Satan waging war against the people of God
ii. 11:7; 12:17; 13:7; 16:14; 19:19; 20:8
iii. Also verbal uses of <i>polemos</i> in: 2:16; 12:7 (2x); 13:4; 17:14; 19:11
d. War in Revelation is not merely a future battle (waged in a field in Israel), but is the entirety of Revelation: the dragon is currently waging war against the people of God

IV. ARMAGEDDON
C. THE WAR OF ARMAGEDDON
“To symbolically depict the final battle of Satan against Christ, or the nations against God’s people, John describes a war taking place where the people of God have always done battle against the nations. Thus, Armageddon in Revelation refers to a symbolic battle, which is waged constantly by the devil against the people of God, and climaxes in the defeat of Satan at the return of Christ.”
—Rob Dalrymple, <i>Understanding the New Testament and the End Times</i> . pp. 158-59

IV. ARMAGEDDON

D. JUDGMENT IN REVELATION 19:11-21

1. This happens “during the war of Armageddon”?
2. The rider on a white horse (who is faithful and true) judges and makes war (19:11-14)
 - a. Strikes down the nations and will rule them with a rod of iron (19:15a)
 - b. Brings the wrath of God the Almighty (19:15b)
 - c. An angel summons the “birds” for the “supper of God” = to eat the flesh of the kings, captains, might men, etc. (19:17-18)
 - d. The beast and kings of the earth made war against the rider on the white horse (19:19)
 - e. The beast and false prophet were captured and were thrown into the Lake of Fire (19:20)
 - f. The rest (of the bad) were slain by the rider and the birds gorged their flesh (19:21)

V. GOG & MAGOG

A. BIBLICAL REFERENCES

1. **Rev 20:7-10** And when the thousand years are ended, Satan will be released from his prison 8 and will come out to deceive the nations that are at the four corners of the earth, Gog and Magog, to gather them for battle; their number is like the sand of the sea. 9 And they marched up over the broad plain of the earth and surrounded the camp of the saints and the beloved city, but fire came down from heaven and consumed them, 10 and the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever.

V. GOG & MAGOG

A. BIBLICAL REFERENCES

2. Gen 10:2 Magog is identified as the 2nd of 7 grandson of Noah (through Japheth)
 - a. Part of the “table of nations”

V. GOG & MAGOG

A. BIBLICAL REFERENCES

2. OT Background
 - b. Ezekiel has the only occurrences of Gog and Magog

Ezek 38:2, 5-6 The word of the LORD came to me: 2 “Son of man, set your face toward Gog, of the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him 3 and say, Thus says the Lord GOD:

Ezek 39:1 “And you, son of man, prophesy against Gog and say, Thus says the Lord GOD: Behold, I am against you, O Gog, chief prince of Meshech and Tubal.

V. GOG & MAGOG

A. BIBLICAL REFERENCES

2. OT Background

- c. Probably symbolizing worldwide opposition and not necessarily identifying specific nations

V. GOG & MAGOG

A. BIBLICAL REFERENCES

3. Placement in Ezekiel

- a. 36—37 = a great restoration
 - i. 36 = God will cleanse the house of Israel by sprinkling them with clean water, will give them a new heart and put His spirit within (house of Israel), and will cleanse them of all their iniquities
 - ii. 37 = the valley of very dry bones (the whole house of Israel). God will open the graves and raise them from the dead, and will put His spirit within them
- b. 40—48 = the restored temple
- c. 38/39 = Gog

V. GOG & MAGOG

B. MEANING IN REV 20

- 1. **Rev 20:7-8** Satan will be released from his prison 8 and will come out to deceive the nations that are at the four corners of the earth, Gog and Magog, to gather them for battle; their number is like the sand of the sea.
- 2. Symbolize the nations of the world/forces of evil who oppose God (the final enemies of God)

V. GOG & MAGOG

B. MEANING IN REV 20

- 3. This has been happening since the beginning of the church
- 4. Identifications
 - a. No scholarly consensus about the identity or location
 - b. Historic identifications
 - i. Goths (4th ce)
 - ii. Arabs (7th ce)
 - iii. Mongols (13th ce)
 - iv. Also, Roman emperors, Popes, or the Turks

V. GOG & MAGOG

B. MEANING IN REV 20

4. Identifications

c. Scofield Reference Bible/Late Great Planet Earth (DP)

i. “chief prince of Meshech” = rosh (Ezek 39:1)



V. GOG & MAGOG

B. MEANING IN REV 20

4. Identifications

“Although these chapters have several interpretive difficulties, most OT scholars (dispensationalists and non-dispensationalists alike) maintain that this passage has nothing to do with modern Russia (or Islam). In fact, most scholars tend to lean toward a view that understands this chapter as a symbolic, figurative picture of hostility by Israel’s worldwide enemies (i.e., attacks by seven nations from the four corners of the earth symbolizes a worldwide opposition).”

— J. Daniel Days, *the Message of the Prophets* p. 227

V. GOG & MAGOG

C. TAKE AWAY

1. God’s people should expect to be under attack and experience tribulation
2. This happens even in the midst of the promises (and reality) that God has/is defeated(ing) the Devil

VI. ETERNAL JUDGMENT

“There is no doctrine which I would more willingly remove from Christianity”

—CS Lewis, *The Problem of Pain*

VI. ETERNAL JUDGMENT

A. LIFE AFTER DEATH?

1. Apostles Creed

The Apostles' Creed

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.
Amen.

VI. ETERNAL JUDGMENT

A. LIFE AFTER DEATH?

2. Popular ideas of Hell

- a. Dante's Inferno, pop culture, etc

3. The future, bodily rising from the dead of all persons

- a. Either for glory or judgment

4. For glory

- a. 1 Cor 15:50-58

- b. 1 Thess 4:13-18

VI. ETERNAL JUDGMENT

B. RESURRECTION OF UNBELIEVERS (FOR JUDGMENT)

1. Unbelievers to eternal torment and separation from God

- a. **Acts 24:15** having a hope in God, which these men themselves accept, that there will be a resurrection of both the just and the unjust.

- b. **Matt 25:46** And these will go away into eternal punishment, but the righteous into eternal life.

- c. 2 Thess 1:8-9

VI. ETERNAL JUDGMENT

B. RESURRECTION OF UNBELIEVERS (FOR JUDGMENT)

2. Unbelievers are not resurrected to a glorified body, but resurrected only in the sense that they are given mortal life in order to appear before God
 - a. They're raised for punishment (to be shut out from the presence of the Lord)
 - b. **Rev 20:11-15** Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. 12 And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done.

VI. ETERNAL JUDGMENT

C. BIBLICAL DESCRIPTIONS OF THE AFTERLIFE

1. Sheol
 - a. Hebrew (OT) concept
 - b. The dwelling of the dead

VI. ETERNAL JUDGMENT

C. BIBLICAL DESCRIPTIONS OF THE AFTERLIFE

1. Sheol
 - c. Passages
 - i. **Amos 9:2** If they dig into Sheol, from there shall my hand take them; if they climb up to heaven, from there I will bring them down.
 - ii. **Gen 37:35** All his sons and all his daughters rose up to comfort him, but he refused to be comforted and said, "No, I shall go down to Sheol to my son, mourning." Thus his father wept for him.
 - iii. Pss. 6:5; 9:17; 16:10; 18:5; 30:13; 86:13; 139:8, etc.
 - d. Translational influences
 - i. KJV often translated as "hell"; sometimes translating as "the pit" or "the grave"

VI. ETERNAL JUDGMENT

C. BIBLICAL DESCRIPTIONS OF THE AFTERLIFE

2. Hades
 - a. Greek (NT) concept
 - i. The dwelling place of torment for the unrighteous
 - ii. The place for the ungodly in the intervening period between death & resurrection
 - b. The NT equivalent to Sheol

VI. ETERNAL JUDGMENT

C. BIBLICAL DESCRIPTIONS OF THE AFTERLIFE

2. Hades

c. Passages

- i. **Matt 16:18** And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it.
- ii. **Luke 16:19-31** (Lazarus and the rich man) ...The poor man died and was carried by the angels to Abraham's side. The rich man also died and was buried, 23 and in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side...

VI. ETERNAL JUDGMENT

C. BIBLICAL DESCRIPTIONS OF THE AFTERLIFE

3. Gehenna

a. Greek (NT) concept

b. From the Hebrew "valley of Hinnom"

- i. A place of child sacrifice to foreign gods (Moloch)
- ii. Later Jews used the valley for the dumping of garbage, dead bodies, animals, and executing criminals (had continuous burning fires)

c. Passages

- i. **Matt 5:22** But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, 'You fool!' will be liable to the hell of fire.

VI. ETERNAL JUDGMENT

C. BIBLICAL DESCRIPTIONS OF THE AFTERLIFE

4. Hell

a. The final abode of the unrighteous dead to suffer eternal punishment

- b. **Rev 20:11-15** Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. 12 And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. 13 And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done. 14 Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. 15 And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

VI. ETERNAL JUDGMENT

C. BIBLICAL DESCRIPTIONS OF THE AFTERLIFE

4. Hell

- c. Final destiny of those who dwell in Sheol/Hades is eternal separation from God's righteousness & love



**WEEK 7: HEAVEN — SOME GLAD MORNING
WHEN THIS LIFE IS OVER, I'LL FLY AWAY**

I. REVIEW

A. ESCHATOLOGY IS ABOUT THE GOOD NEWS OF GOD'S KINGDOM

1. The Rule & Reign of Christ

I. REVIEW

B. GOD'S PEOPLE LIVE AS CITIZENS IN HIS KINGDOM

1. Their job description is to be salt & light to the world

I. REVIEW

C. SINCE THE NT TIME, THE WORLD IS LIVING BETWEEN TWO AGES

1. The Already/Not Yet
2. The Present Evil Age/The Age to Come

I. REVIEW

D. CHRISTIANS FIND UNITY IN CHRIST



I. REVIEW

E. THE MILLENNIUM

1. The 1,000 year period describing the reign of Christ (with those who had the authority to judge) and the binding of Satan

I. REVIEW

F. TRIBULATION

1. Distress, trouble, persecution, and suffering experienced by God's people as a part of living faithfully in a world opposed to God

I. REVIEW

G. RAPTURE

1. The event of Christ's return when his people usher in the king to his kingdom

I. REVIEW

H. DAY OF YAHWEH

1. Describes God's intervention in human history to bring about his promised plan, which includes judgment (and wrath) against His enemies

I. REVIEW

I. ARMAGEDDON

1. Described as a symbolic description of what God's people should expect in life. In Revelation, it's the entirety of the kings of the world who are empowered by Satan and rage against Christ and his people (this includes Gog/Magog)

II. WHAT IS HEAVEN?

A. HEAVEN AS NATURE

1. Can refer to the physical heavens
 - a. **Gen 1:1** In the beginning, God created the heavens and the earth
 - b. **Psa 19** the heavens declare the glory of God, and the sky above proclaims his handiwork

II. WHAT IS HEAVEN?

B. HEAVEN AS PRESENT

3. Heaven is the source of the hope we possess NOW, and the seat of God's authority
 - a. **Matt 6:9-10** "Our father in heaven....your kingdom come, your will be done, on earth as it is in heaven"
 - b. **Phil 3:20** But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, 21 who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.

II. WHAT IS HEAVEN?

B. HEAVEN AS PRESENT

“the chief promise of the gospel is not that we will go to heaven when we die but that heaven will come to earth, transforming the world, renewing the earth, and remaking the entire cosmos...The earth is transfigured and transformed into a heavenly plane of existence, and the dividing line between heaven and earth is obliterated. Heaven becomes earthly and earth becomes heavenly.”

—Michael Bird, *Evangelical Theology* p. 383, 84

II. WHAT IS HEAVEN?

C. HEAVEN AS FUTURE

1. Will be fully realized in the future
 - a. The final dwelling place for believers
 - b. Given resurrected, glorified bodies

2. **Rev 21:1-10, 22** Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. 2And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. 3And I heard a loud voice from the throne saying, “Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. 4He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain anymore, for the former things have passed away.”

5 And he who was seated on the throne said, “Behold, I am making all things new.” Also he said, “Write this down, for these words are trustworthy and true.” 6 And he said to me, “It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give from the spring of the water of life without payment. 7 The one who conquers will have this heritage, and I will be his God and he will be my son. 8 But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death.”

9 Then came one of the seven angels who had the seven bowls full of the seven last plagues and spoke to me, saying, “Come, I will show you the Bride, the wife of the Lamb.” 10 And he carried me away in the Spirit to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God... 22 And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb

II. WHAT IS HEAVEN?

C. HEAVEN AS FUTURE

3. God is the temple (21:22) and will dwell with His people in his new temple-garden-city (21:3)

II. WHAT IS HEAVEN?

D. WHERE DO PEOPLE GO WHEN THEY DIE?

1. Intermediate State
 - a. Existence between death and resurrection
2. Christian views
 - a. Christian Mortalism
 - b. Presence with God
 - i. **Phil 1:23** I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better
 - ii. **2 Cor 5:6** We know that while we are at home in the body we are away from the Lord
3. Temporal vs. Eternal

III. TEMPLES

A. WHAT IS A TEMPLE?

1. The place God dwells with his people (and made His presence known) in a special way.
 - a. God is omnipresent
 - b. God's special temple presence

III. TEMPLES

B. THE FIRST BIBLICAL TEMPLE

1. Eden (Gen 1—2)
 - a. Adam as the first priest
 - b. Yahweh's presence in the Garden/Temple
 - i. **Gen 3:8** And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.
 - ii. **Lev 26:12** And I will walk among you and will be your God, and you shall be my people.
 - iii. **Deut 23:14** Because the LORD your God walks in the midst of your camp...

III. TEMPLES

B. THE FIRST BIBLICAL TEMPLE

2. Eden as background for the OT temple/sanctuaries
 - a. **Gen 2:15** Adam was placed in the Garden to “cultivate/work and keep it”
 - b. These Hebrew words are the same words translated “to serve and guard,” which are used through the OT to refer to the Israelites who are serving/guarding/obeying God's word
 - c. **Num 3:7-8** They shall keep guard over him and over the whole congregation before the tent of meeting, as they minister at the tabernacle.

III. TEMPLES

C. JESUS ANTICIPATED AS THE END-TIMES TEMPLE

1. Temples and mountains

a. Temples are always on mountains

- i. E.g., Eden, Sinai, Jerusalem, New Jerusalem, etc.

III. TEMPLES

C. JESUS ANTICIPATED AS THE END-TIMES TEMPLE

2. The Daniel 2 mountain-temple

- a. **Dan 2:34-45** As you looked, a stone was cut out by no human hand, and it struck the image on its feet of iron and clay, and broke them in pieces. 35Then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces, and became like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. But the stone that struck the image became a great mountain and filled the whole earth... 44And in the days of those kings the God of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand forever, 45just as you saw that a stone was cut from a mountain by no human hand, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold.

III. TEMPLES

C. JESUS ANTICIPATED AS THE END-TIMES TEMPLE

3. Jesus is the Temple

- a. **Lev 26:11-12** I will make my dwelling among you, and my soul shall not abhor you. 12And I will walk among you and will be your God, and you shall be my people.
- b. **John 2:18-22** 19Jesus answered them, "Destroy this temple, and in three days I will raise it up." 20The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up in three days?" 21But he was speaking about the temple of his body. 22When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.
- c. Jesus is the climax of God dwelling with His people

III. TEMPLES

D. THE PEOPLE OF GOD AS THE END-TIMES TEMPLE (UNTIL CHRIST'S RETURN)

1. The Spirit indwells God's people

- a. **John 14:15-17** "If you love me, you will keep my commandments. 16 And I will ask the Father, and he will give you another Helper, to be with you forever, 17 even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.
- b. **1 Cor 3:16-17** "Do you not know that you are God's temple and that God's Spirit dwells in you? 17 If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you are that temple."

III. TEMPLES

D. THE PEOPLE OF GOD AS THE END-TIMES TEMPLE (UNTIL CHRIST'S RETURN)

2. Collectively, in Christ, God's People serve as the present earthly temple

a. We await the return of the King who will become the permanent temple on earth

"In the new creation, all of God's People living throughout the new world will be high priests always in the presence of God because the dimensions of the heavenly holy of holies and God's ruling presence, symbolized by his throne, have broken in and expanded to include the entire new cosmos." -G.K. Beale

III. TEMPLES

E. THE CLIMAX OF THE TEMPLE

1. In Revelation, the future consummation of creation

a. The earth is made into a perfected Garden

b. Filled with God's presence

c. No separation exists between Yahweh and His People

III. TEMPLES

F. WILL THERE BE A FUTURE (3RD) TEMPLE MADE ON EARTH?

1. Biblical temples

a. Eden > Holy of Holies > Jesus, the Church > New Jerusalem

2. What to do with Ezekiel 40—48?

a. Probably depicting the future New Jerusalem (new Garden of Eden, final dwelling place of God with creation)

b. Apocalyptic (lots of imagery and symbolism)

c. Parallels between the Ezekiel 40—48 temple and Rev 21 temple

III. TEMPLES

F. WILL THERE BE A FUTURE (3RD) TEMPLE MADE ON EARTH?

2. What to do with Ezekiel 40—48?

"...the connection between the prophecy of the restored temple in Ezek 36—48 and the New Jerusalem in Rev 21—22. There are numerous parallels in Ezek 36—48 to the narrative of Rev 19—22. For example, both have a summons to the birds to gorge themselves; both us "God and Magog"; fire comes down from heaven and destroys Gog and his followers; both John and Ezekiel are taken to a high place where they are shown a vision of a new city; both see a figure with a measuring rod who is the measure; the city/temple is a square with gates, walls, and a foundation, and with three gates on each side; both depict God's tabernacling; both refer to God's glory; both have waters flowing out of the city/temple from the throne; and both have a tree with fruit that is for healing."

—Rob Dalrymple, *Understanding the New Testament and the End Times*, p. 93 (fn 52)

IV. WHO ARE GOD'S PEOPLE?

A. DIVISIVE THEOLOGICAL TOPIC

1. Popular eschatological question:
 - a. Are Israel and the church different?
 - b. Does the church replace Israel?
2. Who are God's people in light of Jesus' establishing God's Kingdom?
3. Theological consistency
 - a. We need to search for a theologically consistent answer to this question

IV. WHO ARE GOD'S PEOPLE?

B. MAJOR PERSPECTIVES REGARDING GOD'S PEOPLE

1. Israel as God's chosen people (distinct from Gentile Christians)

“God has purposed to work with two different groups of people— Israel and the church—in different ways during different ‘dispensations.’ It is through the modern nation of Israel that God will fulfill his promises of land and blessing to the patriarchs and to the Jewish people”

— Rose Guide to End Time Prophecies p. 309

IV. WHO ARE GOD'S PEOPLE?

B. MAJOR PERSPECTIVES REGARDING GOD'S PEOPLE

1. Israel as God's chosen people (distinct from Gentile Christians)
 - a. Beliefs:
 - i. In God's economy, Israel and the church are different
 - ii. Israel remains as God's chosen people
 - iii. God has two plans/purposes with two people: the church and Israel. God will fulfill his promises to Abraham and Israel by giving to ethnic Jews the land that he promised to Abraham
 - iv. Christian Zionism: The belief that the return of Jews to the Holy Land and the establishment of Israel (1948) was in accordance with Bible prophecy

IV. WHO ARE GOD'S PEOPLE?

B. MAJOR PERSPECTIVES REGARDING GOD'S PEOPLE

1. Israel as God's chosen people (distinct from Gentile Christians)
 - b. Theological concerns:
 - i. Modern Israel is a secular state, NOT living under Torah
 - ii. Modern Israel conquered land through military/force, not by repentance

IV. WHO ARE GOD'S PEOPLE?

Deut 30:1-10 "And when all these things come upon you, the blessing and the curse, which I have set before you, and you call them to mind among all the nations where the LORD your God has driven you, 2 and return to the LORD your God, you and your children, and obey his voice in all that I command you today, with all your heart and with all your soul, 3 then the LORD your God will restore your fortunes and have mercy on you, and he will gather you again from all the peoples where the LORD your God has scattered you. 4 If your outcasts are in the uttermost parts of heaven, from there the LORD your God will gather you, and from there he will take you. 5 And the LORD your God will bring you into the land that your fathers possessed, that you may possess it. And he will make you more prosperous and numerous than your fathers. 6 And the LORD your God will circumcise your heart and the heart of your offspring, so that you will love the LORD your God with all your heart and with all your soul, that you may live. 7 And the LORD your God will put all these curses on your foes and enemies who persecuted you. 8 And you shall again obey the voice of the LORD and keep all his commandments that I command you today. 9 The LORD your God will make you abundantly prosperous in all the work of your hand, in the fruit of your womb and in the fruit of your cattle and in the fruit of your ground. For the LORD will again take delight in prospering you, as he took delight in your fathers, 10 when you obey the voice of the LORD your God, to keep his commandments and his statutes that are written in this Book of the Law, when you turn to the LORD your God with all your heart and with all your soul.

IV. WHO ARE GOD'S PEOPLE?

B. MAJOR PERSPECTIVES REGARDING GOD'S PEOPLE

iv. The NT declares that those who are in Christ are heirs to the promises made to Abraham

v. **Gen 12:1-3, 7** Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. 2 And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. 3 I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."...7 Then the LORD appeared to Abram and said, "To your offspring I will give this land." So he built there an altar to the LORD, who had appeared to him.

vi. **Gal 3:16, 26-29** Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to one, "And to your offspring," who is Christ...for in Christ Jesus you are all sons of God, through faith. 27 For as many of you as were baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. 29 And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

IV. WHO ARE GOD'S PEOPLE?

B. MAJOR PERSPECTIVES REGARDING GOD'S PEOPLE

2. Replacement Theology (supersessionism)

- a. The church replaced Israel as God's people
- b. God has one plan with one people, with one covenant of grace that extends from the fall of humanity to the end of time
 - i. God's work with Israel was preparatory for his work with the church

IV. WHO ARE GOD'S PEOPLE?

B. MAJOR PERSPECTIVES REGARDING GOD'S PEOPLE

2. Replacement Theology (supersessionism)

- c. Theological concerns:
 - i. The NT never states that the church has replaced Israel
 - ii. The NT Christians are not viewed as separate from Judaism (for the first number of years, the church WAS Jewish)

IV. WHO ARE GOD'S PEOPLE?

B. MAJOR PERSPECTIVES REGARDING GOD'S PEOPLE

3. Fulfillment Theology

- a. Jesus fulfills the mission of God's people (in the old covenant)
- b. God has one purpose that he has worked out through multiple covenants
 - i. God's work with Abraham and Israel was a temporary picture of what He had already purposed to do in Jesus
 - ii. God's promises to Abraham find their fulfillment in Jesus

IV. WHO ARE GOD'S PEOPLE?

B. MAJOR PERSPECTIVES REGARDING GOD'S PEOPLE

3. Fulfillment Theology

- c. Theological consistency
 - i. Supports the consistent NT teaching that God's people are those who are "in Christ" (regardless of race, gender, socio-economic class)
 - ii. The first Christians were ALL Jews
 - iii. Early church history is riddled with controversies of how the covenantal promises of Israel (and covenantal living) has now come upon the Gentiles

IV. WHO ARE GOD'S PEOPLE?

B. MAJOR PERSPECTIVES REGARDING GOD'S PEOPLE

Eph 2:11-22 Therefore remember that at one time you Gentiles in the flesh, called "the uncircumcision" by what is called the circumcision, which is made in the flesh by hands— 12 remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. 13 But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. 14 For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility 15 by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, 16 and might reconcile us both to God in one body through the cross, thereby killing the hostility. 17 And he came and preached peace to you who were far off and peace to those who were near. 18 For through him we both have access in one Spirit to the Father. 19 So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, 20 built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, 21 in whom the whole structure, being joined together, grows into a holy temple in the Lord. 22 In him you also are being built together into a dwelling place for God by the Spirit.

V. WHO ARE THE 144,000 OF REVELATION 7?

A. POPULAR IDEA

1. Converted Jews during the Great Tribulation

V. WHO ARE THE 144,000 OF REVELATION 7?

B. UNDERSTANDING THE LITERARY CONTEXT OF REVELATION

1. John's hearing/seeing theme
 - a. Literary device; Marker for original audience (spoken, not read)
 - b. Contrasts for effect
 - i. You think/expect one thing, but it's actually different

V. WHO ARE THE 144,000 OF REVELATION 7?

B. UNDERSTANDING THE LITERARY CONTEXT OF REVELATION

2. Voice like a trumpet
 - a. **Rev 1:10-13** I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet...1:2 Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands. 13 and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden sash around his chest...
 - b. **Rev 1:17** When I saw him, I fell at his feet as though dead. But he laid his right hand on me, saying, "Fear not, I am the first and the last..."

V. WHO ARE THE 144,000 OF REVELATION 7?

B. UNDERSTANDING THE LITERARY CONTEXT OF REVELATION

3. Lion and the Lamb
 - a. **Rev 5:5** And one of the elders said to me, "Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals."
 - b. **Rev 5:6** And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth.

V. WHO ARE THE 144,000 OF REVELATION 7?

C. THE 144,000 AND THE GREAT MULTITUDE

1. John continues his hearing/seeing theme
 - a. **Rev 7:1-7** After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, that no wind might blow on earth or sea or against any tree. 2Then I saw another angel ascending from the rising of the sun, with the seal of the living God, and he called with a loud voice to the four angels who had been given power to harm earth and sea, 3saying, "Do not harm the earth or the sea or the trees, until we have sealed the servants of our God on their foreheads." 4And I heard the number of the sealed, 144,000, sealed from every tribe of the sons of Israel: 12,000 from the tribe of Judah, Reuben, Gad, Asher, Naphtali, Manasseh, Simeon, Levi, Issachar, Zebulun, Joseph, Benjamin were sealed.
 - b. **Rev 7:9-10** After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, 10and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!"

V. WHO ARE THE 144,000 OF REVELATION 7?

C. THE 144,000 AND THE GREAT MULTITUDE

2. The 144,000 Israelites actually the Great Multitude of people from ALL nations

- a. The answer isn't theological, it's literary

V. WHO ARE THE 144,000 OF REVELATION 7?

C. THE 144,000 AND THE GREAT MULTITUDE

- 3. Difficulties in this being a literal description of Israel
 - a. The list of the 12 sons of Israel is not the 12 sons of Israel
 - b. The list in Rev 7 doesn't appear in any other ancient record
 - c. Judah is listed first (but is not the oldest)
 - d. Levi was a son, but didn't receive land (not a tribe)
 - e. Manasseh is included in Rev 7
 - f. Dan and Ephraim are excluded from Rev 7
 - g. By the time of the NT, only three of the "tribes" existed
 - h. Rev 14 identifies the 144,000 as:
 - i. Virgins (14:4), Following the Lamb wherever he goes

V. WHO ARE THE 144,000 OF REVELATION 7?

C. THE 144,000 AND THE GREAT MULTITUDE

4. The point of the passage

- a. We expect God's Kingdom to look like one thing
 - i. A lion king, made up of 144,000 Israelites
- b. But is actually
 - i. A lamb king, made up of many people from all nations
- c. God's Kingdom is Not of This World = it's not what you expect it to be

V. WHO ARE THE 144,000 OF REVELATION 7?

D. CONCLUSION

- 1. Show charity
 - a. Deeply-held convictions can be significant, emotional, personal
 - b. We don't know where someone else's conviction comes from
- 2. Learn more about other positions
 - a. Helps you understand other people better
 - b. Helps you understand your own position better
 - c. Helps you understand the validity of various theological positions
- 3. May bring appropriate correction to your own position
 - a. Find unity in Christ through the gospel



WEEK 8: HOW TO READ REVELATION — READING REVELATION RESPONSIBLY

II. READING REVELATION RESPONSIBLY

A. THE DIFFICULTY OF READING REVELATION

1. “If someone asked you ‘what the book of Revelation is about what’s the simplest answer you’d give?’”
2. Presuppositions in our reading

II. READING REVELATION RESPONSIBLY

A. THE DIFFICULTY OF READING REVELATION

“Though St. John the Evangelist saw many strange monsters in his vision, he saw no creature so wild as one of his own commentators.”

— G.K. Chesterton



II. READING REVELATION RESPONSIBLY

B. HISTORY OF APOCALYPSE

1. John is using a familiar literary tradition
2. In the OT
 - Dan 7—12; Isa 24—27; 33; 34—35; Jer 33:14-26; Ezekiel 38—39; 40—48; Joel 3:9-17; Zech 1—6
3. In the NT (apocalyptic)
 - a. Mark 13 (cf. Luke 21; Matt 24—25)
 - b. 1 Thes 4:13—5:11; 2 Thes 2:1-2; 2 Pet 3:1-13

II. READING REVELATION RESPONSIBLY

B. HISTORY OF APOCALYPSE

4. Non-canonical

a. **1 Enoch 88:1-2** And I saw one of those four who had come out first, how he took hold of that first star which had fallen from heaven, and bound it by its hands and its feet, and threw it into the abyss; and that abyss was narrow, and deep, and horrible and dark. 2 And one of them drew his sword and gave (it) to those elephants and camels and donkeys, and they began to strike on each other, and the whole earth shook because of them.

II. READING REVELATION RESPONSIBLY

B. HISTORY OF APOCALYPSE

4. Non-canonical

b. 3 Enoch

c. Apocalypse of:

i. Abraham, Adam, Elijah, Moses, Sedrach, Zephaniah, Zerubbabel

d. Aramaic Apocalypse

e. Gabriel's:

i. Revelation, Apocryphon

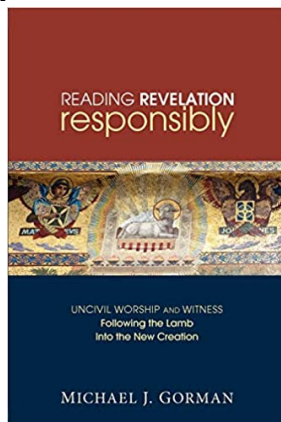
f. Greek Apocalypse of:

i. Baruch, Daniel, Ezra

g. Syriac Apocalypse of Baruch

II. READING REVELATION RESPONSIBLY

C. MISNOMERS OF REVELATION



II. READING REVELATION RESPONSIBLY

C. MISNOMERS OF REVELATION

1. Failing to recognize Revelation's apocalyptic character and the character and function of apocalyptic literature
2. Failing to take Revelation seriously as a product of, and message to, its own time
3. Suggesting arbitrary contemporary fulfillment of apocalyptic symbols and visions, based on the subjective assumption that prophecy and history must be climaxing in the present

II. READING REVELATION RESPONSIBLY

C. MISNOMERS OF REVELATION

4. Treating the Bible like a puzzle with pieces to be fitted together—a text from this book here, another from that book there, etc.—in order to figure out alleged events to come
5. Becoming preoccupied with questions about the meaning of certain unknowable or less significant aspects of the book, such as the identity of the beast, Armageddon, the length and date of the millennium, etc.
6. Failing to hear Revelation in light of the larger Christian tradition and contemporary scholarship

III. OUTLINE

A. THE NARRATIVE OF REVELATION

1. 1:1-8 Prologue
2. 1:9—3:22 First Scene [7 churches]
3. 4:1—16:21 Second Scene [God on the throne & judgment]
 - Part 1 4:1—11:19
 - Part 2 12:1—16:21
4. 17:1—19:10 Third Scene [The harlot Babylon]
5. 19:11—21:8 Bridge [The New Jerusalem]
6. 21:9—22:9 Forth Scene [Bride, Woman, City]
7. 22:6-9 Epilogue

IV. INTERPRETIVE KEYS

A. JESUS

1. **1:1** The revelation of Jesus Christ
 - a. *of* = from/about

IV. INTERPRETIVE KEYS

B. JOHN'S AUDIENCE WAS EXPECTED TO OBEY

1. **1:3** Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written in it, for the time is near.

2. **22:7** And behold, I am coming soon. Blessed is the one who keeps the words of the prophecy of this book.

IV. INTERPRETIVE KEYS

C. THE OT

1. 400—600 OT allusions

- a. Always search the OT to find the answers
- b. John is interpreting the OT through the lens of Jesus

IV. INTERPRETIVE KEYS

D. SYMBOLISM/SIGNS

1. **Rev 1:1** ...He made it known by sending his angel to his servant John...

2. *Sēmainō* (Greek)

- a. signify: communicate by symbols
- b. **Dan 2:28** (2:45 LXX) "A great God has made known to the king what shall be after this."

IV. INTERPRETIVE KEYS

D. SYMBOLISM/SIGNS

3. Who gets to determine what the symbol means?

- a. Need to look for clear indicators for meaning (genre)
- b. Order of interpretation
 - i. Primary meaning: symbolic
 - ii. Possible secondary meaning: literal

IV. INTERPRETIVE KEYS

E. NUMBERS

1. John is deliberate in how he uses numbers
 - a. The number Four
 - i. Used to represent the created world
 - ii. Four corners of the earth; four winds; four angels (7:1; 20:8)
 - b. The number Three
 - i. Consistently applied to God
 - ii. “the one who is and who was and who is to come” (1:4, 8; 4:8)

IV. INTERPRETIVE KEYS

E. NUMBERS

1. John is deliberate in how he uses numbers
 - c. The number Seven
 - i. Represents completion and perfection, especially as it relates to God
 - ii. Lord God, the Almighty (1:8; 4:8; 11:17; 15:3; 16:7; 19:6; 21:22)
 - iii. Christ (1:1, 2, 5; 11:15; 12:10; 20:4, 6)
 - iv. Seven churches (1:4, 11, 20; 2–3)
 - v. Seals (5:1; 6:1–8:1)
 - vi. Trumpets (8:2, 6–9:21; 11:15)
 - vii. Bowls (16:1–21)
 - viii. Beatitudes (1:3; 14:13; 16:15; 19:9; 20:6; 22:7, 14)

V. THE LITERARY GENRE OF REVELATION

A. APOCALYPSE

1. **1:1** “The revelation of Jesus Christ”
 - a. Apocalypse: to reveal/unveil

V. THE LITERARY GENRE OF REVELATION

A. APOCALYPSE

2. Characteristics of Apocalypse
 - a. Presented as divine revelation
 - b. God will intervene in human history, overthrow evil empires, establish his kingdom
 - c. Use of images (stars falling, bizarre animals, etc.)

V. THE LITERARY GENRE OF REVELATION

B. LETTER (1:4-5; 22:21)

1. Are situational
2. Are circulated
3. Are structured
 - a. Beginning, middle, end

V. THE LITERARY GENRE OF REVELATION

B. LETTER (1:4-5; 22:21)

4. Epistolary structure of Revelation
 - a. Begins as letter **(1:4-5)** John to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, 5 and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth.
 - b. Ends with “Amen” **(22:21)** The grace of the Lord Jesus be with all. Amen
 - c. Contains 7 letters (2:1 — 3:22)

V. THE LITERARY GENRE OF REVELATION

C. PROPHECY (1:3)

1. Nature of prophets (OT)
 - a. Speaks to their contemporaries
 - b. Covenant enforcers
2. Not primarily “future telling”
3. The 7 epistles are largely prophetic

VI. THEMES OF REVELATION

A. WORSHIP

1. What is true worship?
 - a. Ch 4—5 The One who sits on the throne, and the Lamb
 - b. In the New Jerusalem 22:1-5

VI. THEMES OF REVELATION

A. WORSHIP

2. Warning against false worship
 - a. False worship is tied to the *nations
 - i. Emperor worship/politics Ch 13
 - ii. Paganism
 - iii. False religion
 - iv. Satan 2:13-14; 13:1-4
 - v. Idolatry 9:20
 - b. Rome in the ancient world
 - i. Imperial cult
 - ii. Christians can't support pagan nations
 - iii. Revelation is exhorting Christians against nationalism/worship of the state/emperor

VI. THEMES OF REVELATION

A. WORSHIP

2. Warning against false worship
 - c. Resist the world

VI. THEMES OF REVELATION

B. OVERCOME/CONQUER/VICTORIOUS

1. *Nikao*
 - a. To win in the face of obstacles, be victor, conquer, overcome, prevail
 - b. As in battle

VI. THEMES OF REVELATION

B. OVERCOME/CONQUER/VICTORIOUS

2. Jesus became King by overcoming
 - a. **5:5** And one of the elders said to me, "Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals."
 - b. **12:11** And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death.
 - c. **17:14** They will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords and King of kings, and those with him are called and chosen and faithful."
 - d. **3:21** The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne.

VI. THEMES OF REVELATION

B. OVERCOME/CONQUER/VICTORIOUS

3. The People of God imitate the King by overcoming

- a. **2:7** “To the one who conquers I will grant to eat of the tree of life, which is in the paradise of God”
- b. **2:11** “The one who conquers will not be hurt by the second death”
- c. **2:17** “To the one who conquers I will give some of the hidden manna, and I will give him a white stone, with a new name written on the stone that no one knows except the one who receives it.”
- d. **2:26-27** “The one who conquers and who keeps my works until the end, to him I will give authority over the nations, 27 and he will rule them with a rod of iron, as when earthen pots are broken in pieces, even as I myself have received authority from my Father”

VI. THEMES OF REVELATION

B. OVERCOME/CONQUER/VICTORIOUS

3. The People of God imitate the King by overcoming

- e. **3:5** “The one who conquers will be clothed thus in white garments, and I will never blot his name out of the book of life. I will confess his name before my Father and before his angels”
- f. **3:12** “The one who conquers, I will make him a pillar in the temple of my God. Never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down from my God out of heaven, and my own new name”
- g. **3:21** “The one who conquers, I will grant him to sit with me on my throne...”
- h. **21:7** “The one who conquers will have this heritage, and I will be his God and he will be my son”

VI. THEMES OF REVELATION

C. OT SYMBOLISM

1. Rev 10:8-11 (John is told to eat scroll)

- a. Ezek 2:8-3:5 (told to eat scroll)
- b. John is being commissioned to be a prophet, like Ezekiel

VI. THEMES OF REVELATION

C. OT SYMBOLISM

2. Four Beasts of Daniel 7 with the beast of Rev 13

- a. Dan 7 (beast)
 - i. lion/eagles wings
 - ii. Bear
 - iii. leopard/4 wings of a bird/4 heads/dominion given to it
 - iv. terrifying & dreadful/strong; great iron teeth/10 horns-plus a little horn/horns were eyes like man's, a mouth speaking great things
- b. Rev 13 (beast)
 - i. 10 horns & 7 heads w/ 10 diadems & blasphemous names on heads
 - ii. like a leopard
 - iii. feet like a bear
 - iv. mouth like a lion
 - v. the dragon gave it his power/throne/authority

VI. THEMES OF REVELATION

C. OT SYMBOLISM

3. Seven bowls of wrath (Exodus plague imagery)

a. Painful sores 16:2

i. **Ex 9:9-11** It [handfuls of soot] shall become fine dust over all the land of Egypt, and become boils breaking out in sores on man and beast throughout all the land of Egypt.” 10So they took soot from the kiln and stood before Pharaoh. And Moses threw it in the air, and it became boils breaking out in sores on man and beast. 11And the magicians could not stand before Moses because of the boils, for the boils came upon the magicians and upon all the Egyptians

b. Sea like blood 16:3

i. **Ex 7:17-18** “By this you shall know that I am the LORD: behold, with the staff that is in my hand I will strike the water that is in the Nile, and it shall turn into blood. 18The fish in the Nile shall die, and the Nile will stink, and the Egyptians will grow weary of drinking water from the Nile.”

c. Rivers/springs of water like blood 16:4 (see above)

VI. THEMES OF REVELATION

C. OT SYMBOLISM

3. Seven bowls of wrath (Exodus plague imagery)

d. Sun scorched people with fire 16:8

i. **Ex 9:22-24** Then the LORD said to Moses, “Stretch out your hand toward heaven, so that there may be hail in all the land of Egypt, on man and beast and every plant of the field, in the land of Egypt.” 23Then Moses stretched out his staff toward heaven, and the LORD sent thunder and hail, and fire ran down to the earth. And the LORD rained hail upon the land of Egypt. 24There was hail and fire flashing continually in the midst of the hail, very heavy hail, such as had never been in all the land of Egypt since it became a nation.

e. Darkness 16:10

i. **Ex 10:21-22** Then the LORD said to Moses, “Stretch out your hand toward heaven, that there may be darkness over the land of Egypt, a darkness to be felt.” 22So Moses stretched out his hand toward heaven, and there was pitch darkness in all the land of Egypt three days.

VI. THEMES OF REVELATION

C. OT SYMBOLISM

3. Seven bowls of wrath (Exodus plague imagery)

f. Water dried up/3-unclean spirits, like frogs 16:12,13

i. **Ex 14:21-22** Then Moses stretched out his hand over the sea, and the LORD drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided. 22And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left.

ii. **Ex 8:2-3** But if you refuse to let them go, behold, I will plague all your country with frogs. 3The Nile shall swarm with frogs that shall come up into your house and into your bedroom and on your bed and into the houses of your servants and your people, and into your ovens and your kneading bowls.

VI. THEMES OF REVELATION

C. OT SYMBOLISM

3. Seven bowls of wrath (Exodus plague imagery)

g. Great hailstones 16:21

i. **Ex 9:22** Then the LORD said to Moses, “Stretch out your hand toward heaven, so that there may be hail in all the land of Egypt, on man and beast and every plant of the field, in the land of Egypt.”

VI. THEMES OF REVELATION

C. OT SYMBOLISM

- h. Also
 - i. Judgment scene of Daniel 7 and Rev 20
 - ii. Marking or sealing of Ezek 9 with Rev 7
 - iii. Doom of Babylon in Jer 50, 51 with Rev 17, 18
 - iv. Temple imagery and language throughout the Pentateuch

VII. WHAT DOES THIS MEAN FOR US?

A. THE TRIUMPH OF CHRIST

- 1. The triumph of Christ is the climax of the Apocalypse
 - a. Jesus is ALREADY the king 1:5
 - i. Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth
 - b. Ch 4—5 the One seated on the throne and the Lamb are worshipped

VII. WHAT DOES THIS MEAN FOR US?

B. JESUS IS LORD

- 1. Resurrected God and Lord of all creation who will come in the future
 - a. JESUS IS LORD, Caesar isn't!
- 2. We are called to be imitators of Jesus
 - a. Follow the Lamb wherever He goes (14:4)
- 3. Overcome just as He overcame (3:21)
 - a. We overcome by keeping His word
 - b. Even to the point of death



WEEK 9: OTHER TOPICS IN ESCHATOLOGY — WHAT ABOUT THOSE OTHER THINGS?

ARE THERE "SIGNS OF THE TIMES"?

POPULAR IDEAS

Common ideas

In the days of Noah

Locusts swarming in Africa

Plagues

Famines

Disasters

Persecutions

Wildfires

Earthquakes

Wars (rumors of)

I. THE OLIVET DISCOURSE

A. MARK 13

Mark 13:1 And as he came out of the temple, one of his disciples said to him, "Look, Teacher, what wonderful stones and what wonderful buildings!" 2 And Jesus said to him, "Do you see these great buildings? There will not be left here one stone upon another that will not be thrown down." 3 And as he sat on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately, 4 "Tell us, when will these things be, and what will be the sign when all these things are about to be accomplished?" 5 And Jesus began to say to them, "See that no one leads you astray. 6 Many will come in my name, saying, 'I am he!' and they will lead many astray. 7 And when you hear of wars and rumors of wars, do not be alarmed. This must take place, but the end is not yet. 8 For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places; there will be famines. These are but the beginning of the birth pains.

Mark 13:9 "But be on your guard. For they will deliver you over to councils, and you will be beaten in synagogues, and you will stand before governors and kings for my sake, to bear witness before them. 10 And the gospel must first be proclaimed to all nations. 11 And when they bring you to trial and deliver you over, do not be anxious beforehand what you are to say, but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit. 12 And brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death. 13 And you will be hated by all for my name's sake. But the one who endures to the end will be saved"

Mark 13:14 “But when you see the abomination of desolation standing where he ought not to be (let the reader understand), then let those who are in Judea flee to the mountains. 15 Let the one who is on the housetop not go down, nor enter his house, to take anything out, 16 and let the one who is in the field not turn back to take his cloak. 17 And alas for women who are pregnant and for those who are nursing infants in those days! 18 Pray that it may not happen in winter. 19 For in those days there will be such tribulation as has not been from the beginning of the creation that God created until now, and never will be. 20 And if the Lord had not cut short the days, no human being would be saved. But for the sake of the elect, whom he chose, he shortened the days. 21 And then if anyone says to you, ‘Look, here is the Christ!’ or ‘Look, there he is!’ do not believe it. 22 For false christs and false prophets will arise and perform signs and wonders, to lead astray, if possible, the elect. 23 But be on guard; I have told you all things beforehand.

Mark 13:24 “But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light, 25 and the stars will be falling from heaven, and the powers in the heavens will be shaken. 26 And then they will see the Son of Man coming in clouds with great power and glory. 27 And then he will send out the angels and gather his elect from the four winds, from the ends of the earth to the ends of heaven.

Mark 13:28 “From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. 29 So also, when you see these things taking place, you know that he is near, at the very gates. 30 Truly, I say to you, this generation will not pass away until all these things take place. 31 Heaven and earth will pass away, but my words will not pass away. 32 “But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but only the Father. 33 Be on guard, keep awake. For you do not know when the time will come. 34 It is like a man going on a journey, when he leaves home and puts his servants in charge, each with his work, and commands the doorkeeper to stay awake. 35 Therefore stay awake—for you do not know when the master of the house will come, in the evening, or at midnight, or when the rooster crows, or in the morning— 36 lest he come suddenly and find you asleep. 37 And what I say to you I say to all: Stay awake.”

I. THE OLIVET DISCOURSE

A. MARK 13

2. Outline

- a. 13:1-4 Jesus foretells the destruction of the Temple, the disciples ask for clarification
- b. 13:5-23 the tumultuous events leading up to the sacking of Jerusalem, including rumors of wars, war itself, earthquakes, famine, persecution of missionaries by authorities, beginnings of the Gentile mission, familial discord, desecration of the temple, messianic pretenders, false prophets, and the flow of refugees.
- c. 13:24-27 the coming of the Son of Man
- d. 13:28-31 The lesson from the fig tree
- e. 13:32-37 Only the Father knows when this will happen, so stay alert!

I. THE OLIVET DISCOURSE

A. MARK 13

3. Why the destruction of the temple?
 - a. God's judgment for the people's rejection of the covenant
 - b. See Mark 11 (coming to the temple, cursing the fig tree, judging the temple, teaching a lesson about the withered fig tree)
4. The disciples' question is not about retuning after death
 - a. Jews had no concept of a dying Messiah

I. THE OLIVET DISCOURSE

A. MARK 13

5. Abomination that makes desolation
 - a. Daniel's prophecy (7:20-25; 8:8-12; 9:26-27; 11:21-45)
 - b. Linked to Antiochus IV Epiphanes (175-164 BCE)
 - c. 1 Maccabees 1
 - d. Mark 13:14

I. THE OLIVET DISCOURSE

A. MARK 13

"It is not the end of the world but the end of a world, the symbolic universe of first-century Judaism connected with the temple. All that the temple stood for is out, and the Son of Man is in.

— Michael Bird, *Evangelical Theology*, p. 323

I. THE OLIVET DISCOURSE

B. MATT 24-25

Mt 24:1 Jesus left the temple and was going away, when his disciples came to point out to him the buildings of the temple. 2 But he answered them, "You see all these, do you not? Truly, I say to you, there will not be left here one stone upon another that will not be thrown down."

3 As he sat on the Mount of Olives, the disciples came to him privately, saying, "Tell us, when will these things be, and what will be the sign of your coming and of the end of the age?" 4 And Jesus answered them, "See that no one leads you astray. 5 For many will come in my name, saying, 'I am the Christ,' and they will lead many astray. 6 And you will hear of wars and rumors of wars. See that you are not alarmed, for this must take place, but the end is not yet. 7 For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places. 8 All these are but the beginning of the birth pains.

Mt 24:9 "Then they will deliver you up to tribulation and put you to death, and you will be hated by all nations for my name's sake. 10 And then many will fall away and betray one another and hate one another. 11 And many false prophets will arise and lead many astray. 12 And because lawlessness will be increased, the love of many will grow cold. 13 But the one who endures to the end will be saved. 14 And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.

Mt 24:15 "So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), 16 then let those who are in Judea flee to the mountains. 17 Let the one who is on the housetop not go down to take what is in his house, 18 and let the one who is in the field not turn back to take his cloak. 19 And alas for women who are pregnant and for those who are nursing infants in those days! 20 Pray that your flight may not be in winter or on a Sabbath. 21 For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be. 22 And if those days had not been cut short, no human being would be saved. But for the sake of the elect those days will be cut short. 23 Then if anyone says to you, 'Look, here is the Christ!' or 'There he is!' do not believe it. 24 For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect. 25 See, I have told you beforehand. 26 So, if they say to you, 'Look, he is in the wilderness,' do not go out. If they say, 'Look, he is in the inner rooms,' do not believe it. 27 For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of Man. 28 Wherever the corpse is, there the vultures will gather.

Mt 24:29 "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. 30 Then will appear in heaven the sign of the Son of Man, and then 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. 31 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.

Mt 24:32 “From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. 33 So also, when you see all these things, you know that he is near, at the very gates. 34 Truly, I say to you, this generation will not pass away until all these things take place. 35 Heaven and earth will pass away, but my words will not pass away.

Mt 24:36 “But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. 37 For as were the days of Noah, so will be the coming of the Son of Man. 38 For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, 39 and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man. 40 Then two men will be in the field; one will be taken and one left. 41 Two women will be grinding at the mill; one will be taken and one left. 42 Therefore, stay awake, for you do not know on what day your Lord is coming.

Mt 24:43 But know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. 44 Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect. 45 “Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time? 46 Blessed is that servant whom his master will find so doing when he comes. 47 Truly, I say to you, he will set him over all his possessions. 48 But if that wicked servant says to himself, ‘My master is delayed,’ 49 and begins to beat his fellow servants and eats and drinks with drunkards, 50 the master of that servant will come on a day when he does not expect him and at an hour he does not know 51 and will cut him in pieces and put him with the hypocrites. In that place there will be weeping and gnashing of teeth.

I. THE OLIVET DISCOURSE

C. THE CLARITY AND DIFFICULTY OF THE OLIVET DISCOURSE

1. Clarity

- a. Matthew is using Mark as a source (and we know what Mark is talking about)
- b. Definitely addressing the question of the future destruction of the Temple (AD 70)

2. Difficulty

- a. What is an answer to the question of the destruction of the temple (1): “Tell us, when will these things be”?
- b. Where does Jesus begin to answer the question (2): “and what will be the sign of your coming and of the end of the age?”

I. THE OLIVET DISCOURSE

D. TYPOLOGY OF THE OLIVET DISCOURSE

1. The sermon must be read in light of the question that the disciples asked Jesus: “When will these things be?”
 - a. The majority of the sermon is about the (then) future destruction of the Temple/Jerusalem (70 AD)

I. THE OLIVET DISCOURSE

D. TYPOLOGY OF THE OLIVET DISCOURSE

2. Since the Matthew version adds a final judgment idea, we can read the events of 70 AD as typological of what will happen at the final judgment
 - a. Typology: understanding something to be a symbol (or type) of something that will be later revealed (antitype)
 - b. Therefore, the OD is not a road map, prediction, timeline, etc., but a type/symbol of what the world can expect when God brings final judgment

I. THE OLIVET DISCOURSE

E. SIGN OF THE TIMES?

1. The point of the OD is not a guide to reading the newspaper
 - a. The original context is to encourage Jerusalem Jewish Christians to be on alert for the destruction of the temple
 - b. The rest is to encourage God’s people to be alert as we do the mission of God’s people (the Sermon on the Mount, the Great Commission)

III. ANTICHRIST & MARK OF THE BEAST

A. ANTICHRIST

1. In the Christian tradition
 - a. A mythical-historical figure controlled by Satan who opposes Christ and usurps his place among humankind. He deceives humanity with false teaching and signs and wonders in order to obtain allegiance that only Christ deserves. He opposes Christ and persecutes Christians who maintain their proper allegiance to Christ alone. At his return Christ will defeat the antichrist and his followers, thus establishing his divine authority without challenge. Christ’s victory over the antichrist is central to the final battle of the cosmic struggle between God and Satan linked with the forces of evil.

III. ANTICHRIST & MARK OF THE BEAST

A. ANTICHRIST

2. Strong traditional idea
 - a. Largely developed during the inter-testamental period
 - b. An end-times figure who would become the enemy of God

III. ANTICHRIST & MARK OF THE BEAST

B. IN JOHN'S LETTERS

1. **1 John 2:18,22** Children, it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come. Therefore we know that it is the last hour. 19 They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us. 20 But you have been anointed by the Holy One, and you all have knowledge. 21 I write to you, not because you do not know the truth, but because you know it, and because no lie is of the truth. 22 Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son. 23 No one who denies the Son has the Father. Whoever confesses the Son has the Father also. 24 Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father. 25 And this is the promise that he made to us—eternal life.

III. ANTICHRIST & MARK OF THE BEAST

B. IN JOHN'S LETTERS

1. **1 John 2:18,22**
 - a. 2:18-27 is a warning against counterfeit teachers and the beliefs they are passing out among the unsuspecting
 - b. These counterfeit/false teachers are labeled as “antichrists”
 - c. 2:18 it is the last hour
 - d. The antichrist is a collective force of evil

III. ANTICHRIST & MARK OF THE BEAST

B. IN JOHN'S LETTERS

2. **1 John 4:3** and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already.
 - a. The antichrist is a spirit

III. ANTICHRIST & MARK OF THE BEAST

B. IN JOHN'S LETTERS

3. **2 John 1:7** For many deceivers have gone out into the world, those who do not confess the coming of Jesus Christ in the flesh. Such a one is the deceiver and the antichrist

- a. The antichrist is plural (those who do not confess the coming of Jesus IN THE FLESH)

III. ANTICHRIST & MARK OF THE BEAST

C. IN PAUL

- 1. Man of Lawlessness

2 Thess 2:1-8 Now concerning the coming of our Lord Jesus Christ and our being gathered together to him, we ask you, brothers, 2 not to be quickly shaken in mind or alarmed, either by a spirit or a spoken word, or a letter seeming to be from us, to the effect that the day of the Lord has come. 3 Let no one deceive you in any way. For that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed, the son of destruction, 4 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. 5 Do you not remember that when I was still with you I told you these things? 6 And you know what is restraining him now so that he may be revealed in his time. 7 For the mystery of lawlessness is already at work. Only he who now restrains it will do so until he is out of the way. 8 And then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth and bring to nothing by the appearance of his coming.

2 Thess 2:9-12 The coming of the lawless one is by the activity of Satan with all power and false signs and wonders, 10 and with all wicked deception for those who are perishing, because they refused to love the truth and so be saved. 11 Therefore God sends them a strong delusion, so that they may believe what is false, 12 in order that all may be condemned who did not believe the truth but had pleasure in unrighteousness.

III. ANTICHRIST & MARK OF THE BEAST

D. IN REVELATION

1. The Beast (ch 13)

a. The first beast, from the sea, is modeled on Daniel's fourth beast (Dan 7:7–8, 23–27). It has ten horns and seven heads, with one of the heads having a fatal wound that has been healed (Rev 11:7; 13:1–10; 16:12–16; 17; 19:20–21). This beast is given power by the dragon (Rev 12:3, 9), blasphemes God and demands that people worship it

2. Is this the same being/person as the antichrist?

III. ANTICHRIST & MARK OF THE BEAST

E. INTERPRETIVE OPTIONS

1. One future person (a personal adversary) who will usher in a period of great tribulation at history's close, in connection with a mighty empire like a revived Rome, dominating politics, religion, and commerce until Christ's advent.

2. An ageless personification of evil, not identifiable with any one nation, institution, or individuals, but representing the warfare between Satan's manifold forces and the people of God.

III. ANTICHRIST & MARK OF THE BEAST

F. THE MARK OF THE BEAST

Rev 13:1

Rev 13:1 And I saw a beast rising out of the sea, with ten horns and seven heads, with ten diadems on its horns and blasphemous names on its heads. 2 And the beast that I saw was like a leopard; its feet were like a bear's, and its mouth was like a lion's mouth. And to it the dragon gave his power and his throne and great authority. 3 One of its heads seemed to have a mortal wound, but its mortal wound was healed, and the whole earth marveled as they followed the beast. 4 And they worshiped the dragon, for he had given his authority to the beast, and they worshiped the beast, saying, "Who is like the beast, and who can fight against it?"

Rev 13:5 And the beast was given a mouth uttering haughty and blasphemous words, and it was allowed to exercise authority for forty-two months. 6 It opened its mouth to utter blasphemies against God, blaspheming his name and his dwelling, that is, those who dwell in heaven. 7 Also it was allowed to make war on the saints and to conquer them. And authority was given it over every tribe and people and language and nation, 8 and all who dwell on earth will worship it, everyone whose name has not been written before the foundation of the world in the book of life of the Lamb who was slain. 9 If anyone has an ear, let him hear: 10 If anyone is to be taken captive, to captivity he goes; if anyone is to be slain with the sword, with the sword must he be slain. Here is a call for the endurance and faith of the saints.

Rev 13:11 Then I saw another beast rising out of the earth. It had two horns like a lamb and it spoke like a dragon. 12 It exercises all the authority of the first beast in its presence, and makes the earth and its inhabitants worship the first beast, whose mortal wound was healed. 13 It performs great signs, even making fire come down from heaven to earth in front of people, 14 and by the signs that it is allowed to work in the presence of the beast it deceives those who dwell on earth, telling them to make an image for the beast that was wounded by the sword and yet lived. 15 And it was allowed to give breath to the image of the beast, so that the image of the beast might even speak and might cause those who would not worship the image of the beast to be slain.

Rev 13:16 Also it causes all, both small and great, both rich and poor, both free and slave, to be marked on the right hand or the forehead, 17 so that no one can buy or sell unless he has the mark, that is, the name of the beast or the number of its name. 18 This calls for wisdom: let the one who has understanding calculate the number of the beast, for it is the number of a man, and his number is 666.

III. ANTICHRIST & MARK OF THE BEAST

F. THE MARK OF THE BEAST

3. What does 666 mean?

- a. Misnomers
- b. Numbers in apocalyptic literature are symbolic

III. ANTICHRIST & MARK OF THE BEAST

F. THE MARK OF THE BEAST

c. Gematria

i. Numbers in Hebrew, Greek, Latin are represented by the alphabet

$$\aleph/A = 1$$

$$\beth/B = 2$$

$$\lambda/\Gamma = 3$$

$$\tau/\Delta = 4$$

ii. Nero Caesar (*neron kaisar*) transliterated into Hebrew (NRWN QSR) adds up to 666

III. ANTICHRIST & MARK OF THE BEAST

F. THE MARK OF THE BEAST

4. Interpretive options

- a. The beast is a singular person (THE antichrist)
- b. The beast was identified as Nero (666) in Revelation, who is representative of evil rulers of the nations (past, present, future) who are empowered by the devil and oppress the people of God

5. What is the Mark?

- a. Loyalty
- b. Are you a slave of the Lamb or of the Beast?
 - i. This is demonstrated by your allegiance in how you live



WEEK 10: DOES ESCHATOLOGY MATTER? — THE ETHICS & FRUIT OF ESCHATOLOGY

End of class survey





I. REDEPTIVE-HISTORY & SALVATION

A. REDEPTIVE-HISTORY (THE GRAND STORY OF THE BIBLE)

1. Creation
 - a. Genesis 1—2
2. Fall
 - a. Genesis 3
3. Redemption
 - a. Gen 12; 2 Sam 7; Eph 1:7; Rom 3:23-25; Col 1:13-14
4. Re-creation/Restoration
 - a. Rev 21:5

I. REDEPTIVE-HISTORY & SALVATION

B. SOLA FIDE

1. All people are born spiritually dead
 - a. **Eph 2:1-3** And you were dead in the trespasses and sins 2 in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— 3 among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.
2. God makes people spiritually alive
 - a. **Eph 2:4-7** But God, being rich in mercy, because of the great love with which he loved us, 5 even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved— 6 and raised us up with him and seated us with him in the heavenly places in Christ Jesus, 7 so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.

I. REDEPTIVE-HISTORY & SALVATION

B. SOLA FIDE

3. God saves: by grace, through faith, for good works
 - a. **Eph 2:8-10** For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9 not a result of works, so that no one may boast. 10 For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.
4. Saved people are justified before God
 - a. Justification: being declared righteous before God

I. REDEMPTIVE-HISTORY & SALVATION

B. SOLA FIDE

4. Saved people are justified before God

“Justification is the act whereby the triune God creates new people, with a new status, in a new covenant, as a foretaste of the new age.”

—Michael Bird, *Evangelical Commentary*, p. 622

I. REDEMPTIVE-HISTORY & SALVATION

C. CATEGORIES OF JUSTIFICATION

1. Justification is *forensic*
 - a. The Greek word for justification has a declarative and forensic (legal) meaning
 - i. Describes how judges are to acquit the innocent and condemn the guilty
 - a. Justification is the opposite of condemnation

I. REDEMPTIVE-HISTORY & SALVATION

C. CATEGORIES OF JUSTIFICATION

2. Justification is *eschatological*
 - a. The verdict for the final judgment has been declared in the present
 - b. There is no end-times condemnation for believers because God's verdict has already been passed, and it is assured by the priestly intercession of the Lord Jesus (Rom 8:34)

I. REDEMPTIVE-HISTORY & SALVATION

C. CATEGORIES OF JUSTIFICATION

3. Justification is *covenantal*
 - a. Justification confirms the promises of the Abrahamic covenant and legitimates the identity of Jews and Gentiles as full and equal members of God's people (Gal 3)

I. REDEMPTIVE-HISTORY & SALVATION

C. CATEGORIES OF JUSTIFICATION

4. Justification is *Trinitarian*

- a. It is God who justifies (Rom 8:33)
 - i. The Father handing over the Son to the cross and raising Him up for our justification (Rom 4:25)
 - ii. Justification only transpires in the sphere of union with Christ as He intercedes for them before the Father (Rom 8:34)
 - iii. The Spirit activates justification by creating and supplying faith, and the same Spirit that justified Christ (1 Tim 3:16) and justifies believers (1 Cor 6:11)

I. REDEMPTIVE-HISTORY & SALVATION

D. JUSTIFICATION IS PAST-PRESENT-FUTURE

1. *Past* **1 Cor 6:11** 9 Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, 10 nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. 11 And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

I. REDEMPTIVE-HISTORY & SALVATION

D. JUSTIFICATION IS PAST-PRESENT-FUTURE

2. *Present* **2 Cor 2:15** For we are the aroma of Christ to God among those who are being saved and among those who are perishing

I. REDEMPTIVE-HISTORY & SALVATION

D. JUSTIFICATION IS PAST-PRESENT-FUTURE

3. *Future* **Eph 1:14** In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, 14 who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.

II. THE GOOD WORKS OF THE SHEEP

A. ESCHATOLOGICAL JUDGMENT: BEING JUDGED ON WORKS?

1. Matt 25:31-46

Matt 25:31-40 “When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. 32 Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. 33 And he will place the sheep on his right, but the goats on the left. 34 Then the King will say to those on his right, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. 35 For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, 36 I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’ 37 Then the righteous will answer him, saying, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink? 38 And when did we see you a stranger and welcome you, or naked and clothe you? 39 And when did we see you sick or in prison and visit you?’ 40 And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.’

Matt 25:41-46 “Then he will say to those on his left, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. 42 For I was hungry and you gave me no food, I was thirsty and you gave me no drink, 43 I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.’ 44 Then they also will answer, saying, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?’ 45 Then he will answer them, saying, ‘Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.’ 46 And these will go away into eternal punishment, but the righteous into eternal life.”

II. THE GOOD WORKS OF THE SHEEP

A. ESCHATOLOGICAL JUDGMENT: BEING JUDGED ON WORKS?

2. “Brothers” = the people of God (OT/NT)

- a. Future judgment is based on how one treats “these brothers of mine”
 - i. A true Sheep is known by how it treats other Sheep
- b. How one treats the people of God reveals their allegiance to the King (34)

II. THE GOOD WORKS OF THE SHEEP

B. THE WAY ONE TREATS A SHEEP IS HOW ONE TREATS THE KING (CASE STUDY: SAUL THE GOAT)

1. Acts 7:58-60 Then they cast him out of the city and stoned him. And the witnesses laid down their garments at the feet of a young man named Saul. 59 And as they were stoning Stephen, he called out, "Lord Jesus, receive my spirit." 60 And falling to his knees he cried out with a loud voice, "Lord, do not hold this sin against them." And when he had said this, he fell asleep

2. Acts 8:1-3 And there arose on that day a great persecution against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles. 2 Devout men buried Stephen and made great lamentation over him. 3 But Saul was ravaging the church, and entering house after house, he dragged off men and women and committed them to prison.

II. THE GOOD WORKS OF THE SHEEP

B. THE WAY ONE TREATS A SHEEP IS HOW ONE TREATS THE KING (CASE STUDY: SAUL THE GOAT)

3. Acts 9:1-10 But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest 2 and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem. 3 Now as he went on his way, he approached Damascus, and suddenly a light from heaven shone around him. 4 And falling to the ground, he heard a voice saying to him, "Saul, Saul, why are you persecuting me?" 5 And he said, "Who are you, Lord?" And he said, "I am Jesus, whom you are persecuting.

II. THE GOOD WORKS OF THE SHEEP

C. ONE'S LOVE/HATE FOR JESUS' SHEEP DEMONSTRATES ONE'S LOVE/HATE FOR KING JESUS

1. Acts 9:1-10 "Saul, Saul, why are you persecuting me?" 5 And he said, "Who are you, Lord?" And he said, "I am Jesus, whom you are persecuting.

2. Matt 25:40 And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.'

3. John 13:34-35 A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another."

II. THE GOOD WORKS OF THE SHEEP

D. FINAL JUDGMENT & WORKS

1. Judgment of humanity

a. **1 Cor 4:1-5** This is how one should regard us, as servants of Christ and stewards of the mysteries of God. 2 Moreover, it is required of stewards that they be found faithful. 3 But with me it is a very small thing that I should be judged by you or by any human court. In fact, I do not even judge myself. 4 For I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me. 5 Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then each one will receive his commendation from God.

II. THE GOOD WORKS OF THE SHEEP

D. FINAL JUDGMENT & WORKS

2. Judgment of the church (not just the world)

a. **James 3:1** Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness.

b. **Rom 14:10** Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God; 11 for it is written,

“As I live, says the Lord, every knee shall bow to me,
and every tongue shall confess to God.”

12 So then each of us will give an account of himself to God.

II. THE GOOD WORKS OF THE SHEEP

D. FINAL JUDGMENT & WORKS

3. **Rev 20:11-15** Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. 12 And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. 13 And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done. 14 Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. 15 And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

II. THE GOOD WORKS OF THE SHEEP

D. FINAL JUDGMENT & WORKS

4. God's involvement in our works

a. **Phil 2:12-13** Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling, 13 for it is God who works in you, both to will and to work for his good pleasure.

II. THE GOOD WORKS OF THE SHEEP

D. FINAL JUDGMENT & WORKS

4. God's involvement in our works

“God works his works in us so that his declarative verdict of acquittal has parity with his work of renewal in us. Good works are not the cause of salvation, for that is exclusively the work of Christ; rather, good works demonstrate the necessary evidences of a saving faith in the Savior. The final judgment shows that God himself has produced in believers the necessary evidences of authentic faith. Even so, God assigns degrees of reward on the basis of how successfully believers have cooperated with his grace of renewal.” — Michael Bird, *Evangelical Theology*, p. 356

II. THE GOOD WORKS OF THE SHEEP

E. IMMEDIATE APPLICATION

1. How does this ethic affect how we live NOW?
2. How do we treat other Christians?



II. THE GOOD WORKS OF THE SHEEP

E. IMMEDIATE APPLICATION

3. Is our unity found in Christ or in tribalism?
 - a. Theological tribalism
 - i. Denomination; Calvinism/Arminian; Eschatology
 - b. Political tribalism
 - i. Left/Right; conservative/tea party/Q/etc
 - c. Social tribalism
 - i. Sports affiliation; Bikers; Crossfit; Vegan/diet



II. THE GOOD WORKS OF THE SHEEP

E. IMMEDIATE APPLICATION

4. This is a direct ethic (application) to eschatology
 - a. It matters!

III. OUR ETERNAL STATE

A. GLORIFICATION

1. **Rom 8:30** And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.
 - a. *Predestined* (God's decree and action) > *Called* (by the gospel) > *Justified* (through repentance and faith) > *Glorified*

III. OUR ETERNAL STATE

A. GLORIFICATION

2. Glorification: the eschatological climax of being conformed to the image of Jesus
 - a. Bodily conformity (through resurrection)
 - b. Moral conformity (through a perfectly renewed mind)
 - c. Kingdom conformity (through our full participation in ruling and reigning over God's kingdom with him)

III. OUR ETERNAL STATE

A. GLORIFICATION

3. The glorified self is the final, eternal state of humankind
 - a. This is physical, not immaterial

"In the new creation, all of God's People living throughout the new world will be high priests always in the presence of God because the dimensions of the heavenly holy of holies and God's ruling presence, symbolized by his throne, have broken in and expanded to include the entire new cosmos." -G.K. Beale



WEEK 11: THE ESCHATOS OF THE CLASS

End of class survey



VI. ETERNAL JUDGMENT

“There is no doctrine which I would more willingly remove from Christianity”

—CS Lewis, *The Problem of Pain*

VI. ETERNAL JUDGMENT

A. LIFE AFTER DEATH?

1. Apostles Creed

The Apostles' Creed

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.
Amen.

VI. ETERNAL JUDGMENT

A. LIFE AFTER DEATH?

2. Popular ideas of Hell

a. Dante's Inferno, pop culture, etc

3. The future, bodily rising from the dead of all persons

a. Either for glory or judgment

4. For glory

a. 1 Cor 15:50-58

b. 1 Thess 4:13-18

VI. ETERNAL JUDGMENT

B. RESURRECTION OF UNBELIEVERS (FOR JUDGMENT)

1. Unbelievers to eternal torment and separation from God

a. **Acts 24:15** having a hope in God, which these men themselves accept, that there will be a resurrection of both the just and the unjust.

b. **Matt 25:46** And these will go away into eternal punishment, but the righteous into eternal life.

c. 2 Thess 1:8-9

VI. ETERNAL JUDGMENT

B. RESURRECTION OF UNBELIEVERS (FOR JUDGMENT)

2. Unbelievers are not resurrected to a glorified body, but resurrected only in the sense that they are given mortal life in order to appear before God

a. They're raised for punishment (to be shut out from the presence of the Lord)

b. **Rev 20:11-15** Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. 12 And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done.

VI. ETERNAL JUDGMENT

C. BIBLICAL DESCRIPTIONS OF THE AFTERLIFE

1. *Sheol*

- a. Hebrew (OT) concept
- b. The dwelling of the dead

VI. ETERNAL JUDGMENT

C. BIBLICAL DESCRIPTIONS OF THE AFTERLIFE

1. *Sheol*

c. Passages

i. **Amos 9:2** If they dig into Sheol, from there shall my hand take them; if they climb up to heaven, from there I will bring them down.

ii. **Gen 37:35** All his sons and all his daughters rose up to comfort him, but he refused to be comforted and said, "No, I shall go down to Sheol to my son, mourning." Thus his father wept for him.

iii. Pss. 6:5; 9:17; 16:10; 18:5; 30:13; 86:13; 139:8, etc.

d. Translational influences

i. KJV often translated as "hell"; sometimes translating as "the pit" or "the grave"

VI. ETERNAL JUDGMENT

C. BIBLICAL DESCRIPTIONS OF THE AFTERLIFE

2. *Hades*

- a. Greek (NT) concept
 - i. The dwelling place of torment for the unrighteous
 - ii. The place for the ungodly in the intervening period between death & resurrection
- b. The NT equivalent to Sheol

VI. ETERNAL JUDGMENT

C. BIBLICAL DESCRIPTIONS OF THE AFTERLIFE

2. *Hades*

c. Passages

i. **Matt 16:18** And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it.

ii. **Luke 16:19-31** (Lazarus and the rich man) ...The poor man died and was carried by the angels to Abraham's side. The rich man also died and was buried, 23 and in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side...

VI. ETERNAL JUDGMENT

C. BIBLICAL DESCRIPTIONS OF THE AFTERLIFE

3. *Gehenna*

- a. Greek (NT) concept
- b. From the Hebrew “valley of Hinnom”
 - i. A place of child sacrifice to foreign gods (Moloch)
 - ii. Later Jews used the valley for the dumping of garbage, dead bodies, animals, and executing criminals (had continuous burning fires)
- c. Passages
 - i. **Matt 5:22** But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, ‘You fool!’ will be liable to the hell of fire.

VI. ETERNAL JUDGMENT

C. BIBLICAL DESCRIPTIONS OF THE AFTERLIFE

4. Hell

- a. The final abode of the unrighteous dead to suffer eternal punishment
- b. **Rev 20:11-15** Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. 12 And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. 13 And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done. 14 Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. 15 And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

VI. ETERNAL JUDGMENT

C. BIBLICAL DESCRIPTIONS OF THE AFTERLIFE

4. Hell

- c. Final destiny of those who dwell in Sheol/Hades is eternal separation from God’s righteousness & love

III. ANTICHRIST & MARK OF THE BEAST

A. ANTICHRIST

1. In the Christian tradition

- a. A mythical-historical figure controlled by Satan who opposes Christ and usurps his place among humankind. He deceives humanity with false teaching and signs and wonders in order to obtain allegiance that only Christ deserves. He opposes Christ and persecutes Christians who maintain their proper allegiance to Christ alone. At his return Christ will defeat the antichrist and his followers, thus establishing his divine authority without challenge. Christ’s victory over the antichrist is central to the final battle of the cosmic struggle between God and Satan linked with the forces of evil.

III. ANTICHRIST & MARK OF THE BEAST

A. ANTICHRIST

2. Strong traditional idea
 - a. Largely developed during the inter-testamental period
 - b. An end-times figure who would become the enemy of God

III. ANTICHRIST & MARK OF THE BEAST

B. IN JOHN'S LETTERS

1. **1 John 2:18,22** Children, it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come. Therefore we know that it is the last hour. 19 They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us. 20 But you have been anointed by the Holy One, and you all have knowledge. 21 I write to you, not because you do not know the truth, but because you know it, and because no lie is of the truth. 22 Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son. 23 No one who denies the Son has the Father. Whoever confesses the Son has the Father also. 24 Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father. 25 And this is the promise that he made to us—eternal life.

III. ANTICHRIST & MARK OF THE BEAST

B. IN JOHN'S LETTERS

1. **1 John 2:18,22**
 - a. 2:18-27 is a warning against counterfeit teachers and the beliefs they are passing out among the unsuspecting
 - b. These counterfeit/false teachers are labeled as “antichrists”
 - c. 2:18 it is the last hour
 - d. The antichrist is a collective force of evil

III. ANTICHRIST & MARK OF THE BEAST

B. IN JOHN'S LETTERS

2. **1 John 4:3** and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already.
 - a. The antichrist is a spirit

III. ANTICHRIST & MARK OF THE BEAST

B. IN JOHN'S LETTERS

3. **2 John 1:7** For many deceivers have gone out into the world, those who do not confess the coming of Jesus Christ in the flesh. Such a one is the deceiver and the antichrist

- a. The antichrist is plural (those who do not confess the coming of Jesus IN THE FLESH)

III. ANTICHRIST & MARK OF THE BEAST

C. IN PAUL

- 1. Man of Lawlessness

2 Thess 2:1-8 Now concerning the coming of our Lord Jesus Christ and our being gathered together to him, we ask you, brothers, 2 not to be quickly shaken in mind or alarmed, either by a spirit or a spoken word, or a letter seeming to be from us, to the effect that the day of the Lord has come. 3 Let no one deceive you in any way. For that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed, the son of destruction, 4 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. 5 Do you not remember that when I was still with you I told you these things? 6 And you know what is restraining him now so that he may be revealed in his time. 7 For the mystery of lawlessness is already at work. Only he who now restrains it will do so until he is out of the way. 8 And then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth and bring to nothing by the appearance of his coming.

2 Thess 2:9-12 The coming of the lawless one is by the activity of Satan with all power and false signs and wonders, 10 and with all wicked deception for those who are perishing, because they refused to love the truth and so be saved. 11 Therefore God sends them a strong delusion, so that they may believe what is false, 12 in order that all may be condemned who did not believe the truth but had pleasure in unrighteousness.

III. ANTICHRIST & MARK OF THE BEAST

D. IN REVELATION

1. The Beast (ch 13)

a. The first beast, from the sea, is modeled on Daniel's fourth beast (Dan 7:7–8, 23–27). It has ten horns and seven heads, with one of the heads having a fatal wound that has been healed (Rev 11:7; 13:1–10; 16:12–16; 17; 19:20–21). This beast is given power by the dragon (Rev 12:3, 9), blasphemes God and demands that people worship it

2. Is this the same being/person as the antichrist?

III. ANTICHRIST & MARK OF THE BEAST

E. INTERPRETIVE OPTIONS

1. One future person (a personal adversary) who will usher in a period of great tribulation at history's close, in connection with a mighty empire like a revived Rome, dominating politics, religion, and commerce until Christ's advent.

2. An ageless personification of evil, not identifiable with any one nation, institution, or individuals, but representing the warfare between Satan's manifold forces and the people of God.

III. ANTICHRIST & MARK OF THE BEAST

F. THE MARK OF THE BEAST

Rev 13:1

Rev 13:1 And I saw a beast rising out of the sea, with ten horns and seven heads, with ten diadems on its horns and blasphemous names on its heads. 2 And the beast that I saw was like a leopard; its feet were like a bear's, and its mouth was like a lion's mouth. And to it the dragon gave his power and his throne and great authority. 3 One of its heads seemed to have a mortal wound, but its mortal wound was healed, and the whole earth marveled as they followed the beast. 4 And they worshiped the dragon, for he had given his authority to the beast, and they worshiped the beast, saying, "Who is like the beast, and who can fight against it?"

Rev 13:5 And the beast was given a mouth uttering haughty and blasphemous words, and it was allowed to exercise authority for forty-two months. 6 It opened its mouth to utter blasphemies against God, blaspheming his name and his dwelling, that is, those who dwell in heaven. 7 Also it was allowed to make war on the saints and to conquer them. And authority was given it over every tribe and people and language and nation, 8 and all who dwell on earth will worship it, everyone whose name has not been written before the foundation of the world in the book of life of the Lamb who was slain. 9 If anyone has an ear, let him hear: 10 If anyone is to be taken captive, to captivity he goes; if anyone is to be slain with the sword, with the sword must he be slain. Here is a call for the endurance and faith of the saints.

Rev 13:11 Then I saw another beast rising out of the earth. It had two horns like a lamb and it spoke like a dragon. 12 It exercises all the authority of the first beast in its presence, and makes the earth and its inhabitants worship the first beast, whose mortal wound was healed. 13 It performs great signs, even making fire come down from heaven to earth in front of people, 14 and by the signs that it is allowed to work in the presence of the beast it deceives those who dwell on earth, telling them to make an image for the beast that was wounded by the sword and yet lived. 15 And it was allowed to give breath to the image of the beast, so that the image of the beast might even speak and might cause those who would not worship the image of the beast to be slain.

Rev 13:16 Also it causes all, both small and great, both rich and poor, both free and slave, to be marked on the right hand or the forehead, 17 so that no one can buy or sell unless he has the mark, that is, the name of the beast or the number of its name. 18 This calls for wisdom: let the one who has understanding calculate the number of the beast, for it is the number of a man, and his number is 666.

III. ANTICHRIST & MARK OF THE BEAST

F. THE MARK OF THE BEAST

3. What does 666 mean?

- a. Misnomers
- b. Numbers in apocalyptic literature are symbolic

III. ANTICHRIST & MARK OF THE BEAST

F. THE MARK OF THE BEAST

c. Gematria

i. Numbers in Hebrew, Greek, Latin are represented by the alphabet

$$\aleph/A = 1$$

$$\beth/B = 2$$

$$\lambda/\Gamma = 3$$

$$\tau/\Delta = 4$$

ii. Nero Caesar (*neron kaisar*) transliterated into Hebrew (NRWN QSR) adds up to 666

III. ANTICHRIST & MARK OF THE BEAST

F. THE MARK OF THE BEAST

4. Interpretive options

- a. The beast is a singular person (THE antichrist)
- b. The beast was identified as Nero (666) in Revelation, who is representative of evil rulers of the nations (past, present, future) who are empowered by the devil and oppress the people of God

5. What is the Mark?

- a. Loyalty
- b. Are you a slave of the Lamb or of the Beast?
 - i. This is demonstrated by your allegiance in how you live

III. OUR ETERNAL STATE

A. GLORIFICATION

1. **Rom 8:30** And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

a. *Predestined* (God's decree and action) > *Called* (by the gospel) > *Justified* (through repentance and faith) > *Glorified*

III. OUR ETERNAL STATE

A. GLORIFICATION

2. Glorification: the eschatological climax of being conformed to the image of Jesus

- a. Bodily conformity (through resurrection)
- b. Moral conformity (through a perfectly renewed mind)
- c. Kingdom conformity (through our full participation in ruling and reigning over God's kingdom with him)

III. OUR ETERNAL STATE

A. GLORIFICATION

3. The glorified self is the final, eternal state of humankind

a. This is physical, not immaterial

"In the new creation, all of God's People living throughout the new world will be high priests always in the presence of God because the dimensions of the heavenly holy of holies and God's ruling presence, symbolized by his throne, have broken in and expanded to include the entire new cosmos." -G.K. Beale