

Kingdom Come: Syllabus

Class: Kingdom Come: Understanding the End Times & The Kingdom of God

When: Sundays, January 30—April 10, 2022

Time: 10:30 a.m. — 12:00 p.m.

Where: W130

Class Webpage: www.TheologyClass.org/endtimes

Instructor: Vinnie Angelo (vinnieangelo@goldenhills.org)

Class Reading: Eckhard Schnabel, *40 Questions About The End Times* (Kregel Academic, 2012)

Recommended Reading: Rob Dalrymple, *Understanding the New Testament and the End Times*, second edition (Wipf & Stock Publishers, 2018)

Helpful Resource: Hays, Duvall, Pate, *An A-to-Z Guide to Biblical Prophecy and the End Times* (Zondervan, 2012)

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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>	—	—	—

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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:

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.

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.

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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.

Week 1: The Biblical Story & The Kingdom of God p. 1 — Eschatology from Beginning to End

I. Intro

- A. Welcome
 - 1. Class website: www.theologyclass.org/endtimes
- B. Purpose of Class
 - 1. A broader understanding of Eschatology
 - 2. View Jesus at the center of the biblical story
 - 3. Understand the biblical ethic for the People of God
- C. Class exhortations
 - 1. Eschatology is non-essential for *justification*
 - 2. Eschatology is absolutely essential for *sanctification*
 - 3. We show *charity* towards all orthodox theology
- D. Personal Journey in eschatology
- E. Class Structure
 - 1. Weeks 1 & 2: Biblical Theology
 - 2. Week 3—10: Systematic Theology

II. What is Eschatology?

- A. Eschatology
 - 1. Study of end times (*eschatos*)
 - 2. Not synonymous with “future”
- B. Everyone has an eschatological view
 - 1. All religions
 - 2. Everyone is a theologian
- C. Topics within eschatology
 - 1. The Millennium
 - 2. The Rapture
 - 3. Final Judgment/Second Coming
 - 4. Heaven/Hell
 - 5. Angels/Demons
- D. Does Eschatology Matter?
 - 1. Connection between eschatology and application/ethics?
 - 2. Is it merely an intellectual puzzle to be solved?

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III. Why Eschatology?

- A. Where is eschatology in the Bible?
 - 1. Not merely the “millennium”
 - a. Rev 20:1-6
 - 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: The Kingdom of God*
 - 3. Jesus had his disciples to pray for the Kingdom
 - a. Matt 6:9-10
 - 4. Therefore: the entire NT is eschatology
 - a. Final lap of the race
- B. Eschatology and the gospel
 - 1. “We never graduate from the gospel”
 - 2. The gospel is literally about God’s Kingdom
 - a. Mark 1:14
 - b. Acts 8:12
- C. The NT is Eschatology
 - 1. Hebrews 1:1-4
 - 2. Rev 1:4-7

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
 - 2. Christo-centric: The entire Bible points to Jesus
- B. How Jesus interpreted the OT
 - 1. Luke 24:27, 44-46
 - 2. John 5:39, 45-47
- C. How the NT writers interpreted the OT
 - 1. Jesus is God come to rescue from Exile (establish God’s Kingdom)
 - a. Isaiah 40:3 (Malachi 3:1)
 - b. Mark 1:2-3
 - 2. Jesus inaugurates the last days by sending the Spirit
 - a. Joel 2:28
 - b. Acts 2:16-17
 - 3. 2 Cor 1:20

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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
- B. God's plan to restore His fallen creation
 - 1. Blessings through Abraham
 - a. Genesis 12
 - 2. The mission of Israel
 - a. Isaiah 49:6
 - b. Isaiah 60:3
 - 3. Jesus fulfills the mission of God's People
 - a. John 8:12
 - 4. The mission of God's People
 - a. Matthew 5:14-16
- C. God fulfills His people's mission
 - 1. Those who curse/bless you I will curse/bless
 - a. Gen 12:1-3, 7
 - b. Fulfilled in Christ (Gal 3)
 - 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* are members of true Israel (Gal 3; Rom 11:25-26)

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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
3. God continues this through His people
 - a. 1 Pet 2:9-10
4. The people of God are to continue Abraham's mission
 - a. To bless the world (through the Spirit)
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)

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

Important Terms

Christocentric: Reading the Bible from a Christ-centered perspective, understanding that he is the purpose of the entire story (John 5:39, 45-47; Luke 24:27, 44-46; 2 Cor 1:20)

Eschatology: The study of the end times (*eschatos*). Not limited to "future things." The entire NT is eschatology, as it has to do with the Rule & Reign of Christ in the Kingdom of God.

Redemptive History: The grand story of the Bible, describing Creation, Fall, Redemption, and Re-creation

Week 2: The Biblical Story & The Kingdom of God p. 2 — We Are Not Of This World

I. Review

- A. Eschatology
 - 1. Study of end times
 - 2. Eschatology is the coming of God's Kingdom and the Rule & Reign of Christ
- B. The entire NT is eschatology
- C. The entire Bible is about Jesus
- 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
 - 2. The good news is about God's Kingdom
 - a. The Rule & Reign of Christ
 - b. Mark 1:15
 - 3. God's reign over God's people in God's place (Graeme Goldsworth)
- 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
- F. Purpose of Weeks 1 & 2
 - 1. Understand Eschatology in light of the biblical story
 - 2. Week 3 begins Systematic questions

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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

B. Jesus has ALREADY established/inaugurated God's Kingdom

1. Jesus is currently ruling
 - a. Matt 28:18
 - b. Eph 1:20-21
 - c. Phil 2:5-11
 - d. Isaiah 9:6-7; John 12:15; 18:36; Rev 19:13, 16
2. God's people are to pray for the continued coming of the kingdom
 - a. Matt 6:10

C. The kingdom of the Evil One continues to exist

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
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)

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
2. Biblical description
 - a. Matt 13:39
 - b. John 12:31
 - c. John 14:30
 - d. John 16:11
 - e. 1 Cor 2:6
 - f. 2 Cor 4:4

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

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- b. This came by means of Christ's life, death, resurrection, and the coming Spirit
- 2. Biblical description of the Age to Come
 - a. Mark 10:30
 - b. Matt 12:32
 - c. Eph 1:21
 - d. Heb 6:5
- 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 (1 Pet 2:11)
 - b. We've been delivered from the present age (Gal 1:4)
 - c. The present age is passing away (1 John 2:15-17)
 - d. And are already members of the Kingdom of God (Phil 3:20)
 - 3. Jesus the Messiah is ruling now
 - a. Eph 1:3-23
 - 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)
 - c. "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*
- 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
 - 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...
 - b. Constantly looking forward and becoming "eschomaniacs"

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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
 - b. Christians are not complacent with the injustices of the world, as we seek to be priests and kings in God's 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
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.

B. Why did the Bay Bridge Collapse?

C. Bridges & Theology

1. Theological systems
 - a. Need to be built on exegesis
 - b. Be aware of your presuppositions
2. Our theological systems are often completely interlocked and don't allow for biblical exploration

Important Terms

The Already-Not Yet: We ALREADY live in the inaugurated Kingdom of God, but the Kingdom has NOT YET been fully consummated.

The Present Evil Age/Age to Come:

The Present Age is a result of the Fall

and contains sin and sinful people, and is ruled by Satan. The Age to Come is when God sends His Messiah to establish His Kingdom (the Messianic Age), and will renew the world, bring justice.

**Week 3: The Millennium: God's Reign & His Enemy —
And The Government Shall Be Upon His Shoulders**

I. Review

- A. Eschatology is about the good news of God's Kingdom
 - 1. The Rule & Reign of Christ
- B. God's people live as citizens in His Kingdom
 - 1. Be salt & light to the world
- 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
- D. Christians find unity in Christ
 - 1. 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
 - c. Explore/critique our theological systems and be flexible

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II. Intro to Millennial Views

A. The Millennium

1. What is it?

- a. The 1,000 year period describing the reign of Christ and the binding of Satan
- b. Rev 20:1-6

B. Differing Christian views about the Millennium: *when does Christ return to establish His Millennial kingdom?*

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

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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
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
 - c. Futurist reading of Revelation
 - i. Chs 1—3 were past
 - ii. Chs 4—22 are future
 - b. Awaiting a future *antichrist* and *temple* in Jerusalem
 - i. Sacrifices will resume; Israelis treaty with a world leader
 - c. 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
 - d. Rapture (secret) of the church
 - i. Jesus snatches away believers prior to the Great Tribulation (1 Thes 4:17)
 - ii. Many Jews saved

B. View among Christians

1. Developed in 1800s, 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

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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.
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
 - c. A future physical kingdom
 - 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

C. View among Christians

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

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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
2. Theological Distinctives
 - a. Historical reading of Revelation
 - b. The gospel is the power of God that restores the wholeness in the lives of the world
 - c. 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
 - 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

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

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V.I 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
2. Theological Distinctives
 - a. Christ's victory over death 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
 - 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

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

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VII. The Millennium & the KOG

- A. What is happening in the Millennium? (Revelation 20)
 1. (20:1-2b)
 - a. Bottomless pit
 - b. The “Key”
 - c. Dragon/ancient serpent/devil/Satan
 2. (20:2b)
 - a. No other biblical reference to a thousand-year/millennial kingdom
 - b. The Early Church Fathers were divided on the Millennium
 - c. 1,000 is a symbolic number of completeness, but not indefinite
 - i. 2 Pet 3:8
 - ii. Ps 50:10
 - iii. Deut 7:9
 - d. Satan was bound at the cross, preventing Satan to gather and oppose Christ and the spread of the gospel
 - i. Matt 12:29
 - ii. John 12:31-32
 - iii. Col 2:13-15
 3. (20:3)
 - a. SO THAT he might not deceive the nations any longer
 - i. The purpose/outcome of the binding
 - ii. Unlike in the OT story where salvation was confined to Israel and the nations of the world were deceived
 - iii. Acts 26:16-18
 - b. In Ch 19, Jesus destroys all the unbelievers
 - i. Why would Satan need to be bound if the armies opposing God were destroyed?
 - ii. Structure of Revelation: not linear/chronological
 4. (20:3c)
 - a. The thousand years were ended
 - b. Released for a little while
 5. (20:4)
 - a. Thrones; authority to judge
 - b. Souls of those beheaded for their testimony
 - c. Came to life and reigned with Christ for the 1,000 years
 - i. Paralleled with Rev 6:9

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6. (20:5-6)
 - a. The rest of the dead (the first resurrection)
 - i. Spiritual resurrection of the souls of the saints who reign with Christ in heaven between their death and Christ's 2nd coming
 - B. The binding of Satan (the strong man)
 1. Satan is bound, but not destroyed
 2. Mark 3:22-30 (Matt 12:22-29)
 - C. Satan Thrown Down to Earth
 1. Rev 12:7-17
 2. Luke 10:1-12; 17-24

VIII. Daniel 7: God's Kingdom & Jesus' Eternal Reign

- A. (7:3) *four great beasts came up out of the sea...*
 1. Came up out of the sea: ANE symbol of chaos/forces of evil
 - a. The waters also contained evil "monsters"
 - b. Represent four kingdoms that will arise on the earth (17)
- B. (7:9) *As I looked...The Ancient of Days*
 1. Ancient of Days
 - a. God in His role as judge
 2. Description of the Ancient of Days
 - a. Throne blazing
 - b. White hair: Wisdom
 - c. White clothing: Righteousness
 - d. Jesus in Rev 1:14
- C. (7:13) One like a Son of Man
 1. Son of Man
 - a. Son of man is given dominion; whereas, the beasts are stripped of power or destroyed
 - b. Everlasting dominion: used only of God (2:44; 4:3; 4:34; 6:26)
 2. With the clouds of Heaven
 - a. Cloud riders in the ANE
 3. Reading this in light of Jesus
 - a. The son of man came to the Ancient of Days with the clouds of heaven. He was given dominion and an undestroyable everlasting kingdom
 - b. NT description of Jesus (Matt 9:6; Matt 12:8; Matt 16:27; Mark 14:62)
 - c. The Christ Event/Ascension (Matt 28:16-20; Phil 2:6-11; Eph 1:19-23; Col 2:9-10; 1 Pet 3:21b-22)

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- E. (7:17-18) The Saints of the Most High will possess a kingdom forever
 - 1. The people of God
 - a. Restoring the original plan of ruling the earth (Cf. Gen 1:28)
 - b. They suffer at the hands of the little horn: they are promised a resurrection (12:1-3)
- F. Kingdom given to the people of the holy ones (7:27)
 - 1. Everlasting kingdom
 - 2. All kingdoms will become subservient to Him
- G. The Daniel 7 Kingdom overview
 - 1. How was it established?
 - a. The Son of Man comes to the Ancient of Days
 - 2. Reading this in light of Jesus (Acts 1:9, 11; Rev 1:7)
 - 3. Once Jesus inaugurates the Kingdom of God and sits at God's throne, He is in His eternal reign as King! All that's left is a future consummation of His kingdom.
 - a. Already/Not Yet; Present Age/Age to Come

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Important Terms

Millennium: The period of time in which Christ reigns over God's Kingdom.

Dispensational-Pre-Millennialism: A popular American understanding of the millennium, beginning in the mid-1800s, and growing in popularity during the 1960's. Dispensation: God works with humans in different ways through history. This view holds to a literalistic interpretation of the Bible and views Israel as completely distinct from the church. This position views Christ's reign as being future, where the church is raptured from the earth during a 7-year time of Tribulation in which God pours out His wrath upon the evil world. We watch for "signs of the times" to indicate the return of Christ.

Historic-Pre-Millennialism: The millennium will be a future, physical reign of Jesus on the earth after all times of tribulation have ended (to which the faithful would have endured). This one thousand years could be understood as literal or symbolic. Revelation can be understood as literal, but is probably more symbolic. There is no distinction between Israel and the

Church. We are not awaiting "signs of the times" to indicate the return of Christ. One of the older, more common views of the end.

Post-Millennialism: 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. Revelation is understood as symbolic. There is no distinction between Israel and the Church. We are not awaiting "signs of the times" to indicate the return of Christ. A popular view among the Reformers (from the 1600s—1800s).

Amillennialism: The millennium is not limited to a thousand years, but includes the entire period of time between the first and second coming. 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. Revelation is understood as symbolic. There is no distinction between Israel and the Church. We are not awaiting "signs of the times" to indicate the return of Christ. One of the older, more common views of the end.

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
- B. God's people live as citizens in His Kingdom
 - 1. Their job description is to be salt & light to the world
- 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
- D. Christians find unity in Christ
- 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)

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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
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"

B. Christ reigns through tribulation

1. Rev 5:1-5
2. Christ suffered and overcame, thus making him worthy to reign
 - a. He reigns not as a lion but as a slain-lamb

C. The present suffering of the people of God

1. Proclaimed by Jesus
 - a. Matt 24:9
 - b. John 16:33
2. Proclaimed/experienced by the early Christians
 - a. Rev 1:9
 - b. Acts 14:21-22
 - c. 2 Cor 6:4
 - d. Acts 20:23
 - e. Col 1:24
 - f. 1 Thes 3:1-5
 - g. 2 Thes 1:4
 - h. 2 Cor 4:16-18

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- 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)
 - b. Eph 4:31—5:2
 - c. 1 Thes 1:6
 - d. 1 Thes 2:14
 - e. Heb 13:7
 - 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
- E. The people of God and the “great tribulation”
 - 1. Great Tribulation
 - a. What is it?
 - b. Dan 9:26-27 26
 - 2. Is it something that Christians get to escape?
 - 3. Only three biblical references for the phrase
 - a. Rev 2:22
 - b. Matt 24:21
 - c. Rev 7:14
 - 4. When/what is *the* great tribulation?
 - a. Maybe 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. The true people of God are marked off as those who overcome just as Christ did

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III. Gog and Magog

A. Biblical References

1. Rev 20:7-10
2. OT Background
 - a. Gen 10:2 *Magog* is identified as the 2nd of 7 grandsons of Noah
 - b. Ezekiel has the only occurrences of *Gog and Magog*
 - c. Symbolizing worldwide opposition; not identifying specific nations?
2. Placement in Ezekiel
 - a. 36–37 = a great restoration
 - b. 40–48 = the restored temple
 - c. 38/39 = Gog

B. Meaning in Rev 20

1. 20:7-8
2. Symbolize the nations of the world/forces of evil who oppose God
3. Has been happening since the beginning of the church
4. Identifications
 - a. No scholarly consensus
 - b. Historic identifications

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

Important Terms

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

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
- B. God's people live as citizens in His Kingdom
 - 1. Their job description is to be salt & light to the world
- 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
- D. Christians find unity in Christ
- 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
- 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

Kingdom Come: *Understanding the End Times & The Kingdom of 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
2. Theological concept
 - a. Believers who will be “caught up” to be united with Christ at his 2nd coming
 - b. 1 Thess 4:17
3. Theological agreement
 - a. It’s a biblical term that expresses a biblical idea
 - b. Describes Jesus’ return for his people
4. Theological disagreement
 - a. Nature of the event
 - b. Timing of the event

B. Various views

1. Dispensational-Pre-millennial
 - a. Pre-tribulation rapture
 - b. Other D-P views
 - c. The rapture of the church and the return of Jesus to earth occur at different times
 - d. The rapture happens *prior* to the Tribulation, where the church is “caught up” to be with Christ and removed from the world
2. Historic-Pre-millennial
 - a. The rapture of God’s people and the return of Jesus to earth happen together. This event will occur *immediately before* the millennium
 - b. This event happens *after* tribulation and before the millennium
 - c. God’s people will be caught up to meet Jesus and will then immediately return to earth as part of the Messiah’s royal reign
3. Amillennial/Post-Millennial
 - a. The rapture of God’s people and the return of Jesus to earth happen together. This event will occur at the end of the millennium
 - b. The return of Jesus to earth will occur immediately after the rapture of God’s people
 - c. The rapture will occur at the end of the millennium
 - d. God’s people will be caught up to meet Jesus and will then immediately return to earth as part of the Messiah’s royal reign

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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: Christ died, was buried, and *rose*
 - b. 1:12-34 Resurrection is a reality
 - i. If Christ was raised, how are some people denying it as our hope?
 - ii. If resurrection can't happen, then we should give up now
 - c. 1:35-49 How can we rise since dead/natural bodies are perishable?
 - i. There are heavenly bodies and earthly bodies
 - ii. Resurrected bodies will be *spiritual bodies*
 - 2. 15:50-58 continues resurrection language and explanation...
 - a. How are our earthly bodies transformed into heavenly ones?
 - i. Since the body in its present form cannot inherit the heavenly existence (15:47-49)
- B. What must happen to the body if humans are going to inherit the KOG
 - 1. 15:50
 - 2. 15:51
 - a. Gospel-believing people will have a bodily transformation into the likeness of Christ
 - 3. 15:52
 - a. Our new bodies will be given at the coming of Christ
- C. This is what Christ accomplished
 - 1. Death is swallowed up in victory (Isaiah 25:8)
 - a. The day of the Lord's salvation, when the proud are judged; God's victory over his enemies is finally revealed in all its power
 - 2. O death, where is your victory? O death, where is your sting?
 - a. As Christ returns, death is vanquished/gone/destroyed
- D. Since the outcome is assured, we need to give our lives to God's mission because our work is not fruitless
- E. The purpose of this passage:
 - 1. Describes how God's people will receive their glorified bodies at the day of judgment

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IV. John 14

A. John 14

1. John 13–16 “the Farewell Discourse”
 - a. A standard Jewish way of saying “farewell”
 - b. Comforting/verb (*parakaleo*) turns into a noun (*parakletos*)

B. 14:1-7

1. 14:2 “...my Father’s house are many rooms”
 - a. rooms: remain/abide/dwell
 - b. *monai*: rooms (f, pl, nom)
2. 14:5 “what is the way to where you are going?”

C. 14:8-17

1. 14:8 (Philip’s question) “show us the father...”
2. 14:15-17 “...you know him, for he dwells with you and will be in you...”
 - a. The hope shifts from a place of dwelling to indwelling
 - b. *Dwells [menei]*
 - c. The place of dwelling isn’t merely in “heaven” but is *in* the people
 - d. Jesus is “going to prepare a place for his disciples” but it isn’t a place he’s preparing, they themselves are the place
3. 14:16 “...he will give you another Helper...”
 - a. *Parakletos*: one who appears in another’s behalf, mediator, intercessor, helper

D. 14:18-24

1. 14:18 “I will not leave you as orphans; I will come to you
2. 14:19-20
 - a. What you are anticipating in my second coming will actually happen when I rise from the dead
 - b. 14:20 In that day...I am in my Father, and you in me, and I in you...
3. 14:22 *how is it that you will manifest yourself to us, and not to the world?*
 - a. Good news! My glorious return will be internal and quiet, and my people will experience it
4. 14:23 “...we will come to him and make our home with him”
 - a. Home: *monai*

E. The purpose of this passage:

1. Jesus gives his followers assurance that when he returns to the Father that the Spirit will dwell in them
 - a. This means that Jesus will still be with them

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V. 1 Thessalonians 4:13-18

A. 1 Thes. 4:13-18

1. 4:15 coming (*parousia*): arrival, presence, coming, advent
 - a. Stronger meaning of *presence*
2. Royal presence

B. 4: 16-18

1. Cry of command...voice of an archangel...sound of the trumpet
 - a. Tripartite description
 - b. Trumpet: biblical background of God's judgment
2. Caught up (*harpazo*): to grab or seize suddenly so as to remove or gain control, snatch/take away
3. To meet (*apantesis*):
 - a. God's people meet Jesus and are ALWAYS with him
 - b. John 12:13
 - c. Background of the coming king/dignitary to a city
 - i. Met outside by a welcoming party and welcomed the royal visitor back to the city

C. 5:1-11

D. A further explanation (recapitulation) of 4:13-17

1. Christ returns from heaven at an unknown time, unbelievers will be unaware but believers will be ready

E. The purpose of this passage:

1. Paul gives encouragement and comfort to the church
 - a. All believers will be with the Lord forever, not merely the living saints
 - b. Beloved believers who have passed won't miss out on Christ's return
2. How will every eye be able to see?
 - a. (quote)

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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

B. Popular ideas of God's People

1. Israel as God's chosen people (distinct from Gentile Christians)
 - a. (quote)
 - 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
 - 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
 - iii. Deut 30:1-10
 - iv. The NT declares that those who are in Christ are heirs to the promises made to Abraham
 - v. (Gen 12:1-3, 7)
 - vi. (Gal 3:16, 26-29)

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2. Replacement Theology

- 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
- 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

3. Fulfillment Theology

- a. Jesus fulfills the mission of God's people
- 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
- c. Theological consistency
 - i. Supports the consistent NT teaching that God's people are those who are "*in Christ*"
 - ii. The first Christians were ALL Jews
 - iii. Early church history controversies: how the covenantal promises of Israel has now come upon the Gentiles
 - iv. Eph 2:11-22

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
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
3. Find unity in Christ through the gospel

Rapture: The second coming of Christ, where he returns for his people and judges the world

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
- B. God's people live as citizens in His Kingdom
 - 1. Their job description is to be salt & light to the world
- C. Since the NT time, the world is living between Two Ages
 - 1. The Already/Not Yet
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- D. Christians find unity in Christ
- 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
- 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
- G. Rapture
 - 1. The event of Christ's return when his people usher in the king to his kingdom

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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. Refers to future events that are presented as imminent
2. In eschatology
 - a. Connected to the *Parousia* of the Lord
 - b. Final judgment

B. The OT Prophets

1. Judgment on Foreign nations that have conquered/oppressed Israel/Judah
 - a. Isa 13:1-22 (fall of Babylon)
 - b. Obadiah 1:15 (judgment on Edom)
2. Judgment on Israel or Judah for covenant disobedience, especially in reference to the Assyrian and Babylonian invasions and destruction
 - a. Isa. 3:18-4:1
 - b. Amos 5:18-20
3. Deliverance and blessing for Israel/Judah and the nations (Isa. 11:10-12; Joel 3:14-18), often connected to the messianic promise
 - a. Isa 11:10-12
4. Eschatological Day of the LORD
 - a. Mal 4:1-6

C. The NT writers

1. "The day of the Lord" is identified with the last judgment
 - a. the day of the Lord (2 Thess. 2:2)
 - b. the day of judgment (Matt. 10:15; 1 John 4:17)
 - c. the last day (John 6:39; 12:48)
 - d. that day (Luke 21:34)
 - e. the day (Heb. 10:25; 2 Peter 1:19)
 - f. the day of Christ (Phil. 1:6)
 - g. the day of God (2 Peter 3:12)
 - h. the day of judgment (1 John 4:7)
 - i. the day of God's wrath (Rom. 2:5)
 - j. the day of their wrath (Rev. 6:17)
 - k. and the great day of God Almighty (16:14)
2. Writers used OT "Day of the Lord" passages to describe the Christ Event
 - a. The Pentecost event
 - i. Joel 2:1, 28-31; Acts 2:14-21 14

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D. Day of Yahweh = Day of Christ

1. 1 Cor 5:5
2. 1 Thess 5:2
 - 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

E. Conclusion

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

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III. Wrath

- A. God's end-times wrath and judgment
 - 1. The judgment that God pours out on his enemies
- 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
 - b. 1 Thess 2:16
 - 2. God's wrath against sin is a future reality
 - a. Rom 2:5, 8
 - b. 1 Thess 1:10
- 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
 - a. 14:10; 16:19; 19:15
 - 4. Satan's "wrath" (*thymos*) at God's followers in Revelation
 - a. 12:12
 - b. Revelation portrays a battle of two opposing wraths
- D. Can God pour out His wrath on the world while believers are still here?
 - 1. 1 Thess 5:9
 - a. God's people are not destined for wrath
 - 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
- 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

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IV. Armageddon

A. Reference

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

B. Biblical background

1. Described in Rev 16:14, 16
 - a. Rev 16:16: only biblical reference
2. OT reference to Megiddo
 - a. A major city in northern Israel that guides a strategic pass of the international highway known as the Via Maris
 - b. Megiddo was part of a coalition of Canaanite cities that tried to eject Egyptian influence from the region
3. Joshua; Judges; 1 & 2 Kings; 1 & 2 Chronicles; Zechariah
 - a. Judges 5:19
 - b. 2 Kings 23:29
4. Armageddon?
 - a. NASB/NRSV: Har-Magedon
 - i. har = *mountain* (mountain of Megiddo)
 - b. There is no “mount (of) Megiddo”

C. The War of Armageddon

1. Lost in translation 16:14
 - a. battle/THE battle
 - b. Definite article (the) in Greek
 - c. 16:14 Anaphoric article: an article of previous reference
2. The war of 16:14 is referring to something previous in the book
 - a. References to the same war
 - i. 16:14
 - ii. 19:19
 - iii. 20:8
 - b. John is communicating that “people are to assemble for battle/war...you know, THE one I’ve been talking about

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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 by the kings of the earth
 - ii. It's waged against Christ and his people
 - c. War is used throughout Revelation
 - d. War in Revelation is not merely a future battle, but is the entirety of Revelation: the dragon is currently waging war against the people of God
- D. Judgment in Revelation 19:11-21
 1. This happens "during the war of Armageddon"?
 2. The rider on a white horse 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 were slain by the rider and the birds gorged their flesh (19:21)

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V. Gog and Magog

B. Biblical References

1. Rev 20:7-10
2. OT Background
 - a. Gen 10:2 *Magog* is the 2nd of 7 grandsons of Noah
 - b. Ezekiel has the only occurrences of *Gog and Magog*
 - c. Symbolizing worldwide opposition; not identifying specific nations?
5. Placement in Ezekiel
 - a. 36–37 = a great restoration
 - b. 40–48 = the restored temple
 - c. 38/39 = Gog

C. Meaning in Rev 20

1. 20:7-8
2. Symbolize the nations of the world/forces of evil who oppose God
3. Has been happening since the beginning of the church
4. Identifications
 - a. No scholarly consensus
 - b. Historic identifications

D. 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 that God has/is defeated(ing) the Devil

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VI. Eternal Judgment

- A. Life after death?
 - 1. Apostles Creed
 - 2. Popular ideas of Hell
 - 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; 1 Thess 4:13-18
- B. Resurrection of unbelievers (for judgment)
 - 1. Unbelievers to eternal torment and separation from God
 - a. Acts 24:15
 - b. Matt 25:46
 - c. 2 Thess 1:8-9
 - 2. Unbelievers are not resurrected to a glorified body, but for mortal life to appear before God
 - a. Raised for punishment
 - b. Rev 20:11-15
- C. Biblical descriptions of the afterlife
 - 1. Sheol
 - a. Hebrew (OT) concept
 - b. The dwelling of the dead
 - c. Passages
 - i. Amos 9:2
 - ii. Gen 37:35
 - 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”
 - 2. Hades
 - a. Greek (NT) concept
 - i. The dwelling place of torment for the unrighteous
 - ii. The place that receives the ungodly for the intervening period between death and resurrection
 - b. The NT equivalent to Sheol
 - c. Passages
 - i. Matt 16:18
 - ii. Luke 16:19-31

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3. Gehenna
 - a. Greek (NT) concept
 - b. From the Hebrew “valley of Hinnom”
 - c. Passages
 - i. Matt 5:22
4. Hell
 - a. The final abode of the unrighteous dead where they suffer eternal punishment
 - b. Rev 20:11-15
 - c. The final destiny of those who dwell in Sheol/Hades is eternal separation from God’s righteousness and love
 - d. As they sought to be separate from Him in life, so will they be in death and in eternity

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Important Terms

Day of Yahweh: Known in the OT as the “Day of Yahweh” (the LORD), it can also be identified as *that day* or *the day when*. It describes an event when God will intervene in human history to bring about his promised plan: judgment upon Israel’s enemies or punishment on Israel for being unfaithful. The NT writers see the Day of Yahweh synonymous with the *Day of Christ*, showing Jesus’ deity and sovereignty. This can describe Jesus’ inauguration of God’s Kingdom, or his final return and judgment over the world to which: the dead are resurrected, believers are caught up to be with him, the final judgment (great white throne), Satan is cast into eternal punishment, the present-evil-age is destroyed, and the New Heavens/New Earth is consummated.

God’s Wrath: God’s end-times judgment that is poured out on his enemies. This occurs at the return of Jesus (at the Day of Yahweh/Christ), where God will make things right in his creation.

Armageddon: Literally meaning “Mount of Megiddo,” which is problematic, as no mountain exists. Described in Revelation (specifically in 16:16, but including all THE wars/battles of the book) as the entirety of the kings of the world who are empowered by Satan and rage against Christ and his people. It is not a literal battle to take place in a physical geography (as there is literally no Mount of Megiddo), but is a symbolic description of what God’s people should expect to experience in life.

Gog/Magog: Taken from Ezekiel 38–39, Revelation 20:7-10 uses this phrase to symbolize the nations of the world who oppose God and his people. It is not describing a literal nation/person. The phrase should properly be translated “Gog of Magog” (one person from one land, not two different peoples), and is said to be “the four corners of the earth,” which is indicating all of creation, not merely one geopolitical state.

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
- B. God's people live as citizens in His Kingdom
 - 1. Their job description is to be salt & light to the world
- 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
- D. Christians find unity in Christ
- 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
- 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
- G. Rapture
 - 1. The event of Christ's return when his people usher in the king to his kingdom
- 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. 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)

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II. What is Heaven?

A. Heaven as nature

1. Can refer to the physical heavens
 - a. Gen 1:1
 - b. Ps 19

B. Heaven as present

1. Not merely the destination we go after death
 - a. It's not a far-off place in the sky/outer space
2. The abode of God
 - a. God's dimension of rule, reign, and his special presence
 - b. God's dwelling with His creation
 - c. Matt 4:17
3. Heaven is the source of the hope we possess NOW, and the seat of God's authority
 - a. Matt 6:9-10
 - b. Phil 3:20

C. Heaven as future

1. Will be fully realized in the future
 - a. The final dwelling place for believers
 - b. Resurrected, glorified bodies
2. Rev 21:1-10, 22
3. God is the temple (21:22) and will dwell with His people in his new temple-garden-city (21:3)

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 (Phil 1:23; 2 Cor 5:6)
3. Temporal vs. Eternal
 - a. Don't get hung up on the temporary things

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III. Temples

- A. What is a temple?
 - 1. The place God dwells with his people in a special way
 - a. God is omnipresent
 - b. God's special temple presence
- 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
 - ii. Lev 26:12
 - iii. Deut 23:14
 - 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. “to serve and guard” refer to the Israelites who are serving/guarding/obeying God's word
 - c. Num 3:7-8
- C. Jesus anticipated as the end-times temple
 - 1. Temples and mountains
 - a. Temples are always on mountains
 - 2. The Daniel 2 mountain-temple
 - a. Dan 2:34-45
 - 3. Jesus is the Temple
 - a. Lev 26:11-12
 - b. John 2:18-22
 - c. Jesus is the climax of God dwelling with His people
- D. The People of God as the end-times Temple
 - 1. The Spirit indwells God's people
 - a. John 14:15-17
 - b. 1 Cor 3:16-17
 - 2. Collectively, in Christ, God's People serve as the present earthly temple
 - a. The return of the King who is the permanent temple on earth
- 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

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

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. Theologically consistency
- 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
 - 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
 - iii. Deut 30:1-10
 - iv. The NT declares that those who are in Christ are heirs to the promises made to Abraham
 - v. Gen 12:1-3, 7
 - vi. Gal 3:16, 26-29

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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 w/ Israel was preparatory for his work with the church
 - 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
3. Fulfillment Theology
 - a. Jesus fulfills the mission of God's people
 - 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
 - c. Theological consistency
 - i. Supports the consistent NT teaching that God's people are those who are "*in Christ*"
 - 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. Eph 2:11-22

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VII. Who are the 144,000 of Revelation 7?

- A. Popular idea
 - 1. Converted Jews during the Great Tribulation
- B. Understanding the literary context of Revelation
 - 1. John's hearing/seeing theme
 - a. Literary device; Marker for original audience
 - b. Contrasts for effect
 - 2. Voice like a trumpet
 - a. Rev 1:10-13
 - b. Rev 1:17
 - 3. Lion and the Lamb
 - a. Rev 5:5
 - b. Rev 5:6
- C. The 144,000 and the Great Multitude
 - 1. John continues his hearing/seeing theme
 - a. Rev 7:1-7
 - b. Rev 7:9-10
 - 2. The 144,000 Israelites are the Great Multitude of people from ALL nations
 - a. The answer isn't theological, it's literary
 - 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
 - d. Levi was a son, but didn't receive land
 - 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
 - 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

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D. Conclusion

4. Show charity
 - a. Deeply-held convictions can be significant, emotional, personal
 - b. We don't know where someone else's conviction comes from
5. 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
6. Find unity in Christ through the gospel

Important Terms

Heaven The abode of God (his dimension of rule, reign, and special presence). It's the partial experience of God's Kingdom now on earth (as inaugurated by Jesus), and will be the future, final dwelling place for all believers, where they're given their resurrected, glorified bodies on a renewed earth.

Temple The place God dwells with His people and makes His presence known in a special way. Jesus is the fulfillment of the Temple (John 2), with the People of God serving as a temporary Temple (1 Cor 3) until God returns to establish

His eternal presence in the New Heavens/Earth (the New Jerusalem).

God's People Anyone who is "in Christ" (through having faith in the Messiah). This is regardless of race (Jew or Gentile), gender (male or female), or socioeconomics (slave or free). Anyone placing faith in Christ is an heir to the covenantal promises made to Abraham.

144,000 (of Revelation 7) Is John's symbolic way of depicting all the people of God (the Great Multitude).

Week 8: How to Read Revelation – Reading Revelation Responsibly

I. Review

- A. Eschatology is about the good news of God's Kingdom
 - 1. The Rule & Reign of Christ
- B. God's people live as citizens in His Kingdom
 - 1. Their job description is to be salt & light to the world
- 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
- D. Christians find unity in Christ
- 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
- 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
- G. Rapture
 - 1. The event of Christ's return when his people usher in the king to his kingdom
- 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. Armageddon
 - 1. 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)
- J. Heaven
 - 1. The abode of God (his dimension of rule, reign, and special presence). It's the partial experience of God's Kingdom now on earth (as inaugurated by Jesus), and will be the future, final dwelling place for all believers, where they're given their resurrected, glorified bodies on a renewed earth.
- K. Temple
 - 1. The place God dwells with His people and makes His presence known in a special way. Jesus is the fulfillment of the Temple (John 2), with the People of God serving as a temporary Temple (1 Cor 3) until God returns to establish His eternal presence in the New Heavens/Earth (the New Jerusalem).
- L. God's People
 - 1. Anyone who is "in Christ" (through having faith in the Messiah). This is regardless of race (Jew or Gentile), gender (male or female), or socioeconomics (slave or free). Anyone placing faith in Christ is an heir to the covenantal promises made to Abraham.

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II. Reading Revelation Responsibly

- A. The difficulty of reading Revelation
- B. History of Apocalypse
 - 1. John is using a familiar literary tradition
 - 2. In the OT
 - a. Dan 7—12
 - b. Isa 24—27; 33; 34—35
 - c. Jer 33:14-26
 - d. Ezekiel 38—39; 40—48
 - e. Joel 3:9-17
 - f. 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
 - 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.*
 - 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

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C. Misnomers of Revelation¹

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
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

¹ Michael Gorman, *Reading Revelation Responsibly*

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III. Outline

- A. The Narrative of Revelation
 1. 1:1-8 *Prologue*
 - a. A promise of blessing (1:3)
 2. 1:9—3:22 *First Scene* [7 churches]
 - a. John's in the Spirit on the Lord's day on Patmos
 - b. Sees Jesus in his resurrected glory
 - c. Writes to 7 churches
 3. 4:1—16:21 *Second Scene* [God on the throne & judgment]
 - a. John's taken up into heaven
 - b. Central section of the book
 - c. Part 1 4:1—11:19
 - d. Part 2 12:1—16:21
 4. 17:1—19:10 *Third Scene* [The harlot Babylon]
 - a. Transition (17:3)
 - b. 17:1-2 (20:9-10)
 5. 19:11—21:8 *Bridge* [The New Jerusalem]
 - a. 19:11—21:8 2nd Coming, Final Judgment
 - b. Final judgment of the Beast, False Prophet, Satan, everyone whose name has not been found in the book of life
 - c. Bridges from the Prostitute, Babylon (17:1—19:10) to the account of the Bride, Jerusalem (21:9—22:9)
 6. 21:9—22:9 *Forth Scene* [Bride, Woman, City]
 - a. John on the mountain
 - b. The New Jerusalem is consummated
 7. 22:6-9 *Epilogue*
 - a. A promise of blessing (22:7)

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IV. Interpretive Keys

A. Jesus

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

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.*

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

D. Symbolism/Signs

1. Rev 1:1 ... *He made it known by sending his angel to his servant John...*
 - a. Translational differences
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.*"
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

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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)
 - 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)

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V. The Literary Genre of Revelation

A. Apocalypse

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

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

1. Are situational
2. Are circulated
3. Are structured
 - a. Beginning, middle, end
4. Epistolary structure of Revelation
 - a. Begins as letter (1:4-5)
 - b. Ends with “Amen” (22:21)
 - c. Contains 7 letters (2:1 — 3:22)

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

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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
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
 - c. Resist the world

B. Overcome/Conquer/Victorious

1. *Nikao*
 - a. To win in the face of obstacles, *be victor, conquer, overcome, prevail*
 - b. As in battle
2. Jesus became King by *overcoming*
 - a. 5:5
 - b. 12:11
 - c. 17:14
 - d. 3:21
3. The People of God imitate the King by overcoming
 - a. 2:7
 - b. 2:11
 - c. 2:17
 - d. 2:26-27
 - e. 3:5
 - f. 3:12
 - g. 3:21
 - h. 21:7

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C. OT symbolism

1. Rev 10:8-11
 - a. Ezek 2:8-3:5
 - b. John is being commissioned to be a prophet
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
3. Seven bowls of wrath (Exodus plague imagery)
 - a. Painful sores 16:2
 - i. Ex 9:9-11
 - b. Sea like blood 16:3
 - i. Ex 7:17-18
 - c. Rivers/springs of water like blood 16:4 (see above)
 - d. Sun scorched people with fire 16:8
 - i. Ex 9:22-24
 - e. Darkness 16:10
 - i. Ex 10:21-22
 - f. Water dried up/3-unclean spirits, like frogs 16:12,13
 - i. Ex 14:21-22
 - ii. Ex 8:2-3
 - g. Great hailstones 16:21
 - i. Ex 9:22
 - 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

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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
 - b. Ch 4–5 the One seated on the throne and the Lamb are worshipped
- 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

Important Terms

Revelation (apocalypse) an ancient Jewish genre that uses lots of symbolism. In an apocalypse, God's people receive encouragement as they undergo persecution. This comes by way of communication from God from an otherworldly being, and uses many catastrophic images (depicting the end of the world, now). John's Revelation uses lots of symbolism, pulling from 400-600 OT illusions, as it encourages God's people to follow the Lamb and overcome the evil of this world, resting in the hope that one day God will make things right.

Week 9: Other Topics in Eschatology – What About Those Other Things?

I. The Olivet Discourse

A. Mark 13

1. Chapter 13 (room for notes)

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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!
3. Why the destruction of the temple?
 - a. God's judgment for the people's rejection of the covenant
 - b. See Mark 11
4. The disciples' question is not about retuning after death
 - a. Jews had no concept of a dying Messiah
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. Gaius Caligula
 - ii. Titus (Roman commander)
 - iii. Zealot militants

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B. Matt 24—25

1. Foundation from Mark 13
2. Chapter 24 (room for notes)

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C. The clarity and difficulty of the Olivet Discourse

1. Clarity

- a. Matthew is using Mark as a source
- 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?”*

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)
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

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)

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II. 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.

2. Strong traditional idea

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

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

2. 1 John 4:3

- a. The antichrist is a spirit

3. 2 John 1:7

- a. The antichrist is plural

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C. In Paul

1. Man of Lawlessness
 - a. 2 Thess 2:1-12
2. Is this the same being/person as the antichrist?

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?

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.

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F. The Mark of the Beast

1. Rev 13:1
 - a. Allusion to Daniel 7
2. Background and context
 - a. The mark: a means of singling out those who belong to the beast and those who don't
 - b. Is this literal or symbolic
 - i. Ezek 9:4
 - ii. a mark for those who belong to God
3. What does 666 mean?
 - a. Misnomers
 - b. Numbers in apocalyptic literature are symbolic
 - c. Gematria
 - i. Numbers in Hebrew, Greek, Latin are represented by the alphabet
 - $\alpha/A = 1$
 - $\beta/B = 2$
 - $\gamma/\Gamma = 3$
 - $\delta/\Delta = 4$
 - ii. Nero Caesar (*neron kaisar*) transliterated into Hebrew (NRWN QSR) adds up to 666
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?
This is demonstrated by your allegiance in how you live

Week 10: Does Eschatology Matter? — The Ethics & Fruit Of Eschatology

Reminder:

- Email your questions for the final week
 - What would you like clarified?
 - What questions have been sparked?

I. Redemptive-History & Salvation

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

B. *Sola Fide*

1. All people are born spiritually dead
 - a. Eph 2:1-3
2. God makes people spiritually alive
 - a. Eph 2:4-7
3. God saves: by grace, through faith, for good works
 - a. Eph 2:8-10
4. Saved people are justified before God
 - a. Justification: being *declared righteous* before God

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C. Categories of Justification

1. Justification is *forensic*
 - a. The Greek word for justification has a declarative and forensic
 - b. Justification is the opposite of condemnation
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)
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)
4. Justification is *Trinitarian*
 - a. It is God who justifies
 - 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)

D. Justification is past—present—future

1. *Past* (1 Cor 6:11)
2. *Present* (2 Cor 2:15)
3. *Future* (Eph 1:14)

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II. The Good Works of the Sheep

- A. Eschatological judgment: being judged on works?
 - 1. Matt 25:31-46
 - 2. “Brothers” = the people of God (OT/NT)
 - a. Future judgment is based on how one treats “these brothers of mine”
 - b. How one treats the people of God reveals their allegiance to the King (34)
- B. The way one treats a sheep is how one treats the King (Case study: Saul the goat)
 - 1. Acts 7:58-60
 - 2. Acts 8:1-3
 - 3. Acts 9:1-10
- C. One’s love/hate for Jesus’ Sheep demonstrates one’s love/hate for King Jesus
 - 1. Acts 9:1-10
 - 2. Matt 25:40
 - 3. John 13:34-35
- D. Final Judgment & Works
 - 1. Judgment of humanity
 - a. 1 Cor 4:1-5
 - 2. Judgment of the church
 - a. James 3:1
 - b. Rom 14:10
 - 3. Rev 20:11-15
 - 4. God’s involvement in our works
 - a. Phil 2:12-13
- E. IMMEDIATE Application
 - 1. How does this ethic affect how we live NOW?
 - 2. How do we treat other Christians?
 - 3. Is our unity found in Christ or in tribalism?
 - a. Theological tribalism
 - b. Political tribalism
 - c. Social tribalism
 - 4. This is a direct ethic to eschatology
 - a. It matters!

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III. Our Eternal State

A. Glorification

1. Rom 8:30
 - a. *Predestined > Called > Justified > Glorified*
2. Glorification: the eschatological climax of being conformed to the image of Jesus
 - a. Bodily conformity
 - b. Moral conformity
 - c. Kingdom conformity
3. The glorified self is the final, eternal state of humankind
 - a. This is physical, not immaterial

Week 11: The Eschatos of the Class

Missed Topics

1. Eternal Judgment (week 6)
2. Mark of the Beast & Antichrist (week 9)
3. Glorification (week 10)

Eternal Judgment

- A. Life after death?
 1. Apostles Creed
 2. Popular ideas of Hell
 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; 1 Thess 4:13-18
- B. Resurrection of unbelievers (for judgment)
 1. Unbelievers to eternal torment and separation from God
 - a. Acts 24:15
 - b. Matt 25:46
 - c. 2 Thess 1:8-9
 2. Unbelievers are not resurrected to a glorified body, but for mortal life to appear before God
 - a. Raised for punishment
 - b. Rev 20:11-15
- C. Biblical descriptions of the afterlife
 1. Sheol
 - a. Hebrew (OT) concept
 - b. The dwelling of the dead
 - c. Passages
 - i. Amos 9:2
 - ii. Gen 37:35
 - 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"

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2. Hades
 - a. Greek (NT) concept
 - i. The dwelling place of torment for the unrighteous
 - ii. The place that receives the ungodly for the intervening period between death and resurrection
 - b. The NT equivalent to Sheol
 - c. Passages
 - i. Matt 16:18
 - ii. Luke 16:19-31
3. Gehenna
 - a. Greek (NT) concept
 - b. From the Hebrew “valley of Hinnom”
 - c. Passages
 - i. Matt 5:22
4. Hell
 - a. The final abode of the unrighteous dead where they suffer eternal punishment
 - b. Rev 20:11-15
 - c. The final destiny of those who dwell in Sheol/Hades is eternal separation from God’s righteousness and love
 - d. As they sought to be separate from Him in life, so will they be in death and in eternity

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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.

2. Strong traditional idea

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

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

2. 1 John 4:3

- a. The antichrist is a spirit

3. 2 John 1:7

- a. The antichrist is plural

C. In Paul

1. Man of Lawlessness

- a. 2 Thess 2:1-12

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

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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?

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.

F. The Mark of the Beast

1. Rev 13:1

- a. Allusion to Daniel 7

2. Background and context

- a. The mark: a means of singling out those who belong to the beast and those who don't
- b. Is this literal or symbolic
 - i. Ezek 9:4
 - ii. a mark for those who belong to God

3. What does 666 mean?

- a. Misnomers
- b. Numbers in apocalyptic literature are symbolic
- c. Gematria
 - i. Numbers in Hebrew, Greek, Latin are represented by the alphabet
 - $\aleph/A = 1$
 - $\beth/B = 2$
 - $\gamma/\Gamma = 3$
 - $\delta/\Delta = 4$
 - ii. Nero Caesar (*neron kaisar*) transliterated into Hebrew (NRWN QSR) adds up to 666

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Recommended Resources

Books on Eschatology:

Rob Dalrymple, *Understanding the New Testament and the End Times*, second edition, (Wipf & Stock Publishers, 2018)

J. Daniel Hays; J. Scott Duvall; C. Marvin Pate, *An A-to-Z Guide to Biblical Prophecy and the End Times* (Zondervan, 2012)

Eckhard Schnabel, *40 Questions about the End Times* (Kregel, 2012)

Sam Storms, *Kingdom Come: The Amillennial Alternative* (Mentor Publishing, 2015)

How To Read Revelation:

Rob Dalrymple “*Follow the Lamb: A Guide to Reading, Understanding, and Applying the Book of Revelation*” (Weaver Book Company, 2018)

Michael Gorman, *Reading Revelation Responsibly* (Wipf & Stock, 2011)

Commentaries on Revelation:

Richard Bauckham, *The Theology of the Book of Revelation* (Cambridge University Press, 1993)

G.K. Beale, *Revelation: A Shorter Commentary* (Eerdmans, 2015)

*Very Poythress, *The Return of the King: A Guide to the Book of Revelation* (P&R Publishing, 2000)

Biblical Theology:

G.K. Beale & Mitchell Kim, *God Dwells Among Us: Expanding Eden to the End of the Earth* (IVP Books, 2014)

J. Daniel Hayes *The Temple & the Tabernacle: A Study of God’s Dwelling Places from Genesis to Revelation* (Baker Books, 2016)

Trent Hunter & Stephen Wellum, *Christ from Beginning to End* (Zondervan, 2018)

Christopher Wright, *Knowing Jesus Through the Old Testament* (IVP Academic, 2014)