

The Doctrine of Eschatology

- The Church
- The Rapture
- The Tribulation
- The Great Tribulation
- The Second Coming
- The Millennium
- The Great White Throne Judgement
- Heaven & Hell
- The Doctrine of Free Will

One minute after you slip behind the parted curtain, you will either be enjoying a personal welcome from Christ or catching your first glimpse of gloom as you have never known it. Either way, your future will be irrevocably fixed and eternally unchangeable. Erwin Lutzer

Eschatology

- Eschatology deals with such ultimate personal realities as death, the intermediate state, and glorification. However, it also touches on more general or cosmic issues, including the second coming of Christ, the millennium, the final judgment, eternal rewards and punishments, and the new heaven and new earth. Eschatology is both personal and general, individual and cosmic.”
- Human life consists of the material (body) and the immaterial (soul and spirit). At the moment of death, the immaterial aspect of the believer immediately enters God’s presence.
- In 2 Corinthians 5:8 Paul writes, “*We are confident, yes well pleased rather to be absent from the body and to be present with the Lord.*”

Building a Foundation

- Apostasy
- Davidic Covenant
- The Blood
- Dispensations
- Doctrine of Imminency
- Great White Throne Judgment
- **P**retribulation, **M**idtribulation, **P**osttribulation
- Redemption
- The Blood
- Vicarious Penal Substitutional Atonement
- The Hypostatic Union
- Type or Typology
- Inerrancy

Building a Foundation

- Rapture
- Heaven
- Hell, Hades, Shoel, Gehenna
- Judgement seat of Christ
- Millennium
- Resurrection
- New Jerusalem

The Blood

The trail of blood: There is a trail of **blood** stretching from the Garden of Eden to the New Jerusalem, from Genesis to Revelation. This crimson thread tells us how God reclaimed paradise for fallen sinners, how He saved us from death and restored us to glory.

This Biblical Narrative reveals Gods redemptive plan. Scripture shows us God's love, our disobedience to Him and overall His redemption of us through the **Blood** of the Lamb.

- **Abel** showed us the necessity of the Lamb.
- **Exodus** showed us the slaying of the Lamb.
- **Leviticus** showed us the character of the Lamb.
- **Isaiah** showed us the personality of the Lamb.
- **John** the Baptist identified the Lamb.
- **Peter** described the enthronement of the Lamb.
- **Revelation** tells us about the Lamb's endless reign and who's names are written in the Lambs book of life.

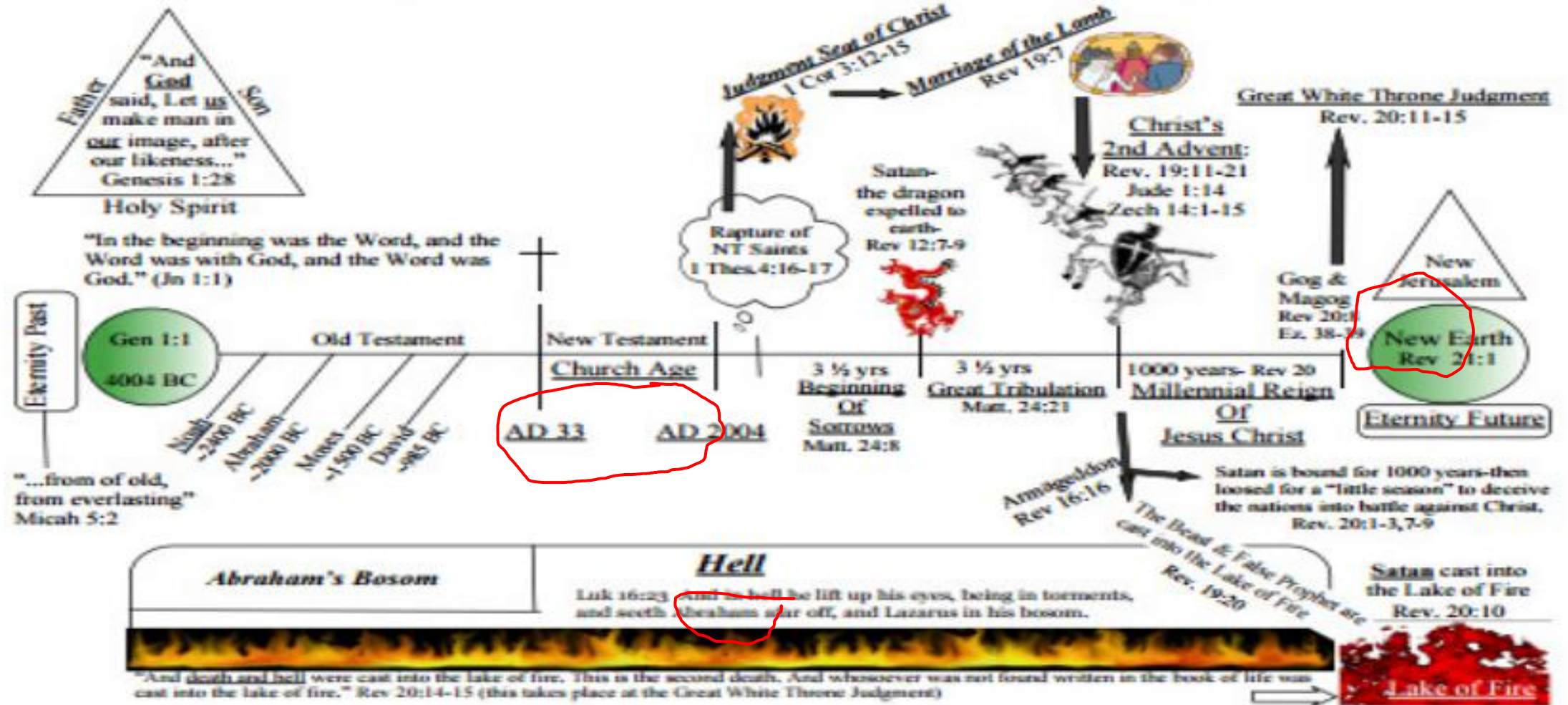
Where are we the Church today?

- The rebirth of Israel: ISA 66:8"*Who has heard such a thing? Who has seen such things? Can a land be born in one day? Can a nation be brought forth all at once?*
- *Dead Sea Scrolls*
- *1967 Jerusalem is back in the hands of the Jews*
- *1973 Yom Kippur War*
- *Perfect Red Heifer Cow born*
- *San harderian court reestablished*
- *Fourth Temple AKA the Tribulation Temple*
- *Many Churches are dying in the west, we are seeing a great falling away.*

Biblical Timeline Overview Chart

Pastor Thomas Mowery- Bible Believers Baptist Church

For more information:
www.biblebelieversbaptist.org



CHURCH AGE

- *THE CHURCH AGE began* on the Day of Pentecost in Acts 2 and will end with the rapture of the church before the beginning of the Tribulation. The church age is not characterized by historically verifiable prophetic events except its beginning on the Day of Pentecost and its ending with the rapture.
- *The church age* is a time of constant preaching of the gospel. The church begins as a small band of individuals but becomes a global institution. As Christendom expands to fill the whole world, it will become increasingly apostate. This will result in global judgment after the rapture of the church.
- *Apostasy* occurs in two main areas: *doctrine* and *behavior*, or the way we think and the way we act. According to the New Testament, the professing church at the end of the age will be filled with denial about the truth and about godly living.
- The next event on the prophetic calendar for the true church is the rapture (John 14:1-3; 1 Corinthians 15:51-52; 1 Thessalonians 4:13-18)."

Christ also loved the Church

- Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word” (Ephesians 5:25-26). Paul notes that Christ’s purpose in that **redemptive** and **cleansing process** is “that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish” (Ephesians 5:27).
- Paul also predicts just when that presentation will occur. The rapture will take place “at the last trump” (1 Corinthians 15:57), at the same time that “the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God”
- *“For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, who will **transform** our lowly body that it may be **conformed** to His glorious body, according to the working by which He is able even to subdue all things to Himself” (Philippians 3:20-21)”*

ATONEMENT

CHRIST WILL JUDGE THE CHURCH

- Following that event, every individual in the **raptured church** must “appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad” (2 Corinthians 5:10;”

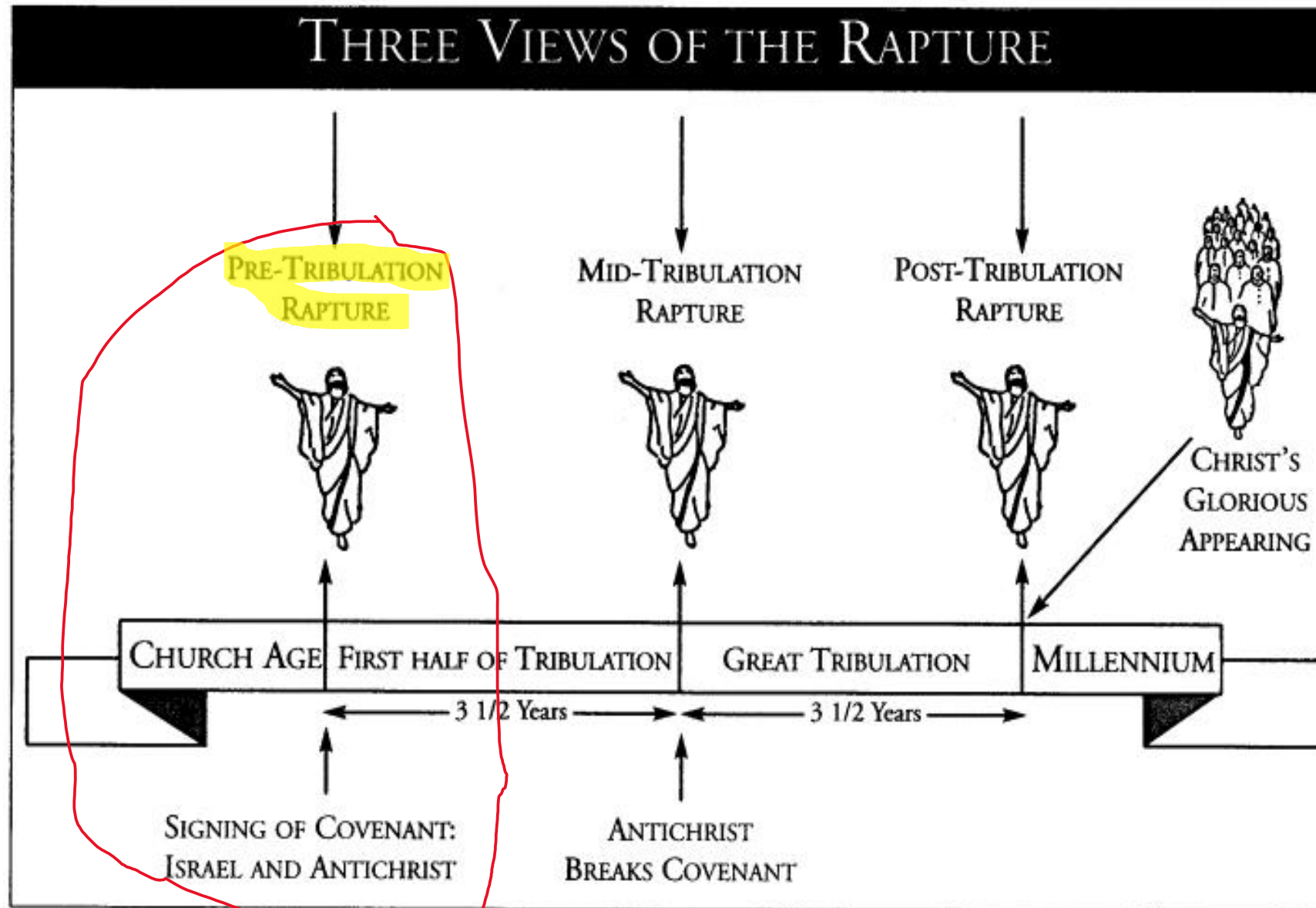
THE CHURCH WILL JUDGE ANGELS

- The church will judge angels according to Paul in 1 Corinthians 6:3. This cannot mean judging the unfallen angels, for they are sinless. Paul must therefore be referring to Satan's host of fallen angels, the demons.
- And because of Paul's words, "Thus we shall always be with the Lord" (1 Thessalonians 4:17), we know that the church will also witness the judgments of others, such as occurs at the **Great White Throne**, when all the **unsaved dead** will be resurrected and stand before God for a final sentencing before being cast into the lake of fire (Revelation 20:11-15)."

Inerrancy

Inerrancy: *Inerrancy recognizes that what God revealed and inspired is accurate, reliable, authoritative and without error. The Bible (in the original autographs) says exactly what God wants it to say and has not been corrupted by human mistakes.*

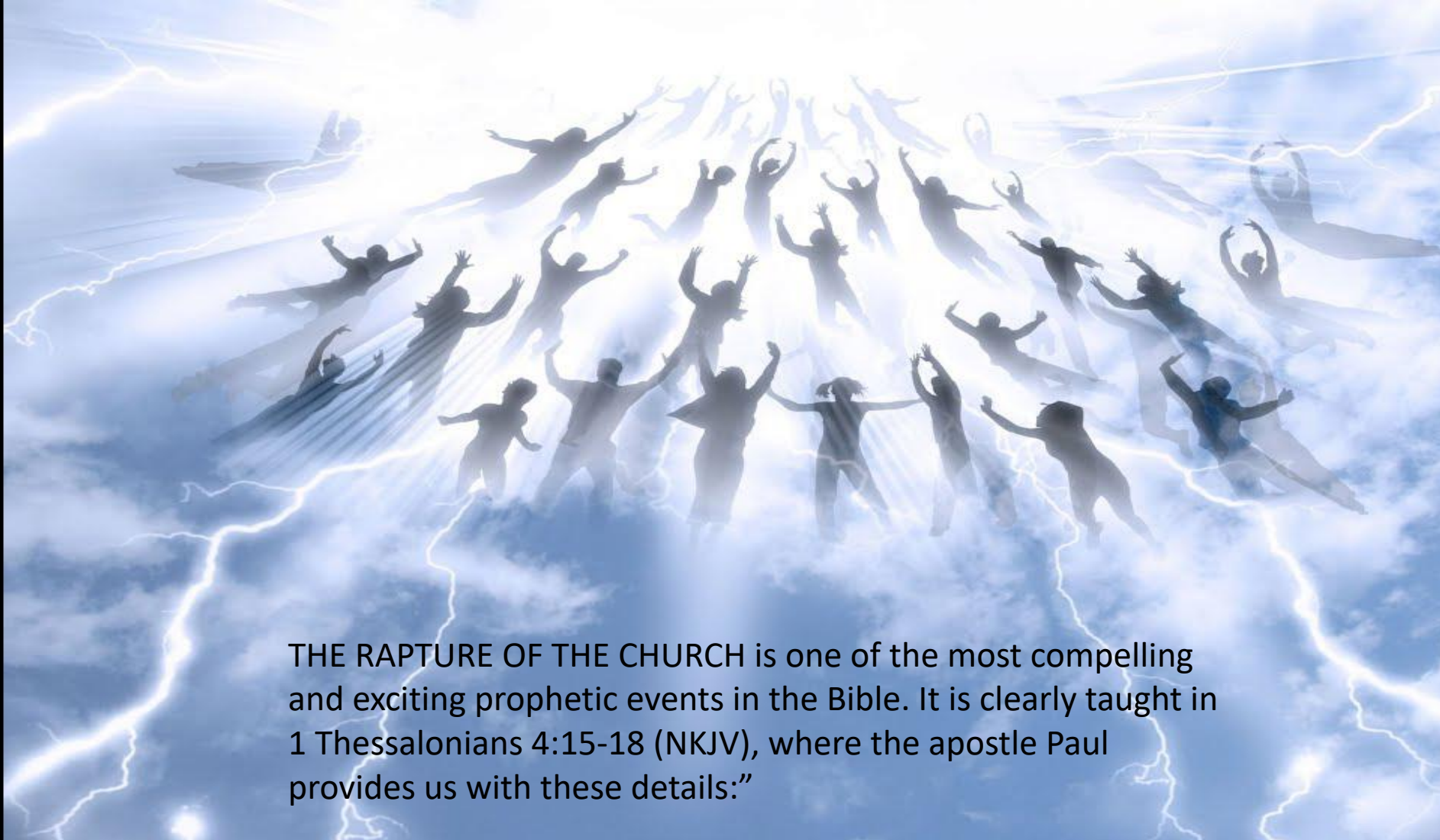
Three View of the Rapture



RAPTURE

THE RAPTURE OF THE CHURCH is one of the most compelling and exciting prophetic events in the Bible. It is clearly taught in 1 Thessalonians 4:15-18 (NKJV), where the apostle Paul provides us with these details:”

The Rapture of the Church



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Acts 1 (NIV)

Jesus Taken Up Into Heaven

- 1 In my former book, Theophilus, I wrote about all that Jesus began to do and to teach ² until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen. ³ After his suffering, he presented himself to them and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God. ⁴ On one occasion, while he was eating with them, he gave them this command: “Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. ⁵ For John baptized with water, but in a few days you will be baptized with the Holy Spirit.”
- ⁶ Then they gathered around him and asked him, “Lord, are you at this time going to restore the kingdom to Israel?”
- ⁷ He said to them: “It is not for you to know the times or dates the Father has set by his own authority. ⁸ But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”
- ⁹ After he said this, he was taken up before their very eyes, and a cloud hid him from their sight.
- ¹⁰ They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them. ¹¹ “Men of Galilee,” they said, “why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven.”

John 14 (NIV)

- **Jesus Comforts His Disciples**

- 14 “Do not let your hearts be troubled. You believe in God; believe also in me. ² My Father’s house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you? ³ And if I go and prepare a place for you, **I will come back and take you to be with me that you also may be where I am.** ⁴ You know the way to the place where I am going.”

- **Jesus the Way to the Father**

- ⁵ Thomas said to him, “Lord, we don’t know where you are going, so how can we know the way?”
- ⁶ **Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me.**

The Saints who had fallen asleep

- Matthew 27:51-53 New King James Version (NKJV)
- ⁵¹ Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split. ⁵² and the graves were opened; and **many bodies of the saints who had fallen asleep were raised;** ⁵³ and coming out of the graves after His resurrection, they went into the holy city and appeared to many. **(SOME HAD BEEN DEAD FOR A LONG TIME.) NOTE: ONLY THE RIGHTOUS DEAD.**
- *Dan. 12:1 "Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued."*
- *Dan. 12:2 "Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt."*

1 Thessalonians 4:13-18 King James Version (KJV)

- ¹³ But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.
- ¹⁴ For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

Those who sleep in Jesus, don't say, "goodbye", they say, "goodnight".

1 Thessalonians 4 (NIV)

Believers Who Have Died

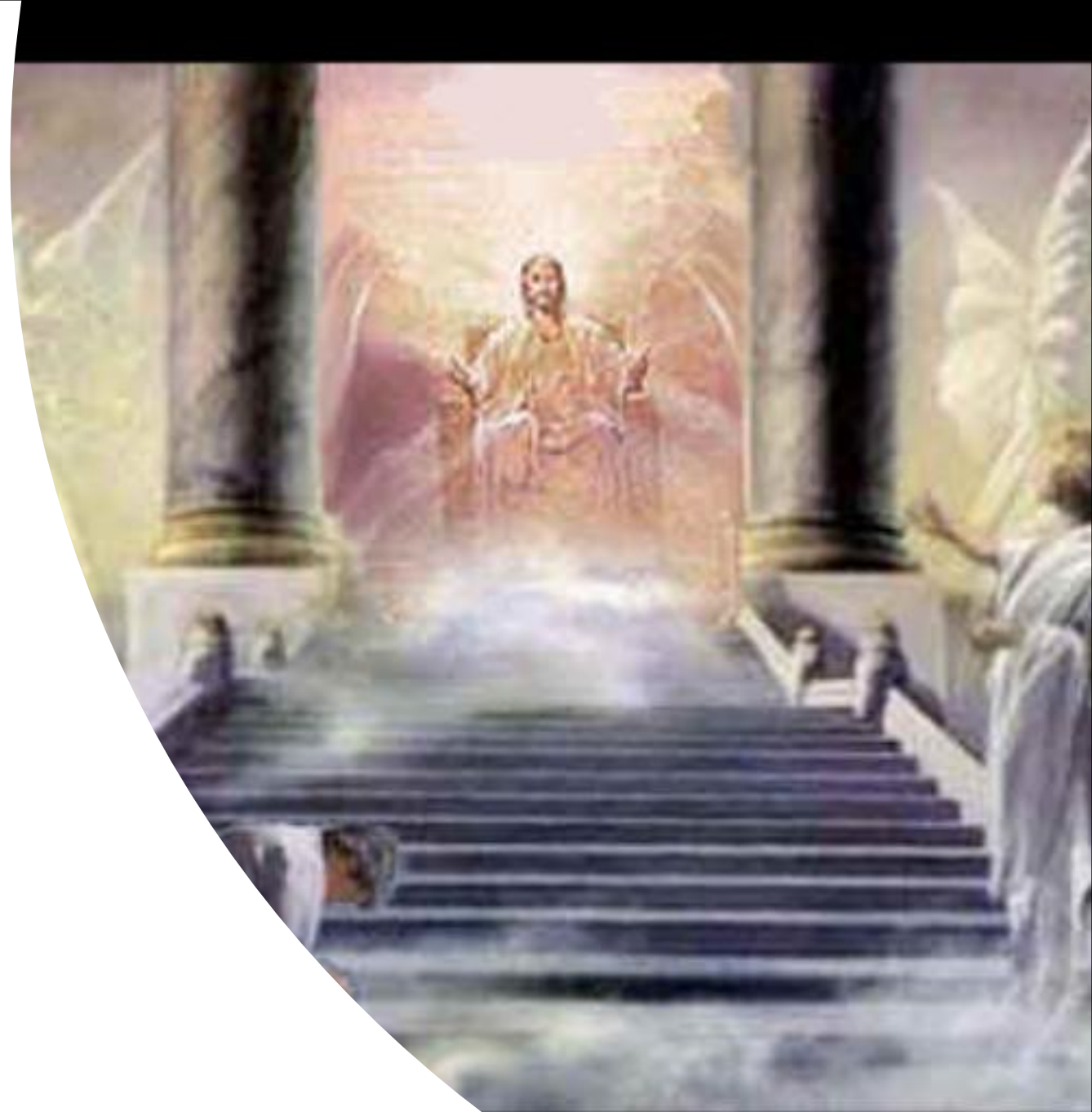
- ¹³ Brothers and sisters, we do not want you to be uninformed about those who sleep in death, so that you do not grieve like the rest of mankind, who have no hope. ¹⁴ For we believe that Jesus died and rose again, and so we believe that God will bring with Jesus those who have fallen asleep in him. ¹⁵ According to the Lord's word, we tell you that we who are still alive, who are left until the coming of the Lord, will certainly not precede those who have fallen asleep. ¹⁶ For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. ¹⁷ After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. ¹⁸ Therefore encourage one another with these words.

1 Thessalonians 4:14-18(AMP)

- 14 For if we believe that **Jesus** died and rose again [as in fact He did], even so God [in this same way—by raising them from the dead] will bring with Him those [**believers**] who have fallen asleep in Jesus.
- 15 For we say this to you by the Lord's [own] word, **that we who are still alive** and remain until the coming of the Lord, will in no way precede [into His presence] those [**believers**] who have **fallen asleep** [in death].
- 16 For the **Lord** Himself will come down from heaven with a shout of command, with the voice of the [b]archangel and with the [blast of the] trumpet of God, and the **dead in Christ will rise first.**
- 17 Then **we who are alive and remain** [on the earth] will *simultaneously* be caught up (raptured) together with them [the resurrected ones] in the clouds to meet the **Lord** in the air, and **so we will always be with the Lord!**
- 18 Therefore comfort *and* encourage one another with these words [concerning our reunion with believers who have died].

Judgement Seat of Christ

- *For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad. **2 Corinthians 5:10***



Five Crowns of Reward

1.The Crown of Righteousness: (Those who love intimacy with God. Who long for and look forward to the appearing of Jesus. Being with Jesus.) *There is reserved for me in the future the crown of righteousness, which the Lord, the righteous Judge, will give me on that day, and not only to me, but to all those who have loved His appearing."*

2 Timothy 4:8

2.The Crown of Life: For those who have been faithful through trials, sufferings and even martyred unto death. "Martyr's crown."

"Blessed is the one who endures under trial because, having stood the test, that person will receive the crown of life that the Lord has promised to those who love Him." James 1:12

3.The Crown Incorruptible (Imperishable):

(For those who discipline, deny themselves and endure.)

But I discipline my body and keep it under control, lest after preaching to others I myself should be disqualified."

1 Corinthians 24-27

4.The Crown of Glory: (Those who are servant shepherds of followers of Jesus.)

"Shepherd's crown" .

And when the chief Shepherd appears, you will receive the unfading crown of glory." 1 Peter 5:2-4

5.The Crown of Rejoicing: (For those who have been a part of evangelism and soul winning.) "Soul winner's crown"

- *"For what is our hope or joy or crown of rejoicing (boasting) our Lord Jesus at His coming? Is it not you?"*
1 Thessalonians 2:19
- *"Therefore, my brethren, whom I love and long for, my joy and crown, stand firm in the Lord, my beloved."*
Philippians 4:1

THE BLESSED HOPE

- The rapture is often referred to as “the blessed hope” (Titus 2:13) because it provides assurance to believers who are concerned about the coming Tribulation, and it offers comfort to those who long to be reunited with their departed loved ones who share a faith in Christ.
- The more than 300 biblical references to the second coming of Christ clearly show that His return has two distinct phases.
- In the **first phase**, He will come suddenly to rapture His church in the air and take all believers to His Father’s house in fulfillment of His promise in John 14:1-3. There, they will appear before the **judgment seat of Christ** (2 Corinthians 5:8-10).
- **While the believers are in heaven, those left behind on the earth will experience the trials of the seven-year Tribulation period.**
- In the **second phase** of Jesus’ second coming (the glorious appearing), He will return to earth in great power and glory to set up His **millennial kingdom**. “The entire second coming has been compared to a two-act play (the rapture and the glorious appearing) with a seven-year intermission (the Tribulation). The apostle Paul distinguishes between these two phases in Titus 2:13, where he refers to the rapture as “**the blessed hope**” and the return of Christ to the earth as “**the glorious appearing**.”

Titus 2:11-14

- ¹¹ For the grace of God has appeared that offers salvation to all people.
- ¹² It teaches us to say “No” to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age,
- ¹³ while we wait for the blessed hope—the appearing of the glory of our great **God** and **Savior, Jesus Christ**, ¹⁴ who gave himself for us to **redeem** us from **all wickedness** and to **purify** for himself a people that are his very own, eager to do what is good.

REGENERATION

Definition of Regeneration

- The word regeneration (Gk. paliggenesia) appears only twice in the New Testament. Once it is used *eschatologically*, “of the renewing of the world in the time of the Messiah” (Matt. 19:28) the second usage is “of the rebirth of a redeemed person” (Titus 3:5). Regeneration should be distinguished from conversion.
- Conversion refers to the response of the human being to God’s offer of salvation and approach to man. Regeneration is the other side of conversion. It is God’s doing. In regeneration the soul is passive; in conversion, it is active. Regeneration may be defined as the communication of divine life to the soul ... as the impartation of a new nature ... or heart ... and the production of a new creation.

Justification

- To justify is to declare righteous the one who has faith in Jesus Christ. It is a forensic (legal) act of God whereby He declares the believing sinner righteous on the basis of the blood of Christ. The major emphasis of justification is positive and involves two main aspects. It involves the pardon and removal of all sins and the end of separation from God (Acts 13:39; Rom. 4:6–7; 5:9–11; 2 Cor. 5:19). It also involves the bestowal of righteousness upon the believing person and “a title to all the blessings promised to the just.
- Justification is a gift given through the grace of God (Rom. 3:24) and takes place the moment the individual has faith in Christ (Rom. 4:2; 5:1).

Sanctification

*So you also must consider yourselves dead to sin and alive to God in Christ Jesus. Let not sin therefore reign in your mortal bodies, to make you obey their passions. Do not yield your members to sin as instruments of wickedness, but yield yourselves to God as men who have been brought from death to life, and your members to God as instruments of righteousness. **For sin will have no dominion over you, since you are not under law but under grace.** Romans 6:11 – 14*

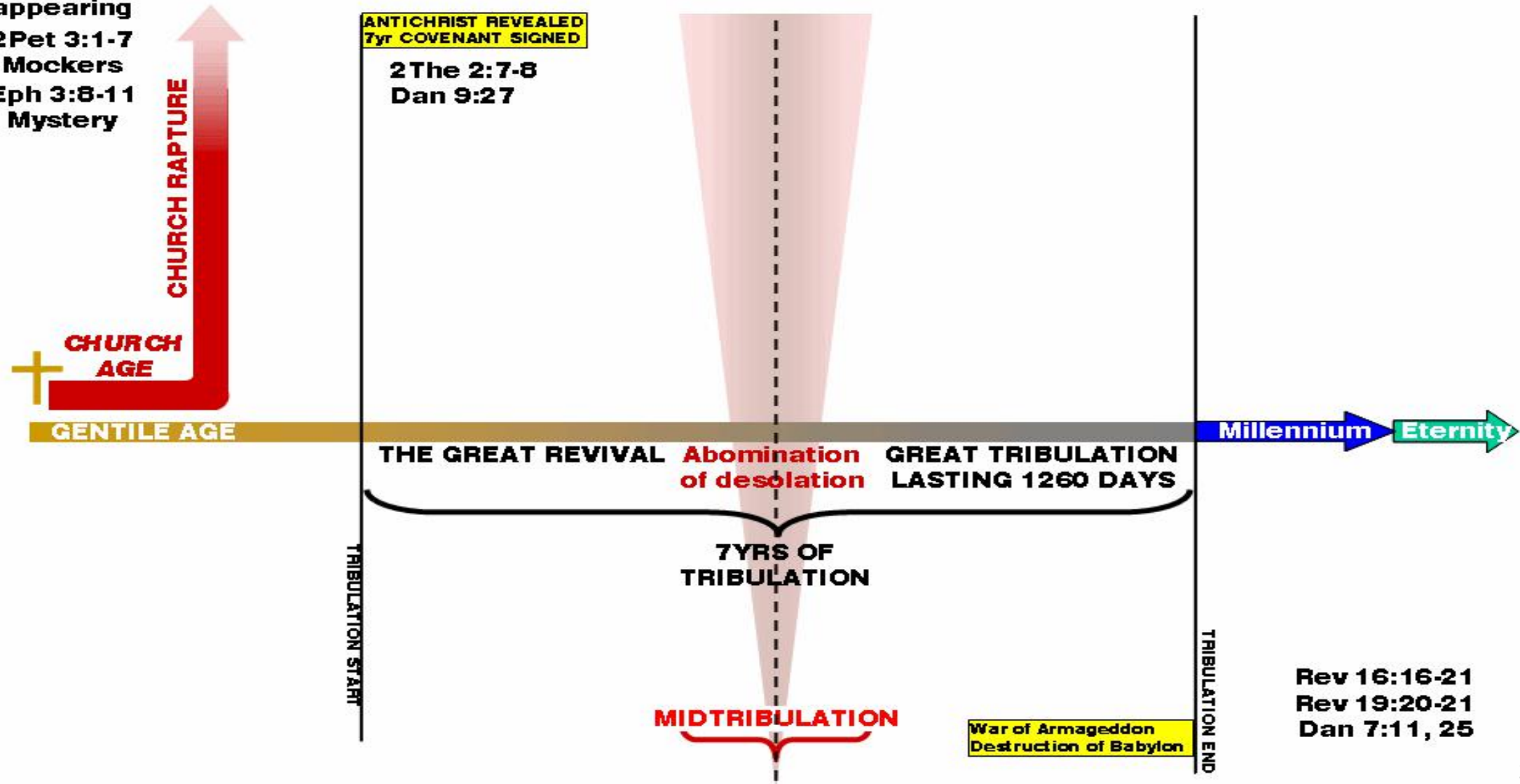
- *Sanctification gives you the power not to sin, once you have been regenerated, (filled with the Holy Ghost). Titus 3:5 he saved us, not because of the righteous things we had done, but because of his mercy. He washed away our sins, giving us a new birth and new life through the **Holy Spirit**.*
- Jesus replied. "I tell you the truth, unless you are **born again (Regenerated)**,^[a] you cannot see the Kingdom of God. John 3:3

Glorification

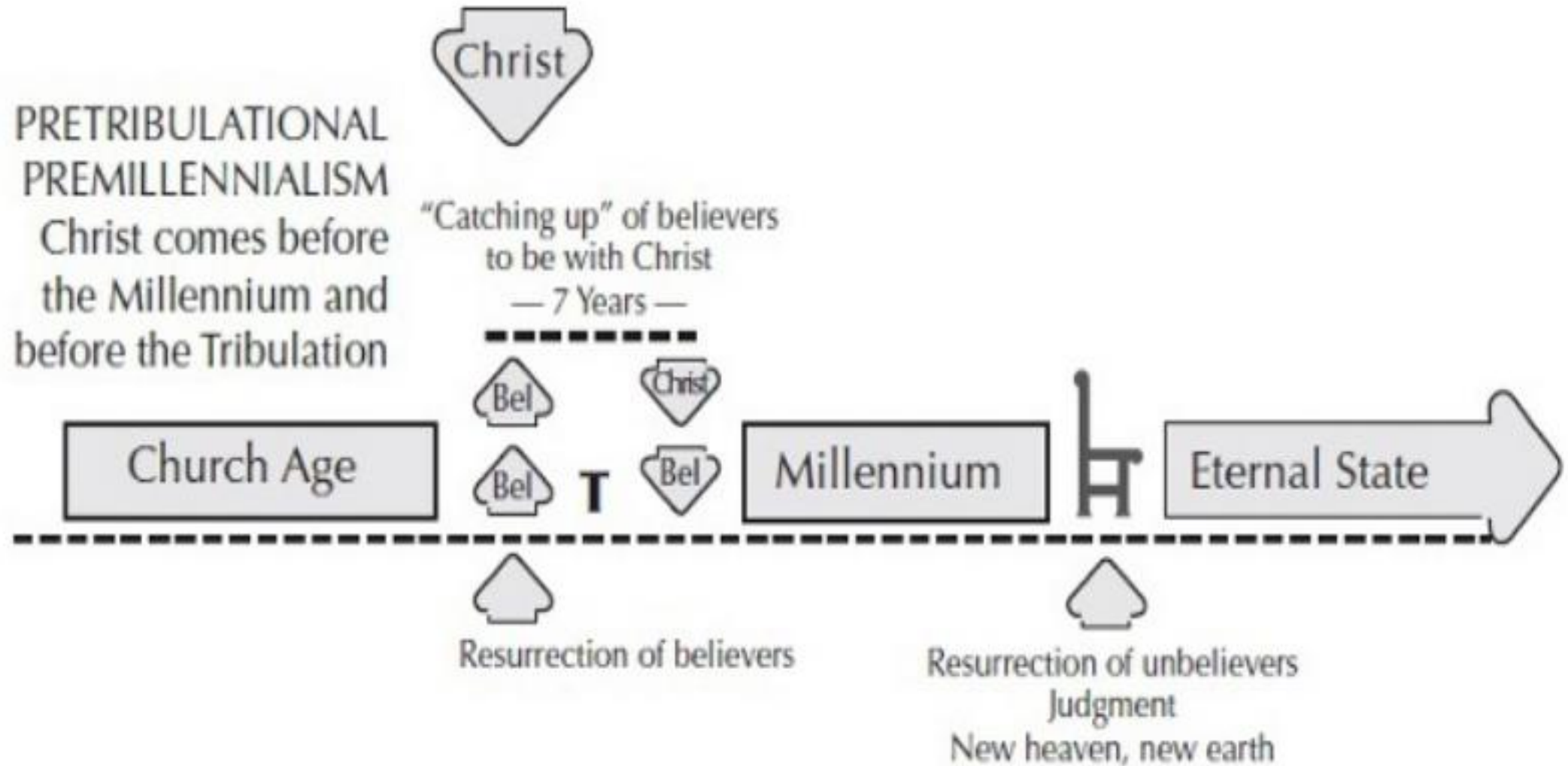
- Glorification is the final step in the application of redemption. It will happen when Christ returns and raises from the dead the bodies of all believers for all time who have died, and reunites them with their souls, and changes the bodies of all believers who remain alive, **thereby giving all believers at the same time perfect resurrection bodies like his own.**

The Base Timeline for Revelation

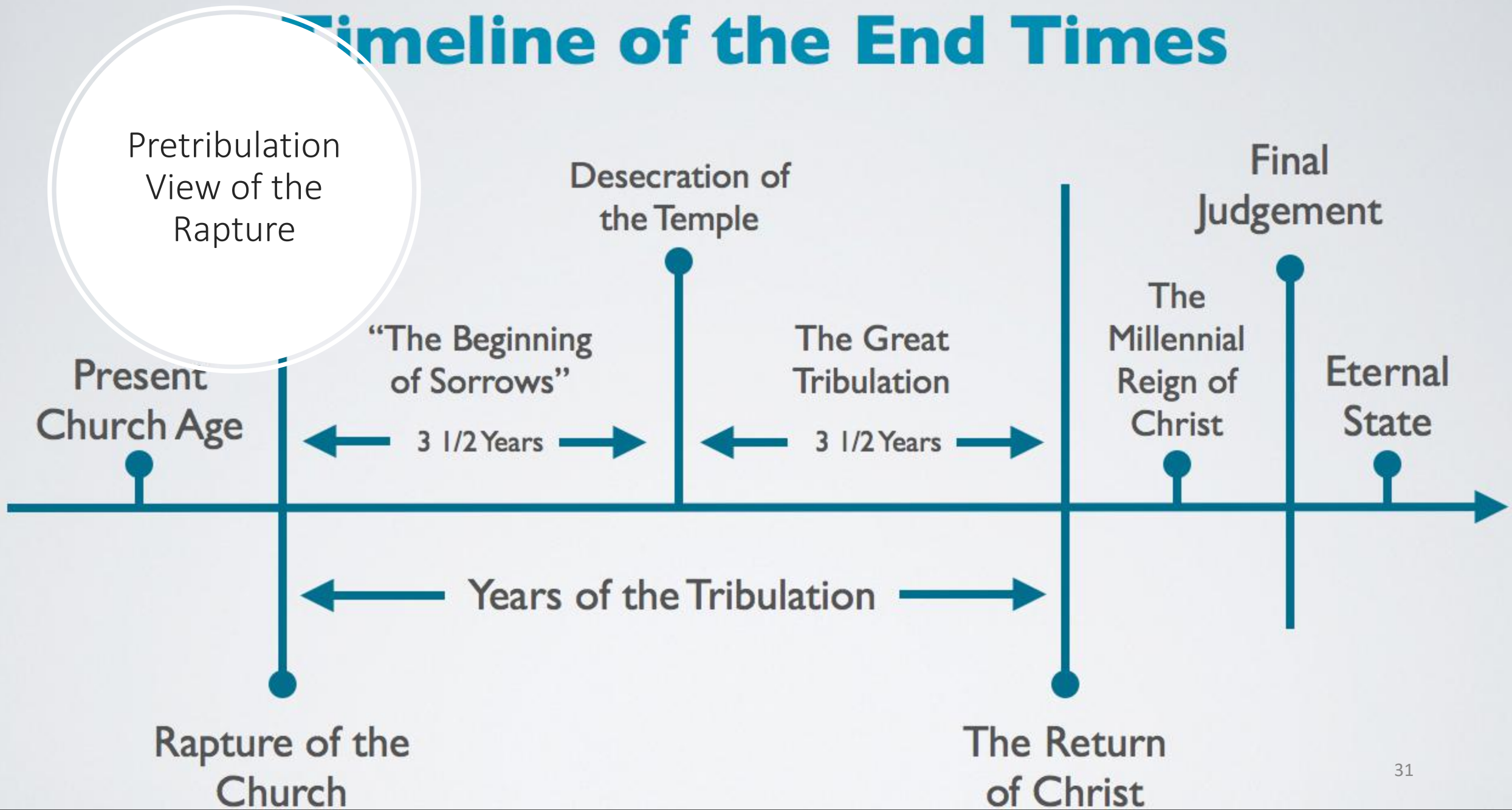
Titus 2:13
Glorious
appearing
2Pet 3:1-7
Mockers
Eph 3:8-11
Mystery



Pretribulation / Premillennialism



Timeline of the End Times



The Three Types of Man: Natural, Spiritual, Carnal.



- "But the **natural** man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).
- "But he that is **spiritual** judgeth all things, yet he himself is judged of no man" (1 Cor. 2:15).
- "And I, brethren, could not speak unto you as unto spiritual, but as unto **carnal**, even as unto babes in Christ" (1 Cor. 3:1).

The Natural Man

- "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."
- The natural man is a man who lives according to nature. He is governed by his intellect and by his natural affections. The natural man has never experienced the rebirth – he is unconverted. The natural man is asleep to spiritual things. He cannot understand spiritual things, and spiritual things are foolishness unto him because he cannot process them in a rational manner. So, the Word of God, the promises of God, the grace of God, and faith in God in its various, marvelous ways can find no existence in his mind. The natural man is one whose perceptions do not extend beyond his reason, experiences, and feelings. Therefore, the natural man lives in a small world. He lives in a world limited by his finite mind and his five senses. The natural man cannot enter the kingdom of God, for flesh and blood does not inherit the kingdom of God. Therefore, Jesus said, *"Except a man be born again, he cannot see (nor enter) the kingdom of God." Man must be born again (John 3:3, 5, 7).*

The Carnal Man

- *"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ."*
- We notice immediately that there are two distinct kinds of Christians: the carnal Christian and the spiritual Christian. This is taught throughout the New Testament – in the Gospels, such as the parable of the ten virgins (Matt. 25:1–13) – and in many passages of the Epistles. Both the carnal Christian and the spiritual Christian have been born of the Spirit, yet they are worlds apart. The expression, "carnal Christian," may justly be coined out of 1 Corinthians 3:1 because here Paul addresses the Corinthian Christians as "carnal." He speaks to these Christians, saying, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ."
- So, the first thing we learn here is that a carnal Christian is as a babe in Christ. Hence, a carnal Christian is one who has been born of God, but he lives outside the kingdom of God which is "righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). He is one who does not grow, mature, or develop. He is as a babe. He has no accomplishments but that he is born. He cannot walk, he cannot talk, he cannot understand nor follow instructions, he cannot help, he cannot serve, he cannot sacrifice for others, he cannot lift the burdens of others, he cannot fight battles, he cannot clean himself nor feed himself nor pull himself up. A carnal Christian is as a babe – a babe in Christ, however, who is not a fresh babe that brings joy, but a babe that has been a babe too long. And so, a state of babe-hood has turned into a tragedy, into disgrace, into a burden of the church. When you see a baby in diapers and still slobbering at age five, ten or twenty, there is nothing cute about that. We don't mind if newborn babes are selfish because we know they will grow up to become productive people. But when babes don't grow up, and continue to be selfish, to continue to act as babes, then there is great concern.

The Spiritual Man

- "But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ" (1 Cor. 2:15–16).
- The spiritual man has and is continuing to crucify the lusts of the flesh, the lusts of the eye, and the pride of life – the Self-life. Self (carnality) will never take one step after Jesus. But when Self is denied, if we take up the cross, the old, sinful, Adamic nature will be slain out of us by the Word, by the Spirit, by the blood of Jesus, and we shall come to the mind of Christ. Again, this is a process. And then Paul says, referring to the inner circle, "But we have the mind of Christ."
- Now, the three most dominant characteristics of the spiritual man are: 1) he has the mind of Christ, 2) he has the fruits of the Spirit, and 3) he is led by the Spirit.
- **The Mind of Christ.** Although the carnal Christian is very much focused on his conversion or experiences in the gift area, the spiritual Christian is focused on Christ himself, on the greatness of Christ, the beauty of Christ, the work of Christ, the mystery of Christ in us, the hope of glory. The spiritual man has been transformed by the renewing of his mind, and he thinks as Christ thinks. He acts and reacts as Christ acts and reacts. He loves and overcomes as Christ loves and overcomes. He will never go anywhere unless he knows Christ goes with him. He will not watch anything unless Christ is with him in the watching. He is abiding in Christ, and Christ is abiding in him. His destiny is with Christ. As Christ overcame, so he overcomes, for only he that overcometh shall receive the crown of life (Rev. 2:10).
- **The Fruits of the Spirit.** "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control" (Gal. 5:22 NIV). Again, anyone filled with the Spirit has the fruit of the Spirit. You cannot have the fruit of the Spirit without having been filled with the Spirit. But as we learned earlier, you can have the gifts of the Spirit without being filled with the Spirit. Jesus did not say by their gifts but by their fruits you shall know them (Matt. 7:16). This is not to degrade the gifts. He who degrades the gifts, degrades the Giver of the gifts. The gifts are given for the edifying and ministry of the church. They are very precious, but we must not confuse the gifts of the Spirit with the fruit of the Spirit.
- **Led by the Spirit.** "For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). The spiritual man is led by the Spirit. The Holy Spirit will tell him where to go, when to go, what to say, what not to say, and what to do. The Holy Spirit will check him if he is headed in the wrong direction or for the wrong words. Learning to walk by the Spirit, of course, also takes time. We will be learning as we are following Jesus in obedience. Jesus said, "My sheep hear my voice...and they follow me" (John 10:27). We cannot follow unless we hear, and we cannot hear unless the Self-life with all its criticism, complaints, and selfish ideas is crucified out of us.

APOSTASY

- DESPITE THE BEST INTENTIONS and desires of those who trust Jesus as Savior, a great departure from the truth will someday occur. The New Testament speaks often of this coming day. In 2 Thessalonians 2:3, Paul calls it the apostasia, translated “the apostasy” (NASB), “the rebellion” (NIV), or “the falling away” (KJV). He says that “some shall depart from the faith” in 1 Timothy 4:1 (KJV).
- Paul’s language suggests that the great departure will probably reach its fulfillment sometime just before the rapture of the church (2 Thessalonians 2:2,7-9; 2 Timothy 3:1). Paul also wrote that a form of this apostasy was already evident in his generation. These “departures” would continue throughout the ages of the church and climax in the last days (2 Thessalonians 2:7).”

“Many theologians today categorize the three common ways of approaching this issue as follows:

- 1. **exclusivism**. This view holds that Jesus is the only Savior for all humanity and that it is not possible to attain salvation apart from explicit knowledge of him. Thus, Jesus is both ontologically (see ontology) and epistemologically necessary for salvation (people must know him and know that they know him).
- 2. **inclusivism**. This view maintains that Jesus is the only Savior for all humanity but that it is possible to attain salvation apart from explicit knowledge of him. One can be saved by expressing faith in God based on the general knowledge of him that is available to everyone. Thus, Jesus is ontologically but not epistemologically necessary for salvation (people must know him but not necessarily know that they know him).
- 3. **pluralism**. This view holds that Jesus is only one of many saviors available in the world's religions. Thus, Jesus is neither ontologically nor epistemologically necessary for salvation.

Pluralism, has been universally rejected by evangelical Christians.

Amillennialism

- AMILLENNIALISM TEACHES THAT there will be no literal, future 1000-year reign of Christ on earth. Most amillennialists believe that a spiritual form of the kingdom is present now. Systematic amillennialism was the second of the three major eschatological views to develop; it was first taught within the church around the beginning of the fifth century.
- Amillennialism teaches that there is **no rapture**. From the ascension of Christ in the first century until His second coming, both good and evil will increase in the world as God's kingdom parallels Satan's kingdom. Satan is currently bound, but evil increases. When Jesus Christ returns, the end of the world will occur with a general resurrection and general judgment of all people. This view spiritualizes the kingdom prophecies.
- The a- in amillennialism negates the term; hence, amillennialism means there will not be a literal, future millennium. Amillennialists do not deny the literal return of Christ, but they reject a literal thousand-year reign of Christ on the earth."

PREMILLENNIALISM

PREMILLENNIALISM is the eschatological view that Jesus Christ will return literally to establish His kingdom on earth for 1000 years. This will occur **after the Tribulation period** and before the establishment of the new heavens and new earth (Revelation 20).

The **Davidic covenant** will be fulfilled in the future when the Lord comes to earth and sits “on His glorious throne” (Matthew 25:31). As king, He will call all who are blessed of His Father and say, “Inherit the kingdom prepared for you from the foundation of the world” (25:34). Though this kingdom will last 1000 years, it is an eternal kingdom that will go on into eternity. Since the “throne,” “house,” and “kingdom” were all promised to David in perpetuity, Messiah’s reign over David’s kingdom from David’s throne must never end. The Davidic covenant is therefore of vital importance to the understanding of future events.

Postmillennialism

The term postmillennialism means that Christ will return after the millennium. The present age will develop morally and spiritually until it issues in the millennial age, with Christ returning to earth at the conclusion of the millennium.

VIEWS CONCERNING LAST THINGS

Categories	Amillennialism	Postmillennialism	Historic Premillennialism	Dispensational Premillennialism
Second coming of Christ	Single event; no distinction between rapture and second coming; introduces eternal state.	Single event; no distinction between rapture and second coming; Christ returns after millennium.	Rapture and second coming simultaneous; Christ returns to reign on earth.	Second coming in two phases: rapture for church; second coming to earth 7 years later.
Resurrection	General resurrection of believers and unbelievers at second coming of Christ.	General resurrection of believers and unbelievers at second coming of Christ.	Resurrection of believers at beginning of millennium. Resurrection of unbelievers at end of millennium.	Distinction in resurrections: 1. Church at rapture. 2. Old Testament/tribulation saints at second coming. 3. Unbelievers at end of millennium.
Judgments	General judgment of all people.	General judgment of all people.	Judgment at second coming. Judgment at end of tribulation.	Distinction in judgment: 1. Believers' works at rapture. 2. Jews/Gentiles at end of tribulation. 3. Unbelievers at end of millennium.
Tribulation	Tribulation is experienced in this present age.	Tribulation is experienced in this present age.	Posttrib view: church goes through the future tribulation.	Pretrib view: church is raptured prior to tribulation.
Millennium	No literal millennium on earth after second coming. Kingdom present in church age.	Present age blends into millennium because of progress of gospel.	Millennium is both present and future. Christ is reigning in heaven. Millennium not necessarily 1,000 years.	At second coming Christ inaugurates literal 1,000-year millennium on earth.
Israel and the church	Church is the new Israel. No distinction between Israel and church.	Church is the new Israel. No distinction between Israel and church.	Some distinction between Israel and church. Future for Israel but church is spiritual Israel.	Complete distinction between Israel and church. Distinct program for each.
Adherents	L. Berkhof O.T. Allis G.C. Berkhouwer	Charles Hodge B.B. Warfield W.G.T. Shedd A.H. Strong	G.E. Ladd A. Reese M.J. Erickson	L.S. Chafer J.D. Pentecost C.C. Ryrie J.F. Walvoord

Dr. Debra White

Daniel and Revelations



The Times of the gentiles

Luke 21:24









Nowhere else in scripture is a more comprehensive picture given of world history from the time of Daniel, 600 years before Christ, to the consummation at the second advent of Christ.

It contains Israel's chronological prophecy from the rebuilding of Jerusalem to the second advent of Christ.



- Times of the Gentiles is the time in which God turns over the nation of Israel and the Jews to be ruled by Gentile governments. Daniel 2, Luke 21:24
- Fullness of Gentiles refers to a period when Gentiles on a large scale are saved and permitted to enjoy God's blessings. All the Gentiles that will be saved are saved. Romans 11:25
- Church Age from the day of Pentecost until the rapture of the spiritual church
- Tribulation – a period that will occur immediately after the church is raptured. It would be a period of distress and suffering that has not been since the world began or ever shall be. Matthew 24:21

Major captivities

Event	Approx. Date
Achazian Captivity of the Northern Kingdom Israel	 B.C.
 2 nd Babylonian Captivity — Jerusalem (Daniel and friends)	 B.C.
 1 st Babylonian Captivity — Ten Thousand Jews (incl. Ezekiel)	 B.C.
 2 nd Babylonian Captivity — Southern Kingdom (Judah) destroyed —  2 nd destruction of Jerusalem	 B.C.

The Reasons for the Captivity

Idolatry

Israel began worshiping the heathen gods of other countries. They worshiped gods such as Baal and set up altars and shrines.

I Kings 11:5-7; II Chron 28:2-3

Land Neglect

Every seventh year Israel was instructed to let the land rest. They failed to do this over a period of 490 years. They failed to keep 70 sabbaths for the land.

Leviticus 25:3-4; II Chron 36:20-21; Jer 25:11

Sinful Living

As the result of their sinful practices God sent his prophets to rebuke their ways. They ignored their warnings and continued in their sins. *Is 1:4-6*

WORLD HISTORY IN OUTLINE - ISRAEL

- **Contains a comprehensive view of world history from 605 B.C. to the end of worldly kingdoms (*Times of the Gentiles*), which will result in the eternal rule by Christ.**
- **Chronological prophecy of Israel's history stretching from the rebuilding of the temple to the second advent of Christ (*Daniel's prophecy of Israel's 70 Weeks*).**



Nebuchadnezzar's Dream (Daniel 2)

Gold

Babylon

605-539 B.C.

Silver

Medo-Persia

539-331 B.C.

Brass

Greece

331-146 B.C.

Iron

Rome

146 B.C.-395 A.D.

Prophetic Gap

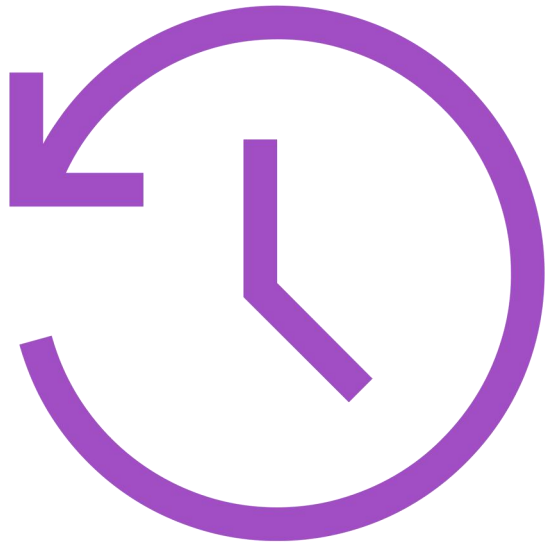
Iron & Clay

Revived Roman

Empire

Stone

God's Kingdom



CAPTIVITY FORETOLD

- i Judah witnessed the punishment of Israel, but was not deterred
- i Judah's captivity in Babylon was foretold
 - i Habakkuk 1:1-6
 - i Jeremiah 21:1-10 (destruction foretold)
 - i Jeremiah 25:9-11 (length of captivity)
 - i God told Hezekiah there will be a Babylon captivity –
II Kings 20:12-19

Four Beasts in Daniel 7



1

- Like a Lion
- With eagle's wings
- Wings plucked later
- Lifted up from earth
- Man's heart given



2

- Like a Bear
- Raised up on its side
- Had 3 ribs in its mouth
- Was told to arise and devour much flesh



3

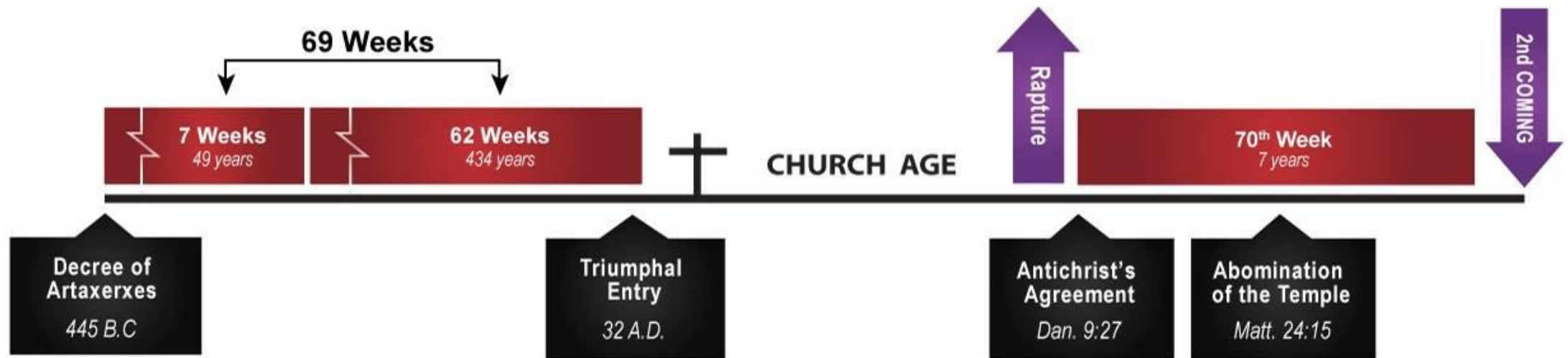
- Like a Leopard
- With 4 fowl's wings
- Had 4 heads
- Given dominion



4

- Exceedingly dreadful, terrible beast
- Iron teeth, brass nails
- Had 10 horns
- A little horn, which plucked 3 horns

SEVENTY WEEKS OF DANIEL



69 x 7 x 360 = 173,880 days
Beginning March 14, 445 B.C.
The Lord enters Jerusalem April
6, 32 A.D.



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One prophetic week = Seven literal years

70 prophetic weeks = Seven literal years x 70 prophetic weeks = 490 literal years

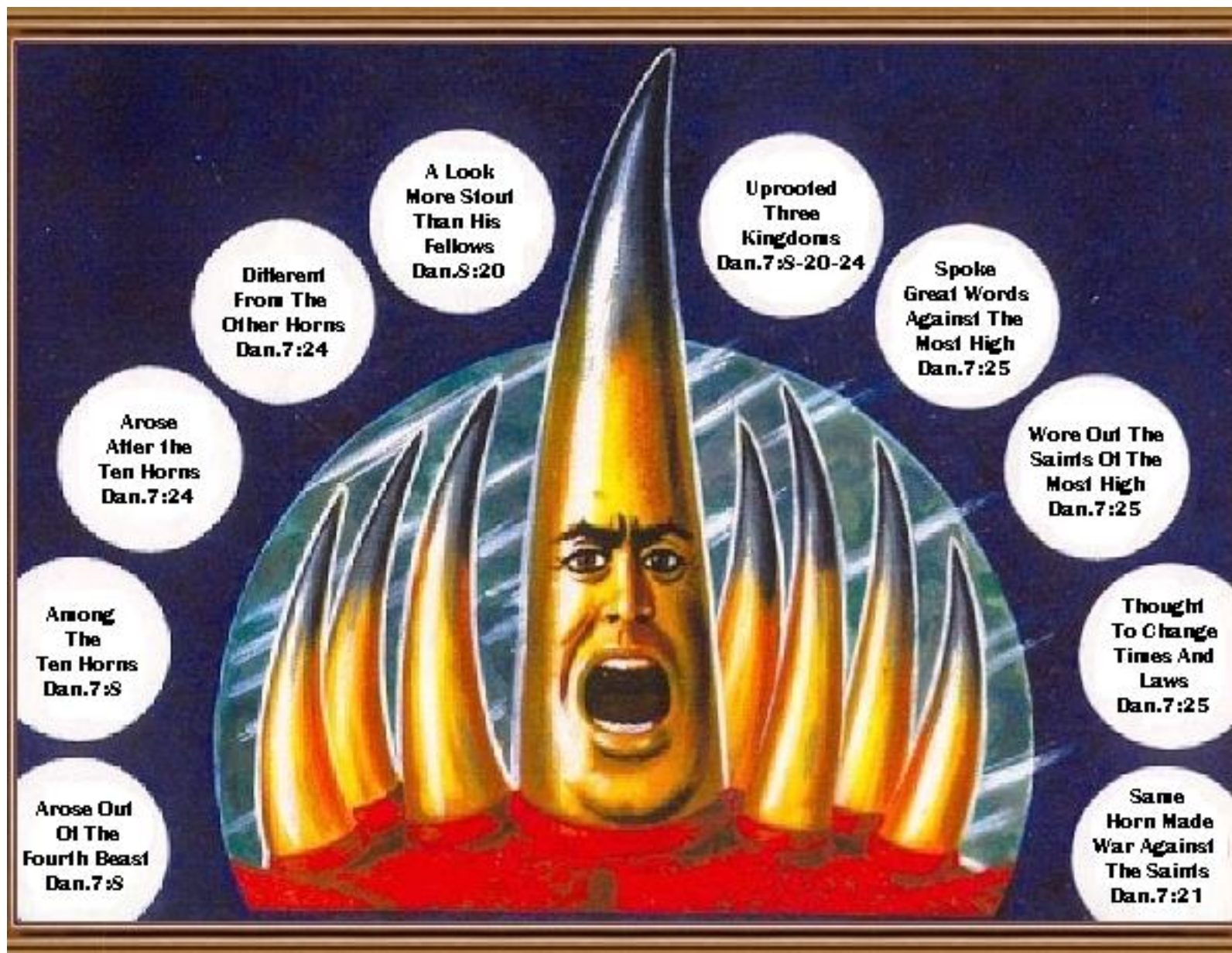
- The first section in Daniel's 70-week prophecy lasted seven prophetic weeks, or 49 literal years. The prophecy began in 445 B.C. when [Artaxerxes I](#) decreed that the Jews held in captivity return to Israel to restore the plundered Jerusalem.
- The second set of heptads started in 396 B.C., and consisted of 62 prophetic weeks, or 434 literal years, and continued until the triumphal entry of [Jesus Christ](#) into Jerusalem in A.D. 32/33 ([Dan. 9:25](#)). Daniel then prophesied that "after" the 69th week, [Messiah](#) would "[be cut off](#)," referring to the crucifixion of Christ and the destruction of Jerusalem and the second temple, which was fulfilled in A.D. 70 ([Dan 9:26](#)).
- The final prophetic week, or seven-year period, begins with the [Antichrist](#) confirming a [covenant](#) or treaty with Israel and ends at the second advent of Jesus Christ ([Dan. 9:27](#)).

Seven weeks: 49 literal years – 445 B.C. to 396 B.C. ([Dan. 9:25](#))

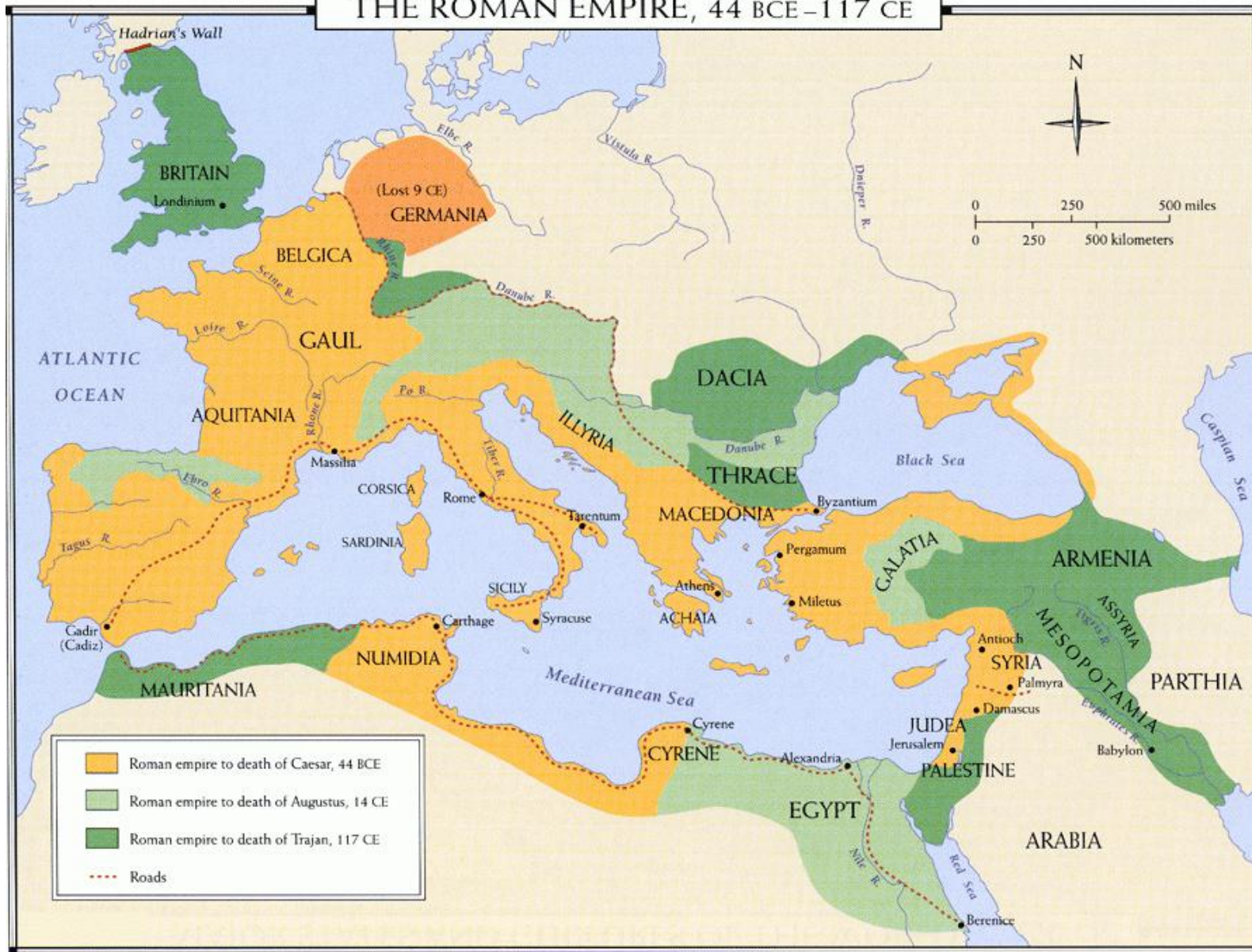
62 weeks: 434 literal years – 396 B.C. to A.D. 32/33 ([Dan. 9:25](#))

(Gap = The present church age which ends with the rapture [[1 Thess. 4:13-18](#)].)

One week: Seven literal years – Future: ([Dan. 9:27](#))

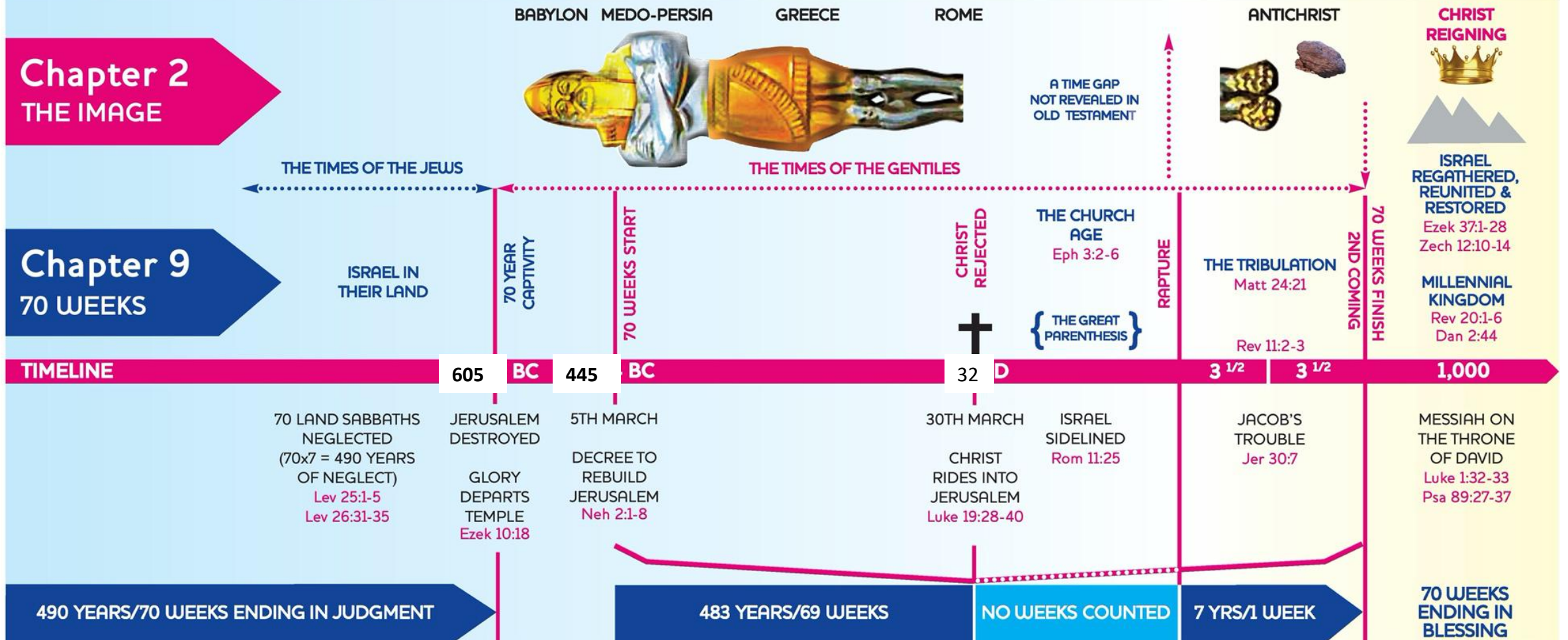


THE ROMAN EMPIRE, 44 BCE–117 CE



THE PROPHECY OF DANIEL

“Know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will” (Dan 4:32)





The Kingdom of God

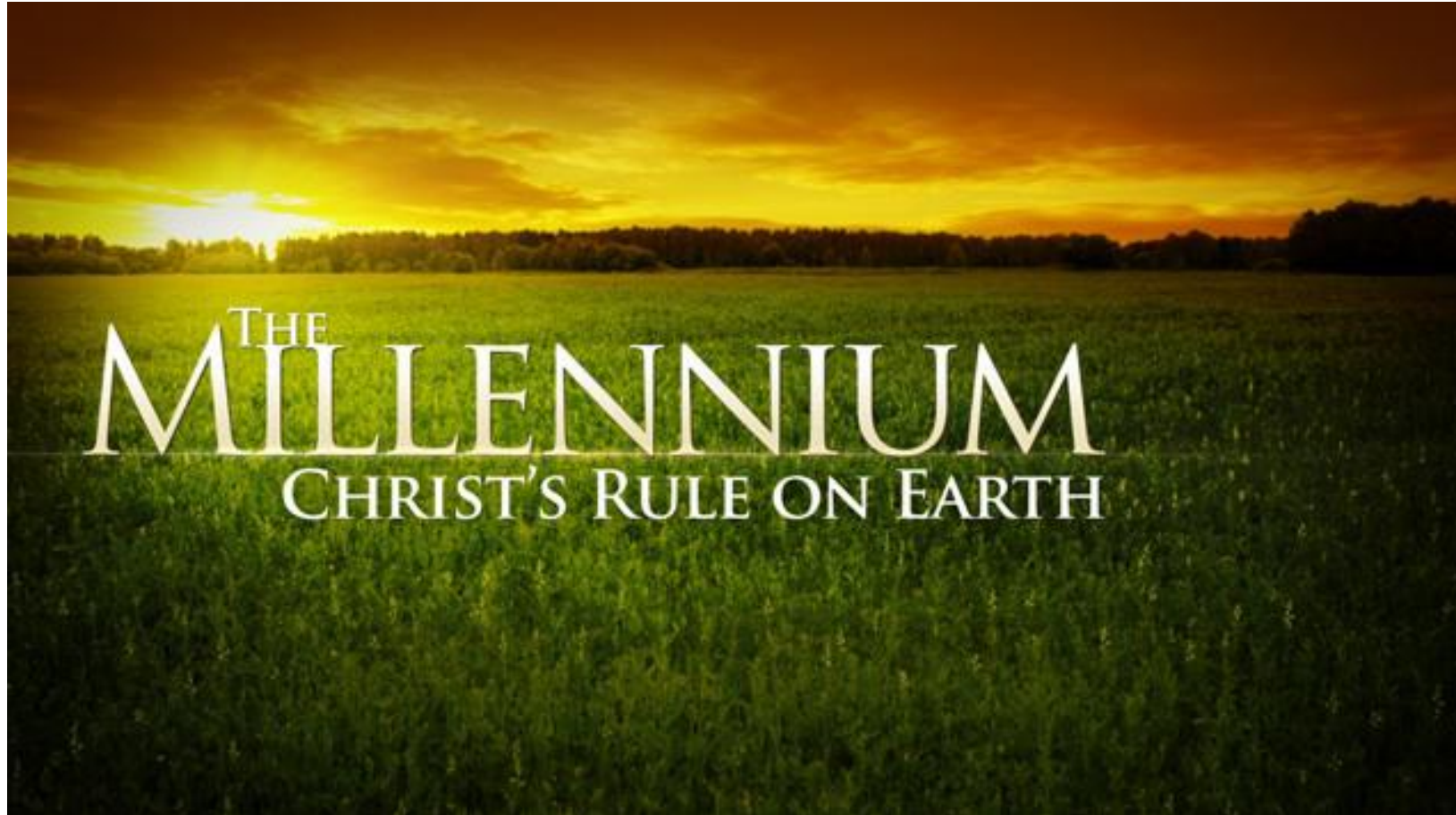
Christ to Reign as King

*“His Kingdom will be an everlasting
Kingdom”*

www.ChristadelphianVideo.org[®]

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be anymore pain; for the former things are passed away. Revelation 21:4

The Millennium

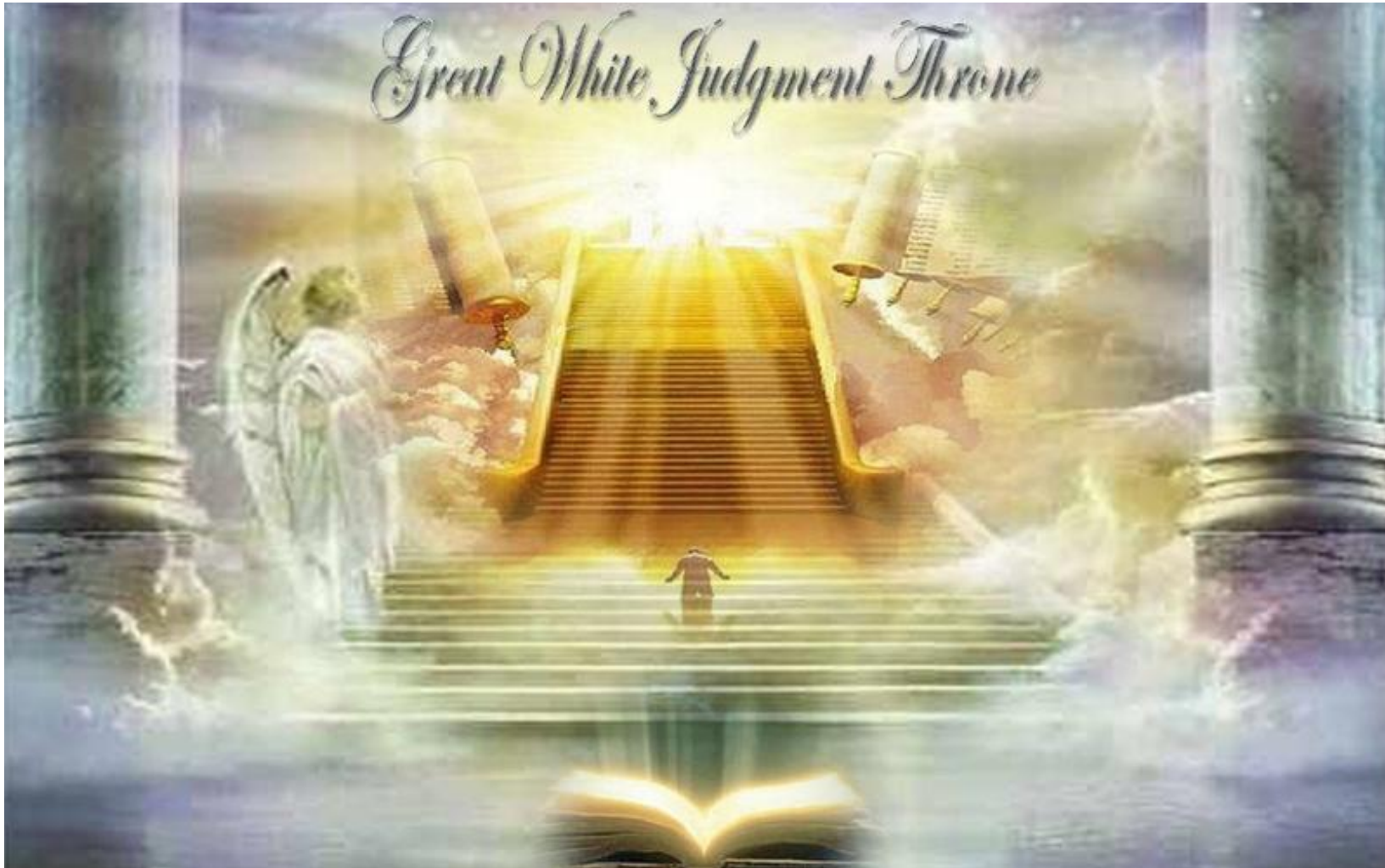


The Davidic Covenant

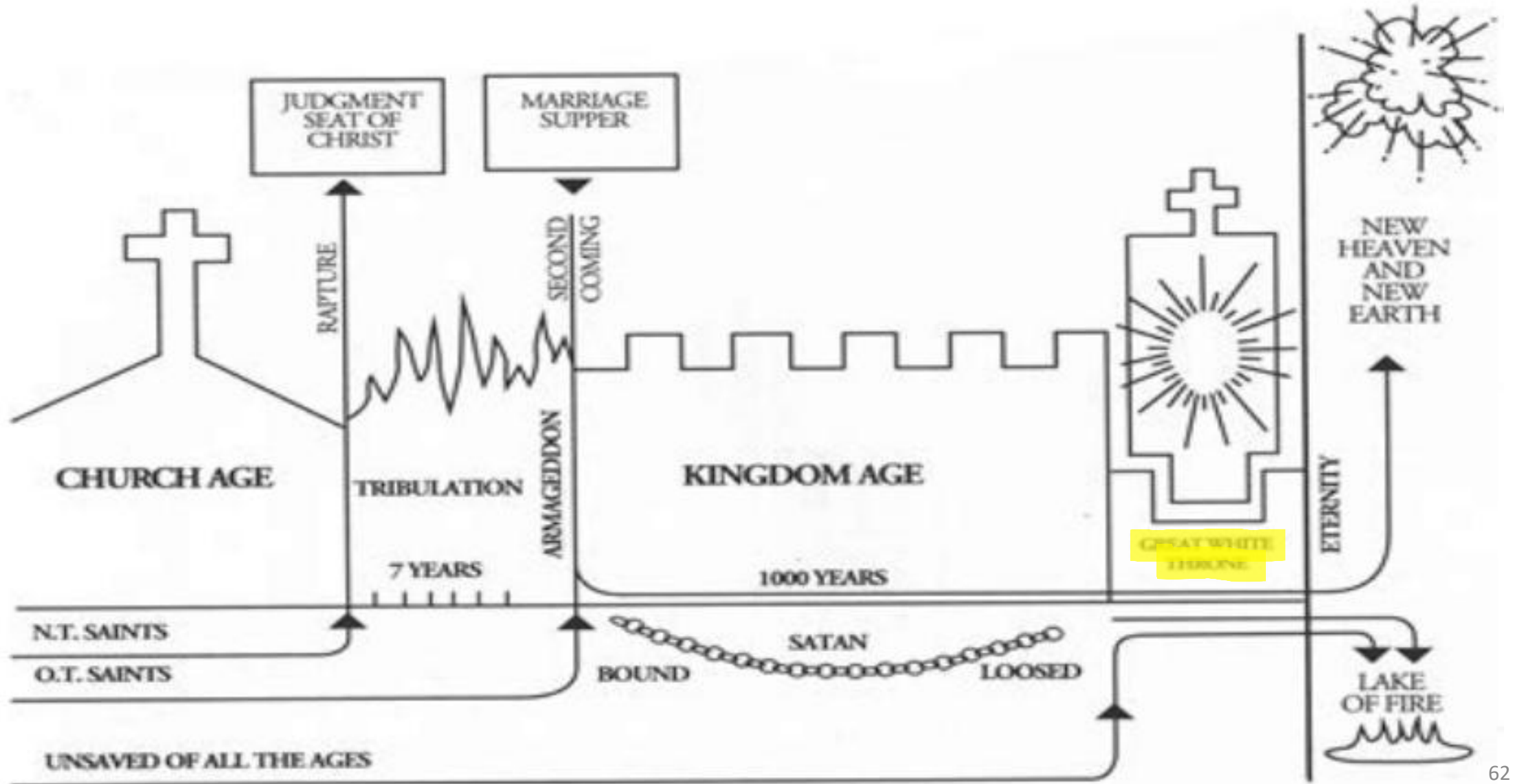
With ultimate unconditionality, God promised David that a descendant would be enthroned to rule over Israel and the world. “While the covenant is not explicitly named in the New Testament (see Acts 2:30), it appears clear that Jesus Christ is the specific Davidic seed (Matthew 1:1; John 7:42) whom God intends to enthrone (Matthew 19:28; 25:31; Luke 1:32; John 18:37) for a future, earthly rule over Israel and the nations (Psalm 110:2; Zechariah 14:9; Luke 1:33; Revelation 11:15; 12:5; 19:15-16) during the millennial kingdom (Revelation 20:1-10).”

- He will occupy His Father's throne until the time comes for the overthrowing of His enemies. At that time He will take His own throne on earth – Ps. 68:18; 110.
- David's Son was to have a two-fold sway—a priestly, as well as a kingly sway – Ps. 110:4. Not a priest of the Levites, but after the order of Melchizedek.
- David was not a priest, and could not be one, being of the tribe of Judah. Christ's priesthood is a heavenly one, and His sway is over happy hearts as well as happy nations. The Priesthood in Hebrews is Christ on the throne.
- David would have a perpetual throne and a perpetual Son on that throne.
- Added revelation – This Son was to be a Man of two natures. He would be God and Man in one Person; would be David's Son, but God would be His Father – Psa. 2:6,7; 45:6,7; 110:1.
- David's Son would have two remarkable experiences. He would have a perpetual throne but –
- He must go thru the experience of rejection, suffering, death, and resurrection before He would rule.
- David's Son would have two thrones – Heavenly and earthly.
- He will occupy His Father's throne until the time comes for the overthrowing of His enemies. At that time, He will take His own throne on earth – Ps. 68:18; 110.

The Great White Throne Judgment



Great White Throne of Judgement





The wicked
will spend
eternity in
the Lake of
Fire.

Sources

- Excerpt From: Tim LaHaye & Ed Hindson.
“The Popular Encyclopedia of Bible Prophecy.
- The Book of Signs, Dr. David Jeremiah
- Heaven and the Afterlife: Dr. Erwin Lutzer