

Premillennialism

Adult Auditorium Class

Winter 2009

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Introduction

I. Why this Study?

A. Test everything.

1. “Test everything. Hold on to the good. Avoid every kind of evil.” 1 Th. 5:21,22 (NIV).
2. “Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily, to see whether these things were so.” Acts 17:11. (NASB)
3. “Beloved, do not believe every spirit, but test the spirits to see whether they are from God; because many false prophets have gone out into the world.” 1 Jn. 4:1 (NASB)

B. You may know how you should respond to each person

1. “Let your speech always be with grace, seasoned, as it were, with salt, so that you may know how you should respond to each person.” Col. 4:6. (NASB)
2. “But sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence.” 1 Pet. 3:15. (NASB)

C. Build our faith.

1. “So faith comes from hearing, and hearing by the word of Christ”, Rom. 10:17.

D. Endeavoring to keep the unity of Holy Spirit.

1. “being diligent to preserve the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as also you were called in one hope of your calling”, Eph. 4:3-4.

II. Objectives.

A. Obtain a thorough understanding of this doctrine and its supposed bases from Scripture.

B. Be able to refute this false doctrine by providing key Scriptures and its application that under-mine its foundation.

C. Increase our understanding of the truth concerning Judgment Day, the resurrection and the end of this physical world.

D. Be able to correctly answer 25 review questions.

III. Study Approach.

A. Study material is split into the following 3 divisions: 1) examine the doctrine and its history, 2) refute the doctrine with Scripture by beginning with its major positions and 3) examine the Scripture on Judgment Day/Resurrection.

B. Scripture will be the source of our study. Present the doctrine as proposed by its advocates without testing its validity.

C. Teacher notes will be presented.

D. Students' responsibility is to preview course material before class and answer questions of material already covered.

IV. Course Outline.

<u>Date</u>	<u>Subject</u>
1. Dec. 6(Sunday)	Introduction.
2. Dec. 9	Premillennial Doctrine.
3. Dec. 13	Premillennial Doctrine.
4. Dec. 16	History.
5. Dec. 20	Land Promise Fulfilled.
6. Dec. 23	Other Promises to Abraham.
7. Dec. 27	Earthly or Spiritual Kingdom?
8. Dec. 30(Wednesday)	Earthly or Spiritual Kingdom?
9. Jan. 3	Rev. 20:1-15.
10. Jan. 6	Rev. 20:1-15.
11. Jan. 10	Last Days.
12. Jan. 13	Anti-Christ.
13. Jan. 17	Matt. 24.
14. Jan. 20	Matt. 24.
15. Jan. 24	Daniel.
16. Jan. 27	Rapture.
17. Jan. 31(Sunday)	Gospel Meeting.
18. Feb. 3	Resurrection.
19. Feb. 7	Millenium & Battle of Armageddon.
20. Feb. 10	Contrast Between PM & Scripture.
21. Feb. 14	I & II Thess.- Judgment Day.

22. Feb. 17	II Peter, Matt. 25 & John 5.
23. Feb. 21	Implications.
24. Feb. 24	Review and/or Make-up.
25. Feb. 28	Review.

V. Definitions.

A. Dictionary.com unabridged (v 1.1).

1. noun: the doctrine or belief that the Second Coming of Christ will precede the millennium.
2. Origin: 1840–50; premillennial + -ism
3. Etymology: premillennial

1846, "before the millennium," especially in theological sense of "before the Second Coming of Christ." Premillenarian, one who believes in this, is from 1844.

Online Etymology Dictionary, © 2001 Douglas Harper .

B. Wikipedea

1. Premillennialism in Christian end-times theology is the belief that Christ will literally reign on the earth for 1,000 years, (the millennium), at his second coming. The doctrine is called Premillennialism because it holds that Christ's physical return to earth will occur prior to the inauguration of the millennium. It is distinct from the other forms of Christian eschatology such as postmillennialism or amillennialism, which view the millennial rule as occurring either before the second coming, or as being figurative and non-temporal. Premillennialism is largely based upon a literal interpretation of Revelation 20:1-6 in the New Testament which describes Christ's coming to the earth and subsequent reign at the end of an apocalyptic period of tribulation. It views this future age as a time of fulfillment for the prophetic hope of God's people as given in the Old Testament.
2. Origin of the term. Historically Christian Premillennialism has also been referred as "chiliasm" or "millenarianism". The theological term "Premillennialism" did not come into general use until the mid-nineteenth century, the modern period in which Premillennialism was revived. Coining the word was "almost entirely the work of British and American Protestants and was prompted by their belief that the French and American Revolution (the French, especially) realized prophecies made in the books of Daniel and Revelation."

C. Premillennialism

1. Pre = "before".
2. Millennium = 1000 years.
3. ism = a distinctive doctrine, theory, system, practice, devotion or adherence.
4. Doctrine that Christ's second coming will come before 1000 year reign of kingdom on earth.

VI. Terms⁽³⁾.

- A. **Eschatology** = from the Greek term “eschatos”, meaning last. This is the study of the doctrine of the last things.
- B. **Dispensationalism** = a specific form of Premillennialism. The dispensationalist holds to three unique beliefs: (1) the distinction between God’s plan for the nation of Israel and God plan for the church (2) literal interpretation (3) the real purpose of God is not man’s salvation but God’s glorification.
- C. **Chiliasm** = a term often used for the premillennial view when emphasis is especially placed on the materialistic aspect of the millennium.
- D. **Amillennialism** = the view which regards the Old Testament prophecies concerning Israel fulfilled in the church. This position holds that the church and the kingdom are now in existence and that Christ is ruling now on the throne of David. This position holds that there will be no literal millennium on earth following the second coming of Christ.
- E. **Postmillennialism** = looks to a period of future success for the Gospel just before the coming of Christ. The name is derived from the fact that in this theory Christ returns after the Millennium.
- F. **Apocalyptic literature** = from Greek “apoklypsis” meaning a revelation, disclosure or unveiling. In a broad sense, the term is applied to passages in Daniel, Ezekiel and Zechariah. It is characterized by numerology, symbolism, drama and persecution. The New Testament example of this is the revelation of Christ to John, called the book of Revelation.
- G. **Apocrypha** = the term is technically applied to the books which are not included in the canon of the scriptures. In short, they are uninspired writings. An example of this type of literature is Baruch, Maccabees, Esdras, etc.
- H. **Parenthesis** = the belief that God stopped the clock for an unspecific period of time which is called the ages or the parenthesis and then at some future date he will start the clock again. When the clock begins to tick again there will be seven years left for Planet Earth. One of the major scriptures used is this position is Daniel 9 and the 70 weeks.
- I. **Theocracy** = literally the “rule of God”. This is in contrast to monarchy, democracy and aristocracy. A theocracy is where the religious and civil law is one without distinction. God was the ruler of Israel in religious matters and in civil matters.

VII. Influence.

- A. Denominations who are either PM or have in part some of the same concepts.
 1. Seventh-day Adventists (15.8M members).
 2. Church of God (15.8M members).
 3. Jehovah’s Witnesses (7M members).
 4. Others: Irvingities, Plymouth Brethren, Christadelphians (less 0.5M members).

5. Popular among Evangelical, Fundamentalist Christians and Living Church of God. Expanded into Asia, Africa and South America.
6. History Channel on TV.
7. “Churches of Christ”. Taken from a blog from Danny Dodd, preaching minister Gateway Church of Christ, Pensacola, FL.

From the very beginning of our Restoration Movement the doctrine of Premillennialism was taught and embraced. None other than the “Father of the Restoration Movement”- Alexander Campbell- was a believer. (In post-millennialism- thanks BV- His second major periodical was not named the *Millennial Harbinger* for nothing!)

Later Restoration luminaries such as David Lipscomb and James A. Harding continued the premillennial tradition. This doctrine only increased in popularity among Churches of Christ in the early twentieth century thanks to the work of a prominent Nashville Bible School product, R. H. Boll and to J.N. Armstrong who was the first president of Harding College.

Eventually though this doctrine and those who taught it came under attack led by Foy E. Wallace, Jr. and H. Leo Boles. At one point the very future of Harding College hung in the premillennial wind. Ultimately the Wallace’s and Boles of our fellowship had their way and the “damnable doctrine” of Premillennialism was pushed to the margins of our movement.

But it never completely went away. There are still pockets of premillennial Churches of Christ in south Mississippi, Louisiana, Texas and other places.

VIII. References.

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2. Steve Rudds Web Site, www.Bible.ca.
3. The Lion & the Lamb on Planet Earth, Rodney M. Miller, Second Edition, Miller Publications, 1981.
4. Answering Religious Error (T).doc, Steve Fontenot, <http://www.humblechurchofchrist.com/links>.
5. Internet = Wikipedia, dictionary.reference.com, etc.
6. Things to Come, Pentecost, J. Dwight, Grand Rapids, Zondervan Publishing House, 1964.
7. The Late Great Planet Earth, Hal Lindsey, Grand Rapids, Zondervan Publishing House, 1971.
8. Armageddon, Oil and the Middle East Crisis, John F. Walvoord, Grand Rapids, Zondervan Publishing House, 1974.
9. The Millennial Kingdom, John F. Walvoord, Grand Rapids, Zondervan Publishing House, 1974.

10. Premillennialism, or the 'Thousand-Year Reign of Christ on Earth', Manor, J. Curtis, Searcy, Arkansas, The Manor House Library, 2006.

Premillennial Doctrine.

I. Objective: Understand this doctrine without testing against Scripture.

II. What is Premillennialism(PM)?

A. Definition from a PM website (<http://www.gotquestions.org/premillennialism.html>).

Premillennialism is the view that Christ's second coming will occur prior to His millennial kingdom, and that the millennial kingdom is a literal 1,000-year reign. In order to understand and interpret the passages in Scripture that deal with end times events, there are two things that must be clearly understood: a proper method of interpreting Scripture, and the distinction between Israel (the Jews) and the Church (the body of all believers in Jesus Christ).

First, a proper method of interpreting Scripture requires that Scripture be interpreted in a way that is consistent with its context. This means that a passage must be interpreted in a way that is consistent with the audience to which it is written, those it is written about, who it is written by, and so on. It is critical to know the author, intended audience, and historical background of each passage one interprets. The historical and cultural setting will often reveal the correct meaning of a passage. It is also important to remember that Scripture interprets Scripture. That is, often a passage will cover a topic or subject that is also addressed elsewhere in the Bible. It is important to interpret all of these passages consistent with one another.

Finally, and most importantly, passages must always be taken in their normal, regular, plain, literal meaning unless the context of the passage indicates that it is figurative in nature. A literal interpretation does not eliminate the possibility of figures of speech being used. Rather, it encourages the interpreter to not read figurative language into the meaning of a passage unless it is appropriate for that context. It is crucial to never seek a "deeper, more spiritual" meaning than is presented. This is dangerous because when it takes place, the basis for accurate interpretation is placed in the mind of the reader, rather than coming from the Scriptures. In this case there can be no objective standard of interpretation, but instead, Scripture becomes subject to each person's own impression of what it means. [Second Peter 1:20-21](#) reminds us "...no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit."

Applying these principles of biblical interpretation, it must be seen that Israel (Abraham's physical descendants) and the Church (all the believers) are two distinct groups. It is crucial to recognize and understand that Israel and the Church are distinct because if this is misunderstood, Scripture will be misinterpreted. Specifically, passages that deal with promises made to Israel (both fulfilled and unfulfilled) are prone to be misunderstood and misinterpreted if one tries to make them apply to the Church, and vice versa. Remember, the context of the passage will determine to whom it is addressed, and will point to the most correct interpretation!

With those concepts in mind, we can look at various passages of Scripture that produce the premillennial view. [Genesis 12:1-3](#): "The LORD had said to Abram, 'Leave your country, your people and your father's household and go to the land I will show you. I will make you into a great

nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.’”

God promises Abraham three things here: Abraham would have many descendants, this nation would own and occupy a land, and a universal blessing will come to all mankind, out of Abraham’s line (the Jews). In [Genesis 15:9-17](#), God ratifies His covenant with Abraham. In the way this is done, God places sole responsibility for the covenant upon Himself. That is, there was nothing Abraham could do or fail to do that would void the covenant God made. Also in this passage, the boundaries are set for the land that the Jews will eventually occupy. For a detailed list of the boundaries, see Deuteronomy 34. Other passages that deal with the promise of land: [Deuteronomy 30:3-5](#) and [Ezekiel 20:42-44](#).

[Second Samuel 7:10-17](#) records a promise made by God to King David. Here, God promises David that he will have descendants, and out of those descendants God will establish an eternal kingdom. This is referring to the rule of Christ during the millennium and forever. It is important to keep in mind that this promise must be fulfilled literally and has not yet taken place. Some would believe that the rule of Solomon was the literal fulfillment of this prophesy, but there is a problem with that. The territory over which Solomon ruled is not held by Israel today, and Solomon does not rule over Israel today either! Remember that God promised Abraham that his descendants would possess a land forever, which has not happened yet. Also, 2 Samuel 7 says that God would establish a King who would rule for eternity. Applying a literal method of interpretation to Scripture results in the pieces of the puzzle coming together. All of the Old Testament prophecies of Jesus’ first coming were fulfilled literally. Therefore, we should expect the prophecies regarding His second coming to be fulfilled literally as well. Premillennialism is the only system that agrees with a literal interpretation of God’s covenants and end times prophecy.

III. 10 Elements of PM.

A. Rejection.

1. This theory says that Christ came to set up an earthly kingdom but He was rejected by the Jews and put it off.
2. *“The purpose of the writing of the Gospel of Matthew was to record the presentation of Jesus Christ as Messiah (1:1-11:1), to trace the opposition to Him and his offered kingdom by the nation(11:2-16:2), and to record the official and final rejection of that King and kingdom by Israel(16:13-28:20).”^{6, pgs 456}*

B. Parenthesis.

1. As a result of the rejection of Jews of Christ’s earthly kingdom, the church was substituted as an entirely new concept given to man, not found in the Old Testament. Thus, the PM refers to the church age as a parenthesis, (___): a mystery gap that must run from the coming of Christ to the second coming when the kingdom will be established.
2. *“Because the nation has rejected Him, the Lord announces the severance of every natural tie by which he was bound to the nation(Matt. 12:46-50). From this announcement of the Lord concerning the rejection of the nation, definite movement may be traced in the withdrawal of the offer of the kingdom. In the parables (Matt. 13:1-50) the Lord outlines the program in the development of the theocratic kingdom during the period of the King’s absence, and announces the inception of an entirely new, unheralded, and unexpected*

program – the church (Matt. 16:13-20). He prepares the disciples for a long delay in the kingdom program as it relates to Israel (Luke 19:11-27). He promise the second advent at which time the kingdom program with Israel will be resumed (Matt. 24:37-31), and give the nation signs that will herald His second advent (Matt. 24:4-26). ”6,pgs x463-464

C. The Covenant with Abraham.

1. One of the most basic features of PM is the concept of the unconditional and “eternal” covenant made with Abraham.
2. *“The question as to whether the Abrahamic covenant is conditional or unconditional is recognized as the crux of the whole discussion of the problem relative to the fulfilment of the Abrahamic covenant. When it has been determined that the Abrahamic covenant is an unconditional covenant made with Israel, and therefore cannot be either abrogated or fulfilled by people other than the nation of Israel, it is seen that Israel has promises regarding a land and a seed which determine the future program of God. ”6,pgs 75*

D. The Return of Israel.

1. PM believes that Israel must return to its land and become a great nation.
2. *“The Abrahamic covenant required that Israel continue as a nation forever in order to fulfill the everlasting covenant (Ge. 17:7) and in order to have the land as an everlasting possession (Gen. 17:8). All the facts discussed previously, to the point that Israel continues as a nation forever, possesses the land forever is not disinherited, is not supplanted by the church, and that Israel’s basic covenants are dependent upon God’s faithfulness alone for fulfilment, combine to require Israel’s restoration after these centuries of dispersion and chastening. The conclusion that Israel has a future restoration is based upon these facts along with the voluminous testimony of the prophets concerning Israel’s coming golden age. ”9,pgs 184*

E. The Throne of David.

1. Christ will return to earth with the raptured saints, call the Jews back to Palestine (they will be in the process of returning, but this will complete the return), resurrect the righteous dead, and sit on David’s throne to establish the 1000 year reign in the millennium.
2. *“Because of an anticipated future literal fulfilment, certain facts present themselves concerning Israel’s future. 1. First of all, Israel must be preserved as a nation. 2. Israel must have a national existence and be brought back into the land of her inheritance. Since David’s kingdom had definite geological boundaries, and those boundaries were made a feature of the promise to David concerning his sons’s reign, the land must be give to this nation as the site of their national homeland. 3. David’s son, the Lord Jesus Christ, must return to the earth, bodily and literally, in order to reign over David’s covenanted kingdom. The allegation that Christ is seated on the Father’s throne reigning over a spiritual kingdom, the church, simply does not fulfil the promises of the covenant. 4. A literal earthly kingdom must be constituted over which the returned Messiah reigns. 5. This kingdom must become an eternal kingdom. Since the “throne”, “house”, and “kingdom” were all promised to David in perpetuity, there must be no end to the Messiah’s reign over David’s kingdom from David’s throne. ”6,pgs 114-115*

F. The Rapture.

1. This theory states that the saints on earth will be removed from the earth to meet Christ in the clouds. There is a great deal of confusion among PM concerning who will be raptured

and when. Some say it will happen after 7 years of tribulation, others in the middle of this period and the prevalent view is that it will happen before the tribulation begins.

2. *“The third prevalent interpretation of the question of the time of rapture is relation to the tribulation period is the pre-tribulation interpretation, which hold that the church, the body of Christ, in its entirety, will by resurrection and translation, be removed from the earth before any part of the seventieth week of Daniel begins.”*^{6,pgs 193}
3. The main scripture supporting the rapture according to PM is I Thess. 4:17.

G. Revival of Roman Empire, the Anti-Christ, the False Prophet.

1. Roman Empire. The sensationalized activities of the so called last days are centered for the PM in the revival of the Roman Empire and the revealing of the Anti-Christ. The Tribulation and the Battle of Armageddon both involve the Revived Roman Empire as well as many of the other portions of what is called “unfilled prophecy”. The PM position on the establishment of the Kingdom in Daniel 2:44 is the reason why they feel the Roman Empire must be revived. The Millennialist denies the establishment of the Kingdom on the day of Pentecost, 33 A.D. while the Roman Caesars ruled. The millennial plan for the Kingdom is that it is to be established when the Lord returns at the end of the world. But Daniel 2:44 clearly teaches that the Roman Kings would be ruling when the Kingdom is established. Therefore, if the Lord is going to establish His kingdom when He returns, the PM must re-establish the Roman Empire before the Lord returns so Daniel 2:44 can be true. They call this the second phase of Roman Empire.
2. Roman Empire. *“When Caesar sent his memorable dispatch, “I came, I saw, I conquered,” the scribes of his day might have said, “We shall record these historic words immediately.” Perhaps Latin students’ centuries from now will be required to memorize them. But Rome fell. And Caesar died as any mortal must. And the Empire will be revived shortly before the return of Christ to this earth. A new Caesar will head this empire and “Veni vidi, vici” will leap out of the first-year Latin books and become a reality of the times.”*^{7,pgs 88-89}
3. Anti-Christ. *“Heading the revived Roman Empire will be a man of such magnetism, such power, and such influence, that he will for a time be the greatest dictator the world has every known. He will be the completely godless, diabolically evil “future fuehrer.” A new world dictator will first reveal himself in the role of a peacemaker in the Middle East. This event will take place during the first stage of the revived Roman Empire, the fourth world empire described by Daniel. Symbolically, the new world leader is depicted as “another horn, a little one who will emerge in the ten-nation Mediterranean Confederacy (Dan 7:8 NASB). ... Daniel identified this man as the one who eventually will become the final world dictator, the AntiChrist described in Revelation. He is described as different from the other ten leaders, speaking out against God, persecuting believers in God, and growing in power until he controls the entire world for a period of forty-two months.” Dan 7:24, 12:11, Rev. 13:5*^{8,pgs 138-139}
4. False Prophet. *“In Revelation 13:11-18 we are introduced to this infamous character. This person, who is called the second beast, is going to be a Jew. Many believe he will be from the tribe of Dan, which is one of the tribes of the original progenitors of the nation of Israel. The False Prophet (he is called that in Revelation 19:20 and 20:10) will be a master of satanic magic. This future False Prophet is going to be a devilish John the Baptist. He will aid and glorify this Roman Dictator; he will proclaim him the saviour of the world and make people worship him as God. It is logical to ask how the False Prophet will force this worship of the Roman Dictator. He will be given control over the economies*

of the world system and cause everyone who will now swear allegiance to the Dictator to be put to death or to be in a situation where they cannot buy or sell or hold a job. Everyone will be give a tattoo or make on either his forehead or forehead, only if he swears allegiance to the Dictator as being God. Symbolically, this mark will be 666. Six is said to be the number of man in Scripture and a triad or three is the number for God. Consequently, when you triple “six” it is the symbol of man making himself God.”^{7,pgs 112-113}

H. The Great Tribulation.

1. When the rapture signals the beginning of the last seven year period before the second coming and the establishment of the Millennium, the great tribulation will begin. The church will be raptured (taken to heaven) and the Holy Spirit will be removed. An outbreak of evil and tribulation such as the earth has never known will begin, we are told. The purpose of this tribulation is: 1. bring about the conversion of Jews, 2. turn the Gentiles to God, 3. pour out judgment on unbelievers.
2. *“The first great purpose of the tribulation is to prepare the nation Israel for her Messiah. The prophecy of Jeremiah (30:7) make it clear that this time that is coming has particular reference to Israel, for it is “the time of Jacob’s trouble”. God’s purpose for Israel in the Tribulation is to bring about the conversion of a multitude of Jews, who will enter into the blessings of the kingdom and experience the fulfilment of all Israel’s covenants. The good news that the King is about to return will be preached (Matt. 24:14) so that Israel may be turned to their deliverer.”^{6, pgs. 237}*

I. Armageddon.

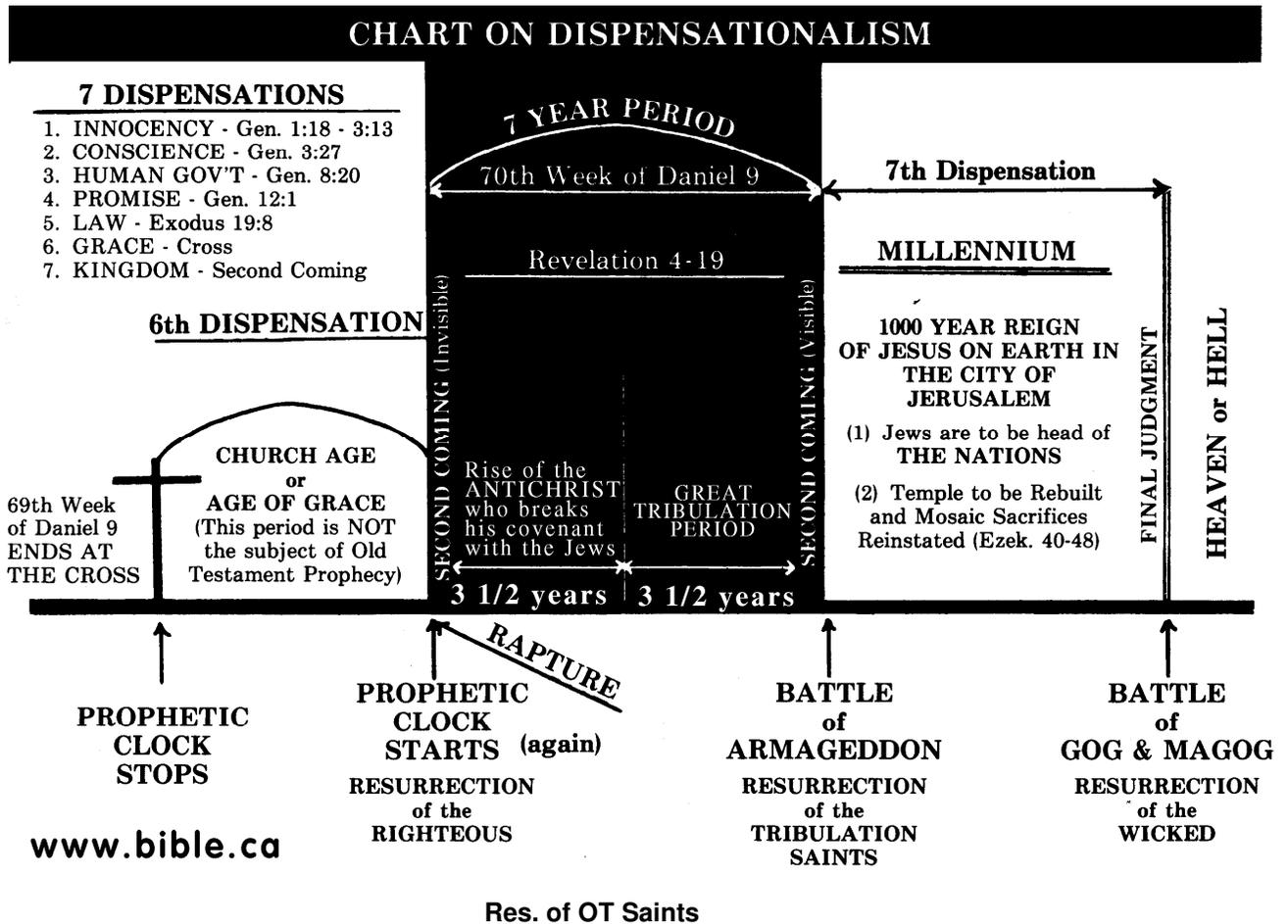
1. First, according to PM, this take place at the conclusion of the 70th week which represents the last 7 years before the second coming of the Lord. During these last 7 years, there is a building of events which will lead to this great Battle of Battles. Secondly, there is the development of world leaders that causes this to take place. Revelation 16:13 speaks of these three influences that will drive the world to the brink of disaster.
2. Nations Involved in the Millennium.
 - a. King of the North – Soviet Bloc. “Gog of the Land of Magog”, Ezk. 38:2, 39:1.
 - b. King of the East – Pan-Oriental Bloc. Dan. 11:44 & Rev. 16:12.
 - c. King of the West – (Ten Nation Federation) AntiChrist. Revived Roman Empire.
 - d. King of the South – Pan-Arabic Bloc. Dan. 11:40.

J. The Millennium.

1. After the second coming of Christ, the Millennium finally is here. Destroyed are the forces of evil, Christ is victorious. He sits ruling on David’s throne, the temple is rebuilt and the 1000 years of ultimate utopia begins. Scofield tells us, “It is impossible to conceive to what heights of spiritual, intellectual, and physical perfection humanity will attain in this, its coming age of righteousness and peace”.
2. A Return to Judaism. *“Passages of the Old Testament which have been studied previously anticipating a future day of glory for Israel find their fulfilment in the millennial reign of Christ. The regathering of Israel, a prominent theme of most of the prophets, has its purpose realized in the re-establishment of Israel in their ancient land. Israel as a nation is delivered from her persecutors in the time of tribulation and brought into the place of blessing and restoration”^{9, pgs. 303}*

3. Gentiles will be the servants of the Jews. Is. 14:1-2, 49:22-23, 60:14, 61:5, Zech 8:22-23.
6, pgs. 508
4. Jerusalem will be the center of the world. Is. 2:2-4, Jer. 3:17.⁶
5. Worship in Ezekiel's Temple. Is. 2:4, Micah 4:1-4, Ezek. 37:26, 49:22-23, 60:14, 61:5,
Zech 8:22-23.^{6, pgs. 514}
6. Reinstitution of s system of animal sacrifices in the Temple. Ezek. 43:18, 46:24, Zech.
14:16, Is. 56:6-8.^{6, pgs. 517}

IV. Chart.



History.

I. Objective: Understand the history of how this doctrine came into being.

II. The Jews in the Bible expected an earthly kingdom.

- A. *“Jesus therefore perceiving that they were intending ... to make Him King ...”*, John 6:15.
- B. *“And those ... crying out ... Blessed is the coming kingdom of our father David...”*, Mk. 11:9-10.

III. Jewish - 1st Century.

- A. Some Jews believed in a temporary earthly messianic kingdom.
 - 1. Based on interpretation developed within the [apocalyptic](#) literature of [early Judaism](#).
 - 2. There was an “age to come” which was commonly viewed as a nationalistic golden age in which the hopes of the prophets would become a reality for the nation of Israel.
- B. A temporary messianic kingdom in 1 Enoch.
 - 1. The earliest instance in Jewish literature that teaches an earthly temporary messianic age prior to an eternal state began with “The Apocalypse of Weeks” contained in [1 Enoch](#) 91-107.
 - 2. This work likely dates to the early second century^[5] and shows a schematization of the divine history divided into ten ambiguous periods of time called “weeks.”
 - 3. In the [apocalypse](#), weeks 1-7 (93:1-10) retell the biblical history from the creation of humanity to the author’s time of writing (possibly during the Maccabean crisis). However, after the seventh “week”, the temporary earthly messianic age begins and occurs for a period of three more “weeks” (93:12-15). After the temporary messianic kingdom, the creation of the new heavens and the new earth occurs (93:16).
- C. A temporary messianic kingdom in 4 Ezra.
 - 1. 4 Ezra likely dates from soon after the destruction of Jerusalem in A.D. 70. The apocryphal book was apparently an attempt to explain the difficulties associated with the destruction of Jerusalem and the temple to the Jewish people.
 - 2. During one of the visions in the book, Ezra received a revelation from the angel Uriel. The angel explained that prior to the last judgment, the Messiah will come and establish a temporary kingdom lasting 400 years after which all of creation will be obliterated including the Messiah. (7:28) Seven days after this cataclysmic event, the resurrection and the judgment will occur followed by the eternal state (7:36).
- D. Other early Jewish contributions
 - 1. The Jewish belief in an earthly temporary messianic age continued during and beyond the time of the writing of Book of Revelation.[7] A sample of the rabbinical contributions to the concept are listed as follows:

- a. 90 A.D. Eleazar ben Hurcanus claimed that the messianic reign would last 100 years based on [Psalm 90:15](#);
- b. 100 A.D. Eleazar ben Azariah claimed that the messianic reign would last 70 years based upon Isaiah 23:15;
- c. 110 A.D. Joseph ben Galilee claimed that the messianic reign would last 60 years based upon Psalm 72:5;
- d. 150 A.D. Eliezer ben Joseph of Galilee claimed that the messianic reign would last 400 years based upon Genesis 15:13 and Psalm 90:15;
- e. Various rabbis around the close of the first century have claimed that the messianic reign would last 2000 years based upon 4 Ezra 7:28;
- f. Some contemplated that there may be no messianic reign at all.

IV. Patristic Age – 1st to 3rd Century

- A. For the larger part, Christian eschatology through the second and third centuries was chiliastic.
- B. Many early Christian interpreters applied the earlier Jewish apocalyptic idea of a temporary Messianic kingdom to their interpretation of chapter 20 of John's apocalypse.
- C. Justin Martyr, Irenaeus, and Tertullian all made explicit references to the concept of a thousand year earthly kingdom at Christ's coming.
 1. Justin Martyr in the second century was one of the first Christian writers to clearly describe himself as continuing in the “Jewish” belief of a temporary messianic kingdom prior to the eternal state. Justin wrote in chapter 80 of his work Dialogue with Trypho, “I and others who are right-minded Christians on all points are assured that there will be a resurrection of the dead, and a thousand years in Jerusalem, which will then be built. . . . For Isaiah spoke in that manner concerning this period of a thousand years.” Though he conceded earlier in the same chapter that his view was not universal by saying that he “and many who belong to the pure and pious faith, and are true Christians, think otherwise.”
 2. Irenaeus, the late second century bishop of Lyon was an outspoken premillennialist. He is best known for his enormous tome written against the 2nd century Gnostic threat, commonly called Against Heresies. In the fifth book of Against Heresies, Irenaeus concentrates primarily on eschatology. In one passage he defends Premillennialism by arguing that a future earthly kingdom is necessary because of God's promise to Abraham, he wrote “The promise remains steadfast . . . God promised him the inheritance of the land. Yet, Abraham did not receive it during all the time of his journey there.”



St. Irenaeus (c. 130–202),
an early Christian Premillennialist.

3. Opposition to Premillennialism. Throughout the Patristic period, particularly in the 3rd century there had been rising opposition to Premillennialism. Origen was the first to openly challenge the doctrine and there were others.

V. 4th – 5th Century.

- A. Although he is now known as being against Premillennialism, Augustine was an advocate of it for some time. The following is from perhaps his most famous writing, *The City of God*,

“The evangelist John has spoken of these two resurrections in the book which is called the Apocalypse...the Apostle John says in the foresaid book, "And I saw an angel come down from heaven. . . . Blessed and holy is he that has part in the first resurrection: on such the second death has no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Those who, on the strength of this passage, have suspected that the first resurrection is future and bodily, have been moved, among other things, specially by the number of a thousand years, as if it were a fit thing that the saints should thus enjoy a kind of Sabbath-rest during that period, a holy leisure after the labors of the six thousand years since man was created ...”

VI. In the Middle Ages and the Reformation.

- A. Influence of Augustine.

1. Oxford theologian, Alister McGrath has noted that "all medieval theology is 'Augustinian' to a greater or lesser extent." Augustine's (354-430) influence shaped not only the Middle Ages, but it also influenced the Reformers, who constantly referred to his teaching in their own debates. His teaching is "still one of the most potent elements in Western religious thought."
2. Augustine held to the sexta-/septamillennial view common in early Christianity (see above section on Patristic Age). Augustine divided history into two separate dispensations, first the church age (the current age of 6,000 years), and then the millennial kingdom. Nevertheless, early in his career Augustine converted from Premillennialism to amillennialism due to immorality of Donatists who were premillennialists and the influence of Tyconius who preferred an allegorical interpretation of Revelation.

- B. Medieval and Reformation Amillennialism.

1. Augustine's amillennial view laid the eschatological foundation for the Middle Ages which practically abandoned Premillennialism. The theological term "kingdom" maintained its eschatological function, though it was not necessarily futuristic. Instead it consistently referred to the present age so that the church was currently experiencing the eschaton. Julian of Toledo (642-690) summarizes the medieval doctrine of the millennium by referring to it as "the church of God which, by the diffusion of its faith and works, is spread out as a kingdom of faith from the time of the incarnation until the time of the coming judgment."
2. During the Reformation period, amillennialism continued to be the popular view of the Reformers. The Lutherans formally rejected chiliasm in the The Augsburg Confession. Likewise, the Swiss Reformer, Heinrich Bullinger wrote up the Second Helvetic Confession which reads "We also reject the Jewish dream of a millennium, or golden age

on earth, before the last judgment." Furthermore, John Calvin wrote in Institutes that millennialism is a "fiction" that is "too childish either to need or to be worth a refutation."

3. Contrarily, certain Anabaptists, Huguenots and Bohemian Brethren were premillennial.

VII. The 17th and 18th centuries.

- A. In the Modern Age millenarianism gained a surprising acceptance among the Pietists of Germany during the 17th and 18th century. And although they were not premillennial, the English theologian Daniel Whitby (1688-1726), the German Johann Albrecht Bengel (1687-1752), and the American Jonathan Edwards (1703-58) "fueled millennial ideas with new influence in the nineteenth century." It was authors such as these who concluded that the decline of the Roman Catholic Church would make way for the conversion and restoration of the nation of Israel.

VIII. The 19th century to present.

- A. During this time period, dispensational Premillennialism traces its roots to the 1830s and John Nelson Darby (1800-1882), a Calvinist theologian and a founder of the Plymouth Brethren. In the US, the dispensational form of Premillennialism was propagated on the popular level largely through the Scofield Reference Bible and on the academic level with Lewis Sperry Chafer's eight volume Systematic Theology.

- B. Cyrus I. Scofield and Scofield Reference Bible.

1. Biography. Cyrus Scofield was born in Lenawee County, Michigan in 1843 and died in 1921. He was involved in the Civil War, was a lawyer and even a member of the Kansas legislature. After his conversion to evangelical Christianity in 1879, Scofield came under the mentorship of James H. Brookes, pastor of Walnut Street Presbyterian Church, St. Louis, a prominent dispensationalist premillennialist. In 1883 Scofield was ordained as a Congregationalist minister, and he accepted the pastorate of small mission church founded by that denomination, which became the First Congregational Church in Dallas, Texas (now Scofield Memorial Church). Scofield also served as secretary of the American Home Missionary Society of Texas and Louisiana; and in 1890, he helped found Lake Charles College (1890-1903) in Lake Charles, Louisiana. As the author of the pamphlet, "Rightly Dividing the Word of Truth" (1888), Scofield himself soon became a leader in dispensational Premillennialism, a forerunner of twentieth-century Christian fundamentalism. In 1895, Scofield was called as pastor of Moody's church, the Trinitarian Congregational Church of East Northfield, Massachusetts, and he also took charge of Moody's Northfield Bible Training School. Although, in theory, Scofield returned to his Dallas pastorate in 1903, his projected reference Bible consumed much of his energy, and for much of the time before its publication, he was either sick or in Europe. When the Scofield Reference Bible was published in 1909, it quickly became the most influential



statement of dispensational Premillennialism, and Scofield's popularity as Bible conference speaker increased as his health continued to decline.

2. The Scofield Reference Bible is a widely circulated annotated study Bible edited and annotated by the American Bible student Cyrus I. Scofield. Published by Oxford University Press and containing the traditional King James Version text, it first appeared in 1909 and was revised by the author in 1917. The Scofield Bible has a commentary around the text of the Bible itself instead of in a separate volume. It also contained a cross-referencing system that tied together related verses of Scripture and allowed a reader to follow biblical themes from one chapter and book to another. The Scofield Reference Bible promoted dispensationalism, the belief that between creation and the final judgment there were seven distinct eras of God's dealing with man and that these eras were a framework for synthesizing the message of the Bible. It was largely through the influence of Scofield's notes that dispensationalism grew in influence among fundamentalist Christians in the United States.
- C. Between 1790 and the mid-19th century, Premillennialism was a popular view among English Evangelicals, even within the Anglican church. Thomas Macaulay observed this and wrote “Many Christians believe that the Messiah will shortly establish a kingdom on the earth, and visibly reign over all its inhabitants.” Throughout the 19th century, Premillennialism continued to gain wider acceptance in both the US and in Britain, particularly among the Irvingites, Plymouth Brethren, Jehovah's Witnesses, Christadelphians, Church of God, and Seventh-day Adventists. Premillennialism continues to be popular among Evangelical, Fundamentalist Christian, and Living Church of God communities in the 20th and 21st centuries, expanding further into the churches of Asia, Africa and South America.
 - D. Many traditional denominations continue to oppose the concept of a literal millennial kingdom. The Catechism of the Catholic Church teaches an amillennial position asserting that “Already they [the saints] reign with Christ; with him ‘they shall reign for ever and ever.’” (Article, 12. II. 1029). On the Protestant side, the Lutheran Church Missouri Synod explicitly states “When Christ returns, “new heavens and a new earth” will be created (2 Pet. 3:10-13).
 - E. Whalen has noted that modern Premillennialism is “criticized roundly for naïve scholarship which confuses the poetic and inspirational prose of prophecy with fortune telling,” though “Premillennialists retort that they merely follow the Word of God, regardless of ridicule.” He then notes that, nevertheless, “the virtual theology which surrounds Premillennialism is today stronger and more widely spread than at any time in history.”
 - F. More recently dispensationalism has been popularized through Hal Lindsey's 1970s bestseller, *The Late, Great Planet Earth* and through the *Left Behind Series* by Tim LaHaye and Jerry Jenkins. Popular proponents of dispensational Premillennialism are John F. MacArthur, Phil Johnson, Ray Comfort, Todd Friel, Dwight Pentecost, John Walvoord, Tim LaHaye, Charles Ryrie (in the notes for the Ryrie Study Bible) and Charles Feinberg.

Land Promise Fulfilled.

I. Objective: To clearly demonstrate that the Land Promise in Gen. 12 has been fulfilled.

II. Land Promise Made.

- A. Gen 12:1,7: “Now the LORD said to Abram, "Go forth from your country, And from your relatives And from your father's house, To the land which I will show you”, vs. 7 “The LORD appeared to Abram and said, "To your descendants I will give this land ””.
- B. Gen 13:14-17: vs 15 “ all the land you see, I will give it to you and your descendants forever” vs17 “... I will give it to you”.
- C. Others: Gen 15:5-21, 17:2-8, 18:18, 22:17-18, 24:7, 26:3-4, 28:4, 13-14, 35:12, 46:3,4, Ex. 6:2-8, 12:25, 13:5, 23:31, 32:13, 33:1.

III. Abraham understood that he would not personally get the land.

- A. Gen 15:7-8, 15,: “And He said to him, I am the LORD who brought you out of Ur of the Chaldeans, to give you this land to possess it. He said, "O Lord GOD, how may I know that I will possess it?" 13-15,18 13 “...your descendants will be strangers in a land that is not theirs, 14... they will come out with many possessions. 15 As for you, you shall go to your fathers in peace; you will be buried at a good old age. “ 18”On that day the LORD made a covenant with Abram, saying, "To your descendants I have given this land, ...””
- B. Acts 7:5-7: ““But He gave him no inheritance in it, not even a foot of ground, and yet, even when he had no child, He promised that HE WOULD GIVE IT TO HIM AS A POSSESSION, AND TO HIS DESCENDANTS AFTER HIM. “But God spoke to this effect, that his DESCENDANTS WOULD BE ALIENS IN A FOREIGN LAND, AND THAT THEY WOULD BE ENSLAVED AND MISTREATED FOR FOUR HUNDRED YEARS. " 'AND WHATEVER NATION TO WHICH THEY WILL BE IN BONDAGE I MYSELF WILL JUDGE,' said God, 'AND AFTER THAT THEY WILL COME OUT AND [a]SERVE ME IN THIS PLACE.””
- C. Questions?
 - 1. In Gen. 15, where did God assure Abraham personally he would inherit the land?
 - 2. Are there any statements like this:
 - a. "Afterwards you will be raised from the dead and inherit the land".
 - b. "At the end of time you will inherit the land".
 - c. "After Egypt, you will then return to inherit the land".
 - 3. Any other Bible verse that Abraham will still inherit the physical land?

IV. God gave the land to Fathers through Abraham’s seed.

- A. Isaac talking to Jacob. Gen 28:4 “May He also give you the blessing of Abraham, to you and to your descendants with you, that you may possess the land of your sojournings, which God gave to Abraham.”
- B. God to Jacob. Gen 35:12 “The land which I gave to Abraham and Isaac, I will give it to you, And I will give the land to your descendants after you.”
- C. Moses to the Israelites. Deut 30:5 “The LORD your God will bring you into the land which your fathers possessed, and you shall possess it; and He will prosper you and multiply you more than your fathers.”

V. Is the "river of Egypt" In Gen 15:18, the Nile or the Wadi Arish?

- A. Usage of Hebrew word for river in Gen 15:18 uses Hebrew word "Nahar" (Strong's 5104)
 - 1. Heb. "Nahar" (Strong's 5104) of 98 uses and never refers to Nile except in Gen 15:18?
 - 2. Heb. "Ye'or" (Strong's 2975) is used 57 times exclusively of the Nile river.
 - 3. Heb. "Nachal" (Strong's 5158) used of both the brook of Egypt and Euphrates in 2 Ki 24:7.
- B. Contrasting sizes of rivers indicated textually in Gen 15:18, "from the river of Egypt as far as the great river, the river Euphrates".
 - 1. The text clearly indicates that the Euphrates is greater than the "River of Egypt".
 - 2. The Nile is equal or larger than the Euphrates in size, If the Nile was meant the text would read,
 - a. from the great river, the river of Egypt as far as the great river, the river Euphrates; or
 - b. from the two great rivers, the river of Egypt as far as the river Euphrates; or
 - c. from the river of Egypt as far as the river Euphrates
 - 3. If the Wadi Arish was meant, the text would read exactly as it does!
- C. If the Nile was boundary of land God promised Abraham Isaac & Jacob, then they already lived in the promised land in Goshen while in slavery in Egypt! Exod 3:17
- D. The Shihor River
 - 1. Exactly what river the term "Shihor" refers to is not universally agreed. Some think it refers to the easterly "Pelusiac" arm of the Nile. Others think it refers to the Brook/River of Egypt.
 - 2. Is used interchangeably with the Nile in a Hebrew parallelism:

Isa 23:3 The grain of the Nile, the harvest of the *Sihor* was her revenue
 - 3. Used interchangeably with the River/brook of Egypt, see Josh. 13:2-5 and 15:45-47.

4. Is used as the southern border of Israel in conjunction with Euphrates like Gen 15:18 and Jer. 2:18.

5. Was the southern border of land that Israel possessed?

a. Josh 13:1-3 ...very much of the land remains to be possessed. "This is the land that remains: all the regions of the Philistines and all those of the Geshurites; from the Shihor which is east of Egypt, even as far as the border of Ekron to the north...

b. 1 Chr 13:5 So David assembled all Israel together, from the Shihor of Egypt even to the entrance of Hamath, to bring the ark of God from Kiriath-jearim.

E. River/brook of Egypt

1. Was used as the southern boundary of promised land: Num 34:5; Josh 15:4,47; Ezek 47:19; 48:28 "as far as the brook of Egypt and the Great Sea, even its coastline"

2. Was used as the global reference of north/south bounders

Text	Northern border	Southern border
Gen 15:18	<i>as the great river, the river Euphrates</i>	<i>from the river of Egypt</i>
1 Ki 8:65	from the entrance of Hamath	to the brook of Egypt
2 Ki 24:7	to the river Euphrates	from the brook of Egypt
2 Chr 7:8	from the entrance of Hamath	to the brook of Egypt
Isa 27:12	from the flowing stream of the Euphrates	to the brook of Egypt
2 Chr 9:26	from the Euphrates River	as far as the border of Egypt
1 King 4:21	from the River	to the border of Egypt
Jer 2:18	to drink the waters of the Euphrates	to drink the waters of the <i>Shihor?</i>

Ex 23:31	to the River Euphrates	from the wilderness
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F. Conclusions regarding the "river of Egypt" in Gen 15:18

1. Scholars are divided between the Nile and the Wadi el Arish. The conclusions they reach are more an outgrowth of their personal theological bias (premillennial) than clear fact.
2. God did not use the exclusive term for the Nile (Ye'or), but used a term, (Nahar) which nowhere else refers to the Nile. If God meant the Nile, He sure chose a confusing term to refer to it.
3. Nowhere else in scripture is the Nile alluded to as the boundary, but we do find in 11 places the brook/river of Egypt is referred to as the southern boundary. The weight of textual evidence is clearly against the Nile.
4. If the Nile was the boundary, then Israel were already in the promised land in Goshen!
5. Regardless of what river the "Shihor" refers to, it was the southern boundary of promised land.
6. The River of Egypt, the Shihor and the brook (Wadi el Arish) are referring to the same river.

VI. Land promise fulfilled

A. Land promise physically fulfilled: Israel possessed all land God swore to give Abraham.

1. Ex 6:8 And I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession; I am the LORD."
2. Cities of refuge argument (if God gives all the land promised, then there will be 6 cities):
 - a. Cities of refuge promised: Num 35:9-15
 - b. Deut 19:7-9 set aside three cities for yourself. And if God enlarges your territory, just as He has sworn to your fathers, and gives you all the land which He promised to give your fathers, if you carefully observe all this commandment, which I command you today, to love the LORD your God, and to walk in His ways always-- then you shall add three more cities for yourself, besides these three.
 - c. Josh 20:7-9 So they set apart Kedesh...Shechem...Kiriath-arba...And beyond the Jordan east of Jericho, they designated Bezer...Ramoth...Golan.
3. Israel got all the land promised to Abraham at the time of Joshua.
 - a. Deut 1:7-8 go to the hill country of the Amorites...as far as the great river, the river Euphrates. See, I have placed the land before you; go in and possess the land which the LORD *swore to give to your fathers*, to Abraham, to Isaac, and to Jacob, to them and their descendants after them.

- b. Josh 21:43-45 So the LORD gave Israel all the land which He had sworn to give to their fathers, and they possessed it and lived in it. And the LORD gave them rest on every side, according to all that He had sworn to their fathers, and no one of all their enemies stood before them; the LORD gave all their enemies into their hand. Not one of the good promises which the LORD had made to the house of Israel failed; all came to pass.
- c. Ps 105:42-44 For He remembered His holy word with Abraham His servant; And He brought forth His people with joy, His chosen ones with a joyful shout. He gave them also the lands of the nations, that they might take possession of the fruit of the peoples' labor.
- d. Acts 7:17 But as the time of the promise was approaching which God had assured to Abraham, the people increased and multiplied in Egypt
- e. Others: Deut. 6:18, 9:5, 30:5, Josh. 24:28, I Ki. 4:21, II Ki. 14:25, 2 Chr. 9:26, Neh. 9:8, Jer. 11:5, Ezek. 20:42, Acts. 7:17, Rom. 4:13.

VII. Forever? Continued inheritance of physical land by Israel always conditional!

1. Deut 6:10,15,18-19 Then it shall come about when the LORD your God brings you into the land which *He swore to your fathers, Abraham, Isaac and Jacob, to give you*, great and splendid cities which you did not build...You shall not follow other gods, He will wipe you off the face of the earth... do what is right that you may go in and *possess the good land which the LORD swore to {give} your fathers...*by driving out all your enemies from before you, as the LORD has spoken.
2. Deut 8:19-20 And it shall come about if you ever forget the LORD your God, and go after other gods and serve them and worship them, I testify against you today that you shall surely perish. *Like the nations that the LORD makes to perish before you, so you shall perish;* because you would not listen to the voice of the LORD your God.
3. Deut 9:5 It is not for your righteousness or for the uprightness of your heart that you are going to possess their land, but it is because of the wickedness of these nations that the LORD your God is driving them out before you, *in order to confirm the oath* which the LORD swore to your fathers, to Abraham, Isaac and Jacob.
4. Josh 23:12-16 For if you ever go back and cling to the rest of these nations, these which remain among you, and intermarry with them, so that you associate with them and they with you, know with certainty that the LORD your God will not continue to drive these nations out from before you; but they shall be a snare and a trap to you, and a whip on your sides and thorns in your eyes, *until you perish from off this good land which the LORD your God has given you*. Now behold, today I am going the way of all the earth, and you know in all your hearts and in all your souls that *not one word of all the good words which the LORD your God spoke concerning you has failed; all have been fulfilled for you, not one of them has failed*. And it shall come about that just as all the good words which the LORD your God spoke to you have come upon you, so the LORD will bring upon you all the threats, until He has *destroyed you from off this good land which the LORD your God has given you*. When you transgress the covenant of the LORD your God, which He commanded you, and go and

serve other gods, and bow down to them, then the anger of the LORD will burn against you, and *you shall perish quickly from off the good land which He has given you.*

5. *Others: Deut. 9:5, 30:17-18, Josh. 23:15, 12-16, Jer. 18:1-10, 19:10-11.*

Other 2 Promises to Abraham.

I. Objective: Understand the other 2 promises made to Abraham have been fulfilled.

II. Bible texts containing the promises.

A. Great Nation.

1. Gen. 12:1-7 – “I will make you a great nation”.
2. Gen. 46:3 – “In Egypt, I will make Jacob a great nation there”.
3. Exod. 32:13 – “Remember Abraham, Isaac, and Israel, to whom Thou didst swear by thyself, and didst say to them, `I will multiply your descendants as the stars of the heavens,”.
4. Others: – Gen. 13:14-17, 15:5-21, 17:2-8, 18:18, 22:17-18, 26:3-4, 28:13-14, 48:4.

B. Seed.

1. Gen. 12:1-7 – “in you all families of the earth shall be blessed”.
2. Gen. 18:18 – “in him all nations of earth will be blessed”.
4. Others – Gen. 17:2-8, 22:17-18, 26:3-4, 28:13-14.

III. Promises fulfilled.

A. Great nation promise physically fulfilled.

1. Deut 1:10 – “The LORD your God has multiplied you, and behold, you are this day as the stars of heaven for multitude.”
2. Deut 10:22 – “Your fathers went down to Egypt seventy persons in all, and now the Lord has made you as numerous as the stars of heaven.”
3. Heb11:11-12 – “even Sarah received ability to conceive...since she considered Him faithful who had promised; therefore, also, there was born of one man, and him as good as dead at that, as many descendants as the stars of heaven in number, and innumerable as the sand which is by the seashore.”
4. Acts 7:17 – “But as the time of the promise was approaching which God had assured to Abraham, the people increased and multiplied in Egypt”.

B. Seed promise fulfilled.

1. Acts 3:25-26 – “It is you who are the sons of the prophets, and of the covenant which God made with your fathers, saying to Abraham, `And in your seed all the families of the earth

shall be blessed. For you first, God raised up His Servant, and sent Him to bless you by turning every one from your wicked ways.”

2. Acts 13:32-33,38 – “we preach to you the good news of the promise made to the fathers, that God has fulfilled this promise to our children in that He raised up Jesus...that through Him forgiveness of sins is proclaimed to you.”
3. Gal 3:8-9 – “And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "All the nations shall be blessed in you." So then those who are of faith are blessed with Abraham, the believer.”
4. Gal 3:29 – “if you belong to Christ, then you are Abraham's offspring, heirs according to promise.”
5. Heb 6:11-13;19-20 – “full assurance of hope...inherit the promises...God made the promise to Abraham...this hope we have as ...one which enters within the veil, where Jesus has entered as a forerunner for us.”

IV. Promises to Abraham were conditional upon his faith and obedience.

A. Promises in Gen. 12 are re-iterated in 3 other places: 1) 15:5,16-21, 2) 17:1-8,19 and 3) 22:17-18.

B. Based on His faith and obedience.

1. 15:6 – “Then he believed in the LORD; and He reckoned it to him as righteousness”.

2. 17:1-2 – “Walk before Me, and be blameless. And I will establish My covenant between Me and you”.

3. 18:19 – “For I have chosen him, in order that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice; in order that the LORD may bring upon Abraham what He has spoken about him”.

4. 22:18 – “And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice”.

Earthly or Spiritual Kingdom.

I. Objective: Understand that God's Plan through Jesus Christ was always a Spiritual Kingdom and not a physical one.

II. Definitions – Kingdom

A. Dictionary(dictionary.com).

1. a state or government having a king or queen as its head.
2. anything conceived as constituting a realm or sphere of independent action or control: the kingdom of thought.
3. ...
4. ...
5. the spiritual sovereignty of God or Christ.
6. the domain over which the spiritual sovereignty of God or Christ extends, whether in heaven or on earth.

B. Biblical Usage. Rule of the Messiah. “Of God” or “Of Heaven” reveals its origin as compared to kingdom from men or from this earth.

1. Place ruled, Num. 32:33.
2. Rule itself, Ps. 145:11-13, Col 1:13, Matt. 6:9-10.
3. The king (and his princes, governors, or others given authority), Dan. 5:7,11,16.
4. Dynasty (“a succession of rulers who are members of the same family” WNWD) --1 Sam 13:13,14, 1 Sam. 24:6.
5. People ruled-- 2 Ch 14:5 (see vv 1,6 – “land” by metonymy for the people in it, the nation. “land undisturbed” = “no one at war with him during those years”); 1 Cor 15:24.
6. To comprise BOTH the rulers and the people ruled --Isa 19:2 (leave out the italicized “and” and “kingdom” parallels “Egyptians” and “city”).
7. Blessings of Messianic rule, Mt 5:3,10 (note context, ‘comforted,’ “inherit the earth,” etc.).

C. Earthy Kingdom = Physical kingdom like the nation of Israel during reign of King David.

D. Spiritual Kingdom = Jesus Christ as King and Christians as subject to the King.

III. Gods Plan for a Spiritual Kingdom

A. It was planned from the Beginning.

1. Passages look FORWARD to the immanent establishment of Christ's kingdom before Pentecost. AFTER Pentecost, the kingdom is spoken of as being established...NOT awaiting some future establishment. Col. 1:13-19(Father good pleasure, when?, Eph. 1:4-5 before the foundation of the earth);

- B. Promises to restore fleshly, national Israel fulfilled – Jer. 29:10-12; Neh 1:8-10.
- C. PM Position: “Because the Jews rejected him, Jesus postponed the establishment of the kingdom of Old Testament prophecy until he returns again.”⁽³⁾
- D. Response.
 - 1. Col. 1:13-14 – “delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son” (kingdom” = dominion, rule)
 - 2. John 3:5 – are men born again now?
 - 3. Acts 2:32-36 – Peter said Jesus fulfilled the promise of one to sit on David’s throne and what they saw and heard that day was the evidence of it
- E. PM Response: There is a distinction between the “kingdom of heaven” (the earthly, Davidic kingdom) and the “kingdom of God.”
- F. Response: Paralleling the gospels shows these phrases to refer to the same thing (“k. of heaven” only in Mat.):
 - 1. Matt. 4:17 with Mk. 1:15.
 - 2. Matt. 5:2-3 with Lk. 6:20.
 - 3. Matt. 8:11 with Lk. 13:29.
- G. Consideration for PM: If rejected once, what’s the assurance the Jews won’t reject him again and thus the kingdom be postponed again?”

IV. It was established upon the resurrection of JC with Him as King.

- A. Rev. 1:4-10 kingdom past tense.
- B. Heb 12:28.
- C. Pilate asked Jesus if He was King of the Jews and He answered affirmatively, Lk. 23:3. He IS (not WILL BE) indeed, "King of Kings and Lord of Lords! (I Tim. 6:15). How can a King be a King NOW without having a KINGDOM NOW?
- D. Christ NOW reigns spiritually on the throne of David – Lk. 1:67-79; Acts 2:25-36.

V. His Disciples Did Not Understand it was Spiritual Kingdom.

- A. They didn't understand his death: Mt 16:21-22; Lk 18:31-34; Jn 16:16-18; 20:9.
- B. They didn't understand the second coming: Jn 13:36-14:6.
- C. They thought kingdom was physical: Jn 18:36 Lk 17:20-21 Vs. Lk 19:11.

VI. No Benefit for a Physical Kingdom.

- A. No value in being of Israel according to the flesh – John 4:21; Matt. 28:19; 2 Cor. 5:16-17; Gal. 6:15,16; Philp. 3:2-9.

VII. The Implications of PM Position.

- A. It denies Christ's present Kingship.

- B. It voids God's promises.
- C. It limits God's power.
- D. It makes Christ's kingdom an earthly one. He told us plainly that it was NOT. John. 18:36.

Revelation 20:1-15.

I. Objective: Demonstrate that the Rev. 20 Passages are Figurative in Nature & Do Not Support the PM Doctrine.

II. Understanding the Book of Revelation.

- A. Author – Apostle John, 1:4.
- B. Who the Letter was written to – Seven Churches of Asia, 1:4.
- C. When – 70 to 100AD.
- D. Purpose -- To warn and comfort the saints to whom written enabling them to hold fast in the face of evil and persecution.
 - 1. 1:9 - I, John, your brother and fellow partaker in the tribulation
 - 2. 2:5 - Remember and repent
 - 3. 2:10 - Be faithful unto death
 - 4. 2:16 - Repent...or else
 - 5. 2:25 - Hold fast
 - 6. 3:3,4 - Implied: keep walking this way
 - 7. 3:11 - Hold fast
 - 8. 3:19 - Be zealous...repent
 - 9. 7:14 - came out of the great tribulation with robes washed in the blood of the lamb
 - 10. 12:11 - “overcame” by blood of the Lamb, word of their testimony and they did not love their life when faced with death
 - 11. 14:12 - persevere in faith
 - 12. 22:11-12 - does wrong vs. does righteous; filthy vs. holy
- E. Theme: Assurance of victory for the faithful Christians.
- F. Style of Writing – Figurative.
- G. Time References.
 - 1:1 - “the things which must shortly take place” NIV: “soon” [*tachos*]
 - 1:3 - “for the time is near” KJV, ASV: “at hand” [*eggus*]
 - 2:5 - “I will come unto thee quickly” KJV (NKJV also has “quickly”; ASV, NASB, NIV do not - Rec. text has *tachu*. See 2:16..)
 - 2:10 - “what you are about to suffer”
 - 2:16 - “I am coming to you quickly [*tachu*]” NIV: “soon” (context: judgment) See notes on *tachu* at 1:1.
 - 3:10 - “hour of testing...which is about to come”
 - 3:11 - “I am coming quickly [*tachu*]” NIV: “soon” (context; judgment; deliverance)
 - 6:11 - “rest for a little while longer, until..”
 - 10:6 - “there shall be delay no longer”
 - 12:12 - “the devil...has only a short time”
 - 11:14 - “the third woe is coming quickly [*tachu*]” NIV: “soon” (May mean “quickly” after the first two woes. Even so, if the first two woes were to “shortly take place,” then the third coming “quickly” after them would not be far off.)
 - 22:6 - “things which must shortly take place” NIV: “soon” [*tachos*]
 - 22:7 - “I am coming quickly [*tachu*]” NIV: “soon”
 - 22:10 - “the time is near” KJV, NKJV, ASV: “at hand” [*eggus*]
 - 22:12 - “I am coming quickly [*tachu*]” NIV: “soon”

22:20 - "I am coming quickly [*tachu*]" NIV: "soon"

tachos, noun, used with *en* in every occurrence, i.e. *en tachei* (Moulton & Milligan) - 1:1; 22:6. [*tachei*, Rev. 2:5, Rec. Text., KJV. Here not have the *en*.]

"*en tachei* (often in Grk. writ. fr. Aeschyl. and Pind. down), quickly, shortly...speedily, soon" TH. *en tachei* - "lit., in, or with, swiftness, with speed (*en*, *in*, and the dative case of *tachos*, speed)" VN under "quickly." "*en tachei*...quickly, at once, without delay...soon, in a short time...shortly" A&G

Only other occur. in NT:

Lk 18:8 - "will bring about justice...speedily"

Ac 12:7 - "Get up quickly"

Ac 22:18 - "get out of Jer. quickly"

Ac 25:4 - "was about to leave shortly"

Ro 16:20 - "God...will soon crush Satan under"

tachu, adv - 2:5(KJV, NKJV),16; 3:11; 11:14; 22:7,12,20. *tachu* - "adv., [fr. Pind. down], quickly, speedily, (without delay)" TH.

Only other occur. in NT:

Mt 5:25 - "Make friends quickly with your opponent"

Mt 28:7 - "go quickly and tell his disciples"

Mt 28:8 - "they departed quickly from the tomb"

Mk 9:39 - "be able soon afterward [KJV: "lightly"] to speak evil"

Jn 11:29 - "arose quickly, and was coming"

engus εγγυσ, adv. Rev 1:3; 22:10; *engizO*, εγγιζω, verb [not in Rev., but the verb related to adverb - see usage below]

engus - "2. of Time; concerning things imminent and soon to come to pass" TH. "2. of time near" A&G.

- Mt 3:2,(4:17, etc.) - Kingdom "at hand" *eggizO*
- Mt 21:34 - harvest time "approached" NASV *eggizO*
- Mt 26:18 - "My time is at hand" *eggus*
- Mt 26:45 - "the hour is at hand" i.e. of betrayal *eggizO*
- Lk 21:8 - "the time is at hand" of false prophets & dest. of temple *eggizO*
- Lk 21:20 - "her desolation is at hand" *eggizO*
- Lk 21:28 - "your redemption is drawing near" "drawing near" = *eggizO*
- Lk 21:30 - "summer is near" *eggus* (Also Mt 24:32,33; Mk 13:28,29 = *eggus*)
- Lk 21:31 - "kingdom of God is near" *eggus*
- NOTE: Lk 21:8-31 all on same subject. Note v 32
- Jn 2:13 - Passover was "at hand" *eggus* (Also 6:4; 7:2, feast of tabernacles; 11:55)
- Ac 7:17 - time of the promise to Abraham "was approaching" *eggizO*
- Ro 13:12 - "the day is at hand" *eggizO*
- Heb 8:13 - "ready" to disappear *eggus* (See NASV ftnt, "Or, near)
- Heb 10:25 - "as you see the day drawing near" *eggizO*
- 1 Pt 4:7 - "end of all things is at hand" *eggizO*

Rev 1:3; 22:10 - "the time is near" *eggus*

Is it ever used to connote something 2,000 years away? No. "at hand" = *eggus* = near, nigh (of time). Not used to refer to centuries in their common use according to clear passages. Above are all the passages in which these words are used to refer to time (also used to refer to distance). The only debatable reference as to a longer time would be Rev 1:3, 22:10.

[2 Thess 2:2, “is just at hand,” ASV, is a different word, *enistEmi*, which can be translated either as ASV, or as NASV, “has come” TH & A&G]

III. Rev. 20:1-15 – Can Be Broken Down into 2 Parts..

A. The thousand years: V1-10.

1. v 1-3 The binding of Satan for 1000 years.
2. v4-6 The resurrection of the saints reigning with Christ for 1000 years.
3. v7-10 Satan freed after the 1000 years for a short time.

B. The great judgment scene: v11-15.

C. Issues with PM interpretation of Rev. 20.

1. It conflicts with the timing indicators in the book of Revelation i.e. “the things which must shortly take place”.
2. It renders the meaning of the book as having much less practicality and personal significance to those to whom it was addressed. Given the amount and degree of direct persecution these churches were facing (or soon would be), there was a very pragmatic purpose to reassuring them that this fierce threat would be short-lived and the perpetuity of the church was certain. Were this book to be describing events 19 centuries (or more) into the future, it would seem unlikely that it would be addressed so specifically to the seven churches of Asia. Ask yourself, not what interpretation best "fits" OUR interests or OUR applicability...but what interpretation best fulfils the purposes and needs of those directly addressed by John.
3. Futurists claim to be "literal" in their interpretation of the book...but then arbitrarily pick and choose when to "go figurative." This need to interpret some of the images and events as being figurative is shared by BOTH the Past and Futurist views.

D. Missing things in Revelation 20 that PM need to prove their doctrine.

1. The second coming of Christ.
2. The bodily resurrection.
3. A reign on earth.
4. A literal throne of David.
5. Jerusalem in the land of Palestine.
6. Christ on earth.

E. In scripture, 1000 is used symbolically of a predetermined time that God chooses.

1. Deut 7:9 – “the faithful God, who keeps His covenant and His loving-kindness to a thousandth generation ...”
2. Job 9:3 -- "...He could not answer Him once in a thousand times.”
3. Ps. 50:10; 90:4 --“For a thousand years in Your sight are like yesterday...”, 105:8.
4. Eccl 6:6; 7:28

5. Dan 7:10

6. 2 Pe 3:8

F. Are numbers of Revelation literal or symbolic?

G. Meaning.

1. JC (angel coming down from heaven) completely victorious over Satan – thru death/resurrection.
2. The key to the abyss held by the evil angel in 9:1 had been taken by Christ, signifying his power over death and Hades, as stated in 1:18.
3. Judgment would come upon Satan's workers the Judaziers and the Roman Empire.
4. The souls on the throne are those same souls that wer under the altar in Chap. 6. This scene shows them victorious. Elevating them to thrones is referred to as a resurrection. Similar figure language (i.e. resurrection) was used by Ezek. 37:1-14 when referring to the remant returning to their land from Babylon.
5. The loosing of Satan may be referring to a renewed struggle of the Church after the destruction of the Jewish Nation and the judgment on Rome.

Last Days

I. Objective: Understand what this terms means to PM, the events associated with it and what Scripture teaches on the subject.

II. “Last Days” PM vs. Scripture(S).

A. Isa. 2:2 – “Now it will come about that In the **last days** The mountain of the house of the LORD Will be established as the chief of the mountains, And will be raised above the hills; And all the nations will stream to it.”.

1. PM: Last days 1947 AD.

2. S: Last days Pentecost 33 AD, Joel 2:28; Acts 2:17; Heb 1:2; 1 Pe 1:20.

B. Dan. 2:44 -- Timing of the Kingdom.

1. PM: When United Nations Exist.

2. S: When Roman empire exists, Lk. 2:1.

C. Timing of the Kingdom..

1. PM: – coming of kingdom postponed.

2. S: Mk 9:1 -- Pentecost, Before disciples died.

D. Timing of the Kingdom.

1. PM: coming of kingdom postponed.

2. S: Mk. 1:15 Pentecost , Near Jesus' ministry.

E. Dan 7:13; Lk 19:11 When is the start of the Kingdom.

1. PM: At second coming.

2. S: Started at ascension Acts 1:8-9.

F. Prophecy about the Kingdom..

1. PM: Won't exist until second coming.

2. S: Existed in the first century -- Mt 16:18; Col 1:13; Heb 12:28; Rev 1:6,9.

G. When is the Kingdom given up?

1. PM: 1007 years after second coming.

2. S: Gives up kingdom to God at 2nd coming -- Cor 15:24.

H. When is the end?

1. PM: 1007 years after second coming.
2. S: "The end" is the second coming -- 1 Cor 15:24.

I. When is death abolished?

1. PM: death during millenium.
2. S: Death abolished at 2nd coming -- 1 Cor 15:26 .

J. Are there signs for the second coming?

1. PM: many signs.
2. S: No signs of 2nd coming -- 2 Pe 3:10.

K. What happens to earth at second coming?

1. PM: earth lasts 1000 years longer.
2. S: Earth destroyed at second coming -- 2 Pe 3:10.

L. How long does the church last?

1. PM: church temporary: "stop-gap" .
2. S: Church will last forever -- Eph 3:21.

M. When was the Church conceived?

1. PM: Church was invented at cross.
2. S: Church concept invented before creation -- Eph 3:11.

N. When are the good and bad raised?

1. PM: Raised 1000 yrs apart.
2. S: Good and bad raised at same moment -- Jn 5:28.

O. Conclusion.

1. "Last days" had come with the events of Pentecost, Acts 2:16-17. That day was in fulfilment of Joel 2, a passage describing "the day of the Lord" when the "sun would be turned to darkness and the moon into blood." This is figurative language for the end of the Jewish order, rather than literal events at the end of time. We KNOW this because Peter told us when it was fulfilled.

Last Days

1. [Isaiah 2:2](#)
Now it will come about that In the **last days** The mountain of the house of the LORD Will be established as the chief of the mountains, And will be raised above the hills; And all the nations will stream to it.
[Isaiah 2:1-3](#) (in Context) [Isaiah 2](#) (Whole Chapter)
2. [Jeremiah 23:20](#)
"The anger of the LORD will not turn back Until He has performed and carried out the purposes of His heart; In the **last days** you will clearly understand it.
[Jeremiah 23:19-21](#) (in Context) [Jeremiah 23](#) (Whole Chapter)
3. [Jeremiah 49:39](#)
'But it will come about in the **last days** That I will restore the fortunes of Elam,'" Declares the LORD.
[Jeremiah 49:38-39](#) (in Context) [Jeremiah 49](#) (Whole Chapter)
4. [Ezekiel 38:16](#)
and you will come up against My people Israel like a cloud to cover the land. It shall come about in the **last days** that I will bring you against My land, so that the nations may know Me when I am sanctified through you before their eyes, O God."
[Ezekiel 38:15-17](#) (in Context) [Ezekiel 38](#) (Whole Chapter)
5. [Hosea 3:5](#)
Afterward the sons of Israel will return and seek the LORD their God and David their king; and they will come trembling to the LORD and to His goodness in the **last days**.
[Hosea 3:4-5](#) (in Context) [Hosea 3](#) (Whole Chapter)
6. [Micah 4:1](#)
[*Peaceful Latter Days*] And it will come about in the **last days** That the mountain of the house of the LORD Will be established as the chief of the mountains It will be raised above the hills, And the peoples will stream to it.
[Micah 4:1-3](#) (in Context) [Micah 4](#) (Whole Chapter)
7. [Acts 2:17](#)
' AND IT SHALL BE IN THE **LAST DAYS**,' God says,' THAT I WILL POUR FORTH OF MY SPIRIT ON ALL MANKIND;AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY,AND YOUR YOUNG MEN SHALL SEE VISIONS,AND YOUR OLD MEN SHALL DREAM DREAMS;
[Acts 2:16-18](#) (in Context) [Acts 2](#) (Whole Chapter)
8. [2 Timothy 3:1](#)
["*Difficult Times Will Come*"] But realize this, that in the **last days** difficult times will come.
[2 Timothy 3:1-3](#) (in Context) [2 Timothy 3](#) (Whole Chapter)
9. [Hebrews 1:2](#)
in these **last days** has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.
[Hebrews 1:1-3](#) (in Context) [Hebrews 1](#) (Whole Chapter)
10. [James 5:3](#)
Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire. It is in the **last days** that you have stored up your treasure!
[James 5:2-4](#) (in Context) [James 5](#) (Whole Chapter)
11. [2 Peter 3:3](#)
[*The Coming Day of the Lord*] Know this first of all, that in the **last days** mockers will come with their mocking, following after their own lusts,
[2 Peter 3:2-4](#) (in Context) [2 Peter 3](#) (Whole Chapter)

[Acts 3:21](#)

whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time.

[Amos 9:11](#)

[*The Restoration of Israel*] "In that day I will raise up the fallen booth of David, And wall up its breaches; I will also raise up its ruins And rebuild it as in the days of old;
[Amos 9:10-12](#) (in Context) [Amos 9](#) (Whole Chapter)

III. What Was In The Jewish Mind When They Said, "End Of The Age"?

A. End of Jewish age or climax of the temple destruction not second coming?

1. They meant "consummation of the ages" and not the "end of the world".
2. Vine:" doesn't denote a termination, but heading up of events to the appointed climax".
3. In Mt 24:14 the end is used in reference to 70AD not second coming.
4. Christ's first advent: "at the consummation of the ages" He was manifested", Heb 9:26.
5. There may have been no connection with the second coming at all in their mind.

B, Second coming, destruction of the planet?

1. Was end of the ages terminology which they used in Mt 24 learned from Jesus teaching in the parables tares & fishnet: Mt 13:39,40,49-51? Notice esp. V51.
2. They definitely equated the phrase "end of the age" with the temple destruction
3. If expression came from tares, then they incorrectly applied it to the temple.
4. I believe they misapplied the tares teaching to the temple but Jesus then corrects them.
5. Jesus' answer in Mt 24:1-25:30 vs. 25:31-46 shows he dealt with the two subjects.

IV. "Gospel preached to whole world, and then the end will come" Mt 24:14. When was the Gospel preached to whole world?

A. PM: 20th Century.

B. Scripture – 1st Century.

1. Col. 1:6 -- .
2. Col. 1:23 -- .
3. Acts 2:5 -- .
4. Rom. 1:8 -- .
5. Colossians was written in 62AD which is 8 years before Jerusalem was destroyed. The passages in Matt. 24 and Colossians show the gospel was preached to whole world before Jerusalem was destroyed.

Anti-Christ

I. Objective: Understand what this term means in Scripture contrasted with its use by PM.

II. Scriptures (4 All in I & II John).

A. John is confronting Gnostic Teaching.

B. Scriptures.

1. 1 John 2:18 – “Children, it is the last hour; and just as you heard that **antichrist** is coming, even now many **antichrists** have appeared; from this we know that it is the last hour.”
2. 1 John 2:22 – “Who is the liar but the one who denies that Jesus is the Christ? This is the **antichrist**, the one who denies the Father and the Son.”
3. 1 John 4:3 -- “and every spirit that does not confess Jesus is not from God; this is the spirit of the **antichrist**, of which you have heard that it is coming, and now it is already in the world.”
4. 2 John 1:7 – “For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh This is the deceiver and the **antichrist**.”

C. Characteristics.

1. Many antichrists 1 John 2:18 (plural).
2. Arisen at the time of the writing of 1 Jn 2:18 (before 100 AD).
3. Deceivers, liars I John 2:22, 2 John 1:7.
5. Deceivers have gone out into the world 2 John 1:7
6. Jesus is not from God, I John 4:3.
7. Jesus is not the Christ, I John 2:22.
8. Denies the Father and the Son, I John 2:22.

III. Popular ideas about who is the antichrist.

- A. The Devil taking political control of the world through the United Nations.
- B. A future US president.
- C. A supernatural being with horns and red glowing eyes.
- D. Sadam Hussin of the gulf war.
- E. A demon possessed super-intelligent man.
- F. A genetically-engineered super-human clone.

IV. PM: Who is the Anti-Christ?

- A. “The ‘antichrist’ is a world dictator who will boldly blaspheme God and persecute Christians for three and one-half years before Christ returns.” (During the seven year period of the “Tribulation.”)
- B. Dan. 7:8,20,24-25 – the “little horn” = the “antichrist” who persecutes Christians for 3 1/2 years (“time [year], times [2 yrs], and half a time [1/2 yr]”³, pg. 163^f).
- C. Dan. 9:27 – Antichrist breaks his covenant of peace 3 1/2 yrs into the seven years of “tribulation,” after which terrible persecution of Christians for remainder of seven years – ³, pg. 177.
- D. 2 Th 2:4f – the Antichrist, ³, pg. 163,166.
- E. Rev. 13 – The first “beast” (vv. 1-10) = the Antichrist – ³, pg. 164.

V. Response.

- A. Dan 7 (Note: Each “beast” = a kingdom, v. 17)
 - 1. TIME of the “little horn” is the time of the FOURTH KINGDOM = ROME.
 - 2. Judgment on horn = judg. on the 4th beast, vv. 7,8,11 – the little horn part of the fourth kingdom
 - 3. TIME when Son of Man TO heaven (“came UP TO the Ancient of Days”), not FROM heaven, v. 13. Not second coming to earth, but ascension to heaven to begin mediatorial reign, Ac 2.
 - 4. TIME when SAINTS RECEIVE THE KINGDOM, vv. 18,22. They HAVE! Col 1:13,14; Heb 12:28. Not something future when Christ returns to earth.
- B. Dan 9.
 - 1. Mt 24:15f – note v. 34. Divine interpretation by the Son of Man! Destruction of Jer., AD 70. See Lk 21:20...24...32..36.
 - 2. Note the assumed “gap” in v. 26.
- C. 2 Th. 2.
 - 1. The “man of sin” IS NOT IDENTIFIED for the modern reader. Efforts to identify:
 - a. The papacy – Lenski, Barnes, Macknight, Fields (College Press)
 - b. Roman emperors or one emperor
 - c. Judaism
 - d. The devil
 - e. Future world dictator
 - f. Hitler, Stalin, Krushchev, etc.
 - 2. Someone or something of THEIR DAY
 - a. Does NOT say, “until the man of sin COMES” but “IS REVEALED” – his identity made known and he brought to and end.

- b. He (or it) “ALREADY AT WORK” and whatever “restraining” him doing so “NOW” vv. 6,7 – World ruler 2000 years later??
 - c. Warnings and exhortations for THEIR benefit, not for speculation of 21st century “prophets”!
3. “Coming” NOT necessary referring to “2nd coming” – see Mt 24:3,27; Jam. 5:8. Note v. 9 – of the man of sin’s “coming”

VI. Why the antichrist cannot be the Devil.

- A. James 2:19 – “You believe that God is one. You do well; the demons also believe, and shudder”.
- B. The Devil already knows that Jesus is the Christ
- C. The Devil believes in Christ more than many Christians
- D. The Devil shudders because he knows his destruction is near.

VII. Who is the Anti-Christ Today?

- A. Do you know someone who actively teaches that Jesus Christ never walked the earth, but was a mythological figure?
- B. Do you know someone who actively teaches there was a historical man named Jesus Christ, but he did not actually rise from the dead?
- C. Do you know someone who actively speaks out against Christianity as being a false religion?
- D. Do you know someone who opposes a Christian who wants to attend church on a weekly basis?

Matthew 24

I. Objectives: 1) Understand how PM use this chapter to support their doctrine, 2) understand how to refute their position.

II. PM Doctrine.

A. “Matthew 24 is a prophecy of the second coming of Christ and the end of time.”

“This generation” – Mt 24:34

Does it mean:

1. A nation or race in its successive generations? **OR**
2. A contemporary race, a people living at the same time, the generation then living?

The second definition cannot be allowed by those who assign the preceding signs to Christ’ second coming at the end of time. Thus their need for the first definition.

III. Utilization of Prophetic Language & Its Meaning.

A. It is often assumed that the descriptions of cosmic and terrestrial catastrophes are referring to literal happenings. But, idiomatic usage and context must be considered in interpreting these phrases. Examine passages below and observe what the prophets were referring to when using this prophetic language.

<u>Prophecy</u>	<u>Prophetic language used</u>	<u>Fulfilled</u>
<p>Isa 13:1,6-13 730 BC</p>	<p>-the day of the Lord is near -hands fall limp, man's hearts melt, terror -stars of heaven and constellations will not flash forth their light, sun dark when it rises, moon not shed light, heavens shake, earth tremble</p>	<p>Babylon 539 BC</p>
<p>Isa 19:1 730 BC</p>	<p>-Lord riding on a swift cloud and is about to come to Egypt -the idols of Egypt will tremble at His presence</p>	<p>Egypt 480 BC</p>
<p>Isa 34:4-5 730 BC</p>	<p>-all host of heaven (stars) will wear away -sky rolled up like a scroll, all their hosts will wither</p>	<p>Edom before 400BC</p>
<p>Ezek 30:3-4</p>	<p>-The day of the Lord is near</p>	<p>Egypt</p>

590 BC	-It will be a day of clouds,	480 BC
Ezek 32:7-8 590 BC	-I will extinguish Egypt -heavens covered, stars darkened, cover sun with cloud, moon not give light shining lights in the heavens will be dark, darkness on the land	Egypt 480 BC
Amos 5:18-20 755 BC	-day of the lord -it will be darkness and not light, gloom with no brightness in it	Israel 722 BC
Amos 8:9 755 BC	-sun go down at noon -earth dark in broad daylight	Israel 722 BC

Zeph 1:7, 14-16 630 BC	-Near is the great day of the Lord, near and coming very quickly -a day of wrath, trouble, distress, destruction, desolation, darkness, gloom, clouds, thick darkness -a day of trumpet and battle cry	Jerusalem 586 BC
Jer 4:14-16, 19,23-28 6:1,22 626-586BC	-sound of trumpet, alarm of war -no light, heavens above dark -Yet I will not execute a complete destruction -a people is coming from the north, a great nation: Babylon	Jerusalem 586 BC
Joel 2:28 + Acts 2:16 830 BC	-great and awesome day of the Lord -blood, fire, columns of smoke, sun into darkness, moon into blood,	All Jews 30 AD
Mt 24:29-30 30 AD	-sign of son coming on clouds -sun darkened, moon turned to blood, stars fall from sky, roaring of sea & waves, men fainting from fear, heavens shaken	Jerusalem 70 AD
Mt 26:64 30 AD	-Son of man sitting at right hand of power, coming on clouds of heaven	Jerusalem 70 AD
2 Pe 3:10-13 67AD	-Day of Lord will come -Heavens will pass away with roar, elements destroyed	Second Coming

	with intense heat, earth and works burnt up	
Rev 1:7 96 AD	-Christ is coming with clouds	Second coming
Acts 1:9-11 - 30 AD 30 AD	-Christ will return in same way he left...with clouds	Second coming

IV. Understanding Matt. 24 by examining parallel accounts.

<ul style="list-style-type: none"> <u>Abomination of desolation</u> 			
<ul style="list-style-type: none"> The bible is its own best commentator 			
Event	Matthew	Mark	Luke
abomination of desolation	24:15	13:14	not mentioned
Surrounded by armies	not mentioned	not mentioned	21:20
Conclusion	Abomination fulfilled when Jerusalem surrounded by armies		
<ul style="list-style-type: none"> <u>Let the Bible interpret itself!!!</u> 			
<ul style="list-style-type: none"> Question: 	Matthew 24:3,14,34	Mark 13:3-4,10,30	Luke 21:7
<u>#1</u>	When will these things be?	When will these things be?	When will these things be?
<u>#2</u>	What is sign of your coming & the end of the age?	Sign when all these things will be fulfilled?	Sign when these things are about to take place?
<u>Answer</u>	#1	Gospel preached to whole world	Gospel preached to whole world
	#2	This generation will not pass away	Jerusalem surrounded by armies
		This generation will not pass away	

V. 2 Historical Destruction's of Jerusalem.

<ul style="list-style-type: none"> 1st destruction By Babylon in 585 BC 		<ul style="list-style-type: none"> 2nd Destruction By Rome in 70AD 	
Zephaniah 1	Jeremiah 4	Zechariah 14	Matthew 24

V15 A day of darkness, gloom & clouds	4:23,28 no light, heavens dark	V6 in that day there will be no light, the luminaries will dwindle	V29 Sun darkened, moon turned to blood, stars fall from sky
V7,14 Near is the great day of the Lord	6:1,22 a people is coming from the north, a great nation: Babylon	V5 the Lord will come with holy ones	V30 son of man coming on clouds Romans came to destroy V31 send forth angels
V16 A day of trumpet against fortified cities	4:19; 6:1 Sound of trumpet, alarm of war	-	V31 Great trumpet
V15 A day of wrath, trouble distress, destruction, desolation,	4:27; 5:10 Yet not a complete destruction	V2 gather nations against Jerusalem to battle city captured, house plundered, women ravished	Lk 21:20 Jerusalem surrounded by armies Lk 19:41-44 enemies surround you, hem you in, level to ground
-	-	V2 half city exiled half not cut off	Mt 24:40 One left, one taken
-	-	V5 you will flee by the valley of mountains	Lk 21:21 flee to the mountains
Fulfillment: Babylon 586BC 2 Ki 25:1-12		Fulfillment: Rome 70AD Josephus, "Now as soon as the army had no more people to slay or to plunder, because there remained none to be the objects of fury...Caesar gave orders that they should now demolish the entire city and temple." Wars, Book 7:1:1	

VI. "This generation", Matt. 24:34.

- A. Does it mean 1) A nation or race in its successive generations or 2) A contemporary race, a people living at the same time, the generation then living.
1. Using Biblical usage, context, and harmony to define "generation", what does it mean in Matthew (#1 or #2)?
 - a. Matt. 1:17 - #2, "fourteen generations"
 - b. Matt. 11:16 - #2, what they said about John and Jesus, v. 19
 - c. Matt. 12:39,41,42,45 - #2, crave a sign, be given sign of Jonah, v. 39; something greater Jonah "here," i.e., in "this gen." v. 41
 - d. Matt. 16:4 - #2, crave sign, and sign of Jonah will be given them (resurec.). Pharisees & Sadducees, v. 1.

- e. Matt. 17:17 - #2, he had been “with” that contemporary race, demonstrating by His miracles who he was.
- f. Matt. 23:36 - #2, in distinction to their fathers, vv. 29-31, and the subject of the “woes” throughout the chapter. If Zechariah of v. 35 can be proven to be the Zechariah of 2 Chron. (which it cannot), then might favor “you” standing for the nation.

VI. “The Questions”, Matt. 24:3.

- A. TWO questions, NOT three – (1) “When” (2) “What” these things?
 - 1. Matt. 23:36 “Truly I say to you, all these things shall come upon this generation.” (NASB).
 - 2. Matt. 24:3 “Tell us, when will these things be, and what will be the sign of Your coming, and of the end of the age?” (NASB).
 - 3. Mk. 13:4 “Tell us, when will these things be, and what will be the sign when all these things are going to be fulfilled?” (NASB).
 - 4. Lk. 21:7 “Teacher, when therefore will these things be? And what will be the sign when these things are about to take place?” (NASB).
 - 5. Matt. 24:34 “Truly I say to you, this generation will not pass away until all these things take place.” (NASB).

VII. “End of the Age”, Matt. 24:3.

- A. Mt. 24:3, “end of the age” (KJV, “end of the world”)
 - “end” = *sunteleia*; “age” = *aion*
- B. Heb. 9:26, “now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself.” (KJV, “end of the world”)
 - “consummation” = *sunteleia*; “ages” = *aion*
- C. 1 Co. 10:11, “they were written for our instruction, upon whom the ends of the ages have come.” (KJV, “world”)
 - “ends” = *telos*; “ages” = *aion*
- D. Sometimes of end of time, Matt. 13:39,40,49
- E. Context Determines.

VIII. “Coming” NOT necessarily second coming

- A. Isa. 19:1, “The oracle *concerning Egypt*. Behold, the LORD is riding on a swift cloud, and is about **to come to Egypt**”
- B. Matt. 16:28, “there are some of those who are standing here who *shall not taste death until* they see the Son of Man **coming** [*erchomai*] in His kingdom.” (NASB).
- C. Matt. 23:39, “shall not see Me until you say, ‘Blessed is He who **comes** [*erchomai*] in the name of the Lord!’”
- D. Matt. 24:3, “sign of Your **coming** [*parousia*]”

- E. Matt. 24:27, “shall the **coming** [*parousia*] of the Son of Man be.”
- F. Matt. 24:30, “will see the Son of Man **coming** [*erchomai*] on the clouds”
- G. Jam. 5:8, “the **coming** [*parousia*] of the Lord is *at hand*.”
- H. See also Mt. 26:64; Rev. 1:7

X. CONCLUSION.

- A. So we can conclude that the language of Mt 24 is not referring to the second coming, but the destruction of Jerusalem in 70AD. It was fulfilled prophecy.

Daniel

I. Objectives: 1) Understand how PM use Daniel to support their doctrine and 2) realize that Daniel’s prophecies pertain to historical events already taken place.

II. PM Doctrine – Tribulation – The kings – Daniel 11⁽¹⁰⁾.

- A. The King of the North (11:6,7,8,9,11,13,15,40) is Russia.
- B. The King of the South (11:5,6,11,14,15,25,40) is Egypt in the leadership role of a coalition of Muslim nations against Israel.
- C. The “coastlands” (vs. 18) is the European powers.
- D. “Rumors from the East” (vs. 44) is China and an Asian Alliance.
- E. The “end of the end” (vs. 40) refers to Christ’s second coming.

III. Scripture – The kings – Daniel 11.

- A. Daniel places the events of this forecast in the days of the that world empire which should succeed the Medo-Persia Empire (11:1-4), namel the empire of Alexander the Great and his successors. See Dan. 8:20-23.
- B. The prophecies of Daniel’s chapters 7, 8 and 11 are essentially parallel and clarify on another. They foretell important events and political conditions of Israel’s environment from the time of Daniel until the coming of the Messiah and the ascendancy of His Church.

Dan. 7:3-14	Dan. 8:3-25	Dan. 11:2-24	History
3: 4 beasts			Babylon, Medo-Persia, Greek, Roman
4: Lion			B abylon 606BC
5: Bear	3: Ram 20: Medo-Persia		Medo-Persia 539BC
	2: 4 th King vs. Greece vs. Greece		Xerxes 486BC
6: Leopard	5: 1 horn goat	3: Mighty king	Alexander
	7: Kills goat		Alexander conquers MP 330BC
	8: Horn broken	4: Kingdom breaks	Alexander dies 323BC
	8: 4 horns	4: Kingdom divides 4	4 generals divide kingdom 323BC
	9: Little horn grows		Babylon king sonn takes over Syria too 312BC
		5-6: N-S strife; settled by wedding	Daughter of King of Egypt weds King os Syria 252BC
		6: Daughter of South, supporters lose power	King New wife et al murdered by Old Wife, 246BC
		7-20: Long strife	This sets off series of

		between North-South	wars between Egypt/Syria.
		21: Vile person arises	Antiochus IV usurps throne 175BC
		22: Prince of covenant broken	A-IV fired Jewish high priest, sold office to pretender
		28: Move against holy covenant	A-IV defiled, looted Temple 169BC
		31: Take away sacrifice, place 'abom. of desolation'	Defiled altar, set up idol 167BC
		32: People of God strong	Maccabee revolt 167BC
		36: Magnify self against God	A-IV claimed divinity 169BC
		44: New from East and North troubles	A's armies called to settle unrest at home, Jews relieved, 164BC
	13-14: Temple to be cleansed after 2300 days (6 years)		Temple cleansed 163BC approximate 6 years
	25: Broken w/o human means	45: Come to end w/o help	A-IV dies 163BC, natural causes
7: Odd beast			Rome 66BC
23: Devour whole earth			Worldwide dominion
7: Ten horns, horns=kings, vs. 24			Rule by 10 Tribunes
8: Three horns			Triumvirate 43BC
8: Little horn			1st Emperor 27BC
11: Pompous words, change laws			Emperor worship imposed
13-14: Dom, kingdom to Son of Man			Spiritual Kingdom of Christ, 30AD
21: War against saints			Opprest Jews & Christians
25: Saints given times, times and ½ times			Any of several persucutions
27: Greatness of world kingdoms to saints			Christian power pervades government, 313AD

IV. PM Doctrine – 70 Weeks – Daniel 9⁽¹⁰⁾.

A. PM postulate that God operates by a stopwatch system. According to them, God only counts time during those periods when He is occupied with the affairs of the Jewish Nation. As they

see vers 24, “seventy weeks” or 490 years were allotted to bring the Jews to everlasting righteousness through the Messiah. Since that obviously hasn’t been fully accomplished, they postulate a lapse between the rejection of Jesus (in the 69th weeks) and God’s renewed pressure upon them via “the Tribulation” of the 70th week of nearly 2000 years so far.

V. Scripture – 70 Weeks – Daniel 9:24-27.

- A. “Finish the transgression” – crucifying the Messiah. See Mark 12:1-9.
- B. “Make an end of sin” – Christ remembering their sin no more. Jer. 31:34, Heb. 10:17, Acts 2:1-40.
- C. “Make reconciliation for iniquity” – Christ has reconciled us by His sacrifice, 2Cor. 5:18-19,21, Rom. 5:10.
- D. “Bring in everlasting righteousness” – John 3:36, Matt. 25:46.
- E. “Seal up the vision and prophecy” – Zech. 13:1-2.
- F. “Anoint the most holy” – obvious reference to the manifestation of Jesus as the promised Messiah, Matt. 3:16-17.
- G. The introduction of the Messiah marks the end of the “seven weeks and sixty-two weeks”.
- H. “And he shall confirm a covenant with many for one week” – the Messiah did indeed confirm the covenant God had made with Israel. He did this by becoming the Son of Man and living up to the covenant’s requirements.
- I. “But in the middle of the week he shall to sacrifice and offering” – The Messiah’s sinless life enable Him to fulfil the law’s types and shadows and to qualify as the ultimate sacrifice to atone for the sins of the people.. See Heb. 10:4, Matt. 5:18, Col. 2:14.

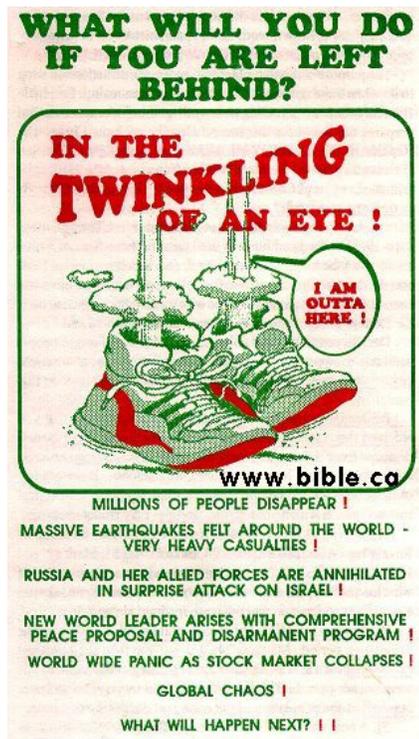
Rapture

I. Objective: Understand what it means and show how it is not supported by Scripture.

II. What is the Rapture(according to PM)?

A. "It is common today to see bumper stickers with slogans such as: "In case of Rapture this car will be unoccupied." The term Rapture stands for the so-called coming of a millennial reign of Christ on earth. The word Rapture comes from the Latin, RAPARE, which means to "take away" or "snatch out." It is taught by many who endorse the theory that Christ at his second coming will silently remove from this world the righteous - and this just before a terrible tribulation shall take place on the earth. This alarmist doctrine portrays quite a drama. Families will be shocked by the strange disappearance of a mother, father, or child. Driverless cars will collide in streets. A man and wife are in bed; she hears a noise, turns her head, and he is gone. Planes crash with no pilots found. The theorist continues by stating that the tribulation on earth will last for seven years during which time the Lord will pour out His wrath upon all those who have rejected Him. At the end of the tribulation, they say, the Lord will return to the earth with ten thousand of His saints and a great battle will be fought. They add that Christ and His army will be victorious and will then execute judgement upon the ungodly. Then, according to the theory, the Lord will usher in His Kingdom, an earthly reign of Christ on earth which shall last for 1,000 years."⁽²⁾

B. Poster.



- C. The conclusion of this suggested millennium will pose another great battle. This is supposed to involve a last-ditch effort of evil against good - to no avail, of course. Then they affirm that a second resurrection will take place; and all who remain from the time of Adam will be raised and shall receive their just desserts.

III. What does Scripture say?

- A. The word Rapture is not even to be found in the Bible; nor is the doctrine taught there.
- B. The Lord's return will not be secretive or silent. Revelation 1:7 states that, "every eye shall see him", 1 Thessalonians 4:16, says that His coming will be heralded with "a shout", with the voice of the Archangel, and with the trump of God".
- C. The "tribulation" often referred to is based upon an erroneous interpretation of Matthew 24. This "tribulation" was associated with the fall of Jerusalem in A.D. 70 according to the first question the Lord answered in Matthew 24:1-3. That "tribulation" did in fact come before that generation passed, Matthew 24:34.
- D. According to the Bible there is but one resurrection and that will include both the good and evil. John 5:28-29, states, "all that are in the graves shall hear His voice, and shall come forth".
- E. Based upon the Bible, Christ's Kingdom is not future. It has already been in existence for nearly 2000 years and it is a spiritual kingdom, not an earthly one. Jesus stated it in John 18:36 "My kingdom is not of this world." Christ promised Peter in Matthew 16:18-19 that he could open the doors of the kingdom, and this the apostle exercised in Acts 2:38-47. John, the apostle, stated in Revelation 1:9 that he was "in the Kingdom". Now all of these books were written in the First Century and the kingdom was spoken of as existing then. Mark 9:1 is a passage that definitely puts the beginning of the kingdom in that generation.
- F. The idea of a thousand year reign of Christ on earth is a gross distortion of Revelation 20:1-7. This is a highly figurative context within a very symbolic book. The reign viewed in Revelation 20 is not an "earthly" reign of the Lord at all. It is a spiritual reign with victorious saints (Revelation 20:4). In Revelation 6:9-11 these martyred souls were, "underneath the altar", crying for vindication; in Chapter 20, however, they were on, "thrones reigning with their Lord." This was a prophetic indication that Christianity would be triumphant over its enemies. The 1,000 years is likely a symbol of the completeness of that victory. The number 1,000 is used more than 20 times in the book of Revelation, but not in a literal sense.

Resurrection.

I. Objective: Understand the Basis for the several Resurrections according to PM and understand what the Scriptures teach.

II. The Resurrections According to PM.

A. Various views.

B. View # 1⁽³⁾.

1. "There will be two resurrections, one of the saints, and the other of the wicked at the end of the 1,000 years of Christ earthly reign."
2. The order of events in the resurrection program.
 - a. the resurrection of Christ as the beginning of the resurrection program (1 Cor. 15:23)
 - b. the resurrection of the church age saints at the rapture (1 Thess. 4:16);
 - c. the resurrection of the tribulation period saints (Rev. 20:3-5), together with
 - d. the resurrection of Old Testament saints (Dan. 12:2; Isa. 26:19) at the second advent of Christ to the earth; and finally
 - e. the final resurrection of the unsaved dead (Rev. 20:5; 11-14) at the end of the millennial age.
3. The first four stages would all be included in the first resurrection or resurrection to life, in as much as all receive eternal life and the last would be the second resurrection, or the resurrection unto damnation, inasmuch as all receive eternal judgement at that time." Things to Come, p. 441 (Miller, L&L, p. 149).

C. View # 2⁽¹⁰⁾.

1. Three Resurrections.

- a. The Rapture. Dead in Christ will rise first (I. Thes. 4:16) along with all living believers on Earth.
- b. The Post- Tribulation Rasing. When Jesus returns, the dead who turned to Christ and died during the Tribulation period will be exhumed to reign with Him in the Millennial Kingdom along with those taken up in the Rapture.
- c. Third & Final Resurrection. All the wicked dead of all the ages will be called up to receive their judgment at the end of the Thousand-Year Reign.

2. Eight Judgments.

- a. Judgment of the raptured Church.
- b. Judgment of the Tribulation Saints.
- c. Judgment of the Old Testament Saints at end of the Tribulation Period.
- d. Judgment of the Living Gentiles at the end of the Tribulation Period.
- e. Judgment of the Living Jews at the end of the Tribulation Period.
- f. Judgment of the Millennial Saints.
- g. Judgment of the Wicked Dead at the close of the Millennium.
- h. Judgment of Satan and all His Angels

III. Scriptures.

- A. 1 Th 4:16 – “first” is in contrast with living saints, not the wicked dead.
- B. Rev. 20:5-7.
 - 1. Refers to martyrs for the cause of Christ.
 - 2. Accor. PM, takes place 7 years after the “rapture” and is not a “first” resurrection. They combine the two to make one and call it “first.”
- C. John 5:28,29 teach a general resurrection of the righteous and the wicked.

The Millennium and the Battle of Armageddon

I. Objective: Understand the Scriptural Basis for these Events & be able to Counter with Scripture.

II. PM Position.

- A. The Millennium: “Christ is going to return to the earth and then reign in Jerusalem 1,000 years.”
 - 1. “Millennium” – 1,000 years.
 - 2. “pre” – before, i.e., Christ’ return precedes the millennium.
- B. “The Bible teaches that the battle of Armageddon will take place at the end of the Tribulation and before the Millennium, in which Christ will wage a world wide battle with the world forces of evil and overcome them.”

III. Scripture -- Millennium.

- A. Rev. 20:1-7 is appealed to in support of a 1,000 year reign of Christ on earth at his second coming. But this text does NOT mention:
 - 1. Second coming of Christ
 - 2. Christ reigning on earth in Jerusalem
 - 3. 1,000 year reign of Christ (rather, of the saints)
 - 4. Christians generally
 - 5. Christ is NOW reigning over his SPIRITUAL kingdom – Jn 18:37; Ac 2; Col 1:13-14

IV. Scripture - Armageddon.

- A. Verses – Rev. 16:16.
 - 1. NASV: “”.
 - 2. KJV: “And he gathered them together into a place called in the Hebrew tongue Armageddon.”.
- B. Geographical sights come to be used to signify ideas, based on events or other connections with that sight. E.g., “hell” (valley of Hinnom), “Zion” – place of spiritual rule of the Messiah, Ps 2:6, of covenant relationship, Jer 50:5, of fellowship with God, Heb 12:22 (part of Jerusalem); “Jerusalem” – e.g. Gal 4:26. Today, “Watergate” (scandal involving abuse of power by public officials); “Waterloo” (final, crushing defeat). In Revelation, see also Babylon (14:8), Sodom and Egypt (11:8), Euphrates (16:12).

- C. The “war” (v. 14) of “Armageddon” (v. 16) is take place at his “coming” (v. 15), and his “coming” is to take place “quickly,” 22:7 etc.
1. A “war” scene, 16:14; 17:14; 19:11,19, in which his foes are destroyed with the “sword of his mouth,” 19:15,21. But he told the church in Pergamum he would come “quickly” to “make war” “with the sword of his mouth” against those there who held the teaching of Balaam and the Nicolaitans (2:12-17).
 2. This “war” and the Divine “judgments” (16:5,7; 17:1; 18:8,10,20; 19:2,11) it would bring was to “avenge the blood of His bond-servants upon her” – i.e. the blood of those slain in the first century by “her” (2:10,13; 6:9-11; 16:5-7; 17:6; 18:24). Note 20:4 – martyrs now reign. What would a physical war in the mid-east in 2000+ have to do with avenging the blood shed by Judaism or Rome in the first century??
- D. Faulty views of the covenant with Abraham and the prophecies of the kingdom.
1. The whole idea of an earthly battle of “Armageddon” in the physical mid-east is built on the faulty foundation concepts of an fleshly kingdom and a yet unfulfilled land promise.
- E. Jn 18:36-37.
1. 2 Co 10:3-5; Eph 6:12f

Contrast between PM vs. Scripture

I. Objective: Summarize study by contrasting PM vs. Word.

II. Contrast¹⁰.

PM	Bible
1. God's promises to Abraham and Israel were unconditional.	Scriptures tell of conditions God attached to all of them.
2. Israel has never yet received all the lands God promised her.	Solomon ruled over the entire territory God promised.
3. Israel would repent after God should have restored them to their own land.	God promised restoration to their land after they should repent.
4. God never kept His promise to regather the Jews from the Assyrio-Babylonian dispersion.	He did regather them. History shows they once enjoyed more than 100 years of independence before forfeiting their land again.
5. God promised Israel that after their repatriation they should rule the world.	He told them if they did not remain faithful they should be dispersed again. They were.
6. After "time of the Gentiles" God will restore the tabernacle of David.	Restoration of David's tabernacle had to precede "times of the Gentile".
7. Christ will take the Church up to Heaven seven years before His second coming.	Christ will take the Church up when He comes to claim all the righteous.
8. Jesus predicted seven years of Tribulation before His return.	Jesus forecast tribulation of unspecified duration to accompany destruction of Jerusalem.
9. Tribulation years will constitute the "70 th week of Daniels prophecy about the Jews.	Time frame of Christ's crucifixion accurately fulfilled Daniel's prophecy.
10. AntiChrist will terminate the Mosaic sacrifices	Jesus terminated Mosaic sacrifices.
11. These things will happen in the days of the restored Roman Empire.	Daniel's prophecy pertained to things that happened in the days of the third empire following Nebuchadnezzar's, not a replica of that empire it 2000 years later.
12. Christ will set up His Kingdom when He returns.	Several followers of Christ were said to be in it in first century A.D.
13. Christ will accede to David's throne after His second advent.	Raised up to sit on David's throne no later than Pentecost.
14. Christ will reign of Earth when He returns.	Christ reigns from Heaven now.
15. The Jews will be ruling aristocrats in Christ's Kingdom.	There is no discrimination in Christ's Kingdom.
16. Christ's Kingdom on Earth will last precisely 1,000 years.	Christ's Kingdom on Earth has already lasted nearly 2,000 years.
17. The dead shall be raised in three increments, within a seven year period.	All the dead will be raised on the same day.
18. There will be eight separate Judgments	All the dead will be judged on that same day.

within the same seven years.	
19. Some of Earth's people will be judged twice.	No evidence.
20. Some of Earth's people will go to Heaven twice.	No evidence.
21. Some of the citizens of Christ's Kingdom will be mortal and some immortal.	No Evidence.
22. Christ will receive his sceptre of office when he comes again.	He will give it back to his Father "at His coming". He already has received the sceptre when ascended the Throne before Pentecost.

I & II Thessalonians – Judgment Day

I. Objective: Understand Judgment Day from the information provided in these letters.

II. Background.

A. Some of the brethren in Thessalonica believed Judgment Day was imminent. Some stopped working. Paul had to address this problem in both letters. Because of this issue, these 2 letters have more information on the Judgment Day than the other NT letters.

B. Church formed -- Acts 17:1-10.

1. Large number of Greeks was converted. Some Jews were converted.

2. Persecution arose from the Jews due to jealousy.

3. Paul was concerned about the welfare of this church after he left. He sent Timothy and Silas from Athens to see how they were doing. They came back and brought a good report to Paul, I. Thess. 3:1-6

C. Thessalonica was a strong, zealous church, I Thess. 1:6-10.

III. The Hope and the Order of the Resurrection, I Thess. 4:13-18.

A. Paul wanted this Church to be informed about these matters especially because there were false teachers teaching contrary doctrine, II Thess. 2:2.

B. The bodies of dead in Christ will rise first before those who are alive on Judgment Day, 4:15.

C. Christ will descend from Heaven with a shout, with a voice of an archangel, with a trumpet of God.

D. A majestic scene will happen beyond our human comprehension.

IV. The Timing of Judgment Day is Unknown But Be Ready, I Thess. 5:1-11.

A. Paul had already instructed them orally about these matters and uses this letter to re-enforce his previous instructions, 5:2.

B. Illustrations are provided to show the timing of the Day of the Lord is unknown.

C. The key message of the text is to be always ready for the Day of the Lord.

V. Man of Lawlessness, II Thess. 2:1-12.

- A. This issue was not resolved as a result of the first letter. Paul continues to address this issue.
- B. Who is the Man of Lawlessness? Information provided by the Holy Spirit.
 - 1. Exalts himself above God.
 - 2. Takes his seat in the temple of God.
 - 3. Paul already told them about him i.e. orally.
 - 4. He is restrained. Only God can restrain him.
 - 5. Is already at work during the time of the writing of this letter.
 - 6. He will be taken out of the way.
 - 7. The Lord will slay him.
 - 8. The time of the slaying will be at Judgment Day. This accords with other Scripture.
- C. Key Message = Stand firm and hold to the traditions delivered by the Apostles.

2 Peter 3, Matt. 25, John 5 – Judgment Day

I. Objective: Understand More About Judgment Day from these passages.

II. 2 Peter 3:1-13.

- A. Purpose of this writing = Stir-up your sincere mind by way of remembering what the Lord and the Apostles said about this issue.
- B. By the Word of the Lord, Judgment Day will come just like by the Word of the Lord the earth was formed and the earth was destroyed by an universal flood.
- C. Time is irrelevant to God i.e. He is not keeping time.
- D. God will destroy the universe with fire and will judge all mankind.
- E. Again, the timing of the judgment day is unknown i.e. it will come like a thief.
- F. God is patient and loving not wishing for any to perish. But God is also a just God and Judgment Day is coming.
- G. As a result of this impending day, we are to be a holy and godly people.

II. 3 Judgment Scenes – Matt. 25.

- A. Parable – 10 virgins.
 - 1. There is an aspect of Kingdom of Heaven (i.e. rule of the Messiah) that this parable is illustrating.
 - 2. The Master provides the “heavenly meaning” in vs. 13 which are being on the alert for you do not know the day nor hour of judgment day.
- B. Parable – talents.
 - 1. Talents were given based on their ability.
 - 2. The Master provides the “heavenly meaning” in vs. 29 which is to use our talents on earth. We will be judged based on using them.
- C. Service to our Brethren.
 - 1. Division of the sheep and goats -- sheep are used figuratively of the righteous and the goats as the wicked.
 - 2. Service to our brethren will be a criteria at Judgment Day.

II. John 5.

- A. Setting: The Apostle John uses this gospel to show the deity of Jesus Christ.

- B. In this chapter, after healing the lame man, the Jews (leaders) were persecuting Him because He did this on the Sabbath and was claiming God his own Father. Jesus responds by showing how He and the Father are one.
- C. He proceeds to talk about life and judgment. In both of these, he states the Father has given him this authority.
- D. In vs. 24-25, He states that people need to believe in Him to have eternal life.
- E. Later in vs. 27-29, He mentions about the judgment that will be rendered to all based on their deeds.
- F. Then, there will be a resurrection of life and a resurrection of judgment.

Implications

- I. **Objective: Understand the implications of this doctrine.**
- II. **It promotes the tendency for some to falsely prophesy that we are seeing fulfillment in the events of today. There have been probably dozens (if not hundreds) of announcements that Christ's coming is just around the corner as a result of this faulty interpretation. Yet, we are told that "of that day and hour no one knows" and it will come "as a thief in the night."**
- III. **It asserts that the OT order of animal sacrifices and temple worship will be reinstated. Yet Christ's sacrifice was to do away with these. Heb. 9:10 refer to these as "carnal ordinances" which were "imposed until a time of reformation". 9:11- 10:10 described how Christ accomplished that "reformation." Premillennials would say that these "shadows" and "types" will once again be brought back to replace what Jesus instituted as "antitypes". Christ's was a sacrifice "once for all...there is no more offering for sin."**
- IV. **It denies that the dead...good and bad...will all come out of their graves at the same hour. John 5:28-29. That will result in the righteous being taken to "ever be with the Lord" in heaven, I Th. 4:17, and the wicked being immediately destroyed, II Th. 1:6-9. THE day of the Lord is the same day that the earth will be destroyed by fire, II Pet. 3:10-13. There is no second opportunity after Christ's return for the wicked to repent as Premillennial asserts.**
- V. **It poses the idea that man could thwart the intent of God by rejecting Christ and His intention of setting up an earthly kingdom when He first came to earth. To a Premillennial, Christ had to go to "Plan B" after "Plan A" failed. That isn't very reassuring that "Plan B" will succeed either! Christ's first coming, His rejection and crucifixion was foreseen and was in accordance with the eternal purpose of God.**
- VI. **It belittles the glorious church which Christ purchased with His blood. To a Premillennial, the church was a substitute...a temporary "band-aid fix" for the failure of Christ to succeed in establishing his kingdom. The church is rather the ultimate fulfillment of God's spiritual purposes for His people. Eph. 3:10, "to the intent that now unto the principalities and the powers in the heavenly places might be made known THROUGH THE CHURCH the manifold wisdom of God, according to the ETERNAL PURPOSE which He purposed in Christ Jesus our Lord." :21, "unto Him be the glory IN THE CHURCH and in Christ Jesus UNTO ALL GENERATIONS FOR EVER AND EVER, AMEN."**
- VII. **It maintains a distinction between Jew and Gentile...with advantages given to Jews. Gal. 3:26-29 and Eph. 2:11-22 tells us that God no longer recognizes differences between Jew and Gentile.**

Review -- 25 Questions

1. Provide 3-4 reasons why a Christian should study PM. Support your answer with Scripture.
2. What is Premillennialism?
3. What is Eschatology?
4. What are the 10 elements of Premillennialism?
5. What is Parenthesis in the PM Doctrine?
6. What are the 5 key scriptures used by PM to support their doctrine?
7. What happens during the 7 year tribulation period?
8. God in Gen. 12:1-7 made a promise to Abraham about receiving the Land of Canaan. Was Abraham himself along with Israel to receive this land? Cite the Scriptures to support your answer. Did God fulfil this land promise? Provide Scripture. Was this land promise conditional? Provide Scripture.

9. What were the other 2 promise made to Abraham? Were they fulfilled? Provide Scripture.

10. If a PM says a physical kingdom must be established on earth to fulfil Scripture, how would you respond with Scripture?

11. What was the purpose of the Apostle John writing Revelation?

12. What are the time references in Revelation and how can they is used to refute the PM doctrine?

13. What are 4-6 things missing in Rev. 20:1-5 that PM needs to prove their doctrine?

14. In Isa. 2:2, the Scripture states that in the last days the mountain of the house of the Lord will be established. How does PM interpret this verse? What is its meaning according to Scripture? Provide the verses.

15. Where do we find the word “anti Christ” in Scripture?

16. Who is the “anti-Christ” in Scripture?

17. How do you know Matt. 24 is talking mainly about the destruction of Jerusalem? Use Scripture to prove you answer.

18. What is the abomination of desolation in Matt. 24:xx? Use verses to prove.

19. What is the Rapture and how does PM use I Thess. 4:xx to justify this concept? What is the correct interpretation?

20. How many resurrections (range) do the PM claim there are? How many resurrections will there be according to Scriptures?

21. If the PM states that Christ will reign on earth for 1000 years according to Rev. 20, how do you respond?

22. Does the Bible teach about a Battle of Armageddon? Are there any references to Armageddon? If so, how is it used?

23. Why does Paul address the Day of the Lord (i.e. judgment day) in I & II Thess? What are his messages?

24. Describe Judgment Day in your own words and provide Scripture backing your description?

25. What are the implications if someone believes in the PM Doctrine?