

MS 34 Parable

Word of Life Bible Institute

A Great Place To Start

ESCHATOLOGY
(THEOLOGY 3)

Taught by:

Dr. Charles C. Ryrie

SPRING 2009

Purpose of the Course: To expound and defend the dispensational and premillennial understanding of the Scriptures which is the position of WOLBI; to enable the student to understand the importance of this interpretation of the great prophetic truths of the Bible; to emphasize the distinctiveness of the church, the body of Christ; to highlight the significance of the times in which we live; and to underscore the practical ramifications of prophecy to godliness and witness.

Goals of the Course: The student will be expected to: (1) define key words; (2) identify correct hermeneutical principles; (3) define the various views on the timing of the rapture; (4) define various views concerning the kingdom; (5) and identify the various events awaiting both sinner and saint; (6) identify key Scripture passages.

Requirements:

1. Study carefully Basic Theology, Chapters 77-92 so that you know this material thoroughly. Please bring the book and your Bible to each class. Read carefully in Countdown to Armageddon Chapters 17, 21 and one other chapter of your choice.
2. Memorize the following subjects and references in the section "Central Passages" under the sub-section "The Future" in the back of Basic Theology. References: Dan. 2; Gen. 15; 1 Thess. 5; 1 Cor. 15; Isa. 2; 1 Cor. 3; Ezek. 20; Matt. 25 (Judgment of Gentile Survivors); Rev. 20.
3. You will doubtless need to take some notes in class.
4. There will be no quizzes, only the final exam.
5. I want you to feel free to ask questions, the only constraint being the time we have available for them.
6. Since the text is well outlined, I will not reproduce an outline in these notes -- only the schedule for each class.

Schedule:

- Class 1: The three basic eschatological systems (Chapters 77-80).
Class 2: Dispensational and covenant theology, with special attention to their respective hermeneutics.
Class 3: The Abrahamic and Davidic covenants (Chapters 81 & 82); Daniel's 70 Weeks.
Class 4: Survey of future events and interpretation of the Revelation (Chapter 83 & 84).
Class 5: Views of the rapture (Chapters 85, 88 & 89).
Class 6: Pretribulationism (Chapters 86 & 87).
Class 7: Antichrists and the ecumenical church .
Class 8: Millennium, judgments, hell, universalism, conditionalism (Chapters 90 & 91).
Class 9: Resurrections, (Chapter 92).
Class 10: A dramatic wrap up.

Grading:

Final Exam (including central passages)	92
Reading (Basic Theology)	7
Reading (Countdown to Armageddon)	<u>3</u>
	100

SELECTED BIBLIOGRAPHY:

Archer, Gleason, ed.	<u>The Rapture: Pre-, Mid-, or Post-?</u>
Benware, Paul.	<u>Understanding End Time Prophecy</u>
Boettner, Lorraine.	<u>Immortality.</u>
Boyer, James L.	<u>Prophecy: Things to Come.</u>
Clouse, Robert G. (ed.)	<u>The Meaning of the Millennium: Four Views.</u>
Feinberg, Charles R.	<u>Millennialism: The Two Major Views.</u>
Hoyt, Herman.	<u>The End Times.</u>
Ice & Demy (eds.)	<u>When the Trumpet Sounds</u>
Karleen, Paul S.	<u>The Pre-Wrath Rapture of the Church: Is It Biblical?</u>
Ludwigson, R.	<u>A Survey of Bible Prophecy.</u>
McClain, Alva J.	<u>Daniel's Prophecy of the Seventy Weeks.</u>
_____.	<u>The Greatness of the Kingdom.</u>
Pentecost, Dwight.	<u>Things to Come.</u>
Price, Randall	<u>The Coming Last Days Temple.</u>
Price, Walter K.	<u>The Coming Antichrist.</u>
Ryrie, Charles.	<u>The Basis of the Premillennial Faith.</u>
_____.	<u>The Revelation</u>
_____.	<u>Dispensationalism.</u>
Seiss, A. J.	<u>The Apocalypse.</u>
Tan, Paul Lee.	<u>The Interpretation of Prophecy.</u>
Smith, Wilbur.	<u>The Biblical Doctrine of Heaven.</u>
Sproule, John.	<u>In Defence of Pretribulationism.</u>
Walvoord, John F.	<u>The Church in Prophecy.</u>
_____.	<u>The Blessed Hope and the Tribulation.</u>
Wilson, Dwight.	<u>Armageddon Now!.</u>

Millennial Views

	Amillennialism	Postmillennialism	Premillennialism
Is there an actual Millennium?	No	Yes	Yes
Where ?	In the church or In heaven if at all	On this earth	On this renovated earth
When ?		Sometime before second coming	After second coming
How long ?		1000 years more or less	1000 Years
When began to be taught?	Origen (185 - 254) Augustine (354-430)	Daniel Whitby (1638-1726)	By early church fathers
Major characteristic		World will be Christianized	Christ will personally rule
Some proponents	Warfield, Sproul	Strong, Hodge, Theonomists	Darby, Alford, Chafer

What Is

Dispensationalism?

Dr. Charles
C. Ryrie

WHAT IS DISPENSATIONALISM?

In our chaotic world, changes bombard us almost constantly. Governments fall and rise with disturbing regularity. With each new administration comes new ways of doing things, although the basics of the society usually remain unchanged.

On a personal level, prices change at the gas station or supermarket almost weekly. Just recently, I and other property owners in Dallas received the jolting news of a 100 percent property tax assessment - a new era for my tax bill! These changes help us to understand more fully a very common principle of life - dispensationalism.

In the New Testament, *dispensation* means to manage or administer the affairs of a household, as, for example, in the Lord's story of the unfaithful steward in Luke 16:1-13 (Bauer, Arndt, & Gingrich, *Greek Lexicon*).

In theology, a dispensation is "a stage in a progressive revelation, expressly adapted to the needs of a particular nation or period of time...also, the age or period during which a system has prevailed" (*The Oxford English Dictionary*). But the concept is not only theological, it is also common to many aspects of life.

First, it is a religious concept. The Roman Catholic Church bases the granting of a dispensation on the Code of Canon Law. That Code defines it as "a relaxation of the law in a particular case: it can be granted by the legislator, by his successor in office, by a superior legislator and by a person delegated by the foregoing" (*Canon 80*). For example, the Church sometimes grants a special dispensation in the annulment of a marriage. The person receiving the dispensation may then remarry and remain in good standing in the Catholic Church. In this usage, the dispensation grants an exemption from normal procedures.

Other more common occasions also illustrate the exemption idea of a dispensation. For example, you have been counseling all week at a church camp whose regulations provide for lights out at, say, 11:00 p.m. Now it's Friday, and your campers will return home tomorrow. Tonight will be filled with many "last" things - the last service, the last snacks, the last talks with new and old friends, and the last lights out. Realizing all that is involved in a last night, you suggest to the camp director that he make lights out later. He agrees, and says, "I'll give you a special dispensation tonight. Lights out will be at midnight."

So as a camp counselor or director, you have probably had a dispensational experience!

Second, *it is an economic concept.* The New Testament Greek word translated "dispensation" actually spells out "economy" in English. A dispensation is an economy, a "system of arrangement or mode of operation of something."

When I studied in Great Britain I had an experience that alerted me to these economic differences between countries. I became ill, and since I was a student at a university, I went to the health service. The doctor gave me some instructions and a prescription to be filled. I took it to the chemist (drug store), and when I started to pay for it I discovered it cost only a shilling (about twenty cents in those days). I couldn't believe my ears, for I had never bought any medicine in the United States for twenty cents. Suddenly it dawned on me that I was living in a country that had socialized medicine.

For the sake of the illustration, let's assume that in those days Britain was a socialistic society and the United States a capitalistic one. Of course, there were capitalistic features in Britain and socialistic features in the United States, but in the total picture there were enough differences to distinguish the two economies. You may have flown to Britain on the British

government-owned airline (the United States owns none). You traveled within the country on British Railways. You received medical assistance through the National Health Service. There were obvious differences.

But there were also some similarities. Both countries had social security. Each had some government-owned utilities. Both capitalism and socialism use money, both have private and public ownership, both have laws (some of them exactly the same), but each economy is distinct. And when you move from one to the other you are aware of the economic or dispensational differences.

Third, *it is a social concept.* White shoes for men in summer go in and out of style. But sometimes even in the same summer it is fashionable to wear them in certain parts of the country and not in other.

I learned this dispensational distinction the hard way. White shoes were the rage in Texas that summer, but *not* in California. So there I was speaking to hundreds of preachers in California, wearing my white shoes. I think only one other person in the entire audience also had on a pair. These differences in social arrangements make up the basic concept of dispensationalism. The person who fails to recognize the differences just isn't being realistic.

Dispensationalism is a family concept. All parents raise their children according to dispensational arrangements. When a child is small, bedtime, for instance, is at seven o'clock. As the youngster grows, bedtime is changed to eight. The teenager receives special privileges, especially on weekends. To put a teenager under the rules that are necessary and appropriate for a child would be disaster, and vice versa.

At the same time, many things are the same for all ages. We teach children and teenagers not

We incorporate a law forbidding stealing at every state in child development. In other words, some particulars are always the same; some are similar though not exactly the same; and some change completely.

Families are reared this way, and God has governed His world differently at different times. Those different arrangements throughout the progress of history are the dispensations.

Fifth, *it is a theological concept*. Dispensationalists are often accused of foisting a concept on the Bible rather than deriving it from the Bible. It is alleged that *dispensation* is never used in the way dispensationalism uses it. But that simply is not true.

To be sure, not all the New Testament uses of *dispensation* (there are twenty) refer to a specific dispensation. Sometimes it refers to the steward who manages a household (Luke 16:1,3,8; 1 Cor. 4:1,2). In Romans 16:23 Erastus is called the city treasurer ("dispenser"). Sometimes the word is translated stewardship, administration, or dispensation, and in some of those instances it does refer to a specific dispensation of the dispensational scheme.

For instance, Paul wrote of a dispensation in which God would make Jews and Gentiles equal members of the same body of Christ, an idea unknown in Old Testament times (Eph. 3:6). That arrangement, which exists now, stands in sharp contrast to the former arrangement He had with Israel. Thus, two different dispensations are visible within God's program - one in which He dealt mainly with the Jews, and one in which believing Jews and Gentiles have equal standing in the body of Christ.

In the same epistle Paul also wrote of an administration suitable to the fullness of times, a reference to the new arrangement of the coming millennial kingdom (Eph. 1:10). So at least three dispensations are specifically referred to in Scripture, and the word itself is used of them.

Do these clearly marked administrations point to a procedure by which God has been governing the household of His world throughout time? Apparently so. Certainly there were different arrangements before and after the fall of man in Genesis 3. If so, then four administrations are clearly evident - that before the Fall, that after the Fall until the time of Christ, the Christian, and the coming millennial kingdom.

But the giving of the Mosaic Law introduced a different arrangement whereby God centered His attention on one nation and governed it by His special direction. Since that is so, then five dispensations are clearly distinguished in Scripture. It only remains to decide if God's directions to Noah after the Flood introduced enough new arrangements to make out a new administration, and if the call of Abraham did also. Five administrations appear to be the minimum number that can be seen in the progress of revelation, and seven the maximum.

Dispensationalism is an interpretive necessity. Without this recognition of the different ways God has governed the world, consistent interpretation of the Bible becomes impossible. Let me cite a few examples.

When the Lord commissioned His disciples the first time, He restricted the scope of their mission to the Jews only. His instructions were clear: "Do not go in the way of the Gentiles, and do not enter any city of the Samaritans; but rather go to the lost sheep of the house of Israel" (Matt. 10:5-6).^{*} Later, the same Lord recommissioned the same group (minus Judas) as recorded in the same Gospel and changed the scope of their mission to include all nations (Matt. 28:19). Everyone knows this Great Commission; we use it in every missionary conference. Why do we not use the other Great Commission? Can you imagine a banner over the front of a church during its annual missionary conference boldly declaring "Do NOT Go To the Gentiles"?! Why not? It's biblical. These are even the

words of Christ.

At this same first commissioning, Luke records that the Lord instructed the disciples not to take any money (Luke 9:3). But just before His death He reminded them of those previous instructions and then changed them to include taking money and even a sword (Luke 22:36).

Of course the answer to these opposite commands is simply that the earlier commission was given during an administration which focused on the Jewish nation only, while the later one was for that new dispensation inaugurated after Christ's death which offers the grace of God to all people.

Our Lord once gave a command I do not believe I have ever seen obeyed. He told His followers to pray that "your flight may not be in the winter, or on a Sabbath" (Matt. 24:20). In the hundreds of prayer meetings I have attended, I have never heard that prayer prayed. Why not? It is commanded by the Lord. Of course, we instinctively sense that it pertains to a different arrangement of things than exists today. And it does. It relates to the tribulation days when the people of Jerusalem will need to flee that city as quickly as possible in order not to lose their lives in the persecution of Antichrist. If their flight has to be on a Sabbath it will be considerably more difficult, since most public transportation ceases on the Sabbath in Israel. In that yet future day, that prayer will be a very important one to pray. Today it is totally unnecessary.

Other illustrations, especially those that distinguish aspects of the Old Testament law from standards today, abound. God forbade His people under the administration of the Mosaic law to eat many meats (Lev. 11). In a striking way God told Peter that He had under the new arrangement cleansed all those animals which were formerly forbidden, and that he should eat their meat (Acts 10:13,15). Paul also wrote that no food "is to be rejected" (1 Tim. 4:4).

People under the Mosaic law had to use Levitical priests in their worship of God. Today we have a priest who was unqualified under that law since our Lord was of the tribe of Judah, not Levi. To have Christ as high priest requires a change of the law under which He serves as our priest. The writer to the Hebrews makes that quite clear: "For when the priesthood is changed, of necessity there takes place a change of law also" (Heb. 7:12). The old dispensation would not allow Christ to be a ministering priest; the new dispensation had to replace the old if our Lord was to serve as our priest.

No interpreter can consistently and plainly interpret these opposites unless he recognizes administrative changes in God's government of the world. So, it is not odd to be a dispensationalist - it is necessary if one is to interpret consistently and faithfully Scripture as God intended it to be understood.

If one does interpret the Bible this way, will it mean that he cuts out some of its parts? Not at all. Actually, the Bible comes alive as never before. There is no need to dodge the plain meaning of a passage or to reinterpret or spiritualize it in order to resolve conflicts with other passages. God's commands and standards for me today become even more distinct, and His program with its unfolding splendor falls into a harmonious pattern. The history of dispensationalism is replete with men and women who love the Word of God and promote its study, and who have a burden for spreading the gospel to all the world.

* All Scripture quotations are from the New American Standard Bible © The Lockman Foundation 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977 Used by permission.

SATAN'S PATH
ISA. 14:12-15

JOB 1:7

EPH. 2:2

A Bible Map—"GOD'S PLAN OF THE AGES"

REV. 12:7-10

CREATION OF EARTH & MAN
GEN. 1:1-27

FALL OF MAN
GEN. 3:6

TRANSLATION OF ENOCH
GEN. 5:24, HEB. 11:5

LANDING OF ARK
GEN. 8:4-14

TOWER OF BABEL
GEN. 11:4

BEGINNING OF ISRAEL
GEN. 12:1-3

LAW GIVEN
EXOD. 19:1-8

LAW FULFILLED
MATTHEW 27:50,51

RAPTURE OF THE SAVED
I THES. 4:16,17

RETURN OF CHRIST IN GLORY
REV. 19:11-16

DESTRUCTION OF EARTH; NEW HEAVEN & NEW EARTH.
II PET. 3:10-13
REV. 21:1
I COR. 2:9

ADAM

NOAH

ABRAHAM

MOSES

BIRTH OF CHRIST

DEATH

RESURRECTION & ASCENSION

INDWELLING OF HOLY SPIRIT

REV. 12:13-17

REV. 20:1-3

TRIBULATION

REV. 20:10

ETERNITY FUTURE

1. INNOCENCE

2. CONSCIENCE

3. HUMAN GOVERNMENT

4. PROMISE

5. LAW

6. GRACE

7. KINGDOM RESTORATION OF ISRAEL

ALL LOST

LAKE OF FIRE

RESPONSIBILITY:
Gen. 1:26-28, 2:15-17
(Do not eat)

RESPONSIBILITY:
Gen. 3:5,7,22, 4:4
(Do Good, Blood Sacrifice)

RESPONSIBILITY:
Gen. 8:15-9:7
(Scatter & Multiply)

RESPONSIBILITY:
Gen. 12:1-7
(Dwell in Canaan)

RESPONSIBILITY:
Exodus 19:3-8
(Keep All the Law)

RESPONSIBILITY:
John 1:12, Rom. 8:1-14, Eph. 2:8,9
(By Faith, Receive Christ, Be Led by Holy Spirit)

RESPONSIBILITY:
Isa. 11:3-5, Zach. 14:9,16
(Obey & Worship Christ)

FAILURE:
Gen. 3:1-6
(They Ate)

FAILURE:
Gen. 6:5,6,11,12
(Wickedness)

FAILURE:
Gen. 11:1-4
(Didn't Scatter)

FAILURE:
Gen. 12:10, 46:6
(Dwelt in Egypt)

FAILURE:
II Kings 17:7-20, Matt. 27:1-25
(Broke Law, Rejected Christ)

FAILURE:
John 5:39,40, II Tim. 3:1-7
(Reject Christ, Trust Works)

FAILURE:
Rev. 20:7-9
(Final Rebellion)

JUDGMENT:
Gen. 3:7-19
(Curse & Death)

JUDGMENT:
Gen. 6:7,13, 7:11-24
(Universal Flood)

JUDGMENT:
Gen. 11:5-9
(Confusion of Languages)

JUDGMENT:
Exodus 1:8-14
(Egyptian Bondage)

JUDGMENT:
Deut. 28:63-66, Luke 21:20-24
(World Wide Dispersion)

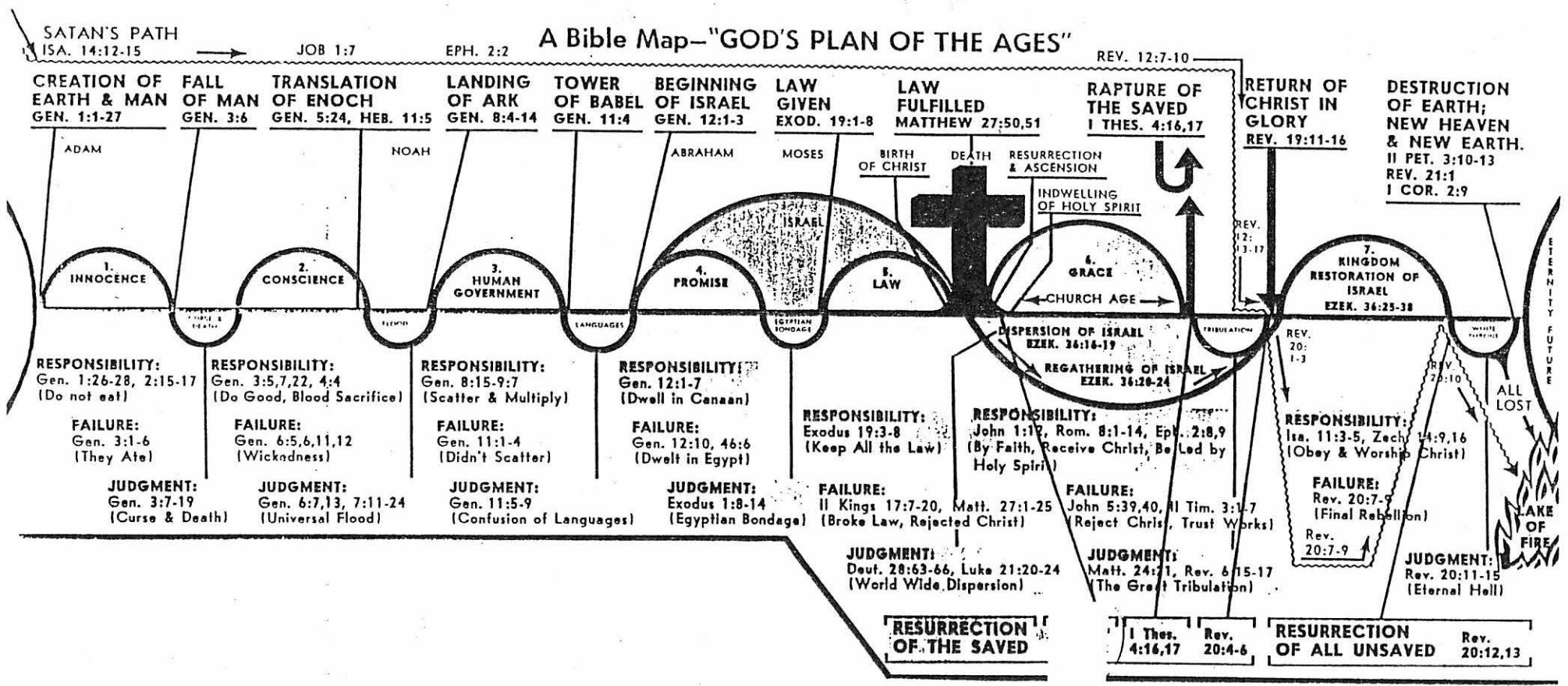
JUDGMENT:
Matt. 24:21, Rev. 6:15-17
(The Great Tribulation)

JUDGMENT:
Rev. 20:11-15
(Eternal Hell)

RESURRECTION OF THE SAVED

I Thes. 4:16,17
Rev. 20:4-6

RESURRECTION OF ALL UNSAVED
Rev. 20:12,13

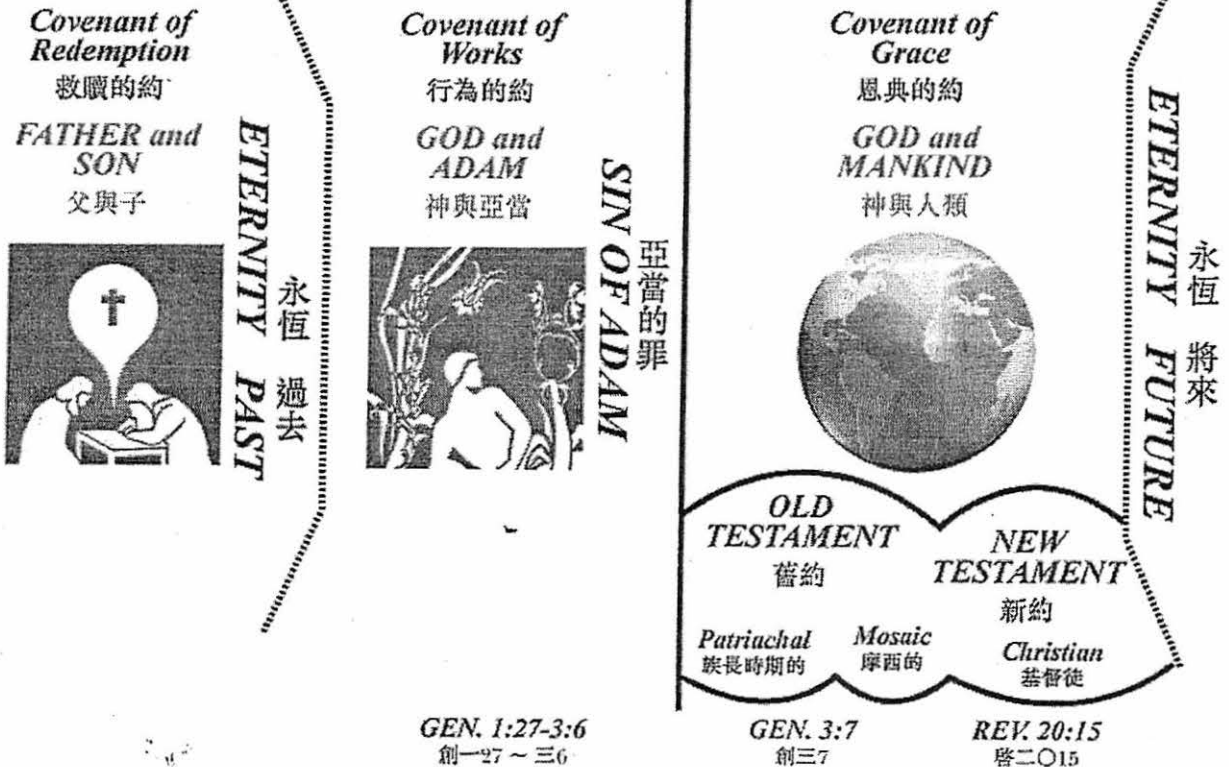


	LAW	GRACE	KINGDOM
When ?	Past	Present	Future
How Long ?	1550 Years	Unknown	1000 Years
Literal Years ?	Yes	Yes	Yes
Scripture	Ex. 20 - Jn. 19	Acts 2 - Rev. 19	Rev. 20
Beginning	10 Commandments	Pentecost	Second Coming
End	Death of Christ	Rapture/Second Coming	Loosing of Satan
Focus	613 Laws	Body of Christ	Reign of Christ
Ruler	God in Theocracy	Christ as Head of Body	Christ Present on Earth
Politics	Theocracy over Israel	No Preference Stated	Theocracy over World
Capital	Jerusalem	None	Jerusalem
Satan	Active	Active	Bound
Saved	Some in Elect Nation	All in Body	Some in Population
Characteristics	Wars to Conquer Land Captivities 3 Temples Prospered When Obedient	No Land Troubles, Jn. 16:33 Worship in Spirit Lack & Abound	World Wide Rule Peace Obey Christ Prosperity

WHAT IS DISPENSATIONALISM AND NEO-DISPENSATIONALISM
甚麼是時代論及新時代論？

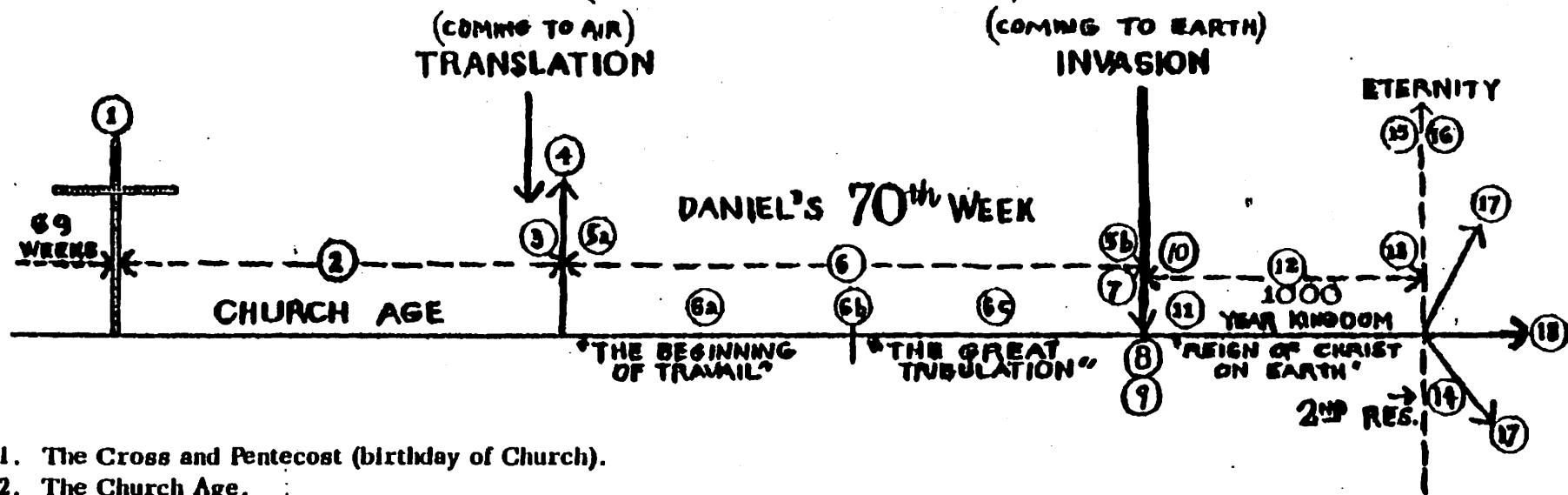
	DISPENSATIONAL 時代論	PROGRESSIVE DISPENSATIONAL 漸進時代論	COVENANT 聖約論
DAVIDIC RULE 大衛的統治	Millennial 千禧年的	Now + Millennial 現在 + 千禧年的	Now 現在
ISRAEL/CHURCH 以色列/教會	Israel ≠ Church 以色列 ≠ 教會	Israel ≠ Church 以色列 ≠ 教會	Israel = Church 以色列 = 教會
ALREADY 已經		Now 現在	Now 現在
NOT YET 還未	MILLENNIUM 千禧年	Millennium 千禧年	Eternity 永恆
MYSTERY 奧祕	Yes 是	Partial 部分	No 不是

The Theological Covenants 神學上的聖約

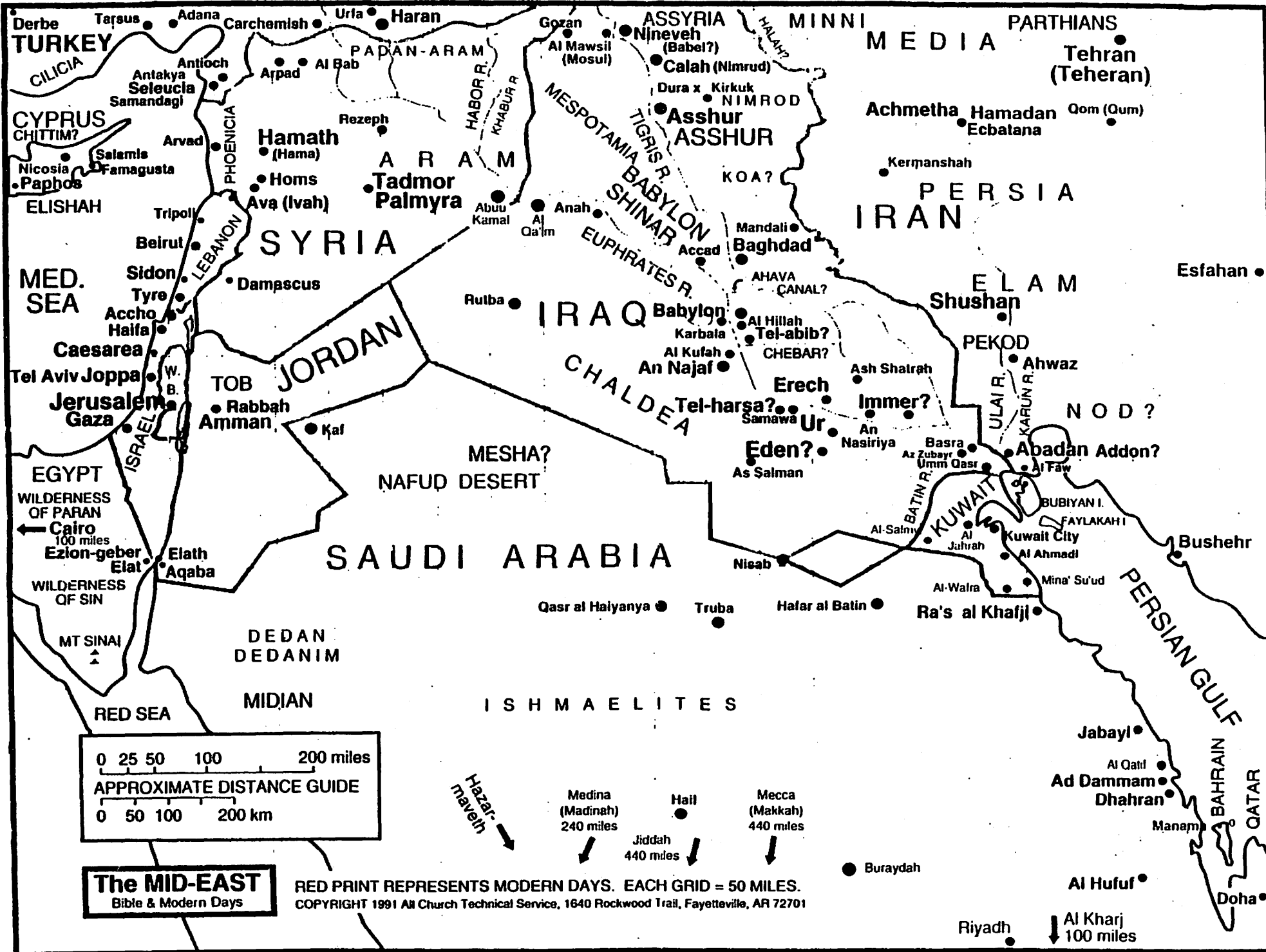


GENERAL PANORAMA OF PROPHETIC EVENTS

(CHRONOLOGICALLY LISTED)



1. The Cross and Pentecost (birthday of Church).
2. The Church Age.
3. The "last days" of the Church.
4. The Translation (Rapture) of the Church: Believing dead raised; living believers "changed." All of these caught up to meet the Lord in the air.
5. The Church in heaven during Daniel's 70th Week: (a) Judgment Seat of Christ; (b) Marriage of Lamb.
6. The Tribulation: (a) First 3 1/2 years, "The Beginning of Travail (birthpangs)"; (b) The middle of the week, "The Abomination of Desolation"; (c) Last 3 1/2 years, "The Great Tribulation."
7. The Movements of Armies in the 70th Week, prior to Armageddon.
8. The Battle of Armageddon.
9. The Descent of our Lord to Earth on Mt. Olivet, splitting it (Valley of Jehoshaphat?).
10. The Binding of Satan (in bottomless pit during 1000 years).
11. The Completion of First Resurrection and Judgments on Living Gentiles and Jews.
12. The Thousand Year Reign of Christ on Earth.
13. The Loosing of Satan and Final Revolt at End of 1000 years.
14. Satan Cast Alive into Lake of Fire (his eternal doom).
15. The Day of God and the New Heavens and New Earth.
16. The Second Resurrection and Great White Throne Judgment.
17. The Eternal Destiny of the Wicked and Righteous.
18. The Deliverance of the Kingdom (all enemies defeated including death) by the Son to the Father that "God (the Godhead) may be all in all." The plan of redemption completed forever, 1 Cor. 15:24-28. The Son's stewardship and self-imposed subjection consummated.



TURKEY
 Cilicia

CYPRUS
 Chittim?

MED. SEA

EGYPT
 Wilderness of Paran
 100 miles
 Wilderness of Sin

RED SEA

Derbe Tarsus Adana Carchemish Urfa Haran
 Antioch Seleucia Samandagi
 Arvad
 Hama
 Homs
 Ava (Ivah)

SYRIA
 Lebanon
 Beirut Tyre Sidon
 Caesarea
 Haifa
 W. B.
 Jerusalem
 Gaza
 Amman
 Rabbah
 Kaf

JORDAN
 Amman
 Kaf

ARAM
 Reseph
 Tadmor
 Palmyra

TOB
 Amman

MIDIAN

PADAN-ARAM

JORDAN

MESHA?
NAFUD DESERT

SAUDI ARABIA

ISHMAELITES

ASSYRIA
 Nineveh (Babel?)
 Calah (Nimrud)
 Dura x Kirkuk
ASSHUR
 Nimrod
 Asshur

IRAQ
 Babylon
 Karbata
 Al Kufah
 An Najaf
 Erch
 Tel-harsa?
 Ur
 Eden?
 As Salman

Qasr al Haiyanya Truba Hafar al Batin

Hazar-maverh
 Medina (Madinah) 240 miles
 Hail
 Jiddah 440 miles
 Mecca (Makkah) 440 miles

MINNI MEDIA
 Tehran (Teheran)
 Achmetha Hamadan Ecbatana
 Qom (Qum)

PERSIA
IRAN

ELAM
 Shushan

PEKOD
 Ahwaz
 NOD?
 Abadan Addon?
 Al Faw

KUWAIT
 Basra
 Az Zubayr Umm Qasr
 Al-Safmy
 Al-Jahrah
 Al-Ahmadi
 Ra's al Khafji

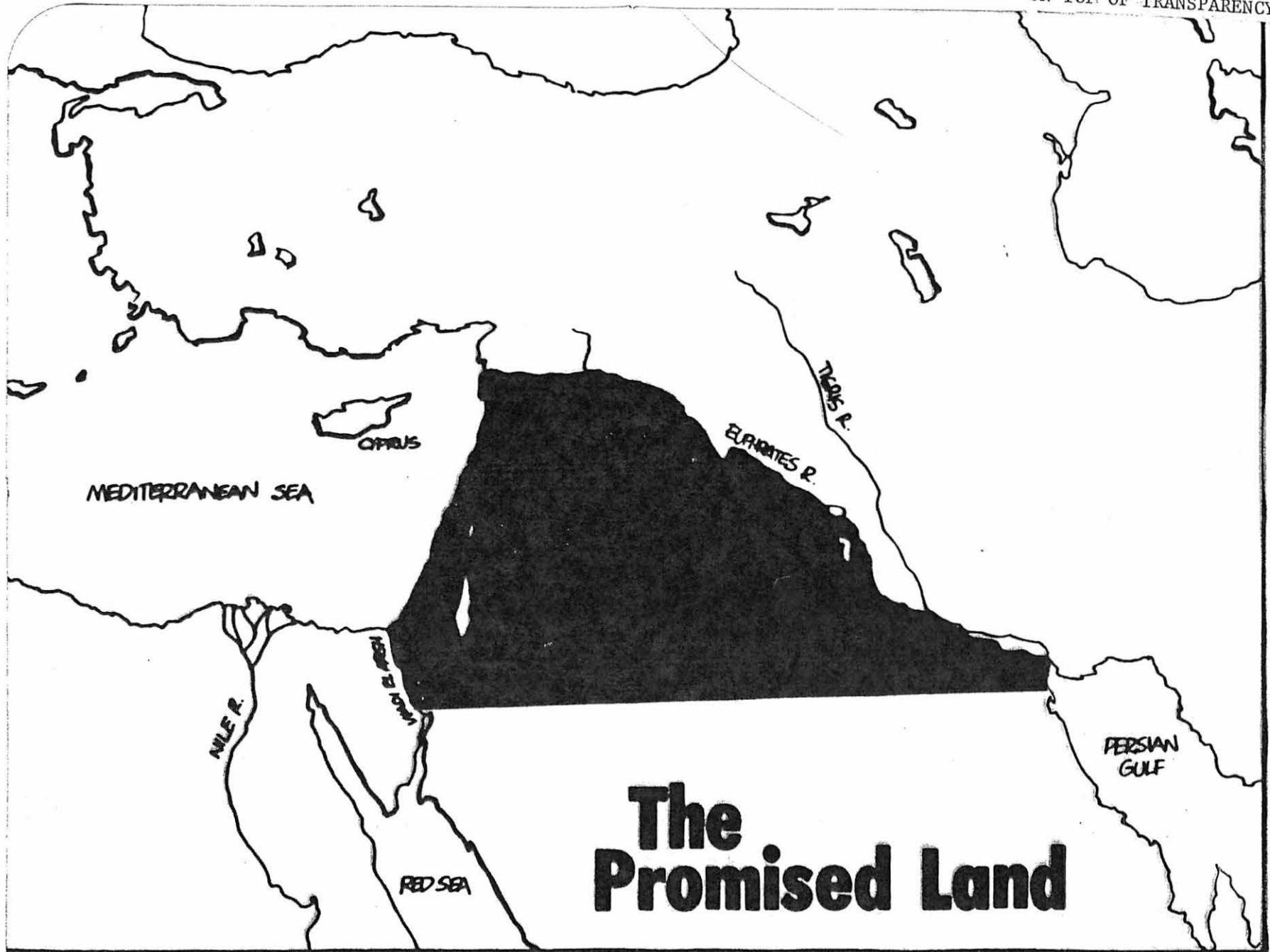
PERSIAN GULF
 Bushehr
 Bubiyan I.
 Faylakah I.
 Kuwait City
 Al Ahmadi
 Mina' Su'ud
 Jabayl
 Al Qatir
 Ad Dammam
 Dhahran
 Manam
 Al Hufuf
 Al Kharj 100 miles
 Riyadh
 Doha

Esfahan

Bushehr

Bahrain
 Qatar

TO PREVENT HEAT DAMAGE
PLACE SLIDE UNDER NOT
ON TOP OF TRANSPARENCY



The Promised Land

PRETERISM

I. Definition.

The word is from the Latin meaning "past" and holds that prophecies in Revelation were fulfilled by the time of the destruction of Jerusalem in A.D. 70.

[Other views of Revelation are:

Historicist—Revelation is a panorama of the history of the church during this age.

Idealist—Revelation portrays conflict between good and evil and principles for today.

Futurist—Most of Revelation is yet to be fulfilled in the future and literally.]

II. Various Kinds of Preterism.

1. Mild. Revelation was fulfilled in first 3 centuries.
2. Extreme. All future prophecies fulfilled in A.D.70 including 2nd coming and resurrections.
3. Moderate. Revelation 4-19 fulfilled in A.D. 70. However, some prophecies like the second coming and resurrections are yet future.

III. Preterist "Proofs"

1. They cite the many internal struggles within Judaism leading up to Titus' destruction of Jerusalem in 70. Roman soldiers are "an abomination leading to desolation." These events were localized in Judea, not world wide.
2. Since the temple is mentioned in various prophecies, and since it was destroyed in 70 and since there will be no temple in the future, then these prophecies (e.g., Matt. 24) have to have been fulfilled by 70.
3. Matthew 16:28 speaks of the destruction of Jerusalem within the lifetimes of the disciples. Similarly Matthew 10:23 was fulfilled in the lifetimes of the disciples.
4. Matthew 24:34 means the generation living at that time would see the fulfillment of the events of the discourse. That would have to mean within the 40 years after Christ spoke these words. "I am convinced that the substance of the Olivet Discourse was fulfilled in A.D.70" (Sproul, *Last Days According to Jesus*, p. 158.
5. Revelation was written A.D. 64-66, not in the 90s, so that the prophecies could have been fulfilled in 70.

IV. Some Proponents of Preterism.

Greg Bahnsen
David Chilton
Gary DeMar
Kenneth Gentry
R.C. Sproul
N.T. Wright

REPLACEMENT THEOLOGY

I. Definition. What is Replacement Theology? Church replaced Israel in God's plan.

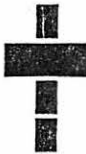

Is no longer God's chosen people. No future for racial Israel. Prophecies and promises made to Is now transferred and fulfilled by ch. After Pentecost Israel refers to church. Also called supersessionism –Ch supercedes Is.

II. Scriptures in question. What Scriptures are used to support rep. Theol?

1. Gal. 3:29. Abraham's sons are spiritual, not racial. See BT 527. Focus is solely on universal promise, not personal or national (v. 8).
2. Gal. 6:16. BT 462.
3. Claim that after Pentecost Is refers to ch. But see Acts 3;12; 4:8, 10; 5:21, 31, 31; 21:19 for distinction of natural Is and Gentiles. 1 Cor 10:32 ch not Is. First is in Justin Martyr's Dialogue with Trypho (a Jew at Eph) c. 135 he says X is Israel and Jacob, so Ch is Is and Jacob.
4. Mart. 21:43. Who are "a people" to whom kingdom will be given. Ch, 1 Pet. 2:9. OR people of Is who will turn to Lord at end of trib.
5. Romans 11:17-23. Olive tree is place of privilege. Root is Abr cov. Jews 1st, Gentiles 2nd. And Jews again at 2nd coming.
6. Rom. 11:26. Ch, but even amil says Is in future. Does existence of state invalidate repl theol? It is an embarrassment. Survival of Jews no prob bec they survive but without their promises which have been transferred to ch.
7. Gen 15, land promise. Abr sinned so cancelled. Josh fulfilled 21:43. Sol did 1 Kg 4:21; Ch in heaven, ch on earth. Must spiritualize to involve ch. "In NT, Israel, Jerus, Zion, temple all refer to ch. Interpret figurative, symbolically, and spiritually."
8. An economic ramification. Boycott Is. Not God's chosen. Pres 9/2004; Episcopal 11/04; Methodist 7/05.

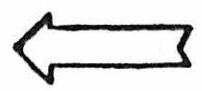
Observations. (1) Many similarities to Ref. Theol. (2) Early ch was prem with its hope for Is in future. Hist doesn't prove right or wrong. (3) Est and impt of Israel draws attention to possibility of future for Is and thus not replaced.

70 WEEKS

Event	Premillennial	Amillennial
<u>Beginning</u> of 70 Weeks	Nehemiah 2 445 B. C	Ezra 1 538 B.C.
69 Weeks to Christ	483 Precisely	483+93=576 Years
<u>1st</u> 7 (= 49 years)	City Rebuilt	City Rebuilt
7 + 62 (= 483 years)	Christ's <u>1st</u> Coming	Christ's <u>1st</u> Coming
<u>After</u> 69 <u>th</u> (483)	Break between 69 <u>th</u> and 70 <u>th</u> Week	No Break between 69 <u>th</u> and 70 <u>th</u> Week
Christ Cut Off		
City and Temple Destroyed	AD 70	AD 70
People	Romans	Romans
One Week (v. 27)	70 <u>th</u> Week (= 7 years)	Christian Age (2000 + years)
"he" (v. 27)	Antichrist	Christ
Covenant	Antichrist and Jews (many)	Christ and Believers (New Covenant)
Temple	Tribulation Temple (2 Thess. 2)	Temple in AD 70



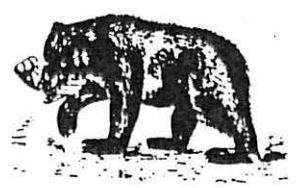
DANIEL 2



605-538 B.C.



BABYLONIAN EMPIRE



538-331 B.C.



MEDO-PERSIAN EMPIRE



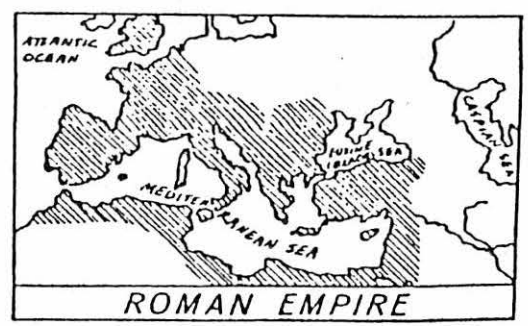
331-146 B.C.



GRECIAN EMPIRE



146 B.C. - A.D. 500



ROMAN EMPIRE

DANIEL 7

DANIEL the PROPHET (Matt.24:15)

CHAPTER II

TIMES OF THE GENTILES



BABYLON
vs. 38.

MEDO-PERSIA
vs. 39
first clause.

GREECE
vs. 39,
last clause.

ROME
vs. 40

CHAPTER VII
BABYLON



MEDO-PERSIA

GREECE


ROME

CHAPTER IX
The PROPHECY of
The 70 WEEKS
of Heptads of Years

69 Heptads - 489 years
to Christ's Coming and Rejection

2 Weeks


NEH. 2.
JERUSALEM
REBUILT
"UNTO
MESSIAH
THE PRINCE"



MESSIAH
CUT OFF


The PRESENT AGE or CHURCH PERIOD: Revelation of THE MYSTERY.

THE



**REVIVED
ROMAN
EMPIRE**
IN
THE TIME OF THE END.

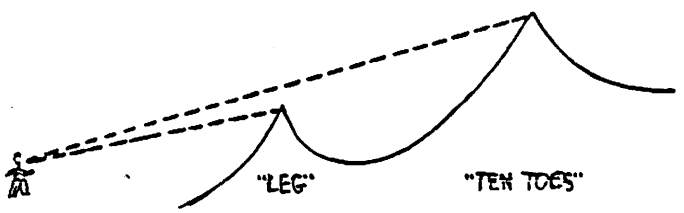
**THE ROMAN
LITTLE HORN
IN THE
TIME OF
THE END**
REV. 13:1-10.

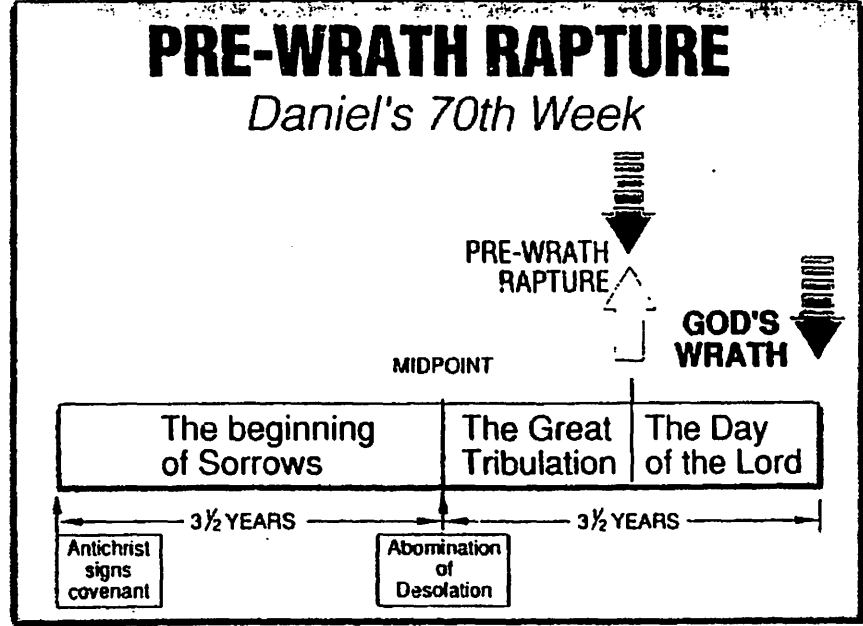
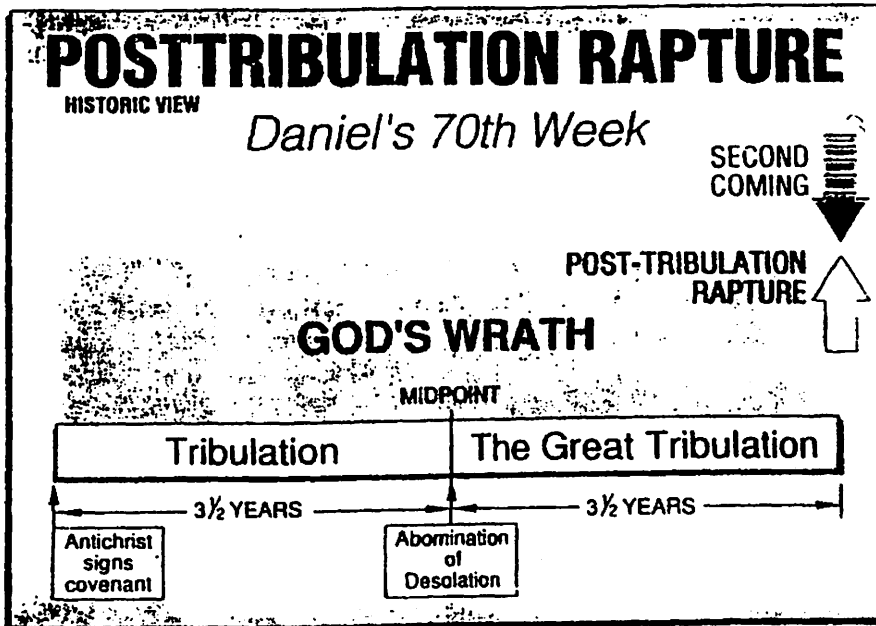
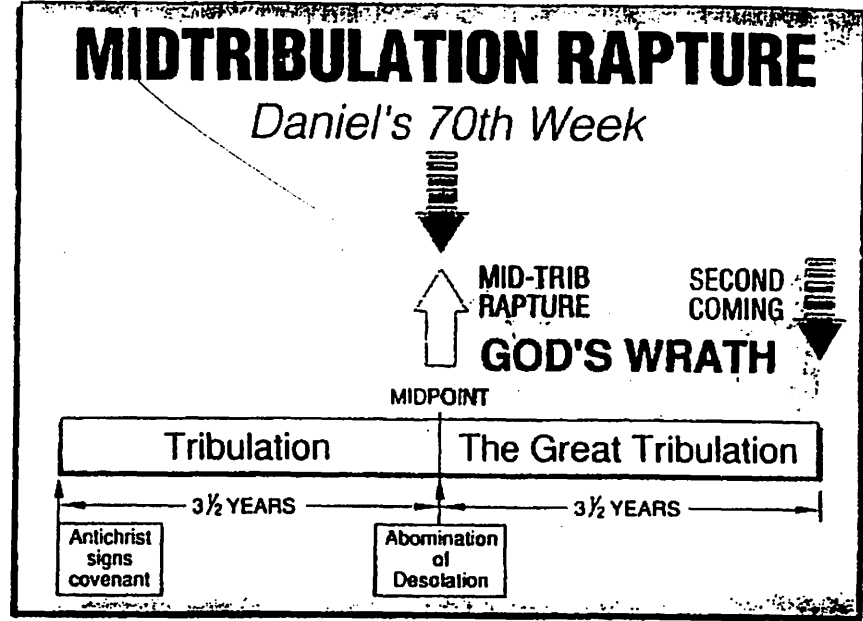
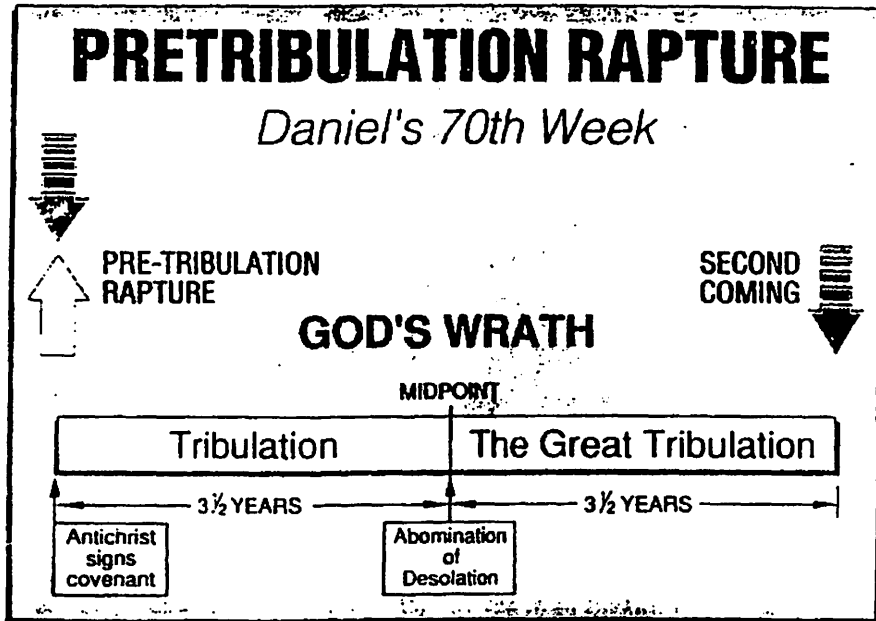


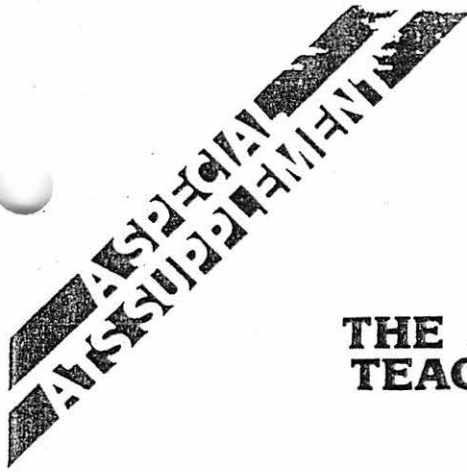
11 Heptad - 77 yrs
The Time of the End

3 1/2 Years

**ANTI-
CHRIST'S
FALSE
COVENANT**







THE BIBLICAL TEACHING ON

HELL

The fact of hell

Although there are those who dismiss the possibility of any such future place as hell, the Bible allows no such debate. Jesus Christ Himself repeatedly spoke of hell in the starkest terms and warned of its reality. He even referred to degrees of punishment in hell (Mark 12:40).

It is interesting to note that Scripture suggests that hell as a place of future torment was never designed for mankind, but for "the devil and his angels" (Matt. 25:41).

The fact of hell serves as the basis for the Christian's compelling concern to proclaim the good news of the Gospel to an unbelieving world.

The description of hell

Three words are translated "hell" in the New Testament. One is used only once and then in connection with "the angels that sinned" (2 Peter 2:4), and refers to the limits of their area of existence. Of the other two, **hades** is invariably connected with death (as the absence of life) and corruption from which resurrection is the only exit (Rev. 20:5). The third, **gehenna** is identified as the place of future torment for all under judgement (Luke 16:28) and is described by such sobering terms as: "everlasting fire" (Matt. 25:41); "where their worm dieth not, and the fire is not quenched" (Mark 9:44); "the lake which burneth with fire and brimstone" (Rev. 21:8); a "bottomless pit" (Rev. 9:2); "outer darkness" and a place of "weeping and gnashing of teeth" (Matt. 8:12); "fire unquenchable" (Luke 3:17); "a furnace of fire" (Matt. 13:42); "the blackness of darkness" (Jude 13); and where "the smoke of their torment ascendeth up for ever and ever: and they have no rest day or night" (Rev. 14:11).

The horror of hell

While the Bible promises the believer wonderful fellowship in heaven, it suggests that hell is a place where there is no intelligent contact with others consigned there. In the chilling passage in the Epistle of Jude certain men are condemned for denying the Lord Jesus Christ and it is declared that for them "the blackness of darkness has been reserved forever" (Jude 13; see also 2 Peter 2:17 and Matt. 8:12, 22:13, 25:30).

Since God is Light (1 John 1:5), meaning absolute light, it follows that in His absence there is absolute darkness (Jer. 13:16) in which there would be no possibility of association with others. The suggestion, therefore, is that among its many chilling features, hell is a place of . . .

TOTAL DARKNESS

and thus by implication

TOTAL SEPARATION from all others

where the condemned will have

TOTAL RECALL of every detail

of his or her life

NOTE: The Bible teaches that only God can forget (Jeremiah 31:34; Hebrews 8:12, 10:17). Since the believer in heaven will have been transformed into His likeness (Phil. 3:21; 1st John 3:2), it follows that among the indescribable joys of heaven is the fact that not only will our sins be forgotten by God, but we also will have had them erased from our own minds and consciences forever.

On the other hand, science implies that every experience of a person's life is printed indelibly upon that person's being and is subject to recall in complete and precise detail. Hypnosis tends to corroborate this whereby an individual can be induced to recall in great detail verifiable incidents from earliest childhood.

This strongly suggests that one of the most horrifying aspects of hell is that those so consigned will relive over and over again without end every experience of life lived in separation from and rejection of the saving grace of God . . . including the many times when, face to face with the righteousness of a loving God, they turned away in willful rejection.

In light of the above, the following words of the Apostle Paul take on special urgency for all who have trusted in Jesus Christ as personal Savior. . .

"Knowing therefore the terror of the Lord,
we persuade men"

2nd Corinthians 5:11

ETERNAL PUNISHMENT

I. Biblical Terms

1. Sheol. Grave in Numb. 16:30, 33. Place of departed spirits redeemed (Gen. 35:37) and unredeemed (Prov. 9:18).
2. Hades. Usually the temporary place for the wicked dead, Luke 16:23. It will be cast into the lake of fire at the end of the millennium, Rev. 20:13-14.
3. Gehenna. Mark 9:48.
4. Tartars. 2 Pet. 2:4. Prison for fallen angels.
5. Black darkness. Jude 13, Matt. 22:13; 25:30.
6. Separation. 2 Thess. 1:9 and Rev. 14:10.

II. Is Hell Eternal or Just Age-Long?

Word "eternal" is used of God (Rom. 16:26), of life (John 3:26) of punishment and life (Matt. 25:46), of fire (Jude 7). The phrase "unto the ages of ages" occurs in Rev. 14:10-11; 19:3; 20:10/

III. Christ's Teaching in Luke 16: 19-31

1. There is conscious existence after death.
2. Hades and torment are real
3. One's destiny is fixed at death. No second chance.
4. Dead cannot communicate with the living.
5. The Bible gives sufficient revelation for faith to save.
6. There will be recall of life's experiences.

IV. Some False Views of the Afterlife

1. Universalism.
2. Annihilationism.
3. Second chance after death.
4. Anyone who wants mercy will be saved without hearing the gospel.

THE ASSYRIAN EMPIRE

