

ESCHATOLOGYDIVISION ONE. GENERAL INTRODUCTION.UNIT ONE. THE PLACE OF PROPHECY IN THE BIBLICAL REVELATION.

- I. The Role of the Biblical Prophet.
- II. The central issue in all Biblical prophecy
- III. Perspective for Predictive Prophecy
- IV. The relationship of history and prophecy
"Viewed from one standpoint, prophecy arises out of a definite historical situation existing immediately before the eyes of the prophet. There is probably no exception to this rule. No matter how far into the future he was transported in vision, the prophet never lost his contact with history. He never forgot where he was, nor the people to whom he was sent to speak on behalf of God." Alva J. McClain, THE GREATNESS OF THE KINGDOM, 135.
 - A. The position that prophecy (particularly predictive prophecy) is simply a more expressive way of writing history AFTER the events have happened.
 1. Source or possible background to this view.
 2. Response to this view.
 - B. Prophecy is simply history written beforehand.

UNIT TWO. FULFILLED PROPHECY AS A MAJOR ELEMENT IN CHRISTIAN THEISTIC EVIDENCES.

- I. The design of prophetic evidence.
- II. The distinctives of prophetic evidence.
 - A. The pattern
 - B. The nature of predictive statements
 - C. The evidential value of fulfilled prophecy

DIVISION TWO. SELECTIVE CLARIFICATIONS IN THE REALM OF HERMENEUTICS.

Unit One. A review of some basic interpretive guideposts for prophecy.

- I. The principle of double reference. "Prophecies with double fulfillments, however, have only one meaning fulfilled twice--first partially and then completely." P. L. Tan, PRINCIPLES OF LITERAL INTERPRETATION OF THE BIBLE, 12. . . ."it must be noted that double fulfillments are still literal fulfillments and do not impair the basic hermeneutical rules. We have previously also affirmed that double fulfillment prophecies do not give the nod to the concept of double senses. A double fulfillment prophecy has one message for two audiences separated in time." Tan, source cited, page 17.

DIVISION TWO, continued.

Unit One, continued.

II. Prophecy and the perspective of chronology of events.

A. The concept of the dimension of the prophetic view.

"Thus the student may find a prophecy having all the external marks of literary unity, yet referring to some event in the near future connected with the historical phase of the Kingdom and also to some far-off event connected with the Messiah and His Millennial Kingdom." Alva J. McClain, THE GREATNESS OF THE KINGDOM, p. 137.

B. The problems arising when the concept is violated.

C. The concept of reversal of time sequence in the prophetic narrative.

III. The principle of literal interpretation. "This method, as its adherents have explained times without number, leaves room for all the devices and nuances of language, including the use of figure, metaphor, simile, symbol, and even allegory." McClain, source cited above, p. 139.

A. The basic issue: an objection raised concerning premillennialism and its interpretation of history and prophecy.1. The statement of the objection. See Oswald Allis, Prophecy and the Church, pages 23 and 24.

2. Response to the objection.

B. The relationship of the terms "literal" and "spiritual." "As a matter of fact, in contrasting the anti-millennial and premillennial methods of Biblical interpretation, the term 'literal' is in some respects about as unsatisfactory as is the term 'spiritual'. For even spiritual things are literal; actually, they are the most literal of all facts in the entire realm of reality. But these terms have become so embedded in the discussion of Biblical interpretation, that any effort to get rid of them would be in vain." McClain, source cited above, p. 143.

This supplement sheet is designed to supply the student with needed clarification of the material on page 2.

Unit One.

II. B. Additional clarification. The matter of perspective in prophetic literature.

"All this leads to a most crucial point: Although certain areas of the future are definitely clocked as to time sequence and extent, we shall find in Old Testament prophecy no absolutely continuous and unbroken chronology of the future. The prophets often saw together on the screen of revelation certain events which in their fulfilment would be greatly separated by centuries of time.

. . .The unyielding determination of numerous commentators to pour the events of Old Testament prophecy into a rigid mould of unbroken time, has led to disastrous results. . . .Take, for example, the anti-millennial approach to such a passage as Isaiah 9:6-7. . . . Now the normal and natural sense here should be perfectly obvious: A Child will be born, and He will reign universally upon the throne of David. And so we begin our interpretation with a literal child and a literal birth. But now consider what happens if an unbroken mould of continuous time is clamped on the prophecy. Because the regal Child did not immediately take the literal throne of David to rule the world, it is argued that such a thing will never come to pass. And then, to preserve the assumption of unbroken time-sequence which cannot allow room for any literal fulfilment of the second part of the prophecy at some future time, the throne of David on earth is changed into the throne of God in heaven, and Messiah's reign is reduced to the 'influence of the Gospel' or the rule of God in the 'hearts of men.' "

Alva J. McClain, THE GREATNESS OF THE KINGDOM, pages 137-38.

III. B. An example of interpretation which presents a balanced view, showing us how to "balance" literal concepts in a normal use of language in prophetic literature.

"There are many instances of prophetic reference to literal things which are embellished with figurative expressions. In Isaiah 11:1 the coming King of the Kingdom is spoken of as a 'rod' and a 'Branch,' but the King is a very literal person, a descendant of a literal Jewish ancestor, 'Jesse.' Again, in Isaiah 55:12-3, the hills 'break forth. . .into singing,' and the 'trees. . .clap their hands.' Such language, read in its context, can mislead no one with an ordinary amount of intelligence. It pictures the joy of nature over its literal deliverance from a very literal curse imposed by a literal God on a literal earth (Gen. 3:17-19). But now at last, under the beneficent rule of the 'Branch' out of Jesse, 'Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree' (Isa. 55:13). That these predictions refer to literal things is confirmed by the Apostle Paul who saw in Jesus the literal 'seed of David' (Rom. 1:3) and looked forward to that glad day when even a groaning nature shall be literally delivered from its present unhappy state along with 'redemption of our body' through a literal resurrection (Rom. 8:18-23)."

McClain, source cited above, page 140.

The entire matter concerning premillennialism and its interpretation of history and prophecy must be treated more cogently, with the following material for your notes to supplement page 2, III, A.

Speaking about Dr. Allis and his disagreement with a literal interpretation of prophecy, Dr. McClain states:

"First he criticizes severely some premillennial writers for being more concerned about 'typical interpretation' than about the Old Testament history from which the alleged types are gathered. THIS CRITICISM MIGHT WELL BE TAKEN TO HEART BY ALL PREMILLENNIALISTS. (Capitals not in original). But then Dr. Allis goes on to complain that, 'If Ruth can give 'a foreview of the Church,' if 'the larger interpretation' of the Song of Solomon concerns the Church, why must the Church be absent from the glorious visions of Isaiah?' (p. 24)." (OSWALD T. ALLIS, PROPHECY AND THE CHURCH, page 24).

"Now it is hard for me to believe that the very able and intelligent writer of these words does not know exactly what he is doing, even though a careless reader might miss the point. Reduced to a simple statement, his argument is that IF PREMILLENNIALISTS ARE WILLING TO TAKE OLD TESTAMENT HISTORY TYPICALLY, THEY SHOULD NOT OBJECT TO THE TAKING OF OLD TESTAMENT PROPHECY TYPICALLY. (Capitals not in original). 'In dealing with prophecy,' Dr. Allis writes, the premillennial 'treatment is marked by a literalism which refuses to recognize types' (p. 23). This seems to Dr. Allis 'strikingly inconsistent' on our part (p. 24). . . . Our answer is as follows: First, premillennialists take both history and prophecy literally. We may indeed, within proper limits, find in history certain types and shadows of things to come, but no one among us in his right senses ever questions the literality of the history. But what about the author of Prophecy and the Church? Well, Dr. Allis accepts the history as literal, but denies the literality of the prophecy, at least in certain areas of the Old Testament, and insists that a typical interpretation is the only one! If Dr. Allis were as willing to accept the literality of Old Testament prophecy as he is of its history, I for one would raise no serious objection if he should find some legitimate 'types' in both. I would insist, however, that just as in any proper interpretation of Old Testament history Joseph is always Joseph and not Christ, even so in prophecy Israel is always Israel and never the Church. This does not mean that the preacher may never take a prophecy concerning Israel and apply it to the Church. But he should always know what he is talking about, and make certain that his hearers know, so that there can be no possible confusion between the history and its typical application, or between a prophecy and any so-called 'typical interpretation.'

There is, after all, a fundamental difference between Biblical history and prophecy which must not be overlooked. History deals with a literal event, which may or may not be a type pointing to some future event. Thus a type seems to be always prophetic in nature. . . . On the other hand, prophecy (predictive) deals directly with the future reality. . . .

Admitting the homiletical validity of so-called 'spiritual application,' it should be observed that such applications acquire special force when the basis is found in some concrete fact which is literally true." McClain, 140-42. Speaking further of this method of attempting to spiritualize O.T. prophecy, he states: "Yet their own scheme of interpreting certain areas of Old Testament prophecy is crippled with the same hermeneutical infirmity. The literal sense, they argue, is actually detrimental; the sole value in the prophecy is to be found in its 'typical' or 'spiritual' interpretation. Such a method is both narrow and pedagogically unsound. In opposition to this one-sided anti-millennial scheme, the premillennial method pays some regard to both the literal and typical (or symbolical) values of prophecy. Furthermore, it argues on sound pedagogical principles that literality best preserves and enhances the symbolical values." McClain, 142.

DIVISION THREE. BIBLICAL COVENANTS AND ESCHATOLOGY.

Unit One. The Abrahamic Covenant.

I. Elements of the Covenant.

A. Personal Promises to Abraham.

1. I will bless thee.

2. I will make thy name great

13:2 24:35
12:7, 13:18 21:22 23:6 Gen 41:8

3. You will be a blessing.

4. I will bless those that bless thee,

and I will curse him that curseth thee. 14:12-16 20:2-18 21:22-34 23:1-20

5. An heir promised through Sarah Gen. 15:4

B. National promises

1. Gen. 17:6; 17:8 with reference to his posterity

2. with reference to the LAND

3. with reference to the establishment of the covenant with his posterity.

C. UNIVERSAL ELEMENTS

1. Universal implications in the item I, A, 4 above.

2. IN THESE SHALL ALL THE FAMILIES OF THE EARTH BE BLESSED. (For parallels of all elements of this Covenant, see Gen. 18:18; 22:18 26:4 28:14). *Gen 3 8, 16*

II. The universal element of the C oovenant.

A. The Seed of Abraham.

1. Natural descendants of Abraham through Jacob.

2. Christ Himself.

3. All those in Christ are also Abraham's seed.

B. Participation of the Church in the Covenant promises made to Abraham.

1. Gal. 3:7-9

2. Romans 11:

DIVISION THREE. BIBLICAL COVENANTS AND ESCHATOLOGY. continued.

III. A brief study of the CONDITIONAL ELEMENTS IN THE ABRAHAMIC COVENANT.

- A. The position that there are implied conditions.
(Sources: See our textbook, Dr. Walvoord's work, page 149.
- B. The statement of a condition from Genesis 12:2, A.S.V. and R.S.V. The Hebrew word translated BE THOU a blessing, as A.S.V. translates.
1. A sample statement for your study from the Hebrew text of this passage to show a condition for fulfillment implied in this Hebrew imperative: ". . .it is not enough to say with the A.V. 'I will bless thee. . .and thou shalt be a blessing.' The mood of command suggests another idea--not the mere promise of blessing associated with the election of Abraham, but the need of human cooperation--the solemn obligation laid upon Abraham and his seed, that they should realise the greatness of their calling and consciously yield themselves as a means of blessing to all the families of the earth." John Adams, SERMONS IN SYNTAX, Edinburgh: T & T Clark, 1908, page 110-11.
 2. A grammatical consideration for interpretation. "The imperative, when depending (with waw copulative) upon a jussive (cohortative), or an interrogative sentence, frequently expresses also a CONSEQUENCE WHICH IS TO BE EXPECTED WITH CERTAINTY, AND OFTEN A CONSEQUENCE WHICH IS INTENDED, OR IN FACT AN INTENTION (capital letters not in original); cf. . . Psalm 128:5 The Lord bless thee. . . so that (or in order that) thou seest; AFTER A COHORTATIVE, Gen 12:2." Gesenius' Hebrew Grammar, E. Kautzsch, A.E. Cowley, Oxford, 1909, page 325.
- C. The position that there are no implied or stated conditions whatsoever.

IV. How the Abrahamic Covenant fits into the pattern of eschatology.

- A. The question of future fulfillment.

A new source work of selected prophetic areas:

Clarence E. Mason, Jr. PROPHETIC PROBLEMS WITH ALTERNATE SOLUTIONS.
Chicago: Moody Press, 1973.

This page is aimed at supplying you with data for page 4, III, C.

1. The problem with assigning OBEDIENCE to God's WILL at ANY STAGE OF GOD'S DECLARATION OF INTENTION WITH REFERENCE TO A COVENANTAL STRUCTURE WITH ABRAHAM IS SIMPLY THIS: WHERE DO YOU BEGIN THE REQUIRED OBEDIENCE?

"May I suggest that you look . . . and read again the truth referred to in Genesis 22:18, where the offering of Isaac is just one more evidence of Abraham's attitude toward God. I submit that if the Abrahamic covenant had been conditioned upon Abraham's obedience (Gen 12:1), then that obedience was not completed in the act of Abraham's leaving Ur, for his father's house was with him (11:31) even though he had left his kindred and his country. Nor was his obedience completed by indirection in the release afforded him by his father's death (11:32), nor by his going into a land that God would show him (12:1), nor by his separation from Lot (13:9). Abraham's obedience on the occasion of his willingness to offer up Isaac is accompanied with the same basic language formula in Genesis 22:16-18 as God had used in Genesis 12:1-3. If it be argued that the obedience of Abraham would have been necessary to the establishment of the Abrahamic covenant in the first instance, then it might likewise be affirmed just as surely that his obedience in the willingness to offer up Isaac would of necessity have to take place before the covenant could be established.

This reasoning is fatal to the thesis of an unconditional covenant, for it requires the continued and CUMULATIVE (caps. not in original) obedience of Abraham as the basis for the establishment of the Abrahamic covenant. And however loudly we may protest that the covenant when once given becomes an unconditional covenant, if one espouses this theory the Scripture plainly indicates a shifting of the obedience-condition:

from Genesis 11:31 (leaving "country" and "kindred")
to 11:32-12:6 (death of father and entrance into the "land"
that God would "shew" him)
to 13:9 (the final break with his father's house by separation
from Lot)
to 15:1-7 (the promise of Isaac because Abraham ignored the
king of Sodom and honored God through Melchizedek)
to chapter 22, especially verse 16 (because he did not withhold
Isaac)

This constant shifting of Abraham's fulfillment of the condition of obedience (from 11:31 to 22:16) plays into the hands of amillennialists who insist that the covenant was always conditioned upon obedience.

.....
It appears to me that the basic hermeneutical cue to the solution of the passage is the recognition that the sequence of the oft-repeated word "and" merely connects the clauses of Genesis 12:1 with those of 12:2 and 12:3. Thus, rather than urging that obedience to the command of verse 1 established the covenant of verses 2 and 3, the better solution is that the "and" which opens verse 2 is not one which implies any condition, but simply the first of a series of "ands" which describe a sequence of events.

" God did not say th Abraham, "When you get out and because you get out of Ur" (i.e., leave your "kindred" and "father's house," v. 1) and get to "a land that I will show you," (v. 1), "I will then make a covenant with you." Nor did He say, "I will then make this covenant valid which I am preannouncing to you, subject to your obedience." The verses are simply stating the sequence of events which will necessarily occur as God works out His unconditional covenant already announced to Abraham BEFORE he left Ur.

Thus Abraham will FIRST leave Ur ("country" and "kindred") for the very good reason that God has commanded it, and that Abraham believes God and will therefore exercise the obedience that is the hallmark of true faith. This is not the basis for God then making a covenant. The covenant was given BEFORE he left Ur, not BECAUSE he left Ur!

Unfortunately for the condition-of-obedience theory, Abraham would not and did not leave his father's house. Abraham's obedience was not complete and God had to wait until Abraham's father, Terah, died. Further, it is obvious that his obedience to this command concerning his "father's house" was not complete until after entering the land, for Lot was still with him. Abraham made no move to separate from Lot. He did it only because their herdsmen could not get along together (Gen 13:5-9). This demonstrates THAT THESE THINGS WERE NOT PRIMARILY STEPS IN OBEDIENCE ON THE BASIS OF WHICH GOD'S COVENANT HINGED. INDEED, SOME OF THEM WERE APART FROM ABRAHAM'S ACTION ENTIRELY, AS FOR EXAMPLE HIS FATHER'S DEATH. THEY ARE RATHER A SEQUENCE IN WHICH THINGS NATURALLY OCCURRED IN THE IMPLEMENTATION OF GOD'S ALREADY ANNOUNCED UNCONDITIONAL COVENANT. (caps not in original).

• • • • •

" 1. A covenant is a sovereign pronouncement of God by which He establishes a relationship of responsibility (a) between Himself and an individual (e.g., Adam in the Edenic covenant), (b) between Himself and mankind in general (e.g.) in the promise of the Noachic covenant never again to destroy all flesh with a flood), (c) between Himself and a nation (e.g. Israel in the Mosaic covenant, Ex 19:3ff.), or (d) between Himself and a specific human family (e.g.,) the house of David in the promise of a kingly line in perpetuity through the Davidic covenant). A covenant of one category may overlap with other categories, as in the case of the Davidic covenant where the promise of a continuing kingly house to David has tremendous results (c) to the nation Israel and (b) (sic) to the whole world of men in the eventual reign of Jesus Christ.

2. The covenants are normally unconditional in the sense that God obligates Himself in grace (by the unrestricted declaration, "I WILL") to accomplish certain announced purposes, despite any failure on the part of the person or group with whom He covenants. The human response to the divinely announced purpose is always important, leading as it does to blessing for obedience and discipline for disobedience. BUT HUMAN FAILURE IS NEVER PERMITTED BY GOD TO ABROGATE THE COVENANT NOR BLOCK ITS ULTIMATE FULFILLMENT. (caps not in original).

3. A covenant is conditional when its establishment is made dependent upon man's acceptance of the terms of the contract, as for example in the case of Israel's acceptance of the terms of the Mosaic covenant, as evidenced by the words in Exodus 19:5,8: "if ye will obey. . .ye shall be" (i.e., God's offer which compact Israel accepted as expressed in v. 8) and "all the people answered,. . .All that the Lord hath spoken we will do" (i.e., man's response). "

The selections on these pages came from Mason, source cited, pages 30-36.

(Note: There is a sequential kind of reasoning that we can use to see the validity of theological positions. We can apply this reasoning to the real issues of the Biblical Covenants. The principles in this kind of reasoning can be seen to include these elements:

- A. Setting up the OPTIONS THAT ARE WORKABLE OPTIONS IN DEALING SQUARELY WITH A PASSAGE OF SCRIPTURE IN THE REALM OF PROPHECY.
- B. Examining the OPTIONS by a process of LOGICAL SIFTING. By this process, THE CHOICES CAN BE NARROWED DOWN THEOLOGICALLY to THE ONE CHOICE THAT HARMONIZES WITH REALITY, THAT SEEMS TO COHERE WITH INTERNAL CONSISTENCY.

Here is an example of this kind of reasoning. Note that we follow this kind of thought structure in ALL OF SYSTEMATIC THEOLOGY. WE PUT THE PROCESS STRUCTURE OF THOUGHT TO WORK IN SETTING DOWN ELEMENTS OF THEOLOGY PROPER, for example. WE MUST BE CONSISTENT, THEREFORE, AND FOLLOW THE SAME BASIC STRUCTURAL INGREDIENTS IN OUR THOUGHT PROCESSES THAT WE USE IN TRINITARIANISM, FOR EXAMPLE, AS WELL AS IN ESCHATOLOGY. Now, here is the example:

"All agree that the Abrahamic covenant is one of the outstanding covenants in the Word of God. Its crucial issues in relation to premillennialism are two : (1) Does the Abrahamic covenant promise Israel a permanent existence as a nation? If it does, then the Church is not fulfilling Israel's promises, but rather Israel as a nation has a future yet in prospect; and (2) does the Abrahamic covenant promise Israel permanent possession of the promised land? If it does, then Israel must yet come into possession of that land, for she has never fully possessed it in her history. The answers to these two questions center around two other considerations: (1) Is the covenant conditional? This is a crucial issue, for if it can be proved conditional, then Israel has no assurance of a future national identity or possession of the land; and (2) if it is not conditional, how will those parts yet unfulfilled be fulfilled? Will they be fulfilled spiritually by the Church or literally by Israel?"

Charles C. Ryrie, THE BASIS OF THE PREMILLENNIAL FAITH, pages 48-49.

Return now to outline from page 4.

IV. How the Abrahamic Covenant fits into the pattern of eschatology.

A. The question of future fulfillment.

1. The issue of the continuity of ISRAEL, and the issue that ISRAEL is the national entity, or ethnic entity, to fulfill the promises.

a. The restoration of Israel as proposed in Matthew 21:43.

b. The restoration of Israel as confirmed in Romans 11:26-27.

2. The issue of the possession of the TERRITORY, the LAND of promise.

DIVISION THREE, continued. THE BIBLICAL COVENANTS.

Unit Two. The Davidic Covenant.

I. The basic significance of the Davidic Covenant.

A. The principle of interrelationship of the Covenant made with Abraham and the Covenant made with David.

Note carefully Pentecost, pages 71-72.

B. The problem of interruption. See Jeremiah 33:15-26, particularly verses 20,21; Jeremiah 31:35-37; Psalm 89:20-37.

II. The question of partial historical fulfillment: Luke 1:31-33.

A. The Messianic link with the Davidic line. Mark 12:35; 10:47; 11:10

B. The reasonableness of future fulfillment.

1. The expectation of the Old Testament prophets. Isa. 55:1-3

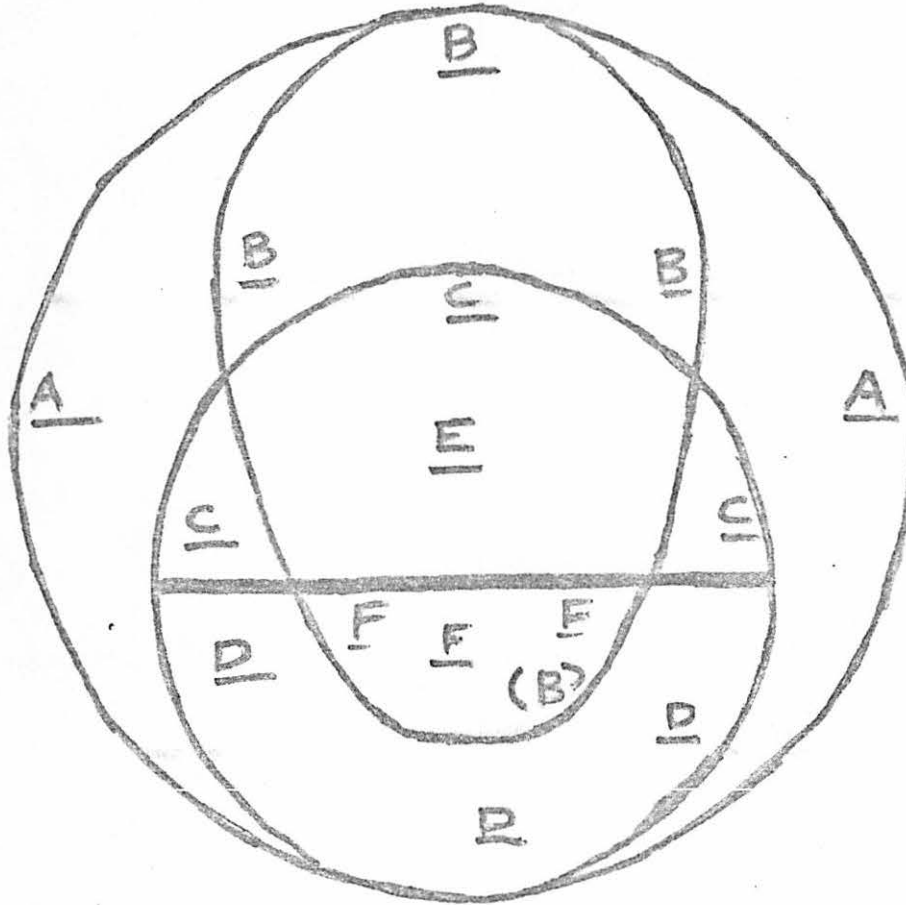
2. The interpretation of the original covenant.

III. The introduction of the issue of the KINGDOM into the structure of the Covenant. NOTE: The important work of Alva J. McClain, THE GREATNESS OF THE KINGDOM, cannot be underestimated at this point. Note the link here with the DAVIDIC covenant, and the essential strands of the truth about the KINGDOM: "A general survey of the Biblical material indicates that the concept of a "kingdom" envisages a total situation containing at least three essential elements: first, a ruler with adequate authority and power; second, a realm of subjects to be ruled; and third, the actual exercise of the function of rulership.

It is true, of course, that the primary and most important idea is that of the ruler with regal authority. It is also possible that the ruler may withdraw from his realm, and the exercise of his ruling function may be interrupted temporarily. But all three elements are nevertheless present in the Biblical concept of a kingdom; and there can be no kingdom in the total sense without the ruler, the realm, and the reigning function." McClain, source cited above, page 17.

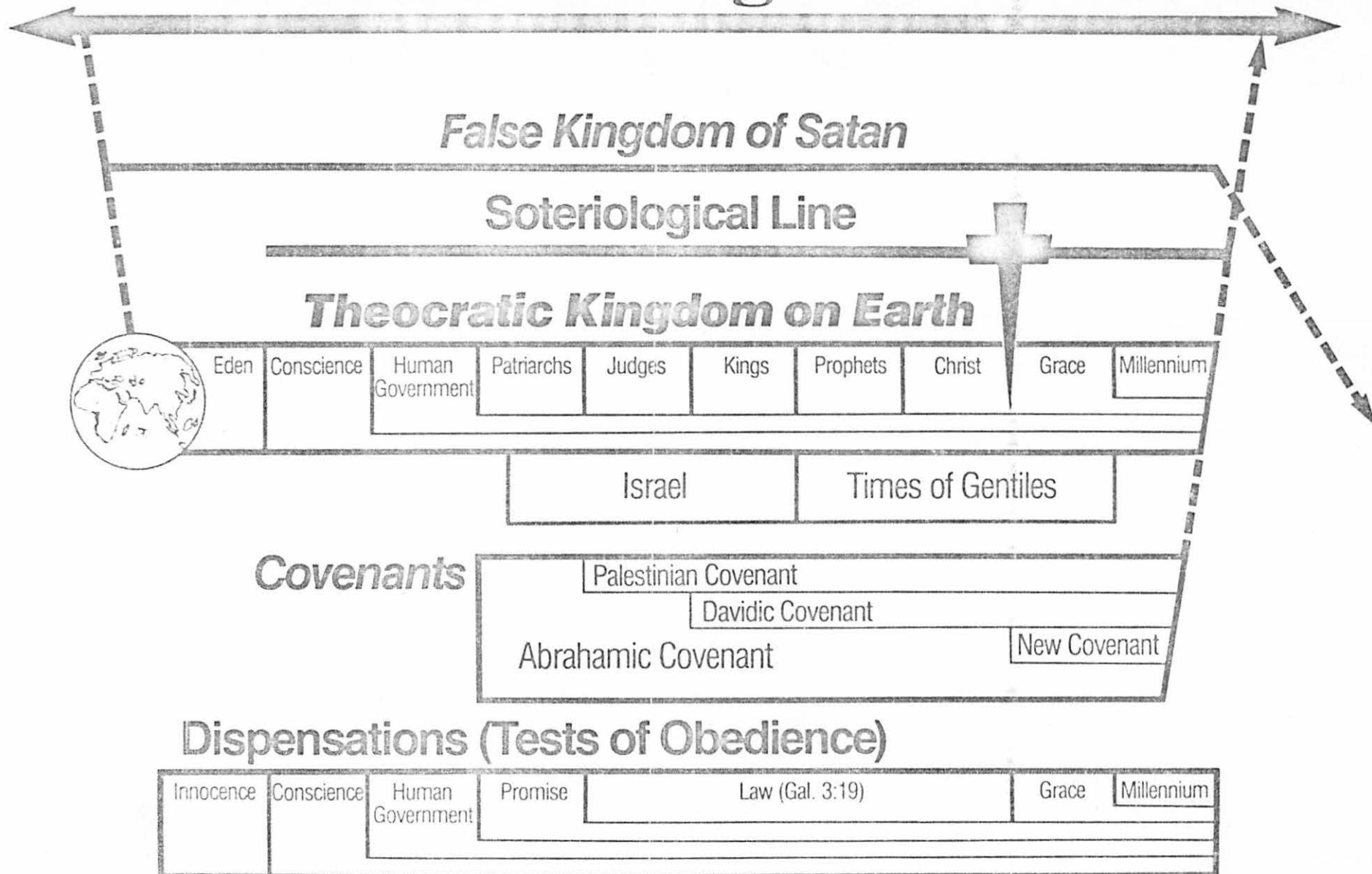
A chart adapted and arranged from Dr. H. C. Woodring.

THE RELATIONSHIP OF
ASPECTS OF THE KINGDOM AND THE CHURCH OF GOD



- A. The large area of A includes all the smaller realms. Ps. 145:13; 103:12.
A: The UNIVERSAL ASPECT OF THE KINGDOM.
- B. The next area, B, represents the KINGDOM OF GOD, more particularly what can be called the MEDIATORIAL KINGDOM.
EARTHLY PARADISE; THEOCRACY; "AT HAND";
- C. The KINGDOM IN MYSTERY FORM. The entire upper half of the circle is this section.
MONARCHY;
- D. The KINGDOM IN MILLENNIAL FORM.
- E. THE CHURCH--that ASPECT OF THE KINGDOM IN MYSTERY FORM which is saved, true PROFESSION. (NOTE THAT C, the KINGDOM IN MYSTERY, has some sections NOT within the CHURCH.)
- F. REDEEMED ONES in the MILLENNIAL KINGDOM. Technically seen to be part of B, the Kingdom of GOD.

The Eternal Kingdom of God



False Kingdom of Satan

Soteriological Line

Theocratic Kingdom on Earth

Eden Conscience Human Government Patriarchs Judges Kings Prophets Christ Grace Millennium

Israel

Times of Gentiles

Covenants

Palestinian Covenant

Davidic Covenant

Abrahamic Covenant

New Covenant

Dispensations (Tests of Obedience)

Innocence Conscience Human Government Promise Law (Gal. 3:19) Grace Millennium

Further explanations and guidelines for a working framework concerning the KINGDOM OF GOD. Inasmuch as apparently the great work by Alva J. McClain, THE GREATNESS OF THE KINGDOM, is going out of print, I felt it appropriate to try to summarize elements of his approach.

This fits into the outline from page 7, the issue of the kingdom as related to the Davidic Covenant.

SOME BIBLICAL DISTINCTIONS.

"First, certain passages present the Kingdom as something which has always existed; yet in other places it seems to have a definite historical beginning among men. (Compare Ps. 10:16 with Dan. 2:44.)

Second, the Kingdom is set forth in Scripture as universal in its scope, outside of which there is no created thing; yet again the Kingdom is revealed as a local rule established on earth. (Compare Ps. 103:19 with Isa. 24:23.)

Third, the Kingdom sometimes appears as the rule of God directly, with no intermediary standing between God and man; yet it is also pictured as the rule of God through a mediator who serves as channel between God and man (Compare Ps. 59:13 with 2:4-6.)

Fourth, it has been noted that often the Bible describes the Kingdom as something wholly future; whereas in other texts the Kingdom is said to be a present reality. (Compare Zech. 14:9 with Ps. 29:10.)

Fifth, the Kingdom of God is set forth as an unconditioned rule arising out of the sovereign nature of Deity Himself; yet, on the other hand, it sometimes appears as a Kingdom based on a covenant made by God with man. (Compare Dan. 4:34-35 with Ps. 89:27-29.)" McClain, source cited above, pages 19,20.

"I am also convinced that the Scriptures offer a reasonable explanation. In one sense it would not be wholly wrong to speak of two kingdoms revealed in the Bible. But we must at the same time guard carefully against the notion that these two kingdoms are absolutely distinct, one from the other. There is value and instruction in thinking of them as two aspects or phases of the one rule of our sovereign God. In seeking for terms which might best designate these two things, I can find nothing better than the adjectives "universal" and "mediatorial." These are not exactly commensurate terms, of course, but describe different qualities; the first referring to the extent of rule, the latter to the method of rule." McClain, 21.

A BASIC OUTLINE OF THE UNIVERSAL KINGDOM

Based on Chapter IV of McClain's book.

1. This Universal Kingdom exists without interruption throughout all time. Ps. 145:13. Ps. 29:10; Jer. 10:2-5,10. Lam. 5:19.
2. The Universal Kingdom includes all that exists in space and time. 1 Chron. 29:12; Dan. 2:19-21; Psalm 103:19; 1 Chron. 29:11,12
3. The Divine Control in the Universal Kingdom is generally providential. Ps. 148:8; Ps. 29:3; Isa. 44:25-26.
4. The Divine Control in the universal kingdom may be exercised at times by supernatural means. Dan. 6:27.
5. The Universal Kingdom always exists efficaciously regardless of the attitude of its subjects. Dan. 4:35; Ps. 44:4;14; Ps. 74:12
6. The rule of the universal kingdom is administered through the eternal Son. Col. 1:17; Isa. 9:7 (phrase Father of Eternity); 1 Tim. 1:17 KING OF THE AGES.
7. This Universal Kingdom is not exactly identical with that kingdom for which Our Lord taught His disciples to pray. Matt. 6:10 AS IN HEAVEN, SO ON EARTH ASV.

A continuation of themes related to THE KINGDOM.

"The disciples are to pray for the hallowing of God's name, for the coming of God's Kingdom, and for the doing of God's will--all this to be done "on earth" as it is being done "in heaven." Although the Kingdom of God was already ruling over all, there was nevertheless a profound difference between the exercise of its rule "in heaven" and "on earth." This difference arises out of the fact that rebellion and sin exist upon the earth, sin which is to be dealt with in a way not known in any other place in the universe, not even among the angels which sinned. It is here that the great purpose of what I have named the MEDIATORIAL Kingdom appears: On the basis of mediatorial redemption it must "come" to put down at last all rebellion with its train of evil results, thus finally bringing the Kingdom and will of God ON earth as it is in heaven. When this purpose has been fully accomplished, the mediatorial phase of the Kingdom will disappear as a separate entity, being merged with the Universal Kingdom of God." McClain, pages 34-35.

"Since this volume is concerned primarily with the idea of mediation in the area of the divine government, it will be our task to investigate: (1) the rise and development of the Mediatorial Rule of God as it appears imperfectly realized in Old Testament history; (2) its future form as forecast in Old Testament prophecy; (3) its character as announced by our Lord and His disciples during the period of Gospel records; (4) its place in the history of the apostolic period covered by the Book of Acts; (5) the peculiar form in which it appears in the present Church Age; (6) its visible and established form in the Millennial age; and (7) its final emergence in and complete identification with the Universal and Everlasting Kingdom of God. McClain, page 42.

Quoting Frederic L. Godet:

Commenting on Luke 1:31-33

"The throne of David should not be taken here as the emblem of the throne of God, nor the house of Jacob as a figurative designation of the Church. These expressions in the mouth of the angel keep their natural and literal sense. It is, indeed, the theocratic royalty and the Israelitish people, neither more nor less, that are in question here; Mary could have understood these expressions in no other way. It is true that, for the promise to be realized in this sense, Israel must have consented to welcome Jesus as their Messiah. In that case, the transformed theocracy would have opened its bosom to the heathen; and the empire of Israel would have assumed, by the very fact of this incorporation, the character of a universal monarchy. The unbelief of Israel foiled this plan, and subverted the regular course of history; so that at the present day the fulfillment of these promises is still postponed to the future." McClain, page 256.

This quotation is to be a summary of the data on page 10:

dealing with the New Covenant "All things considered, view 4 offers the least hermeneutical problems. It allows the new covenant as announced for Israel by Jeremiah to find its fulfillment with the nation when Christ returns. At the same time it recognizes that after the analogy of the Abrahamic covenant, in which present believers through their union with Christ (the "Seed" of Abraham, Gal. 3:16) enjoy God's blessing as "Abraham's seed" (Gal. 3:29) even though the Abrahamic covenant will not find its complete fulfillment until the millennium, so Christian believers depend for their blessing upon the blood of Christ which instituted the new covenant. Romans 11:17 ff, depicts the same truth as Gentile believers are described as grafted into the good olive tree (and at present the natural branches--Israel--are broken off). Yet the Jewish branches will someday be grafted back in (Rom. 11:24), and God's new covenant will find its fulfillment as Jeremiah predicted." Homer A. Kent, jr., THE EPISTLE TO THE HEBREWS, A COMMENTARY, pages 159-160.

Unit Three. The New Covenant.

I. The usage of the term in the New Testament: Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 8:8; Heb. 9:15; Heb. 12:24. Several other places find the word "covenant" used alone, it would appear that these are also references to the New Covenant (Matt. 26:28; Mark 14:24; Rom. 11:27; Heb. 8:10,13; 9:15b; and 10:16). (Heb. 12:24, the word NEW is different from the one used in all the others.

II. The church and the new Covenant.

The following material is a summary of several sources. The primary source is THE EPISTLE TO THE HEBREWS: A COMMENTARY, by Homer A. Kent, jr. Grand Rapids; Baker Book House, 1972. Pages 156-160.

A. Position one: the church has replaced Israel as the participant in the New Covenant. (Oswald T. Allis). (Prophecy and the Church, page 154.)

B. Position two: The New Covenant is with the nation of Israel only.

(J. N. Darby, Synopsis of the Books of the Bible, V, 329-330.)

C. Position three: There are two New Covenants, one with Israel and one with the New Testament Church. (Chafer, IV, 325; VII, 98,99).

Note on this position: "By this view one is required to differentiate among the New Testament references those referring to the new covenant promised to Israel from those describing the new covenant with the church."

Kent, source cited above, page 158.

D. Position four: There is one new covenant: it will be fulfilled ESCHATOLOGICALLY with Israel, but PARTICIPATED IN SOTERIOLOGICALLY by the Church today.

"This view recognizes that Christ's death provided the basis for instituting the new covenant, and also accepts the unconditional character of Jeremiah's prophecy which leaves no room for Israel's forfeiture. At the same time it also notes that the New Testament passages definitely relate New Testament Christians to this covenant." Kent, page 158. (Scofield Reference Bible, first edition, page 1297.).

1. The principle of normal interpretation.

2. The principle of first recipients of the Epistle to the Hebrews.

3. The correlation with Hebrews 12:23,24

4. The context and background of the hearers in the upper room.

5. The Pauline usage in 1 Cor. 11:25

6. The contrast with the old covenant.

7. The analogy with the Abrahamic Covenant.

March 1, 1974. A brief guide to the classroom work for the next section of the course.

Method: Divide the period up into sections of time, approximately 25 minutes for lecture and 10 minutes for questions. Then, another period of 20 or 25 minutes of lecture, and 15 or 10 minutes for questions. This method is the most logical one to cover the ground for developing the topics we want to cover.

Time: We have 16 class periods left for the topics we want to cover. The next unit exam is NOT included in this number, and will be given APRIL 3.

MAJOR TOPICS FOR THE CLASS LECTURES.

1. The doctrine of imminency. The imminent return of Christ as set in the perspective of Bible key words.
2. The Rapture of the Church.
3. The Pretribulation position on the rapture question.
4. The Posttribulation position on the rapture question.
5. The Midtribulation position on the rapture question.
6. Partial Rapture concept.
7. The Great Tribulation Period (included here will be a detailed study of Daniel's Prophecy of 70 weeks. An attempt will be made to present specific correlation of interpretations from premillennialism and amillennialism).
8. The Judgment Seat of Christ
9. The Antichrist.
10. Israel during the Great Tribulation period
11. Closing events of the Great Tribulation period.
12. The Millennium.
13. Closing events of the Millennium.
14. The Great White Throne Judgment
15. The Eternal State.

By comparing the number of topics we need to deal with alongside of the number of class hours left, we can see that the method of having the instructor develop a theme, and then having the student follow this structured approach, with a reasonable period of time to evaluate it and to question the areas of the approach, is the only way to preserve balance and help the total group invest time and money in the best way. Your instructor is keenly aware of the fact that you will be reading in the textbooks along the assigned reading structure, and that your readings will be covering some of the same material. It is with the conviction, however, that students need and want a personalized structure and supplemental material that can best be given in a lecture-question approach such as outline above that we have proceeded with this approach. In developing the lectures for such areas as the Posttribulation position, we shall present material from recent sources, notably the book by Dr. Gundry on THE CHURCH AND THE TRIBULATION. Also, there is a method of evaluation by comparison of standard exegetical work on Daniel 9:24ff., which should be of help in your study of major positions.

DIVISION FOUR. SELECTED TOPICS IN ESCHATOLOGY.

Unit One. The doctrine of Imminency.

Selected sources. 1. Radmacher, Earl D. "The Imminent Return of the Lord," Western Conservative Baptist Seminary, Western Workshop series, April-June, 1964, Volume 2, Number 1.

2. Wood, Leon J. Is the Rapture Next. Grand Rapids: Zondervan, 1956

I. Introduction to the concept of imminency.

A. Some notable examples of attempting to read the signs of the times.

B. The need for discernment and balance: signs for a "signless" event. "Either the Lord deceived His own, or His coming is an imminent event. This means that there is no prophesied event that stands between the present moment and the coming of the Lord Jesus. Some may object and insist that signs intervene. But the answer is simple. The second coming of Christ is a vast and complicated development when looking at the entire event. And signs have reference to the revelation of Christ in glory, not necessarily to the rapture. Whenever the roots of these signs appear before the rapture, they may be said to point to the rapture. But in reality they are intended to point to an event that occurs seven years later. Therefore, God's people are always encouraged to look for the Lord and not for signs." Herman A. Hoyt, THE END TIMES, Chicago: Moody Press, 1973, pages 69-70.

II. The argument for imminency from the study of words and language.

A. Definition of the term imminency, imminent.

B. Biblical terminology.

"A term is a given word as it is used in a given context. It therefore has only one meaning, whereas the same word may have several. For instance, the word 'trunk' may mean the main stem of a tree, the main body of anything, the proboscis of an elephant, or a box or chest. Though in all of those cases the same word is used, 'trunk' is one term when it signifies the main stem of a tree and another when it denotes the proboscis of an elephant." Robert Traina, METHODICAL BIBLE STUDY, page 34.

1. The usage of the word engkus in the New Testament.

2. A suggested definition: ". . .the word 'proximate' seems to fit in most of the cases which refer to eschatological subjects (i.e. the next following event)." Radmacher, source cited above, page 5.

III. Terms involved with the doctrine of The Second Coming.

parousiaapokalupsisepiphaneia

. . . "it is not necessary to understand them as CATEGORIZING words but rather as CHARACTERIZING words.

It will only lead to confusion to try to make a distinction between the rapture and the second advent on the basis of the words alone; rather, they should be seen in their respective contexts as words that characterize both of the events. Thus, we would agree with Ladd's statement that 'The Vocabulary used of the Lord's return lends no support for the idea of two comings of Christ or of two aspects of His coming,' but we take exception to his subsequent statement that 'it (i.e. the vocabulary) substantiates the view that the return of Christ will be a single, indivisible glorious event.'" George Eldon Ladd, THE BLESSED HOPE, page 69. The major quotation from Radmacher, source cited on page 12, page 8.

IV. Key passages.

A. 1 Corinthians 15:51,52.

B. 1 Thessalonians 4:15

C. Philippians 3:11.

D. 2 Corinthians 5:1-10

UNIT TWO. THE DAY OF THE LORD.

Sources for this study: 1. Hegg, C. F., and W. E. Vine, THE EPISTLES OF PAUL THE APOSTLE TO THE THESSALONIANS.

2. Mason, Clarence E., Jr. PROPHETIC PROBLEMS WITH ALTERNATE SOLUTIONS.

3. Bernard E. Northrup, "THE INCLUSION OF THE DAY OF THE LORD," unpublished paper.

I. Major Biblical references to the DAY OF THE LORD

A. JOEL.

1:15 "a destruction from the Almighty." Vss. 16-20 show it to be a time of famine, pestilence, denuding of pastures by fire, and drying up of rivers.

2:1 "a day of alarm in Zion" Vss. 2-10 reveal it to be a "day of darkness, gloominess, clouds, thick darkness, of advancing enemy which desolates everything, a day without equal in any generation, when the earth quakes before the enemy, when heavens tremble and the stars are darkened.

2:11 "day great and terrible." 2:11 indicates that this is the particular time when the Lord "utters His voice before His army." Cf. 3:16 when the Lord will rear out of Zion and utter His voice from Jerusalem.

3:1-13 indicates that this is the very time when Judah and Jerusalem will be restored and when the nations will be gathered for judgment in the valley of Jehoshaphat.

3:14-16 again speaks of the catastrophic conditions on earth.

3:17-21 pictures by "in that day" the kingdom age with Jehovah's presence and blessing in Jerusalem.

B. ZEPHANIAH

In addition to some of the same ideas presented in Joel, Zephaniah records:

1:7 "the day of the presence of the Lord."

1:8 "the day of the Lord's sacrifice"

1:15 day of Lord's wrath, trouble, distress, wasteness, desolation.

2:2-3 day of the Lord's anger when Israel may hide herself

3:8 the day when the Lord rises up to the prey

3:11-13 the day of the purging of the remnant, restoration and glorification.

C. ZECHARIAH

14:1 the phrase "a day of Jehovah" occurs. By comparison and context, one may conclude that chapters 12-14 all deal with the day of the Lord. He adds herein many significant details to those already given, the most important being that Jerusalem will actually be captured, rifled, and divided by the nations before the Lord actually appears in glory (14:3-4).

14:9-20 details concerning the kingdom age, using "in that day" to refer to the day of the Lord.

D. SUMMARY OF MAJOR LINES OF EVIDENCE:

II. A COMPARISON WITH OTHER MAJOR PROPHETIC DAYS.

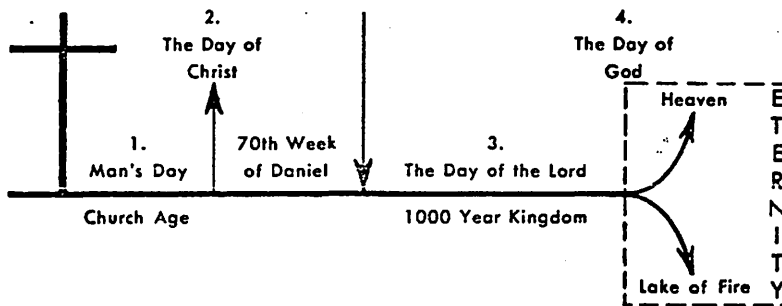
A. The comparison as presented by some.

This material is designed as a more accurate presentation of the material on pages 14 and 15, concerning the charting of the PROPHEPIC DAYS.

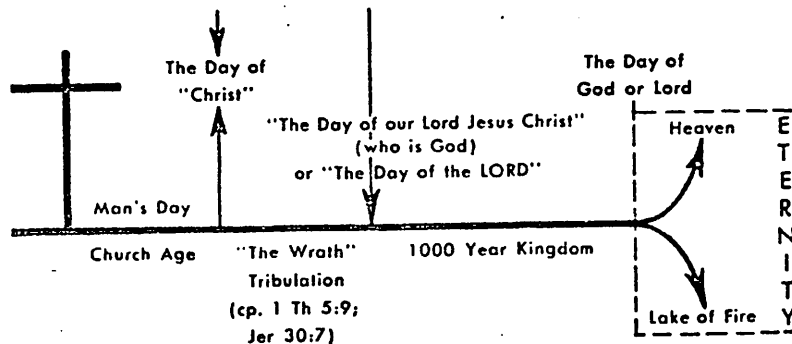
The charts are taken directly from Clarence Mason, PROPHEPIC PROBLEMS WITH ALTERNATE SOLUTIONS, pages 145 and 148. They are used for our class only, and solely for the purpose of illustrating the major concepts presented.

The first chart is a more accurate presentation to give greater detail to page 14, II, A. The complete note from the first edition of Scofield Reference Bible is found on page 1212 of that edition: "The expression, 'day of Christ,' occurs in the following passages: 1 Cor. 1. 8; 5. 5; 2 Cor. 1. 14; Phil. 1. 6, 10; 2. 16. A.V. has 'day of Christ,' 2 Thes. 2.2, incorrectly, for 'day of the Lord' (Isa. 2. 12; Rev. 19. 11-21). The 'day of Christ' relates wholly to the reward and blessing of saints at His coming, as 'day of the Lord' is connected with judgment."

Documentation for the position presented on DAY OF THE LORD is found in first edition, Scofield Reference Bible, page 1349. "The Day of Jehovah (called, also, 'that day,' and 'the great day') is that lengthened period of time beginning with the return of the Lord in glory, and ending with the purgation of the heavens and the earth by fire preparatory to the new heavens and the new earth (Isa. 65:17-19; 66. 22; 2 Pet. 3. 13; Rev. 21. 1)."



The second chart is a more accurate presentation of the one given on the top of PAGE 15.



B. THE Comparison as analyzed by other writers on prophetic themes.

SUMMARY FOR THE CLARIFICATION OF THE MAJOR PROPHETIC DAYS: "Would it not be foolish to argue that the titles above the cross were different or contradictory or that they meant various things? Is it not clear that all quoted that part of the title that was appropriate to their emphasis? Why should not the same analogy be pertinent to the . . . variants of day cited above?"

While generally 'day of Christ' and its variants are used concerning the church's translation to heaven, and 'the day of the Lord' comes into the New Testament with heavy overtones from the Old Testament concerning God's dealings with Israel and the nation (Zec 14:1-4,9), the difference is not primarily one of time or of words but rather of emphasis. Very often any two of these terms may be used of things happening at the same time.

So the New Testament takes up all these terms and unites them in a full title, "The day of our Lord Jesus Christ"(who is God). This full title permits an interchange of various parts of the title without limiting any particular phrase to one fixed time or group. IT REMAINS FOR THE CONTEXT OF A PARTICULAR PASSAGE TO DETERMINE THE PARTICULAR GROUP OF PEOPLE, THE PARTICULAR EVENT, AND/OR THE PARTICULAR POINT OF TIME UNDER CONSIDERATION." Mason, source cited, page 14, his work, p.148.

III. FIRST THESSALONIANS 5:1-11 AND THE DAY OF THE LORD.

A. The COMING of the DAY OF THE LORD.

"so cometh as a thief in the night--THE ORDER IN THE ORIGINAL IS, '(the) day of (the) Lord as (a) thief in (the) night so comes,' hence the word 'night' is not to be read with 'day of the Lord' but with 'thief,' that is, there is not reference to the time of the coming, only to the manner of it. To avoid ambiguity the phrase may be paraphrased, SO COMES AS A THIEF IN THE NIGHT COMES. The use of the PRESENT tense instead of the future emphasizes the certainty of the coming. . . .The unexpectedness of the coming of the thief, and the unpreparedness of those to whom he comes, are the essential elements in the figure." Hogg and Vine, source cited, pages 154-55.

1. The condition of peace and safety.

2. The comfort of verse 11.

NOTE: SLIGHT CHANGE IN OUTLINE STRUCTURE. See bottom of page 15.

III. FIRST THESSALONIANS 5:1-11 AND THE DAY OF THE LORD

A. The COMING of the DAY OF THE LORD.

1. The contrast made to introduce the subject.
2. The question concerning the Day of the Lord as to its COMING.
3. The impact of the DAY OF THE LORD.

B. THE DAY OF THE LORD and the THESSALONIAN CHRISTIANS.

IV. SECOND THESSALONIANS 2:1-5 AND THE DAY OF THE LORD

(See Dr. Ryrie's helpful commentary, FIRST AND SECOND THESSALONIANS, Chicago: Moody Press, 1959. Reissued in the paperback EVERYMAN'S BIBLE COMMENTARY series).

The major divisions of this outline are taken EXACTLY from Dr. Ryrie's commentary cited.

A. Relation of the Day of the Lord to the present: 2:1-2

1. The Trouble 2:1

2. The Talk 2:2

3. The Truth 2:2b

B. Relation of the Day of the Lord to the Apostasy, 2:3a

C. Relation of the Day of the Lord to the Man of Sin, 2:3b-5, 8-10

FOR YOUR STUDY: ON THE ISSUE OF THE WRATH TO COME

A section from Hogg and Vine, commentary on the Thessalonian Epistles: pages 48 and 49:

"THE WRATH TO COME--lit., "the coming wrath," the present tense is often used with a future meaning, cp. Matt. 26:2, John 14:3, 2 Cor. 13:1

orge wrath, is used in N.T.:

1. of the wrath of man, Eph. 4:31, Col. 3:8; 1 Tim. 2:8
James 1:19,20
2. of the displeasure of human governments, Rom. 13:4,5
3. of the sufferings of the Jews at the hands of the
Gentiles Luke 21:23
4. of the terrors of the Law, Rom. 4:15
5. of the anger of the Lord Jesus, Mark 3:5
6. of God's anger with Israel in the wilderness, in
quotation from O.T., Heb. 3:11; 4: 3
7. of God's present anger with the Jews nationally,
Romans 9:22; 1 Thess. 2:16
8. of His present anger with those who disobey the Lord
Jesus in His gospel, John 3:36
9. of God's purposes in judgment, Matt. 3:7; Luke 3:7
Rom. 1:18; 2:5,8; 3:5; 5:9; 12:19; Eph. 2:3;
5:6; Col. 3:6; 1 Thess. 1:10; 1 Thess 5:9

The earth is defined as the sphere of these judgments:
Rev. 6:16,17; 11:18; 14:10; 16:19; 19:15

This wrath is to be understood, then, of the calamities
wherewith God will visit men upon the earth when the present
period of grace is closed, and which will fall first upon
the Jews, then upon the Gentiles, Rom. 2:2,9.

The calamities of the Jews are referred to in Jer. 4:7;
Zech. 14:2; Matt. 24:15-21;

and those of the Gentiles in Zech. 14:3, Matt. 24:30;
Luke 21:25-29, among many passages. The believer is
assured of deliverance from both through the Lord
Jesus Christ; compare 1 Thess. 5:9 and Romans 5:9."

This material is designed to help set the framework for the entire vision of Daniel's 70 weeks.

This will give greater detail to page 16, Unit Three, III, B.

"God's response to Daniel, given through the angel Gabriel, came even before the prophet finished the prayer. The content of the response no doubt surprised, him, because it does not refer to the seventy-year captivity at all. It speaks rather of a period of time called "seventy weeks (sevens)" as determined for the accomplishment of certain matters relative to God's people. Numerous interpretations have been suggested for the meaning of this expression and how the period it designates relates to Jewish history. . . . It sees the relation between the response of God to Daniel's prayer as follows: that, whereas Daniel had been concerned regarding an early return of the Jews from their captivity to Babylon, God was interested in, first, their deliverance from a far more serious bondage to sin (which had caused their Babylonian captivity) through Christ's work at His first coming and, second, their final release from earthly oppression through the power of Christ at His second coming. Accordingly, God's answer was that seventy "weeks" of years (490 years) would be necessary to accomplish both aspects of deliverance; that after sixty-nine of these (483 years) the first would be effected through the death of Christ; and that, following an indefinite interval of time, the seventieth would ensue and the second deliverance would be carried out through a triumph of Christ over a great army led by the Antichrist. During the seventieth week, the Antichrist will have brought terrible suffering on Israel, which is the thought with which the chapter closes. The detail of Christ's victory is only implied here but is set forth clearly in Daniel's other visions (7:11,26,27; 8:25; 11:45)." A COMMENTARY ON DANIEL, Leon J. Wood, pages 243-44.

EXEGETICAL SUGGESTIONS FOR 2 Thessalonians 1:7 "The Apostle did not pray for these afflicted saints that their trials might cease; he reminded them of the certainty of the relaxation of the strain of endurance to which they were subjected because of their allegiance to the Kingdom of God. For this easement, however, they were not to look to death, as Job did, 3:17, but to the return of the Lord Jesus. . . . The subject immediately before the Apostle's mind is not the rest of the saints but the retribution of God on their persecutors. Hence the words, "and to you that are afflicted rest with us," are an incidental extension of the idea of recompense, and are to be read parenthetically, permitting the words that follow to be connected directly with the close of v. 6, thus:--"affliction to them that afflict you (and to you that are afflicted rest with us), at the revelation of the Lord Jesus." THE TIME INDICATED IS NOT THAT AT WHICH THE SAINTS WILL BE RELIEVED OF PERSECUTION, BUT THAT AT WHICH THEIR PERSECUTORS WILL BE PUNISHED. THE TIME OF RELIEF FOR THE SAINTS HAD BEEN STATED IN THE EARLIER LETTER, 4. 15-17; HERE PASSING REFERENCE TO A FACT WITHIN THE KNOWLEDGE OF THE READERS WAS ALL THAT WAS NECESSARY. SUCH EXTENSIONS OF THOUGHT ARE NOT UNCOMMON IN EPISTOLARY WRITINGS.

SINCE, THEN, THE REST OF THE SAINTS BEGINS WITH THE LORD'S DESCENT INTO THE AIR, WHICH MARKS ALSO THE INAUGURATION OF THE PAROUSIA, THE PAROUSIA ITSELF WILL INTERVENE BEFORE THE VENGEANCE OF GOD BEGINS TO BE EXECUTED." Hogg and Vine on Thessalonians, page 228.

The possibility that Paul considers ALL PERSECUTORS generally under this CATEGORY, AND THEN LOOKS FORWARD TO GOD'S JUDGMENT IS REFLECTED by William Hendriksen, as: "The attention (see verse 9) is once more focussed on the cruel individuals who, in their hatred of God and of the gospel, make life hard for sincere believers. They are SUCH PEOPLE AS (oitives is a qualitative relative pronoun, NOT THE SAME AS "WHO") will pay the penalty. . . ." Hendriksen, II THESSALONIANS, page 160.

DANIEL'S PROPHECIES AT A GLANCE CAPS

	Babylon (605-538 B.C.)	Medo-Persia (538-331 B.C.)	Greece (331-146 B.C.)	Rome (146 B.C.-A.D. 476)	Last Days (Still future)
Daniel 2:31-45 Dream image (603 B.C.)	Head of gold (2:32, 37, 38)	Breast, arms of silver (2:32, 39)	Belly, thighs of brass (2:32, 39)	Legs of iron Feet of iron and clay (2:33, 40, 41)	Toes of iron and clay (2:33, 42, 43) Stone cut without hands (2:34, 35, 44, 45)
Daniel 7 First vision: Four Beasts (553 B.C.)	Lion (7:4)	Bear (7:5)	Leopard (7:6)	Strong Beast (7:7, 11, 19, 23)	Ten horns (7:7, 20, 24) Little horn (7:8, 20, 21, 24-26) Reign of Christ (7:13, 14, 18, 22, 27)
Daniel 8 Second vision: Ram and goat (551 B.C.)		Ram (8:3, 4, 20)	Goat with one horn (8:5-8, 21) Four horns (8:8, 22) Little horn (8:9-14)		Roman "Beast" prefigured by little horn (8:23-25)
Daniel 9:24-27 Third vision: 70 weeks (538 B.C.)		From commandment going forth - Ezra, 458 B.C. (9:25)	69 weeks continue (9:25)	Until Messiah be cut off - A.D. 26 (9:26)	70th week of Tribulation (9:27)
Daniel 10-12 Fourth vision: Tribulation period (536 B.C.)		Four kings (11:2)	Mighty King and kingdom divided (11:3, 4) Kings of north and south (11:5-20) Vile king, Antiochus Epiphanes (11:21-35)		Roman "Beast," Antichrist (11:36-45) Tribulation and its chronology (12:1-13)

PRESENT-AGE GAP OF MANY CENTURIES

CHRONOLOGY of DANIEL'S PROPHECIES

Daniel lived about 620-535 B.C.	600	500	400	300	200	100		100	200	300	400	500	Last Days
Babylon (605-538 B.C.) Head of gold (2:32, 37, 38) Lion (7:4)													
Medo-Persia (538-331 B.C.) Breast, arms of silver (2:32, 39) Bear (7:5) Ram (8:3, 4, 20)													
Greece (331-146 B.C.) Belly, thighs of brass (2:32, 39) Leopard (7:6) Goat (8:5-14, 21, 22)													
Rome (146 B.C. - A.D. 476) Legs of iron, feet of iron and clay (2:33, 40, 41) Strong beast (7:7, 11, 19, 23)													
69 weeks (458 B.C. - A.D. 26) (9:25, 26)													
													70th Week Tribulation (9:27) (11:36-12:13)
													Millennial Reign of Christ (2:34, 35, 44, 45) (7:13, 14, 18, 22, 27)

PRESENT-AGE GAP OF MANY CENTURIES

UNIT FOUR. DANIEL'S PROPHECY OF SEVENTY SEVENS. (Note: This moves forward from the introduction to this prophecy in Unit Three. YOUR TEXTBOOK BY DR. PENTECOST HAS A DETAILED ANALYSIS AND PRESENTATION OF THE PREMILLENNIAL POSITION ON THIS PASSAGE IN DANIEL 9:24-27. IT IS POINTLESS IN CLASS STRUCTURE TO REPEAT WHAT YOU ALREADY HAVE IN THIS STRUCTURE. WHAT WE SHALL ATTEMPT TO DO IS TO COMPARE A STANDARD PREMILLENNIAL STRUCTURE OF INTERPRETATION ON THIS PASSAGE WITH A STANDARD AMILLENNIAL STRUCTURE OF INTERPRETATION, TO GIVE YOU THE PERSPECTIVE OF EACH. Then, to conclude, we shall examine a slight variation in premillennial interpretation offered by Dr. Leon J. Wood.

The sources for this study are:

1. Edward J. Young. THE PROPHECY OF DANIEL. Grand Rapids: Eerdmans, 1949.
2. Leon J. Wood. A COMMENTARY ON DANIEL. Grand Rapids: Zondervan, 1972.

I. AMILLENNIAL INTERPRETATION OF DANIEL 9:24-27.

A. 9:24. THE ENTIRE PERIOD OR AREA REPRESENTED BY SEVENTY "WEEKS."

B. THE RESULTS OF THE ACTIVITY ASCRIBED TO THIS PERIOD.

1. To finish transgression
2. To make an end of sins
3. To make reconciliation for iniquity
4. To bring in everlasting righteousness
5. To seal up vision and prophecy
6. To anoint the most holy.

C. SPECIFIC ELEMENTS OF THE PROPHECY.

1. The going forth of the commandment.
2. Messiah the prince.

DANIEL 9:24-27: TRANSLATION HELPS FROM LEON J. WOOD, A COMMENTARY ON DANIEL.
PAGES 247 through 263.

9:24 SEVENTY WEEKS ARE DETERMINED CONCERNING YOUR PEOPLE AND CONCERNING YOUR HOLY CITY TO RESTRAIN TRANSGRESSION, TO MAKE AN END OF SINS, TO ATONE FOR INIQUITY, TO BRING IN EVERLASTING RIGHTEOUSNESS, TO SEAL UP VISION AND PROPHECY, AND TO ANOINT A HOLY OF HOLIES.

9:25 KNOW THEREFORE AND UNDERSTAND THAT FROM THE GOING FORTH OF THE WORD TO RESTORE AND BUILD JERUSALEM UNTIL AN ANOINTED ONE, A PRINCE, WILL BE SEVEN WEEKS AND SIXTY-TWO WEEKS. STREET AND MOAT WILL BE RESTORED AND REBUILT, BUT IN TROUBLOUS TIMES.

9:26 THEN AFTER SIXTY-TWO WEEKS, THE ANOINTED ONE SHALL BE CUT OFF, WITH NOTHING FOR HIM. THE PEOPLE OF A PRINCE THAT SHALL COME (LITERALLY, PEOPLE OF A PRINCE THE ONE COMING---SUBJECT OF THE VERB "SHALL DESTROY" IS "PEOPLE" NOT "PRINCE." THE WORD FOR "THAT SHALL COME" (HABBA') IS A PARTICIPLE MODIFYING "PRINCE," MADE DISTINCTIVE BY USE OF THE ARTICLE) WILL DESTROY THE CITY AND THE SANCTUARY; AND ITS END SHALL BE WITH A FLOOD AND UNTIL THE END OF THE WAR DESOLATIONS ARE DETERMINED.

Translation notes: "Its end shall be with a flood---"its end in the overflowing." The antecedent of "it" is obviously Jerusalem.

"Flood" or "overflowing" can refer only to the degree of destruction meted out. Until the end of the war desolations are determined:

The Hebrew is subject also to the following translation:

"until the end will be war; desolations are determined."

WAR---Jews' struggle against Rome

DESOLATIONS---DESOLATE CONDITIONS which resulted.

9:27 AND HE SHALL MAKE A FIRM COVENANT WITH MANY FOR ONE WEEK; AND IN THE MIDST OF THE WEEK HE SHALL CAUSE SACRIFICE AND OFFERING TO CEASE; EVEN UNTO THE OVERSPREADING OF ABOMINATIONS OF DESOLATION; AND UNTO THE END EVEN WHAT HAS BEEN DETERMINED SHALL BE Poured OUT UPON THE DESOLATE.

AND HE---PRIOR CONTEXT..."prince that shall come" is the NEARER OF THE TWO ANTECEDENTS, MAKING FOR A GRAMMATICAL PREFERENCE

"A reply is called for in respect to an argument by Young, that the text speaks of 'a people of a prince' (i.e., people who belong to the prince) and not 'a prince of a people,' which, he says, makes the thought of this prince living centuries later quite illogical (See Young, pages 211,212). THE REPLY IS THAT THE THOUGHT RELATION INTENDED BETWEEN 'people' and 'prince' IS NOT 'WHO BELONG TO,' BUT 'FROM WHOM WILL COME'; SOMETHING MADE CLEAR IMMEDIATELY BY THE SIGNIFICANT ADDITION OF 'THE ONE COMING.'

(note, the word COVENANT DOES NOT CARRY THE ARTICLE CONTRARY TO THE KJV). SHALL MAKE A FIRM COVENANT LITERALLY SHALL CAUSE A COVENANT TO BE STRONG (ROOT, GABAR, USED HERE IN THE HIPHIL). A COVENANT IS MADE STRONG BY BEING MADE FIRM, SURE.

EVEN UNTO THE OVERSPREADING OF ABOMINATIONS OF DESOLATION: The word for "overspreading" (kenap) is normally translated "wing," but it comes from the root KANAP, "to cover over," and in Isaiah 8:8 definitely has the idea of OVERSPREADING in a destructive sense. ABOMINATIONS (shiqqutsim) THINGS DETESTABLE PARTICULARLY IN THE REALM OF FALSE WORSHIP.

"The most difficult aspect in the overall phrase concerns the first two words we'al kenap, translated here "even unto the overspreading of." This translation takes the conjunction as "even," and the preposition 'al as "unto," both quite possible. It also takes kenap as the KJV, "overspreading," similar to its use in Isaiah 8:8. . . .The full thought would be: "The Antichrist will cause sacrifice and offering to cease and, in their place, erect, even unto the end of causing an overspreading influence, a detestable statue (or altar) in the Temple, desolating in effect." UNTO THE END.... THE END OF A LENGTH OF TIME, OBVIOUSLY, THE SEVENTIETH WEEK, MORE PARTICULARLY, THE LAST HALF OF THAT RULE WHEN THE DESTRUCTION DESCRIBED WILL BE EFFECTED. . . .FOR THE DURATION OF THE THREE AND ONE HALF YEAR PERIOD IN VIEW, ALL THE DESOLATING ACTIVITY THAT GOD HAS DETERMINED BEFOREHAND WOULD BE Poured OUT. . ." page 263.

3. The cutting off.

4. The prince that shall come

5. The making of a firm covenant in verse 27, and the one who makes the covenant.

6. The cessation of the sacrifice and oblation

7. the abomination of desolation "upon the wing of abomination (is) one making desolate."

8. The seventieth week as a unit.

II. PREMILLENNIAL INTERPRETATION OF DANIEL 9:24-27.

A. 9:24. THE ENTIRE PERIOD OR AREA REPRESENTED BY SEVENTY "WEEKS."

B. RESULTS OF THE ACTIVITY ASCRIBED TO THIS PERIOD. A SUMMARY OF THIS MATERIAL.
(NOTE THAT WE ATTEMPT HERE TO PARALLEL THE MATERIAL ON AMILLENNIALISM.)

1. To finish transgression

II. PREMILLENNIAL INTERPRETATION.

A. 9:24, ENTIRE PERIOD SPECIFICALLY DEALS WITH DANIEL'S PEOPLE AND HOLY CITY (JERUSALEM) AND MUST BE INTERPRETED NORMALLY AS DEALING WITH ISRAEL

B. RESULTS OF THE ACTIVITY.

1. IDEA OF RIDDANCE

2. DEGREE PAGE OF 19 THIS

3. METHOD OF THIS: ATONEMENT

① TO FINISH TRANSGRESSION: TO RESTRAIN TRANSGRESSION FIRST OF SIX PARALLEL PHRASES REFERS TO SIN IN AN ALL - INCLUSIVE SENSE.

② TO MAKE AN END OF SINS. REFERENCE TO THE ACTUAL SINS OF DAILY LIFE.

③ TO MAKE RECONCILIATION MEANS TO ATONE. VERB HERE IS KAPHAR, PRINCIPAL O.T. WORD FOR IDEA OF ATONEMENT.

④ MEANING: TO BRING IN RIGHTEOUSNESS OF AGES. RIGHTEOUSNESS IS OPPOSITE OF SIN. AGES OR EVERLASTING IS SIGNIFICANT. ISRAEL HAS NOT HAD A PERMANENT TURNING AWAY FROM SIN YET.

⑤ SEAL UP VISION AND PROPHECY: MUCH PROPHECY PERTAINING TO LAST DAYS IS FOUND IN BOTH TESTAMENTS, NOT FULFILLED IN CHRIST'S FIRST ADVENT. IT AWAITS THE DAY YET FUTURE

⑥ ANOINT A HOLY OF HOLIES. (QODESH QADASHIM) WITH OR WITHOUT ARTICLE 39 times IN O.T. ALWAYS WITH REFERENCE TO TEMPLE OR TABERNACLE: HIGHLY SUGGESTIVE OF FUTURE TEMPLE AS A POINT OF REFERENCE.

C. SPECIFIC ELEMENTS

① GOING FORTH OF THE COMMANDMENT DATA GIVEN ON PAGE SHOWING MCCLAIN'S CHART, AND NEWER VERIFICATION IN ARTICLE IN YOUR NOTES.

→ ALTERNATE BY WOOD, SOLAR YEARS:

458 DECREE OF ARTAXERXES EZRA 7:11-26
SOLAR YEARS MAKE THE 483 YEAR PERIOD END AT AD 26, JESUS' BAPTISM. ←

> NOTE: NO INDICATION IS GIVEN AS TO PARTICULAR PART OF CHRIST'S LIFE, WHETHER BIRTH, BAPTISM, CRUCIFIXION WITH WHICH THE TERMINUS AD QUEM IS TO BE SPECIFICALLY IDENTIFIED

→ 409 B.C. WOULD MARK COMPLETION OF FIRST SEVEN. THIS VIEW MIGHT TIE IN WITH HISTORY: PRIDEAUX SAYS THAT NEHEMIAH'S LAST ACTION OCCURRED IN 15 YEAR OF PERSIAN RULER DARIUS NOTHUS (423-404 B.C.) WHICH WOULD BE 409/408 B.C. THE VERY YEAR IN VIEW.

> ② MESSIAH THE PRINCE CHRIST HIMSELF

> ③ CUTTING OFF. CRUCIFIXION. NOTE AGAIN, THIS EVENT WILL OCCUR "AFTER" THE CLOSE OF THE 62 WEEKS, BUT NOTHING IS SAID AS TO HOW LONG AFTER.

> ④ PRINCE THAT SHALL COME. LITERALLY PEOPLE OF A PRINCE THE ONE COMING. SUBJECT OF THE VERB "SHALL DESTROY" IS "PEOPLE" NOT "PRINCE."

ARTICLE SUGGESTS THIS ONE HAS BEEN NOTED IN BOOK EARLIER SEE 7:8, 24-26. THIS REFERENCE TO HIM IS IN ANTICIPATION OF SOMETHING TO BE SAID REGARDING HIM LATER.

> ⑤ ONE WHO MAKES IT. "THE THOUGHT RELATION INTENDED BETWEEN "PEOPLE" AND "PRINCE" IS NOT "WHO BELONG TO," BUT "FROM WHOM WILL COME"---MADE CLEAR IMMEDIATELY BY PHRASE "THE ONE COMING." THIS IS REFERENCE TO ANTICHRIST.

→ MAKE A FIRM COVENANT. NO ARTICLE. NOT A REAFFIRMATION OF AN OLD COVENANT SOME TYPE OF NONAGGRESSION TREATY WITH THE MANY, THE PEOPLE OF ISRAEL

PAGE 19 OF NOTES

2. To make an end of sins
3. To make reconciliation for iniquity
4. To bring in everlasting righteousness
5. To seal up vision and prophecy
6. To anoint the most holy.

C. SPECIFIC ELEMENTS OF THE PROPHECY.

1. The going forth of the commandment
2. Messiah the prince.
3. The cutting off.
4. The prince that shall come
5. The making of a firm covenant in verse 27, and the one who makes the covenant.
6. The cessation of the sacrifice and oblation
7. The abomination of desolation
8. The seventieth week as a unit.

⑥ CESSATION OF SACRIFICE AND OBLATION
 NOTE: PREMILLENNIALISM ATTEMPTS TO FIT THE TERM "ONE WEEK"
 INTO FOCUS. CHRIST CANNOT BE THE SUBJECT OF THE VERSE (9:27).
 THE IDEA OF SUCH A WEEK DOES NOT FIT THE LIFE OR MINISTRY
 OF CHRIST IN ANY RESPECT

KEY LINK: BECAUSE ANTICHRIST IS ACTIVE DURING THIS
 70TH WEEK THE TIME IS TO BE IDENTIFIED WITH THAT
 COMMONLY CALLED THE TRIBULATION PERIOD
 TEMPLE SACRIFICES WILL POSSIBLY HAVE STARTED
 AND WILL BE STOPPED BY ANTICHRIST.

SIMILAR LINK WITHIN BOOK WITH ANTIOCHUS EPIPHANES
 CHAPTER 8, TYPICAL OF ANTICHRIST, WHO DID THIS.

⑦ EVEN UNTO THE OVE RSPREADING OF ABOMINATIONS OF
 DESOLATION

JESUS REFERRED TO THIS IN MATT 24:15

MARK 13:14

(SOMETHING DESOLATING)

SEE 11:31

ANTICHRIST, LIKE ANTIOCHUS, WILL SET UP IN THE HOLY
 PLACE SOMETHING DETESTABLE

⑧ UNIT. FOR THE DURATION OF THE $3\frac{1}{2}$ YEAR PERIOD
 IN VIEW, ALL THE DESOLATING ACTIVITY THAT GOD HAS
 DETERMINED BEFOREHAND WOULD BE FOURED OUT.

NOTE: WE MUST ATTEMPT TO COMPARE THESE VIEWS, AND TO
 KNOW THESE VIEWS AT THE CENTRAL POINTS OF TENSION.

UNIT FOUR, CONTINUED. DANIEL'S PROPHECY of 9:24-27.

III. A study of the chronology of the Tribulation period.

A. Daniel 7:25 First reference to a time sequence.

. . . "for a time, times, and half a time.

1. A reason for taking this structure as a TIME SEQUENCE.

2. The comparison with Daniel 12:7 and 12:11 and 12:12.

12:7 "Then I heard the man clothed in linen, who was above the waters of the stream, as he raised his right hand and his left hand toward heaven, swear by Him who lives forever that it would be for a time, times, and a half-time; and that when the shattering of the power of the holy people has come to an end, then should all these things cease.

12:11 And from the time that the regular ceremonies are taken away and the abomination of desolation is set up shall be a thousand two hundred and ninety days.

12:12 Blessed is he who waits and attains to a thousand three hundred and thirty-five days.

(Compare carefully here with Rev. 11:2; 13:5 and 12:6, 12:14).**

3. Suggested harmonization of the period of 1,290 days (Dan. 12:11) with the overall pattern.

4. Suggested harmonization of the period of 1,335 days (Dan. 12:12) with the overall pattern.

**Rev. 11:2 . . . "and the holy city shall they tread under foot forty and two months.

12:6 "And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days."

12:14 "And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness, unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

13:5 ". . . there was given to him authority to continue forty and two months."

UNIT FIVE. SELECTIVE STATEMENTS FOR PRETRIBULATIONISM.

I. The Basic rationale of the Tribulation period.

A. Selective Biblical terms of reference

1. Wrath. Rev. 6:16-17; 11:18; 14:19; 15:1,7; 16:1,19; 1 Thess 5:9; Zeph. 1:15,18
2. Judgment. Rev. 14:7; 15:4; 16:5-7; 19:2
3. Indignation. Isa. 26:20-21; 34:1-3
4. Punishment. Isa. 24:20-21;
5. Trial. Rev. 3:10
6. Trouble Jer. 30:7
7. Destruction Joel 1:15
8. Darkness. Joel 2:2; Zeph. 1:14-18; Amos. 5:18.

B. Biblical framework for the Tribulation period.

SEE REVELATION CHAPTERS 6 THROUGH 16

Tribulation Period 6-16

4

V.T.L.E.

	12:9	
	Vials 3	E.S.R.S.M. Eu. 16:19, 16:18
	Trumpets 2	E.S.R.S.M. Eu. 8:7-11:17 Wr. 11:13; 11:19
Seals 1	D.W.F.P.M.E. 6:1-16 (cf. Matt. 24:4-7)	Wr. 6:17; 8:5

1 D--death; W--war; F--famine; P--pestilence; M--martyrs; E--earthquake.

2 E--earth; S--sea; R--rivers; S--sun, moon, and stars; M--men; Eu--Euphrates; Wr--wrath.

3 E--earth; S--sea; R--rivers; S--sun; M--men; Eu--Euphrates; Wr--wrath.

4 V--voices; T--thunderings; L--lightnings; E--earthquake.

C. Evaluation: The rationale and structure of the period are antithetical to the nature and purpose of the Ecclesia, the new people of God.

1. Christ as the head of the Congregation or Ecclesia.

2. The nature of the organized structure of believers in the Tribulation Period and in the Church. Rev. 7:9-17

Supplemental material to be studied along with page 21, on the nature of the judgments recorded in Revelation 6 through 16.

Some writers who hold to pretribulationism believe that the sequence of judgments BEGINS with the Tribulation period as such, and that this entire sequence functions under the control of the Sovereign Lord, since He is the one who opens the seals. Here are some selected notes for your study.

"The first group of devastating events is symbolized by a successive breaking of seals of a scroll. The scroll is taken by Christ from the hand of God, 'sitting upon the throne' (Rev. 5:6,7). As Christ opens the scroll, breaking the seals in turn, the various events transpire. The nature of the events suggests that they begin shortly after the beginning of the tribulation and conclude by the midpoint of the period." Leon J. Wood, THE BIBLE AND FUTURE EVENTS, page 60.

"There seems to be evidence to support the view that the first half of the week is described in verses 4-8. The parallelism between verses 4-8 and Revelation 6 seems to indicate that the first half of the tribulation is here described." Pentecost, THINGS TO COME, page 278.

MATTHEW 24

1. 24:5 False Christ's
2. 24:6,7 wars, rumors of war
3. 24:7 famines
4. 24:7 earthquakes
5. 24:8-9 martyrdom

REVELATION 6

1. First Seal--First rider--perhaps to enforce peace in a world of unrest
2. 2nd Seal--war clearly represented
3. 3rd Seal--balances for weighing food, representing famine
4. 4th Seal--(yellowish-green) Death
5. 5th Seal--(9-11) saints in heaven slain for word of God

"If the trumpets and the bowls are to be subsumed under the seventh seal, or between the sixth and the seventh, then 'the great tribulation' begins with the sixth seal. The 'sealing' of the seventh chapter and the appearance of the great multitude before the throne may well indicate the protection of the remnant of Israel and the universal removal of believers before the horrors of this final period close in upon humanity." Merrill C. Tenney, INTERPRETING REVELATION, page 74.

"Perhaps these series cover three differing but partially synchronous periods. The seals express the historical principles or trends that bring judgment upon the world; the trumpets are the judgments that introduce and effect the acute distress of the end; and the bowls are the intense climactic judgments that close it. Thus the structure of Revelation covers in broad review the entire period BETWEEN THE LORD'S ASSUMPTION OF THE PREROGATIVES OF DOMINION AND JUDGMENT (5:5-14) DOWN TO THE END OF EARTH'S STORY." Tenney, source cited above, page 81.

As far as the intent of the concept of Christ administering WRATH, it appears to me that the entire sweep of the seal judgments is controlled by Him, and that He is closely involved in the administering of these events. Consequently, it appears to me that the basic thrust of the argument on page 21, C, 1 is a valid inference concerning the apparent incongruity of Christ administering wrath to His own body, and, as it were, both administering wrath and receiving wrath. This argument hinges, of course, upon the starting point or presupposition that the church is the unique people of God united to Christ through the baptizing work of the Holy Spirit, functioning during the inter-cation between Daniel's 69th and 70th week.

NOTE: THIS SHEET IS TO REPLACE THE OLD PAGE 22. THIS IS AN ATTEMPT TO REVISE AND UPDATE THE COMPARISON OF TWO POSITIONS, PRETRIBULATIONISM AND POSTTRIBULATIONISM.

II. THE REVELATION 3:10 PASSAGE.

A. The preposition FROM (ek).

B. The comparison passage in Johannine literature--John 17:15

1. Older posttribulation position here:

2. Evaluation and response to the older posttribulationism.

C. Material from newer posttribulationism. "Our first major question concerns the exact force of the Greek preposition ek, translated "from." Essentially, ek, a preposition of motion concerning thought or physical direction, means out from within.²³ Ek does not denote a stationary position outside its object, as some have mistakenly supposed in thinking that the ek of Revelation 3:10 refers to a position already taken outside the earthly sphere of tribulation. Other prepositions--ektos, exo, exothen, aneu, choris--would have properly denoted a place apart from the hour of testing. But ek was used in this sense only in exceptional cases in classical Greek, "chiefly in early writers."²⁴ The basic idea of emergence from within is illustrated by usages in other verses of similar expression. The large host of tribulational saints will be "the ones who come out of the great tribulation" (Rev. 7:14). "The Lord knoweth how to deliver the godly out of temptation (2 Pet. 2:9 AV). The primary sense of emergency in ek would therefore seem to thwart a pre-tribulational interpretation of the verse, for emergence from within could only mean that the Church had been within the hour of testing." Robert H. Gundry, THE CHURCH AND THE TRIBULATION, page 55. Suggested pretribulational response to this general area: "The promise of Revelation 3:10 is given extended discussion (pp. 53-61). The conclusion is that the phrase tereo ek tes horas means emergence from within the hour or protection issuing in emission. Simply stated, this means that the church will go through the tribulation and emerge from it at its close at the second coming, but will be kept in the meantime from the testing of that time. This conclusion is arrived at by examining other possible meanings of ek and choosing "out from within" as the correct one here; by stating that tereo means "guard"; and that thus the phrase means a protection issuing in emission. Again the temptation to dismember a phrase has caught the author in an exegetical fault. For those for whom the almost tedious discussion of various shades of meaning of these and related words is unhelpful, if not meaningless, they should simply look up tereo ek in the lexicon where the specific use in Revelation 3:10 is said to mean "protect someone from someone or something." (Arndt Gingrich, p. 822.) The "something" from which believers are promised protection is the "hour" of worldwide trial which is coming. Apparently recognizing the force of the total phrase ("kept from the hour") the author suggests two ways to "undercut the stress on the term 'hour'" (p. 59). One is to make the usual distinction between the events of the tribulation years and the time itself. The believer, we are told, will be present during the time but will be delivered from the experiences of that time and in this way he is kept from the hour. The other suggestion is that the hour of testing is not the entire seventieth week of Daniel (which the author considers to be yet future) but only the very last crisis at the close of the tribulation. This is consistent with his view of the day of the Lord, but no outline of the sequence of judgments of the Revelation can confine "the hour of testing which shall come upon the whole earth" to the "last crisis." It does not seem that pretribulational exegesis is the one guilty of non sequitur." Charles C. Ryrie, "BOOK REVIEW OF R. H. GUNDRY'S THE CHURCH AND THE TRIBULATION."

II. THE REVELATION 3:10 PASSAGE (continued).

C. MATERIAL FROM NEWER POSTTRIBULATIONISM.

1. Refinements of the arguments for pretribulationism from the grammar of this passage.

2. Refinements of the arguments in response by the newer posttribulationism.

endure the objects of God's love in an evil world, where they, however unwelcome, are seen as lights, holding forth the word of life, not overcome of evil but overcoming it with good, and so much the more intolerable to the evil heart of unbelief which either rejects God or departs from Him.

Does God then regard with indifference His children's persecutions and distresses? On the contrary their patience and faith in all they are enduring is a demonstration of the just judgment of God; who, if He tries the righteous, loves righteousness, beholds the upright, and will surely rain fire and brimstone and a tempest of burning on the wicked. If He sees mischief, it is to requite it with His own hand. But His children meanwhile are being disciplined in the ways of Christ; and as faith perseveres without a sign, it may be, so patience must have its perfect work, that they may be perfect and complete, lacking in nothing. And is it not well worth while? "To the end that ye be counted worthy of the kingdom of God, for which also ye suffer." So it is His good and holy will: through many tribulations we must enter into that kingdom. It was Christ's way; it is or should be ours. In that day the darkness will pass for the world. All will be plain that is now obscure: uncertainty and complication will be no more. For us the darkness passes away and the true light now shines; and we who were once darkness are light in the Lord.

88) 2 THESSALONIANS

He is now dealing in grace; in that day He will judge the habitable world (and the dead also in due time) in righteousness by the Man whom He hath ordained; whereof He hath given assurance to all men in that He hath raised Him from the dead. In that day, as even a godly Jew did know, He will be merciful to His land and to His people, as surely as He will render vengeance to His enemies and reward those that hate Him. What then will be His attitude towards the persecutors of His children and to those of them who have suffered? He will dispense to such as troubled them tribulation, and rest to His now troubled children—rest with Paul and His companions in loving service for their sakes.

The danger is of allowing in this day of grace a judicial spirit, and this not only in our own minds like the sons of Zebedee who would have called down fire from heaven to consume the adversaries, but also in our interpretation of God's dealings with others if not with ourselves. The apostle would have the saints bright in their severest troubles, joyfully anticipating the day of requital when the sufferings of the saints shall be swallowed up in the glorious rest of the saints, the rest of God we may add, while their troublers become the objects of His unsparing judgment. For it will be the day of God's righteous award, in reversal of this day when Satan blinds princes and peoples, as he did when they crucified the Lord of glory.

Then for the world, and especially for that portion of it which is now darkest and most embittered, the light will have come and the glory of Jehovah be risen there.

But the very contrariety of the world now to God and to His children only the more proves that the righteous Lord will surely intervene and vindicate in that day all that looks tangled now. One understands easily that, if Satan is, as God calls him, the god of this age, it can only be in the age to come when the Lord Jesus governs publicly and in power, that as a rule the wicked shall be put down and the righteous prosper. The unbeliever is hardened at the sight of the just man perishing in his righteousness, and of a wicked man prolonging his life in his wickedness. The believer awaits the kingdom of God and suffers for its sake. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Unto the sons of God it is given in the behalf of Christ not only to believe on Him but to suffer for Him. When the day comes all will be changed.

"If so be [it is] a righteous thing with God to recompense tribulation to those that trouble you, and to you that are troubled rest with us." This none can dispute who believes that God is, and that He is a rewarder of those that seek Him out, and an avenger of all wrong against God and man.

CHAPTER I. 5-8

This being so, persecutions and trouble were no indications of the day of the Lord; rather were they proofs that that day had not yet dawned and that grace still calls and would arm the saints unto all endurance with joyfulness. How different it will be for saints and for sinners when that day of the Lord is really come! How solemn yet blessed the change when the wicked fall into the hands of the living God, who is not unrighteous to forget the work of faith and the labour of love on the part of His children meanwhile called as they are to endure a great fight of afflictions!

For in that day of righteous judgment it will be a "revelation of the Lord Jesus from heaven with angels of His power in flaming fire, rendering vengeance to those that know not God, and to those that obey not the gospel of our Lord Jesus."

It will be observed that not a word here hints that this is the moment when the Lord comes to gather the saints to Himself. It is not the action of sovereign grace which translates the saints waiting for Him to heaven, but the display of judicial righteousness by the Lord when He appears in glory. Then, and not till then, will be the day of divinely apportioned trouble to the troublers, and of rest to the troubled who suffered for Christ's sake and for righteousness. How unsuitable to be revealed "in flaming fire with angels of power" to receive unto Himself the children of God, His bride, and

1 104
238
to present them with Himself in the Father's house!

Here it is a question of rendering vengeance, not to unbelievers distinguished by two marks, as Calvin says, but to two distinct objects of judgment, "to those that know not God," the Gentiles, described thus expressly in 1 Thess. iv. 5, and in substance throughout Scripture; "and to those who obey not the gospel of our Lord Jesus," as the Jews might well be regarded, who, outwardly owning the true God and boasting of His law, were now the most resolute, whether vehement or sullen, in disobeying the gospel.

God is never indifferent to good or evil, and His children learn this and bow to it in His word now, knowing that, if they suffer with Christ, they shall also reign together. Their adversaries despise, hate, and persecute His unwelcome witnesses of grace and truth, who seek to adorn the teaching of their Saviour God in all things. Is this day of grace to go on indefinitely? Not so; that day hastens when His judgment will be revealed. And as glory, honour, and peace will be the portion of every soul that does good, so tribulation and anguish upon every one that doeth evil, to Jew and Gentile, for there is no respect of persons: evil will be treated as nothing but evil, when the Lord arises to judge, and this in the most manifest way before the universe.

Hence the importance, not only that sovereign

92

2 THESSALONIANS

as it will be the time of divine recompense, so infallibly the Judge of all the earth will do right. It is not that the saints might not individually go to be with Christ meanwhile, nor even that He might not previously come for our gathering together unto Him. But there will be no public display of their righteously awarded rest and of vengeance on their adversaries till He is revealed thus in flaming fire. Such is the solemn fact, and this the distinctive principle therein, and the result of the revelation of the Lord from heaven, as here made known to the agitated saints in Thessalonica. The apostle too knew what tribulation was, and looked for this rest with them, as they were entitled to expect it with him, in that day which was still before them all. But as yet he and they were exposed to pass through trouble, and their persecutors were for the present in honour and ease and power without God. In that day the tables will be turned, His friends at rest and His enemies in trouble. It will be the revelation of the Lord Jesus from heaven in judgment of the quick.

We have had the objects of the Lord's dealing at His revelation from heaven; and they are clearly His enemies, in no way or degree His friends. It is His judgment of all the earth, Who cannot fail to do right. This is made yet more apparent by the solemn description which follows:—"Who (irrevocable men of the class which) shall pay as penalty ever-

grace should take to heaven the saints that are awaiting Him, but that righteous judgment should be displayed at the revelation of the Lord Jesus from heaven with angels of His power in flaming fire. For the day will then have come to render vengeance to His and their enemies, whether they be Gentiles that know not God, or they be Jews who (if not so ignorant as the nations) cannot deny that they obey not the gospel of our Lord Jesus. As a man cannot shake off his responsibility according to what he once knew of God (Rom. i. 19-21) and his conscience also as well as the law (Rom. ii. 12-15), so he must then be made to feel the guilt of his unbelief in his insubjection to God's glad tidings concerning His Son. And this suitably comes into manifestation before the world when Christ is no longer hidden in God but revealed from heaven, in order to bring out and display the government of God in power and righteousness and peace; as all the prophets bore witness from early days, and now the New Testament (so-called) sets its seal to the Old.

Thus was the balance of truth readjusted in the souls of the Thessalonians, who had been led to fear that their grievous troubles were the beginning of the day of the Lord. They were now to learn that this could not possibly be true from the essential character of that day, as one of rest to the troubled saints and of retributive trouble to their foes. For

CHAPTER I. 9-12

93

lasting destruction from [the] presence of the Lord and from the glory of his might, when he shall come to be glorified in his saints and to be wondered at in all that believed (because our testimony unto you was believed) in that day. Whereunto we also pray always for you, that our God may count you worthy of the calling and fulfil every good pleasure of goodness and work of faith with power; so that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and [the] Lord Jesus Christ" (vers. 9-12).

Present tribulation then through persecutors differs essentially from the trouble of that day, which shall fall, not on saints but, on those that hate and injure them. In that day their persecutors shall pay the penalty of everlasting destruction from the presence of the Lord and from the glory of His power. Like Matt. xxv. 31-46, it is not the great white throne judgment of the wicked dead; it is the judgment of the quick; yet is it final. Their perdition is irretrievable, being everlasting from His presence and from the glory of His power; the wicked here (like apostates in Israel, Dan. xii. 2) are abandoned to shame and everlasting contempt.

On the other hand, the Lord shall have come at that time to be glorified in His saints and to be wondered at in all those that believed. Blessed prospect "in that day!" and comforting in this day for the Thessalonians to hear themselves included,

among those to be thus a marvel to His praise; for this appears to be the gracious motive of the parenthesis, "because our testimony unto you was believed." The saints in Thessalonica might have erred as to the dead, and been misled as to the living; yet the apostle fails not to confirm their souls by the intimation that the divine testimony borne by himself and others had not been in vain, but had really taken effect upon them.

The careful reader will observe that the Lord is not said in that day to come for the saints and receive them to Himself, and present them in the Father's house, as in John xiv. Here He will have come to be glorified in them, and to be marvelled at in all those that believed. It is an evidently different and subsequent part of His advent: not the hidden scene, so near to the Lord's desire, that where He is, they also may be with Him, that they may behold His glory which the Father had given Him; but the outer display, Christ in them and the Father in Him, when they are in glory thus perfected in one. So we see in Rev. xxi. 23, 24. The world will then know thereby that the Father sent the Son and loved the saints, appearing with Him in glory, even as He loved Him. Compare John xvii. 22, 23. The translation of His saints to heaven is one thing; quite another and subsequent is their appearing with Him in glory and judgment of the world.

Further, it is interesting to notice the accuracy of

Thus was the way gradually made plain for the more complete and decisive correction of the error which had been foisted in at Thessalonica. The true nature of God's intervention has been cleared. That day will be characterised by the revelation of the Lord Jesus from heaven with the angels of His power in flaming fire. This it would be hard for the most resolute spiritualiser to apply to any such providential events as were then in progress, of which the enemy was taking advantage to mislead the saints. Nor had men gone so far in those early days as in later, for such as Macknight to say, that, when the apostles wrote, there were four comings of Christ to happen—three of them figurative, but the fourth a real and personal appearing; that these different comings are frequently spoken of in Scripture; and that, although the coming of Christ to destroy Jerusalem (!), and to establish His everlasting kingdom! be represented by His apostles as then at hand, no passage from their writings can be produced in which His personal appearance to judge the world is said or even insinuated to be at hand! The truth is that it is one and the same appearing of the Lord which shall overthrow the last head of Gentile power, destroy the man of sin, and display the saints in glory, as He will judge the world in righteousness in that day also. Nothing can be farther from the truth than that the Spirit does not speak of one and the same day, which is invariably

the preterite "believed," instead of the "believe" of the Received Text, in verse 10. The former is not only the reading in the Complutensian edition, but that of all the uncials, almost all cursives, as well as the ancient versions and Fathers, unless a Latin copy or two. Erasmus seems to have misled Stephens, Beza, and others, and so our Authorised translators. No doubt the present is much the most frequent; but when the aorist occurs, there is always a special propriety as here. For the glorious display, which is predicated of the saints, refers with this reading expressly to the past believers. The importance of this becomes the more impressive, on our learning that the great harvest of blessing for man on earth follows, He and the glorified reigning over the world, when the earth shall be full of the knowledge of Jehovah (and of His glory, Hab. ii. 14) as the waters cover the sea (Isa. xi. 9). In that day it will be no longer a question of faith as now; and hence the monstrous error of the Peschito (not the Philoxenian) Syriac, etc., which connect the believing of "our testimony" with that day, and thus make it future, in flat contradiction of the very Scripture before them. Whatever may be the dealings of grace in that day, the apostle carefully restricts the faith and the glorious reward here described to a reception of the testimony before the display of glory and of righteous judgment arrives.

declared to be at hand, not at a great distance. Moreover, the presence of the Lord to gather His own to be with Him on high is not separate from the various aspects of His appearing we have just enumerated, though necessarily anterior to them; for they follow Him out of heaven for that day and appear with Him in glory, instead of being just then caught up to meet Him. His coming for the saints is sovereign grace completing its work for us; His revelation from heaven is to render vengeance to His enemies and be glorified in His saints in the righteous and retributive government of that day.

Now the apostle lets the saints know his prayer for them, of course in view of their existing circumstances and need. "Whereunto we also pray always for you, that our God may count you worthy of the calling, and fulfil every good pleasure of goodness and work of faith in power; so that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ." He had already, while introducing the preliminary topic of their persecutions, sought to lift up their hearts by speaking of their endurance and faith in all such troubles. It was a manifest token of God's righteous judgment to the end of their being counted worthy of His kingdom, for which they too suffered, as the apostle might well remind them, instead of their tribulation being an indication that God's judgments were let loose upon

them. So now he also prays always for them that God would count them worthy of the calling. Elsewhere we hear of "His" calling, and of "your" calling, and again of "the calling wherewith ye are called." Here it seems better to leave "the" in its own generality than to restrict it simply to "your."

The next clause is that He would bring to completion every good pleasure of goodness and work of faith in power. Certainly this could not be, if they were driven from their steadfastness by listening to the delusions of false teachers. Confidence in the Master's grace produces faithful service, and loves to own that, whatever purpose of goodness may be, whatever work of faith, it is only God that fulfils each and all in power; "so that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ." As He is not here in fact nor yet reigning over the universe, the name of our Lord, the revelation of Himself, is given us that it may in the power of the Spirit be glorified in us, as we serve the true God and await His Son from heaven. It is a question of keeping His word and not denying His name, whatever the difficulty or discouragements.

But the apostle adds, "and ye in him"; for his eye was ever on the bright day, and he would have theirs drawn from their troubles, and every possible misconstruction of them. to that manifestation of

the glory of His might and righteousness. For as surely as His name is glorified in the saints now, still more fully, yea absolutely, in that day shall they be glorified in Him, as He is in them (ver. 10). It is no mere iteration of the previous intimation of the apostle, but fresh thoughts completing all, such as only the inspiring Spirit could furnish. To say "in it," for "in Him," would be havoc with the truth in general as well as the context; yet it has been said, doubtless through rage for novelty and lack of appreciating the truth. May we be kept walking firmly in the truth according to the grace of our God and the Lord Jesus Christ, even as the apostle prayed for his dear Thessalonians. It is an admirable introduction, before directly touching the error by which they had been drawn aside from the freshness of hope into agitation and fear, the result of a misjudgment of the deep trials that were pressing on them.

It is needless to discuss here at length the true bearing of the last clause, which some, out of zeal for the divine glory of our Lord, would have to designate His person only: "of our God and Lord Jesus Christ." But, though this be grammatically a quite possible construction, as it is dogmatically also true in itself, its contextual suitability is another matter. That one article in the singular rightly in Greek designates even distinct persons, if the object be to express their union in a common

category (as here in "grace"), ought to be known not only to scholars in general, but familiarly to all students of the later body of revelation in its original tongue. Supposing God the Father to be here meant, as well as the Lord Jesus Christ, the insertion of the Greek article was not required, though English needs "the" before Lord Jesus Christ. On the contrary, its insertion in Greek would have been an intrusive error, if both were expressly to be united in a common object; for the repeated article would have had for its effect to present the persons as separate agents rather than as joined. And the nature of the case, as well as the clearly revealed truth of Scripture, shows abundantly that the joint agency of these blessed persons could not be, save in—that which lies behind all—the unity of the divine nature.

UNIT FIVE, CONTINUED.

III. GENERAL ISSUES IN THE BOOK OF REVELATION. (NOTE: THIS SEGMENT GROWS OUT OF OUR CLASS DISCUSSION).

A. The REVELATION 1:1 PASSAGE---THINGS WHICH MUST SHORTLY COME TO PASS.

(These words appear with minor variation, in Dan. 2:28,
29a, 29b, 45; also Rev. 1:1; 4:1; 22:6

Other N.T. usage: Luke 18:8; Acts 12:7; 22:18; 25:4; Rom. 16:20

THE MEANING OF THE PHRASE

B. THE GENERAL QUESTION DEALING WITH FIRST CENTURY READERS.

1. The general truth of IMMINENCY.

2. The general principle of 2 Timothy 3:16

3. The case of purely predictive prophecy, even isolated from immediate historical context.

4. The specific matter of the readers of these letters to the seven churches.

a. The nature of these churches

b. The application of the truth as specifically THREEFOLD:

C. THE GENERAL ISSUE OF THE ELDERS IN REVELATION 4. KEY SOURCES HERE ARE UNPUBLISHED CLASS NOTES, DALLAS THEOLOGICAL SEMINARY, S. L. JOHNSON, JR., AND THE COMMENTARY ON REVELATION BY DR. WALVOORD. THE MAJOR POINT: PRETRIBULATIONISM DEFINITELY DOES NOT DEPEND UPON INTERPRETING THE ELDERS AS BEING THE CHURCH'S REPRESENTATIVES, OR AS SYMBOLIZING THE CHURCH.

1. The elders and Revelation 5:9. See A.V., compare ASV.

2. The white raiment

3. The crowns

4. The various issues within the use of the word ELDER.

III. GENERAL ISSUES, continued.

C. ELDERS.

5. The principle of normal and literal interpretation.
6. The comparison of the elders with the living creatures.
7. The case of John addressing one of these individuals in Rev. 7:14.
8. The vital issue of Revelation 19:4,7

UNIT SIX. MIDTRIBULATIONISM

I. BASIC TENETS OF THE POSITION

- A. The 7th Trumpet of Revelation 11:15 falls in middle of 70th week. NOTHING BEFORE IT is identified with Tribulation period. Ultimately, the 7th Trumpet of Rev. 11 is the same as the last Trump of 1 Thess. 4:16,17 and 1 Cor. 15:51,52.
- B. There is a basic difference between the BEGINNING OF SORROWS and THE GREAT TRIBULATION.

II. BASIC CHRONOLOGY OF THE POSITION.

(Set forth by Norman B. Harrison, THE END: RE-THINKING THE REVELATION.)

BEGINNING OF SORROWS

Matthew 24-25

1. World War and Accompaniments of war 24:7
2. Hated and Killed (9,10).
3. Closes with world-wide witness (14)
4. "Then shall the End come" (14)

Revelation 4-11

1. Peace taken from earth and accompaniments of war 6:4-8
2. Martyrs (6:9-11).
3. Witnessing brought to end (11:3-12).
4. "Finished at the last Trumpet (10:7; 11:12-18).

THE RAPTURE OF THE CHURCH
THE GREAT TRIBULATIONMatthew 24:15-25

1. Desolating Abomination (15,21; with Dan. 9:27; 12:1)
2. Woe (19-22).
3. False Christs; False Prophets

Revelation 12-18

1. Desolating Abomination (13:5-8; with Dan. 11:31,36).
2. Woe (12:12).
3. Antichrist; False Prophet (ch.13).

III. ANALYSIS OF THE POSITION

A. THE RAPTURE OF THE CHURCH IN THE CONTEXT OF REVELATION 11.

1. The identification of the 2 witnesses.
2. The identification of "cloud" of Revelation 11:12 and that in 1 Thess. 4:17.

UNIT SIX. MIDTRIBULATIONISM continued.

III. ANALYSIS OF THE POSITION.

A. The rapture of the church.

3. The identification of the rapture itself.

4. The identification of the 7th Trumpet of Rev. 11:15 and the Last Trump of 1 Cor. 15:51,52.

PROBLEMS.

7th Trumpet

- a. Last in respect to other six of a series
- b. Church not found in Rev. 11
- c. introduces more severe judgments of God for the earth
- d. brings into being a time of unparalleled suffering
- e. indications of extension of the sound (Rev 10:7) over the respective period of judgment
- f. blown by an angel
- g. granting the premises:
Rev 11: resurrection
PRECEDES the 7th Trumpet,
is found in time of 6th

Last Trump

- a. Last in respect to the Church
- b. Last Trump sounded for Church
- c. Introduces the joy of Christ's presence for believers
- d. brings into being a time of unprecedented privilege
- e. indications of brevity,
"in a moment, in the twinkling of an eye."
- f. blown as the Trump of God
- g. resurrection is AT the last Trump, not BEFORE or PRECEDING it

B. Historical problems inherent in the position.

PROBLEM: KNOWN EVENTS must therefore transpire, and this denies the whole implication of the New Testament that NO EVENT need intervene between the present moment and the rapture of the Church.

N. B. Harrison grapples with this issue here: "In the Revelation the two religious trumpets are preceded by five war trumpets. Their purpose also is a 'gathering'--summoning the nations to a great war. Soon (p. 42) we will adduce CONCLUSIVE EVIDENCE THAT THESE TRUMPETS BEGAN THEIR SOUNDING IN WORLD WAR II." N. B. Harrison, HIS COMING, page 20.

SELECTED SOURCES:

1. H-----. W. H., THE CHURCH AND THE GREAT TRIBULATION. Dublin: R. Stewart, 1906. 46 pp.
2. Harrison, Norman B., HIS COMING. Minneapolis: The Harrison Serv., 1946. 72 pp.
3. Harrison, Norman B. THE END: RETHINKING THE REVELATION. Minneapolis: The Harrison Service, 1941. 239 pp.
4. Stanton, Gerald Barry. KEPT FROM THE HOUR. Grand Rapids, Zondervan, 1956.

UNIT SEVEN. THE ANTICHRIST.

I. Biblical usage of the actual term ANTICHRIST.

A. Passages. 1 John 2:18; 2:22; 4:3; 2 John 7.

B. Usages and implications.

UNIT SEVEN. THE ANTICHRIST. continued.

NOTE: TO DEAL WITH THE BIBLICAL DATA, WE SHALL FOLLOW A BASIC OUTLINE USED IN THE WORK BY Leon J. Wood, THE BIBLE AND FUTURE EVENTS, Grand Rapids: Zondervan, 1973.

II. BIBLICAL PASSAGES.

A. THE "LITTLE HORN" OF DANIEL

1. Daniel 7

" LITTLE HORN of Dan 7FIRST BEAST OF Rev. 13

- | | |
|---|--|
| a. beast whose power is absorbed into the little horn has ten horns (Dan. 7:7). | a. beast has ten horns. 13:1 |
| b. rises from the sea Dan 7:3. | b. rises from the sea 13:1. |
| c. Has mouth speaking great things. Dan. 7:8 | c. same Rev. 13:5 |
| d. Makes war against saints and prevails 7:21 | d. makes war with saints and overcomes 13:7 |
| e. speaks great words against Most High 7:25 | e. Opens mouth in blasphemy against God 13:6 |
| f. wears out saints of Most High 7:25 | f. a scene of great tribulation 17:6 " |

THIS CHART ADAPTED FROM C. Raymond Ludvigsen,
A SURVEY OF BIBLE PROPHECY, page 22.

a. The four empires.

b. the reversion of the Roman empire.

c. The little horn.

2. Daniel 8.

a. The two empires, Medo-Persia and Greece.

b. The little horn as Antiochus Epiphanes. (175-164 B.C.).

UNIT SEVEN. THE ANTICHRIST. continued.

II. BIBLICAL PASSAGES.

A. THE LITTLE HORN OF DANIEL.

2. continued. Daniel 8.

3. Daniel 11:36-39.

a. verse 36.

b. verse 38.

c. verse 39.

B. THE BEAST OF REVELATION

1. Revelation 13:1-8

2. Revelation 13:11ff.

A COMPARISON OF THESE TWO BEASTS. Note: Some Bible students infer that the SECOND beast is more appropriately designated as the ANTICHRIST.

a. Reasons for this conclusion

b. Evaluation of the reasons

NAME	WHEN	WHERE	WHO	JUDGE	BASIS	RESULT	SCRIPTURE
I. CROSS (DIVINE JUDGMENTS THROUGH THE CROSS)	A.D. 30	CALVARY (BELIEVER AS A SINNER?)	1. SIN OF THE WORLD 2. BELIEVER'S SIN NATURE 3. SATAN	GOD THE FATHER	THE DEATH OF CHRIST	1. PROPITIATION 2. JUSTIFICATION (IDENTIFICATION) 3. BASIC CONDEMNATION	1. JOHN 1:29; 3:16; HEB. 2:9; 1 JN. 2:2 2. ROMANS 6:1-10 3. JOHN 12:31; 14:30; 16:11 COL. 2:14-15
II. BELIEVER'S (SELF-JUDGMENT, OR GOD'S JUDGE)	ANYTIME	ANYWHERE	ANY BELIEVER (BELIEVER AS A SON)	THE INDIVIDUAL, IN LIGHT OF WRITTEN OR LIVING WORD.	WRITTEN WORD, (INSTRUMENT OF THE SPIRIT)	CONFESSION AND RESTORATION (OR CHALLENGING)	1. 1 COR. 11:31-32; 1 JOHN 1:9 2. HEB. 12:3-15; JOHN 15:2
III. BELIEVER'S WORKS	AFTER RAPTURE	"BEMA" JUDGMENT SEAT OF CHRIST 2 COR. 5:10	BELIEVERS (BELIEVER AS A SERVANT)	CHRIST	WORKS AFTER SALVATION	EITHER REWARD OR LOSS OF REWARD	RO. 14:10-12; 1 COR. 3:11-15; 1 COR. 9:24-27; <u>VARIOUS CROWNS</u>
IV. TRIBULATION SAINTS	AFTER SECOND COMING	EARTH	RIGHTEOUS DEAD OF TRIBULATION	CHRIST	FAITH	(WITH CHRIST) MILLENNIUM	REV. 20:4-6
V. ISRAEL	AFTER REGATHERING FOLLOWING SECOND COMING	EARTH	ALL RESURRECTED ISRAELITES (DIED AND RAISED)	CHRIST	FAITH	REWARD	DAN. 12:2,3
VI. ISRAEL, (LIVING ON EARTH)	AFTER REGATHERING, FOLLOWING SECOND COMING	"WILDERNESS OF THE PEOPLES" (EARTH)	LIVING ISRAELITES	CHRIST	ACKNOWLEDGMENT OF CHRIST	MILLENNIUM FOR RIGHTEOUS, PHYSICAL DEATH FOR REBELS	MAL. 3:2-6; MATT. 24; EZEK. 20:33-44; ISA. 66:20; MT. 24:37-25:30
VII. GENTILES	AFTER SECOND COMING, BEFORE MILL. MT. 25:34	EARTH (VALLEY OF JEHOSE.) JOEL 3:1,2,12 ZECH 14:4	LIVING GENTILES *	CHRIST	WORKS INDICATING FAITH (MY BRETHREN)	MILL. FOR RIGHTEOUS, EVERLASTING FIRE FOR UNRIGHTEOUS	JOEL 3:1-2,12; MT. 25:31-46
VIII. SATAN AND ANGELS	AFTER MILLENNIUM, BEFORE NEW HEAVENS AND EARTH	(SPACE)	FALLEN ANGELS, SATAN, COUNTERFEIT LEADER, REV. 19:20	CHRIST (BELIEVER, 1 COR. 4:3)	RELATIONSHIP AND ALLEGIANCE TO THE COUNTERFEIT SYSTEM OF SATAN	CONSIGNMENT TO LAKE OF FIRE	1 COR. 15:24-26; MT. 25:41; REV. 20:7-10; JUDE 6 2 PET. 2:4
IX. GREAT WHITE THRONE	AFTER MILLENNIUM, (PERHAPS DURING RENOVATION OF EARTH BY GOD)	BEFORE THE GREAT WHITE THRONE (SPACE)	WICKED DEAD	THE GOD FATHER (ULTIMATELY, THE GREAT TRIUNE GOD)	WORKS, TO DETERMINE DEGREE OF PUNISHMENT OF THE LOST	"SECOND DEATH OR LAKE OF FIRE" NOT ANNIHILATION. UNCLER. U.S. BOOK 639	REV. 20:11-15 * BEAST AND FALSE PROPHECY CAST INTO LAKE OF FIRE BEFORE THE MILLENNIUM REV. 19:20

UNIT EIGHT. THE MILLENNIAL KINGDOM. SELECTED PROBLEM AREAS.

I. THE SPIRITUAL NATURE OF THE MILLENNIAL KINGDOM. (Key sources here include Alva J. McClain, THE GREATNESS OF THE KINGDOM, and G. N. H. Peters (1825-1909) THE THEOCRATIC KINGDOM.

A. THE STATEMENT OF THE PROBLEM. Often the word "SPIRITUAL" is used in a false manner, an unbiblical framework. Some object to the mediatorial kingdom on earth on the grounds that the SPIRITUAL nature of the biblical kingdom goes against any PHYSICAL manifestation. They feel that to hold to a PHYSICAL and LITERAL rule of the Mediator on the earth is to deny a SPIRITUAL kingdom. Alva McClain speaks with telling force to this issue: "A great deal of this confusion, in my opinion, has been due to the influence of Platonic philosophy in the field of Christian theology. Many a preacher, who may have never read a single sentence from Plato, has been more or less, perhaps unconsciously, under the sway of the rigid metaphysical dualism of this philosopher. To such men, the premillennial doctrine of a divine Kingdom established on earth, having political and physical aspects, seems to be sheer materialism. Yet their own theological views may involve some very serious practical inconsistencies. It has been said, with some justification, that a man's life and actions are the surest guide to his actual beliefs.

A parable will illustrate the point: During a church banquet a group of preachers were discussing the nature of the Kingdom of God. One expressed his adherence to the premillennial view of a literal kingdom to be established on earth among men. To this a rather belligerent two-hundred-pound preacher snorted, "Ridiculous! Such an idea is nothing but materialism." When asked to state his own view, he replied, "The Kingdom is a spiritual matter. The Kingdom of God has already been established, and is within you. Don't you gentlemen know that the Kingdom is not eating and drinking, but righteousness and peace and joy in the Holy Ghost?" And then the speaker reached hungrily across the table and speared another enormous piece of fried chicken! Nobody tried to answer him. As a matter of fact, no answer was necessary; he had answered his own argument. As the French would say, "He was hoist with his own petard." At the risk of being thought tiresome, let me recite the obvious conclusion: If the Kingdom of God can exist now on earth in a two-hundred-pound preacher full of fried chicken, without any reprehensible materialistic connotations, perhaps it could also exist in the same way among men on earth who will at times be eating and drinking under more perfect conditions in a future millennial kingdom." McClain, THE GREATNESS OF THE KINGDOM, 519-20.

B. RESPONSE TO THIS ISSUE: BIBLICAL EXAMPLES AND CASE HISTORIES OF SPIRITUAL CAUSATION PRODUCING TANGIBLE EFFECTS IN THE AREA OF SENSE EXPERIENCE.

C. FURTHER EXEMPLIFICATION OF THE AMILLENNIAL POSITION HERE. Speaking of the premillennial position, Berkhof outlines accurately premillennialism, and its view of the millennial reign of Christ, then says: "With Brown we too would call out, 'What a mongrel state of things is this! What an abhorred mixture of things totally inconsistent with each other.' This representation is not warranted by Scripture and grates upon our Christian sensibility. Baet truly says; 'We cannot conceive mingled together on the same planet some who have yet to die and others who have passed through death and will die no more. Such confusion of the present age with the age to come is in the last degree unlikely'" (page 176, cited by McClain, page 522).

D. BIBLICAL EXAMINATION OF THE ADJECTIVE PNEUMATIKOS.

1. Definition. With reference to the things of God, something "emanating from the Divine Spirit, or exhibiting its effects and so its character"; something "produced by the sole power of God Himself without natural instrumentality, supernatural." Thayer, LEXICON OF THE NEW TESTAMENT, page 523, 3. a.
2. Description.

3. Biblical examples: (a) 1 Cor. 10:3

(b) 1 Cor. 15:44-46. Compare with Luke 24:39.

II. THE PROBLEM OF THE RELATIVELY LIMITED AMOUNT OF SPACE DEVOTED TO THE MEDIATORIAL KINGDOM IN ITS MILLENNIAL STATE. REV. 20.

A. STATEMENT OF THE PROBLEM: WITH ONLY ONE PASSAGE, WHY ALL THE EMPHASIS IN PREMILLENNIALISM ON THE LITERAL NATURE OF THIS THOUSAND YEAR PERIOD?

B. EVALUATION AND RESPONSE TO THE PROBLEM AREA: THE PRINCIPLE OF PARSIMONY IN HERMENEUTICS.

C. FURTHER EXTENSION OF THE PROBLEM: WHY SO MUCH SPACE GIVEN, ACCORDING TO OUR POSITION, IN REVELATION--TO PRE-KINGDOM JUDGMENTS, AND THEN SO LITTLE SPACE GIVEN TO THE KINGDOM ITSELF, WHICH WE SAY LASTS A THOUSAND YEARS?

D. EVALUATION AND RESPONSE TO THIS PROBLEM AREA:

1. The nature of Biblical warning in general.
2. The passage itself is not entirely silent as to the nature of this millennial rule.

UNIT EIGHT. THE MILLENNIAL KINGDOM. SELECTED PROBLEM AREAS, continued.

II. THE QUESTION OF MILLENNIAL WORSHIP AND SACRIFICES.

- SOURCES: 1. George N. H. Peters (1825-1909) THE THEOCRATIC KINGDOM. Grand Rapids: Kregel Publications, 49501. 3 volumes. Reprint edition, with preface by Wilbur M. Smith and biographical sketch by John H. Stoll. (Note: we should be aware of this major work. "George N. H. Peters, during a long life of increasingly debilitating sickness and near blindness, produced the most exhaustive single work of premillennial thought ever published. Born in New Berlin, Pa., and after graduating from Wittenberg College, he pastored a number of Lutheran churches in Ohio. His encroaching blindness, however, did not stop him from writing several commentaries on New Testament books and other subjects. . . .")
2. Alva J. McClain, THE GREATNESS OF THE KINGDOM.

A. THE PREMILLENNIAL INTERPRETATION THAT THESE SACRIFICES ARE MEMORIAL IN NATURE.

1. The possible BASIS for this position. Hebrews 10:1-3 ASV.
 a. The use of the word REMEMBRANCE compared with Luke 22:19; 1 Cor. 11:24-25.

b. The principle of a MEMORIAL.

2. The general details of the millennial sacrificial system.

a. Ezek. 45:21-25.

b. Ezek. 46:13,14, in fact, most of the early part of Ezek. 46.

3. A possible response to those who feel that the Epistle to the Hebrews makes even this kind of memorial sacrificial system impossible. "So the reference to HEBREWS offers no cogent, fundamental, irrefutable objection to a future literal temple service. It is only proved that these acts will then have an entirely new meaning and an entirely new outlook. In their Mosaic, pre-Christian, Old Testament sense sacrifices and priesthood will never return. The "old covenant" is for ever gone and will never again arise and be re-established. Much rather will everything take place in the spirit of the "new covenant." The old forms will be filled with a completely new spirit." Erich Sauer, FROM ETERNITY TO ETERNITY, page 183.

B. THE PREMILLENNIAL INTERPRETATION OFFERED BY G. N. H. PETERS.

1. The BASIS for VIEWING THIS ENTIRE PROPHECY AS CONDITIONAL. Ezekiel 43:7-11. Compare also Jeremiah 17:25 with the context, and see a CONDITION ASPECT.

THE REAL BASIS IS A LOGICAL INFERENCE MADE BY PETERS, AFTER SUGGESTING THE CONDITIONALITY OF THIS SWEEPING PREDICTION: IT IS A LOGICAL

STATEMENT. . . "SIMILARITY OF DESCRIPTION OF THE MILLENNIAL ERA

AND THE TEMPLE OF EZEKIEL

DOES NOT EQUAL IDENTITY OF THE MILLENNIAL ERA AND EZEKIEL'S TEMPLE. " See page 87, Vol. 3.

UNIT EIGHT. continued.

II. MILLENNIAL WORSHIP AND SACRIFICES. continued.

B. THE INTERPRETATION OFFERED BY G. N. H. PETERS.

2. THE ISSUE OF THE RELATIONSHIP OF THE PRINCE TO THIS SYSTEM OF WORSHIP, AND THEN THE IDENTITY OF THIS PRINCE, AS WELL AS PRIESTHOOD IN THIS REALM.

- a. The PRINCE is a mortal man. Ezek 45:16-18. NOTE, IN RESPONSE TO MANY PREMILLENNIALISTS, WHO HOLD THAT THE PRINCE HERE IS A VICE*REGENT, UNDER CHRIST: "A Jewish Rabbi (Bibas) asserted that the Messiah must be a mere man, because in Ezek. 46:16 'the Prince and His sons' are mentioned (Miss. of Inq. to Jews, p. 395). The Com. of Inquiry answered that the Messiah was not spoken of but the Prince over Israel under Him. The Rabbi replied, 'Oh! then you give us two rulers.' WE HAVE AT LEAST HERE NOTHING OF THE TWELVE APOSTLES RULING OVER THE TWELVE TRIBES OF ISRAEL AS PROMISED TO THEM BY JESUS. AND WE MAY REST ASSURED THAT NO MORTAL PRINCE WILL EVER BE EXALTED AS A SUPERIOR RULER OVER THE GLORIFIED RULERS. (caps only supplied, not in original)."

Peters, III, 88.

- b. The PRINCE prepares for himself a sin offering. 45:17-22.
 c. The PRINCE is not a priest, while Christ is a PRIEST forever. 46:2.
 d. COMPARE THE PRIESTHOOD IN THIS DESCRIPTION WITH MILLENNIAL PRIESTHOOD GENERALLY. Rev. 20 with Ezekiel 44:22.
 e. COMPARE THE PRINCES GENERALLY WITH THIS DESCRIPTION IN EZEKIEL, AND THE MILLENNIAL SCENE. See Ezek 45:9, and note the character assigned to the Princes.

"FROM SUCH considerations as these, it is simply impossible, with any degree of consistency, to apply and interpret this prophecy as relating to the promised Messiah's reign. To do this, is to violate the intent of this Scripture, the sublime descriptions of the character and perfection of Christ, and to fasten upon our doctrine AN UNNECESSARY, AND UNBELIEF PRODUCING, interpretation. The Theocratic rule here delineated, is VERY DIFFERENT from that exhibited under Christ and His associated body of rulers; and before we can accept of it as Messianic, i.e. descriptive of the future reign of Jesus Christ, IT MUST BE SHOWN, that the reigning Prince here presented is IDENTICAL with Christ. The only answer that might be given is this: that this Prince is a mortal, ruling over the Jewish nation at its future restoration under--subject to--the reign of Christ. But this reply only increases the difficulty, for then (1) we have a lengthy Mill. description WITHOUT CHRIST being introduced; (2) a Theocratic rule without THE REAL THEOCRATIC KING being noticed; (3) a King seated on David's throne and ruling over David's Kingdom (Christ SPECIAL INHERITANCE, as David's Son), without THE COVENANTED KING who shall do this being mentioned; (4) a mortal man thus exalted to rule over the twelve tribes of Israel over and above the apostles who are SPECIALLY DESIGNATED in other places; (5) a Judgment of Theocratic rulership in a person who is liable to sin and corruption, which IS OPPOSED TO THE PLAN OF GOD now carried on to secure a government which in its rulers is far beyond all evil influences." Peters, Vol III, 87-88.

3. THE ISSUE OF OTHER PASSAGES WHICH APPARENTLY LINK SACRIFICE WITH MILLENNIUM.

As an example: Zech. 14:16-21; Jer. 33:18,21.

A PRINCIPLE FOR STUDY: HYPOCATASTASIS *

A figure to portray a future existing priesthood, using for this study the priesthood THEN known BIBLICAL EXAMPLES OF THIS PRINCIPLE:

* "These writers abundantly verify the figure, showing how a verb, act, or class of acts, or name of one kind, is used as a substitute for another that is meant. Thus, e.g. taking up the cross is equivalent to labor and self-denial, . . . plucking out the right eye equivalent to removal of prized passions that lead to sin, etc." Peters, same source, 90.