

## Revelation

### I. The Writer

-The Apostle John

-The same person who wrote

(1) The gospel of John

(2) The epistles of John

“There is very strong early testimony that this John was John the apostle, who also wrote the Gospel and the three letters” (Elwell and Yarbrough, *Encountering the New Testament*, 376)

-*External evidence is very strong*

“It is one of the best authenticated books of the New Testament” (Schaff, *History of the Christian Church*, I, 832)

-Supported by the early church fathers—from the 2<sup>nd</sup> century on

-Liberal scholars tend to attack Johannine authorship

\*based largely on inferior grammar and writing style

\*when compared to the Gospel and the Epistles

-These inconsistencies can be explained, however

(1) John wrote this book under poor conditions

\*imprisoned on the island of Patmos

(2) John dealt with difficult subject matter

\*visions and prophecies, hard to put into words

-*Internal evidence is very strong*

(1) The writer identifies himself as John

\*1:4, 9

\*22:8

(2) The writer was in exile on the isle of Patmos (1:9)

\*consistent with early church tradition

(3) The writer was a leader in the churches of Asia Minor

(chaps 2-3)

\*consistent with early church tradition

-Many scholars see The Revelation as John’s Olivet Discourse

(1) The Synoptics all contain Jesus’ discourse on the Mount of Olives

(2) John’s Gospel does not contain this discourse

(3) A comparison of the Olivet Discourses and the Revelation do offer some striking Parallels (See chart that Follows)

Comparison of the Olivet Discourse of Matthew 24 and the Revelation		
Love Grown Cold	Matthew 24:12	Revelation 2:4; 3:1; 16
False Prophets	Matthew 24:11	Revelation: 2:14; 20
Persecutions	Matthew 24:9	Revelation 2:10
Lawlessness	Matthew 24:12	Revelation 2:22
Duty to Persevere	Matthew 24:13	Revelation 2:24-25; 3:8
Wars, Famines, and Earthquakes	Matthew 24:6-8	Revelation 4-7
Church's Witness	Matthew 24:14	Revelation 11
Wilderness Flight	Matthew 24:15-20	Revelation 12
Great Tribulation	Matthew 24:21-22	Revelation 12
False Prophet	Matthew 24:23-26	Revelation 13
The Gathering Over Jerusalem's Corpse	Matthew 24:27	Revelation 18
Darkening of the Beast's Kingdom	Matthew 24:28-29	Revelation 16, 19
Destruction of the Harlot	Matthew 24: 28-29	Revelation 17
Gathering of the Church Into the Kingdom	Matthew 24:30-31	Revelation 19-22

## II. The Date

- John came to Ephesus—about between 60 and 65 A.D.
- John was persecuted by either
  - (1) Nero-67 A.D.-68 A.D.
  - (2) Domitian-80's A.D.-95 A.D.
- John wrote the book either during
  - (1) Nero's persecution
  - (2) Domitian's persecution
- My personal opinion is the earlier date
  - (1) The internal evidence is stronger for the early date
  - (2) The historical evidence for the Neronian persecution is stronger than a persecution under Domitian
- The majority opinion at this time is the later date
- The present mood is shifting on the date as more historical evidence is uncovered

## III. The Place

- Written *from Patmos*
- An island off the coast of Asia Minor
- The place that John was banished for his faith in Jesus Christ
- Written to *the seven churches of Asia Minor*

## IV. The Purpose

- A book of hope—for believers
- The message is clear and simple—*Jesus wins!*
- Jesus Christ will triumph over all his foes

## **Revelation--History and Methods of Interpretation**

-Through the centuries, the book of Revelation has been interpreted in several ways

-Grant Osborne writes,

“Perhaps more than any other book, our understanding of the meaning of Revelation depends on the hermeneutical perspective we bring to bear on it” (p. 18)

-In other words, the method we use for interpreting Revelation will have a great impact on our interpretation of the book

-There are four primary methods:

- (1) Preterist
- (2) Historicist
- (3) Idealist
- (4) Futurist

### **I. Interpreting Revelation--Methods**

#### **(1) Preterist**

-John MacArthur writes,

“The preterist approach views Revelation not as future, predictive prophecy, but as a historical record of events in the first-century Roman Empire” (I, 9)

-Grant Osborne writes,

“This approach argues that the details of the book relate to the present situation in which John lived rather than to a future period” (p. 19)

-Leon Morris writes,

“The Seer was wholly preoccupied with the church of his day. He wrote out of its situation and indeed has nothing more in mind than its situation” (p. 16)

-Merrill Tenney writes,

“All of the symbolism is therefore to be understood in terms of the conditions

contemporary with the writing of the book, and in no way predictive of the future” (ZPEB, V, 95)

-The word “preterist” comes from the Latin word for “past”

-The “preterist” view applies Revelation to the first century church

-All the events were fulfilled in John’s lifetime

-We study Revelation as we would a history book

-The book deals with first century historical events--and nothing more

-The weakness of this view is that it requires some very convoluted interpretations of certain sections of the text.

#### **(2) Historicist**

-The “historicist view” sees Revelation as  
 “a panorama of church history from John’s time to the second advent”  
 (Patterson, 28)

“a panorama of the history of the church from the days of John to the  
 end of the age” (Ryrie, 8)

“an inspired forecast of the whole of human history” (Morris, 17)

-Revelation predicts all of human history, from the first century on

-The view has been popular at times

\*especially with Luther and others who sought to identify the  
 pope as Antichrist

-But it has some major weaknesses

(1) Extreme subjectivity

(2) Lack of agreement among interpreters

“Not surprisingly, such a subjective, arbitrary, and whimsical  
 approach has given rise to a myriad of conflicting interpretations of the  
 actual historical events in Revelation” (MacArthur, I, 10)

### **(3) Idealist**

-The idealist view sees Revelation

“as symbolic of the timeless struggle between good and evil  
 throughout the  
 church age” (Blomberg, 519)

-The book does not record actual events

\*past

\*future

-The interpreter shouldn’t seek to identify actual events

\*past

\*future

-The interpreter should focus on ideas and principles rather than  
 events

-Osborne writes,

“This popular approach argues that the symbols do not relate to  
 historical events

but rather to timeless spiritual truths” (p. 20)

-Tenney writes,

“The idealist . . . assumes that the visions of the Apocalypse are in no  
 sense literal. They represent only the general conflict of good and evil”  
 (ZPEB, V, 96)

-Morris writes,

“It is not particularly concerned with the situation of the early church,  
 nor with

that of the end-time. It simply sets out principles on which God acts throughout

human history” (p. 18)

-Revelation 1:19 says

“Write the things which you have seen, and the things which are, and the things which will take place after these things”

-The idealist approach has some major weaknesses

(1) ignores the book’s historical setting (“the things which are”)

(2) ignores the book’s prophetic nature (“the things which will take place after these things”)

#### **(4) Futurist**

-The futurist view sees the events of Revelation 4-22 as still future “as yet to be fulfilled” (Ryrie, 9)

“focused almost entirely on the eschaton” (Patterson, 29)

-It is the view of many evangelicals today

-The book of Revelation claims to be a prophetic book

-The book of Revelation claims to predict future events (Rev 1:19)

-The futurist view recognizes and respects that claim

-There are some problems with this view

(1) Some interpreters have gone too far--with wild speculations  
\*by setting dates

\*by identifying persons and events

(2) Interpreters do disagree at times

\*looking at the same texts

\*coming up with different meanings

-There are some strengths to this view as well

## **II. Interpreting Revelation--History**

-Different methods for interpreting Revelation have dominated different eras of church history

-There are exceptions--in every era

-But the following patterns are clear

### **(1) The Patristic Era**

-The first three centuries of the church

-Futurist method

-Premillennial

### **(2) The Roman Catholic Era**

-From Augustine (400) to the Reformation (1517)

-Idealist method

-Realized Millennial

**(3) The Reformation Era**

- From Luther (1517) to the nineteenth century
- Idealist method
- Realized Millennial

**(4) The Missionary Era**

- The nineteenth century
- Preterist method
- Postmillennial

“Postmillennialism has been the least-held of the three views throughout church

history, but it has come to the fore particularly in times of great missionary movements and the expansion of the church. Then it seems as if God’s Spirit wants to use Christians to usher in the millennium before the parousia” (Blomberg, 519)

“Nineteenth century Christianity in Western Europe and North America formed the greatest heyday for postmillennialism” (Blomberg, 519)

**(5) The Modern Era**

- From the late nineteenth century to the present
- Idealist method/Futurist method
- Realized Millennial/Premillennial

**(6) The Postmodern Era**

- Eschatology (the study of last things) seems to be in a state of flux
- Premillennialism remains popular with many pastors and churches but is also declining in popularity
- Realized Millennialism is growing in popularity
- Postmillennialism is growing due to a sense of optimism among many young church planters, pastors, and missionaries

## Revelation--Themes

- Revelation was written in a time of crisis
  - “It was sent to a little, persecuted, frustrated church, one which did not know what to make of the situation in which it found itself” (Morris, 20)
- The church was under attack--by the mighty Roman Empire
  - “The Empire continued on its wicked way. Oppression and wrong abounded. Evil men prospered” (Morris, 20)
- Christ had not returned
- The apostles save John had been martyred
- The Empire had removed the societal protections Christianity had held
  - The churches of Asia needed instruction and assurance in the face of what they were seeing and were going to see.
    - “Where was the promise of His [Christ’s] coming? All things continued as they were. . . . If God was active in the world it demanded a very strong faith to perceive it. And most of the Christians, as they have always been, were men with no more than an average faith” (Morris, 20)

- The message of Revelation--was needed in 67 AD
- The message of Revelation--is needed today
- The future belongs to God--and God’s people
- God is in control
- God is working out his plan
  - “It becomes plain that earthly potentates do nothing but fulfill the plan mapped out for them by God. He brings his purposes to pass in the affairs of men” (Morris, 21)
- Things may look bleak for the moment
- But victory is assured
- Jesus Christ will triumph

### I. God Is Sovereign

- Grant Osborne writes,
  - “It seems clear that the primary theme of the book is the sovereignty of God” (p. 31)

#### (1) The Creator

- God is creator
  - “Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things” (4:11)

“And swore by Him who lives forever and ever, who created heaven and the things in it, and the earth and the things in it, and the sea and the things in it” (10:6)

“Worship Him who made the heaven and the earth and sea and springs of waters” (14:7)

### **(2) The Ruler**

-God is ruler--seated on his throne

-The word “throne” occurs 46 times in Revelation

-Satan has his throne--on earth

“I know where you dwell, where Satan’s throne is”

(2:13)

-Satan’s rulers have their thrones--on earth

“And the dragon [Satan] gave him his throne and great authority” (13:2)

-God has his throne--in heaven

“And behold a throne was standing in heaven, and One sitting on the throne” (4:2)

-And God’s throne will never end

“There will no longer be any curse; and the throne of God and of the Lamb will be in it, and His bond-servants will serve Him” (22:3)

-God rules over heaven and earth, over time and eternity

-Revelation provides a clear message

“God, not Caesar, controls the world. . . . The secular powers are doomed. . . . God on his throne will triumph over his enemies” (Osborne, 33)

### **(3) The Controller**

-God is controller

-This is best depicted by the divine passive, *edothē*, or “was given”

-In numerous occasions within the book God demonstrates his control over all that is going on

(1) In Christ’s Judgment

(2) In the actions of World Leaders

(3) In the work of Satan and his forces

-In everything God is ultimately controlling the events of the world to fulfill his purpose (Rev. 17:17)

## **II. Satan Is Doomed**

-Satan is a powerful creature--the most powerful of all God’s creatures

-Even Michael the archangel refused to attack Satan in his own strength

“But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, ‘The Lord rebuke you’” (Jude 9)

-But Satan is feeble compared to God

“Could do only what God gave him permission to do and nothing more” (Grudem, 415)

(1) Not omniscient (does not know everything)

(2) Not omnipotent (does not have all power)

(3) Not omnipresent (can be in but one place at a time)

(4) Under God’s control

(5) Can do no more than God allows

-And Satan is doomed to defeat

### **III. Jesus Will Triumph**

-R. H. Charles writes,

“Nowhere in the N.T. is the glory of the exalted Christ so emphasized” (*Rev*, I, cix)

#### **(1) Jesus Is Savior**

-Revelation stresses the “blood” of Christ

(1) shed for man’s sin

(2) bringing cleansing and forgiveness to those who believe in Jesus

“To him who loves us and released us from our sins by his blood” (1:5)

“You are worthy to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation” (5:9)

“They have washed their robes and made them white in the blood of the Lamb” (7:14)

“And they overcame him because of the blood of the Lamb” (12:11)

-There is a tendency to minimize the blood of Jesus today

-Blood atonement doesn’t sound good to modern man

-But the Bible stresses the blood of Jesus

-And we must stress the blood of Jesus

#### **(2) Jesus is Lord**

“The ruler of the kings of the earth” (1:5)

“KING OF KINGS, AND LORD OF LORDS” (19:16)

-The kings of the earth put Christ to death

-The kings of the earth put believers to death

-The kings of the earth are under Jesus’ control

-All will bow to him one day

-All will proclaim him as Lord

“That at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Christ is Lord, to the glory of God the Father” (Phil 2:10-11)

**(3) Jesus is Conqueror**

-Jesus has conquered death

-Jesus has conquered sin

-Jesus has conquered Satan

-Jesus has conquered the world

## Revelation—Structure

-Revelation follows the structure of an Old Testament Covenant Lawsuit

-This lawsuit involves the following:

- (1) Preamble-Identifies the lordship of the Great King and stresses both his greatness and power and his nearness and presence
- (2) Historical Prologue-Offers a survey of the Lord's previous relationship with his vassal and especially emphasizes his blessings that have been bestowed
- (3) Ethical Stipulations-Expounds upon the vassal's obligations in the covenant
- (4) Sanctions-Outlines the blessings for obedience and the curses for disobedience
- (5) Succession Arrangements-Deals with the continuing of the covenant over future generations

-Revelation also follows a four-part curse outline from the Old Testament as well

- (1) Leviticus 26 offers the stipulations of Israel's covenant relationship with God
- (2) Leviticus 26 also offers a four-part Curse outline for Israel's violation of the covenant

\*This four-part curse imagery is used by both Jeremiah (15:3) and Ezekiel (14:21) in relation to Israel's covenant unfaithfulness as well

-The Old Testament also offers a structure for the lawsuit in the face of covenant unfaithfulness

- (1) Deuteronomy
  - \*Preamble (1:1-5)
  - \*Historical Prologue (1:6-4:49)
  - \*Ethical Stipulations (5:1-26:19)
  - \*Sanctions (27:1-30:20)
  - \*Succession Arrangements (31:1-34:12)

- (2) Hosea
  - \*Preamble (1)
  - \*Historical Prologue (2-3)
  - \*Ethical Stipulations (4-7)
  - \*Sanctions (8-9)
  - \*Succession Arrangements (10-14)

-The covenant lawsuit then is not a case to be tried before a court, but rather is a declaration of violation by a sovereign over his vassal

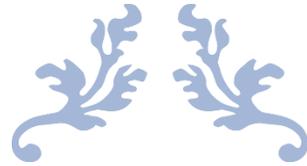
-In this lawsuit, God offers His declaration of judgment upon national Israel for their harlotry

-Additionally, God provides comfort and direction to his church as they witness those matters which have been seen, which are, and that which will take place (Revelation 1:19)

-While the majority of the book reveals who Jesus is, what he has done, and what he is doing in regards to the events of the world around the churches of Asia as he brings judgment upon national Israel, the greatest reality for the church is that God is ultimately in control and that Christ and his bride the church win.

-Revelation's Covenant Lawsuit Structure and its Four-Fold Judgment Structure Then Is

- (1) Preamble: Vision of the Son of Man (1)
- (2) Historical Prologue: The Seven Letters (2-3)
- (3) Ethical Stipulations: The Seven Seals (4-7)
- (4) Sanctions: The Seven Trumpets (8-14)
- (5) Succession Arrangements: The Seven Bowls (15-22)



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# AN OVERVIEW OF END TIMES THINKING

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An Explanation of the Historical Christian Understandings of the End-Times



## An Overview of End Times Thinking

Everyone has a view regarding the end of times. Whether you believe that Jesus is coming again or that we simply fade into nothingness, everyone has an idea of what the future holds. Thus, one will either have a biblical view of the end times or they will not. The study of the end times or last things is called eschatology. Over the course of Christian history, a number of beliefs have been held regarding the end times. Over the course of years three primary views have come to serve as the bulwarks of theology. Nearly every theologian of significance has fit within the confines of one of these three views. Our purpose will be to examine these three views and evaluate them based on the Scriptures. I will not tell you what you must believe. I came to my view on the end times through much prayer, study, and searching. I expect you to do the same. This is an overview and offers you a place to begin as you seek to understand the doctrine of last things.

## **Common Elements of the End Times**

In all of the traditional end times perspectives there are some common elements. These elements are all \_\_\_\_\_ and their denial immediately eliminates a view from \_\_\_\_\_ consideration.

The single most important Christian element of the end times is a literal \_\_\_\_\_ return of Jesus Christ. No view on the end-times can be considered truly Christian apart from this tenet. The idea of a spiritual return or a denial of a literal return of Christ has been rejected by the church at large throughout its history.

A second common element of Christian end-times thought is a literal \_\_\_\_\_ of the dead. No matter where a person falls on the end-time scale, they cannot claim to be Christian without a literal resurrection. While the number and purposes of the resurrections may \_\_\_\_\_ in the Christian views, the fact that they are present is essential for a biblical view.

The doctrine of \_\_\_\_\_ is also a common thread in biblical end-times perspectives. The absence of judgment is an unacceptable position to anyone who diligently holds to the Bible as truth. Judgment requires a sentence being passed based on ones relationship with \_\_\_\_\_ is the only acceptable Christian end-times view of judgment. Those that know Christ as their Savior will enter into eternity to enjoy the presence of God and those who do not know Christ will spend eternity experiencing the judgment and wrath of God.

While there remains great diversity within the body of Christ regarding the end-times, these explicit \_\_\_\_\_ doctrines are common in all Christian end-times views. Those who desire to be biblical in their understanding of last things must accept these three doctrines in order to meet that standard.

## **Introducing the Millennium**

The great \_\_\_\_\_ within the church over last things hinges upon our understanding of the Millennium. While this element is common within all Christian end-times perspectives, agreement on its place, purpose, and function differ greatly. All Christian end-time views are \_\_\_\_\_ based on their understanding of the Millennium.

Defining the \_\_\_\_\_ begins by looking at its grammatical foundations. The word “Millennium” comes from two Latin terms that collectively mean thousand years. In the early church the word “Chiliasm” was used because it came from the Greek word meaning “Thousand.” For us this term reflects the 1000 year of \_\_\_\_\_ that is found in Revelation 20:1-6. While the understanding of that reign differs between the views, all of the views agree that this is a period of time in which Christ will reign in some form over the creation.

Each major view is \_\_\_\_\_ based on its understanding of this reign of Christ. The three primary views of \_\_\_\_\_ end-time theology are Post-Millennialism, Realized-Millennialism, and Pre-Millennialism. All Christian end-times perspectives fall within one of these three very \_\_\_\_\_ categories.

### **Important Notice Below:**

**At this point I believe that it is essential to make this point. Men who are much holier, more righteous, much wiser, and much more greatly used of God than I will ever be have held each of these perspectives. They are orthodox within the Church. While they cannot all be right, they do place the primary focus on the common elements of the end-times rather than on their differences. So long as a brother or sister in Christ finds their view within the confines of these borders, end-times theology is not a reason to break fellowship with another brother or sister in Christ.**

## Post-Millennialism:

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### Definition of Post Millennialism

The end-times approach that believes Christ will return \_\_\_\_\_ the 1,000 year reign of the church is called Post-Millennialism. This means Christ will reign without being \_\_\_\_\_ present. Christ physical arrival occurs after the Millennium has taken place.

This view is optimistic about the power of the \_\_\_\_\_ and as a result of the gospel large populations of the world will be \_\_\_\_\_. The millennium is a time of spiritual blessing and great revival. A larger Christian population will result in peace and prosperity. As a result of salvation entire \_\_\_\_\_ will be ruled by the authority of Jesus Christ in the lives of its people. This view is often defended by asking if Christ has commissioned his church to fail.

### Historical Sketch

#### A. Euseius (D. 340)

- a. Establishment of Christianity in the \_\_\_\_\_ Empire is the beginning of the kingdom
- b. Accused the "Chialist" of "Mythology"

#### B. Jonathan Edwards

- a. Isa 60:9 Islands equaled the American Colonies
- b. The Millennium dawned with the 1<sup>st</sup> Great \_\_\_\_\_

#### C. Evangelicalism

- a. Most maligned view of all
- b. Often this view is mistaken for \_\_\_\_\_

- c. This was the view of Evangelicals in the 19<sup>th</sup> century

### Key Verses

- A. Psalm 2:6-8
- B. Psalm 47
- C. Psalm 72:8-11
- D. Isaiah 45:22-23
- E. Parables of gradual expansion (Matthew 13:31-33)

### Key Theological Beliefs

- A. The Church is God's people having taken the role after National \_\_\_\_\_ brought forth and executed the Messiah.
- B. Matthew 24-25 deal with the judgment of \_\_\_\_\_ in A.D. 70
- C. Revelation deals with the judgment of Israel resulting in her \_\_\_\_\_ punishment for Adultery and the New Bride of Christ the Church.

### Outline of Belief

- A. Kingdom is a \_\_\_\_\_ reality
- B. Expect a \_\_\_\_\_ of nations prior to the second coming
- C. Gradual \_\_\_\_\_ of the kingdom over the world
- D. Riders of Revelation 19 = \_\_\_\_\_ of the Gospel

- E. 1<sup>st</sup> Resurrection in Revelation 20:5-6 is conversion to \_\_\_\_\_
- F. Change that occurs within the Millennium is a change in \_\_\_\_\_ not in content
- G. Brief period of Apostasy at the \_\_\_\_\_ of the Millennium
- H. Millennium ends with the \_\_\_\_\_ return of Jesus Christ
- I. One Resurrection of all
- J. One Judgment with two parts
  - a. Judgment of Works
  - b. Judgment of the Lamb's Book of Life
- K. Number of those who know Christ is \_\_\_\_\_

#### **Supporting Arguments for this view**

- A. Authority of the \_\_\_\_\_
- B. Parables of \_\_\_\_\_ Growth
- c. Testimony of \_\_\_\_\_
  - a. Social Conditions
  - b. From 1950-1992 Worlds' Christian population grew from 3% to 10%
  - c. Education
  - d. Technology
  - e. Spirituality

#### **Dissenting Arguments against this view**

A. Revelation 20:7-10

B. Deteriorating or stabilized Social Conditions

## Realized-Millennialism:

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### Definition

The reign of Christ is a \_\_\_\_\_ reign of Christ over the earth from \_\_\_\_\_ from the time of his ascension to the time of his physical return. The reign of Christ is not seen as a \_\_\_\_\_ 1000 years, but rather is seen as a \_\_\_\_\_ reign from the time of his ascension to the time of his return over all of history.

This is the most \_\_\_\_\_ view of the end-times within all of Christianity. This view also has the most \_\_\_\_\_ within its followers because of its simplicity. This view sees no future millennium but rather a present millennium of Christ's reign. The book of Revelation is not seen as Apocalyptic literature, but rather as \_\_\_\_\_ literature. Revelation chapter 19 is a description of the \_\_\_\_\_ return of the Christ complete with his \_\_\_\_\_. Thus, the realized-millennialist sees Christ reigning over all \_\_\_\_\_, and the eminent return of Christ possible at \_\_\_\_\_ moment.

### History

#### A. From the NT to Augustine

- a. Up to the time of Origen (210-220) the church stressed a literal hermeneutic within the church and caused the apologist of the early church to be pre-mill
- b. Origen spiritualized the future kingdom and understood it as the present church age from Adam on.
- c. This was made very popular by Augustine

#### B. Augustine

- a. The millennium is not primarily \_\_\_\_\_ or chronological

- b. The kingdom refers to the \_\_\_\_\_  
in the world
- c. The millennium is the time between the  
first and the second \_\_\_\_\_ of  
Christ.
- d. \_\_\_\_\_ of Satan is that he  
cannot exercise his full power.

C. The only eschatology in the historical creeds  
is Realized-millennialism

### Overview of Realized-Millennialism

- A. Parallel development of both good and evil
- B. Second coming inaugurates the \_\_\_\_\_  
age.
- c. Covenants to Israel are fulfilled in the  
\_\_\_\_\_
  - a. Amos 9:11
  - b. Romans 11
- D. Affirm the imminence of Christ Second Coming
- E. One General Resurrection
  - a. 1<sup>st</sup> Resurrection is conversion
  - b. 2<sup>nd</sup> Physical
- F. One General judgment in the same two parts
  - a. John 5:28-29
  - b. Acts 24:15
  - c. Dan 12:2
- G. Simple Chronology

Arguments For this view

- A. \_\_\_\_\_ authority
- B. \_\_\_\_\_ Reliable
  - a. Ephesians 1:20-23
  - b. Ephesians 2:6-7
- C. \_\_\_\_\_ Sound

Arguments Against this view

- A. Lacks a contextual footing
- B. Suffers from a lack of truly defining parameters and a consistent hermeneutic

## Pre-Millennialism:

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Definition of Pre-Millennialism: The belief that Christ will return to \_\_\_\_\_ and reign on \_\_\_\_\_ during the literal Millennium

### Two Branches of Pre-Millennialism

- A. Dispensational Pre-Tribulational Pre-Millennialism: A system of biblical interpretation and of theology that divides God's working into different periods with different basis of understanding God's work of redemption. This involves the "literal" view of Scripture and a distinction between Israel and the church. Ultimately the church is raptured from the world before a seven year time of tribulation.
  
- B. Historic Pre-Millennialism or Post-Tribulational Pre-Millennialism: A belief that the church goes through the Tribulation. This was the position of the early church.

### Outline of Pre-Trib

- A. Church: A \_\_\_\_\_ in God's plan
  
- B. Rapture: Suddenly, unexpectantly, and secretly Christ will \_\_\_\_\_
  - a. Purpose: To deliver the church from the wrath of God.
  
  - b. Four Traditional Arguments for the Rapture
    - i. \_\_\_\_\_ of the Tribulation
      - 1. Called the time of Jacob's Trouble

## 2. Protection from God's wrath

ii. Imminence of the Blessed

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iii. No Mention of the \_\_\_\_\_  
in Revelation after Chapter 3

iv. Restrainer will be removed in the  
Tribulation-2 Thessalonians 2

### C. Great Tribulation

a. Fulfillment of many \_\_\_\_\_

b. Period of \_\_\_\_\_ from the  
church to Israel

c. Period of ingathering of \_\_\_\_\_

d. Scriptures for reference

i. Daniel 9

ii. Matthew 24

iii. Revelation 6 & 7

### D. Second Coming: Jesus Returns with the

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E. Millennium: Christ will reign on earth 1000 years. Reinstating of the sacrifices and the nation of Israel will be the crown of the world.

F. Final Result: Opposition from those born in the 1000 year reign who did not have glorified bodies.

### It's All In the Numbers

A. Two comings of Christ

- a. For the Saints (Secret)
- b. With the Saints (Public)

B. Three Resurrections

- a. Saints at Rapture
- b. Martyrs at the end of the Tribulation
- c. Unbelievers at the end of the 1000 years

C. Five Judgments

- a. Believers following the Rapture
- b. Nations at Jesus Return
- c. Israel at Christ Return
- d. Angels after the Millennium
- e. Unbelievers after the Millennium

**History**

- A. Arose around 1820-1840
- B. Made Popular in \_\_\_\_\_  
Conferences
- C. Also known as Darbyism
- D. Gathered tremendous support through the  
Scofield Study Bible.
  - a. Most \_\_\_\_\_ could not attend a  
seminary
  - b. Most pastors did not have good  
commentaries or background materials for  
preparation.

- c. Became the \_\_\_\_\_ for pastoral study in rural areas.

### The Great Leap of Faith

- A. To accept this position one must take \_\_\_\_\_ of the theology with it.
- B. There is no consistent \_\_\_\_\_ of interpreting the Bible with a Pre-Trib rapture apart from Dispensationalism.
- c. One must also accept that God kept the \_\_\_\_\_ of much of Daniel, Ezekiel, and Revelation hidden from the church for better than 1800 centuries.
- a. One must also accept that now God has finally revealed this meaning to us and he is done revealing now.
- b. This begs the question: How do we know that God will not reveal something else to be the real meaning of this or other doctrines later on?
- c. Muslims teach that Jesus was God's son, but that Mohammed is the last great prophet. Dispensationalist have no more right to claim that their position is correct than do Muslims. Either the Bible has been revealed in truth or it has not. Either what God has revealed about himself is true and unchanging or it isn't.
- D. There are no explicit statements within the Scriptures to support the \_\_\_\_\_ tenets of this doctrinal belief, and the Scriptures that are often used to support this belief must

be radically reinterpreted from their historical understanding.

### An Outline of Historic Pre-Millennialism

**Definition:** The term expresses the position of the adherents to the contemporary historical Pre-Millennial perspective. This view functions as the continuation of the historical view of the early church. After a time of tribulation Christ will return to the earth and gather his church. He will then reign over the earth in a literal thousand year kingdom.

#### Main Features

- A. The \_\_\_\_\_ church age will continue until, as it nears its end, a time of great tribulation and suffering comes upon the earth.
- B. After a time of tribulation Christ returns to earth to establish his \_\_\_\_\_.
- C. Believers will receive \_\_\_\_\_ Bodies and will reign with Christ 1000 years
- D. Christ is physically \_\_\_\_\_ on earth during the millennium.
- E. The earth will be \_\_\_\_\_
- F. Satan will \_\_\_\_\_ at the end joined by those who are unbelievers
- G. Christ will end the rebellion
- H. Christ will raise all the unbelieving dead and they will stand before him in final \_\_\_\_\_.

#### Evidence for the Post-Trib Position

- A. Pre-Trib proponents claim that the church will not experience the \_\_\_\_\_ of God and Post-Trib proponents Agree.

- a. Tribulation: 47 of the 55 times this word is used in scripture it refers to the enduring of the saints.
  - b. Tribulations is the normal experience of the saints of God
    - i. In the world you will have tribulation-John 16:33
    - ii. Paul-enter the kingdom through many tribulations-Acts 14:22
    - iii. John is called a fellow partaker in the tribulations of Jesus Christ.
  - c. Revelation 3:10: Guarded in the hour of tribulation-also reflects John 17.
- B. At the end Christ comes a \_\_\_\_\_ time. It is a unifying event. When Christ comes, the saints who have died will be resurrected. They, together with the saints will be caught up to meet the Lord and to return to reign.
- c. This affirms the eminency of Christ's return. His return is impending and does not \_\_\_\_\_ upon any event.

#### Arguments against this view

A. Why two returns? If Jesus comes in power and authority at the start of the millennium in a physical sense then why does he have to return in power and authority at the end as well?

B. If the events of Revelation have already occurred in history, then why do we expect them to occur again?

C. If John wrote that these events would be occurring \_\_\_\_\_, then how do we justify the gap that exists between them?