

SYSTEMATIC
THEOLOGY
ESCHATOLOGY
STUDY OF PROPHECY
&
PASTORAL CARE &
COUNSELING

PROPHECY

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ESCHATOLOGY - PROPHECY

Termed Eschatology (from the Greek - eschatos = "furthest" or "Last Things," as often in the Bible - "The Last Days" or "End Times" etc.

The idea of this course in prophecy is not to give every minute interpretation of every prophecy of the Word of God, but primarily to fix in your minds the broad outlines, the scope and the flowing theme. With these in mind, the details will naturally fall into their respective places. This is an Outline course.

There are two fields of prophecy: Fulfilled, as upon Jerusalem and the Jews and upon the first coming of Christ and Unfulfilled, with which this course shall be occupied with the second.

I. Importance of the Study of Prophecy

A. Negatively Considered. Many deride the study of prophecy and for various reasons.

1. Some because of the fanaticism and extremes of many prophetic teachers, namely, the date-setters, astrologers, and the cultists such as

Russelites and Adventists. There are the dogmatic interpreters who interpret the Bible by the daily newspaper and make assertions of fulfilled prophecies and predictions concerning nations only to be embarrassed by their failure, throwing repute upon the study of prophecy.

2. Others deride the study of prophecy by the claim of their insufficiency and ignorance to understand it all, so they throw it all out.
3. Still others, because of the divergence of opinion concerning the fulfilment or interpretation of prophecy. They forget that every man has the same Word and can see for himself. We have no pope.
4. The real ignorance and wilful ignoring or deriding of the study of prophecy is the spirituality it excites. Most folks do not like any prophecy concerning Christ's coming, because they are not ready for His coming. They dislike prophecy because you cannot hold to the hope of Christ coming and not have it influence your life. Cf. I John 3:3.
5. Another is pure unadulterated laziness; the real Bible study necessary to learn the complexities of prophecy.
6. Another reason the study of prophecy is derided is there is no real sympathy with God in His program for the ages, so no personal involvement. As we shall see, "They are not ready for His return."
7. Most often it is because of light views of all inspiration and the literalness of Bible interpretation.

B. Positively Considered. Why study Prophecy?

1. The very fact that almost fifty percent of the Bible is taken up with Prophecy shows that God considered it important enough to have it recorded for me; I should count it important enough to study it.
2. The study of prophecy will give intelligent co-operation with God in His program for this dispensation; to find out which way God is going, and then go God's way. We will escape the error of the Post-Millennialists and the AMillennialists who are trying to convert the world. We will escape the error of the preachers of the social Gospel trying to clean up society and "To bring in the Kingdom."
3. The study of Prophecy will keep you from being scared out of your wits by what is happening and threatening to happen in the world today. Cf. Luke 21:25-26. There we find four consternations of the nations.
 - a. "Distress of nations" (Rotherham - "Anguish of nations"); Greek equals a narrowing down of the way into straits.
 - b. "With Perplexity" (Rotherham, "Embarrassment"); Greek equals, "Knowing no way out, to be in such straits, as to be without resources, not

knowing which way to turn" (Thayer). It signifies the utter bankruptcy of the nations of real statesmen who know the way out.

c. "Men's hearts failing them for fear" (Many translate "fainting" but the Greek signifies more than fainting but "death itself." The Aramaic Gospels on this verse is "Upheavals that take the life out of them." Rotherham translates it "Dying." This is literally heart failure bringing death, caused by the fear.

d. "And looking on the things coming on the earth;" here is the real "Why." (Looking is translated by the diaglot, "apprehension.") This heart failure is caused by fear and apprehension, worry over the future and insecurity, atom bombs, wars, the threatenings of modern life. Paul calls it literally in II Thessalonians 2:1-2, "Be not shaken in mind" ("Scared out of your wits.")

e. The study of Prophecy gives light for dark days. (II Peter 1:16-19) "More sure, (Lit, "more confirmed"), Word of Prophecy." Better than vision even of the Mt. of Transfiguration. Paul in I Thessalonians 5:4, "We may walk in light while the world walks in darkness, through a dark, dead end alley."

f. Further, the study of Prophecy brings a real joy in sharing with God the knowledge of the outcome of it all; that He shall be victorious and the wicked shall be punished no matter how long God tarries. The outcome is sure; it keeps your perspective right.

g. Walking in the light of the world to come, this world is easier to give up, and to hold it lightly, "using it but not abusing it". The sense of I Corinthians 5:9-11. Prophecy makes more vivid your heavenly citizenship, and your pilgrim character here. There is no other way to get the true pilgrim outlook, as seen in all the great saints in the Bible.

h. God has set a special blessing upon the study of prophecy as in Revelation 1:3 seemingly as upon no other study.

i. God has commanded it. John 5:9, "Search the Scripture" and "Study ...rightly dividing the Word of truth, II Timothy 2:15; Isaiah 34:16. How is this possible if fifty percent of it is ignored?

j. Prophecy proves the Divine Inspiration of the Word of God as Isaiah 41:23; 42:9; so God set it as one of the prime proofs of His Word and the veracity of prophet. Deuteronomy 18:20-22; 13:1-3.

k. The study of prophecy will give intelligent understanding of the vast part of God's Word taken up with prophecy, and will illuminate much that is inexplicable without it.

l. Prophecy is indelibly tied up with all godliness and Holy Living, II Peter 3:11-12.

m. There can be no real understanding of any doctrine of God's Word without prophecy. It is tied up inextricably with every great doctrine of the Bible.

- n. Tied up with this, because all prophecy is full of Christ, Revelation 19:10. The true sincere believer, in love with His Savior, will want to know all His Lord plans for him.
- o. Studying prophecy is so important because it counteracts all the quacks, fakes, and exploiters of prophecy who teach all shades of errors by misrepresenting prophecy.
- p. Along with all of the above is the "Law of Parsimony" = "Conservation of Space". If Cod sees fit to occupy fifty percent of His Love Book to me with it, I should see fit to read and study it all.
- q. It is very important since there is no complete Gospel without it - no finishing of your redemption; no knowing how it is going to end; where we are going; what shall be the outcome of my redemption?

C. What is prophecy? Who is a prophet? (The two are inseparable) Three short definitions that have been given and criticized, but I like the one that states, "Prophecy is God's blueprint for the ages." (Hence, "Sure word of prophecy.") "Prophecy is the mould of history." "Prophecy is History pre-written;" a prediction, a foretelling, "To write beforehand." It is Pre-diction. The word "Prophet" comes from the Heb. verb naba signifying "to bubble forth" like a fountain, hence, it is a person who involuntarily burst forth with spiritual utterances under divine influence, as Psalm 45:1, "My heart is inditing a good matter." (Rotherham, "My heart is overflowing with an excellent theme") ... "My tongue is the pen of a ready writer." Here it is signifying the bubbling forth as a fountain, "Overflowing with an excellent theme;" Or the prophet who said, "The Lord hath spoken, who can but prophecy," Amos 3:8. It means one who pours forth the Word or announcements of God, not just predictive. Another descriptive word is the translated "Seer," "One who sees" (Cf. *Smith's Bible Dictionary*.) See this Divine congruence in Jeremiah 20:9. A prophet is one who was both foretelling by divine inspiration and forth telling the mind of God under divine influence, or "afflatus" - peaceful in breathing - "Inspiration." In this sense the gift of prophecy is still in the church of Christ as one of the nine gifts of I Corinthians 12. God lays down the test of prophet in Jeremiah 28:9. (Cf. 27:10 with 29:8)

D. How prophecy comes. II Peter 1:20-21 (Cannot be discovered but must be revealed)

E. The true centre and purpose of all prophecy. (True prophecy for prophecy can be imitated by Satan, I Samuel 18:10, "By the demon in Saul.) Revelation 19:10, for the testimony of Jesus is the spirit of Prophecy."

F. The interpretation of prophecy. II Pet.1:19-21, Peter, by inspiration of the Holy Spirit states emphatically that "No prophecy of the Scripture is of any private interpretation." The Greek idea is "The interpretation of no Scripture stands alone - can be interpreted except if all Scripture is considered. This is why in this course we are considering all the Prophetic Scriptures.

II. Two Views of Prophecy

A. Telescopic View

1. Seven Dispensations

The Seven Dispensations: God's blueprint for the ages. The importance of understanding the difference in God's dealings in the different dispensations with men cannot be over emphasized. One of the greatest advances in the understanding of the whole Bible and its complete message is to know the various dispensations. This helps in the Scriptural injunction, "Rightly dividing the Word of Truth," II Timothy 2:15. Coupled with this is the added warning not to go to seed on dispensations. As in all great truths, the truth can be pushed out of proportion at the expense of other great truths. (The danger is that of throwing out the Old Testament and the Gospels because they were written about another dispensation.) Paul distinctly said, "It was all written for our admonition," I Corinthians 10:11. Dispensationalism has this wonderful fact very plainly in the forefront. "God has dealt in the different dispensations with different methods."

Definition of a Dispensation: "A dispensation is a period of time during which man is tested in respect of obedience to some specific revelation of the will of God." C. I. Scofield, *Reference Bible*, note 4, page 5.

a. **Dispensation of Innocence:** (From the creation of Adam and Eve to the fall.) The time of duration is unknown. Note the condition of innocency they had which we have not had since. The test of obedience was simply obedience to a simple prohibitive command of God. It ended with man's failure, and the Judgment of God, expulsion from the Garden, the fourfold curse, and God making sacrifice for them. The dispensation of Innocence ended forever; never has man been so tested since.

b. **Dispensation of Conscience:** (From the fall of man to the flood.) The time was around 1,600 years. Josephus gives year of the world 1656, by pure guess. Scofield Reference Bible makes it around **2353 BC**, following Archbishop Usher. The fall of man brought the opening of his eyes to perceive good and evil. (Man could only see the good before.) Man is tested only with this inner guidance of conscience as far as may be seen from the Bible, but with a public meeting place near the Garden to offer their sacrifice, Genesis 4. They also had, most of the time, the word of mouth, the revelation of Adam for 930 years, then his sons and grandsons until the flood. It ended with man's failure and God's judgment of the flood to take away all but eight.

c. **Dispensation of Human Government:** (From the flood to the dispersion of the nations at Babel and the call of Abram.) The time was around **200 years** or more. For the seven elements see Scofield's note on Genesis 9:1; though all the nations are still under it until Jesus sets up His

earthly reign, Romans 13:1-7. The prime condition by which we name it, "Human Government" is the delegating of the right of capital punishment to man. This is the highest prerogative of human government. Man is to govern the world for God. It ends with the failure of man at Babel, and the judgment of God, "Confusion of tongues."

d. **Dispensation of Promise.** It is named by Paul in Galatians 3:14-18. (From the calling of Abraham to the giving of the law) The time was about 500 years. Paul gives 430 years, Galatians 4:17. It was very markedly a different dispensation, as God dealt with the Patriarchs by promise, and unconditional covenant. Scofield aptly remarks, "In Egypt they lost their blessing but not their covenant." This dispensation ended at the foot of Mt. Sinai when the Israelites accepted the Law, and said, "All that the Lord hath said we will do," Exodus 19:8; 24:7; Deuteronomy 5:27.

e. **Dispensation of Law:** (It was never given to anyone else but Israel, Romans 2:14; Deuteronomy 4:7-8; Psalm 147:19-20; Ezekiel 20:11-12, 20; Deuteronomy 5:15; Exodus 31:12-17. The Sabbath was only given as a sign to Israel. It was from the giving of the Law to Calvary, about 1,500 years. It was a record time of one long failure of man to keep the law; "The yoke of bondage which neither we nor our fathers could keep," Acts 15:10. It ends with Israel in captivity and bondage to the Gentiles and the judgment of our sins upon our substitute Christ.

f. **Dispensation of Grace.** Paul names this dispensation in Ephesians 3:2, the dispensation of the Grace of God. (From Calvary to the Rapture) It has already been over 2,000 years long. John 1:17, "For the law was by Moses but grace and truth came by Jesus Christ." Man's salvation does not depend upon his own ability, but his faith in the ability of another, Jesus Christ to save. This dispensation ends with Apostasy and judgment upon man and the rapture of the true church of Christ.

g. **Dispensation of the Millennium** or The Messianic Dispensation, the fulfillment of the Kingdom of Heaven in its final form under Israel's Messiah. (One thousand years of God's reign upon the earth) Ephesians 1:10, "That in the dispensation of the fullness of time he might gather together in one all things In Christ, both which are in heaven and which are in earth." It is an expressive name, God's name for it, "Dispensation of the fullness of times, man's last great testing period, and ending with the final great apostasy and direct judgment of God. Put over all the ages, wherever man is tested by God, man is a failure. (It is no wonder under grace in the church of Christ He takes the responsibility.) There is absolutely no possible way anyone can "Rightly divide the Word of God" - without discussing the dispensations.

For further study on the Dispensations, see the addendum at the end of these notes.

2. Eight Covenants. (These somewhat parallel the dispensations)
 - a. The Edenic Covenant. Genesis 1:28. Sevenfold:
 - 1.) Replenish the earth
 - 2.) Subdue the earth
 - 3.) Rule the earth
 - 4.) Eat of the fruit of the garden
 - 5.) Till the garden
 - 6.) Not to eat of the fruit of the tree of knowledge of good and evil.
 - 7.) Penalty for disobedience
 - b. The Adamic Covenant. Genesis 3:14-19. These were the conditions under which man was to live after the fall. It was a cursed creation, a toiling humanity, a suffering, subjected womanhood, a sorrowing manhood and a promised redeemer, Genesis 3:15.
 - c. The Noahic Covenant. Genesis 9:1-7. This was to replenish the earth and the establishment of human government. The rainbow was given as God's pledge to never destroy the earth with a flood again. As man is still under the Adamic Covenant - so he is under the Noahic of Romans 13:1-7.
 - d. The Abrahamic Covenant. Genesis 15:18. It was first given in Genesis 12:1-4, and confirmed in Genesis 13:14-17. It was confirmed with a covenant of blood in Genesis 15 and reiterated 17:1-8, cf. Hebrews 6:13-20. It is seen by these texts to be an unconditional covenant depending upon the faithfulness of God alone, consisting of the blessing of God upon Abraham, the promise of great posterity, a blessing upon those who bless him and a cursing upon those who curse him. It was a promise of a Saviour through him. "In thee shall all nations of the earth be blessed;" and, to go with the promise of a people through Abraham, is the promise of the land of Palestine for an eternal possession. (It is important to get this in order to see in Prophecy the fact of Israel's Restoration to Palestine.) Though unconditional to Abraham - individually to inherit it, each person must believe and accept God's rule, Hebrews 3-4.
 - e. The Mosaic Covenant. Hebrews 8:5-6. Note the whole giving of the law in the Pentateuch. It was a conditional covenant between Israel and God, conditioned upon their keeping the law, Acts 3:25; Leviticus 26:9; Galatians 3:17-18.
 - f. The Palestinian Covenant. Deuteronomy 30:1-5. This was a conditional possession of the land of Palestine by the Israelites as individuals, while to Abraham it was unconditional. You may see the abrogation of this covenant at the rejection of their Messiah to that generation in Zechariah 11:7-12; Paul in Romans 11:1-32 shows it is

not irrevocable to individuals, but irrevocable to Abraham (See Galatians

3:17-18)

- g. **The Davidic Covenant.** II Samuel 7:8-17. David on his death bed called it, "Everlasting Covenant." cf. Hebrews 6:18 with Psalm 89:35; II Samuel 23:5 and the "Sure mercies of David." It consists in the eternity of David's house, (Son forever) throne and kingdom. "Never want a man to sit upon his throne of his sons, Psalm 89:30-37 shows the immutability of it. It was an unconditional covenant; renewed to Mary, Luke 1:31-33; reaffirmed in Jeremiah 33:15-17; and upheld many times in the major prophets in particular by the statement of why God didn't wipe out the remnant, "For David by servant's sake, and for my own name's sake" as in Isaiah 37:35. It is called in Isaiah 55:3, "Everlasting covenant, even the sure mercies of David."
- h. **The New Covenant.** Cf. C. I. Scofield (1st ed.) *Reference Bible*, footnote 1 on Hebrews 8:8; pg. 1297. It is called "The New Testament," Hebrews 9:15; "Better Testament, Hebrews 7:22; "The New Covenant" in Hebrews 8:8-13 and 12:24; "The Blood of the New Covenant and to the Blood of sprinkling that speaketh better things than that of Abel," where he quotes from Jeremiah 31:31-34. It is there, with Israel, to give them a new heart and rebirth, and take them back into divine favor. Since it is in the blood of Christ, it takes us in, too. Matthew 26:28, "Called the blood of the New Testament, (New Covenant)." It is the same blood shed for Israel's redemption that is for our sins also, Hebrews 13:20; "The Blood of the everlasting covenant." There is nothing that God has ever done, is doing, or ever will do, that is not based upon one purchasing payment in full. The Blood of Jesus Christ, God's priceless son, I Peter 1:18; so, Paul explains the need of it, Hebrews 9:15-20.

2. **Threefold Division of Mankind in Prophecy.** I Corinthians 10:32

Another telescopic viewpoint that is very important to the right understanding of prophecy is to rightly place in prophecy as to which of the three great divisions of mankind it belongs. The hermeneutical principle would be "About whom is God talking." Certainly this would be of the upmost importance in determining the interpretation of the prophecy.

Paul gives the three fold division of mankind in I Corinthians 10:32, "Give none offense, neither to the Jew, nor to the Gentile, nor to the Church of God," therefore, all prophecy may be divided, and all of mankind.

In personal Salvation there are but two great classes of people - saved and lost; sinners and saints. In prophecy, however, there are three great divisions of people about which prophecy deals.

a. The Jew. Rightfully they are first in the threefold division; so Paul puts them first. Jesus said, "Salvation is of the Jews," John 4:22. Paul states, "Unto them was committed the oracles of God," both written and Jesus the Logos. Paul also says in Romans 1:16, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek" (or Gentile.) Paul in Acts 13 preached a sermon to the Israelites on the coming of Christ, His death and resurrection. They contradicted Paul and Barnabus; then verse 46, "Then Paul and Barnabus waxed bold and said, "It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles," Acts 18:6; 28:28. It was primarily to the Jew first, for they were the first to be set apart as God's elect people, starting with the divine call of Abraham and His descendents. The Old Testament is the history of God's dealings with Israel, and replete with prophecies of what God is going to do with them. Therefore, any system of prophecy which excludes the Jew is certainly erroneous and incomplete.

You cannot overlook the fact of God's eternal covenants sworn to by Himself with Abraham and David. There are the great prophecies of Israel's restoration, rebirth, and final vindication over the nations who have spoiled her. Don't forget that there are two brides in the Bible.

1.) There is the Lamb's wife, who "Hath made herself ready," Revelation 19:7. That is the Church that is espoused to Christ, II Corinthians 11:2-3; Ephesians 5:23-33.

2.) There is the wife of God the Father in the Old Testament. That is Israel. His greatest and constant accusation against Israel was of "spiritual adultery" in departing from her true husband, God, and getting false lovers among the idols of the heathen, Jeremiah 3:14, "Turn, O backsliding children, saith the Lord, for I am married unto you;" vs. 30, "surely as a wife treacherously departeth from her husband, so ye have dealt treacherously with me, O house of Israel." See Isaiah 54:4-8; Hosea 2:19 (In fact, most of Hosea). The whole second chapter is about the unfaithfulness of Israel to God as a wife, then, "And I will betroth thee unto me forever."

Israel is betrothed unto God forever under the symbol of a wife as an earthly people, as the church is betrothed unto Christ forever as His wife for a heavenly people. Be careful to keep Israel in her separate distinct category while trying to unravel the mysteries and glories of prophecy. What confusion can result in joining what God separates and separating what God joins!

b. The Gentile. In the program of God, Israel was His divine representative government upon the earth as long as they were true to

Him, but, when they fell and "blasphemed His name among the Gentiles," God took it away from them and gave it to "The times of the Gentiles." In concise form, you will find the great sweeping prophecies of the six great kingdoms of the Gentiles in Daniel 2 and 7, with more minute details in chapters 8-12. There are many more prophecies of Gentile nations with a local coloring, but God mainly speaks of them as they contact God's people. The main ones have to do with the greatest kingdoms from Babylon to the Anti-Christ, and the tumult, confusion, wars, and distress of nations, at the close of the Gentile age. More centers around the Gentiles as blessed through Israel in the Millennium and the nations bringing their glory into the New Jerusalem in eternity, Revelation 21-22.

c. The Church of God. Any student of the Scriptures should be able to see how distinct the prophecies of the church are to either Israel or to the Gentiles. Herein is one to see that you cannot go to the Old Testament to find any distinct prophecies of the Church. It was not revealed unto them, as Paul says in Ephesians 3:2-5, "Not made known in other ages, but is now made known unto you." The church had its birth on the day of Pentecost, and its distinct prophecies must be a subject of New Testament revelation. Revelation 2-3 gives in prophetic form the history of the church from beginning to end. The distinctive church prophecies are naturally to be found in Paul's writings though all New Testament writers give warnings of apostasy and falling away in the church with the promise of Christ's return. The most distinct church prophecies are: The warning against false teachers in the last days, with damnable heresies denying the only Lord that bought them, a church that won't endure sound doctrine, a falling away as a result, and the introduction of the doctrine of demons, and the individual characteristics of lovers of pleasure rather than lovers of God, heady, high-minded, selfish, etc. It culminates in the crowning prophecy of Christ's return for His own and our being caught up into the skies to meet Him, in a glorified, spiritual body with the resurrection of those who sleep in Jesus, and our being presented unto Christ, to live and reign with Him, with this, the rapture of Christ's church into the air; to ever be with the Lord, as His bride.

You cannot confuse these three divisions, nor exchange any of the prophecies one for the other. With each, God deals separately, differently, and distinctly. God's purpose is different for each. Each has a separate destiny.

3. Outlines of Prophetic Events (From now to eternity) or Mountain Peaks of Prophecy. This is the panoramic view of all unfulfilled prophecy, the Telescopic View of coming prophetic events. Note: It is the mountain peaks we are interested in here in the telescopic view. The mountain peaks stand out clearly above the haze, but the foothills are pretty much in the haze of obscure minute fulfillment. There is a fair agreement among Bible scholars about

mountain peaks, but great diversity about the foothills. These mountain peaks are pegs upon which to hang the minor details, and events. There are seven mountain peaks.

- a. The Rapture of the Church. The very next event on God's prophetic calendar is the coming again of Jesus Christ for His church, called "the Rapture." This is the fulfillment of I Corinthians 15:51-52; I Thessalonians 4:13-18. There is no prophecy standing between this moment and His coming. To put one in is to be guilty of the error of saying, "My Lord delayed His coming." Many try to put Matthew 24:14 in between, but, note, it is the "End of the Age" to which it is referring in verses 1 and 3; the Gospel is "The Gospel of the Kingdom," to be preached to every nation for a witness.
- b. The Tribulation Period. This is the time of trouble spoken of by Jesus, that ends this present age of the Gentiles, Daniel 12:1; Matthew 24:21. Some foothills are the covenant of the Jews with the Anti-Christ, and their re-establishment in Palestine, the world apostate church, mystery Babylon, ending with Armageddon.
- c. The Anti-Christ. He fills the world's stage during the Tribulation. More is said of him in the Bible than any other human except Christ.
- d. The Revelation of Jesus Christ. With His saints, He pours out judgment upon armies of the Anti-Christ, delivers oppressed Israel, judges the living nations, and establishes his earthly kingdom.
- e. The Millennium, the 1,000 year reign of Jesus Christ. It is Israel's restoration in their own land, with Christ on the Throne of His Father David, the blessing of the nation and removal of the curse. Christ rules with rod of Iron. It ends with the final rebellion.
- f. The Great White Judgment Throne. This is at the closing of the Millennium; Revelation 20; it is the last great judgment of the wicked dead of all ages and the judgment of Satan and his angels.
- g. Eternity. There is understandably more haze around the foothills of eternity than any other of the mountain peaks. We have no inherent knowledge of a new heaven and a new earth. We do know they shall be renovated with fire next time instead of with water, II Peter 3:7. The New Jerusalem, a literal prepared city, comes down from God out of heaven; God dwells with man. There is more told about what won't be there than what will, no need of candle or sun to light the city as the Lord God is the light of it; no need of temple, no night, no tears, nothing abominable, nor wickedness, no sorrow, nor pain, and it is summed up, "the former things are passed away." "Behold I make all things new," Revelation 21:4-5.

B. Microscopic View

In this division we shall go into more detail in the greater divisions of Prophecy. It is, of course, to be understood that not all prophecy can be covered in one year when so much of the Bible is prophecy. It is still "outlines of prophetic events, now to eternity."

1. The Two Resurrections: This is a very important outline. That there is to be a resurrection of all the dead is the plain statement of the Scriptures. "The hour is coming when all that are in the grave shall hear His voice and shall come forth," John 5:28-29. Paul links it with many important doctrines and even in the very efforts he makes in I Corinthians 15:1-32 and verse 22, "In Christ shall all be made alive." As to the method and time of the resurrection, however, there is much confusion. The common idea held by most is that of a great general resurrection somewhere out in the future at the "end of the world," following the old Greek word in Matthew 24:3, signs of "the end of the world;" the Greek is not kosmos "world" but aionos, and the whole phrase is "completion of the age." There is no idea of the world coming to an end. This idea is formulated from the obscure portions of the Word on the subject of the resurrection as those of the Old Testament. Even these give a division of the resurrection between the saved and the lost but not in point of time, only of quality, as in Daniel 12:2, "The awakening some to everlasting life some to everlasting contempt;" coupled with the clear hope of Job (19:25-26). Without clarification of the writers of the New Testament we would know very little of the details. Even the first New Testament texts are obscure but point to a division. In the one in John from which we have quoted, John 5:28-29, there is the division "resurrection of life" and "resurrection of damnation," such as Daniel 12:2, "Some to everlasting life, and some to shame and everlasting contempt" (abhorrence). In Acts 24:15, "That there shall be a resurrection of the dead, both of the just and the unjust." Here is the division of quality again but not of the time yet. It isn't until each text is examined, which speaks of a resurrection, can the clear doctrine of two distinct resurrections be formulated differing not only in quality but in point of time by a least 1,000 years.

a. The Resurrection of the Just (The first resurrection; it is so called in Revelation 20:6). It is called "resurrection of life," "resurrection to life," or Acts 24:15, "resurrection of the just." It is called in Revelation 20:5, "The first resurrection," and the important added detail is given, "Blessed and Holy" or "Happy and Holy" are those who have part in it. Together we have these details of it so far: It is only of "the Just," "unto life," "everlasting life," and "the only ones who are resurrected are the Blessed and the Holy." Also, we see the added fact, "Death hath no authority over them," cf. Revelation 2:11, "They cannot be part of the second death, which is the Lake of fire" Revelation 21:8.

In the text in Rev.20:6 very plainly we have the time element mentioned "the rest of the dead lived not again until the 1,000 years are finished." It

is called the "First Resurrection," not in number, as we shall see, for it covers a number of times and peoples, but it is first in quality. It is called first for the same reason that Hell is called "The Second Death," in point of quality. We see at least four parts to the First Resurrection, which is of all the sleeping saints only.

1.) Part of it has already transpired. Time, at the raising of Christ from the dead almost 2,000 years ago, Matthew 27:52-53. 2.) Some more of it shall take place at the Rapture of the Saints, I Thessalonians 4:13-18, "They that are Christ's at His coming," I Corinthians 15:23.

3.) There seems to be a number during the Great Tribulation, such as the Two Witnesses of Revelation 11:11, and maybe the 144,000 or Revelation 7:1-8. See Revelation 14:1-5. They follow the Lamb whithersoever He goeth. Of course, there is a question attached to that, but they are seen on Mt. Zion, and "redeemed from the earth," Revelation 14:3-4 and "before the Throne."

4.) There is the finishing of the First Resurrection at the revelation of Christ, Revelation 20:4. The question here is "When do the Old Testament Saints arise?" Scofield thinks it will be at the rapture from I Corinthians 15:22, "They that are Christ's at His coming." I prefer to believe it will be at this completion in Revelation 20:4 since then all things will be back on Jewish grounds. (Note: I Corinthians 15:42-49; Philippians 3:20; I John 3:2-3, tells us the kind of a body we shall have.

b. The Resurrection of the Unjust, "Unto damnation," "Everlasting contempt," "The rest of the dead." Revelation 20:4-5 tells us when, "When 1,000 years are finished." Only the wicked dead are there, for, "blessed and Holy are they that have part in the first resurrection upon whom the second death or the Lake of Fire, Revelation 21:8, hath no authority at all. Therefore, only the wicked dead are raised in the second resurrection, into damnation. This is true since no righteous die after the finishing up of the first resurrection in Revelation 20:4-6 at the start of the 1,000 year earthly reign of Christ. These wicked dead are the vessels fitted unto wrath, Romans 9:22, the account of this resurrection, i.e., the wicked dead Revelation 20:13 and Romans 9:22 shows their resurrected bodies are made for the fires of hell; as ours shall be made fit for the glories of Heaven and the Presence of God. Note Revelation 20:5, when contrasted with the resurrection of the Blessed and Holy upon whom the second death has no authority, are the resurrected wicked dead, the unblessed, unhappy and under the second death, "The rest of the dead who live not again until the 1,000 years are finished."

2. The Seven Judgments. The word judge or judgment is used of each. (The common error, as also of the resurrection, is of a great general Judgment to which all shall be gathered.)

- a. The Judgment of the believer's sins, upon Christ, time - at Calvary, A.D. 28. This is past. Romans 8:1; John 5:24. The word condemnation is judgment).
- b. The Judgment of the Believer's walk or life, by ourselves, time - continuously, II Corinthians 13:5; I Corinthians 11: 28-31.
- c. The Judgment of the Believer's works, by Christ, time - immediately after the Rapture at the Judgment Seat of Christ, II Corinthians 5:9-10; I Corinthians 3:11-15; Romans 14:10, not for sins, but for works and rewards, I Peter 4: 17.
- d. The Judgment of the Jews, by Christ, time - during the Great Tribulation. See Ezekiel 20:33-44; Jeremiah 16:14-18; Psalm 50; Malachi 3:2; Jeremiah 30:7. It is the time of Jacob's trouble, Zechariah 13:8-9.
- e. The Judgment of the Anti-Christ and false prophet, by Christ, the time - at His revelation, Revelation 19:19.
- f. The Judgment of the Nations, by Christ, time - at His Revelation, Matthew 25:31-46. (Note: there is no resurrection, just the living nations as to their right to go in to the Millennial Kingdom of Christ.)
- g. The Judgment of the Great White Throne, by Christ, time - after the Millennium, end of time, Revelation 20:11-14; Acts 17:31.
 - 1.) Judgment of fallen angels and demons, Jude 6; II Peter 2:4.
 - 2.) Judgment of fallen men, Revelation. 20:11-14; and II Peter 2:4.
 - 3.) Judgment of Satan, Revelation 20:10 and Matthew 25:41.

3. The Second Coming of Christ, One of the most important to us, the Church of Jesus Christ. We use this term, though, it occurs but once, Hebrews 9:28, "Appear (to sight), the Second Time," as a general term for all the phases of Christ's return.

a. General

1.) Negative (What it isn't)

a.) It isn't the death of the believer, the common interpretation of the modernists. Where is the shout of Christ, the voice of the archangel, the trump of God, and the rising of the "alive and remaining" into the air every time a Christian dies, I Thessalonians 4:17? Christ doesn't come to him when he dies; he goes to Christ, II Corinthians 5:8. Where is the putting on

of the resurrection body promised at the coming of Christ so that we can "appear with Him in Glory," I Corinthians 15:51-53? Does the sleeping saint put on incorruption every time a believer dies? Are all the living saints translated into the skies, I Thessalonians 4:17? This is nothing but unbelief and the pure denial of Christ's coming again. How can Christ's coming be termed an enemy, yet death is so called in I Corinthians 15:25. It wouldn't be the second coming, Hebrews 9:28, but millions of comings. Try

putting this idea of death as Christ coming into John 21:22, "If I will that he lives until he dies?"

b.) It was not the descent of the Holy Spirit on the day of the Pentecost. The Lord Himself differentiated between His going away and the Holy Spirit's coming and between the Holy Spirit and Himself as a separate person, "Another Comforter." His going meant the coming of the Holy Spirit, John 16:7. Not a single word of the New Testament was written before Pentecost, yet every New Testament writer mentions the second coming of Christ as still in the future, yet the Holy Spirit had already come at the very inception of the Church.

c.) Not the destruction of Jerusalem by Titus in 70 A.D. There was no resurrection of the dead at that time mentioned in the Bible. This is pure blasphemy to make the "Blessed hope" a catastrophe, even for the saints. Revelation was not written until 26 years later, yet it contains the promise, yet future and unfilled of Christ coming, "Behold He cometh with clouds" and, "Behold I come quickly." (This seven times in Revelation)

d.) Not the blasphemous assertion of some that it is every time you have an earthquake or storm, etc. Those shall accompany Christ at His revelation to earth someday as great attending signs. This again is blasphemy as is the next one.

e.) Not all the fake quack cults and isms visionaries who have come, saying, "I am Christ," Matthew 24:5,- as a sign in the last days, like Mary Baker Eddy who claimed that her revelation of Science and Health was the second coming of Christ, and also the Comforter. Christ said, "Many shall come in My name saying, "I am Christ, and shall deceive many," Matthew 24:5. This is the very spirit of the Antichrist, John 2:18; Luke 21:8. Jesus said, "Take heed that ye be not deceived for many shall come in my name, go not after them." Note the phrase - the same as "many" antichrists of I John 2:18.

2.) Positive (What is meant in the Bible by the Second Coming of Christ?) What did Jesus mean by the plain statement of His return in John 14:1-4?

a.) What did the Bible mean by the first coming of Christ in the Old Testament; the same words are used of each, as in Zechariah 9:9, "The meek and lowly" and even the mode of transportation were literally fulfilled, Israel's King entering Jerusalem on a colt (never ridden) the foal of an ass." How did He come to Israel, figuratively, allegorically or literally, Luke 19:30 and the "meek and lowly," Matthew 11:29? The first coming was a bodily, literal coming so will the second be, I Thessalonians 4:1, "The Lord Himself shall descend from Heaven;" Acts 1:11, "This same Jesus shall come in like manner, ye have seen Him go up into Heaven." Could anything be plainer than that?

b.) So then His coming must be a visible, literal, bodily, personal coming, a Revelation to sight, not just a spiritual, symbolical coming. There are six primary words used in the New Testament Greek denoting Christ's future coming and five of them can only mean a coming of Christ visibly to sight, and the sixth has to be a personal arrival, as Revelation 1:7, "Every eye shall see Him," in His revelation.

(1.) The Greek word, *ophsetai*, only once of Christ's return, Hebrews 9:28 means "will be seen." Strong adds, "With wide open eyes as an amazing sight." It can't mean anything else than to see with the, visible to sight.

(2.) *Parousia*, 17 times in the New Testament of Christ's return, can only mean "Personal Presence." Paul used it of the coming, *Parousia*, of Stephanus, I Corinthians 16:17; of Titus, II Corinthians 7:6-7, of His own coming to Philippi, Philippians 1:26. Thayer states, "It is the presence of one coming." It is used of Christ's second coming, I Corinthians 15:23 and I Thessalonians 4:15-17. Also, where it is used, it can mean nothing else than a real personal presence, as opposed to absence, "*Apousia*." See it set in opposition to "absence" in Philippians 2:12.

(3.) *Apokalupsis*, eight times of Christ's return, "unveiling," "uncovering to sight," as in Revelation 1:1; it emphasizes the visibility of Christ's return, I Corinthians 1:7, "waiting for, earnestly desiring, the coming," *apokalupsin*. Conybeare renders it, "Looking earnestly for the time when our Lord Jesus Christ shall be revealed to sight, "More than coming,

but "revealed to sight," "unveiled" has reference to visibility.

See I

Peter 4:13; II Thessalonians 1:7; and I Peter 1:7-13. Thayer states, "It is used of events, things or persons hitherto withdrawn from view, are made visible to all" as Romans 8:19, "Manifestation of the sons of God," that is, "Their unveiling to sight."

(4.) Epiphaneia, it is used seven times of Christ's return, translated mostly, "Appearing." It is used of Christ first coming, II Timothy 1:10; and so of His second coming, II Thessalonians 2:8; I Timothy 6:14; II Timothy 4:1, 8; Titus 2:13. His first appearing was literal and visible and so will the second coming be. The Greek word always has in view, the public display in majesty or glory, as plainly seen in II Thessalonians 2:8. It has no idea of a hidden or concealed coming or as some mysterious hidden, figurative coming, but has to be the very opposite.

(5.) Phaneroo, the verb occurs five times of Christ's appearing, and is translated to appear or manifest. Strong states it, "To show oneself," to know what was unknown. What was hidden is now revealed, seen, made visible to the eyes. See that plainly as the word is used in John 7:4 and in John 21:14. It is used of Christ's first coming a number of times and of His second coming in Colossians 3:4; I Peter 5:4; I John 2:28. The last reference has both Phaneroo and Parousia.

(6.) Beside several other expressions in the Greek New Testament, there is one more to mention: erchomai, the common verb "to come" (634 times). It is used in the New Testament regarding Christ's literal arrival 32 times, such as in John 14:3 "If I go away, I will come again." Was His going real? Then, so will His coming be, Acts 1:11, "Shall so come in like manner as ye have seen Him go into heaven." How did they see Him go up into heaven? The verb erchomai (to come) equals "To come from one place to another, to arrive, to make ones appearance. How can it be anything else but a real, live, literal, personal appearance? This is the only one of the six that doesn't include in the word "to see," but it is certainly included in the idea of number six. Note: Each of these six words describing His coming again lays a special emphasis upon the visibility and literalness of Christ's coming.

- (a.) Ophthesatai - The revelation of Christ to sight; the emphasis is on visibility "to the eyes."
- (b.) Parousia - The personal presence now of the absent one; the emphasis is on Christ's personal bodily presence
- (c.) Apokalupsis - The unveiling to sight of the hidden one, as He really is now seen, the emphasis is His unveiling to sight.
- (d.) Epiphaneia - The lowly man of sorrows revealed in glory; the emphasis is upon His public vindication by a display of His glory.
- (e.) Phaneroo - The unknown, little known one now plainly, publicly showing Himself. The emphasis is upon making publicly known who and what Christ really is.
- (f.) Erchomai - The actual arrival in person; the emphasis is upon "This same Jesus in like manner," now personally present. There is no other meaning to all six of these words than the literal visible coming to sight. It is nonsense to spiritualize His Second Coming. Remember many in Israel spiritualized His first coming and you see how wrong they were in Revelation 1:7.

b. The Importance of His Coming

In only 260 chapters in the New Testament the Second Coming is mentioned 318 times, one out of every 25 verses. In I and II Thessalonians, one out of every four verses mentions it, and it is mentioned in every chapter in the two books. In the Old Testament the Second Coming of Christ and attending events is mentioned eight times as often as His first coming. In Isaiah I counted 46 verses dealing with Christ's first coming but 554 of His Second Coming. Paul mentions Baptism only 13 times but the Second Coming 50 times. The Holy Spirit must have thought it important! Every writer in the New Testament mentions it. To the believer it is the consummation of His redemption; the reception of His immortal glorified body, the Home at last with Christ. To the nations it is the bringing in of universal peace and the Utopia of which he has always dreamed. To the Jews it is their salvation as a nation. We will see more in the "impact of His coming." In Doctrine it bears upon every important Doctrine. There are three "Untils" of Christ's return.

- 1.) As upon our labors, Luke 19:13, "Occupy till I come," equals occupation.
- 2.) II Corinthians 11:26, "Do this till I come," equals preoccupation.

3.) Revelation 2:25, "Hold fast till I come," equals reoccupation.

As upon our consecration, I Thessalonians 1:9-10, and I John 1-4 and II Peter 3:10-12.

It is the central theme of all unfulfilled prophecy. As all Prophetic events of importance center around the two advents of Christ, His coming and His coming again.

There are two focal points:

- 1.) Is there to be a rapture of the Church? "The Lord Himself," I Thessalonians 4:13-18.
- 2.) Are the dead in Christ to have a resurrection? It awaits His coming, I Thessalonians 4:14, "The dead in Christ shall rise first."
- 3.) Is there to be a great Tribulation? It is the wrath of the Lamb treading the winepress, and but the harbinger of His final victory, and millennial Kingdom, Matthew 24:29.
- 4.) Is there to be a re-gathering of Israel? It must await the return of Israel's King, Luke 1:32-33.
- 5.) Is the Anti-Christ to be broken? The forth shining of Christ's presence must do it, II Thessalonians 2:7-8.
- 6.) Is the earth to enjoy a millennial Sabbath? Christ must come and judge the nations and take unto Himself the Kingdoms of the world, bind Satan, and renovate the earth. There can be no kingdom of peace on the earth as long as the Prince of Peace is in exile at the Father's right hand waiting for His enemies to become His footstool."
- 7.) Is there to be judgment of the ungodly? Christ must come for that, John 5:22; II Thessalonians 1:7-9. The Second Coming of Christ is bound in the warp and woof of all Scripture and Doctrine.

c. Two Aspects of Christ's Return to the Earth, the manner of His coming.

Here we find the same generalization as in the resurrection and judgment. Many who would condemn others for the generalization of the resurrection and the judgment do the same with the return of Christ, grouping everything under one general return, making no difference either in time, or purpose of His coming to catch away His bride, and His coming to wreak judgment upon the world, and to re-gather Israel. The confusion partly arises from two things. One: The failure to discern the peculiar place of Paul as the revelator to the church and the fact that the Rapture was revealed to him alone as a secret pre-meeting in the air. From the Apostle Peter it would seem that the elements would melt at Christ's return and the new heavens and earth arise then, at the same time as the rapture. But from Paul we see the outline of events. The second reason for the confusion is the term "Second Coming of Christ," they say that precludes

the idea of a secret meeting, but the term occurs but once in the Bible, Hebrews 9:28. There it has no meaning of appearing to sinners but to saints, "Unto them that are expecting Him (the literal) shall He appear the second time," the word "appear" or *ophthesetai*, "to be seen with the eye." The believers shall see Christ again with the eyes, "Without sin (sin offering) unto salvation" (to complete our salvation). In this text, it is the second time to those who are expecting Him.

Note the two phases or aspects of Christ's return or a Second Coming, differentiating this appearing from the other two appearings in chapter 9 of Hebrews.

- 1.) Vs. 26 - "Appeared to put away sin by the sacrifice of Himself"
- 2.) Vs. 24 - "To appear in the presence of God for us"
- 3.) Vs. 28 - "To complete our salvation," Williams, "To bring them final salvation; cf. A. T. Robertson, *Final and Complete Salvation*, p. 405, v. 5, "Word Picture."

a.) He comes for His saints, I Thessalonians 4:13-18, caught out, to be raptured. We go up into the air to meet Christ. He does not come to earth in this phase.

b.) In I Thessalonians 3:13, He comes with His Saints and in Jude 14, He must come for them before He can come with them, and His feet stand "upon the Mount of Olives," Zechariah 14:4.

The two aspects of His Christ's return

1.) The first aspect of His return is for His saints. This is called "rapture," a word not used in the Bible, but very expressive. This is the secret meeting of I Thessalonians 4:17. It doesn't take place upon the earth, but in the air. Christ does not come to earth in this aspect of His coming; it is only for His own. The only relation the world has to it is the unloosing of the forces of evil upon the earth after the Spirit's restraint through the Church, and their ignorance broken only when they see the missing saints."

2.) The second aspect of Christ's return is with His saints, to bring judgment upon the earth and set up His Kingdom, after the great Tribulation period of seven years, Revelation 19:14; Jude 14. Now if you read every portion where Christ's return is spoken of for His own and also those in relation to the world, you will see that you cannot harmonize them into one lone event or simultaneous time.

Note: The difference between the Rapture and the Revelation.

a.) The characteristics of each is different and cannot be synchronized. The rapture out of the world of the saints is secret and mysterious, a mystery alone for the saints, I Corinthians 15:50. The Church is a secret hidden from Old Testament prophets in its origin, Colossians 1:26, so its destiny and end is a hidden secret, Ephesians 3:9-11. The revelation of Christ is not a secret; it is a subject of all Old Testament prophecy. It finishes up all the loose ends of Old Testament prophecy, Acts 3:21, "The restitution of all things spoken by the mouth of all the holy prophets since the world began," Psalm 50:1-3, Secret vs. Public. There is no way these two events can be simultaneous.

b.) The subjects of each are different, and only to separate elect peoples. The Rapture is for the Church. The revelation of Christ is to elect Israel as a nation. The Rapture is alone for the saints; no one else is mentioned or included. The Revelation of Christ is at the close of Tribulation; every earth dweller is included. Israel is saved as a nation. Nations are judged and His Kingdom is set up. "Every eye shall see Him at His public manifestation, in glory at His "Glorious Appearing," but only the Church will see Him at the Rapture.

c.) The purpose of each is different. The Rapture is to finish up our salvation and present us to Christ. The Revelation is to deliver the oppressed Jews, Zechariah 14:1 and restore them, lift the curse upon creation, usher in the millennium, "gather out of His Kingdom all things that offend" and to seat Christ on the throne of the nations, and His Father David.

d.) The setting of each is different. In the rapture we meet Christ in the air, in the clouds. In the two clear portions dealing with this event, namely I Corinthians 15:50-51 and I Thessalonians 4:13-18, the sinner and worldling is not mentioned at all as having any part, or look-see at that event. In the Revelation, however, "Every eye shall see Him." Israel shall, "Look upon Him whom they have pierced." The face of "Him that sitteth upon the throne" shall be visible to all. Most conclusive of all, "His feet shall stand upon the mount of Olives," Zechariah 14:1-4. Christ literally comes to earth. This isn't so of the rapture; we meet Him in the air.

e.) The attending signs are different. The church is not to be looking for signs of His coming, but for His coming, though some signs are given. The glory of His coming for His own is revealed only to His own, but in the revelation, "power and great glory," Matthew 24:30, as lightening shineth from east

to the west; Matthew 24:20, to Israel, "The sign of the coming" to earth, "Brightness of His coming," II

Thessalonians 2:8, "In flaming fire taking vengeance upon all that obey not the Gospel; II Thessalonians 1:8. You cannot synchronize these two aspects into one. To Israel and the world "He comes in all the glory of His Father and all His Holy angels," Matthew 16:27. The world sees no sign at all when the church is raptured, only all the missing saints. The world has no look-see at all. There is no promised public display.

f.) The time element is different in each. After the church is raptured, there is needed time for two things:

- (1.) Prophecies of the church in glory to be fulfilled, Judgment seat of Christ and the Marriage of the Lamb.
- (2.) Then upon the earth, Daniel's seventieth week prophecy must be fulfilled, yet until God finishes with the church and removes it, there can be no "return to rebuild the house of David." Acts 15:14-16 and Revelation 4-19 must have room for fulfillment. Then II Thessalonians 2:1-12 shows that the Holy Spirit is removed before the Anti-Christ can come. If the Holy Spirit is removed, the church must go with Him, as He is "to abide with it forever." The time element of prophecy demands the two aspects. More later as we discuss the Partial Rapture and Post Tribulation Rapture.

To summarize, when in the mind's eye we picture the two aspects of Christ's coming, we cannot conceive of them as momentarily taking place, i.e., simultaneously, within a few moments in the air. The rapture, or Christ's coming for His saints, is secret, in the air, without public demonstration, or fanfare, without the sinner's participation or knowledge, while the revelation or "Christ coming with His saints" is with the very greatest display of public glory and power, "as lightening" with "forth shining" and His feet standing on the Mount of Olives. He immediately sets up His glorious Kingdom over the earth and judges the earth.

d. Signs of Christ's Coming, time of His coming. Read Matthew 12:38-42; 16:1-4; 24:1-3), the time of His coming. But note, Jesus gives His own many signs of His return in the context in His Olivet discourse. In relation to the time of His coming, the date setters have been legion and then some. All have failed, made fools of themselves, thrown reproach upon the wonderful doctrine of Christ's return, and yet with faith and hope worthy of a better cause they try and try again, from the early days of the church until now. From the zealous fanatic with an axe to grind, crawling down the hall of the Great Pyramid of Giza in Egypt to the King's chamber,

trailing a tape measure, counting the inches, for years, (an inch for a year) p. 297 of Joseph A. Seiss', *Miracle in Stone*, foretelling in-errantly the moment of Christ's return, to the evangelical startler who desires to be a jump ahead of everyone else in revealing startling events, and counts the days of Daniel's prophecy, a day for a year, they have all done disservice to the cause. They ignore the fact that Daniel never even saw the church at all, cf. Ephesians 3:1-11.

The date setters ignore the plain statement of Jesus in Matthew 24:36, "Of that day and hour knoweth no man, not the angels of heaven, (Mark 13:32 adds "neither the Son") but my Father only." Plainest of all is Acts 1:7, "It is not for you to know the times and seasons, which the Father hath put in His own power," (Authority). If you saw a package on the dining room table, marked "Not for you", would you open it? There are two great truths related to the coming of our Lord Jesus Christ we should note here, especially His Revelation to earth: First is a great metaphor, Secondly, is a great sign of fact.

1.) The first great truth is the great birth pangs in nations and nature. Both Jesus and Paul say concerning Christ return, there would be, "Travail as a woman with child." The idea is sudden, painful, laborious, and traumatic. The word travail actually means a stake as an instrument of torture; Webster says, "Difficult!" It is used 44 times in the Bible metaphorically; only six time of literal birth. It is used several times for the tribulation period. One man wrote he had counted 57 birth pangs of the coming of Christ; I have counted 106 besides Revelation 4-19. There are 29 in II Timothy 3. Note: Even in nature before the Millennium - Romans 8:18-23, to see nature amuck, "Signs in the sun, moon and star," Luke 21:25.

Note how Jesus used it of the period just before His return to earth, Matthew 24:8 and Mark 13:8. In Matthew 24:7, we read "For nation shall rise against nation, rumors of wars, famines, and pestilences, and earthquakes;" then verse 8, "All these are the beginnings of sorrows," (R.V. -"Travails"). The Greek word "odinon = birth-pangs." Jesus called the millennium the "regeneration" = in the Greek, "paliggenesia," from "palin = once again," and gensia, "birthday."

Note how Paul used it in I Thessalonians 5:3, "Ye yourselves know perfectly that the day of the Lord so cometh as a thief in the night, for when they shall say peace and safety then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape."

It is true that all of these signs, as birth pangs of the millennium, find their prime fulfillment after the church is raptured and during the Great Tribulation Period, and are the birth pangs of the

Millennium. They are synonymous with, "the time of trouble that never was since there was a nation up till then, nor ever would be afterward," Daniel 12:1; Matthew 24:21, but "the end shall be with a flood," Daniel 9:26; too much for the short Tribulation. The second great fact is the abysmal ignorance, until the thieflike coming of Christ. Paul is very plain in I Thessalonians 5:1-8, that "we are sons of the day, not of the night, that that day should overtake us as a thief in the night, therefore, we should walk as sons of the day."

This sign is primarily of the scoffers saying, "Where is the promise of His coming, for all things continue as they were from the Fathers," II Peter 3:3-4, as in the days of Noah, "Knew not until the flood came and took them all away," Matthew 24:39.

2.) The second great truth given by our Lord concerning His return is the attitude of the unbelieving Jews, in particular, just before Christ returns. It is recorded in the Olivet discourse, in Matthew 24:39-50. We shall see in the last division of this chapter, under signs of His coming, the attitudes that the believer should have toward it; and three Greek words.

There are five Greek synonyms that Our Lord used in the Olivet discourse to show the unbelieving attitude of the Jews in the last days. I fear they are very prevalent in the professing church today.

1.) In vs. 39, "And knew not until the flood came and took them all away," the Greek, "ouk egnosan," from the word "gnostos" = acquaintance, "to know as a familiar friend." The prefix "e" negates it. Actually, the meaning is "not to care enough about it to want to know it better." Today they would say, "So what? What has that to do with me?" It really means, "They cared not," (to know).

2.) In vs. 42, "For ye know not what hour your Lord doth come, "Ouk oidate," From the verb "to see" or pay attention; focus the mind on it, to perceive it with the understanding to appreciate it, so really "Believed or received it not." We would say today, "I just can't see it" or understand it. "I understand it not. The *Twentieth Century New Testament* catches the meaning, "Not sure when He is coming" idea, so why worry about it?"

3.) In vs. 44, "In such an hour as ye think not, the Son of Man cometh." The Greek work is "dokeite," i.e., "Least expecting Him," (*Twentieth Century*). The word is to form an opinion, so, not the Bible, but ½ a pint of human brains is judging. The unbeliever is always giving his opinions on eternal truth. They would say, "According to my lights, He either isn't coming soon or maybe at all," so, "I am not expecting Him to come, is my opinion." 4.) In vs. 50, "The Lord of that servant shall come in a day when He looketh

not for Him." The Greek word is "prosdoka," or is not expecting Him." In fact, as one says of the verb, it is used only of looking for evil occurrence." We will see the form used of our eager expectation of His coming for us; but the verb has the meaning of looking forward for something, as in Hebrews 10:27. 5.) In vs. 50, "In an hour that he is not aware; the Greek verb is "ginoskei." The verb carries the idea to know by experience, i.e., it grips the life; to know it experimentally, so that it is real to you; to know it in the heart and not just the head. We would say the reality of His coming. Even in the body of Christ, many believe in His coming as a church creed, who, don't love His coming, feel deeply His coming, ardently expect His coming, or experimentally have had it grip their lives, as an anchor, Hebrews 6:19-20.

There are five great signs of Christ's coming, I Corinthians 10:32.

1.) The General Sign, or that of Noah and Lot, "As the days of Noah and Lot," so, first, the Noahic sign. Read Matthew 24:36-39; Luke 17:26-30, (and only Luke gives Lot.) This is a general all inclusive sign given by Jesus Christ of His own return. It needs no great deep knowledge of original language, or even of prophecy; its interpretation lies on the surface, if you take it literally and believe it. We can check the days of Noah and Lot in Genesis, and the present day conditions and see if they match. When we do, we see that God's prophetic clock is about to strike the zero hour, as Paul says in Hebrews 10:36, quoting Habakkuk 2:3, as applying to the end of this age; "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (i.e. what He promised); "For yet a little while, (and in God's time clock it is) and He that shall come will come and will not tarry." God is never late or in a hurry, He inhabits eternity.

Note the context of Christ's sign of Noah in Matthew 24. The abomination spoken of by Daniel, the revelation of the man of sin set up on the Most Holy Place in the temple at Jerusalem, vs. 15, and the "time of trouble," vs. 21, with all the great signs in the Tribulation period, showing the rapture has already taken place. There is little doubt that we shall see the starting of many of these signs.

From the text and context of our sign of Noah, it can be plainly seen that there are two main divisions, the sign in the Gospels, is mostly one of boasted progress and ignorance of the impending catastrophe; first, the normal progression of human life and the inventions of the Cainite line; second, is the ignorance of the coming judgment of God, "Knew not until the flood came and took them all away." These

we shall develop later. It is left to Jesus to indicate the great universal depravity. The primary ones here are the two signs, Private and Public morals, concisely stated in Genesis 6:11-12, as violent toward man and corrupt toward God. How was it in the days of Noah? We shall consider three divisions: Man's whole relationship to man; man's relationship to God; and man's relationship to himself, or man's inner imaginations. How was it at that time, and how is it now? We can read Genesis and then the daily newspaper and draw our own conclusion.

Genesis 6:5, "And God saw that the wickedness of man was great in the earth (the Hebrew & Septuagint was multiplied, as vs. 11, "filled") "and that every imagination of the thoughts of His heart was only evil continually;" Septuagint, "And that everyone in his heart was intently brooding over evil continually;. 6:11, "The earth also was corrupt before God, and the earth was filled with violence," 6:12, "And God looked upon the earth and behold it was corrupt; for all flesh had corrupted his way upon the earth," (No exception!); 6:13, but of the verse "The end of all flesh is come before Me: for the earth is filled with violence through them." That is why the Lord God drowned the whole bunch, except eight souls. Has He changed His mind about human depravity since then? No wonder Peter said, "But the heavens and the earth which are now, by the same Word of God (Prophecy vs. 5 - That created it - By God's Word - John 1:1-3) are kept in store, reserved unto fire (i.e. stored with fire) against the Day of Judgment and perdition (destruction) of ungodly men," II Peter 3:7.

a.) First is man's whole attitude and relationship to man, "As it was in the day of Noah," twice, Genesis 6:11, 13, "The earth was filled with violence." Jesus said, "As it was in the days of Noah, so also the coming of the Son of Man," Matthew 24:37.

Paul states in II Timothy 3:1, "This know also that in the last days perilous times shall come," (Grievous, R.V., trying, dangerous, hazardous); II Timothy 3:13, "But evil men and seducers (Practicers of trickery) shall wax worse and worse, deceiving and being deceived (Liars like their daddy).

(1.) Public Violence. (National) In Noah's day, it was universal, "The earth was filled with violence, "Worldwide, all nations and strata of society, not just a family, one nation, one locality," "All flesh." "The earth was filled with warfare. Now war and brutality are national policies in over half the nations of the earth, as are all of the Communistic block of nations, the Arabic

nations, and most of Africa and South America. Terrorism is fueled and funded by most of these nations. Jesus said, "The sea and the waves roaring" and just before it, He shows who He meant, "Distress of nations," Luke 21:25; cf. Revelation 17:15, "The waters as the nations," Matthew 24:6, "And ye shall hear of wars and rumors of wars." Whenever the media is not reporting wars, they are rumoring them. Daniel said of this day in Daniel 9:26, of the last half of the Tribulation Period, "And the end thereof shall be with a flood, and unto the end of the war desolations are determined;" literally, "Overwhelming flood, and wars and desolations are determined," decreed. Is there a day when the media doesn't report on war or preparations for war? Does any thinking person believe that the tinderbox world is preparing for peace, as it arms as never before? Without giving into too many illustrations, in the last 40 years since World War II, 1946 to 1986, there have been almost 100 major wars, and over 150,000,000 slain. Most of all we see the preparation for war: The world has never seen such universal and desperate preparation for universal conflict. It is the biggest business on earth, and the leaders are Russia and the United States, sparkplugged by Russia. She is stronger in a dozen troubled spots on earth, Africa, Central and South America and Asia. (2.) Individual violence, Private, Brutality and violence for violence's sake. Bestiality for the love of it, parents toward children, children toward parents. The rapist and mugger, the robber and burglar, must beat, mutilate, and mistreat, before slicing up or slowly killing. The newspaper and television report in every broadcast man's inhumanity to man; "Without natural affections," Paul says in the last day, II Timothy 3:3; and all the entertainment media gives full descriptions, "And the earth was filled with violence." In Noah's Day, and it is in ours; we can say,- "Maranatha, Our Lord Cometh"

b.) Man's relation to God, and all His revealed will, Genesis 6:11, "The earth also was corrupt before God;" and in Genesis 6:12, "And God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth;" and in Genesis 6:5, "The wickedness of man was great (multiplied) in the earth." Jesus said, "Because iniquity shall

abound (be multiplied) the love of many shall wax cold," Matthew 24:12. Psalm 2:2 says of this same end time period, "The kings of the earth, and the rulers take counsel together, against the Lord and against His anointed (Hebrew = Messiah), saying "let us break their bands asunder, and cast away their cords from us." "Man always has hated all of God's restrictions and restraints. I am utterly appalled at today's open sinning, public and private, in all government, congress, city, and public officials, as well as the public itself and the absolute absence of all shame, decency, morality, ethics, and honesty, the tearing down of all God's barriers, road blocks, Scriptural, or in man's own moral nature. This is the whole lawless age coming to a culminating point under the Antichrist, "Waxing worse and worse," until the end of the age.

(1.) Public Morals - The breaking down of all standards (God's "cords" and "bands"). Man is a moral creature, bearing even in his fallen nature the remnants of the image of God, which he must outrage when he gives himself completely over to degradation. No one seems to be scandalized any more by the flaunting of public immorality of the worse kind, nudity, gross sexual perversion, free-love or anything they call the "New Morality." It isn't "new," but as old as the human race, as seen in the Cainite line, and Sodom and Gomorrah. (We will see later "The Days of Lot"). This "corrupt before God" remember is man's casting off God's bands and cords, that God placed upon man's fallen sinful nature to protect the human race during God's program of redemption.

Along this line:

(a.) Look at marriage and morality. This is one of the specifics that Jesus gave, for the days of Noah, "Marrying and given in marriage." Polygamy was invented in the fallen line of Cain. Many, without comparing the Genesis account of Noah's day, have thought this only referred to just the ordinary progression of married life, but when you go back to the Cainite line in Genesis, you will see the multiplying of wives in adultery, and all sexual impurity. Marriage became a farce, Genesis 6:1-2; it sounds like modern life,

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose." Jesus' statement, "Marrying and given in marriage" equals multiple marrying. One of the greatest causalities of today is marriage. It is laughed at, joked about, caricatured and discarded, yet it is one of God's greatest gifts to man, short of salvation. How is marriage faring today? When I started teaching prophecy about 60 years ago, one out of five marriages ended in divorce; twenty five years ago, it was one out of three. Now, every other one ends in divorce, and in some places they exceed marriages. This is to say nothing of all the annulments, and the millions who don't bother with getting married. In Noah's day, the giants in the land were the biggest transgressors; today it is in the movies, on

Television, in politics, and athletics, etc.

(b.) Look at another moral sign in Noah's day, compared with today - The flaunting of the daughters of men in public, either partly dressed or wrongly dressed. It is called appropriately, "the sexual revolution" and "women's lib," and even "unisex." To look at a lot of them, it certainly is a new sex, a reversal of the roles, prescribed by God for the man and the woman. It is not nit-picking for God to forbid the exchanging of the clothes of man and woman. The devil knew what "leaving their first estate" did for him and his angels; i.e., their original spheres. In Noah's day it may be seen in the mentioning of the wives of Lamech, hidden in their names, Genesis 4:19-23. You will notice the wives are not named in the godly line, they were included in the husbands, no public display; but in the godless line of Cain they are prominent. Note, in the line of Cain, the wives of Lamech, as per custom throughout the Old Testament, had names to indicate some characteristics, even bad ones:

Adah - meaning ornament or beauty, no doubt ornamentation, and developed the art

of tinting, dressing to allure. See 6:2, "Godless line of daughters of men, dressed and developed art of "dressing to allure," for public display rather than for modesty.

Zillah - Hebrew meaning "shade" or "shadow," probably painting of the features; cf. Delitzsch, and Lange. This has seemingly always been an art in the near East, as Cleopatra and Jezebel, II Kings 9:30; Ezekiel 23:40; Jeremiah 4:30.

Throughout history the morality of a people has been determined by the standards maintained by the women. When they dress to entice, display with shameful exposure, the society is dragged down into moral filth. See God's beautiful picture of the ideal wife in Proverbs 31 and 1 Timothy 2:9. The devil knows how to destroy a family or a nation. This modern reversal of sex roles, so-called freedom, is a mark of our day, and a replay of the days of Noah.

(2.) Private Morals, Genesis 6:11-12, "Corrupt before God," and Genesis 6:5, "And God saw that the wickedness of man was great (Multiplied) on the earth, and that every imagination of the thoughts of his heart, was only evil continually;" see Fenton from the Hebrew, "Every day all day," That equals quality and quantity only sin. It is a remarkable text; you would think Moses took his text from a modern movie review. This was the thought-life in the days of Noah, the secret heart imaginations; the motivations behind the "great wickedness;" the day-dreaming and lusts. They continually only fed their minds with moral filth, all day, every day. How is it today? What is the seeming complete mental preoccupation of the masses? Not the things he has to do in his work, but his leisure time. To find out let us see how he amuses himself, enjoyments and his "kicks" as it were. What does he read or listen to on the radio, watch on television, or view in movies, etc. All of these tell of man's daydreams, "the imaginations of his heart." Many blame the media, not the imaginations of the consumers, but they are but pandering to the lusts of the consumers.

Look at a few illustrations of the many: All of these take control of the mind, "Imagination of the thoughts of the heart," Genesis 6:5.

(a.) Look at the reading material. Stop by any news stand and see the enticing cover pictures, titles. What is the chief subject matter? You will see cheap illicit sex, lusts, and illicit love. Passion fulfillment is the chief subject and, worst of all, every manner of perversion. If the cover pictures and titles are indicative of the contents, they must be third-rate sewers. Like man's subconscious imaginations, which he wishes to feed, "all day, every day," the material is nothing but moral filth. It is full of adultery, (And their "adult" entertainment sign on it, is the first part of the word "adultery" - last part "try"). It is tons and tons of monthly rot and perversion. The popular paperbacks, with their suggestive titles and cover pictures violate all decency. No subject is too degrading - virtue, morals, virginity, and religion is caricatured, and blasphemed; sick humor, sick love, and sick psychology and perversion are the prime scenes. Over 20 million a week are sold since the Warren court, with its sick judges, like Stewart and Fortis, who had to resign because of his love of pornography. When he wasn't voting against decency and morals and Americanism, he was looking at dirty pictures and reading moral filth. All pornography is legal and anything goes. Strangely, they call it "having some redeeming feature."

(b.) Look at the motion pictures. All have and glorify drinking and smoking, as the "in thing" to do, and as though it were healthy and wise. Violence, murder, crime, cursing, illicit sex, and perversion are the prime scenes. They use to rate them with one "X" if they had nudity in them, but as they got worse they added another "X;" now they have three or four "X"s;" lately, five "X." Just for curiosity, the year I last composed these notes, in the late 70's, I counted in "Extra," the entertainment supplement in the Tampa Tribune, the ratings of the week's movies; that week, 70 R

ratings, equaling "restricted," 50 PG, "Parental guidance" advised, (meaning - take the kiddies but be ready to blindfold) and a dozen X, "Dirty" = pornography rating, no one under 21. That week there wasn't one (G) for "general" consumption. There is a vast audience of movie goers, and eventually the films will reach television which is an estimated 77 million. Most children who never get into Sunday School view the movies. What do they see? They are exposed continually to murder, violence, perversion, illicit love, and brutalized women, all the wrong caricature of life.

For illustration: The motion picture research council a few years ago gave a cross section of 115 pictures selected at random. There were 71 violent deaths, 449 crimes, the most common settings the bedroom, and the love triangle. The predominant emotion was sensuality and sex, with illicit love, divorce and adultery playing the largest part of the love emotions. How often is real love ever pictured? Only "making love, personal purity and true marital relations almost always caricatured;" that is the day-dreaming of 70 million people a week. How can young people start the marriage relationship on a sound basis? (c.) Television, a very late and questionable "advantage," the largest medium now. As you travel over the country, there is hardly a shack, even the smallest, that doesn't sprout one television antenna even if they haven't much to eat. Almost every psychiatrist and psychologist in the country states the detrimental effect on juveniles of watching television on their pliable moral natures. (No one needs to mention the effects of soap operas). It is creating a lost generation. It is coincident with the outlawing of all religion, and by court order, banning any Bible, God, prayer, the Ten Commandments, and true religion from the schools. You can, however, teach all kinds of psychological religions especially from the Far East.

Illustration: Los Angeles reported in one evening these events occurred on local television between 6 to 9 p.m., the kiddy hour, "prime time." This is the hour when most children are still up and

watching. There were ninety-one murders, seven stage holdups, three kidnappings, ten thefts, and four burglaries, two cases of arson, and two jailbreaks, twenty people killed in an explosion, two suicides, and one blackmail. That is a good cross section of nice "kiddie" entertainment; is it to be wondered at that they become blasé, and some become murderers themselves sometimes even at the age of seven or eight. One was convicted this fall of murder at the age of nine. Even many television personalities are getting sick of it. Television needs fumigating. Imagine 20 or 30 million children fed on that fare? One case-worker this week said, blithely, "If they don't get into trouble, they won't know how to handle trouble." So let them kill a few, sell dope, rape a few etc. With case-workers like that you don't need demons to tempt the children. Sixty years ago parents worried about their children reading dime Western stories, when the hero, instead of kissing the heroine, kissed his horse and rode off into the sunset. If the average child looks at three hours of television a day, from five years of age to eighteen, he will have in the 12 years spent 13,135 hours before the "boob-tube," twice as many as he sat in school in the same years. He has been in school five days a week, nine months out of the year; that is 36 weeks a year or 6,480 hours in twelve years in school, against 13,135 watching television. Where is the most influence, especially if the positive virtues taught are non-existent?

There is no lack of deepest interest.

That introduces our last division:

(d.) Education. What is public education teaching our children? Since they have, by order of the Supreme Court, outlawed God, the Bible, creationism, religion, the church, the Ten Commandments, really all morals and religion, and substituted pure humanism and Hedonism, i.e., man is his own standard of morality, and pleasure is his only creed and goal. By the substituting of evolution, universally in all classes in the public schools, with its animal ancestry, they have made man but a glorified ape, the school system is

turning out lost, unmotivated, disgusted, ungodly, suicidal dope addicts and misfits, unable to read, write or calculate. Then they wonder what went wrong? Deny to the child or young person any pride of origin, any responsibility to a higher power than his own sinful soul, and finally any destiny to which he can aspire, and you cast him adrift on life's sea without a chart or compass. No wonder he is lost. He has neither pride of ancestry nor hope of destiny. He came from nowhere and is going nowhere. Surely we are living in the days of Noah.

Illustration: Professor Scott Ward of the Harvard Business School in 1972 said, "The second grade child becomes cynical and skeptical from watching television. His reasoning is lost and blurred, by the 12 years he has watched 12,000 violent deaths on television. No wonder he becomes a hippie. He is ready for it. He has lost all standards, motivation and self respect." They become runaways, even in the lower teens, dope addicts, and, to support it, criminals and a lost generation since they do not respect their own lives and have no respect for anyone else's life. They kill for a few dollars or just to cover a minor crime. No wonder the same ones that brought them to such a state, have no answers as to the disease or the cure.

We see the sign of Lot, Luke 17:28-30, Only in Luke, likewise linking it to the "days of Noah, vs. 26, also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." "Even thus shall it be in the day when the Son of Man is revealed." Then note the next phrase, "in that day," Historically, Genesis 19. Not only does Jesus link Noah and Lot as signs for the last days before Christ's revelation to earth, but Peter does also with their particular judgments, fire and water; read II Peter 2:39, two great floods, water and fire, two of earth's greatest catastrophes. "The flaming fire" of Christ's revelation, however, will eclipse Lot's day. Both are direct judgments of a Holy God against the stench of a morally rotting society. God records this prime "example," as He twice calls it, in II Peter 2:6 and Jude vs. 7, and a couple of dozen times, "as"

and "like," Sodom and Gomorrah as the epitome of moral corruption. Therefore, thus will it be just before Jesus Christ is revealed from Heaven. Forty-four times in the Bible God holds up these two cities, Sodom and Gomorrah as prime examples of utter corruption, and also as signs of Christ coming. The two primary signs in the nineteenth chapter of Genesis are homosexuality and incest. It is harder to think of two more despicable or corrupt sins.

God records them as prime examples of His own abhorrence 44 times in the Bible, besides the historical account in Genesis 19. It is much more applicable in our day since our Lord said, "Even thus shall it be in the day when the Son of Man is revealed; the "days" of Lot are the longer times before His revelation, while the "day" of the revelation of the Son of Man, is His sudden appearing. It is no accident, when the Supreme Court outlawed all religion, the Bible, God, morals, the Ten Commandments from the Public schools; and took its standards and instructions from the Civil Liberties Union, and Mrs. Madeline O'Hare, was when all standards of ethics, morals, and decency left all public life, and that "the days of Lot" really started. Lot was evidently Mayor of the city of Sodom, since he sat in the gate," Genesis 19:1, the place where all public business was transacted. This utter depravity had to be in all high places, as in California, since it reached into city hall and caused the utter fiery destruction of all the cities and surrounding plains. This sign is being fulfilled right now as never before since Sodom and Gomorrah. When I started teaching Prophecy as a course study over fifty years ago, the usage of the very terms for these filthy sins wasn't even publicly mentioned but they have become common, public discussions. The word homosexual was never used then. In those days it was common to read of the dismissal of hundreds from Government service for the sin. Now they promote them. One city in California is governed and controlled by them.

Illustration: On the morning news on N.B.C. July 18, 1984, during the Democratic National convention, there was shown the large parade of homosexuals down the main street in San Francisco, bearing their banners "Give us Gay Rights." Whatever that is, Sodom got theirs. Bryant Gumbel, the newscaster said, "there are 80,000 in San Francisco; twenty percent of the city and Hollywood is almost completely so." At the same convention, the prostitutes, also paraded, wanting their rights. Margo James,

leader of "The National Task Force on Prostitution" said, "We are tired of being hassled by the cops, and we want a code of ethics for hooker. Call off all your old, tired ethics and give us a bill of rights for the world's oldest profession." Now they have "gay" churches, "gay" pastors, and "gay" denominations and try to rewrite the Bible to fit their actions. Are we living in the days of Noah and Lot? In these notes I will only call your attention to the incest of Lot's days, in Genesis 19:33-38. The two daughters that came out with him and Mrs. Lot were as bad as their mother; she longingly looked back and became a pillar of salt. The two daughters got their dad drunk and conceived sons by him who became two of Israel's worse enemies - Moab and Ammon. The daughter's sin was incest; the kindred depraved sin with homosexuality. In class I'll give one illustration from Time Magazine, April 14, 1980 and the psychiatrist saying "It is the last taboo to go," "Lobbying against the ban on incest." It is more abominable than the incestuous deacon at Corinth, I Corinthians 5, since there was no blood relation.

2.) The Jewish sign. The number one sign, divinely intended. We might take for a text Deuteronomy 32:8-9, "When the Most High," (God's Name for His rulership over the nation, Daniel 4:17, 24-25, 32), "divided to the nations (Gentiles) their inheritance, when He separated (spread abroad, the sons of Adam, Genesis 11:8. He set the bounds of the people according to the children of Israel." Acts 17:26 is plain as to God's meaning here, "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." This is divine inspiration by Paul's mouth. "The earth is the Lord's and the fullness thereof," so He has the absolute right to give it to whomsoever He will, and this text says He gave the title deed to a large portion of it to Abraham, and the Israelites. Out of the 32,640,000,000 acres of land on the earth's surface, God has reserved it, as His very own, calling it "the Holy Land," and deeded it over to Abraham and His seed forever (for Israel and no one else), 192,000,000 acres or 300,000 square miles, and did it with an everlasting covenant of blood, by the one who cannot lie. This is from the river Nile to the Euphrates, Genesis 15:18, but the largest part they ever possessed was under Solomon, 60,000 square miles. (Not even a third of original of grant) After the 1967 war and the taking the Sinaitic Peninsula, they occupied 30,000 square miles, but gave it back. Now Israel possesses but 8,000 square miles out of the 300,000, but they will possess all God promised. Two thousand

years ago Jesus stood before Pilate who sought to release Him, and the Jews cried, "Crucify Him, crucify Him, Let His blood be upon us and our children," Matthew 27:25. They could not realize the long trek of the centuries, for 2,000 years, the pogroms, (persecutions), exile, and sufferings to be literally fulfilled. This blood guiltiness not to be removed until "they shall look upon Him whom they have pierced," and mourn for Him, and receive Him; but Israel is the gulf-stream of the nations, flowing through the nations, but never amalgamated with them, or destroyed. As certain as were the prophecies fulfilled of their dispersion and sufferings, so shall be their restoration. People forget that there are two revivals in Israel, Ezekiel 37.

(a.) One in unbelief, only a physical restoration in the land with no spirit of life in them. This we are seeing in our day, bone to bone and sinew to sinew, the corpse of Israel is standing on its feet, but no breath of life in it, so it is in unbelief and no salvation.

(b.) The restoration in heart, Ezekiel 37:9, "Then He said unto me prophecy, son of man, and say to the wind, thus saith the Lord God, come from the four winds, O breath, and breathe upon these slain, that they may live, "So Ezekiel breathed, the breath came, and they lived, cf. 39:29 and Joel 2:28-32, also Zechariah 12:10 and Revelation 1:7).

The first is now being fulfilled, Israel is a nation, she can make a covenant with the Antichrist, rebuild the temple, and all the other Jewish signs will take place. It cannot wait until after the rapture to start. There are five great parables of Israel's restoration, namely, the fig tree, the olive tree, the grape vine, the wheat harvest, and the dragnet. We are interested in the parable of the fig tree. There are two incidents in the parable of the fig tree, one as the Lord and His Apostles were entering Jerusalem on Monday after Palm Sunday; He came to the barren fig tree, Mark 11:12-14; Luke 13:69; Matthew 21:19-22. As Jesus preached His Olivet Discourse He gave the Parable of the barren fig tree, Matthew 21, Mark 11, and Luke 21. That Israel is the fig tree God intended to portray, is plain from the times it is used. For instance, in Luke 13:6-9, in the Parable of the barren fig-tree God is always the owner, and Christ is the vine and tree-dresser. The owner found no fruit and commands "cut it down, three years are enough, why cumbereth it the ground?" But the dresser said, "Let me cultivate it this year also, then if it bears no fruit, thou shalt cut it down." This uses the 3½ year ministry of Jesus to the barren nation of Israel, John 1:11. "His own received Him

not." Let me cultivate it this year also; if there is no fruit cut it down, so Israel, Romans 11:17, and the barren fig tree of Mathew 21:18-19 and Mark 11:12-14, Luke 21:29-22.

That the unproductive fig tree is parabolic of Israel is plain from this parabolic action in Luke 13, of the unproductive fig tree. In this incident, there is the remarkable difference from the "cursed fig tree;" only Mark 11:14, 21 of the last week, there the time of figs was not yet. In the parable of the fig tree, in Luke 13:6, it was the time of figs, it should have produced them, they were expected, and the owner was disappointed. It was "Israel's day," Luke 19:42, as Jesus wept over Jerusalem, "If thou hast known, even thou, at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes." They had already rejected their Messiah. In the unproductive fig tree in the last week, Jesus knew that fact that, "the time of figs was not yet;" and without this prophetic significance, "the cursing" would be only petulance. Even better proof is the whole setting of the cursing of the fig tree, in the Olivet discourse. Everything is Israel, the elect, Jerusalem, temple etc., and the time has to be "The time of trouble," "The Abomination" in the Holy Place, the hidden secured remnant, etc. The Church is not in this, it has been already raptured.

There are two texts in the Old Testament, Jeremiah 24:2-10, the good figs and the bad figs, very good and very bad, and it is applied to Israel. The other doesn't use the word "figs," but the language shows, our Lord had this text in mind, Isaiah 27:6-13. Note the identical expressions of Israel. "He shall cause them that come of Jacob to take root: Israel, shall blossom and bud, and fill the face of the world with fruit, (then the Tribulation) vs. 8, 13, the purging by the Tribulation Period, Jeremiah 30:6-13. Then, "And it shall come to pass in that day that the great trumpet shall be blown, and they shall come which were ready to perish and shall worship the Lord in the Holy Mount at Jerusalem."

Let us see some unique signs in Israel in the last days: As the fig tree we will use the text in Matthew 24:32-34. "Now" points to vs. 31, "The gathering of the elect from the four winds", the same elect as vs. 24, "learn a parable of the fig tree; when his branch is yet tender and putteth forth leaves, no figs yet ("for the time of figs was not yet," Mark 11:13) "ye know that summer is nigh. So likewise ye, when ye shall see all these things, all the great signs given in the Olivet Discourse, as in vs. 29, "know it is near, summer, harvest time, even at the doors, Luke - "Know that the kingdom of God is nigh at hand," Matthew 24:34, "Verily I say unto you, this generation shall not pass away, till all these things be fulfilled." Mark adds the cursing of the fig tree (only by Mark, and, "He found nothing but

leaves; for the time of figs was not yet," 11:13). There are two meanings of the word generation, "Genea," either, "this stock," "race," or the generation then alive when these signs start. Certainly, he has not been talking about race, but signs we will see, as in our prime text, Psalm 102:12:22. "But Thou, O Jehovah, shalt endure forever; Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time is come, so the heathen (nations) shall fear the Name of Jehovah, and all the kings of the earth Thy Glory." Then we see our prime text, "When Jehovah shall build up Zion, He shall appear in His glory." The rest of our text is millennial. The "appearing in His Glory" is the "glorious appearing of our great God and Saviour Jesus Christ." When? It will be when He builds up Zion; see Acts 15:15, "After this I will return and will build again, (Greek build up, or rebuild) the tabernacle of David, which is fallen down." He is quoting from the Old Testament from the Septuagint, Psalm 102:16, using the Greek, to build up or again anew."

A new nation was born at 12:01, May 15, 1948, Dr. Chaim Weizmann, was the first president. The Star of David flew over this part of Jerusalem for the first time in 2,500 years. For those who belittle this sign, only 50,000 returned under Zerubbabel, but 3,000,000 now have returned. Hardly a day passes that the Jews are not in the news. God is rebuilding His house, Zion, the fig tree is blossoming and putting on leaves, God is grooming the land of Palestine for the last days as we see through the great victories of 1948, 1956, 1967, and 1973. Jesus, said to Israel, and it must include us first, "When ye see these things begin to come to pass, Lift up your heads for your redemption draweth nigh," Luke 21:28).

3.) The Gentile nation's sign or the racial sign. This part of the national or political sign is of the "end of the age," Matthew 24:3), the alignment of the nations in relation to Israel. We will see the alignment of the Gentile nations other than the immediate, adjacent ones later under the Antichrist, "All Nations," Zechariah 14:2, "All the trees, i.e., the other trees," in the same forest. Only in Luke do we find this expression, Luke 21:29, "And He spake to them a parable, Matthew, "Learn a Parable," "Behold the fig tree, and all the trees." Remember, this is in relation to the budding of the fig tree, Israel, when God is "rebuilding the Tabernacle of David," same time and locality. "When they, Israel and other trees, now shoot forth, Matthew, "his branch is yet tender, now putteth forth leaves." Then, literally, "Seeing ye know of your own selves, that summer is now nigh," "So, likewise ye, when ye see these things, (in the whole Olivet Discourse) come to pass, know ye that the Kingdom of God is nigh at hand."

Here we are concerned with the little phrase, "and all the trees." If the fig tree is Israel, which I think we have sufficiently proven, and God has passed over some of the mightiest empires of the ancient and modern world to give many insignificant ones, because of their relation to Israel, He is only, in the Bible, interested in nations as they concern His chosen people Israel. The "all" here is like many places in the Word, as Joel 2:8, as they concern Israel, in the last days. This is true especially of Ishmael's descendents. Let us look at the Angel of the Lord's (Jesus Christ) word to Abraham, Genesis 12-17. After renewing God's promise to Abraham, and years had sped by 16:1, Sarah with Abraham concocted a solution to aid God; she gave Hagar, her handmaid, to Abraham as his concubine. Ishmael is born, "Son of the Bondwoman, Galatians 4:21-31, one of the many things God calls human "invention" on which He had to take vengeance, Psalm 99:8. He cannot be the heir, yet all the Arabians came from him. Twenty-five years had gone by, and, in Genesis 17, God renews His promise to Abraham, and Abraham laughed, and said, "Why not use my invention, O that Ishmael might live before Thee." (Israel has regretted that prayer for 4,000 years). God rejected that invention of a seed of the bondwoman. As for Ishmael, God said, (17:20), "As for Ishmael, I have heard thee, behold I have blessed him, and will make him fruitful, and will multiply him exceedingly, more than Israel so far, 33 million, to 15 million of Israel, twelve princes (rulers) shall he beget (even as Jacob) and will make him a great nation," but not over Israel.

Now, here is a wonderful thing, only God could predict it, there are but two ethnic nationalities on earth that can trace their accurate identity back 4,000 years, the Jew and the Arab, from Isaac and Ishmael.

Now note Genesis 16:12, of Ishmael, "And he will be a wild man (Hebrew, "a wild jackass), as the R.V., etc. "He will be a wild jackass of a man, his hand will be against everyman, and every man's hand will be against him, and he shall dwell in the presence of all his brethren," Israel. The unifying force is that of their religion of Mohammedanism, and single hatred of Israel. They can disagree about all else; the Bedouin is a good example. They have all been the implacable enemies of Israel for 4,000 years, starting with the founder Ishmael. See Psalm 83:1-8, 18:6. They are all Hagarites. Like the Palestine Liberation Organization, they all wish to obliterate Israel by any means, not peacefully co-exist. All of these will be in the confederation of nations known in Scripture as the "King of the south," Daniel 11:12, and in the confederation with the "King of the North" (Russia), in the Battle of Gog and Magog, Ezekiel 38-39. We shall consider these in that treatment of Gog and

Magog. We are seeing in our time the full blossoming of "these other trees," taking undue importance, both by their great oil riches and their implacable hatred of Israel. If the coming of the Lord is near, keep your eyes on the near east and these trees. All of them have gained their independence only since World War II, and, even then, under foreign mandate until freed, because of the difficulty of controlling these "wild men," Zechariah 12: 2, "Behold I will make Jerusalem a cup of trembling unto all the people, when they shall be in the siege both against Judah and against Jerusalem, and in that day will I make Jerusalem a burdensome stone for all people."

4.) The social sign, so-called "Progress." This sign agrees with the former signs on the common civilization progress, life going on naturally, until the floods came, and the fire fell. As Peter said, they would say, "All things proceed as they were from the fathers." Read Daniel 12:1-4 as a springboard, then our text, vs. 4, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." ("Abound," Rotherham, The same word in Genesis 7:17, "Of the waters of the flood increasing.") There is no doubt as to the time, "Time of the end, cf. Daniel 12:1, with Matthew 24:21. It is the same period all through Daniel; this consummation is referred to as "the end." Since Daniel never saw the church, it is Israel, but the time, again, is so short there has to be an upward curve to the Rapture, "As it was in the days of Noah", days of invention, instruction, artificers in brass and iron, makers of musical instruments of harp and organ; not living in caves or trees, as the silly evolutionists dream up.

(a.) Vs. 4, "Knowledge shall be increased" "abound, be multiplied." (We will take the last one first.) Gabriel had told Daniel in the same verse, "Seal the Book even to the time of the end," and so far we are about as far, there, as you can get. Many try to circumvent this by trying to translate it, "Knowledge of it," i.e., "of the book of Daniel," of "the sealed book." The Septuagint won't uphold that translation. Thayer says, Gnosis, knowledge, when by itself, signifies intelligence, understanding, or objective knowledge." You cannot add "it" unto it. It is not specific, what kind, or which knowledge is meant; it is knowledge in all fields.

(1.) Man has learned more of the secrets of nature and invented, in the last 100 years, than in the last 6,000 years put together. In fact, in my lifetime man has discovered most of the wonders in electricity, electronics, radio, television, nuclear physics,

thermodynamics, the very secrets of the composition of the atom, and many medical discoveries. In 1967, a Christian physicist on the Atomic Bomb, Dr. Wernher von Braun, called it, "The information explosion." Writing in 1967 in *Reader's Digest*, he said, on the rapidity of the accumulation of scientific knowledge, "Knowledge increased by doubling in one decade between 1950 and 1960, and doubled again for the fourth time in 1967, (seven years)." With the new silicon chip, knowledge has increased much faster. He said, "All the knowledge acquired by man and preserved in usable form, from the creation of man, to the year 1,750, was doubled in the following century and a half (by 1900). It required only for the next doubling, (1950) but only 10 years for the next doubling (1960) and only seven for the next doubling (1964). So man in seven years doubled the learning of 6,000 years of human history." He continues, "200 pages of authentic new information are published every minute." This would be utterly impossible without the new computers. W. T. Brahm, librarian of the state of Conn. said, "Over two million technical and scientific articles are published each year. There are over 7,500 technical and scientific periodicals and 300 journals. All this proliferation of printed material would have been impossible without the modern computer, and silicon chips of incredible speed and memory banks. I thought, when I was young, how wonderful was the recording of the whole Bible in a small plastic disk, 1 3/8 inches square.

(2.) Inventions. In the days of Noah, most of the inventions were in the line of Cain, the fallen line. Right after World War II, 1942, we passed the one millionth invention patented. In one quarter of a century, the second million was accomplished and we are fast closing in on-the third.

(3.) Diffusion of knowledge. "Knowledge shall be increased." This idea of "Flooding of Knowledge" carries not only the idea of inundation, but also of widest diffusion. This second sign in Daniel 12:4, the literacy of the masses, as the first is the mobility considered last, the wide diffusion of learning. Not too long ago a college education was only for the rich or well-to-do. Higher education is available to all if they are not afraid to work for it, or borrow for it. Let me illustrate: From the last

year that I have the figures, 1950-52, (it is greater now) we graduated 43,537 with a Master's degree, 7,000 PhDs, 331,924 with a B.A. degree; in fact, now we are experiencing what is being called "overqualified for many positions.

(b.) Note In the first sign we shall consider in Daniel 12:4, "Many shall run to and fro." One of the greatest of modern Hebrew scholars, Dr. William Gesenius, says the expression in the Hebrew means, "to go hither and thither, in great haste, and adds 'of the masses.'" That is the greatest number of people, going the fastest, to the most places. I don't think this made any sense to the reader in Daniel's day, since it was for the "time of the end," Daniel 12:4, "Seal it up even to the time of the end;" but it is a perfectly inspired picture for our day, when on any given weekday, probably one fifth of the population is on wheels, on the water or in the air. It took the discovery of electricity, and the principle of internal combustion, etc. to harness fuel injection with propulsion to fulfill Daniel. Though there is much difference of opinion on the interpretation of Nahum 2:3-4, the language and the time indicated, makes it harmonize with Daniel. "The chariots shall be with flaming torches in the day of His preparation;" literally, "The day of His making ready." The rest sounds like U.S. 19, "The chariots shall rage in the streets (Rotherham, go madly); they shall jostle one against another in the broad way; they shall seem like torches; they shall run like lightning." There is certainly nothing in all of the past history to fulfill this text, and the "day of His preparation" would seem to project it into these days of speed, His making ready for His glorious advent. In Daniel there is no doubt as to the time, in the same verse, the "time of the end," culminating in "the Great Tribulation Period;" it is the greatest number of people going the furthest and the fastest," "The many running to and fro," Masses in motion, speeding. In 1894 there were only four automobiles in all the United States. A few years later in 1900, there was a law passed limiting the speed of the horseless carriage to four miles per hour in the city and requiring a man to precede it waving a red flag to keep the horses from stampeding. Hertz Rent-a-Car, in an Associated Press dispatch, in the *Tampa Tribune*, September 4, 1985 reported; "The number of cars on the road increased by 28 million in 12 years from 1972 to 1982, from 97 million to 125 million; 27% in 12 years, some 125 billion dollars. If you only average two people to a car,

there are 250 million passengers, and a conservative estimate of ten miles to a car, it equals 2½ billion passenger miles." Gesenius says, "We are there." Wait a minute; however, Hertz also estimated 38½ million trucks; then, what of motorcycles, boats, airplanes, recreational vehicles, trains? Hertz estimated 1½ trillion miles, at 113 billion gallons of fuel, and shelled out 705 billion dollars; "The greatest number of people going the furthest the fastest." Are we near the fulfillment? *Reader's Digest*, May, 1984, estimated 437,373,835 cars, trucks and buses in the world. I will give some other figures in class, but one more thought, speed. All Hebrew scholars agree, "Speed is in the text."

In 1830 it took the prairie schooner 180 days to cross the United States; in 1830 it took the Pony Express 21 days; in 1859 it took the railroad four days; in 1932 it took the oldest planes all day; in 1955 it took six hours by plane, (keeping within the sound barrier), first jets, reaching the speed of 1,500 miles per hour over water, then over land to California, in 2½ hours. The astronauts, in their space ship circle the whole earth in 90 minutes at 18,000 miles an hour, so they cross the United States in about ten minutes.

5.) The sign of the Church. We shall use just one place as indicative of the many, II Timothy 3:1-9. We shall use the text itself in class, just listing the IB staccato, machinegun-like listing by Paul of the awful moral decay, even in the church. Every New Testament writer speaks of the apostasy within the professing church in the last days. All of these 18 signs are one word signs in the Greek, except one, that has two, "disobedient to parents." Note: "In the last days perilous times shall come."

- a.) Philoutoi = "Self-lovers"
- b.) Philarguroi = "Money-lovers"
- c.) Alazoues = "Boasters"
- d.) Huperephanoi = "Haughty ones"
- e.) Blasphemoi = "Blasphemous"
- f.) Eneusin Apeitheis = "To parents disobedient"
- g.) Acharistoi = "Unthankful Ones"
- h.) Anosios = "Unholy or Wicked."
- i.) Astorgoi = "Without, or devoid of natural affections."
- j.) Aspondoi = "Truce-breakers"
- k.) Disboloi = "Accusers"
- l.) Akrateis = "Incontinent, uncontrollable"
- m.) Anemeroi = "Fierce Ones"

- n.) Aphilagathoi = "Despisers of those who are good"
- o.) Prodotoi = "Traitors"
- p.) Propeteis = "Heady"
- q.) Tetuphomenoi = "Puffed up ones"
- r.) Philedonoi = "Pleasure Lovers"

e. The Rapture, I Thessalonians 4:13-18; I Corinthians 15:51-5

1.) What is the Rapture? Where do we get the word? The actual word "rapture" does not occur in the Scripture, but the meaning does from the Greek. Our word rapture is a translation from the Latin Vulgate Translation, "rapere," translated from the Greek, "harpazo," future aorist tense. This is from I Thessalonians 4:17, "Then we which are alive and remain shall be caught up (harpazo-rapere-raptured) harpages-o'metha, "to be caught away," future passive plural, together with them in the air." An example of its use is in Acts 8:39, "The Spirit of the Lord "caught away Philip," raptured-harpazo. Paul uses the same word to tell of his being caught up to the third heaven, II Corinthians 12:2. The Greek word "harpazo" means "to take to oneself by force." See how it is used in Acts 23:10 where the chief captain commanded the troop to take Paul by force from their midst; it is the same use of the word harpasai in the aorist indicative tense. Thayer says of harpazo, "to seize booty, and hold fast, to carry off by force and retained, to snatch away." It always means "to seize, and carry away by force, usually from danger, and unto oneself, as from an enemy, with haste."

With this, note the word "shout" in I Thessalonians 4:16. "The Lord Himself shall descend from heaven with a shout." The word "kelusma" from the *Twentieth Century* well translates "loud summons," indicating opposition. This is evidently the opposition of the "prince of the power of the air," literally, "The ruler of the authority of the air." There are three loud sounds that every member of the Body of Christ shall hear at Christ's coming in the air for them. No unsaved person, however, shall see Him, and they will not hear Him either. I Thessalonians 4:16.

- a.) "A shout," "The Lord Himself shall descend from heaven with a shout," in the Greek kelusma, "shout of command." There were two other times when Jesus shouted.

(1.) At the tomb of Lazarus, John 11:43, Jesus cried with a loud voice, "Lazarus come forth."

(2.) At His death, Matthew 27:46, "Jesus cried with a loud voice, My God, my God, why hast Thou forsaken me?"

Now, with "a loud command of summons," Christ shall next call us into the air to meet Him, and to ever be with Him. I think this shout at His descent to catch us away, will be the same one as in Revelation 4:1, through the open door in heaven to let John in, there came a voice like a war trumpet, which said, "Come up hither." Note those words, "Come up hither," again in Revelation 11:12. The two slain witnesses, whose bodies lie unburied in the streets of Jerusalem three days, "They heard a great voice from heaven, saying unto them, "Come up hither." There is a rule of hermeneutics, "If God does something twice, He will do it a third time," as Christ cleansing the Temple. Christ in I Thessalonians 4:16 descends with a "shout;" He has to say something, it might be, and probably is, "Come up hither." "Shout" is also a military command, a stimulating command," (Thayer) Loud, with authority. Why? The raptured saints must pass through Satan's domain, as "the Prince (ruler) of the power of the air." He will contest it, as he did the body of Moses and even Michael, the Archangel, could not withstand him, without, using "The Lord rebuke thee." What will it be with billions of saints, passing through the air?

b.) "The Voice of the archangel," Michael. It is interesting that He will war with Satan in Revelation 12:7 during this same period when the First Resurrection is being completed. Maybe the "voice of the archangel" at our rapture, will say the very same words Michael used in Jude 9, "The Lord rebuke thee."

c.) "The Trump of God" Here and in I Cor.15:52. There were two great blowings of the great war-trumpet, one for war; the other for festive occasions, but both were for the universal assembly in Israel. This one in I Thessalonians 4:16, "The Trump of God," and in I Corinthians 15:52, has to be for the great festive gathering of the Rapture. As II Thessalonians 2:1, "our gathering together unto Him." The Greek, episunagoges, has the idea of the full or complete assembly.

2.) The Mode of the Rapture. The How? There are four primary aspects of the Rapture.

a.) The Rapture is imminent. This is denied by all Post Tribulationists and A-Millennialists. They confuse immediate

with imminent. Immediate equals very soon, but, imminent equals it could be at any time. This is why even the Apostles looked for the coming of the Lord Jesus Christ. We will see it in the division on "our attitude toward His coming." The Greek word for looking for His Coming has the idea of tiptoe expectancy, and anticipation.

b.) The Rapture will be sudden. It is a momentary event and not a process, I Corinthians 15:52, "In a moment, in the twinkling of an eye." The Greek word, "moment" is the word, "atom," atom, as the smallest divisible substance conceivable at that time, and "the twinkling of an eye;" it is not the blinking of the eye, but the barest flicker of the lens of the eye itself, estimated as 1/125th of a second, the smallest divisible portion of time.

c.) The Rapture will be complete, not partial. It is both "Them which sleep in Jesus will God bring with Him when He comes," and, also "we which are alive and left over," I Thessalonians 4:14-15. How can it be otherwise if it takes place in a moment, in the twinkling of an eye? Therefore, it is cannot be a partial or piece-meal rapture.

d.) The Rapture will be secret, only for the saved, "Those that are Christ's at His coming. The unsaved will not see it or hear it. Their ignorance will only be broken by our absence. As it was at Christ's going, at the ascension, Acts 1:11, only the saved saw Jesus, either in a post-resurrection appearance or at His ascension. The Bible says, "He shall come in like manner as ye have seen Him go up into Heaven," Acts 1:11. The meeting in the air is only for the raptured saints. No unsaved person has actually seen Jesus for the last 2,000 years, since His resurrection, or His ascension, and will not see Him until He returns "in power and great glory" at His Revelation, when "every eye shall see Him."

f. Three errors taught concerning Christ's coming, or the Rapture.

1.) The Post-Tribulation Theory. The following are some brief definitions:

a.) Post-millennialism - Christ's coming will be after the millennium. The church will convert the world, and make it fit for Christ to return.

b.) A-Millennialism - the millennium has been going on all the time. There is no future one.

- c.) Pre-millennialism - Christ's return to earth is before the millennium. He sets it up Himself.
- d.) Post-Tribulationary Rapture - the church must go through the Great Tribulation and Christ's return will be after the Tribulation.
- e.) Pre-Tribulationary Rapture - the teaching that the church is to be raptured before the Great Tribulation.
- f.) Partial Rapture Theory - the teaching that only a part of the church is to be raptured before the Great Tribulation.
- g.) Multiple Rapture Theory - some of the church is raptured before the Tribulation, some all through, and some at the end.
- h.) Mid-Tribulation Rapture - the Church is translated at the seventh trumpet in Revelation 10:7; 11:15 - in the middle of the seven year "great tribulation."
- i.) Complete Rapture Theory - the teaching of the oneness of the church as the Body of Christ, His Bride, and that it will in its entirety be raptured at Christ's coming for his own before the Great Tribulation. In all fairness let it be stated concerning the difference of opinion between the different rapture theories, it is not a question of "Will Christ come again" or "Will the church be raptured" but "When." A man is not a modernist because He believes in a partial rapture or post-tribulationary rapture, a mid-tribulation rapture. There are godly men on every side of the issue. Saintliness has never guaranteed against entertainment of error, especially on the subject of Prophecy.

There are some supposed arguments for the rapture of the church after the Tribulation, or the Post-Tribulation rapture.

- a.) In Matthew 24:31 they say this is the trumpet of I Corinthians 15:50 and the seventy of Revelation 11:15, closing the Great Tribulation period. They can only see one trumpet and one elect, the church, forgetting that Israel is also an elect, Matthew 24:24, 31; Isaiah 45:4, etc. The trumpets of Revelation are in judgment not mercy or gathering of the elect. All seven are in wrath and woe, Revelation 11:14; 9:12; 8:13. The last trumpet is a call to wrath, even as the first six are; Revelation 9:20 called them "Plagues." Compare this portion in Matthew with one in Isaiah 27:31 with its context. This is the trumpet of Matthew 24:11. Compare it with Deuteronomy 30:4 and Isaiah 11:12 for the same expression, "four winds." Angels will not gather the Church but Christ Himself.

b.) The most common argument is the words, "In this world ye shall have tribulation, John 16:31 and Acts 14:22, a confusing of "the Great Tribulation" which no saint shall experience who is a part of the Church, with just tribulations which every saint in all ages has had, For if we "shall live godly we shall suffer persecution," II Timothy 3:12. The Tribulation of God's people are disciplinary, but those of the Great Tribulation are penal, in judgment and wrath.

There are arguments against the theory, but the rapture of the saints before the Tribulation Period show distinct verses promising escape from it, Luke 21:36.

a.) The clearest is to the Philadelphian church of Revelation 3:10, and I Thessalonians 5:9, "Not appointed unto wrath;" II Thessalonians 2:1-6). The Holy Spirit must be taken out before Anti-Christ can be revealed and the Great Tribulation comes. If the Holy Spirit is removed, the Church must also be removed from the scene marked out for God's wrath, I Thessalonians 5:9 (cf. context) "He is to abide with the church forever," John 14:16.

b.) The Second Coming of Christ is called the "Blessed Hope" in Titus 2:13. How can that be if it is preceded by seven years of unparalleled woe? In Revelation "the testimony of Christ" is sealed with the witnesses beheading, Revelation 6:9-11, 20:4, etc. Better by far to look for death and be with Him than to look for His coming which brings woe first.

c.) Every admonition and promise of His return for the Church is of imminent coming, at any moment. How can that be if it is preceded by seven years of tribulation first? We would be guilty of the error of the slothful servant, "My Lord delayeth His coming," the same error as the Post Millennialists. They say it is 1,000 years away. Instead of looking for His return we should have to look for the revived Roman Empire, the restoration of Israel, the covenant with the Anti-Christ, the rise of the Anti-Christ, the battle of Armageddon, etc. We would not be looking for Christ but the Anti-Christ. No, every promise of His return is that it could happen at any time.

d.) How could Paul call The Rapture a mystery (I Corinthians 15:51) if it is synonymous with Christ's glorious revelation and the great Day of the Lord? Every Old Testament writer, starting with Enoch (Jude 14-15) to Malachi 3:1-3, wrote of His glorious appearing. The Rapture is not once mentioned in the Old Testament but the

Revelation of Christ is by all, Acts 3:20-21.

e.) We would have two Gospels being preached at the same time in the Tribulation Period, "Of the Kingdom," Matthew 24:14, which is the "everlasting Gospel," Revelation 14:6, even by angels, and "The Gospel of the Grace of God," I Corinthians 15:1-4, which angels never preach.

f.) In the Tribulation Period the Holy Spirit has a new position, i.e., not on earth, but in Heaven before the Throne, as the Seven Spirits of God, Revelation 4:5, as seven burning lamps. In Revelation 2-3, the Holy Spirit is in the churches; He entreats, as in Revelation 2:7, "To listen to what the Spirit saith to the churches."

g.) Jesus Christ, in Revelation 4-19, during the seven year Tribulation Period, is no longer as in Revelation 2-3, in the midst of the golden lamp stands judging His church, but now He is in the midst of the throne, Revelation 5:6-7), dispersing upon the earth the wrath of God.

h.) The souls under the altar in Chronicles 6:10-11 cry for vengeance, which we are forbidden to seek, Romans 12:19. This was the cry of Old Testament saints, as seen in the imprecatory Psalms (as Psalm 137, etc.)

i.) The Post-Tribulationists confuse the wild-olive branch with the tame olive branch on the stem at the same time. In this period of the Church, where "there is neither Jew nor Gentile," with the Tribulation Period when "God is rebuilding the Tabernacle of David," Acts 15:15; Romans 11:17-24.

j.) Along with this, the Post-Tribulationists fail completely to see this unique Jewish characteristic of the Tribulation with the temple, Anti-Christ, and abomination of desolation set up in it etc., all Jewish as part of this "Time of Trouble."

k.) Certainly, if the true Church of God were on earth during Revelation 4-19, it would be mentioned; but it isn't even one time, since it is a Time of Jacob's Trouble." Jeremiah 30:8.

l.) Every word of His coming/in the New Testament to the Church is to look with love, joyous expectancy, and welcome, anticipation as "The Blessed Hope," How can they do this if it is preceded by "a time of trouble such as never was?"

m.) How much better is Post-Tribulationism than PostMillennialism? Both cannot anticipate Christ's coming, or take the New Testament stance of "eminency," a looking with joyful anticipation.

2.) The Error of the Partial-Rapture

This error has many facets according to who is teaching it. Some believe that only the Spirit-filled will be caught up in the Rapture, the rest having to go through the Great Tribulation period. Others say of the Multiple Rapture Theory, some will be caught up all through the Tribulation as they are ready to go. Most teach that only the Bride of Christ will be raptured as distinguished from the rest of the Church. There are various ways it is taught, but they all deny any complete Rapture of all the members of the body of Christ, His church at one time.

a.) First, Who is the Bride of Christ? We answer emphatically, "Every born-again believer from Pentecost to the Rapture, whether He has been filled with the Spirit or not; that we were born into that relationship, not sanctified into it." There is only "one faith, one Lord, and one baptism," Ephesians 4:4. When you are saved, you partake of that oneness, I Corinthians 12:13. See Paul's teaching about the Bride of Christ (and he is the only one who does), Ephesians 5:23-33; Romans 12:5; I Corinthians 12:12-27; Ephesians 1:23; Colossians 1:24; 2:9. Nowhere does he split the Body of Believers into the Bride and just a plain body.

b.) The common error is a false interpretation of Matthew 25, the parable of the ten virgins, making them, with oil in their lamps, the Bride of Christ. The best answer to that is to compare the six times the Marriage Supper occurs, all the same supper, supplying added details, Matthew 25:1-13; 22:1-14; Luke 12:35-40; 13:23-30; 14: 16-24; Revelation 19:7-9. Christ could never say to any born-again believer who has trusted in His shed blood to save him, "I never knew you." The ten virgins are not the Bride at all, but guests bidden to the supper of Revelation 19:9, and it takes place at the end of the Tribulation not the beginning of it.

c.) There are arguments against the Partial Rapture Theory, but for the complete rapture. There are only two places where the order of events is given of the rapture, I Corinthians 15:51-52; I Thessalonians 4:13-18. Read carefully and see if a partial rapture is taught. If not, there is none. I Corinthians 15:23, "Those that are Christ's at His coming." There is no partial rapture among the sleeping saints and so none among the "alive and remaining."

3. The error of the Mid-Tribulation Rapture Theory. This is a late idea; it was not around when I started teaching prophecy 60 years ago. It is better than the Post, or partial Rapture idea, since it keeps

the body of Christ together, but it errs on interpretation. Norman B. Harrison and E. Schuyler English, II, popularized it. We will not give a lot on it since all of the arguments against the posttribulation idea, apply here. It claims the church must go through the first half of the Tribulation Period, and be raptured in the middle, at the sounding of the seventh trumpet, in Revelation 11; therefore, not in chapter 4, through the open door for John, as typifying the church's removal from the scene marked out for judgment. It really ignores the dispensational aspects, of having the two branches, Israel and the church, on the stem at the same time, Romans 11:15-24) It has to also deny the imminent coming of Christ, and, like all Post-Tribulationists, say that the church needs the refining fires of the Tribulation, at least half of it.

They all are forced to identify the Last Trumpet, I Corinthians 15:15 and I Thessalonians 4:17, with the seventh trumpet of Rev. 11 saying there is only one future trumpet as "last." They ignore the fact that the seventh trumpet of Revelation is a judgment trumpet, even as the first six are. They are all called "plagues," and "woes," (8:13; 9:20), even as the seals, Revelation 6:12-11, "Wrath" and the bowls, Revelation 15:1. It is plain that the seventh Trumpet takes us to the end of the tribulation, not the middle. See the proleptic announcement in 10:7, "In the days of the voice of the seventh angel, when He shall begin to sound (Greek, on the point of sounding), the mystery of God should be finished;" that would not be the middle of the Tribulation but the end, as in Revelation 11, when the angel sounds the seventh trumpet 11:15, "The kingdom of this world is become the kingdom of our Lord and His Christ."

They seem to all disregard the law of recurrence in the book; the seven seals, the seven trumpets and the seven bowls, all cover the same seven years of the great tribulation, all these in the last of the series, takes us to the end, the seventh is the great day of Christ's revelation to earth.

They all must whittle down the great tribulation, and make it a means of grace. G. H. Lang, in his, *First Fruits and Harvest*, p. 44, says, "Thus the great tribulation will be a true mercy to the Lord's people by fully developing and sanctifying them for their heavenly destiny and glory." He forgets, its primary purpose for God's people Israel is to winnow the goats from the sheep. It will purify Israel, Daniel 11:32-35. Just because the seventh trumpet is in the middle of the Book of Revelation, doesn't mean it is in the middle of the Tribulation period, no more than the ten-toed Kingdom of the times of the Gentiles, since it is in the middle of Daniel, must be in the middle of the times of the Gentiles. It comes at the end, the last form, with the Anti-Christ.

Like the Post-Tribulationists, the Mid-Tribulationists have the wild olive branch growing on the same tree at the same time mixing up two very separate programs of God. Compare Romans 11:15-24 with Acts 15:15; that is "wrongly dividing the Word of Truth."

The seventh trumpet of Revelation is the same trumpet with Isaiah 27:13, to gather Israel. The church has nothing to do with that. (cf. vs. 12) Revelation allows a little time element here by the insertion of the qualifying word, "mello," Revelation 10:7, "about to, or on the point of sounding." That doesn't call us into heaven, but Israel to festive gathering and final restoration. All of these like No-Tribulationists mix up all saved groups in the tribulation period. Every saved person in heaven and earth is part of the church, even the cherubim and the 24 elders. See the last clause Isaiah 27:13, "And shall worship Jehovah in the Holy Mount at Jerusalem."

Some Mid-Tribulation Rapturists are Norman B. Harrison, *His Coming*, (2) E. Schuyler English, *Rethinking the Rapture*, and G. H. Lang, *First Fruits and Harvest*.

g. The Practical Aspects of the Doctrine of Christ's Coming, Ready for His Coming.

1.) This is an answer to those who decry the teaching of Christ's coming as an impractical doctrine. No New Testament writer so considered it. The Holy Spirit everywhere connects it with some very practical doctrine of our behaviour, duty, love, steadfastness, peace, or exhortation. We cannot give them all but let us tabulate a few:

- a.) It is connected with general preparedness, consisting of watchfulness, wakefulness, and general preparedness, as we see in Matthew 24:44; I Thessalonians 5:4-8; and Romans 13:11; also I Peter 1:13, where it is linked with sobriety, vigilance of mind; cf. I Peter 4:7. Many more could be quoted under this heading. They are concerned with our mental attitude in the light of His coming, a watchfulness, awareness, wakefulness, and mental vigilance, all contrasted to sleepwalking. We are to have self-restraint as well as alertness. We are to live with the mental picture continually before us that He is coming. The opposite condition is also given by John, I John 2:28, "ashamed before Him at His coming."
- b.) It is connected with holiness of life, as I John 3:3, "He that hath this hope in him purifieth himself even as He is pure." What hope? Read vs. 1-2. II Peter 3:11, "Seeing that all these things shall be dissolved, what manner of persons ought we to

be in all holy conduct and godlikeness," literally, rendering as in Titus 2:11-14; I Thessalonians 5:23.

c.) It is connected by Paul with love overflowing for brethren as well as holiness, I Thessalonians 3:12-13, "And the Lord make you to increase and abound, literally, be full and overflow, in love one toward another and towards all men to the end (so as to) establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ." Read I Corinthians 4:5-6.

d.) It is connected with ministerial faithfulness as seen in II Timothy 4:1-2 and I Peter 5:1-4.

e.) It is connected with sincerity of life and keeping one's self from being a cause of stumbling, Philippians 1:10.

f.) It is connected with moderation, Philippians 4:5. This moderation is gentleness of life, one of the fruits of the Holy Spirit, Galatians 5:21.

g.) It is connected with a weaning of the heart from earthly loves and mortification (cutting off) of the life from earthly members of our bodies which lust after earthly things in Colossians 3:1-5.

h.) It is connected with patient endurance, Hebrews 10:36-37; James 5:7-8.

i.) It is connected with patience under trial, I Peter 4:13.

j.) It is connected with a confidence of Christ's ability to finish the work He has begun in us until that day, Philippians 1: 6.

There are many more, and beside all of these it is indelibly linked with the completion of our redemption, Hebrews 9:28, our resurrection, I Thessalonians 4:13-18 and I Corinthians 15:50-51), and our glorified bodies, Philippians 4:20 and II Corinthians 15, and our united unto Him and enjoyment of the eternal new Jerusalem forever, John 14:1-3, etc.

No wonder Paul calls it "The Blessed Hope." What other hope is there for the future?? It is tied up irrefragably with every major doctrine of our faith, hence to deny the one is to hold loose views of the other. Any person strong on the basic fundamental doctrines of the Word also holds strongly to the personal, visible, imminent coming of Jesus Christ; and, on the other side of the same truth, to hold strongly to the personal coming of Jesus Christ is to walk circumspect fully, soberly, and godly in this present world.

2.) The Seven Until's of His Coming. Note their relation to something for us to do or not to do until He comes.

- a.) Luke 19:13, "Occupy till I come," Unto all servants are given a pound and then told to occupy till He returns. With this, compare I Thessalonians 1:3, 9-10. The Thessalonians saints had had a "work of faith," vs. 3, called in vs. 9, "a turning to God from idols." This is salvation. Then they had "a labor of love," vs. 3; and in vs. 9 literally to "serve the true and living God." This is their occupation. Then, last of all, "a patience of hope," vs. 3; in vs. 10, "to wait for His Son from Heaven, who is to rescue us from the coming anger." Note: While they waited for God's Son and the future rescuing, they performed a labor of love, a serving of the true God.
- b.) I Corinthians 11:26, "This do in remembrance of me until I come." This is the communion with Christ till He comes, as we partake of His supper. It is in remembrance of Him.
- c.) I Corinthians 4:5 "Judge nothing before the time until the Lord come." Harsh un-Christian judgment of the brother's secret motives is to be left to the True Judge when he comes.
- d.) James 5:7-9, "Be patient (literally, long patient as v.9), therefore, brethren, unto (until) the coming of the Lord."
- e.) Revelation 2:25, "But that which ye have already, hold fast till I come." Paul had the same idea in Hebrews 10:35-36, "Cast not away therefore your confidence (your freedom or boldness of access to God, your standing before God), which hath great recompense of reward; for ye have need of patience that after ye have done the will of God ye might receive the promise;" then see vs. 37, "For yet a little while and He that shall come will come and will not tarry.
- f.) I Timothy 6:14, "That thou keep this commandment without spot, unrebukable until the appearing of our Lord Jesus Christ."
- g.) I Thessalonians 5:23, "The very God of peace (is asked of Paul to) sanctify you wholly (through and through) and to preserve the whole man (entire man), spirit, soul, and body blameless unto (until) the coming of our Lord Jesus Christ."

You can't read these texts without the conviction that these men of God, under the Holy Spirit's inspiration, lived, worked, preached, and warned in the light of a coming event, better still, a coming person; all "until" something, "until" the coming of our Lord Jesus Christ, the consummation of our Christian hopes and plans.

h. The Saints Attitude toward Christ's Coming

We should be interested in every phase of His coming, every minute detail of what the Bible has to say about it, especially as it relates to us

personally, and our loving anticipation of His return. There is not only great ignorance about it, but an unconcern, yet really believing in it. There are three wrong attitudes:

1.) Non-concern. His return is immaterial whether He comes today or a thousand years from now. It is a blasé attitude of "So What?" He has always been coming for the last 2,000 years."

2.) There are those who don't really want Him to come anytime soon. It would embarrass a lot of saints.

3.) Then again there are a lot of believers who are more interested in what is coming than who is coming, the signs, events, and portents, rather than His coming. How many really love His appearing? In light of that, see our prime text, II Timothy 4:8, "Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." To love His appearing, you have to love the one who is appearing. Note: Believe in His coming. Know much about His coming. Preach His coming. Think and talk His coming, but, above all, love His coming.

Eight times in the New Testament the expression occurs, "Looking for His coming, with three different Greek words used, a very expressive word. It never means half-hearted head belief, just curious believing in it, but always an eager, loving anticipation, like our "looking forward." It carries the idea of a loving, real, joyous anticipation.

a.) Three times the Greek word is used of His coming, "apekdechomai," meaning "to expect fully and long for ardently," and each with the reason for it.

(1.) Hebrews 9:28, "Unto them that look for Him." (Ardently look for His coming.) Why - "To complete their redemption."

(2.) Philippians 3:20-21, "Our citizenship is in heaven, from whence we look for the Saviour. Why - Who shall transform these vile bodies," Humiliating bodies." We look with longing eyes.

(3.) I Corinthians 1:7, "Waiting for the coming of our Lord Jesus Christ," "Looking with longing eyes earnestly. Why - Who shall confirm us to the end blameless in the Day of Christ." We shall be presented blameless. What glory! The verb means, "to earnestly cherish and constantly expect someone or thing." The

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noun in Romans 8:19 is rendered in the A.V., "Earnest expectation."

b.) Another word, from the same as the first, "prosdeckomai," has the added meaning, "To receive with gladness to oneself." It is translated mostly "waiting," "looking for," even correctly, "Ye received joyfully the spoiling of your goods," Hebrews 10:34.

(1.) Jude 21, "Looking for the mercy of our Lord Jesus Christ unto eternal life," "Welcoming to one's heart His mercy unto eternal life."

(2.) Titus 2:13, "Looking for the blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ, "Welcoming that blessed hope," "Taking it to heart" as a welcome happy hope.

c.) Only in II Peter 3:12-14, three times "prosdokao." See how the verb is used in Acts 12:11, "expectation of the Jews," and vs. 12, "Looking (expecting) and hastening unto the coming of the day of God;" vs.13, "We look for a new heavens and a new earth, wherein dwelleth righteousness;" vs.14, "Wherefore, seeing ye look for such things," see the whole context. This word, "looking for His coming, has the added idea of "anticipation," "fore-joy", i.e., "To enjoy it ahead of time;" To project oneself into the future as enjoying it now in anticipation. Its blessedness blesses the soul as though it were already here.

There are seven ways to awaken this kind of looking and waiting for His coming, and to long with eager expectation, lovingly by welcoming this hope to your heart.

a.) There must be again, intelligent understanding of what His coming again really is His real, literal personal coming, to rapture us out of this world, to be with Him forever.

b.) You have to get to know what it will actually incur for you, personally, to complete your redemption, your new body, to be like Him etc.

c.) Study about it; read all you can on it; learn all the Bible has to say about it to make it real. If too vague or hazy, you will never really appreciate it.

d.) You have to enter completely into it, give yourself wholly to it, anticipate it, and project yourself into the future.

- e.) You must be thoroughly, emotionally involved in it. It is not a dry doctrine or intellectual treatment, but a personal return of your Saviour.
- f.) You must live in the light of it. Every New Testament writer did the as did the whole, early church.
- g.) Most of all, you have to fall in love with your heavenly bridegroom, who is coming for you to take you unto Himself, like a bride anticipating about her betrothed.

i. The Day of the Lord vs. the Day of Christ

There is a deep study we could enter into here, but we wish to only stick to our purpose in this year's study of Prophecy, the "Outlines of Prophecy." Every student of the Word of God needs to carefully distinguish between the Day of the Lord and the Day of Christ. NOTE: There are four days spoken of in Scripture in relation to God's judgment and God's purpose in time. They cover all of time in Creation in relation to the world of eons. God has divided all time from Creation to the Re-Creation into four days.

1.) The Day of Man - From man's creation until the Lord takes over and "sets up a kingdom which shall never be destroyed." In this period of "the day of man," man is put on trial and given the God-like attribute of self-determination and governmental powers under different dispensations. He judges with various degrees of enlightenment and governmental powers. It has lasted almost 6,000 years (six being man's number). Man has had his long day of 6,000 years and failed miserably under every possible situation. Man's long day is fast coming to a close.

The term "the day of man" occurs but once in the Bible in these very words and is hidden in the Greek and obscured in the *Authorized Version*. It is I Corinthians 4:3-4, "But with me it is a very small thing that I should be judged of you or of man's judgment. Yea, I judge not my own self." The Greek here for "man's judgment" is "anthropines hermeras," which literally translated is "a day belonging to man;" that is, a time when man has his day. Rotherham translates it, "that by you I should be examined or by a human day," and footnotes it, "It is the divine day that will search." This judicial day of man refers to the time from Adam's fall to the Day of the Lord. Verse 5 shows it will be God's judicial day which shall declare true judgment. (Read the whole context.)

2.) The Day of Christ, a very short period of time in which the saints in the church shall be judged at the judgment seat of Christ. Note carefully before we proceed to the places where the word occurs: First, the coming of Christ for His own or the Rapture is synonymous

with the Day of Christ. We shall see that the two are linked as one and same period of time. You will see that as we proceed. Second, note carefully that there are a number of other names for the Day of Christ, the Day of our Lord Jesus Christ, In That Day (but never the day of the Lord). Third, note carefully it is linked with rewards, judgment (loss for some) and revelation of the secret motives of the heart. Now let us note the places where this Day of Christ is mentioned.

- a.) I Corinthians 1:7-8, "so that ye come behind in no gift waiting for the coming of the Lord Jesus Christ, who shall also confirm you unto the end (for the purpose) that ye may be blameless in the day of our Lord Jesus Christ." John gives the idea, "ashamed before Him at His coming."
- b.) Philippians 1:, "Being confident of this very thing, that He which hath begun a good work in you will perform it (finish it) until the day of Jesus Christ." (This is when it will be finished.)
- c.) Philippians 1:10, "That ye may approve (test) things that are excellent and that ye may be sincere (genuine, transparent) and without offence (cause of stumbling) till the day of Christ."
- d.) Philippians 2:16, "Holding forth the Word of life that I may rejoice (have cause to rejoice) in the day of Christ, that I have not run in vain." (Note - lest he have no rejoicing or reward in that day.)
- e.) I Corinthians 5:5, Paul consigns the incestuous person to Satan for the destruction of the flesh, "That the soul may be saved in the day of our Lord Jesus Christ," or "that day."
- f.) II Timothy 1:12, "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day."
- g.) II Thessalonians 1:10, "When He shall come to be glorified in all His saints and be admired in all that believed in that day."
- h.) II Timothy 4:8, "Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me in that day." This is the expression of a definite day, a day unto which every child of God is hastening, a day distinguished from all other days, a day of days, no other like it, by comparison, a day of reward, consummation, crowns, and rejoicing.
- i.) I Corinthians 4:5, the day of the Lord shall judge secrets of heart; I Corinthians 3:13, "The day will declare man's works."

3.) The Day of the Lord. The Day of the Lord is not just one day nor is it a short period of time, but is, in fact, over a thousand years in length. There are two primary parts to it. You will find this double connotation adhered to throughout the Word. Many times it is used to denote that awful period of judgment which closes the Great Tribulation period, called in Revelation 6:17, "The great day of His wrath is come," and 16:40, "The great day of God Almighty." When this kind of expression is used, the primary reference can be determined from the context as alluding to the revelation of Jesus Christ from Heaven "in flaming fire taking vengeance on all those who obey not the Gospel of our Lord Jesus Christ." We will note this as we proceed. Second, the Day of the Lord will be seen to extend throughout the millennial reign of Jesus Christ for 1,000 years. It would seem that it starts in Revelation 10:7, "But in the days of the voice of the seventh angel when He shall begin to see and the mystery of God should be finished as He hath declared to His servants the prophets." Then for the actual sounding of the seventh angel, 11:15, we find the announcement, "The kingdoms of the world are become the kingdoms of our Lord and His Christ," etc.

God forecloses on earth's mortgage, to take over from man and end his day, and then shall start the Day of the Lord. It must begin with the awful judgments of the close of the Great Tribulation as the very first part of the Day of the Lord. In this light:

- a.) It is the day of vengeance of our God, mentioned most of the times in the light of the Battle of Armageddon, the judgments of the nations at that time. Cf. Isaiah 34:1-8.
- b.) In Jeremiah 51:6, upon Babylon in the last days, "The time of the vengeance of our God."
- c.) In Zephaniah 1:7-18, shows it as the actual day of beginning, the Lord's wrath, the gloomy dark day of trouble, which ushers in the whole Lord's day, or sabbatical day of rest.
- d.) In Joel we find the same linking, Joel 1:15; 2:1; 2:11; 3:1; 3:2, 9, 12, 14.
- e.) In Zechariah 12:14, the expression "in that day" occurs 19 times, all meaning the day of the Lord's visitation in anger, and the blessings of the Lord to follow throughout the day of the Lord. Turn and note them culminating in the day of the Lord, in 14:1.

An interesting study not permitted us in this short course would be to look up every time the expressions occur; day of the Lord, day of His wrath or vengeance or anger, great day, that day, etc. Taking Scofield's marginal notes through would be to see this truth clearly

that we have sought to impress upon you. Turn with me to Scofield's footnotes on Revelation 19:19 and the seven signs preceding the Day of the Lord.

The Day of the Lord is called "that day" for the same reason in the New Testament the Day of Christ is called "that day." As for us, there is no day like unto it; it is a day of days. For mankind as a whole there is no day to compare with this day. It begins when God takes unto Himself the rulership, the kingdoms, judges the armies of the Anti-Christ, judges the living nations, gathers out of His kingdom all things that offend, and rules in righteousness through Jesus Christ's visible personal kingdom here on earth for 1,000 years.

4.) There is one more day mentioned, the Day of God.

This is not the day of God Almighty, as it is linked with the Day of the Lord; but rather it is God's eternal day. When all authority and power shall have been put down, Jesus shall have delivered up the kingdom to the Father, I Corinthians 15:24, "Then cometh the end, when He shall have delivered up the Kingdom to God, (then) when He shall have put down all rule and all authority and power; for He must reign till He hath put all enemies under His feet"). God makes a new heavens and a new earth, and we are in eternity with Christ in God's eternal day. Read carefully II Peter 3:12-13.

Man has had his long day. We who are saved are longingly looking for the day of Christ; then, when He is revealed in flaming fire and starts the Day of the Lord, He reigns throughout that long 1,000 year sabbatical Day of the Lord until He hath put down all authority and rule and power; then He delivers the kingdom up to God the Father and God's eternal day shall dawn. God's eternal purpose, which He purposed in Christ for man's redemption, is consummated. Time is past; eternity is begun.

Now turn to II Thessalonians 2:11 and note how Paul contrasts the Day of the Lord with our gathering together unto Him. (A portion we use again and again and again as important in the chronology of the last days.)

4. The Great Tribulation Period, Daniel 12:1; Matthew 24:15-22.

a. For the time element of the great Tribulation we must consider briefly Daniel 9:24-27, the most important chronological prophetic portion.

1.) Literally, seventy sevens are divided upon thy people and the Holy City. The Hebrew is "heptads" or "hebdomads," or weeks of years. This was as common to the Jews as our decade is to us, Cf., Genesis 29:27, "Her week also."

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- 2.) These were to start from the going forth of the decree to rebuild Jerusalem, month Nison (March) 20th, the year of Artaxerxes 445 B.C., 360 days to a year.
- 3.) From verse 24 we see it is the millennium.
- 4.) The division of the 70 heptads is as follows:

	490 years.				
445 B.C.	7 weeks or	62 weeks or 434 years	(Church Paren.)	3 1/2 3 1/2 One Week	Millenium
Start	49 years	Till Messiah cut off	2000 yrs Clock stops	7 years 3-1/2 3-1/2	

n

The student should draw a chart of these 70 weeks (The Last week of seven years divided into 3½ and 3½ years. Mark in the Anti-Christ covenant with Israel, broken in the middle by the "abomination of desolation" and ushering in "The Great Time of Trouble," or the Tribulation of 3½ years.

b. Some general characteristics of this "Time of Trouble," Revelation 4-19.

- 1.) It will be marked by the reign of one man over the entire earth, a Universal dictator, a Satan energized man, blasphemous, antiGod, Anti-Christ, a Man of sin.
- 2.) It will be marked by one world-wide Apostate religious system, the scarlet woman, and headed up by the False Prophet.
- 3.) It will be marked by the greatest wave of anarchy, crime, open sin and human depravity; the rotting of society as the days of Noah, and Lot.
- 4.) It will be marked by the greatest wave of natural upheavals, earthquakes, and natural phenomena.
- 5.) It will be marked by direct intervention of God in judgment as He pours out His wrath in famines, pestilences, etc., seven seals, seven trumpets, and seven bowls.
- 6.) It will be marked by the intervention of angelical and supernatural beings both fallen and unfallen in the affairs of men, scorpion like demons to torment men five months, a hellish cavalry of fallen angels, Gabriel throwing fire upon the earth and Angels

carrying the "everlasting Gospel" declaring it from the pulpit of the clouds.

7.) It will be the time of Israelite activity, God returning to rebuild the tabernacle of David, but first winnowing out the goats from the sheep and refining the sons of Levi.

8.) It will be marked by the greatest conflicts in war the world has ever seen, Gog and Magog and Armageddon.

9.) It will be marked by a four-fold wrath poured out upon the earth. We read of the Wrath of God and of the Lamb. There will be the wrath of the Old Serpent, the Devil, coming down to earth having great wrath for he knoweth his time is short. There will be the wrath of the anti-Christ.

c. The Consummation of the Tribulation

1.) It ends with the agency of demons going forth to entice the nations to the Battle of Armageddon, Revelation 16:13.

2.) It ends with the capture of Jerusalem by the armies of the AntiChrist and the spoiling, robbing, and raping of the city, Zechariah 14.

3.) It ends with the Personal Revelation of Jesus Christ destroying the armies of the Anti-Christ, and delivering Jerusalem, judging the nations and setting up His kingdom, Zechariah 14:-3-11; II Thessalonians 2:8; Revelation 19: 11-21.

d. The Revived Roman Empire in Relation to the Anti-Christ The question of a "revived Roman Empire" has been argued pro and con for millenniums. Dr. Harry Rimmer has added his theory against it in his book, *The Coming League and the Roman Dream*, where he tries and fails to show that there will be no revival of the Roman Empire. In reading it, I find his whole argument is negative and weak; he tears down more than he builds. I wish I had time to give a book review of it. We shall refer to his objections as we proceed. We shall give reasons for believing in the necessity of the revival of the Roman Empire after we consider the scope of the "times of the Gentiles" to place the reign of the Anti-Christ.

In Luke 21:24 Jesus in His Olivet Discourse states, "Jerusalem shall be trodden down of the Gentiles until the Times of the Gentiles be fulfilled." There are two Greek words employed, both translated "times" in the A.V, one, "chronoi," is always rendered "times;" the other is "kairoi," which, when the two are found together is rendered "seasons," as Paul in I Thessalonians 5:1, "But concerning the times and seasons ye need not that I write unto you." "Chronoi" denotes times as duration, length of time only as periods of time, but "Kairoi" equals epochs or periods of time with

definite characteristics and circumstances connected with them which identify them. In this portion it is "kairoi," "seasons of the Gentiles" or "epochs of the Gentiles." There is some special characteristic, therefore, of these periods. We can see what it is, from the very first one, Nebuchadnezzar. By his overthrow of the kingdom of Judah and their captivity, sovereignty was transferred to the Gentiles, the times of the seasons of the Gentiles then is that period or periods of time in which the Gentiles exercise dominion over the Jews and Palestine. "The seasons of the Gentiles," we shall see, stretches from 606 and 586 B.C. to the revelation of Jesus Christ (when He personally delivered Jerusalem from its last great trodding under of the Gentiles in Zechariah 14:1). God gave to the prophet Daniel, both in the interpretation of Nebuchadnezzar's dream and in the visions in chapter 7, the entire scope of the "times of the Gentiles."

In chapters 2-6 we have the dream of Nebuchadnezzar and its interpretation. There are named four, and four only; great world empires to come in the times of the Gentiles (for it is plain that the last forms emanate from the fourth part), Babylon and Nebuchadnezzar, is the first kingdom, 2:38; Medo-Persia is the second, 5:30, 31; cf. 5:28. Greece was the next, 8:20-21; cf. 10:20.

The fourth kingdom is the one causing a lot of difficulty because it is unnamed. Rimmer throws a mantle of obscurity over it which is unnecessary. It immediately followed the others, and according to Daniel 9:26, "The people of the prince that should come would destroy the city and the sanctuary." The Romans did that in 70 A.D. (Luke 21:20). In Luke 2:1 we read, "Now it came to pass in those days, there went a decree from Caesar Augustus that all the world should be taxed." Isn't that a universal kingdom? The final phase of this fourth kingdom is "the ten toes." (Here compare with chapter 7.) Now it is manifest that there will be no more Gentile kingdoms after the final phase of the fourth, since it is there the Stone cut out of the mountains without hands smites the image and 2:42-44, "For in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed." So in Chapter 7:9.

On page 56 Rimmer objects, "There has been no universal empire for centuries." The reason is not far to find. When the history of Israel as a nation ceased by the "cutting off of the natural olive branch" and God's time clock stopped in Daniel 9 on the 69th heptemad of years, and the Kingdom of Heaven upon earth refused and rejected, its sent king Jesus rejected and they crucified Him, and the wild olive branch, the church was grafted in. Note: God stopped His chronology or Gentile times or seasons since He was not dealing with Israel nationally. When the church is removed, the dispensation of grace ends; God grafts in the natural branch and returns to rebuild the Tabernacle of David; their national

history will begin again; and the last part of the revived Roman Empire in its ten-toed or ten-horned division and the little horn with the big mouth will come upon the earth. Since the crucifixion of their king and the casting off of the natural olive branch, there has been no recognition of Israel or her land by God, hence, no recognition of Gentile rule over her.

It is a part of this fourth beast of chapter 7 and the ten toes and ten horns which shall occupy our attention as they are related to the AntiChrist and the last days. We won't go into the rise of the fourth beast, the Roman Empire, starting in the third century, B.C., annexing Palestine in 63 B.C., and completing its world-wide empire in 27 B.C. It stayed united into one kingdom for three centuries until divided in the year 364 A.D, into East and West, the two legs of the vision in Daniel 2.

e. The Ten-Fold Division

Unless Daniel and the Scriptures gave us further warrant for this tenfold division, we could not so deduce them from the image of chapter two, since all the features of the image are not significant but only used to complete the image; all the eyes, ears, etc. of the head are not significant, nor the arms, hands, fingers of the Medo-Persian kingdom. From other Scriptures it is absolutely essential to interpret the ten toes into ten kings. Chapter 2:44 gives the plural, "in the days of these Kings." Chapter 7:7 interprets the ten horns as ten kings; vs. 24. In Revelation 13 the Anti-Christ shall have ten horns, and 17:12-13 tells us these ten kings receive power with the Anti-Christ who is contemporaneous, since they have one mind to give power to the beast (the Anti-Christ).

Again, it is further clear that these could not have been the barbaric nations or tribes which overran the Roman Empire, such as the Goths, Ostrogoths, Vandals, Huns, etc., since they must close out the times of the Gentiles. It is in the ten toes that the Stone strikes the image and fills the whole earth, and Daniel 7:44, "In the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed." We see it also in Revelation 13:17 and in 17:14, "The Anti-Christ and his ten confederates" shall war against the Lord, the King of Kings and be defeated; so it is not in history. There has never been a ten-fold Roman Empire," but it must still be future, and marks the end time of the times of the Gentiles and forms the last great Gentile power in relation to re-gathered Israel. This ten-fold kingdom will be smitten by Christ at His return to earth.

We lay down as a hermeneutical principle of prophetic interpretation: "Whenever God makes a prediction against a nation, a place, or thing, and that prophecy has not been literally, minutely, accurately fulfilled; you may expect a revival of that people, place, or thing, so that it will be, "as

Tyre was." Israel has been scattered and peeled but will be restored so that the thousands of minute prophecies will be fulfilled. There is Babylon the Great on the river Euphrates. God has said some terrible things against that place, not fulfilled, only very partially so. Rev. 18, however, tells of a rebuilding of it. Then, in its final destruction, even an Arabian will not pitch his tent there. So it is also with the Roman Empire; it has never been divided into ten kingdoms, in spite of the many who have tried arbitrarily to arrange some semblance of a united ten-toed kingdom. Remember, these tribes never were "of one mind" to give to one man universal dominion as Revelation 17:12-13 says. Nor were there only ten, but 18 altogether, and not contemporaneous, nor did they occupy anything like the Roman Empire. To name the most important of these: the Goths, the Ostrogoths, the Franks, the Huns, the Alans and the Lombards, the Heruli, and the Alemans, and Visigoths, Suevi, and the Vandals, the Angles, and the Saxon; the Burgundians, and the Jutes. Wild Germanic, Teutonic, Spanish and North African tribes completely overran the decadent Roman Empire, carving, dividing, and destroying but never making a united tenfold empire under finally one man. Besides all this, the times of the Gentiles are in relation to the dominion over Israel and the trodding under foot of Jerusalem, not of the church at all. How can any scheme which substitutes the church for Palestine and the Jew fit into the prophetic picture of Daniel concerned with Israel?

Nor does it stand the test of Scripture on any other point. They did not war against the Lamb, Revelation 17:14; nor did the Lord set up a kingdom in their time, Daniel 2:44; nor did the Stone smite them, nor fill the whole earth at the 5th century A.D., and since they were to continue until the Lamb does, did the wild tribes continue? These kinds of interpreters make the kingdom spiritual, the throne spiritual, etc., ignoring literal prophecy.

Further, we say "the revived empire of Rome" is not to mean the exact territorial boundaries since the succeeding kingdoms of the four in Daniel did not all use the exact boundaries, but in all cases enlarged them. I believe these ten will take in more territory, but Daniel 9:26-27 identifies the Prince which shall come with the people who destroyed the city and the sanctuary. That was Roman. In Revelation 17 the last king of the times of the Gentiles is identified with the 7 preceding Roman emperors.

Turn to Daniel 7:7-27 for the little horn's rise and aspect.

f. The Anti-Christ

1.) His individual personality.

The Anti-Christ is not just a spirit of the age, atheistic or religious, not just a system, papal, or political; there is a "spirit of Anti-Christ" mentioned by John as "Many Anti-Christ," but it

culminates in the one Anti-Christ. Paul mentioned the "mystery of iniquity" as a devilish system of iniquity, but it culminates in the one man of sin. Someone said, "The sin of man culminates in the man of sin." As the seed of the woman is a Man, Christ Jesus the Lord, so the seed of the serpent, Genesis 3:15, is a man, Satan's Christ, the Anti-Christ. All of the Scriptures dealing with the subject point to the Anti-Christ's attributes, conduct, reign, character and doom in the lake of fire and exist there alive for 1,000 years. He wears a crown, has a throne, persecutes the saints, blasphemes God, claims worship, kills, makes and breaks covenants, tyrannizes people and is slain. Revelation 13:18 states, "Number of a man." For the first 300 years there was no other teaching in the early church until the Papal system arose. 2.) His names proclaim him an individual man, and show his character, Psalm 8:2, "Enemy and avenger;" Psalm 10:18, "Oppressor;" Daniel 8:9, "vile Horn;" Isaiah 14:4-17 seems to typify the Anti-Christ as "king of Babylon," as does Daniel 11:21, "Willful King;" Daniel 11:36, "Man of Sin;" II Thessalonians 2:3, "Son of Perdition;" II Thessalonians 2:8, Isaiah 11:4, and I John 2:18, "Beast (Therior, wild beast); Revelation 13:1, "Wicked One;" II Thessalonians 2:8, "Profane wicked prince of Israel;" Ezekiel 21:25, "King of fierce Countenance;" Daniel 8:25, etc.

3.) Origin and time of arrival. See Daniel's 70 week period. He must be on the scene to make the covenant with Israel but cannot be revealed as the Anti-Christ until the Church is raptured. See II Thessalonians 2:1-8.

a.) It is intimated he will be a Jew; some think Judas Iscariot.

(1.) Christ intimated Israel would receive him as Messiah, John 5:43. This is evidently part of the covenant of Daniel 9:27. (Israel would not do this if he weren't a Jew.)

(2.) He is called "Wicked, profane prince of Israel," Ezekiel 21:28.

(3.) He will "Not regard the God of his fathers," Daniel 11:37.

(4.) Of the tribe of Dan, maybe, Genesis 49:15-18, a ruler from Dan. There has been only Samson so far. In Revelation 7:4 Dan, along with Ephraim, is left out of 144,000. Maybe as Judah supported David in the rebellion, so Dan will support the Anti-Christ.

- b.) Of Plebian origin, Daniel 11:21, a vile person, R.V. contemptible, of low estate, Revelation 13:1. Comes out of the sea, (peoples and nations), like the dictators of today; very few of noble birth, corporals, blacksmiths, soldiers, etc.
- c.) Time of arrival is after the church is gone, II Thessalonians 2:1-8; days of last kings, Daniel 7:8-27, when iniquity shall have an end, Ezekiel 21:25.
- d.) His character and method of obtaining the kingdom. Study Daniel 8:8-27. See Antiochus Epiphanes could not fulfill the angels' interpretation as in Daniel 11:21-45, where the same archetype of the Anti-Christ is mentioned. Christ distinctly shows that the reference is primarily future in His time. Then read and study Revelation 13 and some of II Thessalonians 2:1-10. From all of these some truths may briefly be marked down. Since he obtains the kingdom by flatteries, speaking lies, big-mouthed, etc., we see that he shall have a captivating personality, electrical, dynamic, orator, gift of the occult, "understanding dark sentences." He obtains the kingdom by peaceful means, a plebiscite, popular, sufferance, etc. He "obtains the kingdom by flatteries" and by "peaceful means;" prosperity shall destroy many, and shall "come in peace fully," Daniel 11:21, cf. Daniel 25.

It is to be noticed here that all this is true of the AntiChrist in the beginning of his career, before the change comes over him which we shall now note.

- 4.) The Destiny of the Anti-Christ, his death and resurrection. First the Scriptures: Revelation 13:3-4, 12. Here note "wounded unto death" is not as emphatic as it should be; Godet and others render it "slain unto death" and his "death stroke was healed." Death and life are always real and literal in Revelation, as the death of Christ and the death of the two witnesses of Revelation 11. The word for wounded in verse 3 should be 'slain;' it is the same word as used for Christ in verse 8.

Compare this with Revelation 17:8-11. This must be literal for it is the angel's interpretation. He wouldn't compare and interpret a mystery with another mystery. It must be literal.

- g. The Battle of Gog and Magog - The Great Northern Confederacy)
Introduction: This is one of the most difficult prophecies to place in point of time and to harmonize with other prophecies. I confess it is a great mystery to me why Revelation is silent concerning this great battle. Too

many therefore have concluded it is another way of presenting Armageddon; others even confuse it with Gog and Magog of Revelation 20, (But we should have no difficulty there, since that one is at least 1,000 years removed from the one in Ezekiel 38.) I reserve until later a discussion of the difficulties attached to this battle when great hordes of horsemen shall come sweeping from the North to override Palestine, only to have God fight against them.

The very first thing to do is to identify the nations mentioned in the confederacy in Ezekiel 38. Now vs. 6 shows it to be "of the North quarters." This word "north" is the key word identifying the many times this confederacy is mentioned. In vs. 15 the Hebrew is "uttermost north." Who are the nations in this great confederacy? Then we will consider when they will come.

We need a better translation of Ezekiel 38:2, etc. The Greek Septuagint version shows that the Hebrew word for chief is a proper noun and not an adjective, so it leaves the Hebrew word "Rosh" untranslated. Rotherham, therefore, follows, "Set thy face against Gog, of the land of Magog, prince of Rosh, Meshech, and Tubal." Now from this version it is seen that Gog is the name God gives this prince of Rosh, while Magog is the land. From Genesis 10, Gomer, Magog, Meshech, and Tubal are all brothers, and Togarmah, son of Gomer. "By these were the nations divided after the flood."

- 1.) Magog. Josephus says the Greeks called the Scythians, Magog. They come from Asia Minor into and beyond the Caucasian Mountains, which means "Gog's fort," so called "Magog's land," taking in the Caucasus and surrounding steppes.
- 2.) Rosh. Bishop Lowther says, "Rosh, taken as a proper name, signifies the inhabitants of Scythia, from whom the modern Russians derive their name "Russia" since the middle of the sixteenth century. The river Araxes in Russia is called by the Orientals today "Rosh."
- 3.) Meshech. The first collective name of Russia was Muscovy, which is derived from Meshech. Josephus says the Moscheni of the Moschi Mountains east of the Black Sea, where the descendants of Meshech and the Thobelites of Tubal. They agree with the great cities of East and West Russia: Moscow in the west and Tobolsk in the East.
- 4.) Togarmah and all his bands. These are primarily the Tartar bands around the east and south side of the Caspian Sea, or ancient Armenia, south of Russia proper and north of Palestine. In fact, the early Jewish writers often called the Turks "Togarmah" and the Armenians "the house of Targom."
- 5.) Gomer and his entire band. Togarmah was one of his sons in Genesis 10. The other two were Ripath and Ashkenaz. The facts of

history prove that these three sons migrated to the region around the north of the Black Sea, settling in a place they called Gomeria and Cimmeria, later Crimea. The Black Sea in ancient history was called Togarmah. Ashkenaz went up the Danube and settled in what is now Germany, first called "land of Gomer," then "Gomerland," then the name was contracted to Germany.

6.) Verse 6, some minor nations: "Persia," Ethiopia, and Libya; (The latter became a nation and recognized by the United Nations in the year 1952.) Russia and Germany with Turkey and the Arabs will probably join in a great alliance in the last days during the Tribulation, primarily. Some excitedly thought the pact between Germany and Russia in the last war was it; it looked like it but the time element seemed wrong.)

The greatest problem to solve is when does the Battle of God and Magog take place? (The Battle of Ezekiel 38-39.)

1.) First, it is not that of Revelation 20; for this one is 1,000 years earlier.

a.) Ezekiel is from the "North" with definite nations designated; in Revelation, four quarters of the globe.

b.) Context in Ezekiel shows that it is right after regathering of the dispersed of Israel. In Revelation, it is after the millennium and Israel will have been in the land 1,000 years.

c.) The latter days of Ezekiel 38:16 correspond to all the end time and latter-day expressions throughout the prophets of the Tribulation period (never after the millennium).

d.) The means of destruction of Ezekiel, battle of natural means or nature fighting: earthquakes, pestilence, fire, hailstones, and brimstones; with six months to gather the dead, but in Revelation 20 just fire from heaven devouring them. No, this Battle of Gog and Magog is not the same as Revelation 20. God just uses the names to show the similarity: the same God-hating, God-fighting rebellion against God himself.

2.) Second, it is not the Battle of Armageddon, when the AntiChrist comes against Jesus, Revelation 19:19. This is the common belief, based no doubt on the similarities without marking the difference. They are both fought in Palestine, both in the last days of Tribulation period. Each is led by a great leader and each is defeated by the miraculous intervention of

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God. Each is called a great supper of God for beast and fowls.
Note why they cannot be the same battle:

- a.) Ezekiel is plain as to who is in this coalition: Prince of Rosh, Russia, Moscow, and Tobolsk with Germany (from the north again and again, three times in Ezekiel 38 and 39.) At Armageddon, however, the leader will be the AntiChrist or beast of Revelation 19:19; people of the prince that should come are the people that destroy the sanctuary, etc. Rome, Revelation 17:10-11.
- b.) From this, the definite countries are named under the prince of Russia. The Anti-Christ has all nations, Joel, etc.
- c.) Read the difference of God's attack in Ezekiel 38:19-22 and in Revelation 19:19-21, also Zechariah 14:12.
- d.) Note the fates of the two leaders as different: burial in Israel for the prince of Rosh, Ezekiel 39:1, 4, 11); but cast alive into Lake of Fire for the Anti-Christ, Revelation 19:20.
- e.) In Ezekiel there is no mention or place for the armies of Christ, etc.
- f.) In Ezekiel seven months are required to cleanse the land of dead bodies and debris, but Armageddon is followed immediately by the arrest of Satan and the millennium.
- g.) The death of prince of Rosh followed by fire on Russia, brimstone.

If you give any kind of careful attention to all the Scriptures relating to the Battle of Gog and Magog, then of Armageddon, you can easily see they are not synonymous, but must be some few months apart, at least. Now we are ready to consider when the battle takes place. Let us see if we can put it in where it belongs. A. C. Gaebelein believed it to be last battle after Armageddon and some seven months after Armageddon. That can't be since after that Satan is bound and Christ has already come, as His feet stand on the Mount of Olives, Zechariah 14. We read in Ezekiel 38:8, "after many days," and in vs. 16, "It shall be in the latter years." Note verse 8 again, "Israel, the dry bones brought back out of the nations;" then vs. 14 and 15, "when dwelling confidently;" vs. 11, unwalled villages, etc. Under the Anti-Christ, they shall dwell safely the first 3½ years. Even in the last 3½ years no one dare make war with the beast. It has to be in the Tribulation, for Daniel 11:45 says the AntiChrist shall be troubled by tidings from the East and North. This is a very graphic statement as we shall see east as well as the North. Now to get the time element, God has been pouring out the vial judgments at this time upon the throne of the Anti-Christ and his kingdom. It would seem that the sixth vial judgment of Revelation 16:12 is this very northern invasion of Palestine and the

Anti-Christ's representation in Jerusalem. Turn to it and read, "The River Euphrates is dried up to prepare the way for the kings of the east. This shows that the kingdoms around the Euphrates are defected from Anti-Christ loyalty and join Russia, going communistic. The tidings from the East as well as the North and the ways of the Kings of the East shows the pathway of invasion down between the Black and the Caspian Seas through Iran, the best route through to Palestine.

The Kings of the East were a mystery to me for a long time until communism took over Siberia, Mongolia, China, and then Tibet. If it is the sixth vial, then it must be toward the very close of the Anti-Christ's reign, just long enough for the seven months' gathering the slain from the land.

Let us then see a short chronology of the closing events here of the Tribulation and see how the prophets are in agreement. In Ezekiel 38-39 there is the great battle of Gog and Magog, a vast destruction on their homeland of Magog and the slaying of all the armies in Palestine. There is seven months burying the dead. Then comes the outpouring of the Holy Spirit upon Israel, after a rebirth, 39:22-28; we shall see in another book this truth, and how; here we see only the results. Then we see in 39:29 the poured-out spirit, then Armageddon, and the revelation of Christ.

For this order again turn to Joel 2:20, the removal of the northern army (not at Armageddon), then stink in the land (from the dead of Gog and Magog and a seven-month burying time and cleansing of land). Then in 2:25 the rebirth is intimated through v. 27. Then verse 28 shows the outpoured Spirit (afterward); vs. 30, the day of the Lord; and chapter three, Armageddon. In Zechariah 12:7-9 is the Battle of Gog and Magog; the rebirth of Israel, 12:10-13:2; then 14, Armageddon and the revelation of Christ.

Some added notes: horses, 38:4,15; Zechariah 12:4; Russia has greatest horse population in the world, and feverishly buys more. Why, in this day or armour, tanks, etc.? Radioactivity, in 39:9-10, wooden implements of war are used. Modern atom artillery makes metal weapons in any real atomic warfare impossible and a lethal weapon to the man carrying it. These two things bothered me in early days of studying this. It seemed it must be only allegorical or something. Now I think I see why God said it. Russia must do it! God said, "I'll put hooks into thy jaws and bring thee forth." Palestine is one place Russia should stay out of if they in any way knew or believed the Bible, for five-sixths of her armies will be destroyed on the spot, and fire upon her land of Magog, 39:6.

h. The Battle of Armageddon

This is a consideration of the last great battle of this present age of the Gentiles, the last great treading down of the city of Jerusalem, Luke 21:24, 25 times so far in history. Daniel 9:26, "Unto the end wars and desolations

are determined, and the end shall be with an overwhelming flood" (Rotherham). Jesus said, "There shall be wars and rumors of wars; nations shall rise against nations and kingdom against kingdom," Matthew 24:7. The dream of peace is a snare and delusion. Man has no peace, for he has exiled the Prince of Peace. He wants peace without God, not peace with God. Jeremiah says, "When they shall say peace and safety, then sudden destruction shall come upon them."

1.) The Where. There is one war that we can call the last ending of the long times of the Gentiles. God has called it "Armageddon." We want to learn something about it: who fights in it, when it is fought, and who wins it. The name Armageddon only occurs in Revelation 16:16, "And He gathered them together unto a place called in the Hebrew tongue Armageddon, or Mount of Megiddo, translated, "Mount of Slaughter." The mountain furnished the name for the great battlefield of the plains of Esdraelon, also called the plains of Jezreel; God calls it in Joel 3:2, 12, "Valley of Jehoshaphat." Here Barak, captain of Israel's host under Deborah the prophetess, defeated Sisera. Here Gideon was used of God to defeat the hosts of Midian. Here Saul was slain and later Josiah in battle was slain. Here Israel and Judah fought their civil wars. This broad valley starts up at Mt. Carmel, where Elijah defied the prophets of Baal, and stretches down the fertile plains of Sharon and Esdraelon past Jerusalem almost to the Dead Sea. In this plain outside of Jerusalem the angel of the Lord destroyed 185,000 of the Assyrian soldiers of Sennacherib's army when Hezekiah prayed.

It is a valley of slaughter indeed for it has yet to run red with the blood of God's slain in battle when the blood shall come to the horses' bridles, when Jesus treads the winepress of His wrath. The mind is horrified when contemplating the scenes the Bible draws of this last Satanic, demonic driven invasion of this present age of God's chosen land and people.

We have considered the where of Armageddon, Palestine (against Jerusalem), that little country fought over for 3,500 years. It is of no consequence as far as geography, commerce, industry, wealth, and fame, naturally speaking. Thutmose the III fought cities 1500 B.C.; Rameses II defeated the Hittites 1350 B.C.; Pharaoh, Necho, Sennacherib, Sargon; Nebuchadnezzar, Ptolemy of Egypt, Antiochus Epiphanes, Pompey, the Moslems, the Crusaders, Saladin, Ottomans, Allenby, The bloody history will read back in the last 60+ years: since their independence in 1948, the fighting of the Jews and Arabs in the closing scenes of Gog and Magog, then Armageddon. Strange, isn't it? Isaiah 63 places it from Edom & Bozrah, at the Dead Sea.

2.) The Who, all nations, Joel 3:2, 12, "I will also gather all nations and will bring them down into the Valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel whom they have scattered among the nations and parted my land. Let the heathen be awakened, and come up to the Valley of Jehoshaphat; for there will I sit to judge all the heathen (nations) round about;" Zechariah 14:1, "I will gather all nations against Jerusalem to battle." See Zechariah 12:2. There will be great hosts, multiplied millions.

3.) The When. So many are wrong about when the Battle of Armageddon will take place. Some called it the last world war. Read Revelation 16:15; there it shows it is in relation to Christ's coming. Read 19:11. It will be at the revelation of Jesus Christ in flaming fire. He is the one who fights against the Anti-Christ; Zechariah 14, "feet stand on the Mount of Olives." It is the closing scene of the Great Tribulation as far as man's day is concerned, for Christ takes over from there. It pulls the curtain on man's long day.

4.) The Why. Revelation 16:13-14 shows it as God used a lying spirit to get Ahab to go to battle, I Kings 22. God uses three demons to deceive the nations. We read from Joel 3:1-2, 13, "God pleading with the nations in judgment." From Psalm 2, we see it is a satanic coalition against God and His Christ. (I believe the "sign of the Son of Man in heaven," Matthew 24:30, is His visible sight in heaven prior to His revelation to earth. Maybe we'll be then manifest with Him, Zechariah 12:10-14. This enrages the AntiChrist who speaks great thing against God and Christ, and leads him to this foolish battle. It is not just against a small nation of Jews, but the visible "Sign."

5.) The What. It is the great Day of God Almighty, the "Battle of that great day of God Almighty," Revelation 16:14, cf. Revelation 6:17. Let us view a few Scriptures as to terms and descriptions. Paul, in II Thessalonians 1:7, says, "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God. II Thessalonians 2:8 says, "When the Lord shall consume with the Spirit (breath) of His mouth, and shall destroy (render powerless) with the brightness of His coming. The armies of the Anti-Christ are described in Isaiah 63:1-6, Revelation 19:11-16, Joel 3:13, and Isaiah 34:1-10. It is the winepress of God's fierce wrath, trodden by Christ. Read Joel 3:12-16; Deuteronomy 32:31-35; Revelation 14:4-20; and Revelation 19:15.

6.) The Whither or the results, the outcome. Read II Thessalonians 2:8, Revelation 19:11-20; Zechariah 14:1; 12-13. I read an account in AP as reported by the first called to surrender Hiroshima, when the atom bomb exploded (after surrender). He said the flesh

consumed from bodies of the exposed places, leaving bones visible. As they walked around, their eyes melted and ran down their cheeks, from the great brightness and heat. Paul said, "Brightness of His coming." So see Zechariah 14:12-13. Read Daniel 7:27, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Daniel 2:44 states, "And in the days of these Kings (10 toes) shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Every promise of a golden age is linked with God's eternally chosen people.

5. The Millennium

Introduction: There are three primary divisions: The Jew, The Gentile, and Creation or nature. Under Israel we shall consider the establishment of the throne of David and Christ, the God crowned King of Kings and Lord of Lords.

a. There are four schools of thought concerning the millennium.

1). Evolutionary millennium--the evolutionary school of thought which teaches "every day in every way we are getting better and better," and will naturally climb higher on the limb of evolution until we will naturally have a millennium, self-made, all crime, evil, war, social evils, etc., will be eliminated. While good may get better, the wicked will get worse, "evil doers wax worse." 2.) There are those who believe in no millennium at all, but Christ will come at the "end of the world" (for the most part based on the poor English translation of "aion," as Westminster Theology and many false cults, Seventh Day Adventists and Russelites hold to it. They say, "There is no time for a millennium, for when Jesus comes the elements melt and so on" from II Peter 3. Most go so far as to say it is not mentioned in the Bible, but we shall see it is many, many times, as to the condition existing at that time; and six times in Revelation 20, 1,000 years is mentioned, where we get the time of it and the name for it, Millennium or 1,000 years.

From a close consideration of the Word it may be seen that there are two cataclysmic upheavals of nature both in fire and earthquake and shifting of topography of the earth's surface, one at Christ's revelation to earth the second time, and, then again, after the millennium when God makes a new heaven and a new earth. If there is no millennium then I know of no fulfillment of all the things we

shall consider as we go along. Note, however, that the state of things spoken of as existing during Christ's rule for the 1,000 years cannot be in eternity when all former things are done away with and all things are new. There will be no death then, no apostasy ending it in 1,000 years, no death, and no rule of rod of iron then. There will be no defilement; death and judgment never enter God's new heaven and earth.

A-millennialism is a result on the part of many who are even orthodox on many other doctrines from the erroneous wild historical interpretation of Revelation.

3.) Post-millennialism, the teaching that Christ is coming after the millennium. The church is to clean up the world and make it a fit place for Him to return to. This makes the church the one who sets up the kingdom, while the Bible states, "the God of heaven shall set up a kingdom and not leave it to others."

4.) Pre-millennialism: Christ is coming before the millennium in judgments to gather out of His kingdom all that doth offend and Himself set up His millennial kingdom and rule with a glorious rod of iron in righteousness and equity for 1,000 years. This is the predominant theory of orthodoxy, or those who believe the literal interpretation of the Bible. Christ has gone into a far country to obtain for Himself a kingdom and will return, Luke 9:12. This period is also called pre-millenarianism or chiliasm from the Greek word "chiliad," meaning 1,000; millennium is the Latin for 1,000. The two primary Bible titles from the New Testament are:

a.) The regeneration. Matthew 19:28 says, "Verily I say unto you, that he which have followed me, in the regeneration when the Son of Man shall sit on the throne of His glory." Link this with Matthew 25:31 which tells us when Christ shall sit on the throne of His glory, "When the Son of Man shall come in His glory (note that His return to earth in glory, and all the holy angels with Him, can't be Pentecost, establishment of the church, or the rapture) then shall He sit upon the throne of His glory." The rest of that promise in Matthew 19:28 is, "Ye shall sit upon 12 thrones judging the 12 tribes of Israel." How can anyone make that the church? The regeneration is making of things anew; it speaks of a new order of things.

b.) The second primary expression is the restitution of all things, and we see it is also indelibly linked with the return of Christ to earth, Acts 3:20-21, "And He shall send Jesus Christ, which before was preached unto you (now at Father's right hand), whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth

of all His holy prophets since the world began," (even Enoch, seventh from Adam). The word in the Greek (cf. *Scofield's Reference Bible* footnote too) is 'apokatastaseses.' It appears only here and in Acts 1:6, "will you at this time restore the kingdom to Israel?" The word means to restore to former estate, hence we shall see the restoration of Israel to a theocracy, the earth to God's rule and nature to Edenic paradise.

- b. This leads us to the first primary thought about the millennium. How does it start and how is it ushered in? To talk of a millennium or universal peace, righteousness, etc., without Christ's personal presence here on earth to conduct it is foolishness. It is everywhere linked with His return, "All his holy prophets since the world began," and always pictures God's King sitting on His earthly throne. This may be seen with vividness from Revelation 19:-21:2. There is the glorious appearing of Christ to earth, then the binding of Satan. With the old Devil bound, you would already have a millennium. How can anyone believe you could have one with him loose? How can the Post-Millennialists even put a bell on the old boy, much less bind him? Read Psalm 2, here the nations belong to Jesus and the uttermost parts of the earth. How could there be a kingdom of God literally reigning over the earth without its rightful king sitting on His rightful throne as God promised Mary by the mouth of Gabriel, Luke 1:30-31. He is in exile now, sitting at God's right hand, waiting until His enemies become His footstool.
- c. The Purpose of the Millennium. Many have seen no reason for it, though God's statements are reason enough.

- 1.) To put down all authority and power, I Corinthians 5:2. "When He shall have put down all ruse and all authority and power;" earth has had all kinds of human rule, and failed.
- 2.) So, to test man under the righteous rule of Jesus Christ and to enjoy its Sabbatical year of the Lord, the seventh thousand year in righteousness and peace.
- 3.) To fulfill all the covenants and promises of God, both in individuals (considered later) and to the nation of Israel by prophets.
- 4.) The complete vindication of Jesus Christ. Rejected while on earth as king, elbowed around and blasphemed ever since, they shall have to serve Him as He rules with a rod of iron, to put down all authority, "under His feet" or "till His enemies be made His footstool all nations shall serve Him."

Man has dreamed for millenniums of a period of universal peace and prosperity. Natural man wants it with all his sin; he wants the benefits of godliness, but with godlessness. He wants to sin with impunity. He longs,

however, for a time of plenty when not even labor is required to be fed, nor crime, no wars, no insecurity, etc. This is not only the dream of natural man, but the promise of the Father throughout the Bible, but in righteousness.

Read the glowing terms of Isaiah when nothing shall hurt nor destroy in all "My holy mountain," reapers catch up with sowers, every man sits under his own vine and fig tree, and nothing shall make them afraid, the desert blossoming like a rose. Nations shall not lift up arms against nation, etc. It will come, as sure as God sits on His throne, but it must await the return of Jesus. He alone can "gather out of His kingdom all things that do offend." The "God of heaven" must "set up a kingdom which shall never be destroyed." The stone cut out of the mountain without hands must fill the whole earth.

There are three different aspects regarding the Millennium that we will consider. They are the following: Israel; the Gentile nations; and nature.

1.) Israel in the Millennium (Under this heading also Christ as the Son of David sitting on David's throne.) This being an outline course only, there are innumerable passages we could consider but shall have to omit and use only a few proof texts for our several points. On this subject of Israel and the Millennium and Christ on Israel's throne we would have to give a pretty thorough study in all Old Testament eschatology, for every Old Testament prophet deals with these subjects in one aspect or another. As good a place to start, this truth as any is a consideration of the two eternal covenants of God involved. Paul dares to base our hopes of eternity upon this very faithfulness of God's oath to Abraham.

a.) The Abrahamic covenant, Genesis 12:1-3, 7, and chapter 15 (blood covenant.) Note: God didn't say, "If you do so and so, I will do." No, He said, "I will make thee a great nation; I will give thee this land in an unconditional covenant of blood; He said two things: "a nation and a country," the people and the land. Paul says in Hebrews 6:17, "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath." Verse 13 states, "For when God made promise to Abraham because He could swear by no greater, He swore by Himself; you will find that oath in Genesis 22:16, in multiplying I will multiply thy seed as the stars and as the sand on the sea shore. Note vs. 17 again, "That by two immutable things in which it was impossible for God to lie (oath and Word), we might have a strong consolation who have fled for refuge to lay hold of the hope set before us, which hope we have as an anchor." What

hope have we if God has already forgotten Abraham and His literal oath and promise? Brother, if I didn't believe in the restoration of Israel, I would not believe in my own salvation. If God could break His word to them or even annul it (by making it some spiritual, figurative fulfillment), then how do I know He will literally keep His promise to me, or not make it some spiritual, figurative fulfillment in not me, but some posterity of mine, not in a literal heaven, etc.?? No, God will keep His promise verbatim, and not a jot or a tittle from it."

b.) The Davidic Covenant. Again it is not, "If you do, then I will do." Note the sense of the text in II Samuel 7:11-16; 23:5; and II Chronicles 13:5, David is thinking, "I'm dwelling in a mansion and God in a tent (tabernacle). That's not right; I'll build Him a house." But God sent His prophet Nathan; "Thou shalt not build me a house. I haven't asked you to, Man of blood. While we are talking about house-building, I'll build you a house. You will never want a son to sit upon your throne forever." Here is a ruler to rule Israel forever. David later gives his testimony of that in singing in Psalm 89:19-37. Read it. The only 'if' is not on David or the promise, but to the individuals in each age, as Jeconiah.

This Son is Christ, we shall see; read Isaiah 9:7, "Of the increase of His government and peace there shall be no end" upon the throne of David." The zeal of the Lord of hosts will perform this." (And, we might add, the wrath of His enemies and unbelief of His friends cannot frustrate it.) Isaiah 22:22, "He has the keys of David," and this covenant in Isaiah 55:3 is called "the sure mercies of David," bound up in the God who cannot lie. No church marriage to Christ or spiritual deed or heavenly throne can take that place. It is literal, or I would find it hard to believe anything in the Bible as real and literal. God couldn't use plainer language nor do I know how He would say it if He meant a literal kingdom other than He has said. Away with this unbelief that "staggers at the promises of God" and tries to whittle them down to our unbelief! You would think this would be enough for anyone to accept the literal restoration of Israel to Palestine as the very land and Israel as a real, literal nation. But, it isn't at all! There are thousands of promises God has made to Israel which can have no other possible fulfillment.

c.) Israel would be a nation forever and loved by God eternally. Read Jeremiah 32:40; look at verse 27 first to bestir your faith in this; then 37. Now turn back a chapter, 31:35-37. Chapters 31-32 are good to read if you begin to doubt Israel's

restoration. This He calls an everlasting covenant in Psalm 105:8-11. Note God's continued love for them. No one can say Hosea 14:4-8 is fulfilled. Read Isaiah 49:14-16 and Isaiah 54:4-10. It is peculiar that those who believe in unconditional election and the security of the saints, based upon the unchanging, truthful God, even use the election of Israel in Romans 9 to prove their election for the church, yet refuse to believe the very election of Israel as God's eternal choice among all nations as His own people. This is a mystery to me.

d.) Israel's Restoration. For this we would have to quote all the prophets. We will pick just a few lines of thought. (You can't read much in the prophets without believing in this if "you understand what you are reading," as Philip asked the Ethiopian.) First, God calls it greater than that out of Egypt. Now I ask you candidly, "Was the 55,000 out of Babylon who went back to Palestine for a few years with no mighty conquests, of line of illustrious kings a greater deliverance than the three million out of Egypt, through the wilderness, being fed, etc., and mighty conquest of Palestine? That is foolish. The only miracle recorded was that they were not allowed to be robbed (a negative miracle.) Now read Jeremiah 16:13-17. Note a few things:

- (1.) Illustration of it: Valley of dry bones, Ezekiel 37. Note vs. 11, God tells you so.
- (2.) In divine favor. See Isaiah 62:1-4. Read Hosea 2:16-20, married to God.
- (3.) In heart, Romans 11:23-27. (Note how the New Testament text is applied to the church.) All Israel is saved; pardoned, Jeremiah 33:6-8; 31:31-34 (good). Note 50:20, pardoned. Note Ezekiel 36:24-28, new heart; also Ezekiel 11:17-20, a new heart.
- (4.) Heart mourning and changed, Jeremiah 50:3-6 (after northern confederacy invasion), as in Joel and Ezekiel 38, so Zechariah 12:8-14; cf. Hosea 5:15 (only for reference.)
- (5.) In the land of Palestine (so every promise.) We could give many and have already given some. Read Amos 9:9-15. Note Isaiah 2:2, so conversation with Abraham. They have never possessed what God gave Abraham, from Euphrates to the Nile, some 60,000 square miles; the most was under Solomon, maybe some

25,000 square miles, not half, 93,000,000 acres. (6.)

Their silver and gold with them, wealthy, Isaiah 60:9.

(7.) Pure language, Zephaniah 3:9.

(8.) With great joy, Jeremiah 33:11.

(9.) The Shekinah glory restored, Isaiah 4:5; cf. Ezekiel 43:1-7, in the new restored earthly Jerusalem.

(10.) All 12 tribes will be there. As we have seen already, note Jeremiah 3:18; Isaiah 11:12-12; Ezekiel 37:16-22; Hosea 1:11. Israel must be a literal nation and all 12 tribes there, for Jesus promised the 12 apostles, "They shall sit on 12 thrones judging the 12 tribes of Israel" (how can you get 12 tribes in the church? That would be hundreds of tribes), Matthew 18:28.

d. Re-establishment of the Throne of David with Christ sitting on it. Revelation 3:21 is plain with other scriptures: Christ in the church today is not on that throne, and God's promise to David is not fulfilled; but it will be. "To him that overcometh will I grant to sit with me on my throne (the one the angel Gabriel promised Mary in Luke 1, 'He shall be great, sitting on the throne of His father David'), even as I also overcame and am set down with My Father on His throne." Christ is not on David's throne today, as so many erroneously assert. "He is set down at the right hand of God, waiting until His enemies become His footstool." Then He will take His rightful throne of David.

Christ returns to Jerusalem, Olivet, "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem, "Zechariah 14:4, and dwells there, Zechariah 2:10, "Sing and rejoice, O daughter of Zion, for lo, I come and will dwell in the midst of thee." See Zechariah 8:3, "Thus saith the Lord, 'I am returned to Zion and will dwell in the midst of Jerusalem.'" See Ezekiel 43:7, "The place of my throne and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever."

We could give hundreds, but how else could it be, with the two covenants requiring the land to be Palestine and the people Israel in that land possessing it forever, and Christ their king in their midst on David's throne?

Don't let either the Anti-Semitic (Jew Haters), who deny to Israel a restoration, or the British Israelites, who make all the promises fulfilled in Great Britain and the United States, make you disbelieve the truth. Let God say what He says literally and dare to believe Him. You will find yourself on the side of truth and facts. He has spoken and will He not do?

e. The Gentile Nations during the Millennium, the Regular Dwellers on the Earth. It would be well to start this lesson with a brief resume of the

events which start the millennium, so that we may get the starting point and circumstances of the Gentile nations. There is the great battle of Armageddon closing the Great Tribulation period; this battle is concluded by the personal revelation of Jesus Christ from heaven with the armies of heaven by Him. He destroys the great armies gathered in Palestine against Jerusalem, by the brightness of His coming and the sword, or word, or breath of His mouth. He then binds Satan for the 1,000 year imprisonment. He calls forth the rest of the holy dead, with special mentioning made of the Tribulation martyrs that they might reign with Him for 1,000 years.

Then takes place the judgment of the nations of Matthew 25:31-45. This is a further winnowing of the nations to determine who shall go into the Millennium. Note: we say further winnowing, for there has been an awful winnowing throughout the Great Tribulation. Note in Revelation 6:8, One-fourth are killed by the four horsemen. Of the five billion now on the earth, one fourth would be one and one quarter billion slain, leaving three and three quarter billion under the sixth trumpet. In Revelation 11:18 another third part of men are slain, or one and three quarter billion people, leaving two and one half billion people. This is besides all the other causes of death, like the martyrdoms, etc. and the judgment of the living nations at Christ's Revelation, Matthew 25:31-46.

There is the great destruction of Armageddon, with the blood to the horses' bridles; this is the second plague of the second seal in Revelation. It has already been noted that two-thirds of Israel are cut off in their winnowing, Zechariah 12:8-9. So the earth's population will be so decimated until we get the picture in Isaiah 4:1, "And in that day seven women shall take hold of one man, saying, 'We will eat our own bread and wear our own apparel; only let us be called by thy name to take away our reproach'" (that of not being married). So Isaiah 13:12, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Added to all this, during the Great Tribulation, there is the further winnowing of the judgment of the nations in Matthew 25:31.

Jesus said, "Inherit the kingdom prepared for you from the foundation of the world," also, "The meek shall inherit the earth," quoting from the Psalms. Note: There is no resurrection at this judgment; so only living nations are gathered there. Also note: There are no opened books; for they are still living. So there is nothing here said of "eternal life" or the "written name in the Lamb's book of life," but only "inheriting the kingdom." Note further: The basis of judgment is not that which gives eternal life, nor heaven. Nowhere does the Bible make visiting the poor or the imprisoned, or clothing the naked a basis of eternal salvation. (That would be a contradiction to all other Scripture on the subject.) The

basis here is "how treated the brethren," 25:40, Israel. I realize the statement of vs. 40 seems to contradict this; but it has to be interpreted in the light of all Scripture, since no Scripture is self-solving. The righteous shall go into life eternal, for they shall go into the 1,000 year reign of Christ. And, if not cut off in judgment or they don't follow Satan in the final rebellion, we shall see they shall go into eternity with Christ. From all of this it would seem that not too many shall enter the millennial kingdom of earth's unsaved multitudes.

Let us note some particulars concerning this time in relation to the Gentiles. All Israel will be saved--have new hearts, we have seen. There will never more be any backsliding with them. Maybe no more than one-half million to one million go into the millennium of the common stock of Israel apart from the 144,000. So we shall see Israel will be the teacher of the nations, as God intended them to be.

1.) Not first in importance, but note, there will be universal peace. At last the motto on Truman's desk will be so; Isaiah 2:2-4, "He shall judge among the nations and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore." (Joel 3:10 is the reverse of this; it comes first for Armageddon.) This whole portion is quoted in Micah 4:1-4 with a wonderful addition, "But they shall sit every man under his vine and under his own fig tree, and none shall make them afraid."

2.) Along with this, we hasten to mention the personal aspect, there will be universal righteousness and knowledge of the Lord, Isaiah 59:19, "So shall they fear the Lord from the west and His glory from the rising of the sun;" Isaiah 11:9, "For the earth shall be full of the knowledge of the Lord as the waters cover the sea" (by force and universal). Habakkuk 2:14 is the same, and only adds "knowledge of the glory of the Lord as the waters cover the sea." No one can say, "I don't know."

We shall see this does not mean the salvation of everyone; far from it. There will be, however, universal opportunity and facility toward salvation. I love to put it thus; as now it is easy to do evil and hard to do right, primarily because Satan is loose; when he is bound, it will be easy to do right and hard to do wrong or evil. The opportunity and facility will be reversed.

Christ judges with equity and righteousness, as well as with a rod of iron (Read Isaiah 11). Note the temple is rebuilt in Jerusalem, and the worship restored. This you will see in Ezekiel 40:48, the restored millennial Jerusalem and temple and priesthood and sacrifice. Even the Shekinah glory or "glory cloud" will be reestablished over Jerusalem's temple, Isaiah 4:5. Note how God requires the nations

to come and offer their sacrifices and worship at Jerusalem in the millennium: Isaiah 66:23-24 and Zechariah 14:16-19 (primarily the feast of tabernacles, not the Passover, for that was a feast of rejoicing and deliverance from Egypt.) Furthermore, they shall be taught of Israel, Zechariah 8:20-23 and Isaiah 2:2-3.

3.) Let it be further noted this doesn't mean that all will be saved. There is no doubt, many will be saved, but the very fact that Christ must rule with a rod of iron proves they are not all saved. He doesn't so rule His saints, but with a shepherd's staff. Further proof that not all are saved is the very great multitude that Satan finds to deceive and to cause to follow him after the 1,000 years when he is loosed for a season. This is further borne out in several Scriptures: Three times in the marginal rendering in the Psalms the expression occurs, "They shall yield unto me feigned obedience," See Gesenius #3584, the Hebrew "Kachash," to be untrue, cringe, deceive, dissemble, and deal falsely, "To lie" and "To flatter or feign, most commonly used of the vanquished, pretending subjection and love to the victor." Then he cites the texts here and Psalm 81:15 to show its usage, as in Psalm 18:44, "As soon as they hear of me, they shall obey me; the strangers shall submit (yield feigned obedience) themselves unto me." It is further borne out again in Psalm 66:3, "Through the greatness of thy power shall thine enemies submit (yield feigned obedience) themselves unto thee," also Psalm 81:15 in the margin. We see it in the idea of Zephaniah 3:5, "The just Lord is in the midst of thee; every morning (Hebrew morning) will He bring judgment to light."

Here we shall see, when we come to it, no one will die in the millennium of natural causes, no death at all except in judgment, when the feigned obedience stops and becomes open rebellion. Then it is the iron rod rule of Christ will descend, cutting off that one in death. This is seen from a Scripture we shall next consider in Isaiah 65, a sinner dying at only 100 years of age, considered a child and accursed, vs. 20.

Let us consider it now:

4.) The Longevity of Life during the Millennium. We shall see why later as we consider the creation or nature during the millennium. The Scriptures assert one day is with the Lord as a thousand years. Man has never lived one of God's days; 969 years was Methuselah's age, the longest, but he missed it. God's day is the millennium, "The Day of the Lord" or "Jehovah." People living in the beginning of it a natural life will be alive at the end unless cut off in judgment, "accursed." Turn to Isaiah 65:17; in v. 17 the "new heavens and earth," but from v. 20 that can't be eternity, for John tells us there will be no more dying then. It must be no more an infant of days"

(Hebrew - a baby stillborn or short-lived, only a few seconds after actual birth), no infant mortality (greatest single cause in world of death), "not an old man that hath not filled up his days (the senility and breakdown that causes elderly people to die; the wearing out of the body will be no more); for the child shall die an hundred years old" (Hebrew but a youth a hundred years old may die); only a youth at hundred; further elucidation of the youth who dies at 100, "but the sinner (Revelation, yea, the sinner) a hundred years old shall be accursed" (only ones who die are accursed.) Now note v. 22, "They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree of life are the days of my people, and mine elect shall long enjoy the work of their hands." Man has never lived the days of a tree. There shall be no sickness, Isaiah 33:24, "The people that dwell therein shall not say I am sick." Cf. Zechariah 8:4.

f. Creation or Nature during the Millennium

1.) Introduction: Any thinking person must realize that nature is not as it was originally created by God. How can we know the perfection of creation, the Edenic condition before creation was cursed when man, its sovereign, was fallen and cursed? God made man to have dominion over all the earth and every creature in it; but, when man fell, it is only natural that creation fell with him. It must also be cursed and subject to vanity. This is the plain statement first from Paul in Romans 8:19-23, where the creation's hope of restoration is tied up with the sons of God in their full redemption. Turn and read, "For the earnest expectation (eager outstretching) of the creature (creation) waiteth for the manifestation ('apokalupsis') (unveiling) of the sons of God (at the revelation of Christ, Colossians 3:3); for the creature (creation) was made subject to vanity (non-attainment) not willingly, but by reason of him who hath subjected the same in hope, because the creature (creation) itself also shall be delivered from the bondage of corruption (curse) into the glorious liberty of the children of God. For we know that the whole of creation groaneth and travaileth in pain until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit the redemption of our body." Here is nature, fallen with man, subject to nonattainment along with man, groaning with man, hoping with man, waiting with man, for the redemption at the time of the adoption. As it fell in man, it is restored in man's restoration. This we shall see is the removal of the curse imposed when man fell.

2.) Briefly let us note the curse on creation in Genesis 3:17-19,

"cursed is the ground for thy sake."

- a.) In sorrow to eat from it all the days of life.
- b.) Thorns and thistles (sandspurs too).
- c.) To eat of it only by toil and sweat, lack of fertility, droughts, blights, and bugs. Man's whole life is made up of getting enough to eat. Much more is found by observation: the ferocity of animals, the law of sacrifice, one dying that another may live and all the laws of the wild. There will be the trends and age of nature, storms, earthquakes, and all providential disorders. We shall under the re-canopied earth briefly consider why the Edenic condition existed before the fall and what primarily caused the groaning condition since.

First note some specific prophecies:

- a.) The returned fertility of the earth. No more sweat of the brow in order to live, no thorns. The desert shall blossom as the rose, Isaiah 35:1-7, with streams in the desert. And the desert shall be like the garden of the Lord, Isaiah 51:3; Ezekiel 36:29-35. There will be no thorns, Isaiah 55:13, "Instead of the thorn shall come up the fir tree; and instead of the briar shall come up the myrtle tree, and it shall be to Jehovah for a name and for a sign of ages that shall not be cut off." There will be an abundance of harvest (many places but one, to sum up), Amos 9:13, "Behold the days come, saith Jehovah, that the plowman shall overtake the reaper, and the treader of grapes him that soweth the seed." Read Isaiah 30:19-25.
- b.) Nature of animals is changed; read Isaiah 11:3 for context, then vs. 6-9. Read Isaiah 65:18-25 with the interesting addition that the curse is not removed from the serpent; it is still to eat the dust or crawl on stomach.
- c.) The Dead Sea will be healed, Ezekiel 47:8, 10-12, by living river of water from the throne of God in Jerusalem, Zechariah 14:8.
- d.) Blindness, deafness, lameness, sorrow, and sighing are all done away with. There will be no crying or sighing for better things or sorrow over bad things; read parts of Isaiah 35: cf. 29:17-19. Cf. Isaiah 33:24, "And the inhabitant shall not say, I am sick," also 25:8-22, "shall wipe away all tears from their faces" (Isaiah mentions this some four and five times.)

Certainly this is an Edenic paradise envisioned here. "The garden of the Lord" will be restored over the earth, the restitution of all things back to the original intention and perfection of God's first creation. All the groaning creation will be restored, its curse removed, sorrow, death, sickness, toiling in vain, the hurting of frost and heat removed. Isaiah 49:10, "They shall not hunger nor thirst; neither shall the heat nor sun smite them; for He that hath mercy on them shall lead (shepherd) them, even by the springs of water shall He guide them." This verse brings us the important intimation in the Word of God as to how this Edenic condition shall be wrought about (so that no smiting of the heat of the sun and, so we shall see, no frost-bite, no chilliness as well as no heat). To do this God would have to air condition perfectly the entire earth. This, I believe, is just what He will do, and did do at one time.

3. The Re-canopied Earth

Let us first note some intimated things in Genesis; that the earth before the flood was canopied about with a canopy of watery mist which gave the kind of condition described in Genesis. Geology is in agreement that the fiery rock of the earth, "would not allow for the condensing of water on the earth," but this water must have hung over the earth some distance outward in a vaporous thick form which, at the first, allowed no light to penetrate. See Genesis 1:2, "darkness on the face of the deep," then the second day, "Let there be a firmament (clear expanse) in the midst of the waters (the waters that condensed upon the earth as it cooled off and the vaporous swirling mists spreading outward from the earth's surface maybe hundreds of miles outward, allowing no light to come through." God separated the water which was above the firmament or clear expanse "from the waters under the expanse;" "this clear expanse" He called heaven. Get the picture clearly. There was a great expanse of water over the heavens and a great expanse under the heavens (at first covering the whole earth until God separated the water from the land.) Here is the earth, then clear firmament or expanse, and then more water in depth out above the immediate expanse of air. This water above the firmament is the canopy of the original recreation in Genesis.

Astronomers know all about such a canopy, for five of the planets in our solar system have such canopies (such as the rings of Saturn). This canopy caught the direct rays of the sun and diffused them equally around the earth, so that no ice cap was at the poles, but a tropical climate was around the globe. Hence the reason for the mastodons at the Arctic and Antarctic circles with undigested food in their stomachs, meat so preserved that the starving men were kept alive on it until rescued. How did this tropical

animal get there? And there were vast piles of bones of these creatures under the ice in Siberia, now excavated and used by the Soviets.

This canopy kept back the chemical rays of the sun which aged animals and men, hence the longevity of life before the flood. The animals of that period would have gradually died and rotted away and left no remains, but for the cataclysmic overthrow which buried and multiplied millions of them in fossilized states some thousands of feet underground, and in the frozen ice of the far north.

A further proof of the canopy is "There was no rain, but a mist went up from the earth and watered it." There were no storms, no rain, etc., so no rainbow until after the flood, Genesis 2:5-6. Further, it is evident that there was no cold or summer difference, very little difference in night and day. See Genesis 8:22 (after the flood). We shall see this in the millennial recanopied earth; there will be no really marked night and day of intensity but light at evening time. At the flood this canopy was broken up, Genesis 7:11, "fountains of the great deep broken up," the rising of the earth's floor, etc., "And the windows of heaven were opened." (Scientists tell us there are 54 trillion, 460 billion tons of moisture in the air above the earth even now.) Young translated it the windows, "The network of the heavens;" Fenton, "The belts in the heavens."

All oceanographers (charts of ocean floor) teach that at some time in the past the ocean arose 300 feet, and many say 600 to 1,000 feet. That would take a lot of water. This is proven from all the continental shelves. See how Noah accidentally got drunk on grape juice, for it had never been fermented before. The picture in Genesis absolves Noah of blame. Jesus mentions new wine in the kingdom. It won't ferment then either.

Now I want to take a plain Scripture and read it in Rotherham's translation to show this is what shall bring about the Edenic conditions: old age, non-fermentation and decay, fertility, etc. We haven't time to take the many prophecies of the great earthquake that ends our age of the Gentiles. The Bible calls it great several times, and there will be none like it, says Revelation. There will be shaking of the heavens and the earth, moving islands and mountains. Note Isaiah 24:19-20, Isaiah's little apocalypse of the Tribulation, "The earth is utterly broken down, the earth is clean dissolved (Rotherham, 'crasheth'), the earth is moved exceedingly. The earth shall reel like a drunkard." And we have the elements melting and rolled together like a scroll, vaporizing the necessary water from the earth to recanopy the earth.

Now turn to Isaiah 4 and follow me in the A.V. Note the context for time, then 5-6: over earthly Jerusalem the Shekinah glory cloud; then "And over all the glory shall be a canopy and a pavilion shall there be for a shade by day from the heat and for a refuge and for a shelter (canopy) from storm and rain." This brings a diffused light and heat, so not winter or summer, no

real dark night. Note some other verses: Isaiah 60:20, "Thy sun shall no more go down: neither shall the moon withdraw itself;" and Zechariah 14:6-7; see also Isaiah 24:23.

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ADDENDUM
DISPENSATIONAL TRUTHS
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I. Introduction

A panoramic view of the Bible: Scofield, a panorama is an unrolling picture view

A. The Why of Creation

The right answer to this question will be stimulation of faith, confidence, and trust in our blessed and Holy God and in His Book that He has given to us, "The Bible." Theology, science, and philosophy, all combined in their endeavor to impart knowledge, have failed to make one effort in explaining the "why of creation." These great scholars change their theories about every quarter of a century. Their views are constantly being revised, showing they are not based on facts.

A fact needs no revision. Whoever thought of revising the multiplication table? The first three chapters of the Book of Genesis have been the battleground for those men of supposed superior knowledge, but no combined theories that have been produced have been able to dislocate, or in any manner prove the untruthfulness of the Genesis records. Our great schools and colleges have depended on one kind of information for their knowledge, "Sense knowledge," which can all be learned by the five senses: seeing, hearing, taste, touch, and smell. All the understanding that this world has to gain is through these senses. They operate through the mind and soul of man, within the soul is the seat of selfconsciousness the personality, the will and the intellect.

Mankind of all races and in all ages has sought after God, but only with sense knowledge, and they have compared Him to be like some visible creature or likened unto the world of men's hands. The world in past ages has produced men of superior minds and intellects with great and noble souls, but not one of them has ever been known to find the true and living God through sense knowledge. The knowledge of God, and of the things of God, must be known by the knowledge that comes by revelation through God's Spirit.

God is a Spirit and can only be known by spiritual knowledge; I Cor. 2:11-12 fully explains spiritual knowledge, "For what man knoweth the things of man, save the spirit of man which is in him. Even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the Spirit of God: for they are foolishness unto him; neither can he know them because they are spiritually discerned." The natural man is one who has never been born again. He is spiritually dead and all the knowledge and wisdom he possesses is human knowledge and human wisdom, which he gains through his five senses. Surely the man of earthly knowledge knows much of the universe, of the sun, moon, and stars, and the wonders of this world sought out by man's wisdom. Man can know much of Creation, but nothing of the Creator.

This world was brought into existence by the Eternal Master-hand; it was carefully planned. Creation came by a Divine Hand of fixed laws - nothing by chance. Those fixed laws are shown from the lowest germ cell to the highest form of creation. There is a divine objective in every act of creation. The blessed Creator had the blueprint fixed in His mind from the foundation to completion before any part existed. The why of creation was all-complete before the world's foundation was laid. The Eternal God had conceived in His heart a family. He had myriads of holy angels, seraphim and cherubim; all of them, His servants ready at all time to do His bidding. He possessed a holy, divine yearning for a family to be created for His eternal companionship; this family to be created in His image and likeness, Genesis 1:26-28. We are beginning to see "the why of Creation," the divine hunger and love for a family and in preparing for this companionable family of crested man. His divine, loving Father heart naturally thought of a home for them. The home is a divine institution. A family, with the thought of a home for them, is the supreme reason for the creation of this universe. He put all in the hands of His created family as we have just read. This Holy Bible reveals the fact that man is the crown of God's

creation. Man was created a Spirit being. God gave him "the breath" (Spirit) of life; and man became a living soul, Genesis 2:7. He created him a body and put within the body a spirit and soul. Man made to fellowship with God's spiritual being.

Creation was God planned for He created man to enjoy every created thing upon the earth, all was for him and his pleasure to enjoy. When man was created, he was a perfect man with a perfect human body made from the dust of the earth. Placed within the body was a perfect spirit, capable of knowing God, his Father, with a sweetness of fellowship and clothed with his Father's own garments, which were garments of light, Psalm 104:2. His perfect, sinless soul could enjoy every tangible, created thing about Him, the beautiful animals of all kinds roaming the forest with all kinds of birds, the fowls of the air and the fish of the sea; in fact, all tangible things were for the enjoyment of Adam in his soul relation to them. If God had created him a spirit being only, then he would not have needed fruit, berries, vegetables, and all the rest for food. The spirit needs no earthly food, but only fellowship with kindred spirits. Instead of God creating all the human family as He did Adam and Eve and populating the whole earth at one time, He gave man through his soul and body to reproduce himself and let him know the love of children and home.

In the tragedy of man's sin, it seems clear that Adam's sin was high treason. God had conferred on to him the authority to rule the universe, Psalm 8:3-9. God could not have given His man a more sacred heritage. Adam turned this dominion and authority into the hands of God's greatest enemy, Satan. He did it deliberately with his eyes wide open. Adam did not have any conversation with Satan; it was all transacted through Eve, his wife, Genesis 3:6-13 and I Timothy 2:13-14. Adam was not deceived. This sin of Adam and his wife could not be forgiven. There can be no pardon for high treason. The penalty was death, a spiritual death. The companionship was broken. The loving fellowship with the Father and son was gone; his covering of light was gone; he now sees himself naked, driven out from the presence of his Father to be the slave of a cursed earth, ruled by God's enemy, Satan, the Devil. Adam has now changed his beautiful home to be an exile. He traded his garden of plenty for a beggared race. He has started on his course with his wife to make the earth a swinging graveyard for himself and all his posterity. Even the beast of the forest and the fowl of the air began to fight, kill, and devour each other. The dead of all kinds of living things could be seen in every place, thorns, briars, cockleburs, Spanish needles, poison ivy, and all obnoxious woods and briars began to grow in abundance. God was left in divine bereavement and could truthfully say, "This, my son, is dead." Man's spirit is dead, and his whole nature changed to a hater of God, his whole nature now is rebellious toward God and His authority. He is driven from the garden with no approach to God except with a bleeding sacrifice.

God recognizes that Satan is the ruler of this world during man's day, however, God, in His infinite wisdom, has set a time limit and Satan recognizes that fact. Satan knows that he has but a short time; the demons know it also. They said to

Jesus, "Hast thou come to torment us before our time?" Jesus recognized Satan as time ruler, John 14: 30, also Luke 4:2-8, II Corinthians 4:3-4.

B. Definition of a Dispensation?

A Dispensation is a period of time during which man is tested in respect to obedience to some specific revelation of the will of God. Seven such dispensations are distinguished in Scripture. Five are past; we are now living in the sixth, and there is one more to come. Therefore, dispensation means a period, which has a definite beginning and ending, Hebrews 1:1-5, especially the first verse. God has spoken in sundry times and in diverse manners, as well. Sometimes He spoke to the fathers, again to the prophets, thence spoke to us, and finally by His Son.

To rightly divide the Word is to know the times in which they were spoken, and again the time to which they refer. Any text should tell:

1. Time which written
2. People to whom written
3. Lesson derived from it

C. Seven Dispensations

1. The First Dispensation: The Adamic State of Innocency, From creation to Expulsion

a. Commencement of the Period

1.) Revelation - Genesis 1:26-27

- a.) Man's divine origin (described in Genesis 2:7)
- b.) God's program for man

(1.) Man's dominion to rule, Genesis 1:28

(2.) Man's occupation, Genesis 2:15

(3.) Man's freedom, Genesis 2:16

2.) Only one restriction - Genesis 2:17: Tree of knowledge of good and evil - shall not eat

- a.) Man in favorable environment
- b.) Warning against this one command

b. Continuance of the Period

- 1.) Briefest in duration, Genesis 2:17-25
- 2.) Period of progress, probation, first Adam then Eve
- 3.) Period of growth in knowledge in animal naming
- 4.) Period of loneliness, incompleteness of Adam before Eve was created, Genesis 2:18-20
- 5.) Obedience demanded
- 6.) The serpent introduced, Genesis 3:1

c. Consummation of the Period (or end of the first age) - Genesis 3

1.) Tempter and his methods

- a.) Doubt, Genesis 3:1
- b.) Denial of God's Word, Genesis 3:4
- c.) Deception gains

2.) Mistakes of Eve in dealing with God's Word

- a.) The omission of word "May freely," Genesis 3:2
- b.) Eve adds that word "touch," Genesis 3:3
- c.) The alteration "lest ye die," Genesis 3:3

Note: II Peter 3:16, false teachers use same methods as Eve did:

- (1.) Omission
- (2.) Addition
- (3.) Alteration

3.) Sudden appearance of God on the scene, Genesis 3:8-13

4.) Divine Judgment

- a.) Upon the Serpent, Genesis 3:14; four curses
- b.) Upon the Woman, Genesis 3:16
- c.) Upon the Man, Genesis 3:17-19
- d.) Upon the Ground, Genesis 3:17
- e.) Expulsion of both from Garden, Genesis 3:23-24

5.) Divine mercies - threefold

- a.) Coverings for the body; man's - fig leaves, God's - skins of animals, Genesis 3:21
- b.) Provision for sin in offering of the innocent lamb

c.) Promise of ultimate victory over Satan through seed of woman, Genesis 3:15

d. Conclusion and Summary of the Period

1. God's Plan of the Ages
2. Innocence
3. Condition Demand - Innocent Obedience, Genesis 2:17
4. Failure - Disobedience, Genesis 3:16
5. Way of Salvation, Judgment - Death of Christ represented Spiritual death, Genesis 2:17, by slaying of the Lamb, Genesis 3:21
6. Driven from the Garden, Genesis 3:23
7. Seed of the Woman, Genesis 3:1
8. Note: Ephesians 3:3 and 2:7

2. The Second Dispensation: The Adamic Age - Conscience - Period, 1,600 years, without the written law.

a. Commencement of the Period - Genesis 3:23

1.) Divine revelation - Genesis 3:1

- a.) Enmity between the woman and the serpent
- b.) Ultimate victory in Christ promised
- c.) God's program for man, Genesis 3:16-19

2.) Favorable conditions for beginning of new age - Genesis 4

- a.) Beginning of family life
- b.) Beginning of industry, work of Cain and Abel

3.) Entrance of Sin through Cain and Abel - Genesis 4:3-15

- a.) In respect to worship - God required blood sacrifice
- b.) Results - God accepted Abel's, rejected Cain and his sacrifice

b. Continuance of the Period - Genesis 4:16-32

- 1.) Duration - from the fall of man to the flood, 1600 years
- 2.) Development of sin in the line of Cain, Genesis 4:16-24, Disobedience, murder and polygamy

3.) Development of the righteous line of Seth, Genesis 4:25 to end, Enoch and Noah, the only righteous men

4.) Exceptional dealings on God's part, Enoch, Genesis 5:21-24; 6:8-9; call of Noah, then the Ark

5.) Enoch was a prophet, Jude 14-15

6.) The two Altars erected two religions

a.) Abel's altar the true religion, Genesis 4:4; Hebrews 11:4; 12:24; 13:9-12 and I Peter 1:18-20

b.) Cain line cursed, false religion, bloodless altar, Genesis 4:11-12. Note: This wicked line is destroyed in the flood

c. Consummation of the Period - Genesis 6:1-8:19

1.) Hopeless condition of man both morally and socially in the end of age, Genesis 6

a.) Hopeless in heart, Genesis 6:5

b.) Lawlessness, violence filling earth, Genesis 6:1-13

2.) The doom of the ungodly predicted, Genesis 6:7-13 and accomplished in 7 and 8; Noah preached righteousness while he built the Ark.

3.) Preservation of the Godly line promised - In the building of the Ark

4.) Mercy in the midst of Judgment

a.) Offer of mercy extended to all, II Peter 2:5

b.) Longsuffering of God manifested, I Peter 3:20

c.) Salvation only for those who come into Ark, Luke 17:26-27

d. Conclusion and Summary of the Period

1.) Demand to do right and avoid evil

2.) Failure: Man knows right from wrong, Genesis 6:5

3.) Judgment: Flood, Genesis 6:7

4.) Way of Salvation: Death of Christ represented by the slaying of the Lamb

5.) Noah believed God and went into Ark, Saved from judgment, Genesis 7:16; 8:20

3. The Third Dispensation: Human Government, from Noah to Babel - 427 years

a. Commencement of the Period - Genesis 8:20-9:17

1.) New start - a single family. Note: The earth renovated, sinners destroyed another test for man under new conditions.

2.) Divine revelations

a.) Worship of Jehovah re-established, Genesis 8:20-22

b.) Man's supremacy re-established - like before the fall of man, Genesis 1:29 9:1.

c.) Human government placed in Noah's hands, Genesis 9:5-6

d.) Punishment for murder, death

b. Continuance of the Period - Genesis 9:18-9 to 10:1-32

1.) Seven great covenants God to Noah covenant, the elements are:

a.) The relation of man to the earth, the Adamic covenant is confirmed, Genesis 8:21

b.) The order of nature is confirmed, Genesis 8:22

c.) Human government is established, Genesis 9:1-6

d.) Earth is secured against another universal judgment by water, Genesis 8:21-9:11

e.) A prophetic declaration is made that from Ham will descend as inferior and servile posterity, Genesis 9:24-25.

f.) A prophetic declaration is made that Shem will have a peculiar relation to Jehovah, Genesis 9:26-27 (All divine revelation is through Semitic men, and Christ, after the flesh, descends from Shem).

2.) Development of good and evil, Genesis 9:20-22

c. Consummation of the Period - Genesis 11:1-9

1.) Open rebellion, defiance and glorification of self, (count the "let us build us" in Genesis 9:3-4. This is the root of sin - independence of God)

2.) Disobedience, Genesis 11:4:1 against God's holy will 3.) Divine judgment, Genesis 11:5-9, Confusion of tongues, Tower of Babel and scattered

4.) God's mercy revealed; man given another opportunity in Shem

d. Conclusion and Summary of the Period

- 1.) Age of human government
- 2.) Demand - Man governs for God, Genesis 9:1-6
- 3.) Condition - Man has power to govern
- 4.) Failure - Man uses power against God, Genesis 11:1-4
- 5.) Judgment - Changing of languages, Genesis 11:5-9
- 6.) Way of salvation - Death of Christ presented by the slaying of the Lamb

4. The Fourth Dispensation: The Age of Promise

The period was from Abraham to the days of Moses - around 430 years. In the first three - God has tested man as an individual, as a family, and as a nation. He then set all other peoples aside and chose one man, Abraham. Why the call of Abraham? He was to be a witness to the one true God in the midst of idolatry; he was to receive and preserve the Divine Revelation of God; he was to illustrate to the world the blessedness of serving the true God; and, he was to produce the Saviour, Matthew 1:1

a. Commencement of the Period - Genesis 11:27-12:9

- 1.) A new family chosen, Genesis 11:10-27 (lineage of the chosen family)
- 2.) Abrahamic covenant, wholly gracious and unconditional, Genesis 15:18. For Abraham and his descendants it is evident that the Abrahamic covenant made a great change. They became distinctively the heirs of Promise. The descendants of Abraham had but to abide in their land to inherit every blessing. In Egypt they lost their blessings, but not their covenant. The dispensation of promise ended when Israel rashly accepted the Law, Exodus 19:8. Grace had prepared a deliverer (Moses), provided a sacrifice for the guilty, and, by divine power, brought them out of bondage, Exodus 19:4, but at Sinai they exchanged grace for law. The dispensation of Promise extends from Genesis 12:1 to Exodus 19:8 and was exclusively Israelites. The dispensation must be distinguished from the covenant. (The former is a mode of testing; the latter is everlasting, because it is unconditional).
- 3.) The appearance of sin still in Abraham line, the sin of deception, "She is my sister," Genesis 12:10-20. A half lie is still a lie right on.

b. Continuance of the Period, Genesis 12:11-Exodus 11

- 1.) Development of the chosen family, a childless couple, miracle in first birth.

- a.) Lineage of 430 years. Abraham, Isaac, Jacob and his 12 sons after 215 years. Some two or three million souls came out of Egypt.
- b.) Moral and Spiritual development, sin and deception over and over again in this chosen line. Also supreme type of faith manifested in Abraham offering up Isaac.

2.) Moral continuance of race in the world:

- a.) Sodom's wickedness and destruction, Genesis 13:13-19. Lot chose the plains of Sodom, which brought his downfall; Lot's sons, Moab and Amman, carry his wicked line.
- b.) Isaac born, Genesis 21, weaned Genesis 21:12, sacrificed Genesis 22, bride in Genesis 24, in Genesis 25:5 made heir of all that Abraham had and the only seed of the promise.
- c.) Birth of Jacob and Esau, Genesis 25. Jacob gets the birthright, Genesis 25, and the blessing, Genesis 27.
- d.) Jacob fled to Haran, marries, 12 sons born, returned after 20 years to Canaan.
- e.) Joseph sold into Egypt, seven years of famine, Genesis 30-48.
- f.) Idolatrous conditions in Egypt, exceptional dealings soon in the preservation of God's people, the testimony of Joseph, Genesis 50:20-26

c. Consummation of the Period (of the age of Promise) - Exodus 1:12

- 1.) Period of bondage in Egypt, about 80 years
- 2.) Increased conflict between the good and evil, burdens and sufferings in child bearing and the death of all baby boys.
- 3.) Preparation for a deliverer, Moses, Exodus 2-3, Parents, Levites.
- 4.) Judgments upon Egypt, put to shame, discredited.
- 5.) About 215 years since the entire family landed in Egypt. Several generations have come and gone. Marriages with Egyptians went on continually. Some even say 51% of Egyptians have Hebrew blood in them.

- a.) A leader was chosen, Exodus 2
- b.) Moses was trained first in Egypt 40 years, next 40 years in Arabia, bondage continued.
- c.) Gods must be tested; "I Am that I Am" faces the ten gods of Egypt, from river Nile to death of first born, Exodus 12. The

results: Israel was asked to leave, - Exodus 12:31; the bondage is over.

d. Conclusion and Summary of the Period

- 1.) Demand: To stay in the land
- 2.) Conditions: Man receives a great promise
- 3.) Failure: Left the land of promise
- 4.) Judgment: Slavery in Egypt, Exodus 1:13-14
- 5.) Way of salvation: Death of Christ represented by the slaying of a lamb. a Passover lamb, Exodus 12:12-13, John 3:18

5. The Fifth Dispensation: The Age of Law

The period of time was from Mt. Sinai to Mt. Sinai to Mt. Calvary, Moses to Christ, Exodus 19:8 to Matthew 27:35.

a. Commencement of the Period - Exodus 12. God sent a deliverer, Moses; the Israelites went out of bondage, back to the land of promise.

- 1.) The institution of the Passover (or memorial service)
- 2.) Divine guidance; Israel lead out with a high hand; the Red Sea opened.
- 3.) 150 Miles to Mt. Sinai, Fire by night, a cloud by day, Exodus 13-19
- 4.) Two great gifts at Mt. Sinai:
 - a.) Decalogue, all civil, political, religious laws prewritten, Exodus 20-21.
 - b.) The Tabernacle, God's first meeting place on earth, Exodus 25:40, The Ark of the Covenant, mentioned 165 times.
- 5.) Aaron and his sons set aside for the High Priest; Priests of Israel must have a mediator, a representative before a Holy God, Exodus 38.
- 6.) Doctrine of substitution in sacrifices legally established, Leviticus 1:17
- 7.) Legal days of worship, the Sabbath and seven feasts and Cast periods, Leviticus 23, therefore, the days from Calvary to Pentecost.

b. Continuance of the Period - Joshua through Malachi

- 1.) Moses is dead; Joshua leads into Canaan; God-given victories - Jericho, etc., Joshua 1-12.
- 2.) Land divided; tribes start anew, Joshua 13.
- 3.) Period marked by rebellion, ruin, repentance and restoration, Judges 19
- 4.) Apostasy - Revivals and restoration marks the period of the kings. Israel lands in Assyrian captivity, 721 B.C. and Judah with 19 Davidic kings lands in Babylonian captivity, 586 B.C., I & II Samuel, I & II Kings, I & II Chronicles.
- 5.) 50,000 return from Babylon after 70 years, Ezra, Nehemiah, Esther.
- 6.) God had His prophets before exile, Isaiah, Jeremiah, and Haggai.
- 7.) Israel and Judah, as nations are denoted "Under the Times of the Gentiles." King Nebuchadnezzar of Babylon was the first king to bring disobedient Israel under control.
- 8.) Threefold note in Old Testament writings:

- a.) Concerning Israel's chastisement and her final ultimate blessing.
- b.) Gentile nations to be judged and finally blessed at Christ's second coming.
- c.) The Messiah - 300 Scriptures to His first coming; 1,200 about His second coming, birth, suffering, death, resurrection, and reigning, all prewritten or prophesied.

c. Consummation of the Period

1.) Moral conditions of the world

- a.) Times of the Gentiles, Israel under them; Gentiles corrupt morally, Romans 1:24-32,
- b.) Jewish leadership - Pharisees, Sadducees, Priesthood, Self-righteous hypocrisy; just a small group that was looking for the Messiah.

- 2.) The greatest Old Testament prophets call Israel to repentance, Matthew 3:2, John the Baptist, Luke 3:9.
- 3.) The Old Testament prophecies point to this hour, Daniel 9:26, Isaiah 53.
- 4.) God's remedy was provided, but rejected by His own, John 1:11. Jesus was crucified, Matthew 27. This was God's offering for sinful man, II Corinthians 5:21; Romans 4:20-25; Galatians 3:13. The resurrection was three days after Calvary. The ascension was 40 days after Calvary, Acts 1.
- 5.) Judgments to follow:

“Heroes Theological College” “Knowledge Is Power”

- a.) Jerusalem destroyed in 70 A.D.
- b.) Jewish nation destroyed
- c.) Land cursed, becomes a wilderness now for over 19 years.

6.) God's mercy extended, "Arms stretched out still," for the door of salvation is open for the world, all "whosoever will."

d. Conclusion and Summary of the Period

- 1.) Demand: To keep the law, Exodus 19:5
- 2.) Condition: Man promises to keep the law, Exodus 19:8
- 3.) Failure: Broken law; God sent Prophets to warn them, but they continued to fail in the test. At last Jesus came; but they rejected Him and crucified Him. God judged the whole nation of Israel by letting their land be conquered. Jerusalem was burned; the people were scattered,
- 4.) Judgment: They were cast out of the land, Prophecy, Deuteronomy 28:64-68
- 5.) Way of Salvation: The same law given to bring men to Christ, Galatians 3: 2

6. The Sixth Dispensation - The Age of Grace or the Church Age. This is the Dispensation of the Holy Spirit and runs from Pentecost to Christ's return.

a. Commencement of the Period - Acts 2, also Gospels.

- 1.) Formation of a new body - the church, Matthew 16:18. Jesus called His 12 disciples and trained them, then commissioned them "To preach Christ."
- 2.) The New Revelation - revealed in the entire New Testament; it was the revelation through Christ Jesus, spoken of by the prophets, then later by Christ Himself to the Apostles.
- 3.) Birthday of the Church historically begins at Acts 2:1-4.
- 4.) Resurrection of Christ is the sealing of the benefits of the Cross, 1 Corinthians 15:14, "If Christ be not risen."
- 5.) Ascension of Christ, installation at His seat of power, Acts 1:9, Hebrews 1:3.
- 6.) His two ordinances left behind for His church - baptism and the Lord's Supper.
- 7.) His Great Commission to His Church, Matthew 28:18-20.

b. Continuance of the Period - Acts 2 to Revelation 4:1

- 1.) Church Jewish for 7 years, Acts 2: Gentile door opened in Acts 10, Cornelius,

- 2.) First church council, Acts 15: permitting Jew and Gentile alike in the church.
- 3.) Christ later added Paul as the Apostle to Gentiles, Acts 9: 13:2
- 4.) Jesus taught His disciples about the condition existing during the Church Age, Matthew 13: Seven parables: seed time, sowing, growth, harvest, wheat and tares, mustard seed, leaven, and mixed conditions.
- 5.) World conditions, Matthew 24:4-8. Many Anti-Christ wars, nation troubles, famines, pestilences, and earthquakes all during this Church Age, but after church is raptured, they multiply.
- 6.) Jesus promised His body or members plenty of persecutions. "They persecuted Me, they will persecute you also," Acts 9:14-15.

c. Consummation of the Period - Revelation 4

1.) The Epistles reveal the events in the Church Age:

- a.) Perilous times will come, II Timothy 3:1-4
- b.) Scoffers in last days, II Peter 3:3
- c.) Growing apostasy, II Thessalonians 2:3; I Peter 4: 1-4; Revelation 3:16-18.

- 2.) Resurrection from among the dead, John 14:3, Acts 1:11
- 3.) Translation of living saints - the Rapture, I Thessalonians 4:16-18.
- 4.) The Great Tribulation following, Revelation 4-19. Earth is the scene of Jacob's trouble, Daniel 12:1.

- a.) Judgment on living nations
- b.) Battle of Armageddon
- c.) Judgment of the Anti-Christ, Satan, I Thessalonians 2, Revelation 19:21; 20:1-3.

5.) Saved Jewish remnant, Revelation 7

d. Conclusion and Summary of the Period

- 1.) Condition: "All have sinned," Romans 3:23
- 2.) Demand: To trust Christ as Saviour, John 5:24
- 3.) Law: Demands righteousness from man (works); Grace - God gives righteousness to man (faith); Law - Blesses the good; Grace saves the bad. How many are passing the test?
- 4.) Failure: Unbelief, II Corinthians 4:24 and II Timothy 3:1-4.
- 5.) Way of salvation: Death of Christ Who on the cross fulfilled all

Old Testament types, John 7:29

6.) Judgment: Lost forever, John 5:22

The Age of Grace ends when Jesus comes for His own. Today, God is forming the Church, His body. The Church began at Pentecost and ends at the Rapture. God works by plan. He has given us a view of the future, "Prophecy," which is the mold of history and shaped history, God's blueprint. In dispensations, we have been studying the Telescopic method of the Prophecy-wide view or long-range vision. There is a three-fold division of prophecy:

1.) Three-fold division of Prophecy, I Corinthians 10:32

a.) Jew - rightly first "salvation is of the Jew," Romans 1:16 and Acts 13:46

b.) Gentile - rule began under the Babylonian Captivity. Israel rejected God and God gave the rule to the Gentiles, Daniel 2:7-11 and Revelation 21:22.

c.) Church - Pentecost until the Rapture

2.) Outline view of events of prophecy - Rapture, Tribulation, Revelation of Jesus Christ, Millennium, Judgment and Eternity.

3.) Central Theme of Prophecy - Second coming of Jesus Christ, Revelation 19:10 and Ephesians 1:9-10.

a.) In the 260 chapters of the New Testament, the Second Coming is mentioned 318 times.

b.) Note I and II Thessalonians, one out of every 25 verses.

c.) Every New Testament writer mentions this great event.

d.) Isaiah's book is filled with the Second Coming.

e.) Paul mentions baptism 13 times and the Second Coming 50 times. There are two phases of the Second Coming:

(1.) Rapture - coming for His own

(2.) Revelation - coming with His own

For over 6,000 years, God's plan has been marching on. The book of Revelation tells how this plan will end. The key to the book is to believe it!

The outline of God's timetable for the Jews is found in Daniel 9:24-27. The Church is not in the Old Testament. After the Rapture, God's time-table starts ticking off; the last week (seven years). Philadelphia, the true church is raptured, out of the Tribulation, Revelation 3:8-9. The Church will view future things from the Throne Room in Heaven, Revelation 4:1. John saw it!

The Anti-Christ brings in false peace for 3½ years of the Tribulation period. He comes in His own name and the Jews accept Him, Isaiah 28:15-18. In the midst of Tribulation, He breaks covenant and turns against the Jews, (Abomination of Desolation), Daniel 9:27 and Matthew 21:15, the time of Jacob's trouble and the last 3½ years. Hell will have a short holiday on earth. The Plagues of Egypt will be repeated but intensified. Man will have an object lesson that he will never forget; he will really see what is in him, Revelation 16:8-11. It is a horrible period of judgment, Revelation 6:12-17; the greatest prayer meeting, but not a Christian will be present; and not one prayer will be answered. There will be no mercy, only judgment. (A Christian never will know His wrath, only His love.) Our fire fell on Jesus our substitute. They have rejected Him; now fire falls on them (earth), Revelation 8: Calm in Heaven. God is love, and how it grieves Him to have to bring judgment; it is a lull before the storm. The last war of this age is the Battle of Armageddon, Revelation 19:17.

7. The Kingdom Age - Jesus Christ Reigning as King. Psalm 24:1-10

a. Commencement of the Period: Revelation 19; Many Old Testament Scriptures pointed ahead to this scene.

- 1.) "The marriage supper of the Lamb," Revelation 19:4-9, will happen during the Great Tribulation Period.
- 2.) The personal return of Christ in Glory, Revelation 11:21, "With His Saints"
- 3.) The establishment of His Millennial Kingdom; the steps in this:
 - (a.) The overthrow and doom of the Anti-Christ and His followers, Revelation 19:17-18. This is called "Battle of Armageddon"
 - (b.) Satan is cast into the bottomless pit, Revelation 20:1-3. (Anytime the devil is bound there will be a golden age.)
 - (c.) The reign of Christ and His saints is introduced, Isaiah 12: 1-6; Revelation 20:6.

b. Continuance of the Period - Revelation 20:1-6

- 1.) Jesus Christ is to reign over the entire world for 1,000 years, Luke 1:30-33. It will be an Age of Glory, first for the restoration of the Jews, God's eternal chosen people, a covenant of blood, Genesis 12:1-7 and 15:8-17.
- 2.) Jerusalem will be pre-eminent. Christ is to sit on David's throne, Luke 1:32; II Samuel 7:11-36; 23:5; II Chronicles 13:5; Psalm 89:19-37.

- 3.) The Temple will be rebuilt in Jerusalem, Acts 15:16-18.
- 4.) Jesus will reign with a rod of Iron, Zechariah 14:16-21.

c. Consummation of the Period - Revelation 20:7-15

- 1.) The Kingdom Age comes to a close by Satan being loosed for a little season, Revelation 20:7.
- 2.) Satan's ministry will continue after his old pattern, a work of deception, Revelation 20:8. He will revolt against Christ, Revelation 20:9
- 3.) There will be judgment against the living nations and Satan, Revelation 20:9-11; the Great White Throne Judgment.

- a.) The books are opened, Revelation 20:11-15
- b.) The second death, sinners cast into the lake of fire, Revelation 20:15; Abraham, the Father of the Faith, looked for a city which hath foundation whose builder and maker is God, Hebrews 11:10. God honors faith. See Revelation 21:1.
- c.) Jesus is the only entrance; the Door, the Way, the Truth, to that city, John 14:6.

d. Conclusion and Summary of the Period

- 1.) Condition: Man is free from being tempted by Satan, Revelation 20:1-3
- 2.) Demand: Faithfulness to God (prophecy fulfilled Isaiah 9:6-7). He will rule with a rod of iron. At the end of 1,000 years, God will give the final test, Revelation 20:7-9.
- 3.) Failure: Man obeys his own old nature of sin, Revelation 20:9
- 4.) Judgment: Eternally lost, Revelation 20:10-15
- 5.) Way of Salvation: Revelation 1:5 and Genesis 3:21. Without God man can do nothing!

Jesus Christ completed His work and now becomes subject to God, I Corinthians 15:26-28. Sin is forever blotted out of the earth, minds and memory and the earth is purified and purged, Hebrew 1:10-12.

There are seven new things to follow:

- 1.) New Heaven - Revelation 21:1
- 2.) New Earth - Revelation 21:1
- 3.) New People - Revelation 21:3-7

- 4.) New City, "The Holy Jerusalem," home of the Lamb's wife - Revelation 21:9-21
- 5.) New Temple - Revelation 21:22
- 6.) New Light - Revelation 21:23-27
- 7.) New Paradise - Revelation 22:1-6

DO NOT COPY

PASTORAL CARE AND COUNSELING

THE ROLE AND PURPOSE OF THE CHURCH

Ask for a definition of the church today and you will get a variety of answers:

- .. the building on the corner
- .. the people who have accepted Jesus Christ as Lord and Savior
- .. a place to meet friends and share common interests
- " a place to serve the community
- " a place to meet with and worship God
- .. a place (cynics might say) where they always ask for money; a place rigid in its rules and full of hypocrites

In the end the Church must address the contradiction between what the Bible exhorts us to pursue spiritually and what Americans have chosen to pursue, based upon cultural assumptions and preferences.

Let's return to our construction metaphor to help us see the church's role and purpose. In Adam, we are like the steel girders lying in the dirt, settled and comfortable in the niches and vices we have cut for ourselves. Comforted by the impressiveness of our mass and weight, we are only moderately aware of the deadly process that is consuming us (Ephesians 2:1-2; Romans 5:12). Occasionally, in more sober moments, we long for someone with the power to lift us to a place of meaningful purpose and with the compassion to use a grand superstructure designed to transcend our temporality.

Jesus said, "I will build my church" (Matthew 16:18). He is the Architect, the Master Builder. Colossians 1: 18 reveals that he is the head of the body, the church. The biblical account of the birth and growth of the church demonstrates the existence of this compassionate Master Builder (Ephesians 1: 1-3; Romans 9: 1 0-29; 1 Corinthians 12:4-27). Sitting exalted in the heavens, Jesus has might and power far beyond that of a massive construction crane. He sees the markings on each corrupted piece of steel that speak clearly to his ownership. He has appointed each piece a place in the superstructure of the church, the blueprints for which have existed from the foundations of eternity (Ephesians 1:4-5).

Through the church's two-thousand-year history, the Master Architect has employed many "subcontractors" to accomplish his purposes (2 Corinthians 5: 14- 21). Paul said, "By the grace God has given me, I laid a foundation as an expert builder" (1 Corinthians 3:10). Pastor Rick Warren (1995) believes "the church exists to edify, encourage, exalt, equip, and evangelize. To bring people to Jesus Christ and membership in His family, develop them into Christ like

maturity, and equip them for their ministry in the church and life mission in the world in order to magnify God's name" (p. 106).

PASTORAL CARE AND COUNSELING

The church is the visible expression of God's compassion for humanity, his passion for connection with a people, and his will to create a community through whom he might reveal his love and glory to a fallen world (Hosea 3:1-2; 1 John 3: 1-24). By means of the gospel working through the Son and the Spirit, God frees us from sin and death, lifts us out of our resting place in the earth, and connects us to himself for his heavenly purposes (Galatians 4:1-5:18; Hebrews 10:25).

THE CHIEF METAPHORS FOR THE CHURCH

The Bible uses many metaphors to describe the church, and each captures some unique element of the nature and character of the body. An examination of several metaphors can sharpen our competency in pastoral care and counselling centered in the church.

A BUILDING, A DWELLING PLACE FOR GOD

Writing to the church, Peter said, "You also, like living stones, are being built into a spiritual house to be a holy priesthood, offering up spiritual sacrifices acceptable to God through Jesus Christ" (1 Peter 2:5). Paul likewise employed the metaphor of a building to describe the church: "Don't you know that you yourselves are God's temple?" (1 Corinthians 3: 16). These passages relate the spiritual nature of the church and designate it as a dwelling place for God.

Many have written of the need people have for an anchor in their lives. The need to *belong* is at the heart of the human struggle. Peter offered grounds for everyone in the church to feel moored to something permanent, to feel anchored to God himself. Beyond that, Peter provided an argument for every believer to feel a sense of significance. Members of the church are connected to the God of the universe. We were once dead, but we are now living stones. We have a purpose. Life is different for us.

Pastoral care and counselling that is centered in the church delivers a message of life, significance, and purpose for all who embrace the gospel and come alive in the church. The well-being that people experience through embracing these real must be recognized by caregivers as an essential component of physical, spiritual, apostle Paul wanted the members of this "spiritual

house" to know that their are not just a corporate identity. Who we are as individuals-and our providential -Pla(:emem in the building-is a matter of great importance. Consistently, Paul the metaphor of the body to convey this message. He told the Corinthians that they were all baptized into one body by the Holy Spirit (1 Corinthians 12: 13). Then he reminded them, "There are diversities of gifts But one and the Saline Spirit works all these things, distributing to each one individually as He wills Now God has set the members, each one of them, in the body just as He pleased" (1 Corinthians 12:4,11,18, Naqvi).

The Ephesian believers were told that there is one body, that Christ is the head of the church, the Saviour of the body, and that he gave himself for it. He designated some to be apostles, prophets, evangelists, and pastor-teachers for the equipping of the saints for the work of the ministry. The whole body is to "grow up in all things into Him who is the head-Christ-from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love" (Ephesians 4: 15-16, NKJV).

The body metaphor conveys a sense of connection with community, a family identity. It conveys, like the building metaphor, a sense of belonging, an anchor point that is of vital significance for individual health and growth. Individual contributions to the larger body are rooted in personal giftedness, and they impact

Others for good. This ability to make an impact validates personal significance and is inherently therapeutic. It calls for the establishment of personal boundaries, contributes to a sense of healthy uniqueness, and calls forth the confessional praise, "I am fearfully and wonderfully made ... and that my soul knows very well" (Psalm 139:14, NKJV).

Equipping people in the church to make such a confession should be a high priority in the delivery of competent pastoral care. It equips people with a testimony infused with celebration that is catalytic in the conversion of the unregenerate.

THE PEOPLE OF GOD, A HOLY NATION

The church is also described in the Bible as the people of God. Peter, commenting on the nature of the church, said followers of

Christ "are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvellous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy" (1 Peter 2:9-10, NKJV).

It is impossible to fully comprehend Peter's words without understanding their source. In the Old Testament book of Hosea, we see the heart and holiness of God as it unfolds in the life of a family. Hosea comes home from a hard day in the life of a prophet to find that his wife is gone. She has taken to playing the harlot and has abandoned Hosea and his children. The children bear the names *Lo-Ramah* and *Lo-Ammi*, which translated mean "no love" and "not my people." Hosea's tragic family situation is a metaphor for Israel's abandonment of God and subsequent harlotry.

In Hosea 3 we discover something that is of inestimable value for pastoral-care ministry. God instructed Hosea, "Go, show your love to your wife again, though she is loved by another and is an adulteress. Love her as the LORD loves the Israelites" (verse 1). In obedience to God's command, Hosea redeemed his wife for fifteen shekels of silver, half the going rate for a slave.

The people of God are not an already existing nation brought into relationship with him. They are constituted by God's assembly and God's dwelling" (p. 15). It is God, in the mystery of his own wilfulness, who is the designer of the church's composition as well as the stipulator of its structures (Ephesians 1:1-6). No matter how far we may run away from God, our life as a covenanting people is shaped by the directives received for the Master Architect in his Word.

The assembly of God's people is not, however, an end in itself. Rather, "the church as a people-in-covenant is related to God's larger intention", p. 614). The definitions that shape our mission and build our character are not derived from earthly regents, but rather from One who reigns supreme and has chosen us for a place in the church. Our view of the church must always be understood within the larger context of the reign of God. We are a people of his choosing, formed for his purposes to bear the marks of his kingdom. As the people of

his kingdom, we are people with a future. This sense of purpose and connection to the future is vital to our emotional and physical health.

This is a powerful message, one that is at the heart of pastoral care. It is a message of unfathomable love and grace that speaks of a God who pursues the fallen sinner and rebellious saint to the darkest corners of our escape attempts. It is a story of God's insistence and pursuit, and of his refusal to surrender us to our sins (Hosea 11 :9-11). Hosea informs us that God really does love us, really can heal us, really can make his way to where we are.

Pastoral care requires a heavy emphasis on the nature of God as invasive in his compassion, invested in the creation of a godly seed, and highly intentional in his resolve to use that seed for the accomplishment of his purposes (Genesis 1:27-28; Hosea 3:1-5; 11:9-11; Malachi 2:11-15). It further requires that we portray God as sovereign and beyond human attempts to frustrate his purposes (Ecclesiastes 3:11; Romans 8:28-30).

6. Pastors should spread out responsibilities for the management of parishioners' problems. In addition to the support offered by pastor-counsellors, it is best to pair every care-seeker with a spiritual director, a friend, or a confidant. In more difficult cases, it is best to pair care-seekers with a professional counsellor and have the pastor act as spiritual director and team manager.
7. Pastors should manage confidentiality issues well.
8. Pastors should guard against trying to meet needs beyond their level of training, and they should be prepared to refer parishioners to well qualified agencies and professionals.
9. Pastors should learn to weigh the personal impact of their engagements with hurting people and be willing always to live with the fallout of their decisions.
10. Pastors should oversee the development of groups to meet specific needs (divorce recovery, for example) as well as the training of lay caregivers and staff members.

THE ROLE OF LAY HELPERS

At least two considerations motivate a pastor's concern to develop lay caregivers. First, if he attempts to fulfil the ministry of caregiving alone, he will be overwhelmed.

"Our pastors cannot lead alone. They need others to come alongside to assist and encourage"

Second, it is the pastor's responsibility to train church members to use their gifts for the edification and growth of the body (Ephesians 4: 15-16).

Pastors understand that "as the members of the body minister to each other, speaking the truth in love, the church is built up. The strengthening of each member results in a collective growing up to the fullness of the stature of Christ. Thus the entire body is matured as the member's minister to each other according to their giftedness".

Counselling is therefore to be conducted by the entire body. Each member is filled with goodness to counsel (Romans 15:14). The church is brought to maturity only as every Spirit-gifted member serves God, one another, and those outside the church (1 Corinthians 12:1-31; Ephesians 4:7-16). The assembly gathers for instruction and worship, but equally important is their commitment to encourage one another toward love and good works. This commitment often requires that members exhort one another in light of the calling that rests upon the assembly and of the approaching day of Christ's return (Hebrews 10:24-25).

The call to collective ministry in the body and the need to fulfil the biblical mandate to make disciples mean that all new Christians should be engaged with a "triangle" of caregivers (see figure 17.1). Although this arrangement might involve any number of people, three roles are critical: (1) an elder or shepherd, who acts as a team coordinator overseeing a discipline process; (2) a caring confidant, who offers acceptance and encouragement no matter what; and (3) a spiritual director, who provides guidance and accountability (Ecclesiastes 4: 12).

Elder! Shepherd

Confidant Spiritual Director

When a disciple gets stuck on a personal issue, the help of a well-trained pastoral or professional Christian counsellor should be inserted into the growth triangle. The professional joins the team for as long as it takes to get the disciple

healthier and then transitions to a consultant role as the church-based discipleship team continues its work.

WHO'S COMING TO CHURCH IN THE THIRD MILLENNIUM?

Determining precisely who is coming to church is vitally important as pastoral and professional Christian counsellors seek to deliver the most competent and helpful care in a ministry context.

SOME ARE DEAD AT THE CORE OF THEIR PERSONALITIES

The tragic condition of those men and women who are in Adam: "God's image is encapsulated by a fallen sinful core that becomes surrounded

by stiff defences. But before it can be adequately contained, sin will have contaminated the rest of the self, both ego- and self-system, leaving us tainted by evil, replete with many bad habits and tendencies" Paul urged the Ephesian assembly with strong words when he said, "Awake, you who sleep, arise from the dead, and Christ will give you light" (Ephesians 5: 14, NKJV).

Horton (1994) admonishes the church to beware of attempting to bring about transformation in the lives of people who have never received a new nature.

He issues a sobering challenge to those called to pastoral care and counselling: The liberating power of grace is not found first in its transformative character- important as that is-but in its imputation character. We not only want to appeal to God's grace as something that converts and improves, but as something that declares. It declares the individual righteous even while he or she is still sinful, even before grace has begun its work of moral transformation. Apart from justification of the sinner before the face of God even as sinner, the guilt and just fear of condemnation cannot be dealt with.

At the centre of the evangelical call to pastoral care and counselling in the church is the issue of regeneration. Hart et al. (1992) write, "Every evangelical Christian ought to hold dear the doctrine of regeneration which simply means

'Rebirth.' No wonder so many people are suspicious of all therapy. As commonly practiced, it often lacks any recognition of the divine work of grace in the heart, or any recognition of how this work can be fostered and developed". Pastoral counselling cantered in the church is rooted in the good news of the gospel. Grenz (1994) asserts,

Conversion occurs as an individual responds to the gospel. In repentance we see ourselves as sinners: as alienated from God, justly condemned, and enslaved by sin. We acknowledge that our life's direction is misguided, we feel remorse for this condition, and we desire to follow a new direction. But we know that we are ultimately helpless. We are unable to begin anew and powerless to remedy our situation.

As we embrace what God has done for us in Christ. Central to regeneration and the experience of baptism is the desire to embrace repentance. Repentance begins with recognizing sin. Paul wrote, "Godly sorrow produces repentance leading to salvation" (2 Corinthians 7:10, NKJV). Godly sorrow results in conviction. People are set free from the power of sin only through repentance. According to Jeremias (1971), "Repentance means learning to say 'Abba' again, putting one's whole trust in the heavenly Father, returning to the Father's house and the Father's arms.... In the last resort, repentance is simply trusting in the grace of God" (p. 156). Romans 7:7-25 dear that Christians will still struggle with sin, but they are able to recognize their sin, repent, and restore their relationship with God.

SOME ARE LIVING "IN THE FLESH"

The apostle Paul said there was something inherent in his natural self that was at odds with God's purposes and plans for him (Romans 7:14-25). This indwelling evil tears at the fabric of the people of God individually, and it severely hinders their fellowship in the Spirit. We call it by different names, but this old sin nature, flesh, or sin principle hates God and everything he seeks to do in our lives. The flesh goads us, as it 'did Adam and Eve, to rebel against God's Word and the ministry of the Holy Spirit in our lives (Galatians 5: 13-26).

The impartation of new life in Christ generates a desire for God, a bent toward pleasing God. "However, as long as [Christians] are exposed to the influence of the sin principle, which is resident in the body's flesh, they, as well as the unredeemed body, are as susceptible to sin's domination as they are to the Holy Spirit's control" (Barackman, 1981, p. 197; see also Romans 7:17-18,23; Galatians 5:19-21). The people who come to our churches live in unredeemed bodies and feel the pull of

the indwelling sin principle called *the flesh*. They often struggle with appetites that desire satisfaction by means contrary to the laws of God and the life of the Spirit. These individuals are in need of our counsel as they seek in their everyday lives to discipline the "self and its flesh".

SOME HAVE THOUGHT PATTERNS THAT NEED RENEWAL

Most Christians have spent many years developing thought patterns based on a high degree of error and absorption with self.

It would be wonderful if God would do a "mind-wipe" as a companion to regeneration, but it doesn't work that way. As Hart et al. (1992) state, "Being born anew is a vital and necessary experience, but it is only the beginning work of grace. Its focus is on healing the core of our being, not our whole being in one fell swoop" (p. 171). Obeying the truth of the Bible and pursuing behaviour in harmony with the Holy Spirit are responsibilities of Christians who seek spiritual maturity (Romans 6, Romans 12, Galatians 5, and Ephesians 5).

Renewing our thought life is hard work. Thurman (1995) reminds us that our "brain is like a tape deck. It has access to a personal library of thousands of tapes ready to play at a moment's notice. These tapes contain beliefs, attitudes, and expectations recorded during your life. Some of the tapes are truthful ... some of the tapes

4.1.1 THE MAJOR MODALITIES OF CHRISTIAN COUNSELING

Are filled with lies. Your emotional and spiritual health hinges on these tapes. The challenge in life is to make our mental tapes as truthful as possible so we can maturely handle whatever circumstances come our way" (pp. 2-3). Paul promoted the same process when he disciple Timothy (2 Timothy 2: 15). By replacing error based thinking with the truth found in God's Word, Timothy would gain the wisdom necessary to overcome his fears (2 Timothy 3: 15-17). Paul encouraged the Philippians to renew their thought life and confront their anxieties by choosing to think about things that were "excellent" and "praiseworthy" (Philippians 4:8). The people who come to church often have minds filled with errors that have been absorbed through years of dialogue with the world, the flesh, and the devil. They may be ignorant of the truths found in God's Word. Their minds are filled with attributions rooted in hurtful memories, with broken relationships, with failed promises, with impossible fantasies,

with

shattered

dreams.

SOME ARE ADDICTED AND NEED TO BE SET FREE

Some people who come to church are addicted to drugs, sex, money, or the things of the world. They need help learning to dehabituate behaviors that hinder growth in Christ and to habituate new behaviors that build relationship with God and others.

Truthful thinking is only part of the struggle faced by people who want to walk in the ways of Christ. Part of the old walk in Adam involved the habitual practice of behaviors that were contrary to walking in the Spirit. Paul reminded the Philippians that, in addition to renewed minds, they should imitate him if they wanted to move to maturity (Philippians 4:9).

When it comes to Christlikeness, one of the main objectives is to break the power of patterns of wrongdoing and evil that govern our lives because of our long habituation to a world alienated from God. "We must learn to recognize these habitual patterns for what they are and escape from their grasp" (Willard, 1998, p. 341). Paul presented a representative list of these evil habits in Galatians 5:19-21 and Ephesians 4: 17-32. Adams (1979) reminds us that it is the process of *dehabituation* and *rehabilitation* that moves the immature toward maturity in Christ. He said, "Paul not only exhorts, he explains how change can be effected. Change is a twofactored process. These two factors always must be present in order to effect genuine change. Putting off will not be permanent without putting on" (p. 239). Humans show a marked preference for behaviors that God condemns, but he condemns these behaviors because they are destructive. The management, dehabituation, and ultimate disempowerment of these habits occur when people receive the transforming presence of the Spirit of life in their core self They can then take responsibility for habituating thoughts and behaviors that are contrary to the truth, filling their minds with the Word of God, faithfully practicing the disciplines that support this radical commitment to obedience, and maintaining an attachment to the body of Christ that fosters accountability.

SOME ARE TROUBLED WITH TRAUMA AND POST-TRAUMATIC STRESS

Some people who come to church have been abused and traumatized in the past (or are being abused and traumatized in the present) and may struggle daily with desperation and despair. They need help understanding and managing their feelings. Paul

counseled comfort and patience as the approach for those ministering to the timid ("litde of soul") and wealc in dle church (1 Thessalonians 5:14). He spoke with terms of endearment while seeking to help Timothy rise above his fears (2 Timothy 2:1).

Many who enter our churches struggle with depression, anxiety, fears, anger, and a host of otherpegeative emotions. People are sometimes stuck in hurtful emotional cycles, and they seem unable to free themselves in spite of the fact that they are sincerely engaging the challenges to believe and behave well. Ignorant of the body-mind connection, they don't understand that negative feelings often find their derivation in stress, overwork, lack of sleep, metabolic and biochemical imbalance, and other causes having litde to do with thoughts or behaviors.

Such people require counseling to ferret out what is at the root of their hurtful

Feelings. The simple discovery that emotions are the consequence not of events but rather of our beliefs about those events can be a revelation for some people. Additionally, it is helpful to view emotions as indicators and motivators. Emotions provide invaluable assistance in identifYing thoughts and behaviors not rooted in truth. Much of our motivation for moving ahead in this life is drawn from positive emotions. Those struggling with understanding, managing, or coping with hurtful emotions are frequenting our churches and are in need of counsel.

SOME ARE WALKING WOUNDED

Some people who come to our churches may be struggling with wounds experienced during hurtful relationships in the past.

People today are much more wounded. They suffer from relationship wounds (consider the high percentages of marriages that end in divorce); emotional wounds (broken, dysfunctional families leave long trails); the wounds of abuse (sexual abuse alone has been perpetrated upon one-quarter of all female baby boomers); the wounds of drug and alcohol addiction and so much more.

People coming from hurtful environments have formed attachments that are often extremely unhealthy for themselves and others. They enter relationships as codependents or predators. These practices do not disappear with spiritual regeneration, and they can be hidden for a time under the initial transformation and

healing influence of the Spirit. They often reemerge, however, during periods of high stress and low spiritual vitality. Deliverance for most will not be magical or instantaneous but will require discipline and counsel. Crabb (1997) observes, "Beneath what culture calls psychological disorder is a soul crying out for what only community can provide".

SOME ARE BESET BY EVIL POWERS

Not surprisingly, the struggle between light and darkness continues today and seems to be intensifying. Anderson (1995) reports that a great many "professing Christian young people are hearing voices or struggling with bad thoughts" Since the Garden of Eden, the war for the soul of man has raged. We must train some believers in spiritual warfare to help free and insulate the soul. Paul reminds us that "We do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age" (Ephesians 6:12, NKJV). Peter admonishes us to "be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith" (1 Peter 5:8-9). We read that when Daniel prayed for help, the moment the prayer left his lips, God sent an angel to help him. The angel couldn't get to Daniel for a period of time because "the prince of the Persian kingdom resisted me twenty-one days. Then Michael, one of the chief princes, came to help me, because I was detained there with the Icing of Persia" (Daniel 10: 13).

THE PRESENT INADEQUACY OF THE CHURCH

So how are we doing with the hurting multitudes? How are we helping those already in the church and the masses yet to come? What are we offering them? Is the church able to fulfill its healing mission and its call to make disciples? Many pastors and counselors are rightfully concerned about the church's state of preparedness to meet the needs of those in our congregations. We rely too much on the preaching and teaching ministries of our pastors. We are far too cognitive and propositional in our approach to maturing people in Christ. We are fairly good at being the "spiritual school," but we are failing to be the "spiritual hospital" that so many need.

MODEL FOR CHURCH DISCIPLESHIP

Barna (1998) makes the following observation: "Our approach [to growing the church] must be strategic and intentional. The plan will work best if it incorporates a vision for what we hope to achieve, a strategy for getting there, specific steps we may take to advance toward our vision, and ways of objectively evaluating how well we are doing".

What would the church's program look like if we agreed with the goal of making disciples? How would the insights gained from biblical counseling and data from the bio-psycho-social sciences contribute to an intentional plan for making disciples?

The current state of disciple making in the church (evaluating both intention and action) and provides an intentional model for disciple making. Each element should be considered critical to achieving this goal and should therefore be approached with a high degree of intentionality and commitment to action.

In this model, the church is a multifaceted fellowship of believers who minister together to evangelize the lost, provide restorative counseling for them, help them grow in spiritual formation, equip them as the saints of God, and disciple

Low Intentionality and Little to No Action in the Church High Intentionality but Little Real Action in the Church Equipping for Ministry Mentoring in Spiritual Disciplines and Personal

Responsibility for Spiritual Formation them into mature believers. In these processes, caregivers of all kinds are needed to help resolve personal and relational issues that affect spiritual growth and to prepare the hearts of believers for maturity. Thus we equip caregivers for practical ministries that are an outgrowth of their own spiritual progress. In so doing, we enhance the qualitative growth of the members--helping them grow into true disciples-- in order to more effectively assimilate the quantitative growth of the church through outreach.

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