

2nd Quarter, 2025

Overview of Eschaton

While Laboring on the Back Bookend of the Bible

Mission 2025, KIG4AGK

The following document is the culmination of several months revisiting Eschaton. I restarted in May 2024 or so – when I began to realize that I was “amidst the traps” of the viewpoint that “Rapture happens post-Tribulation.” I did not recognize then that my intuition was sandwiched by Darby’s Dispensationalism. Just recently, since I began discussions with Dr. Roger Lampkin, my buddy who earned a Doctor of Jurisprudence and operated a Defense Attorney business successfully over the last six decades –who challenged me with his defense of R.C. Sproul’s presentation of Preterism – that he himself favored. Roger’s defense pushed me back into a deeper investigation ... wherein I wanted a better understanding for a clearer presentation of the back bookend of the Bible (Rev 20-22). This prompted me to read again more carefully the flow of events—sequences of scenes—namely, that there are two resurrections in the future according to Revelation 20:4-6. I saw this before but didn’t comprehend it.

- And this salted (preserved) my conclusions that Jesus comes at the end of the Tribulation ...
- Then I felt the mental heat of a hot ironing of logical wrinkles:
 - I formerly assumed Paul understood that this next “coming of Christ” involved the resurrection of the dead in Christ (resurrection) and the gathering of the elect “living believers” (rapture).
 - I formerly presumed that Paul was describing this “coming” in 1 Thessalonians 4-5 as the same as “the day of the Lord” (2 Thess 2).
- As I struggled into this more diligently,
 - and with a broader look historically (see chart on Views of Eschaton),
 - I recognized that my deeper understanding of the timeline produced a new sequencing (see chart on Chronological Timeline).

To overview the Eschaton, begin with a summary produced yesterday (05/30/2025).

Chronological Timeline – Seven Stages of the End Times

God's Word reveals Creator's plan, from the Gospel's spread to the King's reign. This timeline highlights key sequences from now to eternity. It's the back bookend of the Holy Bible, the Apocalypse shown to the Apostle John by Jesus and His angels. This outlines **seven stages** of the Last Days. As we live today in what some believe is the sixth millennium since Noah's ark crashed on Mount Ararat, join us in exploring God's prophetic promises with open hearts.

1. Church Age (Pentecost to Present Day)

- **Mission:** The Gospel reaches all nations (Matt 24:14, 28:19–20; Acts 1:8).
- **Call:** Believers seek God's Kingdom first, enduring trials (Matt 6:33).
- **Focus:** Work out your life routines in the cultures you presently exist in (Phil 2). Become rich in good deeds, and store up treasure in heaven where moth and rust do not destroy and where thieves cannot break in and steal (*Creator's Values, Matt 5-7*)
- **Martyrs:** Those killed for the testimony of Jesus in the Great Tribulation await a special resurrection (Rev 6:9–11, 20:4–6). For the rest of us humans, die happily retired into full-time ministry, seeking to save the lost.

2. Christ's Return – Rescue After the Tribulation

- **Event:** After the Great Tribulation, Jesus returns in glory, gathering His elect (Matt 24:29–31; Rev 19:11–21). Apostles Paul & Peter heard Jesus explain this, but seemed not to understand the temporary nature of the earthly kingdom of Messiah.
- **First Resurrection:** The "elect" are martyrs from the Tribulation who rise to reign with Christ for 1,000 years (Rev 20:4–6). *Note:* Some believe all believers rise here (1 Cor 15:23), but the text specifies only martyrs.
- **Deliverance:** Jerusalem is saved from destruction (Zech 14:3–5).
- **Kingdom Begins:** Satan is bound, launching the Millennial Kingdom (Rev 20:1–3).

3. Millennial Kingdom (1,000-Year Reign)

- **Reign:** Christ and resurrected martyrs rule visibly on earth (Rev 20:4–6).
- **Peace:** Justice and restoration flourish, though not perfect (Isaiah 65:20–25).
- **Life Continues:** People live, die, and multiply (Isaiah 65:20).
- **Recall Jesus' post resurrection 40-day Work (Matt 28):** He did not remain in one place all the time. The Parables of the Kingdom indicate that He will entrust tasks to people and go away to do other things (like working on the new heavens and new earth). And we are supposed to be alert because we don't know the day or hour of His return (Matt 24:32–25:30).
- **Satan's Release:** At the end, Satan is freed to deceive nations (Revelation 20:7).
- **Deception:** Satan gathered nations to attack Jerusalem (Revelation 20:7–8).

4. King Comes Again (Matt 25:31ff)

- **Day of the Lord:** Christ's second coming (Matt 25:31ff) is the Day of the Lord (2 Peter 3, 1 Thess 5). He is coming with fire and consumes His enemies. This is what Peter and Paul and all the OT saints expected!

- **Glorification:** Like His coming at the end of the GT, the sky will be rolled back like a scroll as the Son descends with His angels!

5. Second Resurrection and Final Battle

- **Resurrection of Believers:** As soon as He appears, all believers rise to meet Christ in the air (Rev. 20:6, 1 Thessalonians 4:16–17; 1 Corinthians 15:23). *Note:* This is debated: most assert Paul places this general resurrection at Christ's return after the Great Tribulation (GT); however, Rev 20:4 limits the pre-millennial resurrection to GT martyrs. **All the dead are raised at the end**, beginning with believers: the dead in Christ rise first, then those alive on earth are caught up to meet the Lord in the air.
- **Final Battle:** Gog and Magog's defeat is completed (Rev 20:9–10). Fire consumes them.
- **Resurrection of Unbelievers:** Then all the dead are raised for judgment (Rev 20:5, 12).

6. Great White Throne Judgment

- **Throne Appears:** "Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. And I saw the dead, the great and the small, standing before the throne, and books were opened" (Rev 20:11-12).
- **Separation:** Believers (sheep) assembled in the heavens; unbelievers (goats) gathered on the earth (Matt 25:31–46; Revelation 20:11–15).
 - **Book of Life:** Names are checked, ensuring justice (Revelation 20:12). Inherit the Eternal Kingdom of "the new heavens and new earth" (Rev 21 & 22).
 - **Book of Deeds:** People are accountable for every detail, even thoughts, words, and deeds (Matt 12:36).
- **Eternal Destinations Determined by Decisions:** Receive Perfection now, reader, or Suffer Perdition forever. **Creator wants you to reign with Him now!** Receive Him now, like the thief on the cross!
- **End of Death:** Death and Hades are destroyed (Rev 20:14).
- **Desolation of the Cosmos:** Heavens and Earth burned up (2 Pet 3:10)

7. New Heavens and New Earth

- **Eternal Kingdom:** No more death, sorrow, or curse (Rev 21:1–4).
- **God's Presence:** He dwells with humanity in the New Jerusalem, far greater than the first creation (Rev 21:10–22:5).
- **Glory:** A radiant, eternal home for the redeemed. And we will reign with Him forever and ever (Rev 22:5).

Prayer: Father, thank You for revealing Your plan through Scripture.

- Guide us—Father, Son, Spirit—to trust Your promises, from this age to eternity.
- May all who read this seek Your Kingdom and find hope in the New Jerusalem. Amen.

From the outline of sequences rolled out in Rev. 20-22, the back bookend of the Holy Bible,

- all noble-minded believers
 - want to understand the finer details and connect the dots
 - of the infrastructure of God's Kingdom that He revealed.
 - **We ask God now to grant us all humility of heart.**
- Today, humans globally have a rare privilege – to be able to read Your Word in the original languages.
 - That we can read documents written and copied by humans, DNA-driven souls like ours, who longed for the pure milk of Your Word –
 - That we can gain a logical understanding of how the bookends are accurately forged by Father's direction, Spirit's illumination, and Son's creation.
- You are the Creator God who called this mass of water into phenomenological existence (Gen 1:2 – a mass of water is the description used).

We pray for humility toward You and others,

- that we would all grow in our love, our confidence, and our capacity
- to be walk humbly with our God and our fellow humans.
- This place we humans inhabit, this present heavens and earth, is not the only existence.
 - There is a totally new cosmos that You are working on now, and
 - have planned since before this cosmos was called into existence.
- **Creator Jesus, You have been working on it since You ascended into the heavens.**
 - Give us ears to hear and minds to test the Scriptures in Revelation 20-22
 - so that we present to You a heart of wisdom.
- Make us alert to Your Perfect Mercy that You give us
 - That we can possess it for confidence
 - That we can share it with each other for cooperative greatness.

You are the perfection we need and we receive You now.

Son Saves

Historical Development of Eschatological Viewpoints

Where and when did humans learn these differing viewpoints? This chart helped me to learn more about how to layer my assimilation of viewpoints.

✓ 1. Chiliasm (Millenarianism) — 1st–3rd Century AD

- **Earliest Formulation:** ca. **95 AD**, in **Revelation 20** (authored by John the Apostle) describing two resurrections.
- **Definition:** Belief in a literal, future 1,000-year reign of Christ on earth.
- **Key Defenders:**
 - **Papias** (ca. 60–130 AD) — early bishop who interpreted apostolic teaching literally.
 - **Justin Martyr** — defended literal kingdom in *Dialogue with Trypho*.
 - **Irenaeus** — integrated chiliasm into his theology in *Against Heresies* (ca. 180 AD).
- **Distinction:** Raw, pre-systematic belief in a future messianic age centered in Jerusalem.

✓ 2. Historic Premillennialism — 3rd–4th Century AD

- **Definition:** Christ returns **after** the Tribulation but **before** the Millennium.
- **Key Defenders:**
 - **Irenaeus** gravitated to seeing only one *parousia* in Olivet Discourse.
 - **Tertullian, Lactantius.**
- **Distinction:** Post-Tribulation view with no Israel/Church distinction; differs from Dispensationalism.

✓ 3. Amillennialism — 5th Century AD

- **Key Architect:** **Augustine of Hippo**, *City of God* (early 5th century).
- **Definition:** The "Millennium" is symbolic of the **current Church age**; no literal future 1,000-year reign.
- **Earlier influence:** **Tyconius** (late 4th century) anticipated this view.
- **Distinction:** Rejects a future earthly reign of Christ, favoring a realized spiritual Kingdom now.

✓ 4. Partial Preterism — 17th Century AD

- **Key Proponents:**
 - **Luis de Alcázar** (*Investigation of the Hidden Sense of the Apocalypse*, 1614).
 - **Hugo Grotius** — emphasized historical fulfillment of prophetic texts.
- **Definition:** Most of Revelation and Matthew 24 were fulfilled by **70 AD**; the Second Coming and resurrection remain future.

- **Distinction:** Opposes futurism but retains orthodoxy by affirming a future judgment and resurrection.
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✓ 5. Postmillennialism — 17th–18th Century AD

- **Key Proponents:** Daniel Whitby (early 1700s), Jonathan Edwards, Charles Hodge.
 - **Definition:** Christ returns **after** a long, prosperous age of Gospel success (the Millennium), achieved through the Church's influence.
 - **Distinction:** Very optimistic about the Gospel's social and political effects on human history.
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✓ 6. Dispensational Premillennialism (Pre-Trib Rapture) — 19th Century

- **Founder:** John Nelson Darby, Plymouth Brethren (1830).
 - **Popularized by:** C.I. Scofield, Scofield Reference Bible (1909).
 - **Definition:** Christ raptures the Church **before** the 7-year Tribulation. Distinct plans for **Israel and the Church**.
 - **Distinction:** Sharp Israel/Church divide, secret Rapture, futurist interpretation.
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✓ 7. Dispensational Premillennialism (Mid-Trib Rapture) — Mid-20th Century

- **Key Figures:** J. Oliver Buswell, Gleason Archer.
 - **Definition:** Rapture occurs **midway** (after 3.5 years) through the 7-year Tribulation.
 - **Distinction:** Maintains dispensational framework but adjusts Rapture timing to harmonize scriptural tensions.
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✓ 8. Dispensational Premillennialism (Post-Trib Rapture) — Mid-20th Century Clarification

- While **Post-Trib Premillennialism** existed earlier (e.g., Historic Premillennialism), the **Dispensational version** emerged as a **critique of Pre-Trib** assumptions.
 - **Key Defender:** Robert Gundry, *The Church and the Tribulation* (1973).
 - **Definition:** Rapture occurs **after** the Tribulation, but maintains some dispensational distinctives (e.g., literal millennium).
 - **Distinction:** Blends dispensational hermeneutics with classical timing of Christ's return.
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Historical Development of Eschatology Viewpoints: Summary Table

View	Start Date	Key Figures	Core Distinction
1. Chiliasm	1st Century (95)	John, Papias, Justin, Irenaeus	Literal 1,000-year reign from early Church hope
2. Historic Premillennialism	3rd Century	Irenaeus, Tertullian, Lactantius	Post-Trib return of Christ; no Israel/Church split
3. Amillennialism	5th Century	Augustine, Tyconius	No literal millennium; symbolic present reign
4. Partial Preterism	17th Century	Alcázar, Grotius	70 AD fulfillment of much prophecy
5. Postmillennialism	17th Century	Whitby, Edwards, Hodge	Optimistic Gospel success before Christ's return
6. Disp. Premil. (Pre-Trib)	19th Century	Darby, Scofield	Secret Rapture, Israel/Church distinction
7. Disp. Premil. (Mid-Trib)	Mid-20th Century	Buswell, Archer	Rapture at midpoint of 7-year Tribulation
8. Disp. Premil. (Post-Trib)	Mid-20th Century	Robert Gundry	Rapture after Tribulation, with dispensational tone

Look at this piece called *Now to Eternity* about how you can strategize about your next!

From Now to Eternity

Jesus' Unified Prophetic Timeline: A Comparative Look at Matthew 24–25 and Revelation 19–22

A Fresh Lens on Jesus' Prophetic Revelation

Throughout the Gospels and the Apocalypse, Jesus offered prophetic teachings that form the backbone of Christian eschatology. Two key sources—the Olivet Discourse (Matthew 24–25) and the Book of Revelation (especially chapters 19–22)—present sweeping overviews of the future, culminating in the destruction of evil, the resurrection of the dead, and the establishment of God's eternal kingdom.

What's often missed in mainstream interpretations is Jesus' strategic use of **recapitulation**: overlapping and cyclical depictions of concurrent and sequential end-time events. This article compares those teachings and explores how Jesus may have revealed these truths to Peter, Paul, and the early Church, despite their preexisting Judaic expectations. Then finally, after John suffered enough, Jesus appeared and gave him the Revelation.

I. The Structure of Jesus' Olivet Discourse (Matthew 24–25)

Rather than a strict chronology, Jesus' Olivet Discourse answers a threefold inquiry (Matt 24:3) in layered segments using recapitulation and telescoping.

A. Matthew 24:4–14 – The Beginning of Birth Pains

- Spans the age from Jesus' ascension through to the end of the present cosmos.
- Includes wars, natural disasters, persecution, and gospel proclamation.
- Reflects both Church Age and Millennial tensions.

B. Matthew 24:15–31 – Signs of His Coming

- Covers the abomination of desolation through to Christ's visible return.
- Corresponds with Revelation 19's description of the Second Coming.

C. Matthew 24:32–25:30 – Parables of Watchfulness

- Emphasizes preparedness through parables (fig tree, virgins, talents).
- Stretches across both the Church and Kingdom ages.

D. Matthew 25:31–46 – Final Judgment of the Nations

- “Son of Man comes in His glory” aligns with post-Millennial judgment (cf. Rev. 20:11–15).

- May echo the rapture and resurrection themes.

II. Revelation 19–22: The Culmination of God's Plan

A. Revelation 19 – The Second Coming

- Christ defeats the Beast and False Prophet.
- Ends the Tribulation and initiates the Millennial reign.

B. Revelation 20:1–6 – Millennial Kingdom

- Satan is bound.
- Tribulation martyrs are resurrected (first resurrection).
- Christ reigns for 1,000 years.

C. Revelation 20:7–15 – Final Judgment

- Satan is released for a final rebellion.
- Ends with the Great White Throne Judgment.
- Earth and sky flee before the Judge.

D. Revelation 21–22 – New Heaven and Earth

- The eternal state begins.
- God dwells with His people forever.

III. Jesus' Use of Recapitulation

Jesus frequently re-tells events from different angles for deeper understanding:

- Matthew 24:4–14 gives a general overview; 15–31 zooms in.
- Matthew 25:31–46 revisits the theme of judgment.
- Revelation echoes this with seals, trumpets, and bowls showing overlapping sequences.

IV. What Peter and Paul Understood

Early apostles expected a direct path from Messiah's return to the eternal kingdom, unaware of the Millennial Kingdom's interlude.

- Paul and Peter, steeped in Jewish eschatology, didn't yet grasp the full prophetic scope.
- This led to Amillennialism in later theology (e.g., Augustine, 5th century AD).ⁱ
- Revelation (95 AD) clarified the broader sequence.

V. Implications for Modern Theology

Darby's Dispensationalism restored prophetic focus but also introduced rigid timelines:

- Often skips the post-tribulational Millennial Kingdom.
- Revelation 20 places the “first resurrection” after Tribulation.
- Matthew 24–25 shows a flowing prophetic narrative, not a segmented one.

VI. A Better Way Forward

Let's recover Jesus' unified prophetic vision:

- Trace the flow from Matthew 24 to Revelation 22.
- Recognize recapitulation and layered storytelling.
- Embrace both the Millennial Kingdom and eternal state as central to Christian hope.

**Jesus said, “Behold, I have told you in advance” (Matt. 24:25).
May we listen to His voice and trust the story He revealed—
from now to eternity.**

It Is Written: Understanding the End From the Beginning

Jesus clearly outlined the sequences of the Eschaton in the Olivet Discourse. He reminded His disciples, *“I have already told you.”* Yet, even Peter later admitted that some of these things were *“hard to understand.”* The keys to unlocking biblical prophecy are clearly given in **Revelation 20:4–6: Two Resurrections**. These anchor our understanding of what lies ahead.

Like Genesis and its Seven Days of Creation—often interpreted divergently—the bookend of Revelation has also been understood in many ways. But now, at the dawn of the sixth millennium since Noah, we have an opportunity to arrive at greater unity about the beginning and end of the Bible. These Scriptures, when read in the right spirit, open the path to knowing God's will and doing it. No human interpretation is perfect, and agreement among us is partial. But love is the greatest. And **God's mercy covers those who show mercy.**

Prophecy and Progress: The Message of KIG4AGK

The gifts of prophecy and the proclamation of the Gospel still operate today. All who hear can receive Christ. And in receiving Him, we begin to see the **facts of Scripture** that inspire **hope** for global leadership to align with the Creator's wisdom. Revelation 20 offers a turning point, a key to cooperation and peace among the nations.

KIG4AGK.com exists to mobilize Kingdom Initiatives Globally for Advancing God's Kingdom. It is not merely a spiritual mission but a strategy for transforming how we live, govern, and build together. The world must learn to **leverage its assets into generational wealth**. This demands infrastructure—and **leaders** equipped to run systems across all **Seven Cultures**, as introduced in *CEO of Self*.

The Seven Cultures of Every Human Being

1. **Personal Cultures** – Your thoughts, identity, and habits; your “internal operations center.”
2. **Familial Cultures** – Your attitudes and responsibilities toward family; the heart of social continuity.
3. **Occupational Cultures** – How you earn, produce, and contribute to society. This is your *supply line*.
4. **Recreational Cultures** – Your restoration spaces; where you rejuvenate apart from productivity.
5. **National Cultures** – Your obligations and rights as a citizen; your civic and cultural environments.
6. **Global Cultures** – Your participation in the broader world; our shared existence on Earth.
7. **Sabbatical Cultures** – Your relationship with your Creator, especially as you observe rest, reflect, and realign.

Why Did God Give the Sabbath?

Sabbath is more than rest—it's an **invitation to creativity and communion**. Adam and Eve celebrated the first Sabbath as their honeymoon. Before sin entered the world, God already planned for humans to pause, reflect, and fellowship with Him. This day points to our **highest purpose: to love and enjoy God forever**.

The Gospel in Ten Words

This is the **shortest sermon** you'll ever memorize—and perhaps the most powerful:

Creator Created

Creatures Corrupted

Son Saves

King Will Come Again

Let's walk through it:

- **Creator Created** – You are not an accident. You were formed by divine intelligence from the moment a single diploid cell replicated.
- **Creatures Corrupted** – The world is broken because we deviated from God's design. But corruption isn't the end of the story.
- **Son Saves** – Jesus lived perfectly, died sacrificially, and rose victoriously. He offers perfect love.
- **King Will Come Again** – Jesus will return. When the Father gives the signal, He will come to reign with justice and peace.

A Prayer to Begin Again

*Father in Heaven,
Thank You for creating me and awakening my desire for perfection.
I now receive Jesus—Your perfect Son.
I receive His love and forgiveness.
Teach me to follow Him all my days. Amen.*

Sanctification and Strategy: Now to Eternity

We are called not only to believe but to **build**. The time has come to **move from prophetic conclusions into massive production**.

In the second quarter of the 21st century, with access to AI and LLMs, we are positioned to design systems for tomorrow. But systems require people. And people need to be trained. That's the mission of KIG4AGK: to equip each person to be a **CEO of Self**, functioning across the Seven Cultures, advancing God's Kingdom in chaos, with clarity.

We do not have to know everything—we are invited to trust the One who does. Perfection may not be attainable in this life, but pursuing it transforms us. As we follow the King, we prepare to enter a **new cosmos**: a world with no pain, no corruption, and no death. Just **life lived larger—daily**.

So take the next step.

Learn the Ten Words.

Master your Seven Cultures.

Align with the Creator's design.

And follow Him ... from now to eternity.

Amen.

From Parousia to Production

The study of the Eschaton is the heart of prophesy. Since early on, there have been schools of the prophets. As you have read to this place, you have learned a few highlights of the last two thousand years. This learning about the past enables you to navigate the future with more awareness, intelligence, and confidence. God will never leave you or forsake you personally, nor will He abandon this earth. Instead, He is bringing it to the conclusions He wrote about. So, how do we move forward in our lives now?

Economics on This Rock: From Survival to Stewardship

I. Surviving Into Thriving: Personal and Spiritual Infrastructure

Living on this planet requires more than air, food, and shelter—it requires wisdom, humility, and spiritual awakening. I call this process *Surviving Into Thriving*.

We start with the truth: humans don't know much. That's why learning must be a daily rhythm. The chaos around us isn't random—it's part of a larger narrative. The Gospel of the Kingdom teaches us how to see beyond the surface, revealing why we must remain humble, "poor in spirit," and ready to receive help—not make demands.

Consider the helplessness of a newborn. That's us spiritually—unable to save ourselves, in desperate need of guidance and protection.

This is where the *Ten Words* come in—a summary of how God designed life to work. Through them, we learn to align our gifts with His purposes, producing our "highest and best" in every area of life. This is what Paul called *working out your salvation with fear and trembling* (Philippians 2:12–13). Jesus reinforced this through the Parable of the Talents: we are expected to produce fruit with what we've been given.

II. The Seven Cultures Amid Chaos

Our lives function within seven cultural systems:

1. **Personal**
2. **Familial**
3. **Occupational**
4. **Recreational**
5. **Sabbatical** – where we learn rest, strategy, and reset our values.
6. **National**
7. **Global**

Each sphere requires stewardship. In Sabbatical culture, we rest—not just to recover but to reflect and realign with the King who *will come again*. We enjoy life, explore the world, and celebrate what He’s given—even though the present cosmos will eventually pass away.

III. Global Economic Systems: A Human Response to Chaos

To thrive on this planet, every human must understand the systems that govern food, clothing, shelter, and the opportunity to build wealth through production. These systems vary across nations and cultures.

The Three Economic Models:

- **Capitalism:** Individuals produce and own their outcomes.
- **Socialism:** The state centrally organizes for collective welfare.
- **Communism:** One ruler controls all production and resources.

Today, most of the 193 UN nations function as **republics** or mixed economies that blend elements of the above. These systems compete and cooperate in a global economy forged largely in the aftermath of World War II.

Economic Classifications:

1. **UN Human Development Index (HDI):** Ranks nations by life expectancy, education, and income.
2. **World Bank Income Levels:** Based on GNI per capita.
3. **IMF Classifications:** Advanced vs. Developing Economies.
4. **Least Developed Countries (LDCs):** Based on income, human assets, and vulnerability.

Example: As of 2023, the U.S. ranks 17th on the HDI with a value of 0.938—among the world’s highest.

IV. Historical Foundation: How We Got Here

The global economic order as we know it began with intentional collaboration after WWII:

- **Bretton Woods Conference (1944):** Created the IMF and World Bank to stabilize currency and fund reconstruction.
- **Marshall Plan (1948):** Rebuilt Western Europe through U.S. aid.
- **GATT (1947):** Opened trade and laid the groundwork for today’s World Trade Organization.

Japan's surrender on **September 2, 1945**, aboard the **USS Missouri** in **Tokyo Bay**, marked the end of WWII in the Pacific. Though the formal peace treaty (Treaty of San Francisco) wasn’t signed until 1951, the path to global reconstruction had already begun.

Conclusion

From the DNA of a baby to the economy of a nation, Elohim has designed systems that require wisdom, stewardship, and humility. Whether it's managing your personal finances or understanding how your nation fits into the global economy, you are called to participate. Not just to survive—but to thrive.

ADDITIONAL INSIGHTS on the Eschaton

Addendum A: Darren's Email to Roger

Addendum B: The Two Resurrections and the Comings of the Lord

Addendum C: Apostles Peter & Paul on Millennial Kingdom

Addendum D: Critique of Hulbert's Interpretation of Eschaton

Addendum E: Mission 2025 for KIG4AGK

Endnotes

Addendum A: Darren's Email to Roger (05/05/2025)

Dear Roger,

As we continue to reflect on the Eschaton — the last things — I'm encouraged to see how much agreement we share. We both agree with the easy summary of the Whole Bible in Ten Words: Creator Created; Creatures Corrupted; Son Saves; King Will Come Again. This comes from the Bookends of the Bible: Genesis 1-3 & Revelation 20-22. And ultimately, the Lord's coming at the end — regarding the Judgment Day — happens at the end of the millennium. That Day, often called “the Day of the Lord,” is depicted vividly throughout Scripture, from Genesis to Revelation.

Scripture teaches **two major resurrections** (Rev 20:4–6, 11–15):

1. The **First Resurrection**, after the Great Tribulation, includes the martyrs who reign with Christ during the Millennium.
2. The **Second Resurrection**, after the Millennial Kingdom, brings the rest of the dead to judgment before the Great White Throne.

This timeline fits closely with Paul's vision in 1 Thessalonians 4 — the dead in Christ rise first, then the living are caught up (the “rapture”). Jesus' words in Matthew 24 (“one taken, one left”) may point to this event, though scholars debate whether this is about deliverance or judgment.

Following the Millennium comes the final showdown: the **war of Gog and Magog**, Satan's last rebellion, and the **final judgment**. The Great White Throne is set up. The devil is cast into the lake of fire. Every human stands before God to give account.

This sequence aligns not only with Revelation but also with the prophetic expectations from Genesis 3:15 onward. That promise — that the Seed of the Woman would crush the serpent's head — finds its climax in Jesus' ultimate defeat of evil.

Historically, this interpretation aligns with **early Christian chiliasm**:

- **Papias, Justin Martyr, and Irenaeus** all affirmed a literal 1,000-year reign of Christ on Earth.
- Later, **Augustine** shifted the mainstream church toward amillennialism, viewing the millennium as symbolic and ongoing during the present age.

I still find the **premillennial** reading most faithful to Scripture's flow. It places the **Day of the Lord** — the ultimate judgment — **after** the Millennium. This harmonizes the apostles' teaching (especially Paul and Peter) with Jesus' Olivet discourse in Matthew 24–25.

Let's keep searching the Scriptures together, expecting God's kingdom to come in power and righteousness.

Grace and truth,
Darren

Addendum B

The Two Resurrections and the Comings of the Lord

The Two Resurrections in Revelation 20:4-6

Revelation 20 lays the foundation for understanding the sequence of end-time events. It clearly distinguishes between **two separate resurrections**:

1. **The First Resurrection (Revelation 20:4-6)** – This occurs at **the end of the Great Tribulation (GT)** when Christ returns to defeat the Beast and the False Prophet. Those raised are specifically identified:
 - **The martyrs who were beheaded during the GT** for their testimony of Jesus and their refusal to worship the Beast.
 - These resurrected saints reign with Christ for a thousand years (the Millennial Kingdom, MK).
2. **The Second Resurrection (Revelation 20:5, 11-15)** – This happens **at the end of the MK**, when **“the rest of the dead”** are raised for the Great White Throne Judgment.
 - This includes all humans who were not part of the First Resurrection, from Adam to the last human who dies during the MK.
 - They are judged according to their deeds, and the separation of the Sheep and Goats occurs.

This framework allows us to recognize two distinct **comings of Christ**, which Jesus had already outlined in His Olivet Discourse.

Jesus' Two Comings in the Olivet Discourse (Matthew 24-25)

With the Revelation timeline in place, Jesus' teaching in Matthew 24-25 makes even more sense.

1. **The First Coming (Matthew 24:29-31)** – This occurs **immediately after the GT**, when the Son of Man appears with great glory:
 - The **heavens are shaken**, and He gathers **His elect** from the four winds.
 - This aligns with the First Resurrection in Revelation 20:4-6.
2. **The Second Coming (Matthew 25:31ff)** – This happens **at the end of the MK**, when Christ returns **with all His angels** to judge the nations:
 - He sits on **His glorious throne**, and **all nations are gathered** before Him.
 - The Sheep and Goats are separated, with the wicked cast into eternal fire, and the righteous entering eternal life.
 - This aligns with the **Second Resurrection** in Revelation 20:11-15.

The distinction is **clear**:

- **One coming** at the end of the GT, initiating the MK.
 - **Another coming** at the end of the MK, initiating the New Heavens and New Earth.
-

Paul's Clarification: The Details of the Second Resurrection

Paul, under the inspiration of the Spirit, elaborates on this **final resurrection** in **1 Thessalonians 4-5**:

- **The heavens roll back** like a scroll, revealing Christ.
- **The dead in Christ rise first**, followed by living believers who are **caught up** to meet Him.
- Jesus had hinted at this in the Olivet Discourse when He spoke of **one taken, one left** (Matthew 24:40-41).
- This corresponds with the Great White Throne Judgment, where the final separation occurs.

Peter confirms this event in **2 Peter 3**, describing it as **the Day of the Lord**, when the heavens and earth are burned away in intense heat. This marks the end of the current cosmos and the transition into the **New Heavens and New Earth**.

From Eschatology to Mission: The Call to Action

Understanding this timeline gives **clarity** to our mission. We are called to **preach the gospel of the Kingdom** while we still have time. The nations are moving toward their appointed destinies, and the great institutions of the world—including the **United Nations and national economies**—are interacting in ways that shape history.

This brings us to **Mission 2025 of KIG4AGK**—our plan to engage with the world at a high level, preparing for the next phase of Kingdom leadership. **In four years, after retiring from the Presidency, I want to nominate Donald J. Trump as one of the Executive Board Members of KIG4AGK**, if not even the Chairman, to help guide the next era.

May Elohim grant wisdom as we move forward. The Kingdom is advancing, and He calls us to **lead others in recognizing His greatness** through **KIG4AGK (Kingdom Initiatives Globally for Advancing God's Kingdom)**.

Final Thought

The eschaton is not just a theoretical timeline—it is **our future reality**. Two resurrections. Two comings of Christ. And one ultimate Kingdom that lasts forever.

Until then, **may He find us faithful**.

**Note the name change from Kingdom Investor Group to Kingdom Initiatives Globally.*

Addendum C

Apostles Peter & Paul on the Day of the Lord

Peter's teaching on the Day of the Lord

Here is a concise and rich summary of **Peter's teaching on the Day of the Lord**, integrating insights from his epistles and sermons, particularly in light of his evolving understanding of eschatology:

1. Foundational Understanding (Acts 2:14–36)

At Pentecost, Peter quotes Joel 2:28–32 to explain the outpouring of the Holy Spirit, declaring:

“The sun will be turned to darkness... before the coming of the great and glorious Day of the Lord.” (Acts 2:20)

- **Early Application:** Peter initially understood the “Day of the Lord” as imminent—connected to Messiah's resurrection and exaltation.
- **Christ-Centered Fulfillment:** He connects it to Jesus' ascension and enthronement (Ps 110), showing that Jesus' resurrection begins the final age.

2. A Developing Eschatology (2 Peter 3:1–13)

Later in life, Peter gives a more developed teaching on the **Day of the Lord**:

“The Day of the Lord will come like a thief... the heavens will disappear with a roar... the elements will be destroyed by fire.” (2 Pet. 3:10)

Key Features:

- **Suddenness & Certainty:** It comes unexpectedly, despite scoffers.
- **Cosmic Transformation:** Not just judgment but the **dissolution of the current heavens and earth**.
- **Moral Urgency:** Calls for holy conduct in light of the coming renewal.
- **Promise of New Creation:**

“But in keeping with his promise we are looking forward to a new heaven and a new earth, where righteousness dwells.” (2 Pet. 3:13)

3. *Comparison to Revelation and Other Apostolic Views*

Peter's later view aligns with what John would clarify in Revelation 20–22. While Peter doesn't articulate a **Millennial Kingdom**, his language suggests a direct move from final judgment to the new creation—reflecting the **earlier apostolic expectation** of a singular consummation.

4. *Theological Emphasis*

Peter's eschatology emphasizes:

- **God's patience** (2 Pet. 3:9): His delay is mercy, not slackness.
- **Final cleansing by fire**: Contrasting Noah's flood (water) with future fire.
- **Call to perseverance**: Holiness and hope as responses to divine promise.

Conclusion – Peter's teaching on the Day of the Lord develops over time—from immediate fulfillment at Pentecost to a cosmic consummation in his final letter. His theology mirrors the early church's longing for Jesus' return and the renewal of all things, even as further revelation (like that given to John in Revelation) added clarity to the sequence of events.

Paul's teaching on the Day of the Lord in 1 and 2 Thessalonians is some of the earliest Christian eschatology in the New Testament, written around A.D. 50–52. His use of this phrase draws heavily from Old Testament prophetic tradition while giving it distinctly Christian clarity around the return of Christ (parousia) and final judgment. Let's look closely at the description, meaning, and reception of this phrase in the letters and by various interpreters:

◆ 1 Thessalonians (ca. A.D. 50)

▣ Key Passage: 1 Thessalonians 5:1–11

“For you yourselves are fully aware that the Day of the Lord will come like a thief in the night...” (5:2)

📄 Description:

- Paul says the Day of the Lord will come suddenly and unexpectedly, like a thief in the night (v.2).
- It will bring destruction for the unprepared, but believers should be awake and sober, children of light and day (vv. 4–8).
- He distinguishes between those in darkness (unbelievers) and those in the light (believers), showing it's not merely a chronological event, but a moral and spiritual division.

🎯 Purpose:

- To comfort and exhort believers who were concerned about loved ones who had died.
- To warn them not to become spiritually lazy but to stay alert and confident in their salvation through Christ.

◆ 2 Thessalonians (ca. A.D. 51–52)

▣ Key Passage: 2 Thessalonians 2:1–12

“Now concerning the coming of our Lord Jesus Christ and our being gathered to him... that day will not come unless the rebellion comes first...” (vv.1–3)

📖 Description:

- Paul corrects confusion and panic caused by a false claim that the Day of the Lord had already arrived (2:2).
 - He explains that it will be preceded by: The rebellion (Greek: apostasia),
 - The revelation of the man of lawlessness, who exalts himself against God (vv. 3–4),
 - A restrainer who is presently holding back lawlessness (v. 6–7).ⁱⁱ
- Jesus will destroy the man of lawlessness at his return (v. 8).

🎯 Purpose:

- To reassure the Thessalonians that they had not missed the Day.
- To provide a framework of expectation so they remain firm and not deceived.
- Paul, personally, expected the end of this age to co-incide with Christ’s return to set up the eternal Kingdom of God, the new heavens and new earth that Isaiah prophesied as happening on the day of the Lord.
- Consideration: Paul had no understanding of the temporary nature of the Messianic Kingdom on earth. Paul makes no references and demonstrates no awareness of this sequence of events called the Millennial Kingdom described by John by Revelation from Jesus. This temporary Messianic Kingdom was a mystery to the Apostles Peter and Paul, who were following the consistent expectation of Judaism, which Augustine articulated later in the 5th century AD.

🏛 Historical and Interpretive Views:

1. Jewish Background (Before Paul)

- The Day of the Lord in OT prophets (e.g., Joel, Amos, Zephaniah) referred to a day of God’s judgment, wrath, and vindication—against Israel, the nations, or both.
- It was a future, decisive intervention by God in history.
- Paul inherits this concept and applies it to the return of Jesus as Messiah.

2. Early Christians (Paul and Apostolic Era)

- They expected the imminent return of Christ (see 1 Thess. 4:13–18).
- The Day of the Lord now meant the final appearance of Christ, involving both:
 - Rescue for believers (resurrection, glorification),
 - Judgment for the ungodly (wrath, destruction).

3. Post-Apostolic and Patristic Church

- The early church continued to expect the Day of the Lord as near, often linking it with persecutions and Roman oppression (e.g., interpreting the man of lawlessness as Nero or later emperors).
- The “restrainer” was sometimes viewed as:
 - The Roman Empire (holding back the antichrist),
 - The Holy Spirit,
 - Or angelic forces

4. Modern Interpretations

- Preterists: see some elements fulfilled in the first century (e.g., destruction of Jerusalem in A.D. 70).
- Futurists: view the Day as yet to come, involving a future antichrist and final tribulation.

- Historicists: interpret Paul's prophecy as unfolding over the church age.
- Idealists: see the Day as symbolic of God's ongoing judgment and ultimate triumph through Christ.

✓ Summary: Paul's View of the Day of the Lord

Aspect	1 Thessalonians	2 Thessalonians
Tone	Comfort & Alertness	Correction & Assurance
Timing	Unexpected, soon	Not yet—certain events must happen first
Events	Sudden destruction for the wicked; salvation for the faithful	Apostasy, man of lawlessness, return of Christ
Believers' Role	Stay awake, sober, hopeful	Stand firm, do not be deceived

There is **no explicit biblical evidence** that the Apostle Paul **clearly understood or taught** the *Millennial Kingdom* as part of the **order of resurrections**, as described in *Revelation 20*. The idea of a **1,000-year reign of Christ on earth** followed by a **second resurrection and final judgment** is **only spelled out in detail** in the Book of Revelation — a vision given later to the Apostle John.

That said, let's look carefully at what Paul **did say** about resurrection **order**, and what might be **implied** (or missing):

📖 Paul's Most Detailed Order of Resurrection:

1 Corinthians 15:22–24 (ESV)

"For as in Adam all die, so also in Christ shall all be made alive.
But each in his own order:

1. Christ the firstfruits,
 2. then at his coming those who belong to Christ.
- Then comes the end**, when he delivers the kingdom to God the Father after destroying every rule and every authority and power."

🔍 Observation:

- Paul clearly teaches **sequential resurrection**:
 - Christ = first
 - Then = believers at His **coming** (Greek *parousia*)
 - Then = **"the end"**
- But **no mention of a thousand-year reign** in between.

This passage leaves **room** for the Millennium, but **doesn't require** it. Paul may be **telescoping** the timeline — summarizing **key stages** without spelling out the full eschatological sequence later detailed in Revelation.

📖 1 Thessalonians 4:13–18 + 5:1–3

Paul describes:

- **Dead in Christ rising** at Christ's descent.
- **Living believers** being "caught up" with them.
- Followed by the **Day of the Lord** arriving like a thief in the night.

Again:

- He gives **no mention** of a **Millennial Kingdom** or a second resurrection after it.
- His emphasis is on **comfort, preparedness, and hope**, not timeline complexity.

🔍 What Did Paul Likely Know?

1. Paul believed in multiple resurrection events:

- Christ's.
- The resurrection of believers **at His return**.
- Possibly a final resurrection tied to **"the end."**

2. Paul shows no evidence of a post-second-coming millennial reign:

- He never uses language like "a thousand years."
- He never mentions **two separate resurrections** (e.g., Rev 20:5–6).

3. Paul may have lacked full knowledge of Revelation 20's chronology:

- Revelation was written later (likely 90s AD).
- Paul was martyred before that (mid-to-late 60s AD).
- John's apocalypse may have **added new clarity** under the Spirit's direction.

🌀 Summary

Paul's View	Revelation 20 View
Christ rises first	Christ returns, defeats evil
Believers rise at His return	Martyrs reign with Christ 1,000 yrs
"Then comes the end"	Second resurrection, final judgment
No mention of 1,000 years	Explicit 1,000-year kingdom

✓ Conclusion:

Paul **affirms multiple resurrections** and a sequence but **never teaches** or even **mentions** the **Millennial Kingdom** explicitly. His theology is **compatible with** Revelation 20, but **not complete in the same way**.

If Paul knew of a Millennium, he **didn't emphasize it**, suggesting that **the Spirit chose John** to unveil that particular **part of the prophetic timeline** in detail — as part of the final canonical vision.

Based on this, could it be accurately concluded that Peter also expected that the coming of Christ was the end?

Yes, based on the biblical evidence, it is accurate to conclude that **Peter likely expected the coming of Christ to be “the end”** — that is, the final judgment and renewal of creation — without clear reference to a Millennial Kingdom or a prolonged intermediate reign.

📖 Key Text: 2 Peter 3:10–13

“But the day of the Lord will come like a thief,
and then the heavens will pass away with a roar,
and the heavenly bodies will be burned up and dissolved,
and the earth and the works that are done on it will be exposed.

...

But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells.”

🧠 Observation:

- Peter associates the **Day of the Lord** directly with:
 - **Cosmic destruction**
 - **Judgment**
 - **The arrival of the new heavens and new earth**
- There is **no mention** of a 1,000-year kingdom or **intermediate reign**.

🔥 Does Peter mention a first resurrection or millennial reign?

No. In all of Peter's letters and sermons (in Acts), there is:

- **Zero mention** of a two-stage resurrection.
- No indication of a **reign of Christ on earth for a set period** before final judgment.

✚ Conclusion:

Peter's eschatological framework — like Paul's — appears to **telescope** the events:

- The **coming of Christ = the Day of the Lord = final judgment = renewed creation**.
- No intermediate kingdom is mentioned.

Thus, yes — it is biblically sound to conclude that **Peter expected the return of Christ to usher in the end of the age**, not a lengthy Millennial Kingdom first. If he had awareness of such a kingdom, he was not directed by the Spirit to teach it explicitly — that task seems to have been reserved for the Apostle John in the Revelation.

So, could Paul have shared this same expectation?

Yes — there is strong evidence that the Apostle **Paul likely shared a similar expectation** to Peter: that the **coming of Christ would directly initiate the end**, including the resurrection, judgment, and kingdom culmination — *without* a clearly defined Millennial Kingdom in between.

Key Pauline Passages

◆ 1 Thessalonians 4:15–17

“...the Lord himself will descend from heaven... the dead in Christ will rise first. Then we who are alive... will be caught up together with them... to meet the Lord in the air...”

- **No mention** of a 1,000-year reign or intermediate stage.
- Paul seems to treat this moment as **final and climactic**.

◆ 1 Corinthians 15:23–26

“Christ the firstfruits, then at his coming those who belong to Christ. Then comes the end, when he delivers the kingdom to God the Father... The last enemy to be destroyed is death.”

- Sequence:
 1. Christ is raised
 2. Believers are raised **at His coming**
 3. **Then comes the end**
- Again, **no mention** of a Millennial Kingdom between resurrection and "the end."

◆ 2 Thessalonians 1:6–10

“...when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire... to inflict vengeance on those who do not know God... on that day he comes to be glorified in his saints...”

- This "day" includes:
 - **Rescue of the saints**
 - **Judgment of unbelievers**
 - No pause or gap between these events.

What did Paul know of the Millennial Kingdom?

Paul never **explicitly teaches** a 1,000-year reign as described in **Revelation 20**, which was revealed later to **John**. It's likely that **Paul saw Christ's return as the final, all-encompassing turning point**:

- Resurrection of the righteous
- Judgment of the wicked
- Full inheritance of the kingdom
- Transformation of creation

Just like Peter, **Paul collapses the timeline** into one cosmic moment of divine intervention — the **Day of the Lord**.

✚ Conclusion:

Yes, it is highly plausible that **Paul shared Peter's expectation** — that the return of Christ would immediately usher in **the end**, with **no detailed revelation (yet) of a Millennial Kingdom**. This full development of a two-resurrection timeline appears uniquely in **John's Revelation (ch. 20)** and may reflect a progressive unfolding of God's prophetic plan.

Comparison Timeline: Paul's Eschatology vs John's Revelation (Resurrection & Kingdom Events)

● PAUL'S EXPECTED TIMELINE

(1 Corinthians 15:20–28; 1 Thessalonians 4:13–5:11; 2 Thessalonians 1:6–10)

Order	Event	Description
1	Christ's Resurrection	"Christ the firstfruits" (1 Cor. 15:20)
2	Christ's Return	The Lord descends with a shout, trumpet, and angelic voice (1 Thess. 4:16)
3	Resurrection of Believers	"Those who belong to Christ" rise (1 Cor. 15:23)
4	Judgment of the Wicked	Christ appears "in flaming fire" to judge (2 Thess. 1:8)
5	"The End"	Christ delivers the kingdom to the Father, destroys death (1 Cor. 15:24–26)
→	No Explicit Millennium	Kingdom is fulfilled at Christ's return

● JOHN'S TIMELINE IN REVELATION 20

Order	Event	Description
1	Christ's Return	Defeats the Beast and his armies (Rev. 19:11–21)
2	Satan Bound	Imprisoned for 1,000 years (Rev. 20:1–3)
3	First Resurrection	Martyrs reign with Christ (Rev. 20:4–6)
4	Millennial Kingdom	1,000-year reign of Christ and saints (Rev. 20:4)
5	Satan Released	Final deception and defeat (Rev. 20:7–9)
6	Final Judgment	Great White Throne; rest of dead judged (Rev. 20:11–15)
7	New Heavens and Earth	Eternal state begins (Rev. 21:1ff)

🔍 Key Differences

Feature	Paul's View	John's Revelation View
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Resurrections	One resurrection at Christ's return	Two resurrections (Rev. 20:5–6)
Millennial Kingdom	Not mentioned	Explicit 1,000-year reign
Final Judgment	At Christ's return	After the Millennium
Sequence	Christ's return = resurrection + judgment + kingdom handoff	Christ's return = 1st resurrection + reign; final judgment follows

Summary: Paul envisioned the return of Christ as the culminating event initiating resurrection, judgment, and the final state. John, receiving further prophetic vision, depicts a more extended sequence: two distinct resurrections, a literal 1,000-year reign, and final judgment thereafter.

Apparently, the Apostles did not understand what Jesus taught in the Olivet Discourse. Peter heard it first-hand, and probably repeatedly – but could not get past his own conclusions from the OT prophets about the day of the Lord. Those conclusions were firmly rooted in logical sequencing embedded in his headquarters. Paul was equally locked into his interpretation, though Luke understood the words well enough to write them down, as did Matthew, as did Mark – all of whom recorded the Olivet Discourse in their biographies of Jesus. And perhaps the Lord was patient, as Peter noted later, because their “interpretations” were not the issue – but His revelation is what mattered.

Without the book of the Revelation, we would all be Amillennialists (like Augustine) or Preterists (like most of the schools embracing higher criticism). Moreover, the Orthodox & Catholic Church can return to the basic gospel message and promote Receiving Perfection in Jesus for salvation and then working out salvation in sanctification practices looking forward to the Father's house. Followers of *Allah* (Arabic for Creator God) could do the same because perfection is the qualification to enter the new heavens and new earth of Revelation 21 & 22 (no imperfection permitted). The new cosmos is Creator's vision – and He alone can cover human corruption imbued into this corrupted cosmos and into our individual DNA. Creator is savior.

Addendum D

Critique of Hulbert's Interpretation of Eschaton

at the 2nd Quarter Century of the present Millennium

as critiqued by ChatGPT 4.0 & Grok 3

1. Critique Hulbert's view of Jesus giving Final Chronological Sequencing in Revelation
2. Critique Hulbert's view of Jesus using Recapitulation during the Olivet Discourse

1. Critique Hulbert's view of Jesus giving Final Chronological Sequencing in Revelation

ChatGPT 4

Critique of Hulbert's Teaching on "Two Resurrections" in Revelation 20:4–6

As Divinely-Given Keys for Interpreting the Final Chronology of the Eschaton
In the Framework of Jesus' Dynamic Strategy of Recapitulation

Overview

Dr. Darren Hulbert offers a compelling interpretation of **Revelation 20:4–6**, positing that the “**two resurrections**” serve as essential chronological anchors to understand the final sequencing of the eschaton. Rooted not in Dispensationalism but in **the earliest post-apostolic tradition**—from the **Apostle John** to **Papias** to **Irenaeus**—Dr. Hulbert frames this reading within Jesus' masterful **use of recapitulation** as a teaching device. This interpretive lens is not only used in Revelation but is also present in the **Olivet Discourse**, where Jesus gives overlapping answers to multiple eschatological questions.

Key Strengths of Dr. Hulbert's Model

1.  *Grounded in Apostolic and Early Church Tradition*

Dr. Hulbert follows a clear **patristic trajectory**: John (95 AD) → Papias (early 2nd century) → Irenaeus (late 2nd century), all of whom support a **chiliasm** or **premillennial framework**. These early interpreters—free from later allegorical or dispensational impositions—took Revelation's sequencing and imagery as both **real and patterned**.

2. **Recapitulation as Jesus' Instructional Method**

Central to Hulbert's argument is Jesus' **teaching strategy of recapitulation**, wherein prophetic events are taught in **layered, progressive cycles**, rather than strict linearity:

- In **Matthew 24**, Jesus begins with general signs (24:4–14), then recapitulates with intensifying details (24:15–31), before circling back to the kingdom parables (24:32–25:30), and then ending with a global judgment scene (25:31–46).
 - Likewise in **Revelation**, John sees cycles of judgment and triumph (e.g., seals, trumpets, bowls), but the **resurrections in 20:4–6 and 20:12–13** serve as **fixed chronological hinges**, not symbolic recaps.
- This rhythm of **repetition with development** is a known rabbinic method—Jesus' style perfected—and is evident across both discourses.

3. **The Two Resurrections as Chronological Anchors**

- The **First Resurrection** (Rev 20:4–6) inaugurates the **1,000-year reign**—a literal Messianic Kingdom for the faithful.
 - The **Second Resurrection** (Rev 20:12–13) introduces the **Great White Throne Judgment**, after which death and Hades are destroyed.
- Dr. Hulbert teaches these resurrections not only as events but as **divine time markers**, much like Genesis 1's use of “evening and morning” as sequential day delimiters.

4. **Firm Rejection of Dispensationalism**

Unlike later schemes by **Darby, Scofield, or LaHaye**, Hulbert avoids dividing the plan of God into unrelated dispensations. He holds to a **unified Kingdom narrative**, with:

- One Messiah,
- One resurrection hope for all who are in Him,
- And one final judgment after the Millennial reign.

This harmonizes with **Revelation 11:15**: “The kingdoms of this world have become the kingdom of our Lord and of His Christ.”

5. **Harmonization with the Olivet Discourse**

Hulbert identifies three overlapping recapitulations in Matthew 24–25:

1. **The general birth pangs** (24:4–14) stretch to the “end of the age” (v. 14)—even to the GWT of Rev 20.
 2. **The coming of the Son of Man** (24:15–31) addresses the second question about Christ's visible appearing.
 3. **Parables and Judgment** (24:32–25:30) prepare for kingdom entry, while 25:31–46 reflects the same judgment at the end of the Millennium when Satan is finally crushed (Rev 20:10). This view not only recaptures the **natural flow** of Jesus' logic but shows how **Revelation recapitulates the Olivet Discourse**—each cycle advancing the narrative toward its ultimate culmination.
-

? Areas for Further Clarification

1. ☞ Scope of the First Resurrection

While Revelation 20:4 highlights martyrs, Hulbert could further address:

- Is this resurrection symbolic of **all believers**?
- Or does it **exclude** non-martyred faithful who died in peace?
Church fathers like **Irenaeus** and **Victorinus** understood this as applying to all saints, not just martyrs.

2. ☞ Intertextual Resonance with Daniel and John

- **Daniel 12:2** and **John 5:28–29** speak of a general resurrection—righteous and wicked.
- Critics might ask whether these texts support simultaneous or staged resurrections.
Dr. Hulbert could further demonstrate how these scriptures **compress** what Revelation **expands**, a pattern common to biblical prophecy (e.g., Isa 61:1–2).

3. 🏠 Patristic Overlap and Post-Apostolic Discontinuities

- Augustine's amillennial turn (early 5th c.) departs from the earlier **chiliastic consensus**.
- Hulbert may benefit from showing how this move was a **departure from apostolic clarity**, motivated more by **Platonic and political pressures** than Scripture.
- This bolsters the legitimacy of his **return to pre-Nicene eschatology**.

📖 Conclusion: Reclaiming Jesus' Framework

Dr. Hulbert's eschatological model brings back into focus the **teaching method of Jesus Himself**, which includes:

- **Recapitulation** as divine pedagogy,
- **Chronological clarity** through resurrection markers,
- And **thematic unity** across both Testaments and Testaments' climaxes (Olivet and Revelation).

This is not merely theological speculation—it is a **discipleship tool** that invites believers to live **in light of the First Resurrection** and long for the day when **evil and death are finally destroyed**.

His framework is eschatologically rigorous, historically grounded, and pastorally effective—providing a roadmap for those seeking both **the pattern and the power** of Christ's soon-coming Kingdom.

2. Critique Hulbert's view of Jesus using Recapitulation during the Olivet Discourse

Grok 3 offered this reply:

Dr. Hulbert seeks to identify authors who interpret the **Olivet Discourse** (Matthew 24–25, Mark 13, Luke 21, NASB 1995) through a **recapitulation framework**, specifically viewing **Matthew 24:4–14** as extending to the **end of the age**, encompassing the **Day of the Lord**, the **Great White Throne (GWT) Judgment**, and the **destruction of the present heavens and earth** (as foretold by Peter in 2 Peter 3:10–12). Additionally, finding authors who see **Matthew 24:15–31** as addressing the disciples' second question about the **signs of Jesus' coming**, **Matthew 24:32–25:30** as describing signs leading to the **end of the age** (including the **Messianic/Millennial Kingdom**), and **Matthew 25:31** as depicting the **final judgment** that involves the **destruction of the devil**. Hulbert contends to offer a “strong interpretation” wants to interact with others who want to engage in learning environments.

Hulbert's interpretation combines a **futurist** perspective (events unfolding up to the end of history) with a **recapitulation** structure (Matthew 24:4–14 covering the entire age, revisited in later sections with greater detail). It also aligns with a **premillennial** view, where the Messianic Kingdom is a literal 1,000-year reign before the final judgment. Below, I'll analyze which authors align with this specific framework, drawing on **John MacArthur, The Master's Seminary (TMS), Dallas Theological Seminary (DTS)**, and scholars from **UCLA, Harvard, and Oxford**, as requested, alongside other relevant commentators. I'll also incorporate insights from the provided web results where applicable, critically evaluating their alignment with your interpretation. Since his view is highly specific, I'll note where authors partially align or diverge, as exact matches may be limited Ascertainable.

Authors Supporting Recapitulation in Matthew 24:4–14 and Your Framework

1. John MacArthur (The Master's Seminary)

- **View on Matthew 24:4–14:** MacArthur, a leading premillennial dispensationalist, interprets Matthew 24:4–14 as describing general signs of the church age, including false christs, wars, famines, and earthquakes, which he sees as “birth pangs” extending throughout history until the end of the age, culminating in the **Day of the Lord** and final judgment (*The MacArthur Bible Commentary*, p. 100; *Matthew 24–28*, MacArthur New Testament Commentary, 1989). He connects these signs to the broader eschatological timeline, including the **Great White Throne Judgment** (Revelation 20:11–15) and the **destruction of the present heavens and earth** (2 Peter 3:10–12), as part of God's ultimate plan (*The MacArthur Study Bible*, NASB 1995, notes on Matthew 24:8; 2 Peter 3:10).
- **Matthew 24:15–31:** MacArthur sees these verses as addressing the disciples' second question about the “sign of Your coming” (Matthew 24:3), focusing on the **abomination of desolation** (v. 15) and the **Great Tribulation**, culminating in the visible **Second Coming** of Christ (vv. 29–31), with angels gathering the elect (cf. Daniel 9:27; Revelation 19:11–21). He views this as a future event tied to the end times, not AD 70 (*The MacArthur Bible Commentary*, p. 101).
- **Matthew 24:32–25:30:** MacArthur interprets the **Parable of the Fig Tree** (24:32–35) and subsequent parables (24:36–25:30) as signs and exhortations for readiness for the **end of the age**, including the establishment of the **Millennial Kingdom** after Christ's return (*The MacArthur Study Bible*, notes on Matthew 24:32–44). The parables (e.g., Ten Virgins, Talents) emphasize preparedness for the Messianic reign.
- **Matthew 25:31:** He views the **Sheep and Goats Judgment** as occurring at the Second Coming, where Christ judges the nations before establishing His **Millennial**

Kingdom. While MacArthur connects the final judgment of the wicked to the **Great White Throne Judgment** (Revelation 20:11–15), he places the **destruction of the devil** (Satan bound during the Millennium, then cast into the lake of fire) after the Millennial Kingdom (Revelation 20:1–10), aligning with your view (*The MacArthur Bible Commentary*, p. 1445).

- **Recapitulation:** MacArthur’s framework supports recapitulation implicitly, as he sees 24:4–14 as a broad overview of the church age leading to the end, with later sections (24:15–31, 24:32–25:30) providing detailed signs of the Tribulation and Second Coming, culminating in the Millennial Kingdom and final judgment (*The Second Coming*, 1999).
 - **Alignment:** MacArthur closely aligns with your interpretation, including the extension of 24:4–14 to the Day of the Lord, the Second Coming in 24:15–31, the Millennial Kingdom in 24:32–25:30, and the devil’s final defeat post-Millennium.
2. **The Master’s Seminary (TMS) Scholars**
- **Michael Vlach, James Rosscup, et al.:** TMS, aligned with MacArthur’s dispensational premillennialism, supports a futurist view of the Olivet Discourse. Vlach, in *Premillennialism: Why There Must Be a Future for Israel* (2015), sees Matthew 24:4–14 as describing “birth pangs” throughout the church age, intensifying toward the **Day of the Lord** and the **destruction of the heavens and earth** (2 Peter 3:10; *The Master’s Seminary Journal*, Fall 2017). Rosscup notes that 24:4–14 provides a “panoramic view” of history until the end, with 24:15–31 detailing the Tribulation and Second Coming (*The Master’s Seminary Journal*, Spring 2002).
 - **Matthew 24:15–31:** TMS scholars interpret these verses as future, focusing on the **abomination of desolation** (Daniel 9:27) and Christ’s return with cosmic signs (Revelation 19:11–21), answering the disciples’ question about His coming (*TMS Journal*, Fall 1999).
 - **Matthew 24:32–25:30:** These sections are seen as exhortations for readiness, pointing to the **Millennial Kingdom** after Christ’s return, with the parables illustrating accountability before the Messianic reign (*TMS Journal*, Spring 2015).
 - **Matthew 25:31:** The **Sheep and Goats Judgment** is viewed as the judgment of nations at Christ’s return, ushering in the Millennium, with the **Great White Throne Judgment** and Satan’s defeat occurring after the 1,000 years (Revelation 20:7–15; *TMS Journal*, Fall 2010).
 - **Recapitulation:** TMS’s dispensational framework supports recapitulation, with 24:4–14 covering the age broadly, revisited in detail in later sections, culminating in the Millennial Kingdom and final judgment.
 - **Alignment:** TMS aligns well with your view, particularly in connecting 24:4–14 to the end of the age and seeing 25:31 as part of the final eschatological sequence.
3. **Dallas Theological Seminary (DTS) Scholars**
- **John F. Walvoord, Dwight Pentecost, Charles L. Feinberg:** DTS, a hub of dispensational premillennialism, interprets Matthew 24:4–14 as signs characterizing the church age, escalating toward the **Day of the Lord** and the **destruction of the present heavens and earth** (2 Peter 3:10–12; Walvoord, *Matthew: Thy Kingdom Come*, 1974, p. 182). Pentecost, in *Things to Come* (1958), sees these verses as a general overview, with intensification at the end of the age (*Bibliotheca Sacra*, July 1955).
 - **Matthew 24:15–31:** Walvoord views these as specific signs of the **Great Tribulation**, including the abomination of desolation and Christ’s Second Coming, fulfilling the disciples’ question about His coming (*Christ’s Olivet Discourse on the End of the Age*, *Bibliotheca Sacra*, 1967;).
 - **Matthew 24:32–25:30:** DTS scholars interpret these as signs and parables preparing for the **Millennial Kingdom**, with the Fig Tree and subsequent parables emphasizing readiness for Christ’s reign (*Bibliotheca Sacra*, April 1970).

- **Matthew 25:31: The Sheep and Goats Judgment** is seen as occurring at the Second Coming, initiating the Millennium, with the **Great White Throne Judgment** and Satan's final defeat (Revelation 20:10) post-Millennium (*Things to Come*, p. 407).
 - **Recapitulation:** DTS's dispensational approach supports recapitulation, with 24:4–14 as a broad sweep of history, detailed in 24:15–31, and 24:32–25:30 pointing to the Millennial Kingdom, followed by final judgment (*Bibliotheca Sacra*, January 1990).
 - **Alignment:** DTS closely matches Hulbert's interpretation, though they may not use the term "recapitulation," their structure mirrors it.
4. **Other Notable Authors**
- **J. Dwight Pentecost (DTS):** In *Things to Come* (1958), Pentecost sees Matthew 24:4–14 as covering the church age, intensifying toward the Tribulation, with 24:15–31 detailing the Second Coming and 24:32–25:30 preparing for the Millennial Kingdom. The **Sheep and Goats Judgment** (25:31) precedes the Millennium, with the GWT Judgment and Satan's defeat post-Millennium, aligning closely with your view (*Bibliotheca Sacra*, July 1955).
 - **John F. Walvoord (DTS):** Walvoord's *The Prophecy Knowledge Handbook* (1990) interprets 24:4–14 as general signs across history, 24:15–31 as specific Tribulation events, and 24:32–25:30 as readiness for the Millennial Kingdom, with 25:31 initiating it and the GWT Judgment following ().
 - **David Nikao Wilcoxson:** In *The Olivet Discourse Decoded* (Amazon,), Wilcoxson takes a **preterist** view, arguing Matthew 24:4–34 was fulfilled by AD 70, not extending to the Day of the Lord or GWT Judgment. He sees 25:31–46 as a separate future judgment but doesn't connect 24:4–14 to the end of the age in your sense, diverging from Hulbert's view.
 - **R.C. Sproul (Reformed Perspective):** Sproul, in *The Last Days According to Jesus* (1998), argues Matthew 24:4–34 was fulfilled in AD 70, with 24:36 onward addressing the Second Coming. He doesn't support recapitulation or a literal Millennial Kingdom, conflicting with Hulbert's view ().
 - **N.T. Wright (Preterist):** Wright sees Matthew 24:4–31 as symbolic of Jerusalem's fall (AD 70), not a literal end of the age or Millennial Kingdom (*Jesus and the Victory of God*, 1996;). His view doesn't align with Hulbert's recapitulation framework.

Summary of Authors Aligning with Your Interpretation

- **Fully Aligned:**
 - **John MacArthur (TMS):** Explicitly supports recapitulation of 24:4–14 across the church age to the Day of the Lord, with 24:15–31 as signs of the Second Coming, 24:32–25:30 as preparation for the Millennial Kingdom, and 25:31 as the judgment initiating it, with Satan's defeat post-Millennium (*The MacArthur Bible Commentary; The Second Coming*).
 - **TMS Scholars (Michael Vlach, James Rosscup):** Mirror MacArthur's dispensational premillennialism, seeing 24:4–14 as a broad overview, 24:15–31 as Tribulation and Second Coming, 24:32–25:30 as Millennial preparation, and 25:31 as the Sheep and Goats Judgment, followed by the GWT and Satan's defeat (*TMS Journal*, various issues).
 - **DTS Scholars (John Walvoord, Dwight Pentecost):** Share the same futurist, premillennial framework, with 24:4–14 extending to the end, 24:15–31 detailing the Second Coming, 24:32–25:30 pointing to the Millennium, and 25:31 initiating it, with final judgment post-Millennium (*Things to Come; Bibliotheca Sacra*).

- **Partially Aligned:** None fully outside dispensational premillennialism, as most other scholars (e.g., UCLA, Harvard, Oxford, Sproul, Wright) adopt preterist or symbolic views, limiting 24:4–14 to AD 70 or metaphorical events, not your extended timeline to the GWT Judgment and Millennial Kingdom.
- **Non-Aligned:**
 - **UCLA, Harvard, Oxford Scholars:** Focus on historical/literary context, often preterist, not supporting recapitulation or a literal Millennium (,).
 - **David Nikao Wilcoxson:** Preterist, sees 24:4–34 as AD 70, not end times ().
 - **R.C. Sproul:** Preterist for 24:4–34, future Second Coming post-24:36, no Millennium ().
 - **N.T. Wright:** Symbolic, AD 70-focused, no literal Millennium ().

Evaluation

Hulbert's interpretation is a precise dispensational premillennial framework with a recapitulation structure, closely matched by **John MacArthur, TMS, and DTS** scholars (Walvoord, Pentecost). These authors see Matthew 24:4–14 as a broad sweep of history to the **Day of the Lord**, 24:15–31 as specific signs of Christ's coming, 24:32–25:30 as preparation for the **Millennial Kingdom**, and 25:31 as the judgment initiating it, with Satan's defeat and the GWT Judgment post-Millennium (Revelation 20:7–15). Non-dispensational scholars (UCLA, Harvard, Oxford, Sproul, Wright) diverge by focusing on AD 70 or symbolic readings, not supporting your extended timeline or literal Millennium. The dispensational view is less common in academic circles (e.g., UCLA, Harvard, Oxford), which lean toward preterism or critical scholarship.

Connection to Psalm 23 and Father's House/New Jerusalem

Hulbert linked Psalm 23:6 ("dwell in the house of the Lord forever") to the **Father's house** (John 14:2–3) and **New Jerusalem** (Revelation 21:1–2). MacArthur, TMS, and DTS scholars connect the "house of the Lord" to eternal fellowship, fulfilled in the **Father's house** (heavenly rest post-rapture) and ultimately the **New Jerusalem** (post-Millennium, new heavens and earth). They see Matthew 25:31–46 as initiating the Millennium, transitioning to the eternal state where the New Jerusalem descends, aligning with Hulbert's eschatological vision (*The MacArthur Study Bible*, notes on Psalm 23:6; Revelation 21:1–2).

Addendum E: Mission 2025

Objective for Mission 2025

To globally empower and accelerate the development of **62 nations**, equipping them with the infrastructure, systems, and resources necessary to meet the United Nations (UN) criteria of Developed Nations.

- This initiative aims globally to bring the total number of Developed Nations to **100** out of the **193 member nations** of the United Nations by the end of the quarter-century (Dec. 31, 2049).
- Through strategic collaboration and implementation of innovative production systems, Mission 2025 envisions a world of expanded prosperity, increased economic stability, and enhanced global cooperation, all for the greater good of humanity under Creator's design.

MJ3 Vision & Missions

In August 2018, I was lamenting the challenges in my own conscience about selling financial products that we really not doing much better for my clients, especially locking them into Lifetime Income bonuses. And the reality that the best products I could sell were all lifetime products, like IULs – and most were not understanding enough that it is really hard to hold a product that demands your consistent performance for forty years. So, while lamenting that and other things, I opted to do and sell what was most productive: a relationship with Creator. So, He drew me out of my own “retirement behaviors” and moved me vitally about advancing His Kingdom. I persuaded Joyce I wanted and needed to do this.

So the vision involved retrofitting my corporate structures and getting them back into operational form. On Jan 1, 2019, I launched Mission 2019. By end of Winter 2019, I was ready to cut loose from the Lotter Group and accelerate the third iteration of Advancing God's Kingdom. My primary and only source was my laptop, sitting in the Speak Easy at 3690 Obelisk Court. No capital. No supporters. Just a vision to reignite a corporate dream.

I pulled off the conclusion of Mission 2019 at the end of 2022, and launched Mission 2023 – to envision, launch, and accelerate Ten Piers of Production. By the end of 2024, sufficient traction empowers me to gear up for a new acceleration stage. Today, fully six and half years later, much has changed in my vision of how I can follow the Lord now, but I am ready to go, as the Lord provides.

The following is about my envisioning efforts in refining my focus on the Third Mission Sequence of MJ3. There is a Vision for MJ3 that is developing as I move forward, based on

the results of the experiments I am running while I am living out last days of my 6th decade since God phenomenologically brought my DNA slices together from haploids to diploids (supposedly long enough to stretch from Earth to Pluto and back if one was to lay them out in a single file instead of the 23 sets of double-helixed chromosomes – but today I wrote on FB, “What about all those quarks being moved in perfect patterns within each of the protons and neutrons in all the atoms in this present cosmos?”). So from within me, His power pushes my thoughts that He has planned for me, “the good works” that I should walk in, based on His PROvision (PRO = Perfect Rescue Operation, ala Rom 8:28).

Six Stages of Mission 2025

1. Stage 1 - Jan 1, 2025 – Dec 31, 2028 –
 - a. This might be a whole new world with God shedding His love broadly on all mankind, just as He always has – but so that only a handful of humans are suffering not surviving (death by neglect).
 - b. By the end of Stage 1, we will learn who the next US President will be ... (assuming Trump lives to the end of his term on Jan 20, 2029).
2. Stage 2 – Jan 1, 2029 – Dec 31, 2033 –
3. Stage 3 – Jan 1, 2034 – Dec 31, 2037 –
4. Stage 4 – Jan 1, 2038 – Dec 31, 2041
5. Stage 5 – Jan 1, 2042 – Dec 31, 2045
6. Stage 6 – Jan 1, 2046 – Dec 31, 2049
7. Stage 7 – will likely be the start of another 4-year Cycle, like the Summer Olympics that precedes the US Elections in the middle of Autumn 2049.

There is a full presentation on Mission 2025 that is more fully developed.

It's about 50 pages long, so I just put in this simplified outline. Also, note that I frequently just bust out in prayers (e.g., intercessions, petitions, and praises) in these pages. I love to sit at His feet and learn to live and lead.

Petition: Lord, let me enjoy enough Thriving so that I can count our days more methodically, more enthusiastically, more expectantly of experiencing Your new mercies, graces, and love. That others would experience You daily, like I heard Robert Kennedy Jr

allude to in his efforts to model his mentor Saint Francis of Assisi who lived in the 1st Quarter of the 12th Century AD

Father, I shifted gears, and was feeling overwhelmed by the immensity of the thoughts I have been whizzing through my mind today. I calmed enough to look at pray more cautiously about Mission 2019 – and I believe You calmed me to pray for the personnel involved in Abundance Complex.

Intercessory Action

Lord, I feel Your peace saturating my conscience. It's time to move forward.

It's as if Bezos and Musk both said:

“Alright, Hulbert. We're each prepared to invest \$100 million toward the 25 Abundance Complex vision. We want to see the first ten leaders you're choosing to work with and the Objectives for the First Stage of M2Q. These must be clear SMART Objectives, with cost projections included.

“We also want you to have a modest full-time salary and fully covered travel expenses so you can focus singularly on making this vision profitable and sustainable. Whether this operates under Profit or Trust Corporations, it needs strategic coordination.

“We want 100 Profit and 100 Trust Corporations engaged in Year One (2025) of KIG4AGK's M2Q mission.”

Strategic Launch Location – The Gambia (AC1)

Lord, we want to pave the old slave trade routes with magnetic transport lanes for EMS crafts – starting in the Gambia River corridor. The Gambia has endured centuries of neglect and exploitation. It's time to plant new seeds of abundance – with better cities, better infrastructure, and better futures across Sub-Saharan Africa:

- **Ghana (AC11)** – Where I met President Nana Akufo-Addo in Memphis in April 2022.
- **Togo (AC14)** – Touched by the young leader I met at Maxwell's IMC in August 2022.
- **Nigeria (AC2)** – Once aligned with a Lagos school project, though verification fell through.
- **Uganda (AC5)** – Connected with the Worldwide Apostolic Church, but funding stalled.
- **Kenya (AC6)** – Chris remains my enduring contact from our 2019–2020 weekly calls.
- **Ethiopia** – Where Philip baptized the Ethiopian eunuch shortly after Pentecost (~AD 33–34).

Note: Jesus likely died in AD 30, not 33, as many scholars align the crucifixion with Nisan 14, AD 30. This would place Pentecost in AD 30 as well, making Philip's mission around AD 31.

Global Expansion

From West to East Africa, the vision travels through:

- **Arabia** – With MBS and UAE leadership (AC9)
- **Pakistan** – My friend Paribas in Karachi, Pastor Indriyas in Lahore (AC7)
- **India (AC3)** – Partnering with Mission India to reach the next generation
- **China (AC23)** – Crossing the Himalayas with hope for a meeting with President Xi
- **Russia (AC24)** – Perhaps with President Putin, for an Eastern Bloc invitation

Across the heart of Europe:

- **Germany (AC15)**
- **Latvia (AC16)**
- **Italy (AC8)**
- **United Kingdom (AC21)**
- **France (AC25)** – In dialogue with President Emmanuel Macron

American Base of Operations

From my home base in **Southern California (AC10)** to my current engagement in **South Florida (AC20)**, I move within the USA (AC22) as an MJ3 missionary – mapping a missionary journey from west to east.

This journey reflects what You did through Dr. John C Maxwell in South America – from the center of Paraguay to outreach with leaders across **Mexico (AC17)**, **Honduras (AC13)**, and **Brazil (AC18)**. John's *Value Training* has touched millions through public education and can do so again, and it was such a powerful motivation for me.

Intercession and Rekindling Connections

Lord, I admit I've lost touch with all but one of the AC partners I once knew. Please empower them anew. Fill them with Your wisdom and grace. Remind them of their calling and bear fruit in their good deeds.

Financial Setbacks and Redemption

Lord, You know the inheritance has been tangled in delay. I nearly lost everything. Yet You turned it just in time. Even in delay, You protected me. Like Joseph in prison, You've been arranging what's next. And if the trip isn't imminent, then this mapping exercise is a vision-board in faith – a straight path across Africa from west to east, where Your love is sufficient for the whole continent.

Mission Status

I remain on **MJ3** – my third major missionary journey. As we used to joke in Church Planter Training:

“We’re building the 747 mid-flight.”

That still fits. When asked what I do now, I say:

“I’m retired into full-time ministry.”

And that’s true. I live and work in **Sabbatical Cultures**, seeking first *Your Kingdom* with the power that works mightily within me.

Vision Statement

KIG4AGK – *Kingdom Initiatives Globally for Advancing God’s Kingdom*

A network of Profit Corporations funding Trust Corporations to build better nations faster.

Conclusion

The objectives I now set must be defined by clear, strategic SMART goals – measurable, time-bound, and funded. These will guide the **first ten leaders**, the **25 Abundance Complexes**, and the **Global Network of 200 Corporations** in Year One of M2Q.

I move forward in peace.
In Your strength, Lord.

Dr. Darren D. Hulbert

Founder and Executive Director

Advancing God’s Kingdom™ – a 501(c)(3) Trust Corporation, built on Trusting Creator.

End Notes

ⁱ Yes, it is historically accurate to conclude that Augustine of Hippo promoted a theological perspective akin to what is now called amillennialism around the turn of the 5th century, particularly in his seminal work *The City of God* (circa 413–426 CE). However, Augustine did not use the term "amillennialism," as it is a modern label coined much later to describe this eschatological view. Below is a detailed examination of Augustine's views, the context of his promotion, and what he called this perspective.

Augustine's Eschatological View and Amillennialism

Amillennialism, as understood today, is the belief that the "thousand years" mentioned in Revelation 20:1–6 is not a literal future period but a symbolic representation of the current age of the Church, from Christ's first coming to His second coming. This view contrasts with premillennialism (which expects a literal 1,000-year reign of Christ on earth after His return) and postmillennialism (which posits a future golden age before Christ's return).

Augustine's eschatology, as articulated in *The City of God* (Book 20, Chapters 6–9), aligns closely with amillennialism. He interpreted the "thousand years" in Revelation 20 as a symbolic period representing the entirety of the Church's existence in the present age. For Augustine, the binding of Satan (Revelation 20:2) occurred through Christ's work, particularly His death and resurrection, which limited Satan's power to deceive the nations. The reign of the saints during this period referred to the spiritual reign of believers with Christ in the Church, not a future earthly kingdom.

Details Surrounding Augustine's Promotion

1. Context in *The City of God*:

- Augustine wrote *The City of God* in response to the sack of Rome in 410 CE, addressing pagan claims that Christianity caused Rome's decline. In this work, he developed a comprehensive theology of history, contrasting the "City of God" (the Church and God's kingdom) with the "City of Man" (earthly kingdoms).
- In Books 20–22, Augustine addresses eschatology, including the interpretation of Revelation 20. His shift toward an amillennial view was significant because it countered the chiliasm (premillennialism) that was prevalent among some early Christians, such as Justin Martyr and Irenaeus, who expected a literal 1,000-year reign of Christ.

2. Shift from Chiliasm:

- Early in his career, Augustine held chiliastic (premillennial) views, as he notes in *The City of God* (Book 20, Chapter 7), where he admits to having once been attracted to the idea of a future earthly reign. However, he later rejected this as overly materialistic, criticizing interpretations that envisioned a sensual, earthly kingdom filled with physical pleasures.
- By the time of *The City of God*, Augustine had developed a more spiritualized interpretation, emphasizing that the Kingdom of God was already present in the Church and that the "thousand years" was not a future event but the current age of Christ's spiritual reign.

3. Public Promotion:

- Augustine's views were publicly disseminated through *The City of God*, which was widely read and influential in shaping Western Christian theology. As the Bishop of Hippo (from 395 CE until his death in 430 CE), Augustine had a significant platform, preaching and writing extensively. His sermons and letters also reflect his eschatological views, though *The City of God* is the primary text where he articulates his amillennial perspective.
- His influence helped establish amillennialism as the dominant eschatological view in Western Christianity for centuries, particularly in the Catholic Church and later in many Protestant traditions.

4. What Augustine Called It:

- Augustine did not use the term "amillennialism" (from Latin *a-* meaning "no" and *mille* meaning "thousand"), as this term emerged in modern theological discourse. Instead, he referred to the "thousand years" as the period of the Church's existence, describing it as the reign of Christ with His saints in the present age. He used phrases like the "reign of the saints" or the "binding of Satan" to describe the spiritual reality of the Church's current state, emphasizing its symbolic rather than literal nature.
- In *The City of God* (Book 20, Chapter 9), Augustine writes: "This kingdom is now being set up, and is being maintained in the Church, which is spread throughout the world." He avoids technical labels, framing his view within his broader theology of the two cities.

Historical Context and Significance

- **Rejection of Chiliasm:** Augustine's rejection of chiliasm was partly a reaction to what he saw as overly literal and materialistic interpretations of Revelation. He was concerned that chiliastic expectations could lead to complacency or fanaticism among Christians, especially in a time of crisis following Rome's fall.
- **Influence of Tyconius:** Augustine was influenced by the Donatist theologian Tyconius, whose *Book of Rules* provided a framework for interpreting apocalyptic texts symbolically. Tyconius' non-literal approach to Revelation likely shaped Augustine's amillennial views.
- **Theological Impact:** Augustine's amillennialism became foundational for medieval Christian eschatology. It marginalized chiliastic views in the Western Church until the Reformation, when premillennialism and postmillennialism re-emerged in some circles.

Evidence from Primary Sources

- In *The City of God* (Book 20, Chapter 7), Augustine states: "The thousand years... are to be understood as the whole time of this world's duration, from the first coming of Christ to His second coming." This encapsulates his amillennial view.
- He further explains in Chapter 9 that the Church is currently living in the "thousand years," with Christ reigning through His saints, and Satan's binding refers to his inability to prevent the spread of the Gospel.
- Augustine's sermons (e.g., *Sermon 259*) and letters also reflect a non-literal interpretation of apocalyptic texts, reinforcing his public teaching of this view.

Conclusion

Augustine of Hippo did promote a view consistent with amillennialism around the turn of the 5th century, most notably in *The City of God*. He publicly articulated this perspective as the Bishop of Hippo, influencing Christian theology through his writings and sermons. He did not call it "amillennialism" but described it as the spiritual reign of Christ in the Church during the present age, symbolized by the "thousand years" of Revelation 20. His rejection of chiliasm and adoption of a symbolic interpretation marked a significant shift in early Christian eschatology, cementing amillennialism as a dominant view in Western Christianity for centuries.

ⁱⁱ This is one of those "difficult phrases" that Paul lays out. Who is this abomination that is being held back? What do you think? Could there be two times where the devil is intricately involved in causing chaos among key leadership? Two biblical examples: For both Beast and False Prophet, satan is involved; and clearly he is recognized as being locked in an abyss for the "thousand years" only to be released at the end to go out and deceived the leaders of men. How do you teach this?