

Premillennialism

NEW ENGLAND BAPTIST
COLLEGE

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COMPARISONS OF THE THREE MAJOR MILLENNIAL VIEWS

BASIC THOUGHTS ON PREMILLENNIALISM:

1. Premillennialism is a historic view of the church, although the term “premillennialism” may not be.
2. Premillennialism is as much a system of interpretation as it is a belief regarding eschatology. It is a way of approaching the Scriptures.

TWO DOMINANT CONCEPTS OF PREMILLENNIALISM:

1. The Bible should be interpreted using a literal, grammatical-historic method of interpretation.
2. A distinction must be made between Israel and the church.

DEFINITION OF TERMS

1. MILLENNIUM:

1000 years — from the Latin “mille” (1000) and “anus” (years)

2. MILLENNIALISM:

Belief in the millennial kingdom (a literal 1000-year kingdom ruled by Christ)

3. CHILIASM:

“Chiliasm” is a transliteration of the Greek word for “1000” *years* — its usage in reformation literature includes concepts of dispensationalism.

4. DISPENSATIONALISM:

A theology that embodies two essential concepts:

- a. The Church is distinct from Israel and
- b. God’s overall purpose is to bring glory to Himself.

5. LITERAL INTERPRETATION:

A system of interpretation, or a hermeneutic, that gives to each word the same meaning it would have in its normal usage.

6. **PREMILLENNIALISM:**

Christ returns before the millennium, setting up a literal 1000-year kingdom over which He will reign.

7. **POSTMILLENNIALISM:**

Christ returns after the millennial kingdom is established.

8. **AMILLENNIALISM:**

There is no millennial reign of Christ — we are in the kingdom now.

INTRODUCTION

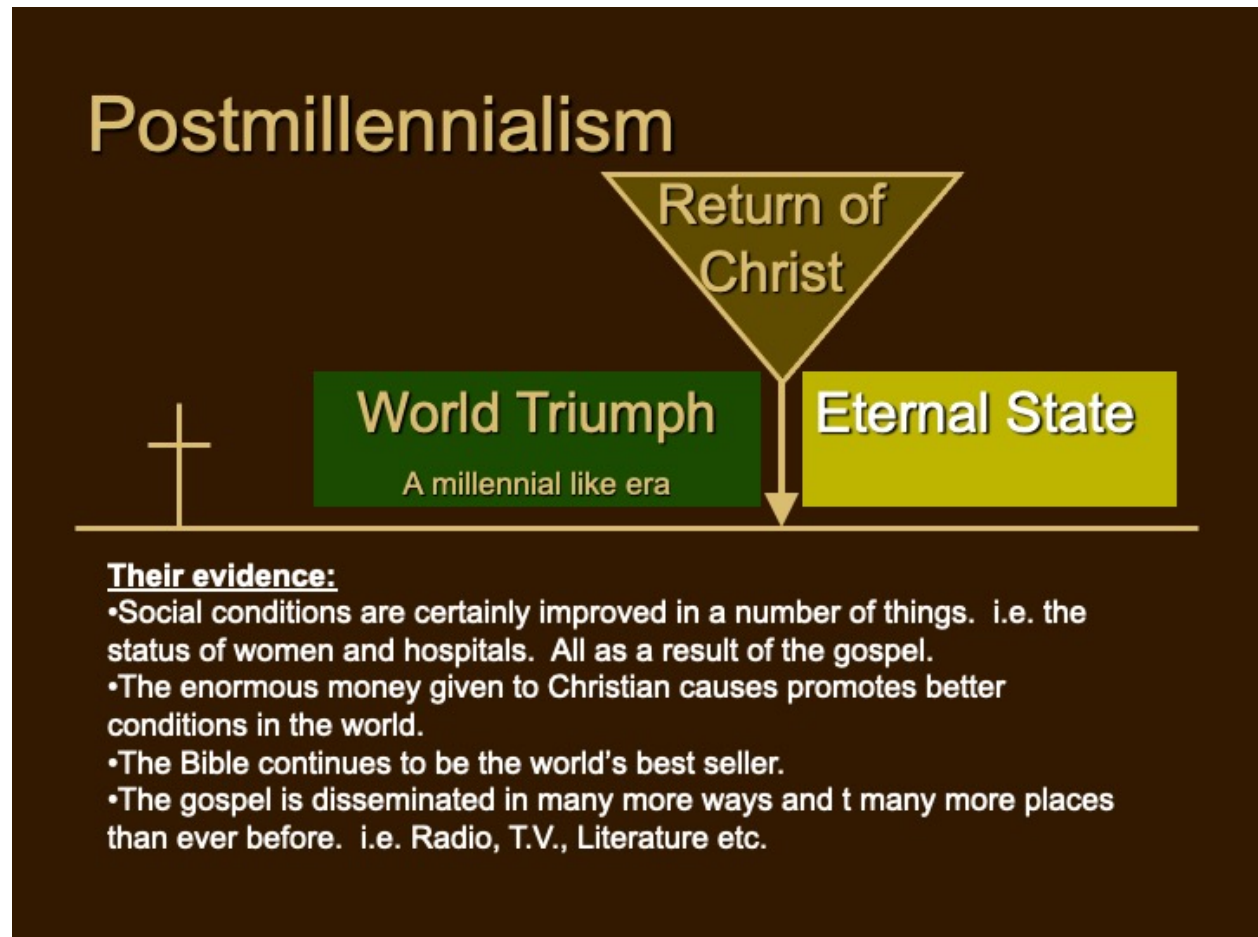
MILLENNIAL POSITIONS

It is not my plan to detail all three of these views in this section. They will be dealt with later. This is only a survey, so you will understand the general distinctions.

POSTMILLENNIALISM —

1. Their Position:

They hold that the kingdom of God is presently being extended in the world through the preaching of the gospel. They believe that the world will eventually be Christianized, and Christ will return at the close of a long period of righteousness and peace (the millennium). Following this period of time there is the resurrection and judgments.



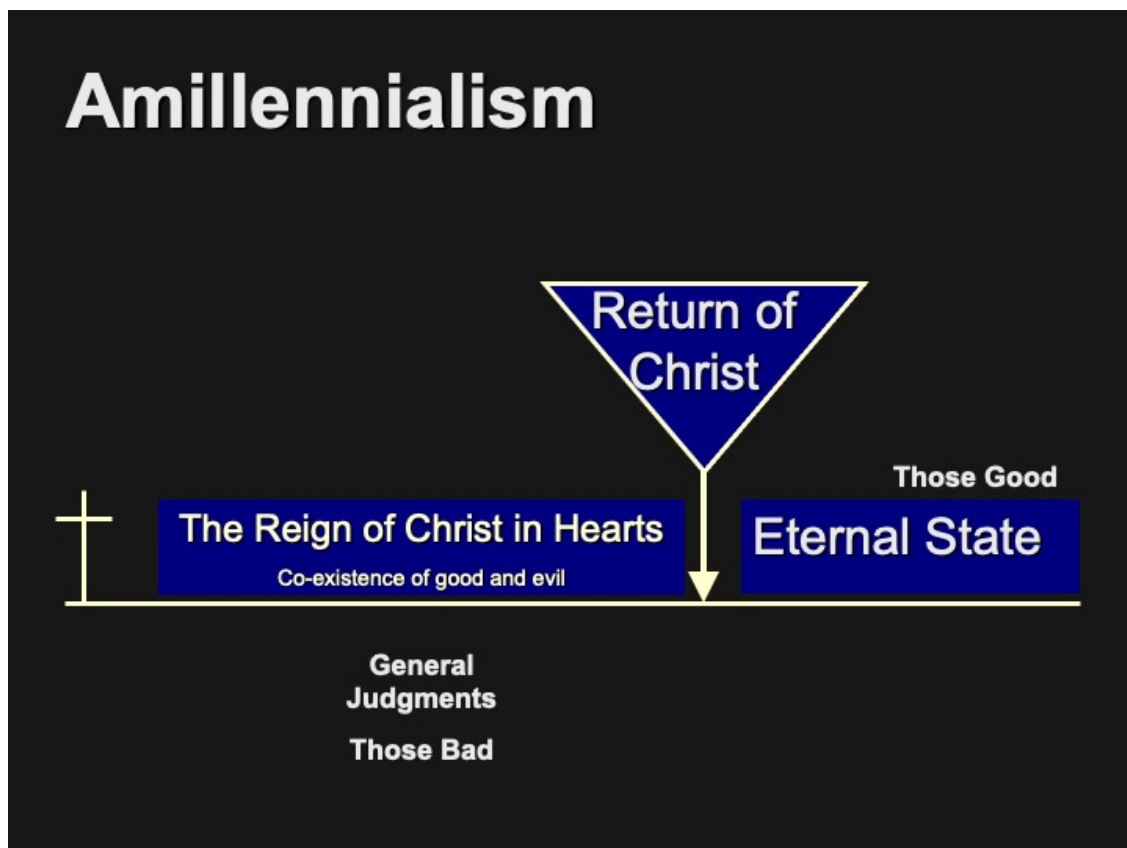
2. Their evidence:

- a. Social conditions are improving i.e., the status of women and hospitals. All because of the gospel.
- b. The enormous amount of money given to Christian causes promotes better conditions in the world.
- c. The Bible continues to be the world's best seller.
- d. The gospel is disseminated in many ways and in many more places than ever before i.e., Radio, T.V., Literature etc.

THE AMILLENNIAL VIEW -

1. Their Position:

They believe that there will be no millennium before the end of the world. They hold that there will be a development of both good and evil on earth, after that the second coming of Christ will come, followed by a general resurrection and a general judgment of all people.



2. Regarding Prophecies:

All Old Testament prophecies regarding the future kingdom of the Jews are cancelled — they now fulfilled symbolically and spiritually by the church.

3. Regarding Literal Interpretation:

Amillennialists take the Bible as literal in all areas except for prophecy, especially those that deal with the future. They spiritualize or allegorize these events claiming these figurative writings cannot be taken literally.

Quotes from Leading Amillennial Scholars:

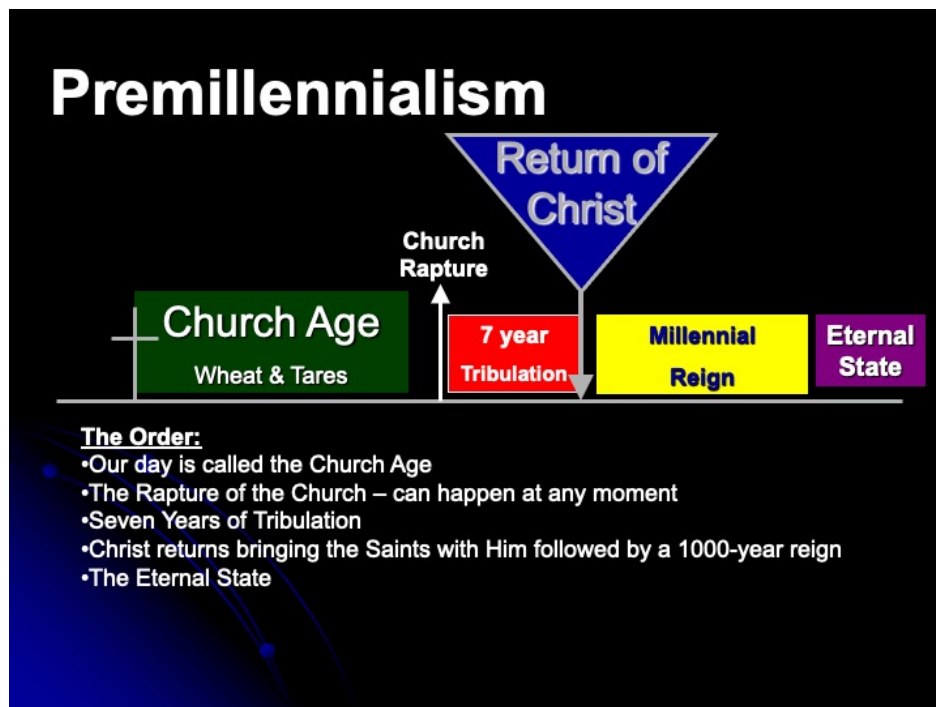
Floyd Hamilton, who is a leading Amillennial scholar wrote, “a literal interpretation of the O.T. prophecies give us a picture of an earthly reign of the Messiah as the Premillennialist see it.”

However, the Amillennialist does not accept this picture of the future. This view is also the theological view of the Roman Catholic Church.

THE PREMILLENNIAL VIEW

1. Their Position:

The second coming of Christ will occur prior to the millennium. This will establish Christ's reign on this earth for a literal 1000 years. It also understands that there will be several occasions when resurrections and judgments will take place. Eternity will begin after the 1,000 years are concluded.



2. Characteristics of Premillennialism:

a. Concerning the Bible

The Bible is the Word of God and is inerrant without exception.

Premillennialism is a system of interpretation that gives perspective to the whole Bible and to all major Christian doctrines. This system of interpretation provides protection against false cults, modernism and Romanism.

b. The Millennium:

The millennium is the period of time that follows the second coming of Christ and is considered to be a literal 1000-year period, its location will be on the earth, its government will be theocratic with the personal presence of Christ reigning as King; and it will fulfill all the yet-unfulfilled promises about the earthly kingdom.

c. Two exceptions are:

- 1) George Ladd — who makes the prophecies for Israel spiritual and the millennial kingdom as an extension of the present spiritual kingdom of God.
- 2) Robert Mounce — who makes the 1000 years of Rev. 20 literal, but the coming Messianic kingdom is not literal.

3. Concerning the Covenants:

- a) They take the Abrahamic Covenant as unconditional and will be fulfilled in the 1000-year reign of Christ — Gen. 15:18.
- b) The Promises to King David are literal and will be established in the millennial reign 2 Samuel 7:12-16.

4. Concerning the Church:

There is a distinct difference between Israel and the church. The church does not fulfill the yet unfulfilled Old Testament promises made to Israel. Therefore, there must be a time when they will be fulfilled, and that time must be the millennium.

HERMENEUTICS OF MILLENNIALISM

A. DEFINED

1. Hermeneutics comes from the Greek ἐρμηνεύω (*hermeneuo*)— to interpret.
2. It is the science of biblical interpretation:
 - a. It seeks to discover the Bible's own method of interpretation — how it interprets itself — it uses methods that are suggested and illustrated in the Bible itself. It works on the basis that the Bible is its own best interpreter.
 - b. Matthew Henry — “It’s amazing how much light the Bible sheds on the commentaries.”

B. SIGNIFICANCE IN MILLENNIALISM

The method of interpretation used inevitably leads to one’s millennial view. All conservatives agree on the authority of the Scriptures, but they disagree on the hermeneutics.

C. ALLEGORICAL METHOD OF INTERPRETATION

1. Allegory defined:

That method of interpreting a literary text that regards the literal sense as the vehicle of a primary more spiritual and more profound sense. An Example of allegory is the book Pilgrims Progress.

2. **Those that stress this method of interpretation are not convinced that the literal sense is accurate.** To them the literal sense is only there to lead you to a deeper spiritual sense. Furthermore, they are not convinced that the literal sense is historically accurate. This view therefore, denies or minimizes the literal sense.
3. **Conservative Post-millennialists and Amillennialists use the literal for all Scripture except for prophetic passages.** In the prophetic passages, they switch to the allegorical method of interpretation because they believe that Christ cancelled all kingdom promises. Origen (A.D. 184-253) introduced the allegorical method because he felt that some Scriptures didn’t fit his concept of God and/or human experience.
4. **Three Dangers of Allegorical Interpretation:**
 - a. The Scriptures cease to be the basis of authority. Instead the mind of the interpreter is the authority (whatever comes to the mind is his interpretation).
 - b. No way exists to test the conclusions of the interpreter.

- c. If used consistently, this method would destroy all Bible doctrine.

5. Arguments in Support of Allegorizing Scripture:

- a. **The New Testament used this method**, especially Paul in Galatians 4:24.

OUR REBUTTAL:

- 1) In context of present terms this is a type, not allegory.
- 2) The passage deals with an historical event, not a prophetic event — which according to Amillennialism and Postmillennialism is the only place it should be applied.
- 3) Allegory means non-historical — Paul presumes the historical accuracy of the story. Also, the passage does not question the literal sense of the passage.
- 4) If Paul is setting a principal, we must be allegorical in our interpretation of the whole Old Testament to be consistent.

- b. **The Bible is filled with figures of speech which obviously should not be taken literally.**

OUR REBUTTAL:

- 1) Premillennialism interprets the Bible literally — (a normal method of interpretation.) It is normal in any language to use figures of speech to illustrate a literal truth.
- 2) Premillennialism interprets based on meaning in historical-grammatical context.
- 3) Premillennialism bases no interpretation on a figure of speech.

- c. **The Bible contains typology, which contains spiritual truth.**

1) Type defined:

A divinely purposed illustration (of a person, thing, and event) found in the Old Testament, which prefigures a corresponding reality (anti-type) in the New Testament.

2) Examples of a type:

- a) Moses lifting-up the serpent in the wilderness so must the Son of Man be lifted-up (Numbers 21:9; John 3:13).
- b) The Ark.
- c) The Feast of Israel.

- d) Ahithophel (2 Samuel 17:15; Psalm 41:9; John 13:18-19).
- e) Manna.
- f) Leavened Bread and Unleavened Bread.
- h) The spotless lamb.

OUR REBUTTAL:

- 1) In typology, the historic event is emphasized and is significant whereas in allegory it is denied or held as insignificant.
- 2) The type had significance to the people in the day of the type.
- 3) Premillennialism bases no doctrine on a type alone; rather types illustrate doctrine.

D. THE LITERAL (NORMAL) METHOD OF INTERPRETATION

1. Definition:

The literal (normal) method of interpretation gives to each word the same basic meaning it would have in the normal, ordinary, customary usage of its day and culture, whether employed in writing, speaking or thinking.

2. Details of the definition:

- a. To interpret literally means . . .

“ . . . to interpret in terms of their normal ordinary designation. Sometimes called the grammatical-historical method because the meaning of each word is determined by its grammatical and historical context.

- b. The method is used in church history in two ways:

- 1) It uses the clear, plain sense of the word or phrase.
- 2) It views the text as providing the basis of true interpretation.

- c. Eisegesis vs. Exegesis —

- 1) (“Eis” is the Greek word which means “into.” In this case, it means to read something into the text). Allegory reads *into* the passage something that found in the context.
- 2) The literal, historical-grammatical method uses the technique known as exegesis. (The Greek term “ex” means “out of.”) Exegesis is the method that strives to literally pull the meaning from the passage.

- d. The Bible is to be taken literally, however; a certain text may contain symbolic

language. When that happens, the text should indicate it is using that language symbolically.

Arguments:

- 1) It is the only method that is consistent with the purpose of revelation.
- 2) New Testament persons interpreted the Old Testament using the literal method:
 - a) Matthew 19:3-9 — Adam and Eve;
 - b) Matthew 24:15 — reference to Daniel;
 - c) John 6 — manna; Acts 7 — Stephen
- 3) When Old Testament prophecies were fulfilled, they were fulfilled literally.

DISPENSATIONALISM

A. DIVISIONS RELATED TO HUMANITY

1. The First Period — Adam to Abraham.

This is characterized by only one stock of people present on the earth — Gentiles.

2. The Second Period — Abraham to Christ.

This covers a 2,000-year period and is characterized by the presence of two distinctions in humanity — the Gentiles and the Jews.

3. The Third Period — From the first advent of Christ to His second coming.

This period is characterized by the presence on the earth of three divisions of humanity — the Gentiles, the Jews, and the Christians.

4. The Fourth Period — From Christ's second advent to the great white throne judgment and the creation of the new heavens and the new earth.

This period is characterized by the presence of two classes of humanity on the earth — the Jew and the Gentile.

B. DIVISIONS RELATED TO DISPENSATIONS.

1. Defined:

Dispensational theology is a system of theology which attempts to develop a biblical philosophy of history. This system regards God as sovereign over time, nations and history. The whole of Scripture is covered by various dispensations of God's rule.

2. Terms:

Dispensation comes from the Greek word οἰκονομία oikonomia which means "a way of management over something."

a) A dispensation is a particular way in which God administers His rule over the world as He progressively works out His purpose for world history.

b) An illustration of God's different administrations is seen below.

1) The punishment for the sin of adultery

Before the law — no death penalty

Under the Mosaic law — the penalty of death

Since Christ — no death penalty

2) The sin of murder

Before the flood — no death penalty of murder

After the flood — death penalty for murder

3) The dietary code

Before the flood — no meats eaten

After the flood — permission was given to eat meat

Under the Law — Jewish people could only eat some meats

Under Grace — no restrictions

4) The distinctions in the Gospels

- a. I Corinthians 15:1-4 — the heart of the Gospel is “Christ died for our sins.”
- b. Matt. 10:1 & 5-7 — The heart of the Gospel is to the house of Israel and it is “the kingdom of heaven is at hand.”
- c. It is not until Matthew 16:21 where Jesus revealed the elements of His death. There is no clear teaching before this point on the death, burial and resurrection.

C. THE CHARACTERISTICS OF EACH DISPENSATION

1. Each dispensation presents a way of God administering His rule.
2. Each dispensation displays a particular responsibility for man.
3. Special revelation is required in each dispensation.
God must reveal to man His new way to respond.
4. Each dispensation contains a test:
“Will man obey God’s rule by fulfilling his revealed responsibility.”
5. In each dispensation man fails.
6. Each dispensation ends with judgment due to man’s failure.

D. SOME IMPORTANT CONSIDERATIONS

1. The dispensations are different as God administers His rule over the world, however this does not mean that there are different ways of salvation. Salvation has been and will be by the grace of God through faith. In the Old Testament, it was by faith in God, because by faith they offered sacrifices according to God’s instructions.

The O.T. sacrifices portrayed Christ, even though the O.T. believer did not understand all that we know today, they still had to exercise faith in God to believe

their sins would be taken away. We must remember that God foreknew that Jesus would die for the sins of the world.

2. A dispensation is not the same thing as an age. A dispensation is a way of God ruling, while an age is a time-period.
3. A dispensation may involve and administration of God's rule over all of mankind or only one part of mankind.
 - a. Human Government is for all men.
 - b. Mosaic Law is for only one nation.
4. A new dispensation may continue some ruling functions of earlier dispensations. For example, under one of the first dispensations God employed the use of the human conscience as a ruling factor. Though this prime form of ruling ended, we still have and use the conscience today.
5. A new dispensation may discontinue an earlier factor. For example, the Mosaic Law is not a ruling factor in this age for the Church.
6. Each new dispensation will have at least one new ruling factor that was not there before.
7. Each new dispensation demands new revelation.

E. THE EXAMINATION OF EACH DISPENSATION.

1. DISPENSATION OF INNOCENCE: *Man, was without sin and innocent*

- a. **Time:** It began at the creation of man and ended with the fall.
- b. **Ruling factors:** A favorable disposition towards God.
- c. **Scriptures:** Begins with Genesis 1:27-2:3 and ends with Genesis 2:7-3:5.
- d. **Responsibility:** Man, was responsible to obey God by exercising a favorable attitude.
- e. **The test:** Would man obey God?
- f. **The failure:** Man rebelled.
- g. **The judgment:**
 - 1) Spiritual death — man lost his favorable disposition as he took on a disposition of enmity towards God.
 - 2) Physical death; along with disease, deformity, etc.
 - 3) The loss of his perfect environment.
 - 4) Satan usurped man's rule in the world. Adam was appointed by God to rule, but in Adam's revolt, Satan gained control and now rules over men.

2. THE DISPENSATION OF CONSCIENCE:

- a. **Time:** From the fall of man until the Noahic flood.
- b. **Ruling factors:** The human conscience.
 - 1) Adam and Eve had eaten the fruit and knew between right and wrong.
 - 2) The restraint of the Holy Spirit — Genesis 6:3 (Strive = rule).
- c. **Scriptures:** Genesis 3:6 to 8:19.
- d. **Responsibility:** To obey God using the human conscience and the restraint of the Holy Spirit.
- e. **The Test:** Would man obey God.
- f. **The Failure:**
 - 1) Cain refused to offer the proper sacrifice and later murdered his brother.

- 2) Man began to build a godless civilization.
- 3) Man became evil continually.
- g. **The Judgment:** The Flood.

3. THE DISPENSATION OF CIVIL GOVERNMENT

- a. **Time:** The flood to the call of Abraham.
- b. **Ruling Factors:**
 - 1) Human Conscience.
 - 2) Restraining of the Holy Spirit.
 - 3) Human Government (Genesis 9:5-6).
- c. **Scripture:** Genesis 8:20 - Gen. 11:32.
- d. **Man's Responsibility:** to obey God on the basis of conscience, Holy Spirit and human government.
- e. **Tests:** Man obey God on these above factors.
- f. **Failure:** Genesis 9, 10, 11.
 - 1) Noah got drunk;
 - 2) Mankind built a tower, so they would not be scattered.
- g. **Judgment:** Language was confused, and mankind was broken up into different nations.

4. THE DISPENSATION OF PROMISE:

- a. **Time:** From the call of Abraham to the Mosaic Law.
- b. **Ruling factors:**
 - 1) Conscience.
 - 2) Holy Spirit's restraining.
 - 3) Human Government.
 - 4) Promise.

(See Hebrews 11 where it states the promise was given to Abraham. Because of this promise the people lived differently.)

- a) Abraham and Sarah moved on a promise.
- b) Abraham was willing to offer up Isaac on a promise.
- c) Moses gave up Egypt based on a promise of God.
- c. **Scripture:** Genesis 12:1 to Exodus 18.
- d. **Responsibility** of man was to obey God on the basis of conscience, Holy Spirit, Human Government and Promise.
- e. **Test:** Would man obey God.
- f. **Failure:**
 - 1) Abraham and Sarah failed by having Ishmael.
 - 2) Abraham lied about Sarah being his sister.
 - 3) Isaac lied about his wife being his sister.
 - 4) Jacob was a deceiver.
 - 5) The sons of Jacob did not return to Israel after the famine.
- g. **Judgment:**
 - 1) Problems with Ishmael's descendants.
 - 2) Enslavement in Egypt.

5. **DISPENSATION OF THE MOSAIC LAW**

- a. **Time:** From the giving of the Law until the death of Christ.
- b. **Ruling Factors:**
 - 1) Conscience.
 - 2) Promise.
 - 3) Restraining work of the Holy Spirit.
 - 4) Human Government.
 - 5) Mosaic Law (only for Israel).
- c. **Scripture:** Exodus 19:1-Matthew 27:56; Mark 15:41; Luke 23:49; John 20:30.
- d. **Responsibility:** Obeying God by abiding by the ruling factors.
- e. **Test:** Would Israel obey God on the above basis?

f. **Failure:** Failure to keep the law and the rejection of the Messiah.

g. **Judgment:**

- 1) Assyrian and Babylonian Captivity.
- 2) Israel Dominated by Gentile Powers.
- 3) The Removal of the Jews from their place of blessing.

6. **DISPENSATION OF GRACE:**

a. **Time:** From the death of Christ to the Second Coming.

b. **Ruling Factors:**

- 1) Conscience.
- 2) Promise.
- 3) Restraining work of the Holy Spirit.
- 4) Human Government.
- 5) Grace began while the Mosaic Law ended.

Grace as a ruling factor brings salvation and it teaches us in this present age –
Titus 2:11-12.

c. **Responsibility:**

Man is to obey God and to live under Grace, Conscience, Restraint of the Holy Spirit;
Human Government and Promise.

d. **Tests:** Would man obey God on the basis of the above?

e. **Failure:**

- 1) Most of the Jews failed to accept Christ.
- 2) Christians fail to keep the great commission.
- 3) We are not pure.
- 4) We do not disciple as we should.
- 5) We do not prevent false teaching.
- 6) We do not contend for the faith.
- 7) We do not live like we should.
- 8) The unsaved will stage a revolt against God.

9) Organized religion will become apostate.

f. **Judgment:**

1) The blotting out of churches (Rev. 1-2).

2) The removal of the Holy Spirit as a restrainer.

3) Apostate Christianity will be destroyed.

4) Judgment will be poured out on earth.

7. **DISPENSATION OF THE MILLENNIUM:**

a. **Time:** After the 2nd Coming and before Satan's release.

b. **Factors:**

1) Conscience.

2) Human government is fulfilled in the theocratic rule of Christ over the entire world.

3) Promises are fulfilled.

4) Grace as a ruling administration will be different from the dispensation of grace.

5) The restraint of the Holy Spirit.

c. **Scripture:** Revelation 20:1-6.

1) **Responsibility:** To obey God in the above functions.

2) **Tests:** Will men obey God in the above.

3) **Failure:** Men will rebel, some will outwardly rebel, others will inwardly rebel, and Satan will be released and lead a revolt.

4) **Judgment:**

a) During the millennium there will be instant execution for sin.

b) Satan's revolt will be crushed.

c) The eternal lake of fire.

BIBLICAL COVENANTS

A. COVENANT MEANS:

Agreement between two people or groups.

B. DIVINE COVENANT:

God making a solemn promise whereby He establishes a compact with man to bring to pass certain blessings either conditionally or unconditionally.

C. TWO WAYS THE JEWS SEALED COVENANTS:

1. **Shoe Covenant:** A shoe was exchanged (see book of Ruth 4:6-13).
2. **Blood Covenant:** Some solemn covenants were made when they cut animals in half and walk between them.

D. TWO TYPES OF BIBLICAL COVENANTS

1. Conditional Covenant—

It offers a promise that will be fulfilled by God providentially and only when certain conditions are met by men (*If ye will . . . then I will . . .*) i.e. the Mosaic Covenant.

2. Unconditional Covenant —

This offers a promise that awaits no such contingency — God simply announces He will do certain things, in grace, without regard to human obedience (I will . . .) i.e. the Noahic Covenant.

E. FOUR ESCHATOLOGICAL COVENANTS

1. **Abrahamic Covenant** — Genesis 12-15, around 2000 BC.
2. **Land Covenant** (also known as the **Palestinian Covenant**) — Deuteronomy 30, around 1440 BC.
3. **Davidic Covenant** — 2 Samuel 7, around 1000 BC.
4. **New Covenant** — Jeremiah 31, around 600 BC.

THE GIVING OF THE ABRAHAMIC COVENANT

In Scripture, God made a series of promises that shape and define what the future will be like for us, the nations, and Israel. Therefore, it is very important for us to understand what these promises are and how they impact the future. The first key promise is a covenant made with Abraham.

A. THE PERSONAL PROMISES TO ABRAHAM – “I Will’s” – Genesis 12:2

1. “I will make you a great nation”

When God made this promise with Abraham he had no heir to carry this out. He was about 100 years old and his wife Sarah 90 when this promise was fulfilled in a supernatural way (Gen. 17:17; 18:11-14; Rom. 4:16-22; Heb. 11:11-12).

2. “I will bless you”

This was fulfilled with various blessings.

- a. Temporal blessings of land – Gen. 13:14-15, 17.
- b. Servants – Gen. 14:14-15.
- c. Wealth – Gen. 13:2; 24:34-35.
- d. Spiritual blessings – Gen. 13:18; 21:22.

3. “I will make your name great”

God promised Abraham fame, renown, and a good reputation.

B. UNIVERSAL PROMISES – Gen. 12:3

In this part of the covenant Premillennialists and Amillennialists disagree how the promises will be fulfilled.

1. The promise of blessing and cursing:

Abraham’s relationship was so close to God that to bless or curse Abraham was to bless or curse God (Gen. 20:2-18; 21:22-34).

2. The promise that all the families of the earth would be blessed.

- a. The apostle Paul made it clear that Christ fulfilled this promise (Gal. 3:16).

“Seed” may be both collective and individual; that is the seed was one line, one family, and especially one Person, Christ (v. 19). Paul’s concluding point in that chapter is this: do not try to become sons of Abraham by being circumcised but by being in Christ (vs. 27, 29). Our position in Christ makes us heirs of this particular promise of the Abrahamic covenant.

- b. Note carefully that Paul is not saying that the church fulfills the entire covenant. He focuses only on this one promise concerning blessing in the seed (v. 16 – the plural, “promises,” is used because the covenant was repeated several times to Abraham, not because Paul wants to indicate that the church fulfills the entire covenant). – Ryrie, *Basic Theology* [Colorado Springs: ChariotVictor Publishing, 1999], pp. 453-4. Also see J. B. Lightfoot, *A Commentary on St. Paul’s Epistle to the Galatians* [New York: Macmillan, 1892], p. 142.

C. NATIONAL PROMISES – (Genesis 15:18-21)

1. A Great Nation:

The Promise that Abraham would father a great nation. This is both a personal and national promise.

2. The Promised Land:

- a. The promise to that nation of specific land as an inheritance. – (Genesis 12:7; 13:15, 17: 15:7-8, 18; 17:8; 24:7; 26:3; 28:13-14; 35:12; 48:4; 50:24.)
- b. Gen. 17:1-3 – Tells us that the land is an everlasting possession.
- c. Gen. 15:18 – Tells us the boundaries will be from the river of Egypt to the Euphrates.

On which river in Egypt (the Wadi or the Nile) see C. Kaiser, Jr. ("The Promised Land: A Biblical-Historical View." Bibliotheca Sacra, 138:n.6, p. 311, and Bruce K. Waltke (The Zondervan Pictorial Encyclopedia of the Bible [Grand rapids: Zondervan, 1975], 5:121)

D. THE RATIFICATION – Gen. 15:9-17

1. The Significance of Only God Sealing the Covenant

- a. God swore fidelity to His promises and placed the obligation of their fulfillment on Himself alone.
- b. Abraham made no oath, he was in a deep sleep.
- c. Therefore, the covenant is not conditioned on anything Abraham would or would not do. The fulfillment in all its parts depends only on God's doing. Therefore, all events are certain.

E. THE PRESENT AND FUTURE IMPLICATIONS:

1. The land fulfillment for Israel is real and still future.

- a. Therefore:
 - The contemporary struggles of Israel and the Arab nations are more than minor issues.
 - The existence of Israel today is hinged on the future land for Israel.
 - There are literal promises for Israel yet to be fulfilled outside of the Church.
- b. The Millennial Fulfillment:
 - Seen in the O.T. are yet to be fulfilled.
 - Christ is to rule during this time.

F. REFUTING THE ALLEGED CONDITIONS OF THE ABRAHAMIC COVENANT — Genesis 12:1.

1. The argument for a conditional covenant is based on the imperative

“Go forth from your country.” They claim this phrase expresses a condition that would have invalidated the covenant if Abraham had not obeyed.

REFUTATION:

The idea that Abraham and his dependence must be obedient for the fulfillment of the covenant is not true.

- a) The seed of Abraham and Abraham himself was disobedient in many moral categories. Yet, despite that disobedience many of the promises were fulfilled.
- b) The principle of grace is seen in this covenant, in that, God blesses the unworthy.
- c) The security of the believer is involved, in that our eternal security is not dependent on our worthiness or faithfulness, but rather on God's.

2. It ignores the grammar

Grammatically the imperative in Genesis 12:1 is followed by two imperfects and a series of cohortative imperfects in verses 2-3. This expresses an intention, namely what God intended to do for Abraham. Other examples of this are found in 30:18 and 45:18. – Ryrie, *Basic Theology*, p. 454.

THE AMILLENNIALIST TEACH THAT THE CHURCH (NOT ISRAEL) WILL SPIRITUALLY FULFILL THE OT PROMISES.

THE LAND COVENANT

Wrongly labeled the Palestinian Covenant

A. THE VALUE OF THE LAND COVENANT

1. It demonstrates that Israel has the title deed to the Promised Land even though Israel will fail to be faithful.
2. It demonstrates that the Mosaic Law did not replace or set aside the Abrahamic covenant. The Apostle Paul affirms this fact in Galatians 3:17.
3. This covenant further explains the Abrahamic covenant.

B. THE LAND COVENANT – DEUT. 30:1-10

1. Did the Mosaic Law replace the Abrahamic covenant?

The Mosaic law was a conditional covenant (see the blessings and the cursing's in Deut. 28).

2. Since Israel failed to keep the law of Moses, did they lose the covenant made with Abraham?

In Deuteronomy 29:11-f, Moses establishes a covenant with Israel which is called the Land (Palestinian) Covenant.

C. KEY FEATURES OF THE LAND COVENANT:

1. Israel will be removed from the Promised Land because of her unfaithfulness — Deut. 28:63-68 & Deut. 30:1-3.
2. Israel will experience a time of repentance **after** the nation has been scattered — Deut. 28:63-68 & Deut. 30:1-3.
3. Their Messiah will return— Deut. 30:3-6 & Mark 13:26-27.
4. Their Messiah will restore the land — Deut. 30:5.
5. God will do a work of grace in the hearts of the people — Deut. 30:4-8; Jeremiah 31:31-34 and Romans 11:26-27.
6. There will be judgment of Israel's enemies — Deut. 30:7; Joel 3:1-2; and Matthew 25:40, 45.
7. The nation will again prosper in the land and receive her full blessing — Deut. 30:9.

D. THE LAND COVENANT IS AN UNCONDITIONAL COVENANT

1. It is called an eternal covenant in Ezekiel 16:60.
2. Since it enlarges the unconditional Abrahamic covenant therefore the amplification would be unconditional as well.
3. God promises to fulfill it. Romans 11:26-27; Hosea 2:14-23; Deuteronomy 30:6 and Ezekiel 11:16:21 all make this clear.
4. Portions of this covenant have been fulfilled. That is the curses listed in Deuteronomy 28.

E. THE IMPLICATIONS OF THE PALESTINIAN COVENANT

1. The Palestinian Covenant will come to pass.
 - a. After the cursing and blessings of Deut. 28 are finished – Deut. 30:1. There are still signs of the curse today such as the holocaust, Soviet Jews and isolated areas of persecution.
 - b. It will take place when Israel returns to the Lord and obeys His voice — Deut. 30:2.
 - c. It will take place when Israel is gathered from the four corners of the earth and returned to the Promised Land — Deut. 30:3-5.
 - d. When Israel receives a new heart from God — Deut. 30:6.
 - e. When Israel will witness the judgment of her enemies — Deut. 30:7.
2. Since these things have never been fulfilled, and an eternal and unconditional covenant demands a fulfillment.

THE DAVIDIC COVENANT

2 Samuel 7:12-16

David desired to build a temple for the Lord to replace the Mosaic tent-like-tabernacle. But God revealed that He had something far greater in mind for David, and that revelation he received is the basis of the Davidic covenant.

A. TWO ASPECTS RELATED TO DAVID

1. **DESCENDANTS:**

David would have a son who would succeed him and establish his kingdom — 2 Sam. 7:12.

2. **KINGDOM:**

David's house, throne and kingdom would be established forever.

(2 Sam. 7:16) – However, the covenant did not guarantee an uninterrupted rule by David's family though it did promise that the right to rule would always remain with David's dynasty. The Babylonian Captivity did, of course, interrupt the Davidic rule.

B. THREE ASPECTS RELATED TO DAVID'S SON SOLOMON

1. **TEMPLE:**

Solomon would build the temple rather than David.

2. **THRONE:**

The throne of Solomon's kingdom would be established forever (2 Sam. 7:13b).

3. **PUNISHMENT:**

Solomon would be chastened for his sins, but not deposed (2 Sam. 7:14-15).

C. THE OLD TESTAMENT CONFIRMATION OF THE DAVIDIC COVENANT

All Old Testament passages which describe the Messiah as King and His coming kingdom confirm the promises of the Davidic Covenant. All the royal Psalms give more information about the Davidic Kingdom. (Ps. 2; 18; 20-21; 45; 72; 89; 101; 132; 144). Psalm 89:3-4, 19-37 provides strong confirmation that this covenant is unchangeable.

Isaiah predicts the Messiah will sit on the throne of David — Isaiah 9:7. Also see Isaiah 11; 24-25; 54; 60-61 and Jeremiah 23:5-6; 30:8-9; 33:14-17, 20-21; Ezekiel 37:24-25; Daniel 7:13-14; Hosea 3:4-5; Amos 8:11 and Zechariah 14:4.

THE NEW COVENANT

A. THE IMPORTANCE OF THE NEW COVENANT

1. It guarantees Israel a converted heart as the foundation of all her blessings. According to the Old Testament principle that such a conversion cannot be affected permanently without the shedding of blood, this covenant necessitates a sacrifice, acceptable to God, as the foundation on which it is instituted.
2. Great importance is attached to this covenant because the offering up of the Son of God as the center of the age-long plan of redemption. This covenant points to Jesus.

B. THE PROVISION OF THE NEW COVENANT

1. SCRIPTURE:

The New Covenant promised to Israel is stated in Jeremiah 31:31-34.

2. ELEVEN PROVISIONS OF THIS COVENANT:

(Things To Come, Pentecost, pg. 117.)

“The following provisions for Israel, the people of the new Covenant, to be fulfilled in the millennium, the period of the new covenant, are found in the Old Testament.

- a. The new covenant is an unconditional grace covenant resting on the “I will’s” of God. The frequency of the use of the phrase in Jeremiah 31:31-34 is striking. Cf. Ezekiel 16:60-62.
- b. The new covenant is an everlasting covenant. This is closely related to the fact that it is unconditional and made in grace . . . (Isa. 61:2, cf. Ezek. 37:26; Jer. 31:35-37).
- c. The new covenant also promises the impartation of a renewed mind and heart which we may call regeneration . . . (Jer. 31:33, cf. Isa. 59:21).
- d. The new covenant provides for restoration to the favor and blessing of God. . . (Hos. 2:19-20, cf. 61:9).
- e. Forgiveness of sin is also included in the covenant, “for I will remove their iniquity, and I will remember their sin no more” (Jer. 31:34b).
- f. The indwelling of the Holy Spirit is also included. This is seen by comparing Jeremiah 31:33 with Ezekiel 36:27.
- g. The teaching ministry of the Holy Spirit will be manifested, and the will of God will be known by obedient hearts. . . (Jer. 31:34).

- h. As is always the case when Israel is in the land, she will be blessed materially in accordance with the provisions of the new covenant . . . Jeremiah 32:41; . . . Isaiah 61:8. . . Ezekiel 37:26-27a).
- i. The sanctuary will be rebuilt in Jerusalem, for it is written "I . . . will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them" (Ezek. 37:26-27a).
- j. War shall cease and peace shall reign according to Hosea 2:18. The fact that this is also a definite characteristic of the millennium (Isa. 2:4) further supports the fact that the new covenant is millennial in its fulfillment.
- k. The blood of the Lord Jesus Christ is the foundation of all the blessings of the new covenant, for "by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water" (Zech. 9:11).

By way of summary, it may be said that as far as the Old Testament teaching on the new covenant is concerned, the covenant was made with the Jewish people. Its period of fulfillment is yet future beginning when the Deliverer shall come and continuing throughout all eternity. Its provisions for the nation Israel are glorious, and they all rest and depend on the very Word of God."

C. CONFIRMATION OF THE NEW COVENANT

It is given in Isaiah 61:8-9 and Ezekiel 37:21-28 where it is called an everlasting covenant.

- 1. Israel is to be regathered.
- 2. Israel is to be one nation, ruled by one king.
- 3. Israel is no longer to be idolatrous, to be cleansed, forgiven.
- 4. Israel is to dwell "forever" in the land after re-gathering
- 5. The covenant of peace will be with them forever.
- 6. God's tabernacle is to be with them, i.e., He will be present with them in a visible way.
- 7. Israel is to be known among Gentiles as a nation blessed of God. All of these promises are implicit in the basic passage of Jeremiah, but they confirm, enrich, and enlarge the covenant.
- 8. The New Covenant, then has to do with the regeneration, forgiveness, and justification of Israel, the outpouring of the Holy Spirit with His subsequent ministries, Israel's regathering and restoration to the place of blessing, all founded on the blood of Jesus Christ.

D. THE CHARACTER OF THE NEW COVENANT

1. It is called eternal in Isaiah 24:5; 61:8; Jeremiah 31:36, 40; 32:40; 50:5.
2. It is a gracious covenant that depends entirely upon the “I will” of God for its fulfillment – Jeremiah 31:33. It does not depend on man.
3. This covenant amplifies the third great area of the original Abrahamic Covenant, the area of “blessing.” Inasmuch as this is only an amplification of the original Abrahamic covenant, which was been shown to be unconditional and literal, this covenant must be also.
4. This covenant is largely occupied with the question of salvation from sin and the impartation of a new heart. Salvation is solely the work of God. Thus, the covenant that guarantees salvation to the nation Israel must be apart from all human agency and therefore unconditional.

E. THE FULFILLMENT OF THE NEW COVENANT

1. The Amillennialist View:

Amillennialist use the New Testament references to the new covenant to prove that **the church** is fulfilling the OT promises to Israel. Thus, there would be no need for a future earthly millennium inasmuch as the church is the kingdom. See Hebrews 8:8-12.

- a. To reply to the Amillennial view:

The covenant was made to the nation Israel, not the Church.

- 1) This is seen in the plain words of the covenant – Jer. 31:31 as well as seen in other passages Isa. 59:20-21; 61:8-9; Jer. 32:37-40; 50:4-5; Ezek. 16:60-63; 34:25-26; 37:21-28.
- 2) The OT teaches the new covenant is for Israel is also seen by the fact of its very name “NEW COVENANT” contrasted with the Old Covenant which is the Mosaic Law. The New Covenant is made with the same people as the Mosaic.
- 3) The OT teaches that the new covenant is for Israel is also seen by the fact that in its establishment the perpetuity of the nation Israel and her restoration to the is vitally linked with it (Jer. 31:35-40).

2. The Time of the Fulfillment of the New Covenant:

- a. It is still future — Hosea 2:18-20, Isaiah 55:3; Ezek. 16:60, 62; 20:37
- b. The fulfillment requires the rebirth of all Israel, their spiritual return, and the return of Christ (Rom. 11:26-27).

- c. It will be realized in the millennial age. (Jeremiah 31:34; Ezek. 34:25 and Isaiah 11:6-9).

3. The relationship of the church to the new covenant:

- a. There are five clear passages to the new covenant in the NT: Luke 22:20; 1 Corinthians 11:25; 2 Corinthians 3:6; Hebrews 8:8 and 9:15.
- b. There are six New Testament references that refer to the new covenant Matt. 26:28; Mark 14:24; Rom. 11:27; Heb. 8:10-13 and Hebrews 12:24.

4. Three premillennial views as to the relationship of the church to the new covenant:

- a. There was one and only one new covenant in Scripture, made with the houses of Israel and Judah and to be realized at a future time, to which the church bears no relationship whatsoever (Darby).
- b. The New Covenant secures the perpetuity, future conversion, and blessing of Israel and it secures the eternal blessedness of all who believe. Thus, according to this view, there is one new covenant with a two-fold application; one to Israel in the future and one to the church now (Scofield).
- c. There are two new covenants presented in the New Testament
 - 1) First with Israel in reaffirmation of the covenant promised in Jeremiah 31.
 - 2) Second made with the church in this age.
 - 3) This view essentially, would divide the references to the new covenant in the NT into two groups.
 - 4) The references in the gospels and the references in Hebrews 8:6; 9:15; 10:29 and 13:20 would refer to the new covenant with the church.
 - 5) Hebrews 8:7-13 and 10:16 would refer to the new covenant with Israel and Hebrews 12:24 would refer, perhaps, to both, emphasizing the fact of the mediation accomplished and the covenant program established without designating the recipients.

The Mosaic Covenant

1. The Parties

The covenant was given only to the nation of Israel and was an agreement between God and the nation (Exodus 12:40-41; 13:3-4; 19:1, 3, 11; 2 Chronicles 6:11; Psalm 147:19-20; Galatians 3:16-17). It was never given to any other people.

2. The Promises

- a. To make Israel a peculiar treasure for God's possession (Exod. 19:5 also see Isaiah 54:5; Jer. 3:14).
- b. To make Israel a kingdom of priests, who would serve God (Exod. 19:6).
- c. To make Israel a holy nation (Exodus 19:6).
- d. To give Israel spiritual life (Lev. 18:5; cp. Deut. 8:1; Neh. 9:29; Prov. 4:4; Ezek. 20:11, 13, 21; Rom. 10:5; Gal. 3:12)
- e. To prosper Israel and to allow them to remain in the Promised Land (Lev. 26:3-12)

3. Israel's obligation

They were obligated to keep the Mosaic Covenant by observing all that the Lord had commanded them (Exod. 19:5-8; Lev. 26:3, 14-15). This included the moral, civil, and the ceremonial aspects of the Law.

4. God's obligation

In return for Israel's obedience, He promised to bless them (Deut. 28:1-14) and if Israel failed to obey, they would be cursed (Deut. 28:15-68).

5. The Ritual's and Offerings

Knowing the weakness of man, God provided a way to maintain a relationship with Him via the sacrifices. However, there was no provision for deliberate sin (Num. 15:30-31), capital offenses such as Sabbath breaking (Ex. 35:2), murder (Ex. 21:12), idolatry (Ex. 22:20), and adultery (Lev. 20:10).

6. Salvation under the Law

Israel was not spiritually saved by the works of the Law, but rather by faith (Gen. 15:5-6; Gal. 3:6-14). The Levitical offerings only covered sin but could not take away sin and their guilt (Heb. 9:9-10; 10:1-4).

7. Duration of the Covenant

The Mosaic Covenant was instituted at Mt. Sinai to the Jewish nation around 1445 B.C. (Ex. 19:8; 24:7-8). It remained in force until the death of Jesus on the cross (2 Cor. 3:6-14; Gal. 3:19; Eph. 2:14-16; Col. 2:14; Heb. 10:9). God promised to replace the Mosaic Covenant (Jer. 31:31) with a New and better Covenant.

The Christian's Relationship to: **THE LAW OF MOSES**

Covenant and Dispensational Theology disagree with the Christians relationship to the Mosaic Law.

A. COVENANT THEOLOGICAL VIEW OF THE MOSAIC LAW:

Christians are not under the civil and ceremonial aspects of the Mosaic Law, but they are under the moral aspects of the Law (the ten commandments). Not to be under the moral aspects of the law is to be lawless.

B. DISPENSATIONAL THEOLOGICAL VIEW OF THE MOSAIC LAW:

1. Christians are not under any aspect of the Mosaic Law, even the moral aspect. The Mosaic Law has three aspects to it (civil, ceremonial and moral) and they are to function as one unit. They are not intended to be divided. To place oneself under one aspect of the Mosaic Law is to obligate oneself to the entire Law, i.e. to be under the moral aspect of the Law would also require the believer to keep all the civil and ceremonial regulations as well.
2. Although the Mosaic Law presented eternal, unchangeable, moral absolutes of God, it was only one way for God to administer His moral absolutes to one group of people (Israel). Since God's moral absolutes are eternal, they have been in effect throughout all of history. They were in effect even before God instituted the Mosaic Law.
 - a. Before the Mosaic Law God administered His moral absolutes through, conscience, civil government, His restraining Spirit and direct or indirect revelation.
 - b. From Mount Sinai to the cross of Jesus He administered moral absolutes to the Jewish people through the Mosaic Law, while the Gentile nations were still administered to by their conscience, civil government and the retaining work of the Holy Spirit.
3. From the time of the cross, God has been administering His eternal absolutes over all of mankind through grace.

C. SUMMARY OF THE PREMILLENNIAL VIEW OF THE MOSAIC LAW:

Freedom from the moral aspect of the Mosaic Law does not involve freedom from the eternal, unchangeable, moral absolutes of God. It only involves freedom from one way of God's administering His absolutes through the Mosaic Law.

THE LAW CANNOT BE DIVIDED

There are three passages in Scripture that support the fact that the Mosaic Law cannot be selectively applied to the Christian.

“For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them” – Gal. 3:10.

“For I testify again to every man that is circumcised, that he is a debtor to do the whole law.: Gal. 5:3

“For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all” – James 2:10.

The conclusion must be that the Mosaic Law is not indivisible; therefore, the Christian who places himself under its moral aspect obligates himself to keep every aspect of the Law (civil, ceremonial, and moral).

CHRISTIANS ARE NOT UNDER THE MOSAIC LAW

“For sin shall not have dominion over you: **for ye are not under the law, but under grace.** What then? shall we sin, because we are not under the law, but under grace? God forbid” Romans 6:14-15.

“Wherefore, my brethren, **ye also are become dead to the law** by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God” – Romans 7:4.

“But now **we are delivered from the law**, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter” – Rom. 7:6.
(“**Delivered**” means, “to take from the sphere of operation.”)

“For I through the law am **dead to the law**, that I might live unto God” – Gal. 2:19

WHAT IS THE PURPOSE OF THE LAW?

“Wherefore then serveth the law? It was **added because of transgressions, till the seed should come** to whom the promise was made; and it was ordained by angels in the hand of a mediator” – Gal. 3:19.

“But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore **the law was our schoolmaster to bring us unto Christ**, that we might be justified by faith. **But after that faith is come, we are no longer under a schoolmaster**” – Gal. 3:23-25.

“But if ye be led of the Spirit, **ye are not under the law**” – Gal. 5:18

“For as many as are led by the Spirit of God, they are the sons of God” – Rom. 8:14.

“**Having abolished** in his flesh the enmity, **even the law of commandments** contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby” – Eph. 2:15-16.

“For **the priesthood being changed**, there is made of necessity **a change also of the law**” – Heb. 7:12.

GRACE, IN THE ADMINISTERING OF GOD’S MORAL ABSOLUTES

A. JOHN 1:17

*“And of his fulness have all we received, and **grace for grace**. For the law was given by Moses, but grace and truth **came** by Jesus Christ.”*

1. The term “came” means, “come to be, become, originate.”
2. The terms, “grace for grace” means, “grace after or upon grace (i.e., grace pours forth in ever new streams.” The idea is that Jesus enlarged grace by adding a new form of it to all the forms of grace, which had already existed during the OT.
3. John 1:17 seems to imply that the new form of grace which originated through Jesus was intended to serve as the contrasting replacement of the Law which God gave through Moses. In other words, the new form of grace was to have the same basic function as the Law, but it was to fulfill that function in a significantly different way.

In light of this, it is important to note that the Mosaic Law never functioned as a means of eternal salvation.

“Therefore, we conclude that a man is justified by faith **without the deeds of the law**” – Rom. 3:28.

“Knowing that a **man is not justified by the works of the law**, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and **not by the works of the law**: for **by the works of the law shall no flesh be justified**” – Gal. 2:16.

“I do not frustrate the grace of God: **for if righteousness come by the law, then Christ is dead in vain**” – Gal. 2:21.

“But that **no man is justified by the law in the sight of God**, it is evident: for, “The just shall live by faith”” – Gal. 3:11.

In fact, instead of saving people, the Law was a ministry of condemnation, death, and wrath to those who were under it.

“But **if the ministration of death, written and engraven in stones**, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away” – 2Cor. 3:7.

“For **if the ministration of condemnation be glory**, much more doth the ministration of righteousness exceed in glory” – 2 Cor. 3:9.

“Because **the law worketh wrath**: for where no law is, there is no transgression” – Rom. 4:15.

4. Although the Mosaic Law was never a means of eternal salvation, it did function as a new, particular way of God’s administering His eternal, moral absolutes.

It appears that John was teaching the same in John 1:17. God established the Mosaic Law as a way of administering His eternal, moral absolutes through Moses, but Jesus established grace as the new way of God’s administering His moral absolutes.

B. ROMANS 6:14–15

*“For sin shall not have dominion over you: for **ye are not under the law, but under grace**. What then? shall we sin, because we are not under the law, but under grace? God forbid.”*

1. Christians are not under the Law.
2. Grace seems to have the same function now as the Law did. “Law” and “Grace” are the objects of the same preposition “under.” To be “under” law or grace meant to be subject to the power, rule, sovereignty, command of law, or grace as rules of life.
3. To be under grace frees the Christian from the mastery of the sin nature. This means that it is advantageous to be under grace because it is superior to the Law.
4. Romans 6:15 tells us that being under grace does not give us liberty to lawlessness or to sin, since grace does not encourage this lifestyle.
5. Romans 7:1, 4 further explains, “Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.”

C. TITUS 2:14

“Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”

Jesus gave Himself (through death) for the purpose of obtaining a people whose lives would be characterized by freedom from lawlessness.

THE OPERATIONS OF GRACE

A. THE MOSAIC LAW WAS EXTERNAL IN FUNCTION.

The Law was written on stone. It pointed to the need of a change in heart, but it did not produce the change in heart.

B. GRACE IS AN INTERNAL FUNCTION.

1. The Law of God is written in the heart, not on stones. It is called the new nature. It places the heart under the inner control of the Holy Spirit. This all happens through the regeneration work of the Holy Spirit.
2. The Holy Spirit takes permanent residence inside the body of the believer at the moment of salvation.

- a. The Old Testament Promised This: Jeremiah 31:31-34; Ezekiel 36:25-27

*"Behold, the days come, saith the LORD, **that I will make a new covenant** with the house of Israel, and with the house of Judah: ³² Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: ³³ But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, **I will put my law in their inward parts, and write it in their hearts;** and will be their God, and they shall be my people. ³⁴ And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more" – Jer. 31:31-34.*

*"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. ²⁶ **A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.** ²⁷ **And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them"** – Ezek. 36:25-27.*

- b. The New Testament Supports This:

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" – Titus 3:5.

*"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but **with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart**" – 2 Cor. 3:3.*

*"For I **delight in the law of God after the inward man**" – Rom. 7:22.*

*"Whereby are given unto us exceeding great and precious promises: that by these ye might be **partakers of the divine nature**, having escaped the corruption that is in the world through lust" – 2 Pet. 1:4.*

"He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified)" – John 7:38-39.

*"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; **for he dwelleth with you, and shall be in you**" – John 14:17.*

*"But ye are not in the flesh, but in the Spirit, if so be that **the Spirit of God dwell in you**. Now if any man have not the Spirit of Christ, he is none of his" – Rom. 8:9.*

*"But if **the Spirit of him** that raised up Jesus from the dead **dwell in you**, he that raised up Christ from the dead shall also quicken your mortal bodies **by his Spirit that dwelleth in you**" – Rom. 8:11.*

*"What? know ye not that **your body is the temple of the Holy Ghost which is in you**, which ye have of God, and ye are not your own?" – 1Cor. 6:19.*

THE INTERMEDIATE & ETERNAL STATE

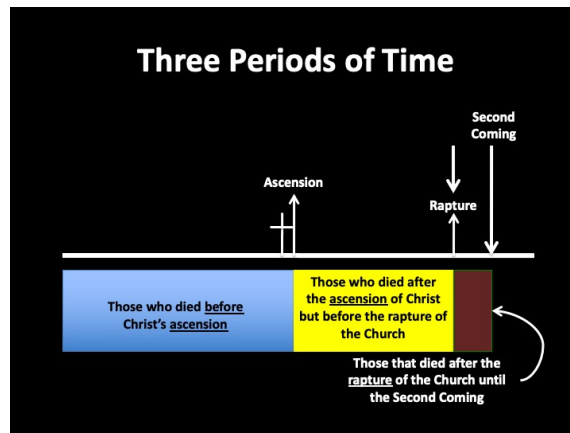
*[More details on this subject may be found in the book
The Footsteps of the Messiah by Arnold Fruchtenbaum]*

A. DEFINED:

1. The Intermediate State is the state of the deceased before they receive their resurrected bodies and/or judgment.
2. **Further details:** At the time of the rapture of the church, all believers in Christ will receive their newly resurrected, incorruptible, immortal, and glorified bodies – 1 Corinthians 15:51-58; 1 Thessalonians 4:13-18.

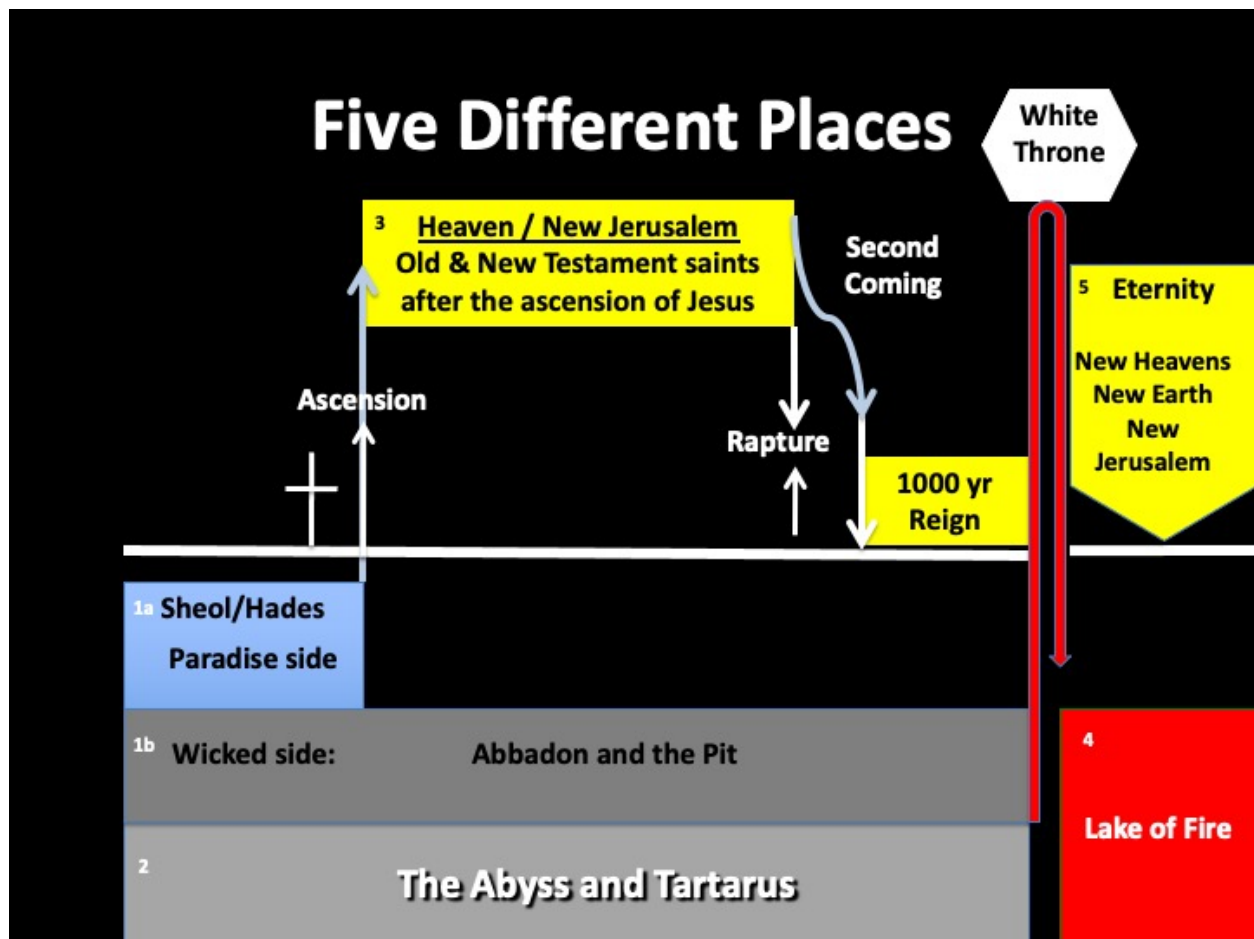
In view of these verses, the following questions must be asked is:

- a. What is the state of those who have died in Christ before they received their glorified bodies?
 - b. What is the state of the Old Testament Saint?
 - c. What is the intermediate state of those who never believed?
 - d. What is the state of those who die after the rapture of the church?
3. **The doctrine of the intermediate state must consider:**
 - a. **Three time periods:**
 - 1) Those who died before Christ's ascension.
 - 2) Those who died after the ascension of Christ but before the rapture of the Church.
 - 3) Those who died after the Church age but before the Second Coming of Christ to set up His kingdom.



b. **Five different states:**

- 1) The state of Old Testament saints from Adam to the Jesus' ascension.
- 2) The state of the Old Testament saint after the ascension of Jesus.
- 3) The state of non-believers before and after the ascension.
- 4) The state of deceased Christians from Christ's ascension until the time they receive their glorified bodies at the rapture of the Church.
- 5) The state of the Tribulation saints.



c. **Five different places** in the unseen world. (This is understood by the various words used for the unseen world and their context.)

- 1) **The place of the righteous dead before Christ's ascension** and the place of the unrighteous until the white throne judgment.

a. **Sheol:**

(Hebrew – 64 reference e.g. Gen. 37:35; 42:38; Ps. 16:10; Num. 16:30,33; Ps. 9:17).

b. Hades:

(Greek – 10 references e.g. Matt. 11:23; 16:18; Luke 10:15; 16:23; Rev. 1:18; 20:14).

c. Abraham's Bosom:

(Luke 16:22-23 and a common term in rabbinic writing).

d. Paradise:

(3 reference, Luke 23:43; 2 Cor. 12:4; Rev. 2:7).

e. Abaddon:

(Hebrew word for destruction used 7 time – Job 26:6; 28:22; 31:12; Ps. 88:11 Prov. 15:11; 27:20; Rev. 9:11).

f. The Pit:

(Hebrew word used 23 times e.g. Job 17:16; Is. 38:18).

2) A temporary place of confinement for fallen angels:

The Abyss:

(Greek word for “netherworld” or “bottomless” used 9 times e.g. Luke 8:31; Rev. 9:1, 11; 11:7, 8; 20:1, 3).

3) The special place of confinement for the fallen angels mentioned in 2 Peter 2:4.

Tartarus

(It is called “the pits of darkness” and is used in 2 Peter 2:4)

4) The final place of eternal burning for the unrighteous:

a. Gehenna:

(Greek term with Hebrew roots mentioned 12 times e.g. in Matt. 5:22, 29, 30; 10:28; 18:9; 23:15; 23:33; Mk. 9:43, 45, 47; Lk. 12:5; James 3:6)

b. Lake of Fire :

(Greek term used four times - Rev. 19:20; 20:10, 14; 21:8)

c. Hell:

(Hell is an English word; there are no equivalent Hebrew or Greek terms for hell. It comes from the Teutonic root which means “to hide” or “to cover.” The translators used this as a general term to refer to Hades, Sheol, Abaddon, The Pit, The Abyss, and Tartarus)

5) The final resting place of the saved/righteous:

a. Heaven:

(The third heaven – God's abode and the eternal resting place of the saints – Hebrew – שְׁמַיִם (*shamayim*); Greek – οὐρανός both terms refer to the same place in Old and New Testament).

b. **New Jerusalem:**

(Used 3 in three passages - Gal. 4:26; Heb. 12:22-24; Rev. 21:1-22:5 and is synonymous with the term Heaven).

B. A BIBLICAL VIEW OF THE INTERMEDIATE STATE

1. **It is far better than here** – Philippians 1:23-24.

a. The Apostle Paul says that it is a far better state than we have while here on earth.

b. The change for the better occurs immediately after death.

2. **A Place of Rest** – Revelation 6:9-11; 14:13.

It's a rest from our labors because our works follow with us.

3. **A Place of consciousness** – Revelation 7:16-17.

The believer is aware that he has no wants or physical infirmities.

4. **Immortality means** "continuous consciousness" and is associated with both the material and immaterial part of man. Biblical terms that support immortality-the state of continuous consciousness:

a. Gathered to his people – Gen. 25:8, 17; 35:29a; 49:29, 33.

b. Joined the fathers – Gen. 15:15; 47:30a.

c. Joining the dead (in conscious awareness) – 2 Samuel 12:23

d. Enoch's rapture (continuous existence) – Gen. 5:24; Heb. 11:5.

e. Job's assurance:

Job 19:25-26 – "For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth: And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God."

f. The very act of resurrecting the dead implies immortality.

g. Examples of conscious existence after death.

1) Psalm 17:15

2) Psalm 73:23-25

3) Ecclesiastes 12:7

4) Luke 23:43

5) John 14:3

- 6) 2 Corinthians 5:1-8
- 7) Philippians 1:22-24
- h. Consciousness of the Souls in Sheol – Is. 14:9-11; Luke 16:19-31.
- i. The sense of eternity in our hearts – Ecclesiastes 3:11.
- j. God is a God of the Living – Matthew 22:29-32.
- k. The Promise of Future Glory – Romans 8:18.
- l. The Promise of Future Life – 1 Corinthians 15:19.
- m. The body eventually decays in death, yet the soul is renewed day by day – 2 Corinthians 4:16-18.
- n. The future rewards and punishments imply immortality otherwise these things would be meaningless unless it were true – Matthew 11:20-24; 13:49-50; 25:34, 41, 46; Rom. 2:5-11; 2 Timothy 4:7-8.

C. ARE CHRISTIANS CLOTHED UPON WITH A TEMPORARY BODY WHILE WAITING FOR THEIR RESURRECTED BODY?

1. The passage: 2 Corinthians 5:1-11
 - a. 2 Cor. 5:1 – “For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. ² For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: ³ If so be that being clothed we shall not be found naked. ⁴ For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.”
 - 2 Cor. 5:5 – “Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit. ⁶ Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: ⁷ (For we walk by faith, not by sight:) ⁸ We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord. ⁹ Wherefore we labour, that, whether present or absent, we may be accepted of him.”
 - 2Cor. 5:10 – “For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.”
2. Is the housing mentioned in II Corinthians 5 a temporary housing for our soul or is it our resurrected body? From this passage, many argue that God has a special

housing for the soul of the believer from the point of death until they receive their glorified body. At the time of the resurrection of body they will then take on their immortal, incorruptible, glorified body.

a. Analysis:

- 1) II Cor. 5:1 – When our earthly body dissolves (goes into the grave and corrupts) we have a building of God not made with hands.
- 2) II Cor. 5:1b – This new building it is eternal in the heavens.
- 3) II Cor. 5:2 – While in our present earthly body we groan or long to be clothed with this heavenly body.
- 4) II Cor. 5:3 – If, and when we are clothed with this heavenly body our souls will not be found naked or no longer be found naked.
- 5) II Cor. 5:4 – Our groaning is not that we are or would be without our earthly housing for the soul, but rather that we would be clothed upon with this heavenly house in order that what is mortal (our earthly house) may be swallowed up of life. (Again, what is this passage referring to? A special temporary housing, or is it looking passed the intermediate time-period and looking forward to the resurrected body.)
- 6) II Cor. 5:5-6 – God who is performing this has also given us His Spirit as an “earnest down payment” or a “reservation” guaranteeing that a day will come when our mortal body dissolves and we shall put on immortality.
- 7) II Cor. 5:7-8 – Today we walk by faith, not by sight.
- 8) II Cor. 5:9 – Regardless our state (present or absent with the Lord) we ought to make our aim to be pleasing to the Lord.
- 9) II Cor. 5:10-11- Once we get our resurrected body, we will all have to appear before the judgment seat of the Lord (see 1 Cor. 3:10-15).

b. Problems to grapple with:

- 1) If we receive a temporary housing during the intermediate state, what will happen to it when the believer receives his resurrected body since that body in II Cor. 5:1 is called “eternal.”
- 2) Some have interpreted the “unclothed,” and “naked” as the period between death and the receiving of the resurrected body. That is the believer is unclothed, he is naked, he has no body until he receives his resurrected body.
- 3) The context of this passage ends with the resurrected body at the judgment seat of Christ. This event occurs in heaven after the Rapture and before Jesus’ second coming to earth. Thus, the context seems to suggest that the

housing made without hands in the heavens is the same as the resurrected body.

4) Examples of functioning spirits without bodies:

- a) God is Spirit – John 4:24.
- b) The Holy Spirit is likened to the wind – Jn 3:8.
- c) Angels are spirit beings – Hebrews 1:14.
- d) Samuel came from Sheol and appeared in the form of spirit and was recognizable – 1 Samuel 28:12-19 (13).
- e) Lazarus, Abraham and the rich man are all recognizable with no mention of an intermediate body.
- f) Moses appears from Sheol is recognizable during the Transfiguration; As Enoch who was translated into heaven was recognizable during the transfiguration.
- g) Recognizable Tribulation Saints are identified as “souls” while awaiting their glorified bodies.

D. THE STATE OF THE UNBELIEVER

- 1. A State of Tormented – Luke 16:19-31.
- 2. A State of Confinement – 1 Peter 3:19.
- 3. A State of Punishment – 2 Peter 2:9.
- 4. Nine descriptions of the eternal state of the unbeliever:
 - a. The Hell Fire (Gehenna) fire – (Matt. 5:22; 18:9).
 - b. The Damnation of Hell (Gehenna) – (Matt. 23:33).
 - c. The Outer Darkness – (Matt. 8:12; 22:13; 25:30).
 - d. The Unquenchable Fire – (Matt. 3:12; Mk. 9:43; Lk. 3:17).
 - e. The Eternal Fire – (Matt. 25:41; Jude 7).
 - f. The Eternal Destruction – (II Thess. 1:9).
 - g. The Furnace of Fire – Matt. 13:42, 50).
 - h. The Mist or Darkness of Blackness – (2 Pt. 2:17; Jude 13).
 - i. The Second Death – (Rev. 2:11; 20:14; 21:8).

E. EIGHT FALSE DOCTRINES OF THE INTERMEDIATE AND ETERNAL STATE

1. Limbus Infantum:

- a. Has to do with infants who die. Limbus means, “edge.” In Catholicism the Limbus Infantum is a place at the edge of Hell.
- b. According to Catholic doctrine it is the place where unbaptized infants go. They suffers no punishment, but they are excluded from the blessings of Heaven.
- c. This view is based on the false doctrine of baptismal regeneration.
- d. The Bible nowhere speaks of such a place. It is purely a false teaching.

2. Purgatory:

- a. From the Latin term meaning “to purge.”
- b. According to Catholicism, it is a place of purification for those who are not bad enough to go to Hell, but not good enough to go to Heaven.
- c. The main support comes from 2 Maccabees 12:41-45 (a non-biblical book). Other scriptural citations are from Is. 4:4; Micah 7:8; Zech. 9:11; Malachi 3:2; 1 Corinthians 3:13-17; 15:29. None of these passages actually teach there is any such place as purgatory as the RC Church claims.
- d. The false teaching of purgatory is a clear denial of the finished work of Christ. The believer does not need to go through a period of purging and purifying in purgatory because he has already been once and for all been purified in Christ (Titus 2:14; Heb. 1:3).

3. Soul Sleep:

- a. **Defined:** At death the soul (the immaterial part of man) goes into unconscious sleep and remains totally unconscious until the resurrection.
- b. This false doctrine uses three basic arguments:
 - 1) The term for the death of the believer is “sleep” therefore; they conclude that the soul is sleeping (Ps 13:3; Dan. 12:2; Matt. 9:24; 27:52; Mk. 5:39; Luke 8:52; John 11:11-14; Acts 7:60; 13:36; 1 Cor. 15:6, 18, 20, 51; 1 Thess. 4:13-14; 2 Pt. 3:4.)
 - a) They disregard the fact that death as a sense of sleep is always used of the physical body sleeping not the soul.
 - b) When the term “sleep” is referring to death it is never used of unbelievers. It is God’s viewpoint of the believers’ death as a temporary suspension of physical activity not the suspension of the mind (soul).

- c) The believer wakes up at the resurrection of the body (the resurrection is always a reference to the body) but there was never a suspension of the mind, the soul-spirit, and all the subconscious continues to operate.
- 2) They point to seven passages that speak of death as being an unconscious state (Ps. 6:5; 30:9 115:17; 146:4; Eccl. 9:5-6; 10; Is. 38:18-19.)
 - a) We have already provided (above on pages 3-4) numerous passages showing the continuous consciousness after death.
 - b) Two examples of consciousness are Moses and Elijah at the Transfiguration of Christ (Matt. 17:1-8; Mk. 9:2-8; Lk. 9:28-26); and Lazarus, Abraham and the rich man in Luke 16:19-31 are conscious. Their physical bodies are asleep, but not their souls.
 - c) Note that angels exist as spirits and live and function apart from a body (Heb. 1:14).
 - d) Again, the resurrection only applies to bodies, never to souls. We never read of one's soul being resurrected (Matt. 27:52).
 - e) At death the believer immediately enters into God's presence (Acts 7:59; Phil 1:23; 2 Cor. 5:6-8; Rev. 6:9-11; 7:9-17).
 - f) Some of the passages using the term "asleep" are a reference of appearance, i.e. the deceased's body appears to be asleep.
- 3) They try to prove that eternal destiny is determined only at the final judgment, not upon death (Matt. 7:22-23; 25:31-4; John 5:28-29; 2 Cor. 5:10; Rev. 20:11-15).
 - As pointed out before on pages 2 and 3 that at death the deceased is immediate in the place of blessing or torment. The final judgment has only to do with the degree of punishment.

4. **Universalism** (second probation):

- a. This false doctrine teaches that there will be a second chance to be saved after death.
- b. There are two forms of this false theory:
 - 1) One, that only those that die in infancy or without hearing the gospel have the second chance after death.
 - 2) The second view is that everyone will ultimately be saved.
- c. Scripture makes it clear that after death THERE IS NO SECOND CHANCE. The fixed state after death cannot be altered. Matt. 13:41-42; 22:13; 24:51; 25:30; Luke 16:19-31. John 8:21 and 24 makes it clear that unless one believes, he will die in his sin. Jude 7 states that unbelievers are committed to "*suffering the vengeance of eternal fire.*"

d. Final judgment is based on the deeds done in the flesh and not on what happens after death (Matt. 7:22-23; 10:32-33; 25:31-46; Lk. 12:46-48; 2 Cor. 5:9-10; Gal. 6:7-8; 2 Thess. 1:7-10).

e. Universalism contradicts scripture (Matt. 25:46; Jn. 5:29; Rev. 20:11-15).

5. Cessation of Existence:

a. This is a naturalist view (atheist view) that this life is all there is and once this body dies, there is total cessation of existence.

b. This position rejects the clear testimony of Scripture.

6. Reincarnation (Transmigration):

a. Many unbelievers hold this false doctrine. They believe that at death the soul continues to exist, but it does not go to Heaven or Hell; it simply transmigrated and enters into a new living body, be it another person or even an animal.

b. This position rejects the clear testimony of Scripture.

7. Conditional Immortality:

a. This false doctrine holds that the soul is not inherently immortal; rather immortality is a gift only for the saved.

b. They falsely believe that at death the unbeliever becomes non-existent.

c. This position rejects the clear testimony of Scripture.

8. Annihilationism:

a. Defined: The unsaved soul is annihilated after a temporary period of punishment.

b. They argue their false view using philosophical thoughts. These thoughts go as follows:

1) God is the God of love. It is against the love of God to execute eternal punishment.

a. If this were true against eternal judgment it would also be true for temporary judgment. One cannot use God's love both ways.

b. Scripture is clear about judgment.

2) God is a just God and there is no justice in eternal punishment.

a. This is a matter of human opinion about justice and a clear rejection of biblical truth.

- b. The Bible teaches eternal punishment.
- 3) The soul does not inherit immortality; it must be gained (based on Gen. 2:7 & 3:19).
 - a. Note that the rich man soul in Luke 16:19-31 speaks against this argument.
- 4) God fails if evil is not liquidated from existence.
 - a. Again, this is based on false human thinking and is not supported in Scripture.
 - b. The Bible teaches otherwise.
- 5) It is unjust for dead infants and ignorant heathen to suffer eternal punishment.
 - a. They make an assumption that an infant go to hell.
 - b. This again is a human concept of divine justice that goes contrary to the scriptures.
- 6) Punishment is only beneficial when it is used for reformation; otherwise there is no need for it.
 - a. This is not true. Sometimes punishment is not for reformation, but for punishment itself.
 - b. It is also an assumption on what is legitimate punishment and a view that ignores the Bible.
- 7) Why should God or the universe be burdened with the eternal existence of the unbeliever?
 - a. The answer is simple. God so willed it.
 - b. Furthermore, it will not burden the believer. Scripture states that they will be in a perfect, holy state and will not sustain the same relationship to the unsaved as they have now.
- 8) The righteous could not enjoy eternal bliss knowing others are continually in Hell.
 - a. The believer will be enjoying the bliss of God's presence and will not be encumbered with the unrighteous being in torment.
- c. They have sixteen verses they twist to support their points:
 - 1) Matt. 10:28 – God can destroy both soul and body in hell.

- a. The Greek term “destroy” does not mean “utter destruction to the point of non-existence, rather means “to be in lost condition.”
- 2) Matt. 7:13 – Broad is the way to destruction – destruction is interpreted as ceasing to exist.
 - a. The Greek term “destruction” does not mean “to cease to exist,” but rather means “to be in a wasted condition.”
- 3) Other verses: Romans 9:22; 1 Corinthians 15:25-26; Philippians 3:19; Colossians 1:20; 1 Thess. 5:3; 2 Thess. 2:8; 2 Timothy 1:10; 2 Peter 2:1, 12; Ezek. 18:4, 20; Psalm 146:4; Eccl. 9:5; Gen. 2:7 & 3:19.

Overview of Premillennial Eschatology

The Chronological Order of Events Leading to the Tribulation

A. Terms:

1. The Day of the Lord and Day of Christ.

a. Two views:

- 1) That period of time from the return of Christ to the earth to the new heavens and earth after the millennium (C. I. Scofield, *Reference Bible*, p. 1349.).
- 2) That period of time beginning with the tribulation and continuing through the second advent, the millennium and new heavens and earth (Harry A. Ironside, *James and Peter*, pp. 98-99.).

b. Scripture passages where the terms “Day of the Lord” is found.”

- 1) Isaiah 2:12; 13:6, 9
- 2) Ezekiel 13:5; 30:3
- 3) Joel 1:15; 2:1, 11, 31; 3:14
- 4) Amos 5:18, 20
- 5) Obadiah 15
- 6) Zephaniah 1:7, 14
- 7) Zechariah 14:1-4 — Points to events of Second Advent
- 8) Malachi 4:5
- 9) Acts 2:20
- 10) 1 Thessalonians 5:2 — If the Day of the Lord comes in as a thief (unexpectedly) then it cannot begin with the second coming of Christ, which is preceded by signs. The only way this day could break unexpectedly upon the world is to have it begin immediately after the rapture of the church.
- 11) 2 Thessalonians 2:2.
- 12) 2 Peter 3:10 — Also includes the millennial age.

- c. Conclusion:** The Day of the Lord is that extended period of time beginning with God dealing with Israel after the rapture at the beginning of the tribulation period and extending through the second advent and the millennial age unto the creation of the new heavens and new earth after the millennium.

2. The Day of Christ

a. A closely related term found in the following passages.

- 1) 1 Corinthians 1:8; 5:5
- 2) 2 Corinthians 1:14
- 3) Philippians 1:6, 10; 2:16
- 4) 2 Thessalonians 2:2
- 5) Conclusion: Though there maybe two separate programs in view for these terms (Day of Christ and Day of the Lord), they both have the same beginning and continue for the same period of time.

3. This Present Age:

In the use of the term “this present age” it should be borne in mind that its connotation might not always be the same. The present age for the church, spoken of by Paul, is not the same as the present age for Israel, spoken of by Christ. Nor is the expectation in the future age for the church the same as that for Israel. In order to determine the usages of these terms one must clearly define the scope of the passage and those to who it is addressed. Confusion has resulted for a failure to see this distinction.

a. It refers to that period of time in which the speaker or writer then lived.

- 1) When used in reference to Israel in the Gospel, it refers to the period of time in which Israel was anticipating the coming of the Messiah to fulfill all the covenant promises.
- 2) When the church uses the term, it refers to the inter-advent period, that period from the rejection of the Messiah by Israel to the coming of the Messiah at His second coming.

b. Passages

- 1) The sum of all the ages:

Matthew 6:13

Romans 9:5; 11:36

Luke 1:33, 55

2 Corinthians 9:9

John 6:51, 58; 8:35; 12:34

Philippians 4:20

Hebrews 7:17, 21

1 Peter 1:25

2) The present age for Israel:

Matthew 12:32

Mark 4:19

3) The future age for Israel:

Matthew 12:32; 13:39-40; 24:3

Mark 10:30

Luke 18:30; 20:35

4) Present age for the Church:

1 Corinthians 1:20

Galatians 1:4

Ephesians 1:21

c. The New Testament use of the term has an unwholesome designation.

1) It is called “an evil age” (Gal. 1:4).

2) It is an age marked by darkness (Eph. 6:12).

3) It is an age dominated by Satan (2 Cor. 4:4).

4. The Kingdom of God & Kingdom of Heaven:

- a. In regard to the terms “kingdom of God and “The Kingdom of Heaven” it is to be observed that, while not synonymous, they are used interchangeably. What distinctions there are not inherent in the words themselves, but in their usage in the context.

Both of these terms are used to designate the millennial kingdom, the spiritual kingdom, and the mystery kingdom. While there is a distinction between the earthly and the eternal aspects of the kingdom program, we must guard against making the terms *kingdom of God* and the *kingdom of heavens* absolute. Only the context can determine the meaning intended to be conveyed by the terms.

- b. The term kingdom is used seven different ways:

1) The Gentile kingdoms

2) The Kingdoms of Israel and Judah

3) The Kingdom of Satan

4) God’s Universal kingdom

5) The Spiritual kingdom

This is closely related with God’s universal kingdom and is composed of the elect of all the ages, who have experienced a new birth by the power of the Holy Spirit. This Kingdom cannot be entered apart from the new birth.

(Matt. 6:33; 19:16, 23,24; John 3:3-5; Acts 8:12; 14:22; 19:8; 20:25; 28:23; Romans 14:17 etc.

6) The Millennial kingdom:

This kingdom was proclaimed as being “at hand” at Christ’s first advent (Matt. 3:2; 4:17; 10:5-7) but was rejected by Israel and therefore postponed (Matthew 23:37-39). It will again be announced to Israel in the tribulation period (Matthew 24:14). It will be received by Israel and set up at the second advent of Christ (Isa. 24:23; Rev. 19:11-16; 20:1-6).

7) The Mystery Kingdom:

The mystery form of the kingdom brings us a concept entirely distinct from the above. The mystery form of the kingdom has reference to the age between the two advents of Christ. The mysteries of the kingdom of heaven describe the conditions that prevail on the earth in that interim while the king is absent. These mysteries thus relate this present age to the eternal purposes of God in regard to His kingdom. Concerning this mystery form of the kingdom.

- a) It is not to be equated with the millennial kingdom, because that kingdom is no mystery.
- b) It cannot refer to the spiritual kingdom, for that kingdom is constituted only of saved individuals. The mystery kingdom has both saved and unsaved (wheat and tares).
- c) It cannot refer the eternal kingdom for these mysteries are limited in time to inter-advent period.
- d) It cannot be limited to the church, for this mystery form of the kingdom includes more than the church.

B. The Time of the Gentiles:

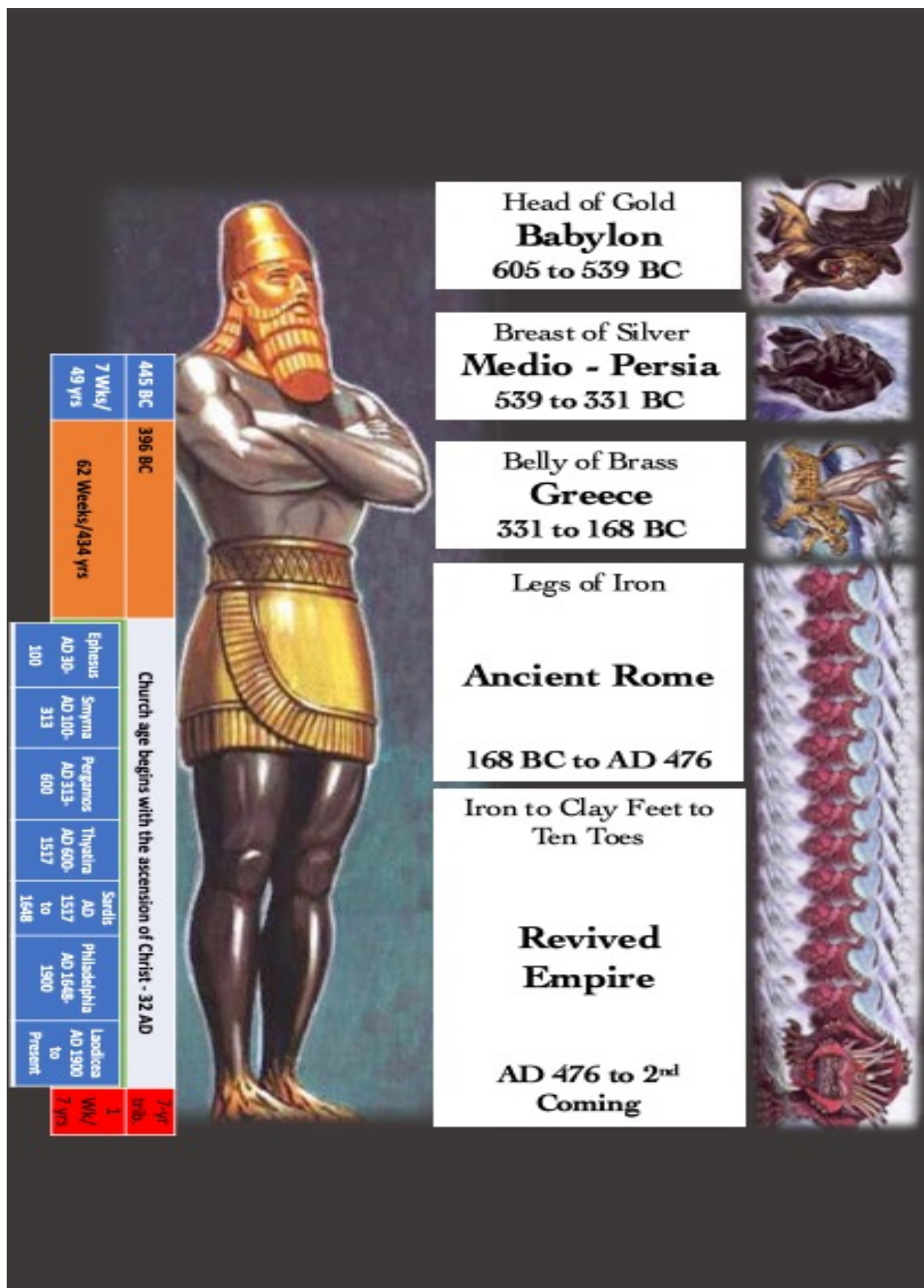
- 1. Luke 21:24
- 2. The Program for Gentiles:
 - a. Predicted in Gen. 9:25-27.
 - b. Kingdoms foreseen by Daniel.
- 3. The duration of the “times of the Gentiles:”

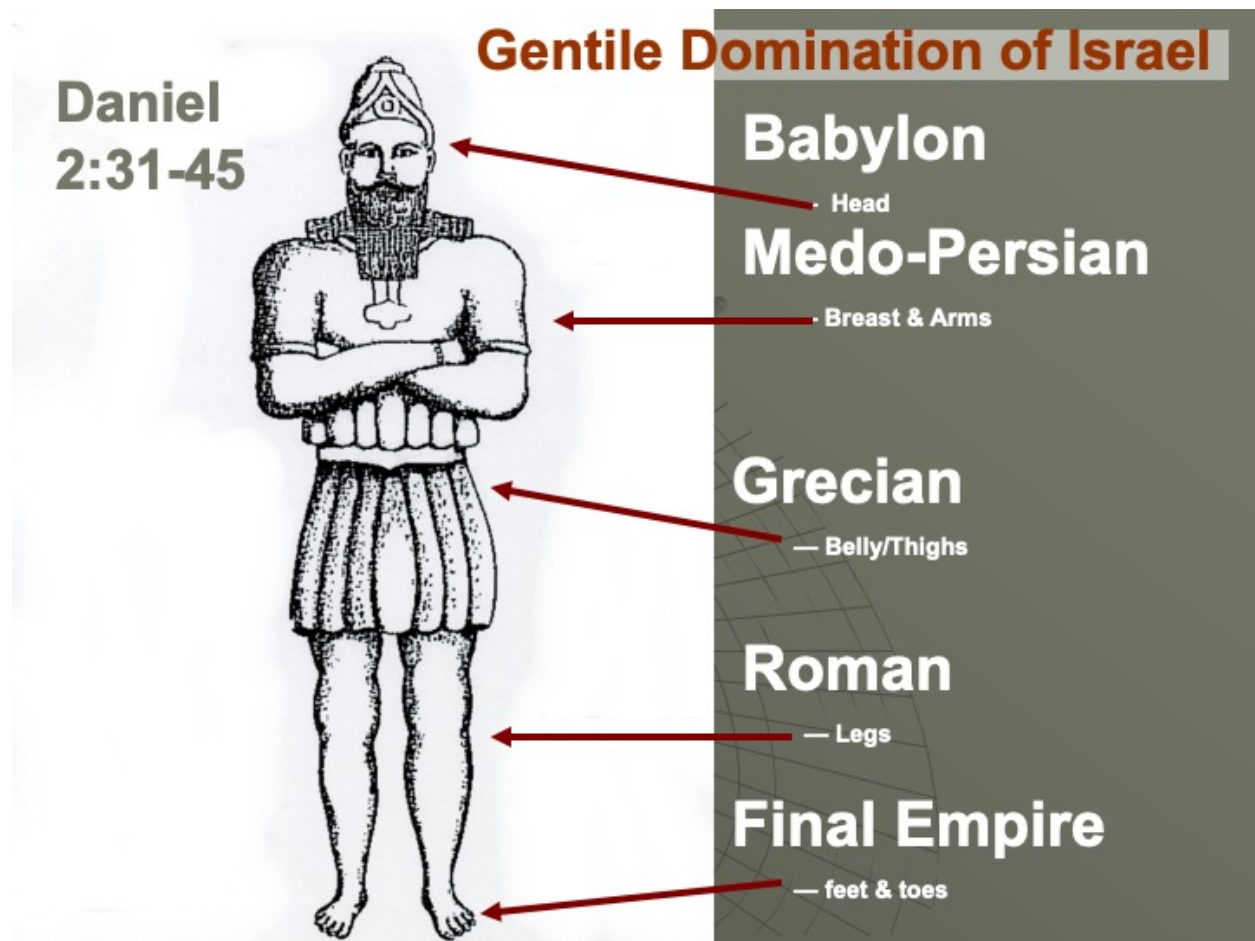
The “times of the Gentiles” has been defined by the Lord as that period of time in which Jerusalem was under the dominion of Gentile authority (Luke 21:24). This period began with the Babylonian captivity when Jerusalem fell into the hands of Gentiles. It has continued unto the present time and will continue through the

tribulation period, in which era the Gentile powers will be judged. The dominion of the Gentiles ends at the second advent of Messiah to the earth.

4. Daniel 2 & 7

<i>Daniel 2:32a & 38</i> <i>Head = Gold</i> <i>Empire = Babylonian.</i> <i>612-539 B.C</i>	<i>Daniel 7:4 & 17-18</i> <i>Lion = Strength & Speed</i> <i>Empire = Babylonian</i>
<i>Daniel 2:32b & 39</i> <i>Shoulders = Silver</i> <i>Empire = Medo-Persian</i> <i>539-331 B.C.</i>	<i>Daniel 7:5</i> <i>Bear = Strength & Fierceness</i> <i>Empire = Medo-Persian</i>
<i>Daniel 2:32b & 39b</i> <i>Belly = Brass</i> <i>Empire = Greece</i> <i>331-63 B.C.</i>	<i>Daniel 7:6</i> <i>Leopard = Swift</i> <i>Empire = Greece</i>
<i>Daniel 2:33 & 40</i> <i>Legs = Iron</i> <i>Empire = Roman</i> <i>63 B.C. to A.D. 476</i>	<i>Daniel 7:7</i> <i>Beast Pt. 1 = Harsh cruel</i> <i>Empire = Roman</i>
<i>Daniel 2:33 & 41-43</i> <i>Toes = Clay & Iron</i> <i>Empire = Confederacy</i> <i>Soon</i>	<i>Daniel 7:7b-8 & 19-25</i> <i>Beast Pt 2 = Dreadful</i> <i>Empire = Confederacy</i>
<i>Daniel 2:34-35 & 44-45</i> <i>Stone = Cut w/o hands</i> <i>Empire = Millennial Kingdom</i> <i>Not soon enough</i>	<i>Daniel 7:9-14 & 22,26-28</i> <i>Throne = God</i> <i>Empire = Millennial Kingdom (v. 7-14)</i>





The 70 Weeks of Daniel and Millennialism

The Tribulation Period is a seven-year period commencing with a covenant made between the Antichrist and Israel, and it concludes with the coming of the Messiah.

A. It is known in Scripture as . . .

1. Time of Jacob's trouble – Jeremiah 30:7
2. The Day of the Lord
3. The Day
4. The Great Day – Isaiah 13:6 & 9; Ezek. 30:3; Joel 1:15; Zeph. 1:14
5. The Great Day of His Wrath — Revelation 6:17
6. The Great Tribulation – Matthew 24:21, 29; Rev. 7:14
7. One Week or 70th Week – Daniel 9:27a

8. Dwight Pentecost lists 50 different Bible passages which tell us of the nature of the Tribulation Period as a time of wrath, judgment, indignation, trial, trouble, darkness, desolation, overturning, and punishment. He concludes with this,

*"No passage can be found to alleviate to any degree whatsoever the severity of this time that shall come upon the earth."*¹

9. It is a dreadful time of fierce wrath on God's part toward "those that dwell upon the earth" (*a characteristic phrase in Revelation*).

B. The Purpose of the Tribulation

1. To bring Israel to National Repentance
2. To reclaim the universe to its rightful Owner
3. To punish a rebellious human race.

C. The Backbone of Bible Prophecy is Daniel 9:20-27

1. The Context:
 - a. Daniel 9:1f finds Daniel contemplating the timing of Israel's prophesied return to Palestine.
 - 1) Also see Daniel 9:2 and Jer. 25:11-12; Jeremiah 29:10.
 - 2) The reason for the seventy years in captivity (2 Chronicles 36:21).
 - 3) Israel had violated their covenant. They were required to rest their land every seventh year. But for 490 years they did not keep this requirement missing a total of 70 Sabbatical years. Therefore, God exiled Israel for 70 years, resting His land by force.
 - See Exodus 23:9-11; Leviticus 25:1-55 for references on the Sabbatical year.
 - This time dating is key to interpreting Daniel's 70 weeks.
2. Daniel was captured in 605 BC as part of the 1st deportation. The second and third deportation occurred in 598 and 586 BC respectively. He was wondering which date marked the beginning of the 70-year Captivity. The answer to that issue would determine if he could expect the return right away or would it be a few years off.
3. It was while considering these issues and praying about them that the angel Gabriel appeared to Daniel with this startling prophecy, but not about the return after 70 years of captivity, but about 70-weeks of years.

¹ Pentecost, *Things to Come*, pp. 232-235

D. The Nine points of Daniel 9:24-27

1. The prophecy has to do with Israel – Daniel’s people — v. 24.
2. Two princes are mentioned:
 - a. The Messiah — v. 25.
 - b. The Prince to Come— v. 26.
3. The whole time period is 70 weeks (v. 24). The 70 weeks are divided into 3 lesser weeks.
 - a. 7 Weeks — v. 25a.
 - b. 62 Weeks — v. 25b.
 - c. 1 Week — v. 27.
4. The period begins with the command to restore and build Jerusalem (v. 25).
5. The end of the 69 weeks (7 + 62 = 69) is the appearance of the Messiah (v. 25).
6. After the 69 weeks the Messiah will be cut off. Jerusalem will be destroyed by the prince who is yet to come.
7. The final week begins with a firm covenant or treaty between the coming prince (the Antichrist) and the Jews. The treaty will be for one week (v. 27).
8. At the middle of the 70th week the treaty will be broken. The coming Prince will cause the Jewish sacrifices to stop and wrath will take place until the end (v. 27).
9. Blessings will occur at the end of the period (v. 24).

E. Daniel 9:24-27 – The 70 weeks of Daniel will culminate with six items:

You will notice the six infinitives follow the announcement of “seventy weeks” in verse 24. These six things will happen *by the time of the end of the* entire seventy-week period. They have to do with the Messiah’s death (the first three) and the Messiah’s Reign (second three). They represent the grand conclusion of Bible prophecy culminating in the rule of Messiah.

1. To finish up the transgression. v. 24a.
2. To make an end of sins. v. 24b.
3. To make reconciliation for iniquity. v. 24c.
4. To bring in everlasting righteousness. v. 24d.
5. To seal up the vision and prophecy. v. 24e.

6. To anoint the most Holy. v. 24f

F. The Meaning of the “weeks.”

1. The Hebrew word *shâbûwa`* means “seven.” Literally, the phrase in verse 24 reads, “Seventy sevens are determined. . . .” Therefore, the task is to determine what group of “sevens” the Lord was referring to.
2. The Jewish people had a “seven” for days as we have (One week = 7 days).
3. They also had a “seven” of years. Both were very common periods in the minds of the people.
 - a. Every seven years the Jews were to rest their land for a year. This was part of a covenant that God had made with His people. They had violated this covenant for 490 years missing a total of 70 years of Sabbath rests (70 Sabbath rests times the 7-year periods = 490 years.)
 - b. God therefore exiled Israel to Babylon for 70 years. The prophets realized that God selected 70 years of exile because they failed to rest their land every 7 years for 490 years missing a total of 70 Sabbath rests (see 2 Chronicles 36:21; Daniel 9:2; Jeremiah 29:10).
 - c. I say this because the above is the formula that unlocks the prophecy and opens the door to the understanding of all the end times.

G. The Lesser Weeks:

As noted before the 70 weeks are divided up into 3 lesser weeks.

1. Seven weeks – v. 25a:

The first “seven weeks” seems to be punctuated by the rebuilding of Jerusalem and the Temple. The 70-weeks begin with the commandment to restore and rebuild Jerusalem; and it seems that at the ends of 7-weeks (49 years), that the rebuilding of the city of Jerusalem and Zerubbabel’s temple is done – “even in troublous times.” – Daniel 9:27b (Read Nehemiah to know of these troubled times.)

2. 62 weeks – v. 25b & 26a:

After the second period of 62-weeks (434 years), Messiah is on the scene. Do not be too specific as to what is happening at the end of these first 69 weeks since the prophecy merely indicates that presence of the Messiah. It merely states that “from the going forth of the commandment . . . unto the Messiah the Prince” will be seven weeks and 62 weeks (69 weeks altogether).

445 BC – rebuilding Temple and Jerusalem	396 BC after threescore and two weeks that the Messiah is “cut off	AD 32	7-year trib.
7 Weeks/49 years	62 Weeks/434 years	Gap	1 Week/7 years

Several decrees are recorded in Scripture regarding restoration of Israel after the Babylonian Captivity.

H. Which Decree is in view?

1. The decree of Cyrus — 2 Chronicles 36:22-23; Ezra 1:1-3 (to rebuild temple).
2. The decree of Darius — Ezra 6:3-8 — (to rebuild temple).
3. The decree of Artaxerxes — Ezra 7:7 — (to rebuild temple).

All the above have to do with the rebuilding of the temple, not Jerusalem. However, the Nehemiah 2:1-8 has to do with the building of Jerusalem.

4. The decree of Artaxerxes — Nehemiah 2:1-8 — (to rebuild the city on Nisan 1, B.C. 445).

I. The end of the 69th week

1. The 69th week takes us “unto the Messiah the Prince.” It is after threescore and two weeks that the Messiah is “cut off.” Messiah’s being “cut off” is clearly a reference to His death on the cross. So, the crucifixion concludes the 69-weeks, however final week, the 70th weeks does not immediately begin with Christ’s death.
2. It is interesting that the Bible says, “not for Himself” – Daniel 9:26b this is again a clear reference to the fact that His death is not due to some crime His part. The Messiah died a substitutionary death!
3. Some do make a rather interesting, if not convincing, case that the 69th week runs out on the day or either Christ’s triumphal entry or the very day of His death.
4. There is gap between the 69th and 70th week wherein two major events are prophesied.
 - a. The Messiah is cut off, i.e. the crucifixion of Christ either 30 or 32 A.D. the cutting off of the Messiah is after the 69th weeks.
 - b. The City of Jerusalem is destroyed (70 AD, the destruction of Jerusalem under Titus, the Roman general).
 - c. “Unto . . . the end of the war desolation is determined.” (See Luke 21:24; Rom. 11:25)

J. 70th week – Daniel 9:27: this is the 70th week, the final week.

1. It begins with a covenant with Israel for a one-week period (7 years).
2. The “he” refers to the prince that shall come in verse 26. The people of this prince destroyed the temple and the city of Jerusalem. He is the Antichrist. He is aligned with the resurrection Roman Empire as the form of the final Gentile rule.
3. He will violate the covenant in the midst of the week (3 ½ years) by causing the sacrifices to cease (Matt. 24:15; 2 Thess. 2:4; Rev. 11:1-2).
4. This passage indicates that Israel will again rebuild their temple.
5. The coming Messiah will pour out wrath upon the desolator (v. 27b).

K. The Math

360 days make up a lunar calendar and/or a Jewish calendar

x7 years make up a “week”

2,520 days

2520 days

x69 weeks to the time of the Messiah

173,880 days

From March 14, 445 BC to April 6, 32 A.D. reflect 173,880 days

On the Julian calendar

From March 14, 445 BC to March 14, 32 A.D. make up 476 years (there was “0” AD)

467 years

x365 days make up a year on the Julian calendar

173,740 days

Between March 14, 445 B.C. to March 14, 32 A.D., 116 days must be added to account for the leap years that took place.

173,740 days

+ 116 leap years

173,856 days

24 days must be added to account the days between March 14, 72 A.D. to

173,880 days

April 6, 32 A.D.

The Church Age

1. Defined:

- a. The term “church age” is a non-biblical term derived from the dispensational approach to scripture. It is synonymous with the period known as the dispensation of grace and is used to describe the period that which began at Pentecost and will end with the rapture of the church.
- b. The book of Revelation describes seven churches that appeared after Pentecost but before the rapture. (See Chapters 1-3)
- c. Furthermore, Revelation 1:19 tells us that the book is broken up into three periods.
“Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;”
 - 1) “The things . . . thou hast seen” – Rev. 1:1-18
 - 2) “The things . . . which are” – Rev. 2:1-3:22
 - 3) “The things . . . which shall be hereafter” – Rev. 4:1-22:21
- d. The “church age” includes:
 - 1) The items listed in the “things seen” (Rev. 1:1-20) and the “ things which are” (Rev. 2:1-3:22)
 - 2) But does not include the final period found in Rev. 4:1f.

2. The Seven Churches of Asia

- a. There are several different schools of interpretation of the book of Revelation
 - 1) The symbolic view:
 - a) It sees the book of Revelation only as a series of pictures teaching spiritual truths. It sees no prophecy or specific historical events in Revelation.
[Jensen’s Survey of the NT by Irving L. Jensen, (Chicago: Moody Press, 1981.) p. 498].
 - b) Chapters 1 and 20-22 discredit this view.
 - 2) The preterist view:
 - a) They see the book of Revelation as historically fulfilled in the 1st century, with eternal destinies taught in the last two chapters. (Jensen, p 498)

- b) This view falls short in evidence and understanding of literal, historical-grammatical interpretation of scripture
 - c) Only chapters 19-22 foretell events after Christ's second coming. (Jensen, p. 498-9)
 - b) This view spiritualizes the text and falls short of a sound literal, historical-grammatical interpretation of Scripture.
- 3) The futurist view: (Several views)
- a) Those who hold to the seven churches of Revelation 2-3 represent periods of church history up to the time of the rapture.
 - 1) **Ephesus** (AD 30 -100) – name means “desirable” The Apostolic Church - Revelation 2:1-7
 - 2) **Smyrna** (AD100 – 313) – name means “Myrrh” The Martyr Church - Revelation 2:8-11
 - 3) **Pergamos** (AD 313-600) – name means “marriage.” The Compromising Church - Revelation 2:12-17
 - 4) **Thyatira** (AD 600-1517) – name means “continual sacrifice.” The Roman Catholic Church - Revelation 2:18-29
 - 5) **Sardis** (AD 1517-1648) – name means “remnant.” The Reformation Church - Revelation 3:1-6
 - 6) **Philadelphia** (AD 1648-1900) – name means “brotherly love.” The Revival Church – Rev. 3:7-13
 - 7) **Laodicea** (AD 1900 – rapture) – name means “people’s rights.” The Worldly Church - Revelation 3:14-22

Ephesus AD 30-100	Smyrna AD 100-313	Pergamos AD 313-600	Thyatira AD 600-1517	Sardis AD 1517 to 1648	Philadelphia AD 1648-1900	Laodicea AD 1900 to Present
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- b) Those who hold that chapters 2-3 are intended to describe churches in John's day as well as descriptive of local churches of all ages, up to the end times.

- c) Those who hold that chapters 2-3 generally describe churches in both John's day and churches through the ages, however they also see that each church seems to chronologically represent a period of church history until the church is raptured.

Events Leading Up To The Tribulation

The Reestablishment of Israel

1. The Division of the Book Ezekiel
 - a. Ezekiel 4-24 - Prophecies against Judah and Jerusalem
 - b. Ezekiel 25-32 - Prophecies against foreign nations
 - c. Ezekiel 33-39 - Prophecies the restoration of Israel
 - d. Ezekiel 40-48 - Prophecies the millennial kingdom
 - Each section is progressive
 - Each prophecy is in chronological order from chapter 4-33
 - Chapters 34-48 are still unfulfilled prophecy, yet we may assume the rest of the book is still in chronological order
2. A Summary of Ezekiel 34-48
 - a. Chapter 34 - The New Shepherd for Israel
 - b. Chapter 35 - The enemies of Israel
 - c. Chapter 36 - The nation to be converted under a new covenant
 - d. Chapter 37 - The nation resurrected again from among the nations.
 - e. Chapters 38-39 - Sees the nation attacked and protected by God.
 - f. Chapter 40-48 - Describes the millennial reign

Prelude to the Valley of Dry Bones – Ezekiel 36

- a. Ezek. 36:1, 4, 6 – Prophecy to the mountains of Israel
- b. Ezek. 36:8 – The mountains will one day yield their fruit to Israel
- c. Ezek. 36:17f – In the past Israel defiled the land, therefore God scattered them
- d. Ezek. 36:21, 22, 23, 32 – God will regather them for His name sake only.
- e. Ezek. 36:24-30 – The basis of the New Covenant

The Valley of Dry Bones – Ezekiel 37

1. In Ezekiel 37:1-2 the prophet is commanded to write to a very discouraged nation. As far as they are concerned, they are dead. It is all over. They were defeated by the Babylonians. They were transplanted from their homeland to a foreign land with no possible way of going home. Their temple was destroyed. They no longer have a

place to worship. They no longer have a place to sacrifice. They no longer have a place for their priesthood. Their homeland was now being settled by Gentiles from all over the Babylonian empire. Their homes and farmlands were given to another people to own and settle. They no longer have a king, government or an army. It is all dead. This is why God brought the prophet Ezekiel while in the spirit out to a valley that is filled with dried up bones.

2. In Ezekiel 37:11 we are told who these bones represent

“These bones are the whole house of Israel: behold they say, ‘Our bones are dried, and our hope is lost: we are cut off for our parts.’”

Certainly, if anyone had a hopeless case it was Israel. God gave this three-part prophecy to encourage Israel and all those that looked to the true God because with God anything is possible.

a. Hopeless Dry Bones – Review of Israel’s history.

- 1) In 722 BC Northern Israel is taken captive by Assyria
- 2) In 606 BC Judah or Southern Israel is taken captive and the temple is destroyed by Babylon and Judah remained in captivity for 70 years.
 - a) In 536 BC Zerubbabel returned
 - b) In 458 BC Ezra returned
 - c) In 445 BC Nehemiah returned
- 3) Many have taken this incredible return to the land as the fulfillment to this prophecy. Who would have thought that after 70 years Israel would be able to return to the land?
- 4) The Babylonian return isn’t in view in Ezekiel 37 for two reasons:
 - a) In Ezekiel 37 Israel lacks spiritual life. For this reason, it is not their return from Babylon. At that time Israel was spiritually revived.

(1) Ezekiel 37:14 says the **final stage** of this regathering will entail the giving of spiritual life. That means the first part of the regathering will be without spiritual life.

(2) Ezekiel 37:8 indicates that the nation will be regathered first without spiritual life. Politically they will stand but spiritually they will lack.

This was not true when Israel was regathered in Ezra's day. There was spiritual life. The spiritual darkness of Israel came much later when they rejected their Messiah.

b) The B.C. return from Babylon was not a global regathering:

God said He would gather Israel from the 4 corners of the earth.

- b. In 70 AD and again in 135 AD Israel was scattered to the four corners of the earth and the temple was destroyed.
 - 1) Rome governed the area of Israel until AD 320.
 - 2) The Byzantines ruled until AD 636
 - 3) The Arabs ruled until the Seljuk's unseated them in AD 1072
 - 4) The Christian Crusaders took control in AD 1099
 - 5) The Mamelukes conquered the land in AD. 1187
 - 6) The Ottoman Turks took control in 1516 and ruled for 400 years.
 - 7) In 1917 the British Empire took possession of the land until 1947.
 - c. In all these years from AD 70 to AD 1947, that is 1877 years Israel was without a land, her people lay scattered around the world. Only an all-knowing all-powerful God could ever have foretold and engineered Israel's return to her ancient homeland. Furthermore, in all the 1877 years of history you will not find a Palestinian homeland either.
 - d. Clearly Israel was hopeless dry bones. Ezekiel 37:1-3.
 - 1) There were very many bones
 - 2) They were scattered everywhere
3. Then Ezekiel was asked a question: "CAN THESE BONES LIVE?"
- a. Notice that Ezekiel did not say yes or no, rather he said, "*O Lord God, thou knowest.*" Ezekiel refused to fall into the trap of having no faith. If God wills it, He can do anything.
 - b. Remember, God regathers Israel for His name sake - Ezek. 36:22, 23, 32

4. The systematic restoration of the nation is the second stage of this vision: -Ezek. 37:4-8
 - a. Notice that piece-by-piece the nation comes together.
 - 1) First a shaking
 - 2) Then the bones came together (bone to bone)
 - 3) Then sinew and flesh
 - 4) Then the skin.
 - b. In this prophecy the regathering seems to follow a process.
5. My personal belief is that this is the unfolding with the political organization of modern-day Israel.
 - a. Ezek. 20:33-38; Ezek. 22:17-22 both speaks of a regathering in unbelief.
 - b. Ezek. 36:22-24 says they will be regathered first and then regenerated second.
 - c. Isaiah 11:11-12 there are only two world-wide gatherings for Israel mentioned in Scripture.
 - The first to the land (referenced in the Ezekiel 37 passage).
 - The second at the second coming.
 - d. Zephaniah 2:1-2 speaks of the regathering before the wrath
 - e. Daniel 9 there is the signing of the covenant with Israel. Therefore, Israel must be a state in order to sign a covenant
6. The Modern-Day Regathering of Israel
 - a. It began in 1897 with the organization of the First Zionist Congress convened at Basal, Switzerland. Dr. Theodore Herzl organized this congress after witnessing the anti-Semitic climate in Europe. Especially seen in the bias trial of a French Army Captain named Alfred Dreyfus. A man who was clearly innocent of treason but was still sentenced. The main issue of the trial was that Dreyfus was Jewish.
 - b. The second aspect of the regathering took place when General Allenby of the British army took Jerusalem in 1917 from the Turks. He was a born-again believer. In great humility, he dismounted and walked into the holy city, not

wanting to ride as a conquering hero into the city over which His Savior and Lord would one-day rule.

- c. The third aspect was a small group of Jewish farmers purchased a malaria-infested swamp in the Huleh Valley outside the Sea of Galilee. The British Bank considered the request for funds foolish until one of the farmers went to the President of the British Bank and read him Ezekiel 36:9 "For, behold I am for you and I will turn unto you, and ye shall be tilled and sown."
- d. The fourth aspect was a British officer named Orde Wingate. He was a born-again believer who believed Ezekiel 37 was going to be fulfilled. He taught the small Israel settlers guerrilla warfare and night fighting.
- e. The fifth aspect of Israel's regathering surrounds a Jewish man named Chaim Weizmann. He was a chemist during the 1st world war. When England was in the midst of a crisis and the outcome the war was at stake, he developed a chemical that would replace acetone. His discovery literally saved the day for England who was running out of munitions. With his discovery England was able to produce all the arms she needed to win the war.

When Great Britain asked what they could do to honor Chaim Weizmann for saving the day he said, "Nothing for me, but for my people, a homeland in Palestine."

As a result of this on November 2, 1917, the Balfour Declaration was made giving Israel the right to return to the homeland.

- f. The sixth aspect occurred in 1922 with the formation of the League of Nations who mandated Great Britain to establish a homeland for the Jewish people. World War II and the infamous "white papers" slowed the process down. But finally, in November 1947 the United Nations voted to partition Palestine and establish a homeland for the Jews. The vote took only three minutes with Russian taking the lead in casting a favorable vote.
 - g. On May 14, 1948 Ben Gurion, the nation's first Prime Minister declared Israel a free and independent nation among nations of the world. Here in this moment the flesh took on skin and stood to its feet.
 - h. This was a political nation who is without breath.
7. The final part of the prophecy is yet to come.
- a. Whether you realize it or not some of the greatest prophecy of all history has been fulfilled in our lifetime. God is able to bring the dead dry bones of a nation back to life.
 - b. We should be living in great awe when we see Israel today. This does not mean that Israel is doing everything right, they are unsaved, they are without the indwelling of the Holy Spirit --- but they are still a miracle. This has been proven in the Independence Day war, the 1967 war and the Six Day war on October 6, 1973.

Obadiah & Psalm 83

1. Obadiah 7 speaks of a confederacy that Edom is part of:

“All the men of thy confederacy have brought thee even to the border.”

2. It is interesting to find that Edom is listed first in another confederacy found in Psalm 83:2-5.

The Psalm 83 confederacy is usually assigned by scholars to the days of Jehoshaphat or to the time of the Seleucia's. You can find a discussion on this subject in Keil-Delitzsch commentary on the Psalms, pages 406-7. But all commentators readily admit that there are no records of these nations forming an alliance in Jehoshaphat's day or in the days of the Seleucia's. Indeed, there were confederacies in those days but none mentioning all the nations in the psalmist's passage.

This leaves the reader with four choices:

- a. The confederacy was formed but the full details of this alliance over time was lost.
- b. There never was or will be an actual confederacy formed. This passage is a general list of Israel's enemies throughout the ages. The point of Psalm 83 is to call Israel to prayer for God's protection against her enemies.

Refute: *There is no question that these nations have been Israel's enemies throughout the ages and certainly Israel has had to turn to God for His protection, yet there are no grounds to reject the literal formation of a confederacy simply because it has not yet formed.*

- c. The confederacy is still future.

Both the Psalm 83 and Obadiah 7 confederacies are still future, and they are most likely the same confederacy.

- d. The confederacy was fulfilled when the Arab nations collectively attacked Israel immediately after Israel became a nation in 1948.

3. A brief outline of Psalm 83:2-6:

- a. Psalm 83:2 – Israel's enemies make a commotion

“For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.”

- b. Psalm 83:3 – Together they counsel against Israel

“They have taken crafty counsel against thy people and consulted against thy hidden ones.”

- c. Psalm 83:4-5 – The confederacy makes known their intent.

“Come let us cut them off from being a nation that the name of Israel may be no more in remembrance ⁵ For they have consulted together with one consent: they are confederate against thee.”

- 4. Note the nine nations that conspire against Israel in Psalm 83. What modern day location are these tribes from?

- a. Edom – v. 6a
- b. Moab – v. 6b
- c. Hagarenes – 6c

The term, “Hagarenes” most likely comes from Hagar. Hagar was originally from Egypt. She and her son Ishmael later settled in the Desert of Paran which is the southernmost part of Edom and in the book of Genesis the Ishmaelites are found associated with the Midanites which were located in modern terms in the southernmost part of Jordan and a small northern section of Saudi-Arabia

- d. Ammon – v. 7b

e. These tribal groups make up modern day Jordan.

- 5. The cities of Gebal and Tyre in verse 7a are located make up parts of modern-day **Lebanon**.
- 6. Assur found in verse 8 would make up part of modern-day **Syria**.
- 7. The Philistines in verse 7d make up the area now known as the **Gaza Strip**.
- 8. Amalek in verse 7c was a nomadic tribe located in the Sinai Peninsula now **Egypt**.

The remainder of the passage is the Psalmist’s prayer for God to intervene.

Battle of Gog and Magog

Ezekiel 38:1-39:16

1. A Detailed Look at Ezekiel 38

- a. Ezekiel is commanded to prophesy against a ruler of a great land – Ezek. 38:2
- b. No Ruler like this existed in Ezekiel's day, or in history to date.
 - 1) His name is Gog
 - 2) His land is Magog
 - 3) The Land of Magog or "Magog" first appears in Genesis 10:1-4
 - a) He is a descendent of Japheth
 - b) His forefather, Japheth primarily settled in Europe
 - c) Many of his descendants settled in the area north of the Ararat Mountains. (Ararat is in Southern Russia).
 - d) This tribe in history is called Scythians or Russ
 - e) When the Scythians intermarried the Slavs and the Tartars, they formed the modern nation of Russian.
 - f) Josephus identified the land as the region N and NE of the black sea and E of the Caspian Sea
 - g) This area is now occupied by three members of the Commonwealth of Independent States: Russia, the Ukraine, and Kazakhstan
 - 4) Gog is noted as the "Chief Prince" of Magog – Ezekiel 38:2
 - a) "Chief" Prince can be literally translated "The Prince of Rosh"
 - b) It appears that Gog is the ruler of the people.
 - c) He heads the land of Magog, Rosh, Meshech, and Tubal.
 - 5) Part of this land is made up of sections
 - a) **Prince of Russia** - Chief Prince ("Chief" in the KJV can be translated as

“Rosh” or “Prince of Rosh”) Which represents the area Russia.

- b) **Modern Day Turkey** - Meshech – A son of Japheth, settled in the area of modern-day Turkey
 - c) **Russia, the Ukraine, and Kazakhstan** – is represented by Magog
 - d) **Modern Day Turkey** - Tubal – another son of Japheth settled in another area of modern day Turkey.
- 6) Five other tribes join in a confederacy
- a) **Persia** – Ezekiel 38:5a - Located in modern day Iran
 - b) **Ethiopia** – Ezekiel 38:5b located in the central section of Africa, southern Egypt and Northern Sudan
 - c) **Libya** – Ezekiel 38:5c located in North Central Africa
 - d) **Gomer** – Ezekiel 38:6 eastern Turkey and Ukraine and/or parts of Germany
 - e) **The house of Togarmah** – located near the southeastern part of Turkey near the Turkey border and maybe even Syria.

2. The Battle Strategy of Ezekiel 38-39

- a. The leader, Gog seems to plan an attack – in Ezekiel 38:4a
 - 1) Apparently plans were made to attack someplace other than the prime target Israel, but the Lord overruled this path.
 - 2) Something caused Gog to turn around: either political pressure or direct intervention.
- b. But he is drawn off course –

Ezekiel 38:4b – “I will turn thee back and put hooks into thy jaw, and I will bring thee forth.”

 - 1) Gog will be moved off course and dragged into a situation
 - 2) All his allies will be drawn with them

c. Ezekiel 38:8 & 16

1) It is clear that this attack is against Israel.

2) It occurs "in the latter years" – v. 8

"To a land that "is brought back from the sword and is gather out of many people."

3. The Reason for the Invasion

a. Ezekiel 38:12 – their purpose is to take spoil or Israel's wealth.

1) Maybe mineral deposits from the Dead Sea? Pot Ash?

2) Potential for oil (Slime pits)?

b. The attack is satanically inspired – Ezekiel 38:10-11

1) Evil thoughts – v. 10

2) Easy prey – v. 11

4. Where Will This Event Occur?

a. In the Mountains of Israel – Ezek. 39:4

b. The main thrust appears to be coming across the West Bank

c. The bulk of the bodies will be in the valley of passengers – Ezek. 39:11 (This is the Jordan valley just northeast of the Dead Sea.

5. The Final Outcome

a. Reason for God's Intervention

1) Ezek. 38:16 - the heathen may know Me.

2) Ezek. 38:23 – That I may magnify Myself

3) Ezek. 39:7, 13 – Israel will know God

b. God Intervenes In Four Ways

1) Earthquake – Ezek. 38:19

2) Confusion and Anarchy – Ezek. 38: 21

3) Pestilence and Blood – Ezek. 38:22a

4) Natural Disaster (Rain, hail, fire, brimstone) – Ezek. 38:22b

c. The Devastation from God's Intervention

1) Ezek. 39:11-12 -- It will take seven months to bury the dead. (Critics claim that in order for it to take that long 360 million men need to perish.)

2) Ezekiel 39:14-15 – They will hire men to seek out the bodies

3) Ezekiel 39:9-10 – The weapons and fuel from the war will supply Israel with seven-years' worth of fuel.

4) Ezekiel 39:4 – Human carcasses will be eaten by the birds and beasts because Israel cannot bury the dead quick enough.

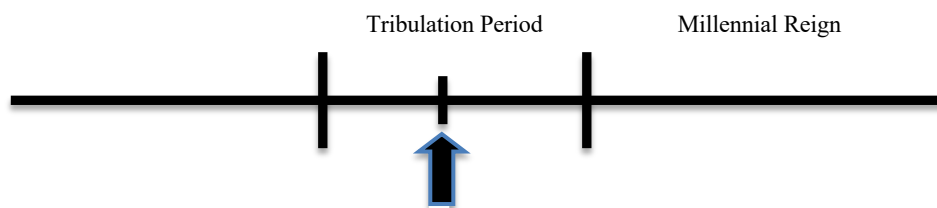
5) Ezek. 39:6 – Magog and some coastal areas will be destroyed by fire.

6. When Shall This Occur?

The time period seems to be one of five possibilities.

- a. Around the middle of the Tribulation
- b. At Armageddon (Post-tribulation View)
- c. At the beginning of the Millennial reign (Interlude View)
- d. At the end of the Millennial reign
- e. Before the Tribulation

7. The reasons for occurring at the middle of the Tribulation



- a. The Chronological Order of Ezekiel
- b. Israel is a nation again – Ezek. 38:8
- c. It is **assumed** that Israel is at ease because of the 7-year covenant signed with

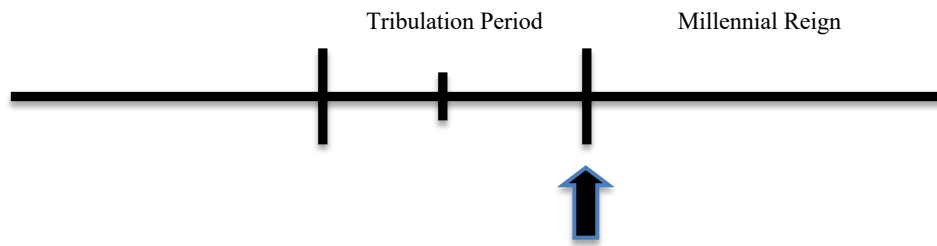
the Anti-Christ – Ezek. 38:11

- 1) They are offered protection – (Signing of Covenant-Dan 9:27)
 - 2) They are offered peace by the Antichrist – (Which falls apart at the midpoint of the Tribulation-Daniel 9:27)
- d. It is **assumes** the invasion is the same as Daniel 11:40

Problems with the Middle of the Tribulation

- a. Israel dwells securely does not necessarily indicate peace. (Israel is presently dwelling in cities without walls)
- b. The king of the north in Daniel 11:40 might not be Gog (Russia). All other passages in Daniel refer to Syria as the king of the north and Egypt, for the king of the south.
- c. The invasion of Daniel 11:40 is distinct from the Ezekiel 38 invasion.
- d. This view fails to completely solve the problem of seven years to burn the weapons – Ezek. 39:9-10 (With this view the burning would continue 3 ½ years into the millennial reign of Christ).

8. The reasons for occurring at the end of the Tribulation.



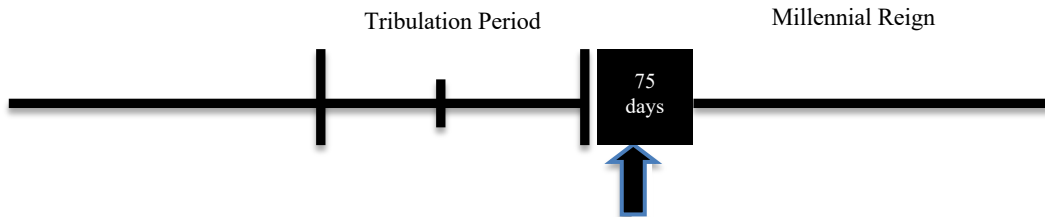
- This battle is just a description of the Campaign of Armageddon.

Problems with this view:

- a. Ezekiel names definite nations and they are limited in number (Armageddon involves all nations against Jerusalem)
- b. Ezekiel's invasion comes from the north, whereas Armageddon comes from the whole earth.
- c. The purpose of the Russian invasion is to take spoil whereas the purpose of Armageddon is to destroy Israel.
- d. The Ezekiel invasion is destroyed by the convulsions of nature, whereas in Armageddon armies destroys the armies.
- e. The Ezekiel invasion is destroyed on the mountains of Israel, whereas, in Armageddon the armies are destroyed between Petra and Jerusalem.

- f. The Ezekiel invasion takes place when Israel is living securely, whereas, the Armageddon campaign takes place while Israel is in flight and in hiding.
- g. This view fails to solve the problem of the seven years to burn the weapons.

9. The reasons for occurring during the interlude after the Tribulation

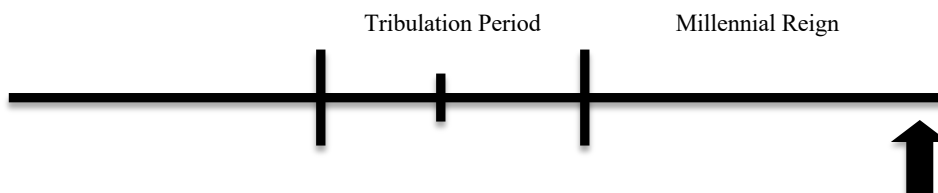


- a. There is a 75-day period that extends beyond the 1260 days (3 ½ years) of Jacobs trouble – Dan. 12:11-12
- b. This is the period that the Lord uses to restore the kingdom.

Problems with this view:

- a. Based on assumption
- b. The period is limited to 75 days wherein 45 days of it will contain unique blessing. The aftermath of the Gog and Magog battle takes 7 months (210 days) to bury the dead.
- c. Furthermore, it does not allow seven years for the burning of weapons

10. The reason for occurring at the end of the Millennium.

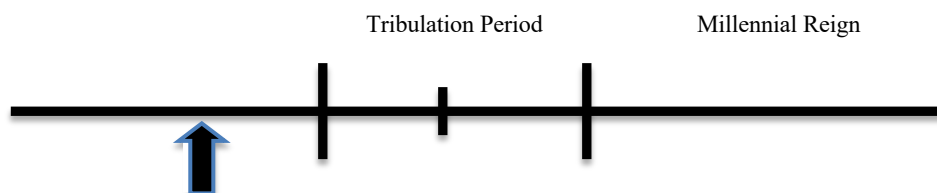


- Based on Revelation 20:7-9

Problems with this view:

- a. Ezekiel's invasion comes from the north; the Revelation invasion comes from the entire world.
- b. Does not allow seven years for the burning of the weapons (The burning time will go into the New Heaven and New Earth).

11. Reasons for occurring before the Tribulation Begins



- a. The nation of Israel is established before the Tribulation actually begins and is dwelling securely (Ezekiel 38:1-39:16 allows for this conclusion)
- b. Israel is a land brought back by the sword – Ezek. 38:8) (After 1900 years, 46 invasions, and the War of Independence, the Land is Jewish again and free from foreign domination)
- c. The continual waste places are now inhabited (38:8, 12)
- d. Today Israel dwells securely (38:11, 14)
- e. Today Israel is dwelling in unwalled cities – Ezek. 38:11
- f. Russian is still a major world power and her rise to power coincides with the reestablishment of Israel – both occurring after WWII.
- g. This provides the best answer for the seven years of burning. (Furthermore, if this view is correct then the battle must take place at least 3 ½ years before the tribulation for Israel to have 7 years to burn the weapons)
- h. This battle must occur before the tribulation because there are nine nations that are participating in the battle indicate that the one-world government. Whereas during the Tribulation period there is a global government ruled by ten kings, three of whom were taken over by the Antichrist.

Problems with this view:

- a. The issue of safety and security. Is present-day Israel dwelling as securely as the Ezekiel passage indicates or is there going to be another period ahead that offers greater security?
- b. This may provide some problem with the doctrine of imminency (i.e. the rapture can happen at any moment).
 - 1) Since this view places the battle BEFORE the signing of the seven-year covenant with Israel.
 - a) Some argue to be consistent with the doctrine of imminency the rapture must occur first (BEFORE this battle) otherwise we have a future event

(the invasion) that MUST OCCUR before the rapture takes place, thus destroying the doctrine of imminency.

- b) To refute the above logic, we must remember that Daniel 9:27 makes it clear that the nation of Israel must exist in order to sign a covenant with the “prince of the people.” Therefore, it can be argued that Israel’s formation in 1948 destroyed the doctrine of imminency since it occurred before the rapture of the church marking the nearing point of the rapture.

Other Events Leading Up To the Tribulation

1. One World Government

- a. Daniel 7:23-24 indicates that the fourth beast would eventually rule the whole earth.

- 1) At some point the world government will be split into ten regions (kingdoms, dominions). – Daniel 7:24a
- 2) These ten kings will rule. But Scripture sees their rule as making up the fourth kingdom.

Dan. 7:23-24 *"The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise."*

- 3) There is also an indication that one of the overarching forces behind these kings and kingdoms are the global merchants.

Rev. 18:3 *"For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."*

- b. It is unclear whether this global government will form before or after the battle of Gog and Magog. But we do have a few clues.

- 1) First, we must remember that Gog was destroyed in Ezekiel's battle. If the nine nations participating in Ezekiel had represented one region ruled by Gog, its destruction in this manner would not coincide with scripture.
- 2) Second, it does not appear that the 10 kingdoms were in place at the time of Ezekiel 38 and 39.
- 3) Finally, a more likely scenario would be that a global government comes out of the Ezekiel 38 and 39 chaos.

2. Building of the Third Temple

- a. Several passages make it clear that the temple will be rebuilt and functioning by the middle of the tribulation.
 - 1) Daniel 9:27
 - 2) Matthew 24:15
 - 3) II Thessalonians 2:3-4
 - 4) Revelation 11:1, 2
- b. It is unclear whether this temple will be built before the Tribulation or during the first 3 ½ years.
 - 1) It is true that at the time of this writing that preparation for the temple and the training of priesthood are already under way.
 - 2) We will have to wait and see whether the temple will be built before the Tribulation.
- c. According to Isaiah 66:1-6 there is temple that will be built that is not sanctioned by God.
 - 1) Solomon's temple was blessed by God – This temple was built around 900 BC and was destroyed 586 BC
 - 2) Zerubbabel's temple was blessed by God – This temple extended to AD 70
 - 3) The Millennial temple will be blessed by God
 - 4) It appears that the only temple that Isaiah could be talking about is the one that will be functioning during the Tribulation.

3. Blackout #1

- a. There are five blackouts occurring during the latter times:
 - 1) Joel 2:31 happens before the tribulation
 - 2) Rev. 6:12 a darkening occurs at the end of the seal judgments
 - 3) Rev. 8:12 a partial darkening during the trumpet judgments

- 4) Rev. 9:2 another partial darkening resulting from the bottomless pit being opened.
- 5) Matthew 24:29 at the end of the Tribulation a final darkening.
- b. Joel 2:31 The sun shall be turned into darkness, and the moon into blood, **before the great and the terrible day of the LORD come.**
- c. Apparently before the Tribulation begins there will be a supernatural darkening of the sun like the one that occurred in Egypt at the time of the Exodus (Exodus 10:21-23) or like the one that occurred at the time of the crucifixion of Christ (Matthew 27:45).

4. The Rise of the Antichrist

- a. In my opinion, it is unlikely that Christians will be able to identify the Antichrist. We will be raptured before he is fully revealed.
- b. He will be the one who signs the covenant with Israel, which will begin the period of the Tribulation. Depending on how long the rapture occurs before this event may determine the Christian's ability to identify this man.
- c. Arnold Fruchenbaum uses the 2 Thessalonians 2:1-12 passages as support for his view that Christians will be able to identify the Antichrist. He states that the passage provides two clues that will aid the church in identifying the son of Perdition.
 - 1) The apostasy (falling away) of the church
 - 2) During that falling way period of the church the son of Perdition will be revealed

His argument is weakened when you examine the phrase "except there come **a** falling away first" [ὅτι ἐὰν μὴ ἔλθῃ πρῶτον] which is literally translated "except there first come THE APOSTASY."

"The apostasy" is a reference to the Tribulation period, not just the growing apostasy of the church. The Apostasy refers to the seven-year period of worldwide rebellion against God. Therefore, you could accurately translate the passage, "Except there come first the apostasy (the Tribulation period) and that man of sin be reveal."

The Rapture

by Dr. Craig P. Scott

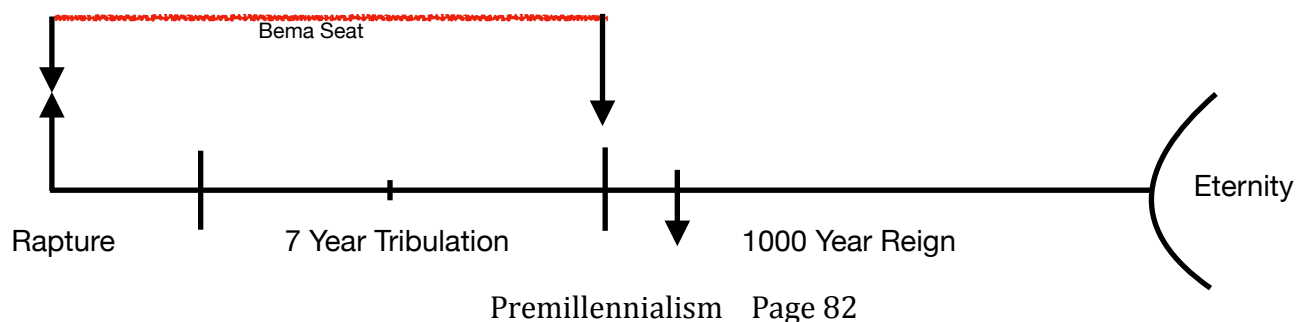
1. The term “rapture” comes from the Latin translation of the Greek for caught-up in verse 1 Thessalonians 4:17.
 - a. Strictly speaking this text relates only to the change that will take place in the living believers at the time of Christ coming in the air for His children.
 - b. It also refers to the translation of living believers from earthly morality to heavenly immortality and to the resurrection of the corrupted bodies of believers to heavenly incorruption.
2. Verses: 1 Thessalonians 4:13-18; 1 Corinthians 15:15-58; John 14:1-6
3. The Greek word for rapture is *harpazo* / ἁρπάζω, which means “to snatch” or “take away.” Elsewhere it is used to describe how the Spirit caught up Philip near Gaza and brought him to Caesarea (Acts 8:39) and to describe Paul’s experience of being caught up into the third heaven (2 Cor. 12:2-4). Thus there can be no doubt that the word is used in 1 Thessalonians 4:17 to indicate the actual removal of people from earth to heaven.
4. Some History

In the 1800 & 1900 teaching concerning the rapture spread. It was during the 1800 that questions began to rise whether:

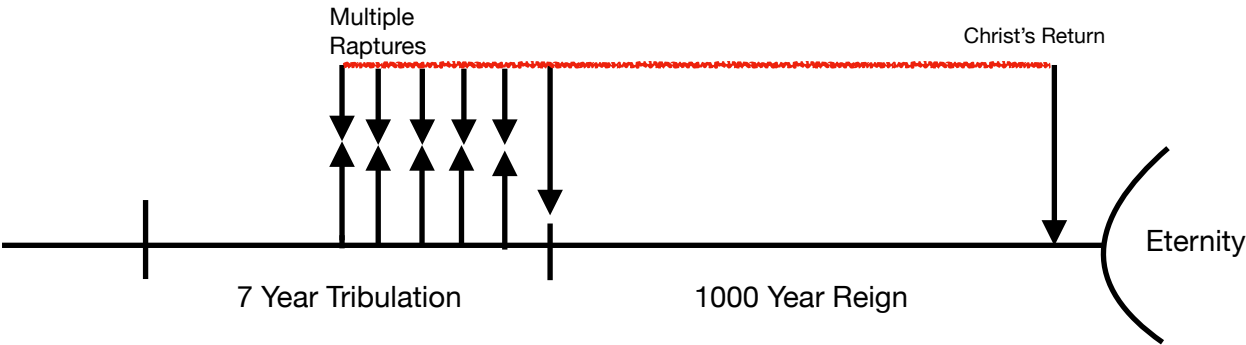
- a. Does the second coming of Christ involved several stages?
- b. What is the rapture in relationship to the tribulation?
- c. What is the distinctiveness of the church for Israel?
- d. What is the time of the rapture?

In regards to the time of the Rapture premillennialists have given five answers.

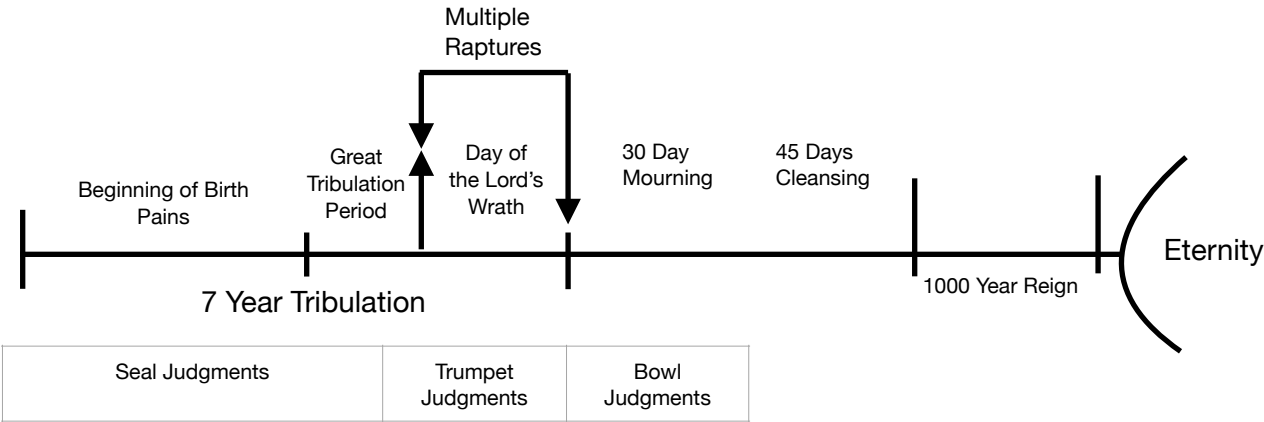
Pre-Trib Rapture (Our View)



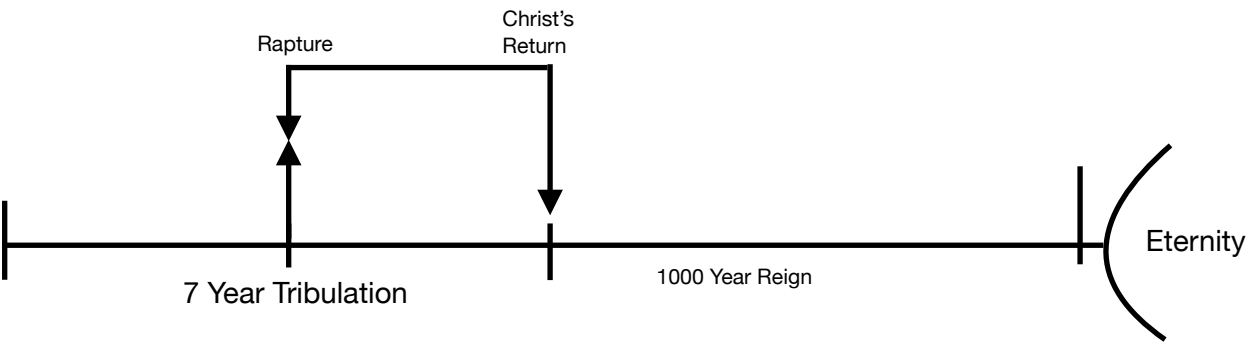
Partial Rapture (Incorrect View) Only certain believers will be raptured



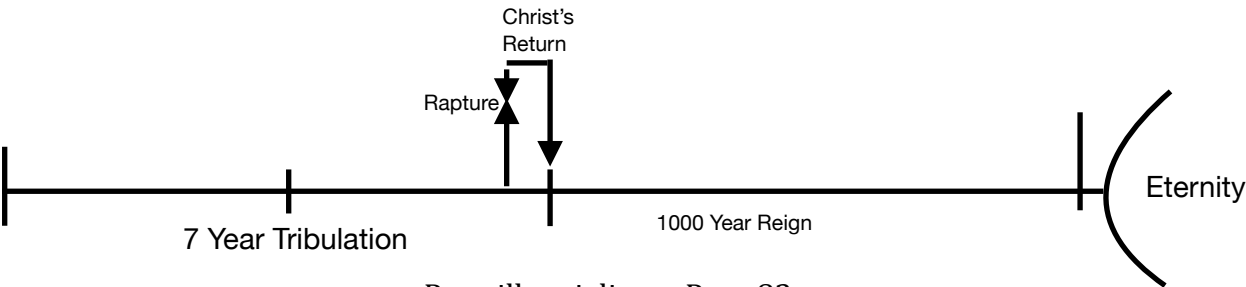
Pre-Wrath Rapture (Incorrect View)



Mid-Trib Rapture (Incorrect View)



Post-Trib Rapture (Incorrect View)



The Pretrib Rapture

1. The Pretribulational Rapture will occur before the 7 years of tribulation
2. Supporters of this view:
 - a. John Nelson Darby
 - b. Scholfield
 - c. Leon Wood — Is the Rapture Next, 1956
 - d. John F. Walvard — The Rapture Question, 1970
 - e. J. Dwight Pentecost — Things To Come
 - f. J. B. Smith — A Revelation of Jesus Christ, 1961
 - g. Charles Ryrie — What You Should Know About The Rapture
3. Biblical support for the Pretribulational Rapture of the church.
 - a. The absence of the church in Revelation 4-19 argues for a pretribulational rapture of the church and refutes the post-tribulation position.
 - 1) The point is simple. It is logical that since the church is raptured it would not be mentioned as being on earth in Revelation 4-19.
 - 2) Furthermore, it explains why the church is found in heaven waiting to return with Christ at His Second Coming.
 - b. The absence of any mention of the Rapture of the Church in Revelation 19:11-20:6 supports the pre-tribulation position, especially when viewing the sequence of events
 - 1) Christ's decent from heaven accompanied by the saints – Rev. 19:11-16
 - 2) Immediately following His coming to the earth the armies are destroyed. – Rev. 19:17-19
 - 3) The beast and false prophet are captured and cast into the lake of fire – Rev. 19:20-21
 - 4) The binding of Satan – Rev. 20:1-3
 - 5) The resurrection of the Tribulation saints – Rev. 20:4-6
 - The point is simple. If there were a post-tribulation rapture there would be no need to resurrect the Tribulation saints in Rev. 20:4-6 since they would have been Raptured at the second coming and returning to earth with Christ in Rev. 19:11-16.

4. Revelation 3:10 — A reference to all believers and all churches

a. Kept from that hour

- 1) Kept from means “to guard” (the post-trib rapture view says that the believer will be guarded through the tribulation.)
- 2) The word “Kept” τηρήσω is followed by a little Greek word translated in the KJV as “from” εκ. Though it is translated as “from” in various other passages it always carries with it the idea “to remove from” or “to take out of.”
- 3) We are not guarded in the midst of fire and tribulation but we are kept out of tribulation.
 - a. James 5:20 The Greek word εκ “from” = “out of”
 - b. Acts 15:29 “If you keep yourselves”

εξ	ὧν	διατηροῦντες	εαυτούς
if	which	keeping	yourselves
 - c. John 17:15 “I do not ask thee to take them εξ out of the world but the keep them from the evil one” but see Col. 1:13 “We are translated”
 - d. Rev. 3:10 “I will keep you from (Literally: to take you out of). Therefore it could be translated, “to take you out of the hour of trial that will come upon the earth.”
 - e. 1 Thessalonians 5:1-11
 - f. Note also the mention of the church is absent in Revelation 4-19.

5. The Problem of Terms

a. *Parousia*

- 1) Means “coming,” “presence,” or “arrival” and is used in 1 Thessalonians 4:15 and Matthew 24:27.
- 2) A problem is raised, when the NT writers use the word *Parousia* to describe the Second Coming. If the rapture and the Second Coming are two events separated by seven years, why didn’t they (the NT writers) use one word for the Rapture and another for the Second Coming.
 - a) *Parousia* is used in 1 Thess. 4:15 for the rapture and in Matt. 24:27 for the Second Coming.

- Post-Tributionalist concluded that the term “*Parousia*” describes the same single event. That is, the Rapture and Second Coming are the same single event occurring at the end of the Tribulation.
 - Pre-Tributionalist concludes that the term “*Parousia*” describes two separate events, both characterized by the presence of the Lord, and the events will not happen at the same time.
- b) Therefore the correct view cannot be determined by the use of this term, rather, it has to be determined by examining a greater body of evidence.

Comparison of Pre-Trib and Post -Trib

Pre-Tribulation	Post-Tribulation
1. Rapture occurs before the Tribulation	1. Rapture occurs after the Tribulation
2. Church experiences Rev. 3:10 before Tribulation	2. Church experiences Rev. 3:10 at the end of Tribulation
3. Day of the Lord begins with the Tribulation	3. Day of the Lord begins at the close of Tribulation
4. 1 Thess. 5:2-3 (the peace and safety) occurs at beginning of Tribulation	4. 1 Thess. 5:2-3 (the peace and safety) occurs near the end of Tribulation
5. 144,000 are redeemed at start of the Tribulation	5. 144,000 are redeemed at conclusion of the Tribulation
6. Rapture and Second coming separated by at least seven years	6. Rapture and Second Coming are a single event
7. Living Israelites are judged at the Second Coming	7. No such judgment
8. Living Gentiles are judged at the Second Coming	8. Living Gentiles judged after Millennium
9. Parents of millennial population come from survivors of judgments on living Jews and Gentiles.	9. Parents of millennial population come from 144,000 Jews.
10. Believers of Church Age judged in heaven between Rapture and Second Coming	10. Believers of Church Age judged after Second Coming or at the conclusion of the millennium.

b. Revelation (*Apokalupsis*/ἀποκάλυψις)

Another similar problem is raised with the word *apokalupsis*, meaning “revelation.”

- 1) It found in rapture passages like 1 Cor. 1:7 and 1 Peter 1:7; 4:13. When Christ comes for the Church He will reveal Himself to her. At His coming we shall see Him as He is.
- 2) The problem arises when the same word ἀποκάλυψις appears in 2 Thess. 1:7 describing Christ coming to the earth at the end of the Tribulation. At the Second Coming Christ will also be revealed to the world.

a) Two possible conclusions:

- The Rapture and the Second Coming are the same event. Post-Tribulationists conclude that since both events are called a revelation of Christ, they assume that they must occur at the same time and be part of the same event at the end of the Tribulation.
- The Rapture and the Second Coming are two separate events. The Pretribulationist conclude that both events are a revealing of Christ and they are two separate events based on evidence provided elsewhere.

b) Therefore the correct view cannot be determined by the use of this term, rather, it has to be determined by examining a greater body of evidence.

The Partial Rapture View

Support used for this view

1. Partial Rapture Defined:

Partial Rapture teaches that only those believers who are “watching and “waiting” for the Lord’s return will be found worthy to escape the terrors of the tribulation by being taken in the rapture.

2. Supporters of this view:

- a. Robert Govett in 1835 *“Entrance into the Kingdom: The Apocalypse Expounded by Scripture.”*
- b. J. A. Seiss *“The Apocalypse”* [N.Y.: Cook, 1865]

- c. G.H. Pember *"The Great Prophecies of the Centuries Concerning the Church"* [London: Hodden & Stoughton 1985]
- d. G. H. Lang, *The Revelation of Jesus Christ* [London: Paternoster, 1948] by the Local Church Movement (Witness Lee, Revelation Recovery Version) Anaheim California. Living Stream Ministries, 1976.

5. The Theological Framework of the Partial Rapture Position

- a. Salvation is by grace and they believe in eternal security

On the bases of eternal security passages they wrongly interpret that believers who fail to watch and keep themselves pure will disinherit the millennium. They will face the horrors of the tribulation. This is part of their lost rewards.

- b. In regards to sanctification they wrongly hold that we are not only positionally made holy in Christ, but we must also be holy in our daily practice of the faith. In this many hold that the Spirit baptism gifts and indwelling are only for some and not for all believers.
- c. In regards to the first resurrection, they wrongly view this as a reward for spiritual believers rather than for all believers. Believers who are not overcomers will be raised after the millennium. Therefore, the Second Resurrection involves both the believer and unbeliever.
- d. They wrongly teach that there will be several times for the rapture and resurrection for those who learn to overcome sin and temptation.
 - 1) Before the beginning of the Tribulation mature and dead saints will be raised.
 - 2) During the seven years of Tribulation other church age saints who were unprepared for the first rapture will be raptured in various intervals.
 - 3) These are seen in Rev. 7:9, 14; 11:2; 12:5 and the end of the tribulation.
 - 4) At the close of the millennium the rest of the unprepared will be raised.

Partial Rapture Refuted

The Extent of the Rapture — Partial or Total?

1. Exclusiveness — 1 Corinthians 15:51-52 says “all” not “some”
2. Baptism of the Holy Spirit — 1 Corinthians 12:13 says “all” and not “some.”
3. Punishment — The Tribulation is never spoken of as punishment for the church, but rather trouble for Jacob and unbelievers.
4. Rewards — The Rapture is not a reward for godly Christians, rather the crowns are the rewards (2 Timothy 4:8 and others).
5. Therefore the extent of the rapture is total. It involves all believers. It is true that some believers do not appear to be worthy, but who is truly worthy? Our salvation is by grace and grace alone.

More Obvious Problems With The Partial Rapture

1. This view is based on the concept of suffering, it is thought believers must endure before reigning with Christ. So they will either suffer now or in the tribulation or be punished by missing the Millennial Reign of Christ.
2. Luke 22:18-30 (28)
 - a. Acts 14:22
 - b. Romans 8:16-17 (if = because, since or inasmuch — see v. 14 & 17)
 - c. Col 3:24
 - d. 2 Thess. 1:4-5
 - e. Rev. 3:5 (they see as the temporary blotting out of the Book of Life for carnal believers.)
3. The partial rapture position argues if the first resurrection is a prize to be gained not all will gain it, only the over-comers.

Matthew 19:28-29; Luke 9:62; Philippians 3:11-14; Revelation 2:11 & 3:5
4. They believe that believers can lose their birthright and forfeit their chance to be raptured
 - a. 1 Corinthians 6:9-10
 - b. Galatians 5:19-21
 - c. Hebrews 12:14

The Pre-Wrath Rapture

This view has several major flaws.

1. First it teaches that Church Age saints will go through part of the Tribulation.
 - a. It teaches that the Seal Judgments (Revelation 6:1-15) are the wrath of Satan and the Antichrist, or man, and not the judgment or wrath of God. They teach that the church will suffer the afflictions during this period and will be raptured at some point after the middle of the tribulation.
 - b. It teaches that Matthew 24:22 is a reference to the "Church" being Raptured thus removing believers from the earth and ending the persecution of the Antichrist and Satan.

"And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (Matthew 24:22)
 - c. It presumes that Matthew 24:22 is referring to Church Age saints (the elect).
 - d. It ignores the fact that many people, Jews and Gentiles, will be saved on the earth during the seven-year Tribulation. God's purpose in bringing the seven-year Tribulation on earth is to fulfill His promises to Israel and purge the earth prior to His setting up the Millennial Kingdom. God will be once again working with the Jews and the Nation of Israel. Matthew 24:20 specifically states that those who are fleeing the persecution of the Antichrist should pray it will not be on the Sabbath.
2. Second, it wrongly teaches that God's wrath is not poured out during the first three and a half years of the Tribulation.
3. Furthermore, it falsely teaches a partial rapture with only some believers being raptured and others left on earth.
 - a. Revelation 6:9-10 shows that some of the saints are in heaven the rest on earth. If the Pre-Wrath view is correct this would mean believers who were alive at the Rapture and had not been martyred would still be on earth and would have to go through the sixth seal judgment and its devastating events. 1 Thessalonians 4:17 plainly refutes this idea as being false.

- b. The Pre-Wrath view concludes the reason believers going through part of the Tribulation is that "the church" needs to go through a period of cleansing before the rapture.
 - c. The period of persecution, according to the Pre-Wrath view, is necessary to return "the church" to serving the Lord and purging it of sin. The problem with this idea raises the question, "What about all the Christians saved in the past 2000 years who have died and are with the Lord?" Why should a handful, in comparison to all the believers who have lived since Pentecost, have to endure this supposed cleansing? Where in the New Testament does God state that He will purge "the church" of sin before believers are raptured? How would this cleansing effect believers who have died and are with the Lord. It is believers that sin and God says all in Christ are forgiven all their sins. Where then is the supposed need of a cleansing before the rapture?
4. George W. Zeller lists 20 reasons Why the Pre-wrath Rapture is not a tenable position. www.middletownbiblechurch.org/proph/prewrath.htm
- a. Rejection of the Imminent Return
 - b. Mixes Church History with Jewish History
 - c. Tries to Distinguish Great Tribulation from The Day of the Lord
 - d. Unbiblical Distinction between Seal, Trumpet, & Bowl Judgments
 - e. Forced Exclusion of Bowl Judgment
 - f. Misrepresentation of Revelation 3:10
 - g. Why the Church is on the Earth
 - h. Supposes that the Great Tribulation is Shortened
 - i. Tries to Make a Distinction between the "Time of Jacob's Trouble" and "The Day of the Lord"
 - j. Cry for "Peace and Safety" During Troubled Times
 - k. Misunderstanding of "Birth Pangs"
 - l. Failure to Distinguish Cosmic Disturbance
 - m. Does Not Allow for Church to be Received into Heaven
 - n. Applies Matthew 24:31 to the Church
 - o. Judgment of Nations Applied to the Church
 - p. Michael the Archangel Called the "Restrainer"
 - q. Why Should Satan Attack Israel?
 - r. The Identity of Those Saved During the 70th Week
 - s. Misinterpretation of 2 Peter 3:10-12
 - t. Misinterprets the Book of Revelation

Summary of Matthew 24-25

WHAT IS THE CONTEXT OF MATTHEW 24? – Matthew 24:1

Answer:

The theme of this passage is prompted by a brief dialogue between the disciples and Jesus.

Matthew 24:1 - *“And Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple.”*

The construction on Herod's temple began in 20 B.C. and it still was not completed in Jesus' day (A.D. 32). The work on the temple was completed in A.D. 64. Yet, even at this stage of construction the temple and its buildings were beautiful. The Roman historian Tacitus reported that it was a place of immense wealth, and the Babylonian Talmud said, “He that never saw the temple of Herod never saw a finer building.” It was an awe-inspiring structure by any standards, even in our day. For the rural Galilean's, the view and construction of this building must have been breathtaking. Some of the stones were 40 feet by 12' by 12' and weighed up to 100 hundred tons and were quarried as a single piece and transported many miles to the building site.

This is why the disciples came to show Jesus the buildings of the temple. Perhaps more had been built since they were last at the temple site.

What did Jesus say that astonished his disciples? And what questions did the disciples ask Jesus?

Answer:

Jesus astonishes them by His comment:

Matt. 24:2-3 – *“And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?”*

How could this be? What does this mean? To understand some of what the disciples were thinking we must also understand the common thoughts of their day.

There has always been an expectation of a Messiah through-out Israel's history. They knew intimately the many Old Testament promises of future blessing, deliverance and prosperity for Israel. They knew that God had promised to vanquish all the enemies of Jacob and that God would set up His eternal kingdom on earth.

They knew that the Messiah, the Lord's Anointed One, would come and establish the rule and reign of David again on earth and with this He would bring in a reign of peace, prosperity, and safety that would never end. They longed for this great day to appear.

Because of this the Jews had formed in their minds a very clear scenario of how they believed those predicted events would unfold. They had nine well-ordered thoughts.

(NINE KNOWN JEWISH BELIEFS IN THE 1ST CENTURY A.D. REGARDING THE COMING MESSIANIC REIGN)

1. The coming of the Messiah would be preceded by a time of terrible tribulation.

It would be as intense as a woman experiencing labor pains. The Jewish people believed that they also would experience intense torment before the Messiah arrived.

Three prime ancient sources confirm the 1st Century thinking:

- a. **2 Baruch 27** reported in the 1st or 2nd Cent. B.C

*“And honour shall be turned into shame,
And strength humiliated into contempt,
And probity destroyed,
And beauty shall become ugliness . . .
And envy shall rise in those who had not thought aught of themselves,
And passion shall seize him that is peaceful,
And many shall be stirred up in anger to injure many,
And they shall rouse up armies in order to shed blood
And in the end they shall perish together with them.*

- b. **2 Esdra [4 Ezra] 9:3** says, there would be “quakings of places, tumults of people, schemings of nations, confusion of leaders, disquietude of princes.

- c. The Jewish ***Sibylline Oracles*** declared,

From heaven shall fall fiery swords down to earth. Lights shall come, bright and great, flashing into the midst of men; and earth, the universal mother, shall shake in these days at the hand of the Eternal. And the fishes of the sea and the beasts of the earth and the countless tribes of flying things and all the souls of men and every sea shall shudder at the presence of the Eternal and there shall be panic. And the towering mountain peaks and the hills of the giants he shall rend, and the murky abyss shall be visible to all. And the high ravines in the lofty mountains shall be full of dead bodies and rocks shall flow with blood and each torrent shall flood the plain . . . And God shall judge all with war and sword, and there shall be brimstone from heaven, yea stones and rain and hail incessant and grievous. And death shall be upon the four-footed beasts. . . Yea the land itself shall drink of the blood of the perishing and beasts shall eat their fill of flesh. (3:363ff)

2. The Prophet Elijah would appear declaring the soon arrival of the Messiah.

A Prophet like Elijah will appear declaring the Messiah’s soon arrival. This was the reason so many Jews were drawn to John the Baptist. Furthermore, Jewish oral tradition maintained that the ownership of any disputed money or property would have to wait “till Elijah comes” before being finally settled.

3. The Messiah would appear and establish His kingdom age of glory and vindicate His people.
4. Nations would form an alliance to fight against the Messiah.

2 Esdras [4 Ezra] is the prediction, *"It shall be that when all the nations hear his (the Messiah's) voice, every man shall leave his own land and the warfare they have one against the other, and the innumerable multitude shall be gathered together desiring to fight against him" (13:33-35).*

In other words, unbelieving mankind will interrupt all its other warfare in order to unite against the Messiah.

5. Opposing Nations will be destroyed by the Messiah.

The Jewish historian, Philo wrote that the Messiah would, *"take the field and make war and destroy great and populous nations."*

6. Jerusalem would be restored, by either renovation or by a new Jerusalem from heaven.
7. Jews scattered around the world would be re-gathered.
8. Israel would become the center of the world, and all nations would be subject to the Messiah.
9. Finally, the Jews of Jesus' day believed that with the establishment of the Messiah's kingdom would come a new and eternal age of peace, righteousness, and divine glory.

Therefore, with the above in mind, many felt the times were ripe for the Messiah. They had suffered greatly under Rome. When John the Baptist appeared, many believed that he could be the prophet with the spirit of Elijah. Then Jesus began to preach and heal convincing many that He was the Messiah.

Yet, Jesus did not fulfill their next expected event. They expected the gathering of the nations against the Messiah and His dramatic and effortless victory over them. We must also remember that the O.T. prophets also saw the Messiah's coming and establishment as a single event. To all, the church age was still a mystery.

So as the Lord said in Matthew 24:2,

"See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."

The disciple must have thought that Jesus was going to do the next sweeping event of history, by demonstrating His power over the nations. And the destruction of the temple was part of the purification of Jerusalem.

WHAT TWO QUESTIONS DID THE DISCIPLES ASK JESUS? WHAT THINGS WERE THEY REFERRING TO? WHAT SIGN WERE THEY ASKING ABOUT?

Answer:

Therefore, they asked,

“when shall these things be? and what shall be the sign of thy coming, and of the end of the world?” Matthew 24:3

The “when shall these things be?” suggests they thought it might be as close as the upcoming Passover feast. The “what shall be the sign of thy coming?” They must have been asking what his signal would be, so they could be ready. “Would the skies light up with the angelic hosts and the blast of trumpets?”

Remember, they had no idea of Jesus’ death and resurrection. This was His coming. Even the word “coming” was not thought of as a second coming. Coming translates *parousia* which has the basic meaning of “**presence**.” The secondary meaning is “arrival.” Literally, they were asking, ***“What will be the sign of You manifesting Yourself in full, permanent presence as Messiah the King?”***

Finally, they were asking, “What will it be like at the end? How will it all take place?”

In the following passage Jesus corrects their thinking and tells them (and us) the fulfillment of future events.

So we must ask ourselves the following questions before examining Matthew 24.

1. Where the disciples asking Jesus about the church age? (. . . the answer is NO)
2. Did the disciples have any idea that there was going to be a church age before the tribulation and millennial reign of Christ? (. . . the answer is NO)
3. When they asked *“what shall be the sign of thy coming, and of the end of the world?”* “What were they thinking?”
4. Does Jesus’ answer have anything to do with the church and the church age? (. . . the answer is NO)
5. What indicators do we have that the events in Matthew 24 are related to the tribulation leading up to the 2nd Coming of Christ?

THERE ARE SEVEN REASONS WHY WE KNOW THESE EVENTS ARE FUTURE.

Matthew 24:4-8 describes general events that will occur during the church age. Such as, international warfare (vv. 7a); Famines and earthquakes (v. 7b). These events are merely the beginning (v. 8).

1. The first indicator then are those future events found in Matt. 24:9-13. — It begins with the Greek term τότε (THEN). These events did not apply to the disciples or to other

believers because they did not live to the end of the age. Furthermore, 1 Thess. 4:17 indicates that **all Christians living before this time** will be raptured.

1 Thes. 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Therefore, these next events do not apply to us in the church age. We will be suddenly taken away before these things occur. **These events only apply to those who come to Christ during that terrible period of tribulation.** Their genuine faith will be proved by their endurance to the end. (Matt. 24:13).

2. The second indication is the persecution and Israel will be hated of all nations v. 9.
3. **The third indicator is the worldwide proclamation of the Gospel** (Matt. 24:14; Rev. 14:6-7). This rules out the Roman empire that existed in Jesus' day. Nor it does not apply to modern times for Matt. 24:14 says:

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Rev. 14:6-7 also says:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, [7] Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

This seems to indicate that the spread of the gospel will be miraculous and instantaneous.

4. The fourth indication that this occurs during the tribulation is Matt. 24:15 — **the abomination of desolation**. This is yet to occur.
5. The fifth indication that this is a future event is that it is called the "great tribulation such as has not occurred since the beginning of the world" (Matthew 24:21).
6. The sixth indication that this is a future event is that one of its events said to occur, "immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens shall be shaken: [30] And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matthew 24:29-30).
7. The seventh and last indicator is Jesus' declaring that all these events will occur in one generation (Matt. 24:32-35).

Therefore, what we have in this passage are the unique events that will occur in a future day. **First**, people will come to faith during the tribulation and endure through the labor pains that will come upon the earth. This will be **followed** by the worldwide proclamation

of the Gospel and the abomination of desolation. Then the great tribulation takes place and the moon darkens, stars fall etc. And all this will all happen in one generation

Now Jesus answers the disciple's question in Matt. 24:4. He begins with their second question first, "What will be the sign of your coming." He answers them in reverse order. He does not deal with the "When will these things be?" until Matt. 24: 36.

"What will be the sign . . ." Matthew 24:14.

JESUS GIVES SIX SIGNS THAT WILL OCCUR BEFORE HE APPEARS.

1. What is the first sign? – Matthew 24:4-5

First, there will be deception by false Christs.

"And Jesus answered and said unto them, Take heed that no man deceive you. [5] For many shall come in my name, saying, I am Christ; and shall deceive many." Matthew 24:4-5

We have false prophets and Christs in our day. This deception will increase as we approach the tribulation. It will be very intense.

*(Remember, this will also occur **after** the Church is raptured and the Holy Spirit has removed its restraining power. This will allow the false Christ's to have tremendous power.)*

Matt. 24:23-24 says,

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. [24] For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

The Anti-Christ will arise out of this. He will be the ultimate false Messiah.

2. What is the second sign? – Matthew 24:6-7a

There will be wars among the nations – Matthew 24:6-7a

And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. [7] For nation shall rise against nation, and kingdom against kingdom:"

It seems that no group is exempt from these wars.

This will continue into the time of the tribulation. It will begin with a covenant with the Anti-Christ and the feeling that peace will come to the world. By the time three and one-half years pass 1/3 of the world will perish.

3. **What is the third sign?** – Matthew 24:7b-8/Rev. 6:4-8

There will be worldwide devastation – Matthew 24:7b-8

This is still describing events that begin BEFORE the tribulation but will intensify after the rapture of the church and the world's entrance into a covenant with the Antichrist.

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. [8] All these are the beginning of sorrows.

Also see Rev. 6:4-8.

4. **What is the fourth sign?** Matthew 24:9/Revelation 6:9-11

There will be the persecution of believers – Matthew 24:9/Revelation 6:9-11

“Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.” Also see Rev. 6:9-11.

5. **What is the fifth sign?** – Matthew 24:10-13

There will a defection of false believers

The cost will be high for many (Matt. 24:10). The deception will be too convincing (24:11). The sin will be too attractive (24:12-13).

6. **What is the sixth sign?** – Matthew 24:14/Rev. 14:6-7

There will be a worldwide declaration of the Gospel – Matthew 24:14.

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”

Also see “Rev. 14:6-7 and the 144,000 evangelists.

“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)” (Matthew 24:15).

In Matthew 24 we find a prediction of a time of trouble will come upon the entire world. This is not the only place that we find predictions such as this.

“And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth” (Isaiah 10:20).

In other words, a time is predicted that most of the people of Israel will be massacred by an enemy they though were their friend, and only a remnant will elude the slaughter. In that day Isaiah says,

"The remnant shall return, even the remnant of Jacob, unto the mighty God. [22] For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness" (Isaiah 10:21-22).

Jeremiah 30:5-9 speaks of a terrible period of time that will befall Israel

"For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace. [6] Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? [7] Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. [8] For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: [9] But they shall serve the LORD their God, and David their king, whom I will raise up unto them."

It will be so terrible; it will be like childbirth without anesthetic. Men will be on their knees as they writhe in agony. Yet, out of this period of suffering will come Israel's salvation.

Daniel 12:1 saw this terrible period that will come to the earth when he wrote,

*"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: **and there shall be a time of trouble, such as never was since there was a nation even to that same time:** and at that time thy people shall be delivered, every one that shall be found written in the book."*

Zechariah 13:8-14:2 wrote:

"And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. [9] And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God. "

[14:1] "Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. [2] For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city."

Matthew 24-25 is speaking of the same period of time that Isaiah, Jeremiah, Daniel and Zechariah are speaking of.

Israel has already endured many periods of time of suffering and great persecution. They did in 70 A.D. under Titus when nearly the whole city of Jerusalem perished. They suffered during the inquisition and later under Nazi Germany and communist Russian. These were terrible times, yet, the time ahead is even more terrible.

We saw above events that will take place in the first half of this period of tribulation. First, there will be deception by false Christs (Matt. 24:4-5 & 23-24.) Second, wars among the

nations (Matthew 24:6-7a). Third, there will be worldwide devastation (Matthew 24:7b-8). Following this there will be the persecution of believers (Matthew 24:9). Fifth, there will be a defection of false believers (Matthew 24:10-13) and finally, there will be a worldwide declaration of the Gospel (Matthew 24:14).

These are the beginning of the birth pains, which will increase rapidly throughout the period of tribulation. The above events will lead up to what is called the **“Abomination of Desolation.”** It is an event that is spoken of by Daniel the prophet occurring in the middle of the Tribulation.

The Abomination of Desolation

Be able to discuss the three passages in Daniel that talk about the abomination of desolation – Daniel 9:27; 11:11-35 (31); 12:11-12.

Three times Daniel mentions the abomination of desolation.

1. First is found in Daniel 9:27

“And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”

This speaks of a day when a “prince” an evil prince, an Anti-Christian man empowered by Satan will befriend and deceive Israel. He will promise them peace. He will promise them security. And he will make a covenant with Israel: *“And he shall confirm the covenant with many for one week.”*

A “week” in this passage refers to a seven-year period of time. Israel, who is hungry for peace agrees. Notice what this prince will do in the middle of that week.

“and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate”

The term, “abomination” denotes an object of disgust, repulsion and abhorrence. In Scripture “abomination” is primarily used to denote things associated with idolatry and gross ungodliness. In other words, the abomination causes the desolation or waste.

2. The second place the abomination of desolation is found in Daniel is in 11:11-35.

The prophet’s message speaks of Antiochus IV, the Syrian King who ruled Palestine from 175-165 B.C. He took on the title of **Theo Epiphanes**, which means “manifest god” but his enemies nicknamed him **Epimanes** which means, “madman,” or “insane one.” Ironically, when Antiochus died in 163 B.C., he died totally insane.

The Daniel 11:21-35 passage speaks prophetically of Antiochus who gained his reign by:

- a. Daniel 11:21 – Intrigue

- b. Daniel 11:23 – Making a Covenant
- c. Daniel 11:24-27 – With numerous excursions into Egypt
- d. Daniel 11:28 – Breaking his covenant with Israel
- e. Daniel 11:31 – Desecrating the Temple in Jerusalem. He literally had a pig sacrificed on the altar.

3. Daniel 12:11-12 is the third time the abomination appears.

“And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. ¹² Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.”

It gives us two timeframes for the future. It speaks of a day when the abomination of desolation will occur. The daily sacrifice will end. The abomination will take place. This will happen at the middle point of the Tribulation. From this point 1290 days will transpire.

Revelation 12:6 tells us the Great Tribulation will last 1260 days. The is exactly 3½ years. Apparently, there will be an additional 30 days that will extend into the Millennial reign of Christ. Some think this will follow the Messiah’s coming to earth. When He comes there will be judgment and wrath poured out. This period of judgment will be carried out during this 30-day time period. They cite Matthew 25:31-46 as another reference to this period.

Furthermore, Daniel tells us that there will be great blessing for those who endure 1335 days. This is seventy-five days into the Millennium. It is possible that it will take 30-days to complete all the judgment and an additional 45-days more to break down man’s kingdom and establish the Lord’s kingdom. Maybe during this transitional period our Lord appoints leadership throughout the earth.

Another interesting possibility is the Millennium beginning during the Feast of Tabernacles. If this is the case, 75-days for the Feast of Tabernacles is the Festival of Lights (Hanukkah). Therefore, this great day could be the dedication of the new Millennium Temple.

The three abominations of desolation spoken of by the prophet Daniel are found in Daniel 9:27; 11:21-35 and 12:11-13.

Be able to discuss Daniel 7:3-8 and Revelation 13:1-8

Further details of the abomination are given in Revelation 13:1, 5 (cf. Dan. 7:3-8).

1. A beast rises out of the sea (world government) –(Dan 7:3/Rev. 13:1).

The Beast rising from the sea is world government. In Daniel the animals depicted the Babylonian Government (Lion); Persian (Bear); Greece (Leopard) and Beast (Roman).

- The Beast Rev. 13:2a Dan. 7:7-8
 - The Leopard Rev. 13:2b Dan. 7:6
 - The Bear Rev. 13:2c Dan. 7:5
 - The Lion Rev. 13:2d Dan. 7:4
2. The world worships the beast – Rev. 13:3-4
3. The world government is represented by a person. Note the change in references to an individual – or the supreme leader of the government.
- He is wounded in the head – Rev. 13:3
 - He has Satanic power (dragon) – Rev. 13:4
 - He speaks against God – Rev. 13:6a
 - He blasphemes God's tabernacle – Rev. 13:6b
 - He speaks against the saints in heaven – Rev. 13:6c
 - He makes war with the saints on earth – Rev. 13:7-8

What happens after the abomination of desolation? -- Matthew 24:16-21

- When the abomination takes place, Israel flees – Matthew 24:16-21

This flight is also recorded in Revelation 12:13-17. This passage reflects a sense of urgency in Israel's flight. In fact, the whole emphasis is on speed and quickness. This emphasis is especially evident in the Messiah's listing of the three difficulties that may be encountered in this flight. The first difficulty is for women who are pregnant or have nursing infants. In both cases, this makes quick flight difficult as any woman in that condition can certainly verify. The second difficulty is in relation to the Sabbath. And the third difficulty is in relation to the winter. It says that God will supernaturally care for them in the wilderness.

At this time world-wide anti-Semitism will break out in all its fierceness. Satan's attempt to annihilate the Jews once-and-for-all will have begun in earnest.

What is Jesus speaking about in Matthew 24:22?

- The Jewish people will suffer severe calamity – Matthew 24:22

Israel will survive this terrible period, though greatly reduced in number according to verse 22: "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

Discuss the confusion that will occur. Matthew 24:23-28/ Rev. 13:11-15

- They will endure intense confusion – Matthew 24:23-28

This half of the Tribulation will be characterized by a false messiah, as typified in the counterfeit son, the Antichrist in verse 23: “Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.” Furthermore, it is described in verse 24: “For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.”

This second half of the Tribulation will be characterized by many false signs, miracles, and wonders for the purpose of world-wide deception. These false signs will be performed by both the Antichrist (II Thess. 2:8-10) and by the False Prophet (Rev. 13:11-15).

Jesus warned that there will be people saying that the Messiah has returned here or that the Messiah has returned there, and that the Second Coming has secretly occurred. The Messiah warned His disciples not to believe any such rumor or statement and come out of hiding because, unlike His First Coming, the Second Coming will not be in secret. When the Messiah returns the second time, all men will see it, for it will be like a flash of lightning surrounding the world.

What is happening in Matthew 24:31? What period of time is this occurring?

Regathering of Israel

Since the Jewish prophets had predicted in great detail the world-wide regathering of Israel, Jesus did not spend much time with this, but only specified that it will occur after His Second Coming. This regathering is found in Matthew 24:31 and Mark 13:27.

“And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.”

FIVE PARABLES

In order to reinforce His closing point in the previous section, the Messiah presented five parables, all having as their main point the urging of watchfulness, readiness, and laboring. These five parables are recorded in Matthew 24:43-25:30 and Mark 13:33-37.

Though these parables are relevant in every generation, the Lord is still speaking directly about the generation that will be living just before He returns in glory.

Be able to discuss the parable of the fig tree – Matthew 24:32-35

THE PARABLE OF THE FIG TREE

The Olivet Discourse now comes to the third section known as the parable of the fig tree, recorded in Matthew 24:32-35; Mark 13:28-32; and Luke 21:29-33.

“Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: ³³ So likewise ye, when ye shall see all these things, know that it is near, even at the doors. ³⁴ Verily I say unto you, This generation shall not pass, till all these things be fulfilled. ³⁵ Heaven and earth shall pass away, but my words shall not pass away.”

The point of the illustration is this: When the fig tree, and all the other trees begin to blossom, it is a sure sign that summer is on its way, because blossoming occurs in the spring. Then, in application of the illustration, Jesus said, *So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.* Just as a blossoming fig tree means that summer is on its way, in the same way, when these events that Jesus spoke about occur, then they can know that His return is near.

But what is it that signals the soon return of the Lord? It is not the re-establishment of Israel in 1948, because Jesus never mentioned that event in this passage. Rather, the event that He was speaking of was the Abomination of Desolation. When the Abomination of Desolation occurs, it will signal the soon return of the Messiah, namely only 3 1/2 years later. More specifically, it will be exactly 1,260 days from the Abomination of Desolation until the Second Coming.

What is Jesus talking about in Matthew 24:36-41? Who is left? Who is taken?

- **As the day of Noah – The Rapture of the Church or the Second Coming?**

“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. ³⁷ But as the days of Noe were, so shall also the coming of the Son of man be. ³⁸ For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, ³⁹ And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. ⁴⁰ Then shall two be in the field; the one shall be taken, and the other left. ⁴¹ Two women shall be grinding at the mill; the one shall be taken, and the other left. ⁴² Watch therefore: for ye know not what hour your Lord doth come.”

Within premillennial and pretribulational circles, the majority view today is that this passage is speaking of the Second Coming rather than the Rapture. Two main reasons are given. First, contextually, Jesus has been speaking about the Second Coming and since this passage follows that discussion then, logically, it would mean that He is speaking of the same thing. Secondly, the “taking away” of Matthew 24:40-41 is taken to be the same as verse 39, which is a “taking away” in judgment. Hence, the “taking away” is in judgment at the Second Coming, not the blessing of the Rapture.

Be able to discuss the parable of the Master of the House – Matthew 24:43-44

THE PARABLE OF THE MASTER OF THE HOUSE: Matthew 24:43-44

“But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be

broken up. ⁴⁴ Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

The emphasis of the second parable is on readiness.

Be able to discuss the parable of the faithful servant – Matthew 24:45-51

THE PARABLE OF THE FAITHFUL SERVANT AND THE EVIL SERVANT: Matthew 24:45-51

The emphasis of the third parable is on laboring. In order to make sure that believers do not misconstrue the previous emphasis on watching as meaning, just to sit there and look at the sky, the third parable emphasizes the necessity of working while one is waiting. When the Messiah returns, it will be while believers are busy laboring. The believer will be found laboring.

Be able to discuss the parable of the 10 Virgins – Matthew 25:1-13

THE PARABLE OF THE 10 VIRGINS

This parable focuses on readiness. The virgins who had oil for their lamps represented those who possessed saving grace. They were ready.

The background of this parable is the Jewish wedding system. When the marriage was to be consummated, the bridegroom would go to the home of the bride to fetch her and bring her to his home. As he approached his own home, he would be met by a procession of virgins who would conduct the bride and groom to the marriage ceremony, which would be followed by the marriage feast.

When the bridegroom – the Messiah – returns to earth with His Bride – the Church – for the marriage feast, the virgins will be responsible for both watching for His return, and being ready to light the lamps upon His return. The five virgins who were wise will be the ones who are believers; hence, they will be both ready and watching. They are the ones who have the oil, a common symbol of the Holy Spirit.

Only the wise ones enter the marriage feast, the common symbol for the Messianic Kingdom. Because the Messiah is pictured as already with His Bride – the Church, which had been, raptured – these who have the oil are people who became believers during the Tribulation. They are saved and invited to the wedding feast as guests. The five foolish virgins will be the unbelievers and, therefore, will be neither ready nor watching. They do not have any oil. It should be noted that the text does not say that the foolish virgins ran out of oil, but that they have no oil with them; they never had the oil or the Holy Spirit to begin with.

That is the whole point of this parable and it would be wrong to try to develop too many details from a simple parable. In this parable, there is an extended emphasis on watching and readiness, both of which are accomplished by faith in Jesus. Again, only the wise virgins enter the marriage feast.

Be able to discuss the parable of the talents – Matthew 25:14-30

THE PARABLE OF THE TALENTS: Matthew 25:14-30

The point of this parable is to reemphasize, in an extended way, the necessity to keep on laboring while watching and waiting. The believers are servants who will keep on laboring while they are watching for the Lord's return; but the unbeliever cannot labor in the work of the Lord, and therefore will have nothing to show at the time of the Lord's return. He is declared to be the wicked one. The wicked servant ends up in the place of the outer darkness, the place of the weeping and the gnashing of teeth, the descriptive phrases of the Lake of Fire.

Appendix #1: Amillennialism

HISTORY OF AMILLENNIALISM

The early church expected Jesus to return and reign here on earth for a literal 1000-year period. Every church historian and theologian admit that from the period of Christ's resurrection until the 3rd Century AD the Church held to a Premillennial return of the LORD. One will find 1,845 references in the Old Testament relating to the return and reign of the Lord. Seventeen of the Old Testament books give this subject prominence!

In the 260 chapters of the New Testament, you will find 318 references to the return and reign of our LORD. One out of every 30 verses in the New Testament point to this subject.

The apostles wrote about the LORD's return to rule and reign. Other men such as Aristo, John the Presbyter, Clement of Rome, Barnabas, Hemas, Ignatius, Polycarp, Justin Martyr, Tertullian, Cyprian and other wrote and preached a premillennial return of Jesus. So strong was the doctrine in the Early Church that these writers considered those who did not hold to this doctrine as heretics and lost.

Justin Martyr wrote,

"There are three classes of men: The heretics, denying the resurrection of the flesh and the millennium. The exactly orthodox, asserting both the resurrection and the kingdom of Christ on earth. The believer, consented with the just; yet endeavored to allegories and turning to metaphor all those produced for a proper reign of Christ, and who had sentiments rather agreeing either with those heretics who denied, that those exactly orthodox who maintained, this reign of Christ on earth.

Irenaeus, Bishop of Lyons wrote in AD 140-202:

"But when the Anti-Christ shall have devastated all things in this world, he will reign for three years and six months, and sit in the temple at Jerusalem; and then the Lord will come from heaven in the clouds, in the glory of the Father, sending this man and those who follow him into the lake of life: but bringing in for the righteous the times of the kingdom, that is, the rest, the hallowed seventh day; and restoring Abraham the promised inheritance, in which kingdom the Lord declared, that "many coming from the east and from the west should sit down with Abraham, Isaac, and Jacob..."

No other doctrine was taught from the Apostles until the Third Century. At the time of the Third Century, the allegorical method of reading the Scriptures became popular and many doctrines then began to fall by the wayside until the Reformation in AD 1500 where believers within the Church broke from the false teachings and traditions of the Church. From that time, true doctrine was gradually reclaimed.

Appendix #1: Amillennialism

Detailed History of Amillennialism

A clear understanding of the millennium developed somewhat gradually. Eschatology was prominent early on and then subsided until fundamental times focused on other doctrines.

History and Characteristics of Amillennialism

A. It began around the 3rd century AD

1. Origen 185-254 AD

- a. He systematized and popularized the allegorical method of interpreting Scripture.
 - 1) Allegorical method defined: It views statements of Scripture as merely a vehicle to deeper meaning (like Pilgrim's Progress).
 - 2) Jewish commentators (especially from Alexandria Egypt) used the method even before Christ was born — they couldn't reconcile current events and the Bible.
- b. He was the first church leader of stature to challenge Premillennial views.
- c. He spiritualized virtually every doctrine of the Christian faith.
- d. He was a philosopher first and a Christian second.
- e. When Constantine began his reign as Roman Emperor, he thought the kingdom had arrived.
- f. To him, interpretation has three levels — like body, soul and spirit.
 - 1) Literal
 - 2) Typological
 - 3) Spiritual

2. Augustine 354-430 AD

- a. He was the Bishop of Hippo (North Africa).
- b. He systematized the amillennial doctrine.
- c. Some of the millenarians of his day saw the kingdom as some kind of gluttonous banquet and associated this with premillennialism,

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therefore they rejected the literal view of Scripture.

- d. He wrote, "The City of God" (the church is the kingdom between the first and second advents) and "Confessions."
 - e. He thought that Christ would return in 1000 AD.
 - f. He thought Revelation 20 was a recap of the first 19 chapters, Satan to him was bound at the time Jesus went to the cross.
 - g. He viewed the Catholic church during the Middle Ages and now, as the fulfillment of the kingdom.
3. **Theodor Kliefoth** — 19th century Roman Catholic Theologian. He disagreed with Augustine about the literal 1000 years. He also did not believe Revelation 20 was a summary of the book of Revelation, but rather was a picture of the completeness of the blessed saints in heaven.
4. **Hengstenberg** — 19th century theologian.
- He agreed with Augustine that the church was the kingdom, but it began in the 9th century and it was almost done.
5. **BB Warfield** — 1851-1921
- He was an early fundamentalist and believed the kingdom had to do with the saints in *heaven*.
6. **OT Allis** — 1880-1973
- He was an Old Testament theologian and a fundamentalist. In 1954, he wrote, "Prophecy and the Church" which became the main textbook for Amillennialism. To him the church was the kingdom on the earth. He was strongly anti-premillennial and considered to be the last amillennial fundamental until recently. His book was written as an attack on the Scofield Reference Bible.

B. Characteristics of Amillennialism

Employs the allegorical method of interpretation in prophecy. This theology does not necessarily affect all doctrines. They fail to make a distinction between the church and Israel. The second coming will bring in the eternal state. They have both an earthly and heavenly view of the kingdom.

Appendix #2: Postmillennialism

History and Characteristics of Postmillennialism

A. Defined:

1. Through the preaching of the gospel, the world will be Christianized and enjoy blessings comparable to the millennium before Christ returns.
2. One of the marks of postmillennialism is an extreme optimism.
3. It is similar to Amillennialism.
4. They also have a strong socio-cultural influence and they anticipate a golden age after this Christ will literally return.

B. Two Views

1. **Pietistic View:** It denies the traditional postmillennial idea that the kingdom will transform culture. Transformation to them is internal instead.
2. **Theonomic View:** This view believes that culture will be transformed through the application of Biblical laws.

C. Leaders of this position:

1. Joachim Afloris — 12th Century

He believed that by 13th century righteousness would triumph through the Catholic Church. He felt the church enjoy a historic era of peace and spiritual attainment that would far surpass anything achieved in the past.

2. Daniel Whitby — 1638-1725

He was Unitarian. He systematized postmillennialism as a distinct view of millennialism. He felt that revelation 20 was written for the inter-Advent period. His optimistic view was influenced by the age of discovery, intellectual freedom of his day.

3. Charles Hodge — 1797—1878

He was a fundamentalist and a Presbyterian. He believed the kingdom would follow some sort of general judgment, but the church would bring it in.

4. Augustus H. Strong — 1826-1921

He was a Baptist who wrote "Systematic Theology." He followed Daniel Whitby's view but added Scripture. He holds a reverence for Scripture.

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5. James H. Snowden — 20th Century Theologian

He wrote, “The Coming of the Lord.” He was an optimist and held an evolutionary view of society.

6. Loraine Boettner — 20th Century Theologian

He wrote the classic text against Roman Catholicism. He is the greatest postmillennial scholar who is also a fundamentalist. He wrote, “the Millennium.”

7. Characteristics of Postmillennialism

- a. They hold an optimistic view of worldwide conversion
- b. They deny the imminent return of Christ
- c. Two Types of Postmillennialism
 - Biblical— Emphasizes accuracy of the Bible and need of the Holy Spirit
 - Liberal Evolutionary — by man’s own ability to progress through natural means and change culture.
- d. Postmillennialism died off until the Christian Reconstruction movement revived it.

8. Their evidence:

- a. Social conditions have improved several ways. i.e. the status of women and hospitals. All as a result of the gospel.
- b. The enormous money given to Christian causes promotes better conditions in the world.
- c. The Bible continues to be the world’s best seller.
- d. The gospel is disseminated in many more ways and at many more places than ever before. i.e. Radio, T.V., Literature etc.

Appendix #3: History of Premillennialism

History and Characteristic of Premillennialism

A. History of Premillennialism

1. One of the charges Amillennialists and Postmillennialists makes against Premillennialism is that it is a new doctrine.

Philip Mauro:

“The history of Christian doctrine continues in an unbroken line from apostolic times to our day; and if it had been possible to produce from the apostolic times to our day; and if it had been possible to produce from the copious writings of the “Church Fathers” any proof that the doctrine concerning the Kingdom of God taught by the Scofield Bible and by certain Bible Schools of our day was ever held by Christians, real or nominal, it would have been produced long ago; seeing that this present writer and not a few others have been challenging this new doctrine, and largely upon the score of its entire novelty, for ten years past. (Ryrie, *The Basis of the Premillennial Faith*, [Loizeaux Brothers: NJ 1953] , p. 17.)

2. Evidence of the early Church belief in the premillennial return of Christ:

a. **Adolph Harnack:**

“Faith is the nearness of Christ’s Second Advent and the establishing of His reign of glory on the earth was undoubtedly a strong point in the primitive Christian Church.” Harnack is a historian with little interest in Premillennialism. (Ibid. p. 19)

b. **Philip Schaff** (church historian):

“The most striking point in the eschatology of the ante-Nicene age is the prominent chiliasm, or millennialism, that is the belief of the visible reign of Christ in glory on earth with the risen saints for a thousand years, before the general resurrection and judgment. It was indeed not the doctrine of the church embodied in any creed or form of devotion, but a widely current opinion of distinguished teachers.” (Ibid. p. 19)

c. **The Didache** (100 AD):

“And then shall appear the signs of the truth; first, the sign of an outspreading in heaven; then the sign of the sound of the trumpet; and third, the resurrection of the dead; yet not of all. (Ibid. p. 20).

d. **Clement of Rome** (96 or 97 AD) — possibly the Clement mentioned in Romans):

“Of truth, soon and suddenly shall His will be accomplished, as the Scripture also bear witness, saying, ‘Speedily will He come, and will

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not tarry:" and "The Lord shall suddenly come to His temple, even the Holy One, for whom ye look." (Ibid. p. 20)

e. **The Shepherd of Hermes** (140-150 AD):

"You have escaped from great tribulation on account of your faith, and because you did not doubt the presence of such a beast. Go, therefore, and tell the elect of the Lord His mighty deeds and say to them that this best is a type of the great tribulation that is coming." (Ibid. p. 20)

f. **Papias** (80-163)

"The days will come in which vines shall grow, having each ten thousand branches, and in each branch ten thousand twigs, and in each true twig ten thousand shoots, and in every one of the shoots ten thousand clusters, and on every one of the clusters ten thousand grapes, and every grape when pressed will give five-and-twenty meters of wine. (Ibid. p21)

g. **Justin Martyr** (born 100 AD):

"But I and whoever are on all points right-minded Christians know that there will be a resurrection of the dead and a thousand years in Jerusalem, which will then be built, adorned, and enlarged as the prophets Ezekiel and Isaiah and the others declare . . . And, further, a certain man with us, named John, one of the Apostles of Christ, predicted by a revelation that was made to him that those who believed in our Christ would spend a thousand years in Jerusalem, and there after the general, or to speak briefly, the eternal resurrection and judgment of all men would likewise take place." (Ibid. 22)

h. **Tertullian** (150-225)

"But we do confess that a kingdom is promised to us upon the earth, although before heaven, only in another state of existence; inasmuch as it will be after the resurrection for a thousand years in the divinely-build city of Jerusalem." (Ibid. 22-23)

i. **Fisher** (historian):

"The belief in a millennial kingdom on earth, to follow the second advent of Christ, was widely diffused." (Ibid. 23)

After the church was recognized as the state church, there began to be less of an emphasis on the Second Coming.

B. Characteristics of Premillennialism

1. Premillennialism holds to a normal, literal view of biblical interpretation — even of prophecy.
2. Premillennialism distinguishes between Israel and the Church

Appendix 4: Covenant Theology

Covenant Theology Defined:

Summary view with excerpts from *There Really is A Difference!* by Renald Showers

A system of theology which attempts to develop the Bible's philosophy on the basis of two or three covenants. It represents the whole of Scripture and history as being covered by two or three covenants.

A. The First Covenant: The Covenant of Redemption.

1. The covenant of redemption was established between God the Father and God the Son.

a. The agreement:

God the Father granted the Son to be the Head and Redeemer of the elect. In return, the Son voluntarily agreed to take the place of those whom the Father had given Him.

b. The Time:

It was established in eternity past. It is based on the idea that God knew that man would fall away from Him; thus, in eternity past God determined to provide redemption during the course of history for the elect.

2. The Conditions of the Covenant

- a. Jesus should make amends for the sin of Adam and of those the Father had given Him,
- b. Jesus should do what Adam failed to do by keeping the law and thus securing eternal life for all His spiritual progeny.
- c. In return, the Father promise Jesus several things:
 - 1) The resurrection (Ps. 16:8-11; Acts 2:25-28)
 - 2) A numerous seed (Ps. 22:27; 72:17)
 - 3) All power in Heaven and earth (Matt. 28:18; Eph. 1:20-22; Heb. 2:5-9)
 - 4) Great glory (Jn. 17:5; Phil. 2:9-11)

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B. The Second Covenant: The Covenant of Works

1. This covenant was established between the triune God and Adam:
 - a. The Agreement:

God made Adam the representative head of the human race, so that Adam could act for all his descendants.
 - b. The Time of the Covenant:

Between the creation and fall of man. This covenant was made during the course of human history.
2. The Conditions of the Covenant:
 - a. God required implicit and perfect obedience of Adam. Adam was placed under probation temporarily in order to determine whether he would willingly subject his will to the will of God.
 - b. God promised eternal life (not natural life) to Adam and his descendants in return for Adam's perfect obedience. (Note: there is no such promise stated in the Bible, but the covenant theologian claims that the threatened penalty clearly implies such a promise.)
 - c. Failure to keep the covenant would plunge Adam and his descendants under the penalty of death—physical, spiritual and eternal death.

C. The Third Covenant: The Covenant of Grace

1. This covenant was established between the offended God and the offending but elect sinner, in which God promises salvation through faith in Christ, and the sinner accepts this believing, promising a life of faith and obedience.
 - a. God is the first party of the Covenant who acts as a gracious, forgiving Father.
 - b. The second party is either the sinner, the elect sinner or the believers and their seed.
 - c. Some people who never become regenerated are included in the covenant of Grace.
 - 1) Grace has two aspects: first, the communion of life and second, the legal relationship.
 - 2) The regenerate experiences the covenant as a communion of life, since they entered fully into the spiritual life intended by under the covenant.

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- 3) Both the regenerate and their children experience the covenant as a legal relationship. This means, then, that the unregenerate children of believers are in the Covenant of Grace. They enter the covenant by virtue of their physical birth to parents who are in the covenant.
- 4) Four reasons for the unregenerate children being part of the Covenant of Grace.
 - a) They are in the covenant as far as their responsibility is concerned. They are responsible to repent and believe.
 - b) They must lay claim to the promises, which God gave when He established His covenant with believers and their seed. (This does not mean that God will save every child of every believer. . but it does mean that the children of believers exist in a privileged position.) As a rule, God gathers the number of His elect out of those who stand in this covenant relationship.
 - c) They are subject to the ministrations of the covenant, since they are exhorted and admonished to live according to the requirements of the covenant.
 - d) They are subject to the blessings of the Covenant. For example, the conviction of sin, the Holy Spirit striving for their soul, the enlightenment of the Word in a measure, and a measure of common grace (Gen. 6:3; Mt. 13:18-22; Heb. 6:4-6).

2. The Time of the Covenant

Immediately after Adam's fall — Gen. 3:15 or with the establishment of the covenant with Abraham — Gen. 12:1-4.

3. The Requirements of the Covenant

- a. Faithful devoted love.
- b. Agreement to be God's people.
- c. Saving faith in Christ.
- d. Continual trust in Christ forever.
- e. A life of obedience and consecration to God.

4. The Main Promise in The Covenant of Grace Is:

Genesis 17:7 – "I will be a God unto thee, and to thy seed after thee."

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5. The Mediator of the Covenant is Jesus:

This is based on Hebrews 8:6; 9:15; 12:24.

D. Problems with Covenant Theology:

1. The ultimate goal of history is too limited or narrow.
 - a. They see the ultimate goal of history as the redemption of the elect.
 - b. They neglect to see that God has a program for the:
 - 1) Non-elect (Rom. 9:10-23).
 - 2) For nations (Job 12:23; Isa. 14:24-27; Jer. 10:7; Dan. 2:36-45).
 - 3) Rulers – (Isa. 44:28-45:7; Dan. 4:17).
 - 4) Satan (Jn. 12:31; Rom. 16:20; Rev. 12:7-10; 20:1-3).
 - 5) Nature (Mat. 19:28; Acts 3:19-21; Rom. 8:19-22).
2. They deny or weaken some of the distinctions which are in the Bible:
 - a. They deny or nullify the distinction between the Abrahamic and Mosaic Covenant.
 - b. They deny the distinction between the Law of Moses and the Gospels. They say the Mosaic Covenant and the New Covenant are essentially the same.
 - c. They deny the distinction between the nation of Israel and the Church.
3. They are wrong when it teaches that each of the biblical covenants are a continuation and newer phase of the Covenant of Grace.
4. The unifying principle is too limited or narrow.
 - a. They have the covenant of Grace beginning at the fall of Adam.
 - 1) They deal only with the elect.
 - 2) They ignore pre-fall history.
 - b. In order to make the system work, Covenant Theology must employ a double system of interpretation.

Appendix #5: The Beginning of the Church

The Beginning and Nature of the Church

Summary view with excerpts from *There Really is A Difference!* by Renald Showers

Covenant and Dispensational Theology disagree concerning the time the church began and the nature of the church.

A. The Time the Church began

1. The Covenant Theologian believes the church began during the Old Testament times:
 - a. During the days of Adam — Adam and Eve constituted the first church.
 - b. With the institution of the Abrahamic Covenant:

“The Church under the New Dispensation is identical with that under the Old. It is not a new Church but one and the same. It is the same olive tree (Rom. 11:16-17). It is founded on the same covenant, the covenant made with Abraham.” Charles Hodge
2. Covenant Theology sees the nature of the Church as the continuing covenanted community of God’s people through-out history. It consists of all people who have had the Covenant of Grace relationship with God regardless of the period of history in which they lived. The Church is the same, in essence, throughout all history.
 - a. Israel and the Church are the same:
 - 1) There are no distinctive groups of saints throughout history.
 - 2) All saints of all periods of history are members of the Church.
 - 3) The church will be on earth during the tribulation period.
 - 4) There will be one general resurrection.
 - b. Dispensational Theology declares that the church did not begin until the Day of Pentecost of Acts 2 and there is a distinction between Israel and the Church.

B. Evidence of Distinctions Between Israel and the Church

1. The Church was not formed apart from the baptism with the Spirit, and the Baptism of the Spirit began at the Day of Pentecost.
 - a. Col. 1:18, 24 — The body of Christ is the Church.
 - b. 1 Corinthians 12:13 — All believers in Christ (Jew and Gentile) are placed into the body of Christ through Spirit Baptism.
 - c. Luke 3:16 — John the Baptist clearly said he was not baptizing people with the Spirit. He said that Jesus would baptize with the Spirit in the future (Luke 3:16).

Appendix #5: The Beginning of the Church

- d. Acts 1:4-5 — At the ascension, Jesus declared that His believers should remain in Jerusalem to receive the baptism of the Spirit.
 - e. Acts 2 — The Holy spirit began to relate to the believers in Christ in a new way.
 - f. John 14:2-4, 16-17, 26, 16:12-16 — Jesus promised He would send the Holy Spirit after He returned to the Father in Heaven, the father would send the Holy Spirit to His disciples.
2. Peter declares the Church did not begin until Pentecost — Acts 11:11:15-16.
3. Paul taught that the Church was a mystery (hidden). — Rom 16:25; 1 Cor. 2:7-8; Eph. 3:4-5, 9; Col 1:26.
- a. Eph. 3 “mystery” indicates that there would be a period of time when believing Jews and Gentiles would be united together as equals in one body.
 - b. This knowledge was hid in God “from the beginning of the ages” and the Church had been part of God’s eternal purpose.
 - c. God did not reveal this knowledge concerning the Church until the time of the apostles and New Testament prophets (Eph. 3:3-5).
 - d. The Church could not exist until after the death of Christ — Eph. 2:13-16.
 - 1) Jew and Gentile as one is a result of Jesus shed blood.
 - 2) Jew and Gentile union in the NT is described as a “new ” relationship — “new man.”
 - e. Ephesians 2:11-16 teaches that God started something new.
 - f. Jesus’ promise in Matthew 16:18, “I will build my church” is in the future indicative mood.
 - g. The Church could not exist until after Christ’s ascension.
 - 1) Eph. 1:20-23 teaches that God gave Christ the position of Head to the Church in conjunction with Christ’s being seated at God’s right hand after His ascension to Heaven.
 - 2) Eph. 4:8, 11-12 Paul indicated that in conjunction with His ascension to Heaven Christ gave spiritual gifts to human beings so that the body of Christ the Church, could be built.

C. Evidence that Israel and the Church are not the same

- 1. OT Israel was a nation in the technical sense of that term, but the NT Church is not a nation in the technical sense.

Appendix #5: The Beginning of the Church

2. The OT Israel was the people of God through the Mosaic Covenant. Israel rejected Christ, just as God forewarned (Is. 53: John 1:11, 12:37-41. By contract the Church received Christ.
3. The OT Israel and the NT Church are not the same can be seen in the fact that Israel was the first to persecute the church.
4. As long as a Gentile remained a Gentile, he was excluded from membership in the OT Israel. To become an Israelite, he had to go through circumcision and placed under the law. By contract, a Gentile can be in full, equal membership in the NT Church as a non-Jew. He does not have to become an Israelite in order to enter that membership (Eph. 2:13-16; 3:1-6).
5. OT Israel had both believers and unbelievers in full Mosaic Covenant with Israel. By contrast, the NT Church consists only of saved members.
6. The Scriptures never called the saved Jews of OT Israel the Church of God.
7. Romans 11 presents:

As the covenant people of God, OT Israel was in the place of God's blessing. Because OT Israel rejected Christ through unbelief, God temporarily removed them from the place of blessing. During the time that Israel is removed, God placed the NT Church into the place of blessing. Finally, God will restore Israel to the place of His blessing when Israel receives Christ at His second coming. Since Israel is out of the place of God's blessing while the Church is in it, Israel and the Church are not the same.

The Feasts of Israel

by Dr. Craig P. Scott

Why Study the Feasts?

1. They are part of the Scriptures given by inspiration of God (2 Tim. 3:16-17).
2. They are “a shadow of things to come” (Col. 2:16-17).
3. They provide a fuller understanding of:
 - a. The Lord’s Supper
 - b. Bible passages such as:
 - 1) If any man thirst, let him come unto me, and drink (Jn 7:37).
 - 2) Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth (1 Cor. 8:5).
 - 3) But now is Christ risen from the dead, *and* become the firstfruits of them that slept (1 Cor. 15:20).
4. They give a fuller understanding of the Old Testament culture.
5. The feasts foreshadow God’s redemptive plan for Israel and the Church.
6. The spring feasts were literally fulfilled in Christ.
7. The fall feasts have a place in future prophetic events.
8. The feasts are a practical model in how to pass on the faith to the next generation.
 - a. The Jewish calendar provides weekly, semi-annual and cyclical reminders of God’s redemption.
 - b. Similar models can aid the church and family in:
 - 1) Corporate worship
 - 2) Family worship

Such as models for home and corporate worship (i.e. Christian Passover, weeklong retreats, conferences, fasts, booths).
9. There is an increase of contemporary writings concerning the feasts.

Appendix #6: The Spring Feasts – Lev. 23

The books below are exclusive writings on the feasts of Israel. This list does not consider the long list of commentaries written on Leviticus or the Pentateuch nor does it represent all the writings done in this area.

- a. *Notes of the Feasts of the Lord* by Caird - 1884
- b. *The Days of Yahweh* by Heidel – 1929
- c. *Jewish Temple Festivities* by Hochman n.d.
- d. *Ceremonies of the Jews* by Isaacs n.d.
- e. *Jewish Ceremonial Institutions And Customs* by Rosenau – 1929
- f. *Feasts of Jehovah* by Richie - 1920-30?
- g. *Jewish Feasts and Fasts* by Greenstone – 1946
- h. *Festivals of the Jewish Year* by Gaster – 1953
- i. *His Appointments* by Van Ryn – 1954
- j. *The Gospel of the Feasts* by Buksbazen – 1954
- k. *Biblical Calendars* by Van Goudoever – 1959
- l. *Jewish Holy Days* by Shepherd – 1961
- m. *Festivals of the Jewish Year* by Gaster – 1966
- n. *Christ in the Passover* by Rosen – 1978
- o. *Biblical Background of the Jewish Holy Days* by Baruch – 1978
- p. *Celebrate the Feasts* by Zimmerman – 1981
- q. *Our Jewish Friends* by Goldberg – 1983
- r. *Israel's Holy Days* by Fuchs – 1985
- s. *The Outpouring* by McQuaid – 1986
- t. *Passover Before Messiah and After* by Broadhurst – 1987
- u. *The Fall Feasts of Israel* by Glaser – 1987
- v. *People in the Presence of God* by Liesch – 1988
- w. *Rediscovering Passover* by Stallings – 1995
- x. *Facts About Firstfruits* by Rubin – 1995
- y. *Yom Kippur* by Rubin – 1995
- z. *Points On Pentecost* by Rubin – 1995
- aa. *The History of Sukkot in the Second Temple and Rabbinic Periods* by Rubenstein - 1995

The Main Passages Listing the Feasts

Spring Feasts	Fall Feasts
Passover	Trumpets
<ul style="list-style-type: none"> •Exodus 12:1-36 •Leviticus 23:5 	<ul style="list-style-type: none"> •Leviticus 23:23-25 •Numbers 29:1-6
Unleavened Bread	Day of Atonement
<ul style="list-style-type: none"> •Exodus 13:4-16 •Leviticus 23:6-8 	<ul style="list-style-type: none"> •Leviticus 16:1-34 •Leviticus 23:27-32 •Numbers 29:8-11

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Firstfruits	Tabernacles (Booths/Succoth)
•Leviticus 23:9-14	•Leviticus 23:34-43 •Numbers 29:12-40
Weeks	•Deuteronomy 16:13-17 •Deuteronomy 31:10-12
•Leviticus 23:15-22 •Numbers 28:26-31 •Deuteronomy 16:9-12	

Differences Between our Calendar and the Jewish Calendar

1. **Our Religious Calendar**
 - a. Christmas
 - b. Easter
2. **Our Civil Calendar**
 - a. New Year's Day
 - b. Valentine's Day
 - c. President's Day
 - d. Columbus Day
 - e. Labor Day
 - f. Fourth of July
3. **The point is that our calendar primarily revolves around "US."**
The Jewish calendar revolves around God.

Comparisons of the Days of the Week	
Our Days	Jewish Week
The day begins at 12 am and ends at 11:59 pm and has elements of the ancient Babylonian Calendar	The day is measured from sunset to sunset and is based on the Genesis passage "evening and the morning were the first day . . ."
<ul style="list-style-type: none"> •Saturday = Saturn •Sunday = Sun •Monday = Moon •Tuesday = Mars •Wednesday = Mercury •Thursday = Jupiter •Friday = Venus 	<ul style="list-style-type: none"> •Yom Rishon = Day One •Yom Sheni = Day Two •Yom She'lishi = Day Three •Yom Revi'i = Day Four •Yom Chamishi = Day Five •Yom Shishi = Day Six •Yom Shabbat = Day Rest or Sabbath

- a. The Jewish calendar has:
 - 1) 52 Sabbaths

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- 2) Seven Feasts
 - a) Three one-day feasts
 - b) One feast is a fast day and national atonement
 - c) Three are weeklong feasts
- 3) Sabbatical Year (rests the land every 7th year)
- 4) Year of Jubilee (50th Year)

b. Time Each Feast Occurs

- 1) **Passover** – *Nisan 14 (March/April)*
- 2) **Unleavened Bread** – *Nisan 15 (March/April)*
- 3) **Firstfruits** – day after the first Saturday during the Feast of Unleavened Bread (*March/April*)
- 4) **Pentecost** – 50 days after the Feast of Firstfruits (*June*)
- 5) **Trumpets** – Tishri 1 (*September/October*)
- 6) **Day of Atonement** – Tishri 10 (*September/October*)
- 7) **Tabernacles** (also called Booths or Succoth) – Tishri 15 (*September/October*)

Parallels between Feasts	
Spring Feasts	Fall Feasts
First of the Year <ul style="list-style-type: none"> Spiritual Year Exodus 12:2 <i>Nisan 1</i> 	Feast of Trumpets <ul style="list-style-type: none"> Yom Teruah/ Rosh HaShannah/Head of the Year Physical/Civil Year Jewish Year 5767 Creation <i>Tishri 1</i>
Choosing the Lamb <ul style="list-style-type: none"> Exodus 12:3 <i>Nisan 10</i> 	Day of Atonement <ul style="list-style-type: none"> Lev. 23:26-32 <i>Tishri 10</i> The Scapegoat National Atonement Yom Kippur
Passover <ul style="list-style-type: none"> Lev. 23:4-5 Nisan 14 	
Unleavened Bread <ul style="list-style-type: none"> Lev. 23:6-8 <i>Nisan 15-21</i> 	Tabernacles <ul style="list-style-type: none"> Lev. 23:33-44 <i>Tishri 15-21</i> Sukkot

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Purpose of Feasts	
<p>Spring Feasts</p> <ul style="list-style-type: none"> ● Passover ● Unleavened Bread ● Firstfruits ● Pentecost (Weeks) <p>Fall Feasts</p> <ul style="list-style-type: none"> ● Trumpets ● Day of Atonement ● Tabernacles (Booths) 	<ul style="list-style-type: none"> ● Deliverance ● Deliverance and set apart unto God ● Praise for harvest ● Giving of the Law ● Beginning of Civil Year ● National Atonement ● Wilderness Wanderings

Two Terms Used For Feast	
<i>Chag</i> חַג	<i>Mô'ēdh</i> מוֹעֵד
<ul style="list-style-type: none"> • Means “to dance” or “to turn around” (Leviticus 23:6, 34, 39, 41; Numbers 28:17; 29:12; Deuteronomy 16:10, 13, 14, 16; 31:10) • Used primarily with the weeklong feasts of Unleavened Bread, Weeks, Booths and indicates that these feasts are to be associated with a time of joy. 	<ul style="list-style-type: none"> • Means “to set time” or “appointed time” (Leviticus 23:2, 4, 37, 44; Numbers 29:39) • Used to emphasize the fact that God appointed the time and order of the feasts.
<p><i>A Time of Joy & Celebration</i></p> <ul style="list-style-type: none"> • And on the fifteenth day of the same month <i>is</i> the <u>feast of unleavened bread</u> unto the LORD: seven days ye must eat unleavened bread. - Lev. 23:6 • And thou shalt keep the <u>feast of weeks</u> unto the LORD thy God with a tribute of a freewill offering of thine hand. - Deut. 16:10 • The fifteenth day of this seventh month <i>shall be</i> the <u>feast of tabernacles</u> for seven days unto the LORD. - Lev. 23:34 	<p><i>An Appointed Time</i></p> <ul style="list-style-type: none"> • Speak unto the children of Israel, and say unto them, <i>concerning</i> the <u>feasts of the LORD</u>, which ye shall proclaim <i>to be</i> holy convocations, <i>even these are</i> my feasts. - Lev. 23:2 • These <i>are</i> the <u>feasts of the LORD</u>, <i>even</i> holy convocations, which ye shall proclaim in their seasons. - Lev. 23:4 • These <i>things</i> ye shall do unto the LORD in your <u>set feasts</u> - Numbers 29:39

3. Therefore, the terms for feasts point to:

- Mô'ēdh* מוֹעֵד - God appointing the time and order of the feasts
- Chag* חַג - The weeklong feasts are a time of celebration and joy.

Appendix #6: The Spring Feasts – Lev. 23

Passover

SINGLE-DAY FEAST – NISAN 14

A. The Purpose of Passover

1. Remembrance
 - a. Exodus 13:3, 8, 9
 - b. The original purpose was to deliver the firstborn from death.
 - c. The annual purpose is to remember the deliverance provided by God.
2. Instruction
 - a. The fathers (not the priests) were obligated to use this opportunity to instruct their children.
 - b. Exodus 13:14-16

B. General Details about Passover

1. Watchfulness and haste - Ex. 12:11 (Now they recline and remember their deliverance.)
2. One lamb per household (Ex. 12:3-4)
3. Only those circumcised (Ex. 12:44, 48)
4. To be a memorial for all generations (Ex. 12:14, 24, 42, 47)
5. If unable to attend Passover on Nisan 14:
 - a. Passover one month later - Iyyar 14
 - b. Numbers 9:10-14

C. The Extent of Passover

1. Three million attended in AD 65 (Josephus, "War" 1:2.14.3,168)

"In AD 65, Cestius Gallas, president of the province of Syria, visited Jerusalem during the Feast of Unleavened Bread. While he was there, better than three million people greeted him."
2. Two hundred fifty-six thousand lambs were slain (Josephus, "War" 6.9.3, 469-70).

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Josephus recorded 256,000 paschal lambs were slain on Passover.
One lamb for every twelve people equals 3,072,000.

3. It took three massive shifts to accommodate all the people (Mishnah *Pesahim* 1-3; 5:1, 5, 6, 9-10).

D. Preparation for Passover

1. Lamb was selected (Exodus 12:3, 6).

Four days before Passover began on Nisan 10, a lamb was selected. The lamb was observed by family for blemishes and lived in their home for four days.

2. Lamb without blemish (Exodus 12:5).
 - a. One-year old male lamb or kid
 - b. Christ - without spot or blemish (1 Peter 1:19)
3. In preparation for the Passover, Christ entered Jerusalem on Nisan 10.
 - a. Sunday, Nisan 10 - Triumphal Entry (Matthew 21:1-17; Mark 11:1-11; Luke 19:28-44; John 12:12-19)
 - b. Monday, Nisan 11 - Cleansing Temple/cursing fig tree (Matthew 21:12-13, 18-19; Mark 11:12-19; Luke 19:45-48)
 - c. Tuesday, Nisan 12 – Debate with religious leaders (Matthew 21:23-23:39; Mark. 11:27-12:40; Luke 20:1-47)
 - d. Tuesday, Nisan 12 – The Olivet Discourse (Matthew 24:1-25:46; Mark 13:1-37; Luke 21:5-36)
 - e. Tuesday, Nisan 12 – Judas betrays the Lord (Matthew 26:14-16; Mark 14:10-11; Luke 22:3-6)
 - f. Wednesday, Nisan 13 – (No recorded events. Jesus at Bethany?)
 - g. Our Thursday Evening, Nisan 14 – The Last Supper (Matthew 26:17-29; Mark 14:12-25; Luke 22:3-6)
 - h. Our Thursday Evening, Nisan 14 – The Upper Room Discourse (John 13:2-14:31)
 - i. Our Thursday Evening, Nisan 14, – Teaching on the way to Gethsemane (John 15:1-18:1)
 - j. Our Thursday Evening, Nisan 14 – In the Garden of Gethsemane (Matthew 25:30-46; Mark 14:26-42; Luke 22:39-46)

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- k. Early Friday Morning, Nisan 14 – Jesus is betrayed and arrested (Matthew 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:2-12)
- l. Early Friday Morning, Nisan 14 –
 - 1. before Annas (John 18:13-24)
 - 2. before Caiaphas (Matthew 26:57-68; Mark 14:53-65; Luke 22:42)
 - 3. before the Sanhedrin (Matthew 27:1; Mark 15:1; Luke 22:66-71)
 - 4. before Pilate (Matthew 27:1, 11-14; Mark 15:1-5; Luke 23:1-5; John 18:28-38)
 - 5. before Herod (Luke 23:6-12)
 - 6. before Pilate (Matthew 27:15-26; Mark 15:6-15; Luke 23:13-25; John 18:28-19:16)
- j. Friday Morning, Nisan 14 – The crucifixion of Christ (Matthew 27:27-26; Mark 15:16-41; Luke 23:26-49; John 18:28-19:16)
- k. Friday Afternoon, Nisan 14 – The sayings from the cross (Luke 23:34, 43, 46; John 19:26-28; Mark 15:34; Luke 23:46)
- l. Friday before sunset, Nisan 14 – Jesus is buried (Mark 15:42-54; John 19:31-38)

E. Leaven was removed before the Seder and daily whole offering.

- 1. All leaven bread is destroyed before the paschal meal.
 - a. Exodus 12:15, 17-20; 13:6-7.
 - b. Mishnah, *Pesahim* 1:4

“They may eat hametz (leaven) throughout the fifth hour (until 11 a.m.) on the 14th, but at the beginning of the sixth hour (12 noon) they must burn it.”
 - c. Matthew 27:45

“Now from the sixth hour (12 noon) there was darkness over all the land unto the ninth hour (3 p.m.)”
- 2. The daily whole offering took place at 1:30 pm on the 14th of Nisan (Mishnah *Pesahim* 5:1). This took place in the dark when Jesus hung on the cross.

F. The Paschal Meal

- 1. The Afikoman (the unleavened bread)
 - a. It comes from the Greek *aphikeomai* meaning “The Coming One.”

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- b. The afikoman was the unleavened bread Jesus presented to His disciples to eat. Matthew 26:26 says, “Take eat this is My body.”
- 2. Four cups of wine were used during the Seder.
 - a. The cup of sanctification (Ex. 6:6a) – “I will bring you out.”
 - b. The cup of judgment (Ex. 6:6b) – “I will rid you of bondage.”
 - c. The cup of redemption (Ex. 6:6c) – “I will redeem you.”
 - 1) “This is the New Testament in my blood, which is shed for you” (Luke 22:20).
 - 2) Mishnah, *Perachim* 7:13

The cup of wine was mixed with warm water symbolizing the smeared blood of the lamb placed on the doorpost.

- d. The cup of praise (Exodus 6:7a) – “I will take you to me for a people.”

Matthew 26:29, “I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.”

H. The Temple Doors

- 1. At the end of the paschal meal, households would open their doors waiting for the Messiah to come.
- 2. The Temple doors were also opened all night.
- 3. As Jesus (the Messiah) was led from the garden to Caiaphas’ house, He must have passed numerous doors that were opened waiting for the Messiah.

I. The events that took place while Christ hung on the cross.

- 1. At 12 pm the leavened bread was burned.
 - a. At noon there was darkness over all the land.
 - b. “Now from the sixth hour (12 noon) there was darkness over all the land unto the ninth hour (3 pm)” (Matt. 27:45).
- 2. At 1:30 pm the priests (in darkness) did the daily whole offering.
- 3. At 2:30 pm crowds gathered outside the Temple gates (in the dark) to slaughter their Passover lambs.

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4. At 3:00 pm the slaughter of the Passover lambs began (*Pesahim* 1-3; 5:1, 5, 9-10).
 - a. Christ died at 3 pm (Matt. 27:45-46, 50).
 - b. The sun returned at 3 pm (Matt. 27:45).
 - c. The Temple veil ripped (Matt. 27:51a).
 - d. An earthquake followed (Matt. 27:51b).

J. Supporting Scripture

1. Isaiah 53:7

“He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.”

2. John 1:29

“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.”

3. 1 Corinthians 5:7

“Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:”

Principles of Interpretation

BASED ON THE SPRING FEASTS

A. Spring Feasts were Literally Fulfilled

1. Passover - The Death of Christ
 - a. One-day feast
 - b. Fulfilled by a single supernatural event (not repeated)
2. Unleavened Bread - Purging of sin and its permanent effects
 - a. Weeklong feast
 - b. Involves a single supernatural event, but its permanent effects continue throughout the age (applied at moment of salvation through faith in Christ and continues through Christ's intercessory ministry in heaven).
3. Firstfruits - The Resurrection of Christ
 - a. One-day feast

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b. Fulfilled by a single supernatural event (not repeated)

4. Pentecost - The Indwelling

a. Weeklong feast

b. The gift of the Holy Spirit involves a single supernatural event, but its permanent effects continue throughout the age (e.g. indwelling for all believers, filling for believers who daily yield themselves to Christ).

B. Spring Feasts were Chronologically Fulfilled – (They were fulfilled in an unbroken chronological order)

1. Passover - The death of Christ - Nisan 14

2. Unleavened Bread – The burial and resurrection - Nisan 15

3. Firstfruits - The resurrection of Christ – (After first Saturday during the week of Unleavened Bread)

4. Pentecost - The indwelling and filling of the Holy Spirit - 50 days later

Feast of Unleavened Bread

WEEKLONG FEAST – NISAN 15-21

A. Elements of Unleavened Bread

1. Special Sabbaths (Lev. 23:7-8)
The 15th and 21st of Nisan were special Sabbath days which involve no work.
2. Temple Sacrifices
Special burnt offerings, meal offerings, and sin offerings were made in addition to the normal daily offerings.
3. Eating of Unleavened Bread
 - a. All food during week contained no leaven.
 - b. To eat leaven during this week was punishable by being removed from the nation (Exodus 12:19).

B. Leavened Bread Symbolizes

Leaven is used as a symbol of sin. It was also used as a metaphor for sinful pride and hypocrisy.

"How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven (false doctrine) of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees" (Matthew 16:11-12).

C. Unleavened Bread Symbolizes

1. Unleavened bread symbolizes the absence of sin.
2. It is a picture of Israel being purged from Egypt and set apart unto God as His children.
3. It also symbolizes Israel and the pure life God's people are to live.

D. Remembrance and Joy

1. Israel was to remember that God delivered and separated His people unto Himself.

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- a. Deut. 16:1
*“Observe the month of Abib (later called Nisan), and keep the Passover as unto the LORD thy God: for in the month of Abib the LORD thy **God brought thee forth out of Egypt by night.**”*
- b. Exodus 13:3
*“**Remember this day**, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten.”*
- c. Exodus 13:8
“And thou shalt show thy son in that day, saying, This is done because of that which the LORD did unto me when I came forth out of Egypt.”
2. Deliverance is the focus of this feast.
 - a. It was to be a joyful week not a gloomy one.
 - b. It was a time to celebrate their deliverance from bondage.
 - 1) God delivered Israel from Egyptian bondage.
 - 2) Through Jesus, the true Passover Lamb, God provided deliverance from the bondage of sin and death for both Jew and Gentile.
3. Christ fulfilled this feast in His burial and resurrection.
 - a. Burial – our sins are buried in Christ. *“Buried with Him by baptism into death”* (Romans 6:4a).
 - b. Resurrection – Christ rose from the grave. *“Even so we also should walk in newness of life”* (Romans 6:4b).
4. Believers participate in this feast everyday by living pure lives before God.
“Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and Truth” (1 Cor. 5:8).

E. Mandatory Participation for Males

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1. All males were required to present themselves before the Lord during the week of Unleavened Bread (Ex. 23:14-19).
2. Failure to attend the feast results in an individual being cut off from congregation.

*¹⁹Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even **that soul shall be cut off from the congregation** of Israel, whether he be a stranger, or born in the land” (Exodus 12:19).*

3. Our failure to “keep the feast . . . with the unleavened bread of sincerity (purity) and truth” (1 Cor. 5:8) results in broken fellowship with Christ.

F. Promise for Israel – for faithfully keeping the feasts

***“Thrice in the year** shall all your men children appear before the Lord GOD, the God of Israel. ²⁴For I will cast out the nations before thee, and enlarge thy borders: **neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year**” (Exodus 34:24).*

Feast of Firstfruits

ONE-DAY FEAST

THE DAY AFTER THE FIRST SABBATH DURING WEEK OF UNLEAVENED BREAD

A. Firstfruits defined:

1. **Firstfruits** רֵאשִׁית (*rē šît*)- *Leviticus 23:10* means, “the beginning” or “best of the harvest.” It is a specific term meaning, “the beginning of a series.”
2. **Another term for firstfruits** בִּכּוּרִים (*bikkûrîm*) is most commonly used for “firstfruits” in the Old Testament but is not the word used in the Leviticus passage.

B. Events primarily celebrated in the Temple

1. The priest waved the firstfruits of the raw barley before the Lord (Lev. 23:10).
2. The people thanked the Lord for the harvest to come (the seed did not rot in the ground).
3. Besides the waving of the firstfruits, there were other thanksgiving sacrifices offered on this day.

C. Events that took place on the Feast of Firstfruits

1. The Scripture records two Old Testament events on or near the Feast of Firstfruits.
 - a. Jewish tradition has Israel crossing the Red Sea on the Feast of Firstfruits.
 - b. Scripture states that the manna ceased on the Feast of Firstfruits after Israel entered the Promised Land under Joshua’s leadership (Joshua 5:12).
2. New Testament events occurring on the Feast of Firstfruits
 - a. At Jesus’ tomb (Matthew 28:1-2)

“¹In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. ²And, behold, there was a great earthquake: for the angel

Appendix #6: The Spring Feasts – Lev. 23

of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.”

b. In the Temple (Mishnah, *Bikkurim* 3:1f)

- 1) Before sunrise, the high priest along with other priests marched from the temple through the Kidron Valley to a place known as Boaz’s field. There they would cut a sheaf of barley and return to the Temple singing praises to God while waving the sheaf.
- 2) This was done in anticipation of a bountiful harvest.
- 3) People gathered in the streets and sang responses to the priest’s songs. The marketplace had already been set up and would begin operation immediately following the morning ceremony.
- 4) On the Temple’s eastern wall, a number of priests gathered. They were to announce the first rays of the sun.
- 5) At the moment of sunrise, the daily whole offering along with the waving of the raw grain of firstfruits would begin.
- 6) The returning priests from Boaz’s field marched around the altar singing while raising the firstfruits over their heads.
- 7) As dawn drew near, all singing stopped. The priests by the altar faced the Holy of Holies.
- 8) As the shofar announced the first rays of light, the morning sacrifices began along with the Firstfruits ceremony.

c. Events on the Feast of Firstfruits the year Jesus resurrected

- 1) At sunrise there was an earthquake (Matthew 28:1).
- 2) The stone to Jesus’ grave was moved (Matthew 28:1-6).
- 3) The graves of the saints were opened (Matthew 27:51-52).

3. Passages declaring Christ as our Firstfruits

- a. 1 Corinthians 15:20
- b. Colossians 1:18

4. The resurrection is a declaration of power

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- a. Romans 1:4
- b. The sheaf of firstfruits was a pledge to Israel of many sheaves to follow.
- c. It is a type and foreshadowing of Christ's resurrection from the dead.
- d. It looks forward to the believer's future resurrection.
"Afterwards, they that are Christ's at His coming" (1 Cor. 15:23).

Feast of Shavuot

[WEEKS/PENTECOST]

WEEKLONG FEAST

FIFTY DAYS AFTER FEAST OF FIRSTFRUITS

A. General Information

1. Shavuot is the last of the spring feasts.
2. Various names for feast:
 - a. Shavuot
 - 1) Shavuot comes from the Hebrew שבוע (šhabúōt) meaning “a period of seven” or “weeks.”
 - 2) Sometimes called the Feast of Seven-Periods.
 - b. The Feast of Ingathering (Exodus 23:16 KJV)
 - c. The Feast of Harvest (Exodus 23:16 NKJV)
 - d. Day of the Firstfruits (Numbers 28:26 KJV)
 - e. Feast of Fifty Days (2 Macc. 12:32)
 - f. The New Testament calls this feast, Pentecost that comes from the Greek word Πεντηκοστής (pentekostē) meaning, the “fiftieth day.”
 - g. The terms all reflect the seven-week period or the 50 days from the Feast of Firstfruit to the Feast of Weeks.
3. The Purpose
 - a. To rejoice before the Lord (Deut. 16:11)
 - b. To remember their deliverance (Deut. 16:12)
4. Contemporary Judaism treats the Feast of Firstfruits and Weeks as one feast.
 - a. It is considered the closing festival of the Passover season - Exodus 34:22; Leviticus 23:15 & Deuteronomy 16:9-10.
 - b. The counting of 50 days begins with Firstfruits and ends with Weeks.
5. Freewill offerings are given to the Lord according to the measure God blessed them (Deut. 16:10).
6. Levites, servants and foreigners are invited into their homes (Deut. 16:11).

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7. The corners of their fields are left for the poor (Lev. 23:22).
8. Counting of the Omer
 - a. Two baked loaves of bread with leaven are waved as a grain offering.
 - b. The loaves may possibly portray Jew and Gentile, both sinners (i.e. leaven) who are now able to receive the new covenant through Christ.
 - c. The “early firstfruits” (raw barley) were waved before the Lord during the Feast of Firstfruits.
 - d. The “latter firstfruits” (baked loaves of wheat bread) were offered unto the Lord during the Feast of Weeks.
 - e. The counting from the Feast of Firstfruits to the Feast of Weeks is called the counting of the Omer. It seems in ancient times there was a waving ceremony on the first day of each week.
 - f. Two methods of counting the fifty days:
 - 1) Modern Judaism begins to count the fifty days starting with the morning after Passover. They take the “day after the Sabbath” to mean the day after Passover. Passover is considered a Sabbath.
 - 2) Ancient Israel interpreted the “morrow after the Sabbath” to fall on the first Sunday after Passover.

B. Key events that occurred on the Feast of Weeks

1. **Israel Received the Law (the Old Covenant)**
 - a. It is believe that the Feast of Weeks marks the day Moses received the Law from God (Exodus 19:1-3).
 - 1) *Midrash Tanhuma, Shemot 21* sounds like Israel heard the Law in their own language and according to their own learning level.

“The voice reached each Israelite according to his or her ability to hear. The elderly heard according to their strengths, and the young according to their strengths, the children according to their strengths, the women according to their strengths. Moses too heard according to his strengths, for it says: Moses spoke, and the Divine answered him with a voice.”

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- 2) Ancient Midrash is adapted by Rabbi Hammer, *The Jewish Book of Days*, (Philadelphia: The Jewish Publishing Society, 2006) p. 294.

“At Sinai, each person heard something different. Each heard the holy voice according to his or her strengths and weaknesses. One imagines Sinai as a little like a United Nations meeting, with each person receiving a simultaneous translation into the language of his or her own heart.”

2. The Holy Spirit was received on Pentecost.

a. Acts 2:1-4

- 1) It is the day believers in Christ received the Holy Spirit.
- 2) On Pentecost three thousand were saved (Acts 2:41) whereas three thousand souls died in disobedience for not receiving the Law in Exodus 32:28.

Comparison of Events During the Feast of Weeks	
<u>Old Testament</u>	<u>New Testament</u>
The Law Given (Exodus 19:1-3)	Holy Spirit Given (Acts 2:1-3)
50 days from crossing Red Sea	50 days from the resurrection
Law written in stone	Law written in hearts
3000 died (Exodus 32:28)	3000 receive Christ (Acts 2:41)

C. Supporting verses on the New Covenant

1. Jeremiah 31:31-33

“Behold, the days come, saith the LORD, that I will make **a new covenant** with the house of Israel, and with the house of Judah: ³²Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord;

But, this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, ***I will put my law in their inward parts, and write it in their hearts;*** and will be their God, and they shall be my people.”

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2. Ezekiel 36:26-27

“A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.”

3. Matthew 26:27

“For this is my blood of the new testament (covenant), which is shed for many for the remission of sins.”

4. Hebrews 9:15

“And for this cause He (Jesus) is the mediator of the new testament (covenant).”

5. Hebrews 10:9

“Then said he (Jesus), ‘Lo, I come to do thy will, O God.’ He taketh away the first (the old covenant of the Law), that he may establish the second (the new covenant).”

D. Shavuot Portrayed as a Wedding

1. In Jewish tradition, the wedding is between God and Israel or Israel and the Law (Zohar 1:18a).
 - a. The Torah is considered Israel’s wedding contract with God.
 - b. “On the first night of Shavuot, some Jews stay up until dawn to study. They consider themselves to be the bridesmaids waiting up with the bride on the night before she marries.”
 - c. In the morning, the participants accompany the bride to the *Huppah* - they pray at dawn and read the story of Revelation (Zorah 1:8a).
2. Based on this ancient Jewish tradition, some Christians believe the rapture of the Church may occur during the week of Shavuot while others see this as a possible time of the second coming (Matthew 25:1-13).

E. Celebrating the Feast

1. The firstfruits were identified as they broke ground. As Pentecost drew near, the raw grain was baked.

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- a. Israel was divided into twenty-four districts. Every community would gather their gifts and place it on an ox-drawn cart with gilded horns, crowned with an olive wreath.
 - b. The community would march eight hours a day until they reached Jerusalem.
 - c. A flute player led the procession.
 - d. The priests and Levites followed the flute player and the rest of the community walked behind the ox-drawn cart.
 - e. The procession ended outside the city where they waited for the first day of the feast.
 - f. On the first day of Pentecost each district marched to the Temple. People lined the streets of Jerusalem to greet the sojourners as they paraded to the Temple.
- 2. Acts 2:2
 - 3. James 1:18
 - a. James was writing to Jewish believers and likened them to a wave offering unto the Lord.
 - b. The early believers were the guarantee of a fuller harvest to come.

Appendix #7: Feast of Trumpets

The Feast of Trumpets

SINGLE-DAY FEAST – TISHRI 1
YOM TERUAH, DAY OF BLOWING

A. General Details on the Feast of Trumpets

1. It is called Yom Teruah.
 - a. The Hebrew term *yôm t'ru'â* means “The day of blowing.”
 - b. As the summer draws to a close, the blowing of the shofar reminds Israel to look forward to the events of the seventh month.
 - c. The previous month of Elul Israel begins a 40-day period of reflection. It begins on Elul 1 and ends on Tishri 10 (The Day of Atonement).
2. The Feast of Trumpets falls on Tishri 1 (Leviticus 23:24).
3. It is considered a Sabbath Day (Lev. 23:24-25 & Num. 29:1-6).
4. It is called a Memorial Day marked by the blowing of the shofar (Leviticus 23:24).
5. Special sacrifices were given at the Temple (Lev. 23:25, Num. 29:2, 5, 6).
6. The biblical phrase, “*A memorial of blowing the trumpet*” (Lev. 23:24) highlights the Hebrew term “memorial” זִכָּרֹן (*zikkārôn*) that means, “reminder” of something at hand.
 - a. In ancient times the high priest actually stood on the southwestern part of the Temple and blew the trumpet, so it could be heard in the surrounding fields. At that instant the faithful would stop harvesting even if there were more crops to bring in and leave immediately for the worship service (Levvitt 1979, 12).
 - b. It is the second most holy day of the Jewish calendar and views the ten days to the Day of Atonement as a time of mourning for sin. They call the interim period the Days of Awe.
 - c. The Bible does not clearly tell us what we are to be reminded. Most believe it is a reminder or warning of something ahead (i.e. Day of Atonement and Tabernacles). Wake-up, the final harvest is drawing to a close.
7. In the biblical context, the Feast of Trumpets is:
 - a. Ten days from Day of Atonement
 - b. Fifteen days from Tabernacles

Appendix #7: Feast of Trumpets

- c. Some believe it is a memorial of God's grace to Abraham when He substituted a ram to be sacrificed instead of Isaac (Gen 22).

B. Trumpets is also associated with Rosh Hashanah

1. Rosh Hashanah means "Head of the Year."
 - a. It is found only in Ezekiel 40:1.
 - b. Before Israel's exodus from Egypt, Tishri was the first month of the year and is now considered the first month of the civil calendar.
2. It is considered the month of new beginnings.
3. It is believed to be the time of creation.

C. The Prophetic Significance of Trumpets

1. Principles of Interpretation
 - a. One-day feasts are fulfilled supernaturally by a one-day event.
 - 1) Passover began with the Passover lamb in Egypt and was fulfilled with the true Passover Lamb – Jesus Christ.
 - 2) Firstfruits began with the dividing of the Red Sea and was fulfilled with the resurrection of Christ.
 - b. Weeklong feasts are fulfilled supernaturally and followed by an age.
 - 1) Israel was given the Law at Mt. Sinai and was set apart unto God.
 - 2) The Holy Spirit came at Pentecost beginning the new covenant, which set the Church apart unto God and laid the foundation for Israel's redemption.
 - c. The spring feasts were fulfilled in chronological order.
 - 1) Passover – Nisan 14
 - 2) Unleavened Bread – Nisan 15
 - 3) Firstfruits – day after first Sabbath during week of Unleavened Bread
 - 4) Pentecost – 50 days after the Feast of Firstfruits.
2. These feasts were fulfilled on the day God assigned. There were no breaks in the sequential order of the feasts.

Appendix #7: Feast of Trumpets

- a. The order of the fall feasts:
 - 1) Trumpets – Tishri 1 (One-day event)
 - 2) Atonement – Tishri 10 (One-day event)
 - 3) Tabernacles – Tishri 15-21 (Weeklong event)
 - 4) Based on the principles observed in the spring feasts, we should expect to see the same pattern emerge when the fall feasts are fulfilled.
- b. Single-day feasts will be fulfilled with a single-day supernatural event.
- c. The weeklong feast will be filled with a supernatural event followed by an age.
- d. The spring feasts were fulfilled in an unbroken, chronological order. We should expect to see the fall feasts fulfilled in similar fashion.
- e. The feasts were given to Israel under the Law of Moses. Besides their annual commemorative and worship purpose, we can look backwards in time and see that God also designed the feasts to serve as types illustrating Israel's redemption.
- f. We can see the foundation upon which Israel will be redeemed and the partial fulfillment of the new covenant through the fulfillment of the spring feasts.
 - 1) As mentioned before within this picture, the Gentiles receive God's grace through the seed of Abraham – Jesus. However, the Church must never lose sight of the fact that the central focus of the feasts is Israel's redemption.
 - 2) "Through their (Israel's) fall salvation is come unto the Gentile . . . if the casting away of them (Israel) be the reconciling of the world, what shall the receiving of them (Israel) be, but life from the dead? . . . "For I would not, brethren, that ye should be ignorant of this mystery, lest ye be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in" (Romans 11:15 & 25).
- g. When God's timetable with the Gentiles is over, we should expect to see Israel's redemption completed. It is my contention that the redemptive pattern observed in the spring feasts will continue in like manner with the fall feasts.

D. Four Premillennial Views on the Feast of Trumpets

- 1. The Feast of Trumpets is **fulfilled by the rapture of the Church.**

Appendix #7: Feast of Trumpets

Problem with this view:

- a. The spring feasts were fulfilled consecutively. This view separates the fall feasts by seven years.
- b. Furthermore, the feasts are for Israel (not the Church) and portray Israel's redemption. This view assumes the Church fulfills the feast (not Israel).
- c. It suggests that the rapture will occur on the 1st of Tishri, arguing against the imminent return of Christ.

2. The Feast of Trumpets is **fulfilled by the regathering of Israel**.

Problem with this view:

- a. It disregards the fact that all the one-day spring feasts were fulfilled in one day.
- b. It also breaks the chronological order of the fall feasts.

3. Dual fulfillment: the rapture of the Church and the awakening of Israel fulfill the Feast of Trumpets.

Problem with this view:

- a. It breaks the chronological order of the fall feasts.
- b. It suggests the rapture will occur on Tishri 1, arguing against the doctrine of the imminent return of Christ.

4. The feasts, which portray Israel's redemption, will be **literally and consecutively fulfilled at the end of the Tribulation period**.

- a. The Feast of Trumpets will most likely be fulfilled at the end of the tribulation period.
 - 1) Most premillennialists believe the Feast of Tabernacles pictures the millennial reign of Christ.
 - 2) If above is true, then it would be logical to place the fulfillment of the fall feasts at the end of the Tribulation period.
- b. Reasons for the above view:
 - 1) The tribulation is all about God's redemption of Israel.
 - 2) The Book of Zechariah seems to reflect this order.
 - a) Zechariah 12:9-14 – The passage "All Israel shall look upon Me whom they have pierced" is followed by a time of mourning.
 - 1a) Note that the Messiah does not stand upon the Mount of Olives until Zechariah 14:4.
 - 2a) Therefore, something must happen to cause Israel to look upon Jesus and then mourn.

Appendix #7: Feast of Trumpets

- 3a) The Zechariah 12 pattern is similar to the Feasts of Trumpets where Israel is awakened spiritually followed by ten days of mourning.
 - b) Zechariah 13:1 describes a fountain that is opened for sin and for uncleanness.
 - 1b) Perhaps this is the fulfillment of Israel's National Day of Atonement?
 - 2b) Note that two thirds of those in the land are cut off and only one third are left who call upon His name (Zech. 13:9). All the iniquity of Israel will be removed in one day (Zech 3:9; Romans 11:26).
 - c) Zechariah 14:4f
 - 1c) In Zechariah 14:4, the Messiah steps on the Mt of Olives.
 - 2c) The passage is followed by a description of the Messiah's millennial reign.
5. There are three future single-day events that will occur during the tribulation period.
- a. Christ's return (Zech. 14:3-4; Rev. 19:1-16).
 - b. All Israel will be cleansed in one day (Zech 3:9; Romans 11:26).
 - c. The resurrection of the two witnesses (Zech. 12:10-14; Rev. 11:11-13).
- (There may be some other event that is not mentioned.)

E. Insight:

- 1. The Feast of Trumpets will be fulfilled by a supernatural single-day event that will have a role in the redemption of Israel. Tradition suggests that day will be followed by a period of mourning.
- 2. Ten Days of Awe:
 - a. The Feast of Trumpets begins the Ten Days of Awe.
 - b. There is no scriptural support for this observance aside from the Zechariah 12:9-14 passage, which mentions a period of repentance culminating in a national atoning.
 - c. In Jewish tradition, the Ten Days of Awe are set apart for Israel's preparation for the Day of Atonement.

Appendix #8: Day of Atonement

Day of Atonement


A SINGLE-DAY FEAST – TISHRI 10

YOM KIPPUR

A. General details:

1. Yom Kippur יוֹם כִּפּוּרִים comes from the Hebrew meaning Day of Atonement.
 - a. “Atonement” comes from the Hebrew word כָּפַר *kāphar* meaning “to cover” or “to conceal.”
 - b. God ordained this day of covering for the nation of Israel.
2. This feast is found in Leviticus 16:1-34; 23:27-33 and Numbers 29:8-11.
3. It is a single-day feast occurring on the tenth day of the seventh month (Lev. 23:26-32).
4. It is a perpetual statute throughout the ages for Israel (Lev. 23:26-32).
5. Various aspects to this feast:
 - a. It is to be a holy convocation (Lev. 23:27).
 - 1) It was a solemn occasion where people humbled their souls by mourning and repenting over their sins (Lev. 23:27).
 - 2) It was a Sabbath of Sabbaths.
 - 3) It is considered a day of national fasting. “It shall be a Sabbath of rest unto you, and ye shall afflict your souls, by a statute forever” (Lev. 16:31; 23:27-32; Num. 29:7).
 - 4) Traditionally (not biblically) the fasting was defined as:
 - a) Abstention from food and drink
 - b) Abstention from marital relations
 - c) Abstention from wearing leather shoes
 - d) Abstention from using cosmetics and lotions
 - e) Abstention from washing any part of the body other than the fingers and eyes
 - b. The Temple rituals:
 - 1) Offerings are made by fire (Lev. 23:27).
 - 2) The order of the ceremony is given in Leviticus 16 and Numbers 29:7-11.

Appendix #8: Day of Atonement

- a) The high priest would sprinkle the blood of the sacrifice on the mercy seat.
 - b) On this day, the high priest would pronounce the Name of God ten times – six times in connection with the bullock, three times in connection with the he-goat, and once in connection with the lots.
 - b) Three groups of sacrifices were made — continual burnt offerings, festive sacrifices and those designed for the Day of Atonement.
 - c) The scapegoat named Azazel (Lev. 16:8, 26 and v. 10 found twice) is from the Hebrew  meaning “the goat that departs.”
- 6. Events that take place on the Day of Atonement.
 - a. National cleansing for Israel
 - b. A complete cleansing for defilement (Lev. 16:30, 34)
 - c. A mourning and confession of sin (Lev. 16:29)
- 7. The Sabbatical year (Lev. 25:1-7) and the year of Jubilee (Lev. 25:8-55) began and ended on the Day of Atonement.
- 8. This feast graphically demonstrates the weakness of the Mosaic Law. The law is “a shadow of good things to come . . . *it* . . . can never with those sacrifices . . . make the comers thereunto perfect” (Hebrews 10:1).
 - a. The Jews knew something was missing. There was a multitude of sacrifices, which they offered continually year by year, but their removal of sin was only temporary. Hebrews 10:4 supports this fact when it says, “For it is not possible that the blood of bulls and of goats should take away sins.”
 - b. The sacrifices are only a forerunner, like John the Baptist. It prepares the way for the better hope (Edersheim 1994, 241). Hebrews 7:19 states, “For the law made nothing perfect, but the bringing in of a better hope did (Jesus); by the which we draw nigh unto God.”

B. The Day of Atonement in Biblical Times

- 1. **Seven days before** the Day of Atonement:
 - a. The preparation of the red heifer (Numbers 19:1-22) occurs seven days before the Day of Atonement (*Tract Parah, III., I*).

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- b. The high priest was removed from his house to a chamber in the Temple.
 - c. A second high priest was appointed in the event that the first high priest died or became unclean.
 - d. A second wife was appointed in case the high priest's wife died during this time period.
 - e. During this seven-day period, the high priest was to sprinkle the blood of the daily offerings, trim the lamps and offer the head and legs of the sacrifices so he would be well practiced for the coming Day of Atonement (*Tract Yomah, 18*).
 - f. Elders of the Beth Din would daily read to the high priest the ceremonies of the Day of Atonement from Leviticus sixteen.
2. **The day before** the ceremony, the high priest was taken through a dress rehearsal of the ritual (*Tract Yomah, 22*).
3. **On the Day** of Atonement:
- a. The high priest was taken to bathe at the time of the daily sacrifice. On this day, he was to bath five times and wash his hands ten times (*Tract, Yomah, 40, 42*).
 - b. After bathing, he puts on garments of gold cloth and washes his hands again.
 - c. The morning sacrifice was brought to the high priest to make the incisions, and another priest slaughtered the sacrifice in his presence. He would then sprinkle blood, take the incense, trim the lamps, and offer the head and members, etc., (*Tract Yomah, 43*).
 - d. Afterwards the high priest was taken to the Beth-Haparva portion of the sanctuary where a linen screen was placed between him and the people. He would again bath and put on white linen garments (*Tract Yomah, 47*).
 - e. He would be taken to the bullock, which would serve as his sin offering. He would place his hands on the bullock and confess his sins.
 - f. He would then be led to the two he-goats and a box with two lots inside. The high priest would shake the box and remove the lots (one in each hand). One goat was marked for slaughter. The second goat (the scapegoat) was marked with a red thread of wool that was attached to its head. The scapegoat was sent to another gate.
 - g. The high priest would return to the bullock a second time and again place his hands on the bullock and confess his sins. He

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would then slaughter the animal, catching its blood in a silver basin.

- h. He would walk to the altar and fill his censer with hot coals. Then he would walk to the holy place and position the censer, so its smoke and incense would fill the whole house. The high priest was to leave the holy place, walking backwards. He was to always face the mercy seat (*Tract Yomah, 72-73*).
- i. He would return to the holy of holies a second time with the blood of the bull and sprinkle it on the stone before the ark. Then the high priest would exit.
- j. This time they would bring the high priest the he-goat for slaughter. He would return to the holy of holies the third time sprinkling the goat's blood (*Tract Yomah, 76*).
- k. The high priest would exit the holy of holies this time sprinkling the blood of the bullock and he-goat on the outside of the veil.
- l. He would mix the blood of the bull and the he-goat, and he would place it on the corners of the altar.
- m. He went to the scapegoat, placed both hands on it, and confessed his sins just as he did with the bullock and the sacrificed he-goat. The scapegoat was then led away into the wilderness.
- n. This scapegoat was to "bear upon him all the iniquities unto a land not inhabited" (Lev. 16:22).
- o. Traditionally, a crimson thread of wool was hung on the door of the Temple. If the strip of cloth turned white, they would rejoice (*Tract Yomah 67a*). It was a sign that God forgave the people's sins. "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

C. What the Day of Atonement Pictures

1. Christ our High Priest:

- a. Jesus provided the atonement for our sins (Romans 3:23-26).
- b. The ceremonies of the Day of Atonement are a pattern of the atoning work of Christ.
 - 1) Jesus is our High Priest (Hebrews 9:11).
 - 2) As the high priest entered the holy of holies with the blood of his sacrificial offering, Jesus entered in once by His own blood (Hebrews 9:12a) into the holy place (Hebrews 9:12b).

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- 3) Jesus, however, did not enter the holy place made with hands (the earthly tabernacle/temple), which are figures of the true; but into heaven itself, now to appear in the presence of God for us (Hebrews 9:24).
 - 4) Christ does not have to offer repeated sacrifices as the levitical high priest did (Hebrews 9:25) but only once to put away sin by the sacrifice of Himself (Hebrews 9:26).
 - 5) In doing this, Jesus “obtained eternal redemption for us” (Hebrews 9:12c).
 - c. The tabernacle along with the Old Testament offerings pictured the better sacrifice Jesus would offer (Hebrews 9:13-14).
 - 1) The moment Jesus died, the veil was torn in two, from the top to the bottom (Matthew 27:50-51). This event is important because it established Jesus as being the new High Priest and Lamb of God. No longer must there be an annual sacrifice for sin on our behalf; instead, He has made payment for us once and for all. Jesus, through a new and living way, has entered heaven itself where He ever lives to make intercession for His people.
 - 2) Believers need not stand far off as the Israelites did of old, but may now through Christ approach the very throne of God through the blood of Jesus Christ.
- 2. The Two Goats:**
- a. The two goats were required for one sacrifice (Lev. 16:17, 21-22). Both sacrifices were fulfilled in the death and resurrection of Jesus Christ. By using two animals -- one killed, the other set free -- they represented Jesus’ death and resurrection.
 - b. The first goat pictures God’s just wrath satisfied by its death (Romans 5:9). The scapegoat illustrates our sins being carried away, never to be remembered anymore; thus reconciling us with God (Romans 5:10a). The living part of the sacrifice (the scapegoat) illustrates the intercessory work of Christ (Romans 5:10b).
- 3. The Jubilee release:**
- a. Every fiftieth year Israel is to release all debts and return land back to the original family.
 - b. ⁸“And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. ⁹Then shalt thou cause the trumpet of the jubilee to sound on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound

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throughout all your land. ¹⁰And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family” (Lev. 25:8-10).

- c. Jubilee illustrates the releasing of spiritual debt (our sins) and the restoration of the Promised Land back to Israel.

D. Eschatological View for the Day of Atonement

1. There was no single, divine event similar to the death or resurrection of Christ or the coming of the Holy Spirit that occurred on the Day of Atonement in the first century AD. Therefore, it seems to confirm the fact that there is a gap while the Gentiles are being added to the Church.
 - a. The book of Romans makes it clear that Israel is experiencing a temporary blindness until the “fullness of the Gentiles be come in” (Romans 11:25c).
 - b. Following the time of the Gentiles, all Israel (or all that will be left of Israel) will be saved in one day.
 - 1) Zechariah 3:9

“For, behold, the stone that I have set before Joshua; upon one stone are seven eyes: behold, I will engrave the graving thereof, saith Jehovah of hosts, and I will remove the iniquity of that land in one day.”
 - 2) Zechariah 13:1-9

“In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness . . . “And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein. ⁹And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, *It is* my people: and they shall say, *The LORD is* my God.”
 - 3) Romans 11:25b-27

“That blindness in part is happened to Israel, until the fulness of the Gentiles be come in. ²⁶And so all Israel shall be saved: as it is written, “There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: ²⁷For this *is* my covenant unto them, when I shall take away their sins.”

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- c. It is unknown with certainty what event will fulfill this feast. Many premillennialists (myself included) have associated this feast with Israel's divine salvation mentioned in Romans 11:26. It is unknown whether the national conversion is brought about by the outpouring of the Holy Spirit (Zech. 13:1) similar to the event that occurred on the Feast of Pentecost with the formation of the Church in the first century or by some other single event such as the second coming of Christ.

Appendix #9: The Feast of Tabernacles

Feast of Tabernacles

WEEKLONG FEAST – TISHRI 15
FEAST OF BOOTHS, SUKKOTH OR INGATHERING

A. General Details

1. The Feast of Tabernacles is found in Leviticus 23:34-43; Numbers 29:12-40; and Deuteronomy 16:13-17; 31:10-12.

2. This feast is a weeklong feast.

3. Terms Defined:

a. Tabernacles

The term “tabernacles” comes from the Vulgate and is best known in non-Jewish circles. “Tabernacles” is the transliteration of the Latin word, *tabernacula*.

b. Booths

The term “booths” comes from the Hebrew *Hag HaSukkoth* חַג הַסֻּכּוֹת or “Sukkoth” for the Feast of Booths.

1) The term *sūkâ Sukkot* means “to block or to stop something.” It pictures God’s protection for the one who comes to Him for refuge.

2) Rabbinic tradition associates the Feast of Booths and the idea of protection to the cloud of glory God provided Israel while in the wilderness. It protected Israel from the desert heat during the day and provided light during the night.

3) It is to be a week where the people are reminded of God’s protection and care. It also reminded the people of their wilderness wanderings and homelessness.

c. Ingathering

1) The “Feast of Ingathering” is used in Exodus 23:16 and Deuteronomy 16:13.

2) It refers to the ingathering of crops reaped during the fall harvest.

4. It is to be a season of joy — Lev. 23:40-42

a. It was Israel’s most beloved feast. When the Jewish people said they were going to celebrate *The Feast* in biblical times everyone knew they were referring to the Feast of Tabernacles.

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- b. Three-sided booths were made out of willow, myrtle and palm branches and the Jewish people dwelt in them for the week (Lev. 23:40). These booths were yearly reminders of God's protection during their wilderness wandering.
 - c. All people around them were invited to celebrate (Deut. 16:14).
 - d. Their joy is linked with the anticipated reign of the Messiah. This can be seen in the Hosanna portions of the Hallel (Psalms 113-118), which was sung during this feast. Though the whole Hallel is chanted at all the great festivals, the Hosanna verses were especially associated with the Feast of Tabernacles pointing to the Messiah's coming reign.
 - e. In Matthew 21:9, the people were singing from the Hallel (Psalm 118:25-26 saying, "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest."
5. Israel offered 182 sacrifices during the week (Numbers 29:18-36).
- Seventy of them were bullocks, which were offered for the 70 heathen nations. Remember the feast points to the millennial reign of Christ. It is the time when Christ will rule over Israel and the rest of the world.
6. The Etrog and Lulav
- a. These items are found in Leviticus 23:40 which says, "And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days."
 - b. Traditionally Israel bound the palm, myrtle and willow branches together (called the Lulav) and held it in the right hand. In the left hand, they would hold the Etrog (a citrus fruit). Everyday during the feast, the family would gather and march around their Sukkoth booth one time while they waved their Etrog and Lulav. On the seventh day, they would march around their Sukkoth seven times.
 - c. The branches and fruit were waved in six directions – north, east, south, west, up and down. It was to remind the celebrants that God is everywhere.
 - d. Traditionally the four branches represented four types of people.
 - 1) The willow tree has no fruit and no fragrance. The celebrants are taught that people like this don't read the Torah or do good works (like Jesus' parable in Matthew 13:2-4, 18, 19, which describes the seed that fell on the wayside.)

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- 2) The date palm branches and leaves have a fruit but no fragrance. They are taught that people like this don't read the Torah but do good works (like the seed that fell on the stony soil in Matthew 13:5-6, 20, 21).
- 3) The thick trees (myrtle branches) have no fruit but a sweet fragrance. They are taught that people like this read the Torah but don't do good works (like the seed that fell among the thorns in Matthew 13:7, 22).
- 4) The Etrog is a citrus fruit that looks like a lemon. It has sweet taste and fragrance. It is held in a separate hand from the Lulav. They are taught that people like this read the Torah and do good works (like the seed that fell upon good soil and brought forth one hundred, sixty and thirty fold fruit in Matthew 13:8, 23).
7. There is an eighth day that is associated with this feast (Lev. 23:36, 39). It is called "Azeret" and is a solemn day that closes the feasts of Israel.

B. The Feast of Tabernacles Celebrated in the Old Testament

1. During the Feast of Tabernacles, the daughters of Shiloh came out to dance in the vineyards (Judges 21:19). The tribe of Benjamin was allowed to carry off these women for wives in order to replenish the tribe after it was decimated in war.
2. Solomon's Temple was dedicated on the Feast of Tabernacles (1 Kings 8:2, 66) and the Shekinah Glory of the Lord came and filled the Temple (2 Chronicles 5:13-14).
3. In Ezra 3:1-4, they were about to lay the foundation of the Temple and celebrated the Feast of Tabernacles.
4. The people built booths and lived in them seven days (Neh. 8:14-15).
5. Ezekiel 45:25 and Zechariah 14:16-21 describe the future celebration of the Feast of Tabernacles during the millennial reign. In that future day, every nation will come to Jerusalem to celebrate the feast.

C. The Feast Celebrated in Jesus' Day

1. The lighting of the Temple
 - a. Every day after the evening sacrifice to sunrise the next morning, the nation celebrated the Feast of Tabernacles (except for Friday night because of the Sabbath).

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- b. This feast began with the lighting of a giant menorah in the women's court of the Temple.
 - 1) As it grew dark, a flute player led the procession of priests and dignitaries in a torch procession to the Temple. It was a very festive parade with torches and jugglers. People would fill the streets and courtyards of the Temple to watch the parade and the lighting of the golden candelabra. The Mishnah states that the light was so bright that there was not a courtyard in Jerusalem that was not lit by the light.
 - 2) It was on one of the feast days that Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness but shall have the light of life" (John 8:12).
 - 3) In this context Jesus is also the fulfillment of the Isaiah 60:1-3 passage "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. ²For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. ³And the Gentiles shall come to thy light, and kings to the brightness of thy rising."
 - 4) The lighting of the candelabra reminds Israel of the divine protection they experienced in the wilderness with the pillar of fire and cloud that guided them day and night (Exodus 13:21-22).
 - 5) It also points to the future millennial reign where "the light shall not be clear, *nor* dark: ⁷But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening time it shall be light" (Zechariah 14:6-7).
2. The ceremony of water
 - a. Every morning at sunrise, the scenes of merry-making turned to more solemn chanting of the fifteen "Songs of Degrees" (Psalm 120-134). From the steps of the women's court, a choir and orchestra of Levites led the congregation in song.
 - b. Following the singing, the congregation would be led in responsive readings from Psalms 135-136. This would continue until morning was announced by the trumpet blowing.
 - c. Appointed priests would gather poplar twigs to be set around the altar. Another procession led them to Siloa where they would draw water into a golden vessel for the water libation.

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- 1) They would return to the Temple and make a circular procession around the altar praying a prayer that came to be known as Hosannas. It is a prayer for God's blessing, ending each phrase of the prayer with the word "hosanna" ("Please save" or "save now!")
 - 2) They would march around the altar one time for the first six days of the feast. Then on the seventh day they marched around it seven times.
 - 3) This was to remind them that people from the nations of the world will come up to celebrate the Feast of Tabernacles with the Jewish people in Jerusalem. Zechariah 14:16 says, "And it shall come to pass, *that* every one that is left of all the nations . . . shall . . . go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles."
 - 4) The priests would then pour the water (along with wine) on the altar while the morning sacrifice was offered.
- d. On the last day of the Feast of Tabernacles, "Jesus stood and cried, saying, 'If any man thirst, let him come unto me, and drink. ³⁸He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.' ³⁹(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)
- 1) This prophecy will have a literal fulfillment when Israel, a spiritually dry, parched and rebellious nation will have their spiritual needs met in Christ.
 - 2) Isaiah 35:6-7 predicted this when it says,

"The wilderness and the solitary place shall be glad . . . it shall blossom abundantly, and rejoice even with joy and singing . . . they shall see the glory of the LORD, *and* the excellency of our God. . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. ⁶Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. ⁷And the parched ground shall become a pool, and the thirsty land springs of water: . . . ⁸And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*. ⁹No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there*: ¹⁰And the ransomed of the LORD shall return, and come to Zion with

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songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee a way.”

3) Zechariah 14:8 also predicts this when it says,

“And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

⁹And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.”

D. Themes

1. God is our shelter (the Sukkoth booths)

2. Jesus is the Living Water

Our spiritual thirst cannot be quenched with anything less than Christ. For “whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life (John 4:14).”

3. Jesus is the Light of the world.

4. Jesus is preparing for us a permanent home.

Our physical bodies are only temporary dwelling places. They are frail and will eventually begin to deteriorate. Life is short. Our hope is not in what the world has to offer, but in what God has already provided for us in eternity. Our permanent home is being prepared for us. Jesus said in John 14:2-3, “In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.”

E. The Future Fulfillment of the Feast of Tabernacles

1. These fall festivals speak of a future time when men will again tabernacle with God, when He will dwell with them and they with Him (Rev. 21:3).

2. They speak of a day where all nations will gather in Jerusalem (Zech. 8:22; 14:16).

3. Curiously, even in the days to come, Bible prophecy tells us that people from the nations of the world will come up to celebrate the Feast of Tabernacles with the Jewish people in Jerusalem (Zech. 14).

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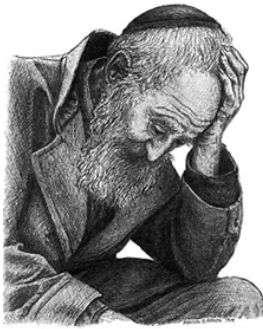
4. Jesus Christ is the tabernacle or dwelling place of God. In Him dwelled the fullness of God (John 1:14, Col. 2:9), and God dwells in our midst through Jesus Christ (Matt. 18:20). It may be that Jesus will ultimately fulfill the Feast of Tabernacles at His second coming. There will be a literal rest for the earth and all its inhabitants.

The Evil of Replacement Theology

The Historical Abuse of the Jews by the Church

By Dr. David R. Reagan

I. Introduction



I was raised in a militantly Amillennial church. By that I mean that you could be disfellowshipped from the church for having any other prophetic viewpoint.

We seldom ever heard any preaching about end time Bible prophecy. The classic sermon within our denomination was one that boldly stated, "There is not one verse in the Bible that even implies that Jesus will ever put His feet on this earth again!"

A Shocking Discovery

So, you can imagine how shocked I was at age 12 when I was thumbing through the Bible and discovered Zechariah 14. It was very simple to understand. It said that the Messiah would return to the Mount of Olives, that the mount would split in half when His feet touched it, that He would speak a supernatural word that would destroy all the armies around Jerusalem, and that on that day He would become *"king over all the earth."*

I had always been taught that the Bible meant what it said, so I found this passage to be very confusing, since my pastor had taught that Jesus was never returning to this earth. So, I decided to confront my pastor with it, and I did so in fear and trembling.

I'll never forget that encounter. I reminded him of what he had been teaching, and then I asked him to tell me the meaning of Zechariah 14:1-9. He pulled out his Bible and read the passage and then seemed to sit there and study it quietly for an eternity. Finally, he looked up, pointed his finger in my face, and said, "Son, I don't know what this passage means, but I can guarantee you one thing — it doesn't mean what it says!"

Well, that was hard for me to swallow. Again, I had been taught that the Bible meant what it said. And being a stubborn Irishman, I decided to seek other opinions. One preacher explained to me that all Old Testament prophecies had been fulfilled. "I have no idea when or where this prophecy was fulfilled," he said, "but I can guarantee you one thing, it has been fulfilled, because all the prophecies in the Old Testament were fulfilled in Jesus."

When I was about 18 years old, a preacher came to town who was a graduate of a seminary. He repeated the same old claim about there not being a single verse in the Bible that implies that Jesus will ever put His feet on this earth again. After his sermon, I confronted him with Zechariah 14. He didn't even blink. He knew the passage by heart. He just blurted out, "Apocalyptic!" I had no idea what he was talking about. I didn't know if that was a theory or a disease. But he was a seminary graduate, so I accepted his explanation.

When I started preaching in my early 20s, I would confidently proclaim that Jesus was never going to put His foot on this earth again. Once, a little old lady in tennis shoes came up to me afterwards and asked, "What about Zechariah 14?" I snapped, "Apocalyptic!" It scared her to death, and she turned and ran. I didn't know what I was talking about, and neither did she.

I didn't realize it at the time, but I had been introduced to the allegorical interpretation of Scripture. The official position of my church was that everything in the Bible means exactly what it says unless it is talking about the Second Coming of Jesus, in which case it never means what it says!

Discovery of Replacement Theology and Deliverance From It

I was also introduced to Replacement Theology, although no one in our denomination really knew what that was. You will find it hard to believe how I was confronted with this unbiblical concept. I was taught that it was sinful to pray the Lord's prayer! When I asked why, I was told, "The Lord's prayer is irrelevant to modern day Christians because it has already been answered. The prayer makes the plea, 'Thy kingdom come,' and the kingdom has already come in the form of the Church."

Another way in which I was subjected to the attitude of Replacement Theology was through the teaching that all of the Old Testament had been nailed to the Cross and was therefore irrelevant to Christianity. We called ourselves "A New Testament Church," and when the minister told us to be sure and bring our Bibles to church, we knew he meant our New Testaments. Many of us did not even own a complete Bible.

The beginning of my liberation from these viewpoints occurred when I was about 30 years old. I started reading the Minor Prophets, and I was captivated by them. Their messages seemed so relevant to modern day problems. And, once again, it was the book of Zechariah that proved to be my turning point. After reading it through from start to finish for the first time in my life, I was impacted by the fact that it is full of Messianic prophecies about the First Coming, and that every one of them meant what

they said. It suddenly dawned on me that if the First Coming prophecies in this “apocalyptic” book meant what they said, then the Second Coming prophecies must mean what they say.

My study of Bible prophecy since that time has convinced me that the twisting of scriptures through spiritualization is a terrible abuse of God’s Word. It has led Christians to reject the Genesis account of creation as well as the promises of God for the future.

From the beginning to the end of the Bible we need to interpret God’s Word for its plain sense meaning. The failure to do so will produce tragic doctrines like Replacement Theology.

II. The Root of the Problem

I’d like to get into the topic of Replacement Theology by going to the root of it. And that is Satan’s hatred of the Jewish people. Satan hates the Jews with a passion for several reasons:

1. God chose them to be His witness to the world.
2. Through them God gave the world the Bible.
3. Through them God gave the world the Messiah.
4. God has promised that He will save a great remnant of them.
5. God has promised that through that remnant He will bless all the nations of the world during the Millennial reign of Jesus.

Satan is determined to destroy every Jew on planet earth so that God cannot keep His promises to them.

III. Supersessionism

Part of Satan’s strategy has been to infect the Church with what was historically called Supersessionism. This is the idea that God has replaced the Jews with the Church. It’s only in the 20th Century that this concept came to be known as Replacement Theology.

There are two basic kinds of Supersessionism. The first type is called “**Economic Supersessionism.**” I prefer to call it “**Historical Supersessionism.**” This is the more moderate form of the theology. It argues that it was God’s plan from the beginning for Israel’s role as the people of God to expire with the coming of the Messiah and the establishment of the Church. Or, to put it another way, it was God’s plan

for the people of God to morph from an ethnic group into a universal group.¹

An example of this viewpoint among the early Church Fathers can be found in the writings of Melito of Sardis (died c. 180). He wrote:²

The people [Israel] was precious before the church arose, and the law was marvelous before the gospel was elucidated. But when the church arose and the gospel took precedence, the model was made void, conceding its power to the reality...The people [Israel] was made void when the church arose.

A modern representative of this school of thought is Karl Barth (1886-1968). He stated:³

The first Israel, constituted on the basis of physical descent from Abraham, has fulfilled its mission now that the Savior of the world has sprung from it and its Messiah has appeared. Its members can only accept this fact with gratitude, and in confirmation of their own deepest election and calling, attach themselves to the people of this Savior, their own King, whose members the Gentiles are now called to be as well. Its [Israel's] mission as a natural community has now run its course and cannot be continued or repeated.

The far more common type of Supersessionism, and the type that has characterized the Church almost from its beginning, is called **Punitive Supersessionism**. It emphasizes Israel's disobedience to God and their subsequent justifiable punishment by God and their displacement as the people of God.

To put it another way, "The Chosen People of Israel have been replaced by the Church because the Jewish nation acted wickedly and has forfeited the right to be the people of God."⁴

Anti-Semitism

It is this viewpoint that early on caused the Church to be infected with a virulent form of anti-Semitism. You see, for almost 2,000 years the Church at large, both Catholic and Protestant, has maintained that due to the fact that the Jews rejected Jesus as their Messiah, God poured out His wrath on them in 70 A.D., destroying their nation and their Temple, and in the process, *He washed His hands of them*, leaving them with no purpose whatsoever as a nation.

In short, because of their continuing disobedience and their rejection of Jesus, God has replaced Israel with the Church, transferring the blessings promised to Israel to the Church.

Today this is called Replacement Theology, and those who still believe in it — the majority of professing Christians — consider modern day Israel to be an accident of history, with no spiritual significance whatsoever. Accordingly, they would deny that God has any special plans for the Jewish people in the end times. Again, to them, the regathering of the Jews and the re-establishment of Israel are simply accidents of history, with no spiritual significance.

Let me give you a graphic example of what I am talking about. Consider the following statement that was made by one of Christendom's best known spokesmen:⁵

I think it is problematic to relate prophecy to current events unfolding in the nation-state of Israel. There may be some relationship, of course. *Only God knows*. But the secular state of Israel created in 1948 is not, in my understanding, identical with the Jewish people as God's chosen and called-out covenant people.

I strongly support Israel because it is a haven for persecuted Jews — not because I think it fulfills biblical prophecy. I also support a Palestinian state both from historical and prudential considerations. Given the state of affairs in the Middle East, a Palestinian state is the only practicable solution for peace.

And who wrote these words? Chuck Colson!

IV. The Roots of Replacement Theology

As I said before, the roots of Replacement Theology and its fruit of Anti-Semitism go back to the very beginning of Christianity.

As I'm sure all of you are well aware, the Church began as a Jewish institution. It was founded in Judea by Jews who were followers of a Jewish Messiah, and all its founding documents were written by Jews.

A Jewish-Christian Symbol



The Jewish nature of the early church is attested to by this symbol. It is the oldest Christian symbol that has ever been found. It is carved into artifacts found in Jerusalem that date back to the First Century.

As you can see, it shows the fish, the symbol of the Church, emerging from Jewish roots, represented by the Menorah and the Star of David. The fish became a symbol for Christians because the word for fish in Greek is ICTHUS — an acronym for Jesus Christ, God's Son and Savior.

The Gentilization of the Church

Now, as the Church began to spread beyond its Judean origin, and as it embraced more and more Gentiles, it quickly lost touch with its Jewish roots. This process was accelerated by the destruction of the mother church in Jerusalem during the Second Jewish Revolt against the Romans that ended in 136 AD.

Another key to the Gentilizing of the Church was the development of an allegorical hermeneutical approach to the Scriptures that enabled the Church to appropriate Israel's promises for itself. Thus Tertullian, writing in the 3rd Century, was able to argue that the promise of Genesis 25:21-25 that "the older will serve the younger" (speaking, of course of Esau and Jacob), was really a prophecy that Israel would become subservient to the Church!⁶

V. The Evolution of Replacement Theology and Anti-Semitism

As a result of these historical developments, Christian apologists, starting as early as the Second Century, began to turn against the Jews, characterizing them as "Christ Killers." Consider the following examples:

The Epistle of Barnabas (100 AD) — This writing was a contender for inclusion in the Bible. It is a good demonstration of how profoundly Greek methods of interpretation had already impacted Christians. The writer insisted that the Old Testament was never meant to be read literally but was to be interpreted allegorically.

The writer argued that "only the Christian could make sense of the Bible." The "carnal Jews," with their "earthly mind-set," had failed to recognize the hidden message of their own Scriptures, and as a result, had eternally forfeited their entitlement to the covenant promises made to Abraham, Isaac and Jacob.⁷

Ignatius of Antioch (c. 50-117) — He said that “those who partake of the Passover are partakers with those who killed Jesus.”⁸

Justin Martyr (100-165) — He claimed God’s covenant with Israel was no longer valid and that the Gentiles had replaced the Jews.⁹ Additionally, he was the first to identify the Church as “the true spiritual Israel.”¹⁰ And he declared that the plight of the Jews — their exile and persecution — had happened “in fairness and justice” because they had “slain the Just One.”¹¹

Melito of Sardis (died c. 180) — Also focused on deicide when he proclaimed, “The King of Israel slain with Israel’s right hand! Alas for the new wickedness of the new murder.”¹²

Irenaeus (130-202) — He was a student of Polycarp who, in turn, was a disciple of the Apostle John. He declared that “the house of Jacob and the people of Israel are disinherited from the grace of God.” And he argued this because they “have rejected the Son of God” and “they slew Him.”¹³

Clement of Alexandria (c. 150 – c. 215) — Claimed that Israel “denied the Lord” and thus “forfeited the place of the true Israel.”¹⁴

Hippolytus of Rome (170-235) — He is considered by many to be the most important theologian of the 3rd Century. He was a student of Irenaeus. He declared that the Jews had been darkened in the eyes of their souls “with a darkness utter and everlasting.” He further stated that they were destined to be “slaves to the nations, not for four hundred years as in Egypt, nor seventy as in Babylon, but... always.”¹⁵

Tertullian of Carthage (155-230) — He blamed the Jews for the death of Jesus and argued they had been rejected by God.¹⁶

Cyprian of Carthage (c. 200-258) — He was a student of Tertullian. He wrote:¹⁷

I have endeavored to show that the Jews...departed from God and lost God’s favor... while the Christians succeeded to their place, deserving well of the Lord by faith, and coming out of all nations and from the whole world.

He added:¹⁸

We Christians when we pray, say “Our Father” because He has begun to be ours, and has ceased to be the Father of the Jews, who have forsaken Him.

Origen of Alexandria (185-254) — He was responsible for much Anti-Semitism, all of which was based on his assertion that the Jews were responsible for killing Jesus. In one of his treatises, he wrote:¹⁹

We say with confidence that they [the Jews] will never be restored to their former condition. For they committed a crime of the most unhallowed kind, in conspiring against the Savior of the human race... It accordingly behoved that city where Jesus underwent these sufferings to perish utterly, and the Jewish nation to be overthrown, and the invitation of happiness offered them by God to pass to others — the Christians...

The Council of Elvira (305) — This was an ecclesiastical synod of Spanish clerics that was held in what is now known as the city of Granada, located in southern Spain. The council voted to prohibit Christians from sharing a meal with a Jew, marrying a Jew, blessing a Jew or observing the Sabbath.²⁰

VI. The Turning Point for Christianity

We come now to a great turning point in the history of Christianity — namely, Constantine's conversion to Christianity in 306 AD and his ultimate adoption of Christianity as the official religion of the Roman Empire in 321 AD.

As we have seen, by the beginning of the 4th Century, Replacement Theology and its virulent anti-Semitism had become entrenched in Christian thought. And when Christianity was given the approval of the Empire overnight, the emperors began to enact into law the concepts and claims of the Christian theologians against the Jews and Judaism.²¹

In the Edict of Milan in 313 A.D., favor was granted to Christianity while synagogues were outlawed. Another edict, issued in 315 A.D., authorized the burning of Jews if they were convicted of breaking the laws.²²

As the Church became increasingly dominant, further laws were passed that severely curtailed rabbinical jurisdiction, prohibited conversion to Judaism, and excluded Jews from holding high office or serving in the military.²³ As Clarence Wagner has summed it up, "Instead of the Church taking this opportunity to spread its Gospel message in love, it truly became the Church Triumphant, ready to vanquish its foes."²⁴

The Council of Nicea (325 AD) — The first ecumenical council of the Church. It was held in what is modern day Turkey, and it was convened and presided over by Emperor Constantine. This is the historic Council that settled the Christological issue of the nature of the Son of God and his relationship to God the Father. Regarding the Jews, the Council changed the celebration of the Resurrection from the Jewish Feast of First Fruits to Easter in an attempt to disassociate it from Jewish feasts. The Council stated:²⁵

For it is unbecoming beyond measure that on this holiest of festivals we should follow the customs of the Jews. Henceforth let us have nothing in common with this odious people...

In addition to calling them “odious people,” the Council also referred to the Jews as “polluted wretches,” “a most hostile rabble,” and “parricides.”²⁶

Eusebius of Caesarea (c. 265-339) — He taught that the promises of Scripture were meant for the Gentiles and the curses were for the Jews. He asserted that the Church was the “true Israel.”²⁷

Hilary of Poitiers (c. 300-c. 368) — This French bishop was granted sainthood by the Church. He wrote, “Jews are a perverse people accursed by God forever.”²⁸

John Chrysostom (349-407) — He was the Archbishop of Constantinople. He was nicknamed “The Golden Tongue” for his powerful preaching. He presented eight sermons against the Jews. Here is some of what he had to say:²⁹

The synagogue is not only a brothel and a theater, it is also a den of robbers and a lodging place for wild beasts...Jews are inveterate murderers possessed by the Devil. Their debauchery and drunkenness gives them the manners of a pig... This is why I hate the Jews.

He proceeded to deny that Jews could ever receive forgiveness. He claimed it was a Christian duty to hate Jews. And he claimed that Jews worshiped Satan.

And this man was canonized as a Saint!

Saint Jerome (347-420) — The renowned translator of the Bible into Latin. He described the Jews as “...serpents, wearing the image of Judas. Their psalms and prayers are the braying of donkeys...They are incapable of understanding Scripture.”³⁰

Saint Ambrose, Bishop of Milan (c. 340-397) — He is the one who converted Saint Augustine. Regarding the Jews, he wrote:³¹

The Jews are the most worthless of all men. They are lecherous, greedy, rapacious. They are perfidious murderers of Christ. They worship the Devil. Their religion is a sickness. The Jews are the odious assassins of Christ, and for killing God there is no expiation possible, no indulgence or pardon. Christians may never cease vengeance, and the Jew must live in servitude forever. God always hated the Jews. It is essential that all Christians hate them.

Saint Augustine (354-430) — He is considered the greatest of all the Church Fathers in terms of the overall impact of his theology on the Church. With regard to the Jews, he simply endorsed what had been written before him.

His only new contribution was his answer to a the frequently asked question, “Why has God allowed the Jews to continue to exist?” His answer was that although the Jews deserve death, they are destined to wander the earth to witness the victory of the Church over the Synagogue.³²

But in terms of Replacement Theology, he provided another cornerstone with his development of Amillennialism and his contention that the millennial kingdom had begun with the coming of Jesus and that the Roman Church was the fulfillment of the kingdom promises that were made to Israel.

VII. The Middle Ages (5th to 15th Centuries)

So, by the mid-5th Century, Replacement theology and Amillennialism had become entrenched as doctrines of the Church, and the Jews had been demonized, condemned, and ostracized to the point that the Church had become a Gentile organization that was off-limits to the very people who founded it!

These views were reinforced by Thomas Aquinas (1225-1274) who was the most important medieval Catholic theologian. He argued that because of their sin of deicide, the Jews were destined to “perpetual slavery.”³³ He further argued that:

1. Jews should be compelled to work rather than live in idleness and grow rich by usury.
2. Jews should be forced to wear a distinctive badge in order to distinguish them from Christians.
3. Jews and heretics could be legitimately killed after a second warning.

To illustrate how severe the rejection of Jews had become by the Middle Ages, consider the oath that the Church in Constantinople required a Jew to take in order to become a Christian:³⁴

I renounce all customs, rites, legalisms, unleavened breads and sacrifice of lambs of the Hebrews, and all other feasts of the Hebrews, sacrifices, prayers, aspersions, purifications, sanctifications, and propitiations, and fasts, and new moons, and Sabbaths, and superstitions, and hymns

and chants and observances and synagogues, and the food and drink of the Hebrews;

In one word, I renounce absolutely everything Jewish, every law, rite and custom...And if afterwards I shall wish to deny and return to Jewish superstition, or shall be found eating with Jews . . then let the trembling of Cain and the leprosy of Gehazi cleave to me...and may I be anathema in the world to come, and may my soul be set down with Satan and the devils.

A similar Visigoth oath from the 7th century required a Jewish covert to “renounce every rite and observance of the Jewish religion” and contained a promise that the person would “never return to the vomit of Jewish superstition.”³⁵

Even the so-called “friends of the Jews” held them in low esteem. Consider, for example, Bernard of Clairvaux (1090-1153), Peter the Venerable (c.1092-1156), and Pope Innocent III (c.1160-1216). All three spoke out against murderous attacks on the Jewish people.

Yet, Bernard of Clairvaux characterized the Jews in his writings as “more than bestial,” “an evil seed,” and “a race who have not God for their father, but are of the devil...”³⁶

Peter the Venerable, a contemporary of Bernard, was known as the meekest of men and a model of Christian charity. Yet, he said of the Jews: “I doubt whether a Jew can be really human.” He further referred to them as “monstrous animals” and “brute beasts.”³⁷

And Pope Innocent III argued that the Jews should not be killed because they should be left to wander the earth “until their countenance be filled with shame.”³⁸

Again, by the beginning of the Middle Ages in the 5th Century, two erroneous concepts about the Jews had become firmly established in Church doctrine:

1. The Jews should be considered “Christ Killers” and should be mistreated accordingly.
2. The Church has replaced Israel, and God has no future purpose for the Jews.

These concepts were reinforced throughout the Middle Ages by:

1. The Crusades
2. Artistic Expressions

3. Blood libels
4. Black Plague myths
5. Distinguishing marks
6. Relegation to ghettos
7. Pogroms
8. The Inquisition

Let me comment briefly on each of these.

Crusades — Regarding the Crusades (11th – 13th Centuries), although their major purpose was to free the Holy Land of its Muslim rulers, the hatred of the Jews that had been instilled in the people of Europe by the Church encouraged the Crusaders to slaughter Jews along the way. Further, Pope Urban had given the Crusaders a guarantee of absolution for crimes committed in the Crusader cause. The Crusader shout, “God wills it!” soon became transmuted into “Kill a Jew and save your soul!”³⁹

The atrocities committed in the name of Jesus were beyond imagination. For example, after the Crusaders captured Jerusalem on July 15, 1099, Jews were herded into their synagogues, exits were blocked, and the synagogues were surrounded by soldiers who sang “Fairest Lord Jesus” while they burned the buildings to the ground.⁴⁰

Artistic Expressions — Since the literacy rate in the Middle Ages was probably only around 25%, the most important mode of communication to the common people was through various forms of art. These took the form of dehumanized portrayals of Jews in paintings, picture books, picture Bibles, sculptures, and dramas.⁴¹

One of the most vivid, abominable and obscene pictures was one called “The Jewish Sow.” It appeared throughout Europe in the Middle Ages in many different forms. It depicted Jews nursing on pigs and eating their excrement. This horrid scene was painted on church walls, featured in stained glass windows and portrayed in statuary.⁴²

A more sophisticated portrayal of Replacement Theology was to be found in a very popular image called “Ecclesia versus Synagoga,” or the Church versus the Synagogue.⁴³ It personified the Church and the Synagogue as rival queens. The Jewish queen was shown blindfolded, bareheaded and downcast. In one hand she holds a broken staff. In the other she clutches the tablets of the law which are about to slip from her hand. The Church queen is depicted as triumphant, wearing a crown, with a cross in one hand and a chalice in the other. These statues were often found at the

portals of cathedrals. They clearly communicated the idea that the Jews had been cast aside to make way for a new people of God.

Another type of artistic expression that was very popular was the drama. Miracle plays and passion plays abounded during the Middle Ages, and they were used to cultivate hatred toward the Jewish people. Jews were depicted as demons who knew full well that Christ was the Son of God. In each play, as Christ carried the cross, he was tortured by bloodthirsty, cursing devils with hooked noses, horns and tails. The Jews were made to seem as evil as Christ was divine.⁴⁴

Bible story books and picture Bibles, like the Holkham Bible produced in London in the 14th Century always portrayed the Jews as evil agents of the Devil.⁴⁵

Blood Libels — Throughout the Middle Ages, professing Christians spread myths which helped to heighten popular hatred and fear of the Jewish people. As a result, it became commonplace among Christian groups to think of Jews as agents of Satan. One of the most popular anti-Jewish myths that gained widespread acceptance was the notion that Jews murdered Christians each year around the time of Passover in order to get blood needed to perform satanic rites. This became known as the charge of ritual murder or “blood libel.” Another common myth that circulated during these years was that Jews would steal the wafers used in communion and stab them with knives, thus killing Christ once again!⁴⁶

The most notorious blood libel of the Middle Ages occurred in 1493 when a two-year-old boy named Simon disappeared in Trento, Italy. His father blamed the Jewish community, and 15 Jews were charged with ritual murder and burned at the stake.⁴⁷ This emotional story spread quickly throughout Europe and inspired many charges of ritual murder against Jews.

Black Plague Myths — The Black Plague in the middle of the fourteenth century killed approximately one-third of the population of Europe. At the time, it was not known how the illness spread, but stories and rumors circulated that Jews had poisoned the wells. Although the accusation was totally unfounded, many Christians believed the myth. One reason it was easy to believe is because the Jews were not impacted by the plague as much as were the Gentiles. But this was due to the sanitary laws of the Bible which the Jews carefully followed. This accusation led to severe consequences for Jews. More than sixty Jewish communities were burned to the ground with all their occupants killed, and in some places, Jews were tortured and burned to death in bonfires.⁴⁸

Distinguishing Marks — The Fourth Lateran Council headed by Pope Innocent III ruled in 1215 that Jews must wear distinguishable dress and a colored badge of identification.⁴⁹ This became common practice throughout Europe.

Relegation to Ghettos — In the 11th Century large cities throughout Europe began to herd Jews into designated areas within the cities called ghettos. This action was motivated, of course, by hatred of the Jews. Considering them to be “vermin,” it was decided that they should be cut off from the rest of the population.⁵⁰

Pogroms — Massive violent attacks against Jewish communities broke out in the 11th and 12th Centuries in France, Germany and England. The Black Plague in the 14th Century provoked additional pogroms throughout Europe. During these pogroms, Jews were murdered, synagogues were destroyed, and Torah scrolls were burned.⁵¹

The Inquisition — It started in 12th Century France and persisted into the 14th Century. It was originally launched to counter heresy within the Catholic Church, but in 1242 it veered off course by condemning the Talmud, resulting in the burning of thousands of Jewish books. In 1288, the Inquisition produced the first mass burning of Jews at the stake in France.⁵²

VIII. The Impact of the Reformation

Unfortunately, the Reformation produced no changes in attitudes toward the Jews. Replacement Theology is contained throughout the reference notes of the Geneva Bible, published in 1557, and it is reflected in the chapter headings of the King James Bible, published in 1611.⁵³ For example, in Isaiah 43 God addresses His promises to “O Jacob” and “O Israel,” but the King James chapter heading reads: “God comforteth the Church with His promises.”

Actually, the Reformation seemed to get off to a good start regarding attitudes toward the Jews. That’s because Martin Luther interjected a breath of fresh air when he took a firm stand against the Church’s mistreatment of the Jewish people. In an essay he wrote in 1523 entitled, “That Jesus Christ Was Born a Jew,” he surveyed medieval anti-Semitism and proclaimed: “If I had been a Jew and had seen such dolts and blockheads govern and teach the Christian faith, I would sooner have become a hog than a Christian.” He sincerely believed that the Jewish people would convert en masse to Christianity once they were presented with a Gospel that was free of “papal paganism.”⁵⁴ He concluded his treatise with these words:⁵⁵

Therefore, I would request and advise that one deal gently with them and instruct them from Scripture; then some of them may come along. Instead of this we are trying only to drive them by force, slandering them...So long as we thus treat them like dogs, how can we expect to work any good among them? Again, when we forbid them to labor and do business and have any human fellowship with us, thereby forcing them into usury, how is that supposed to do them any good? If we really want to help them, we must be guided in our dealings with them not by papal law but by the law of Christian love...If some of them should prove stiff-necked, what of it? After all, we ourselves are not all good Christians either.

Unfortunately, this biblical attitude did not last long. Luther became disillusioned and irritated with the Jews when they continued to resist his reformed Gospel. In 1526 he complained of the Jews' stubbornness, and by the 1530s he was endorsing the common medieval stereotypes of the Jews, referring to them as "iron-hearted" and "stubborn as the Devil."⁵⁶

By the end of his life, Luther had turned against the Jews with a vengeance. In 1543 he wrote a pamphlet entitled "Concerning the Jews and Their Lies."⁵⁷ The document was an anti-Semitic diatribe that served to summarize the Jewish hatred that had been accumulating for the past thousand years. In it, he referred to the Jews as:

- "A miserable and accursed people"
- "Stupid fools"
- "Miserable, blind and senseless"
- "Thieves and robbers"
- "The great vermin of humanity"
- "Lazy rogues"
- "Blind and venomous"

Having dehumanized and demonized them, Luther then proceeded to make some startling proposals for dealing with them:

1. Their synagogues and schools be burned.
2. Their houses should be destroyed.
3. Their Talmudic writings should be confiscated.
4. Their Rabbis should be forbidden to teach.
5. Their money should be taken from them.

6. They should be compelled into forced labor.

IX. The Impact on Nazism

Needless to say, the Nazis gleefully quoted Luther as they rose to power and launched the Holocaust. In fact, Hitler referred to Luther in his book, *Mein Kampf*, as a “great warrior, a true statesman, and a great reformer.”⁵⁸

In 1924 at a Christian gathering in Berlin, Hitler spoke to thousands and received a standing ovation when he made the following proclamation: “I believe that today I am acting in accordance with the will of Almighty God as I announce the most important work that Christians could undertake — and that is to be against the Jews and get rid of them once and for all.”⁵⁹

Hitler then proceeded to talk about the influence of Luther on his life:⁶⁰

Martin Luther has been the greatest encouragement of my life. Luther was a great man. He was a giant. With one blow he heralded the coming of the new dawn and the new age. He saw clearly that the Jews need to be destroyed, and we’re only beginning to see that we need to carry this work on.

At the Nuremberg trials after World War II, the Nazi leader, Julius Streicher, defended himself by saying, “I have never said anything that Martin Luther did not say.”⁶¹

The terrible truth that Christians do not like to face, and which many are unaware of, is that the Holocaust was the product of 1,900 years of virulent Christian anti- Semitism.

And the Jews are fully aware of this fact. Thus, Eliezer Berkovits, a renowned Orthodox rabbi wrote in 1984 that the Holocaust was due to the “moral bankruptcy of Christian civilization and the spiritual bankruptcy of the Christian religion.”⁶² He further observed that “a straight line leads from the first act of oppression against the Jews and Judaism in the Fourth Century to the Holocaust in the 20th.”

X. The New Anti-Semitism

Speaking of the Holocaust, the horror of it tended to mute virulent anti-Semitism among Christian leaders after World War II. But in reality, it continues in a new form called “Anti-Zionism.”

Anti-Zionism is just anti-Semitism in new, sophisticated clothes. Whereas anti-Semitism sought to drive out the Jews from the lands where they lived, anti-Zionism refuses to accept their right to live in their own land.

Knox Seminary Document

A good example of the new form of anti-Semitism can be found in a document issued by James Kennedy's Knox Theological Seminary in 2002. It was entitled, "An Open Letter to Evangelicals Concerning Israel."⁶³ It has since been endorsed by hundreds of theologians and pastors, including such luminaries as R. C. Sproul.

The document begins by denouncing those who teach that the Bible's promises concerning the land of Israel are being fulfilled today "in a special region or 'Holy Land,' perpetually set apart by God for one ethnic group alone."⁶⁴ It then proceeds to proclaim that the promises made to Abraham "do not apply to any particular ethnic group, but to the Church of Jesus Christ, the true Israel" (emphasis added).⁶⁵

The document then specifically denies the Jew's claim on any land in the Middle East by asserting: "The entitlement of any one ethnic or religious group to territory in the Middle East called the 'Holy Land' cannot be supported by Scripture." Then, incredibly, the document asserts that "In fact, the land promises specific to Israel in the Old Testament were fulfilled under Joshua."⁶⁶

Adding salt to the wounds, the document concludes with the following observation:⁶⁷

The present secular state of Israel...is not an authentic or prophetic realization of the Messianic kingdom of Jesus Christ. Furthermore, a day should not be anticipated in which Christ's kingdom will manifest Jewish distinctives, whether by its location in 'the land,' by its constituency, or by its ceremonial institutions and practices.

Despite these statements, when the anti-Zionists are accused of being anti-Semitic, they deny the accusation vehemently. Here's how Dennis Prager, radio host and political commentator, has replied to their denials in his book, *Why the Jews?*:⁶⁸

The contention that anti-Zionists are not enemies of Jews, despite the advocacy of policies that would lead to the mass murder of Jews, is, to put it as generously as possible, disingenuous. If anti-Zionism realized its goal, another Jewish holocaust would take place...Therefore attempts to draw distinctions between anti-Zionism and anti-Semitism are simply meant to fool the naive.

Christian Palestinianism

In recent years a new form of this anti-Zionism has raised its ugly head in the form of the Christian Palestinian Movement that Dr. Paul Wilkinson has spoken about several times.

James Showers, Director of The Friends of Israel, has defined the movement in the following words:⁶⁹

Christian Palestinianism claims modern Israel has no biblical connection with or justification for owning the Promised Land; therefore, it concludes, Israel has become an apartheid state, occupying territory belonging to the Palestinian Arabs.

The Movement's most prominent leaders over the past few years are the following:

Stephen Sizer — Anglican vicar of Christ Church in Surrey, England.

Gary Burge — Ordained Presbyterian minister and professor of New Testament at Wheaton College.

Donald E. Wagner — Ordained Presbyterian minister and director of the Center for Middle Eastern Studies at North Park University in Chicago, Illinois.

John Stott — The late theologian and rector emeritus of All Souls Church in London.

Hank Hanegraaff — President of the Christian Research Institute and host of the "Bible Answer Man" radio program.

Tony Campolo — Baptist minister, author, and professor emeritus of sociology at Eastern University in Pennsylvania.

Lynne Hybels — Wife of Willow Creek Church senior pastor and founder, Bill Hybels.

Naim Ateek — Founder of Sabeel, the Palestinian Ecumenical Liberation Theology center in Jerusalem.

Mitri Raheb — Pastor of the Evangelical Lutheran Christmas Church in Bethlehem.

Stephen Sizer is the recognized champion of the Christian Palestinian Movement. He has denounced Israel as an "apartheid state" which he claims is guilty of ethnic cleansing, and he has demonized Christians who

support Israel as “heretical Armageddonites” whose interpretation of the Bible “provides a theological endorsement for racial segregation, apartheid and war.”⁷⁰

One of the movement’s greatest propaganda tools is the Kairos Palestine Document adopted in 2009. It declares “that the Israeli occupation of Palestinian land is a sin against God and humanity...” And it further asserts “that any theology, seemingly based on the Bible or on faith or on history, that legitimizes the occupation, is far from Christian teachings, because it calls for violence and holy war in the name of God Almighty...”⁷¹ That’s a mouthful when you consider the fact that it is Muslims, not Christians, who are calling for Holy War in the name of God.

The proponents of the movement hold Christian Zionists in open contempt. John Stott denounced Christian Zionism as “biblically anathema to the Christian faith.”⁷² Hank Hanegraaff wrote, “Christian Zionist beliefs and behaviors are the antithesis of biblical Christianity.”⁷³

One British journalist, Alan Hart, who supports the Christian Palestinian Movement, went so far as to state on his website:⁷⁴

It’s time to give Israel’s hardcore Zionists their real name. They are the New Nazis...If Europeans and Americans don’t stop the New Nazis, it’s likely their endgame will be the extermination of millions of Palestinians.

And so you have it — an overview of the sad and sordid history of Christian anti-Semitism rooted in Replacement Theology and continuing to this day under the guise of anti-Zionism.

XI. The Response of Scripture

What does the Word of God have to say about all this?

Anti-Semitism — To begin with, it strongly repudiates anti-Semitism. Consider these words from Psalm 129:

- 5) May all who hate Zion be put to shame and turned backward.*
- 6) Let them be like grass upon the housetops which withers before it grows up,*
- 7) with which the reaper does not fill his hand...*
- 8) Nor do those who pass by say, “The blessing of the Lord be upon you...”*

Deicide — With regard to the allegation that the Jews are “Christ killers,” the Word clearly identifies who murdered Jesus and makes it plain that the Jews were not exclusively responsible. You will find the identity of those responsible in Acts 4:27:

For truly in this city there were gathered together against Your holy servant, Jesus, whom You did anoint, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel.

Notice who is listed here as those responsible for the death of Jesus: Romans, Jews and Gentiles. And someone else not named — *You and Me!* Yes, all of us are responsible for the death of Jesus, for all of us are sinners (Romans 3:23), and Jesus died for all sinners (1 Corinthians 15:3).

Land Promise — Regarding the idea that God has already fulfilled the land promises to the Jews during the time of Joshua, it is interesting to note that long after Joshua, King David wrote in Psalm 105 that the land promise is everlasting in nature and is yet to be fulfilled. The fact of the matter is that the Jews have never occupied all the land that was promised to them in the Abrahamic Covenant (Genesis 15:18-21). Under Joshua, they were given only the land that was promised to Moses.

Rejection — Concerning the claim that the Jews have been rejected by God, there are a couple of biblical principles that need to be kept in mind. First, the Bible affirms that the Jews were called as God's Chosen People to be witnesses of what it means to have a relationship with Him (Isaiah 43:10-12). And the Bible makes it clear that this calling is "irrevocable" (Romans 11:29).

You can find the calling in Isaiah 43, beginning with verse 10:

10) "You are My witnesses," declares the LORD, "and My servant whom I have chosen, So that you may know and believe Me and understand that I am He. Before Me there was no God formed, And there will be none after Me.

11) "I, even I, am the Lord, And there is no savior besides Me.

12) "...So you are My witnesses," declares the Lord...

The everlasting nature of this call is emphasized in Romans 11 beginning with verse 28:

28) From the standpoint of the gospel they [the Jews] are enemies for your sake, but from the standpoint of God's choice they are beloved for the sake of the fathers;

29) for the gifts and the calling of God are irrevocable.

Replacement — In direct contradiction of Replacement Theology, the Bible teaches that the Jews have never been replaced with the Church by God because of their unbelief. In Romans 3 Paul asserts point blank that their rejection of Jesus has not nullified God's faithfulness to the promises He has made to them:

1) *What advantage has the Jew? [The Church: "None!"]*

2) *Great in every respect. First of all, that they were entrusted with the oracles of God.*

3) *What then? If some did not believe, their unbelief will not nullify the faithfulness of God, will it? [The Church: "Yes!"]*

4) *May it never be! Rather, let God be found true though every man be found a liar...*

Paul makes the same point again in **Romans 11:1** where he asks: *"God has not rejected His people, has He?"* The Church's response for 2,000 years has been "Yes!" But Paul's response is exactly the opposite: *"May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin. God has not rejected His people whom He foreknew..."*

Discipline — It is true that the Jewish people are currently under discipline because of their rejection of their Messiah. Over and over in their Scriptures the prophets said they would be disciplined if they were unfaithful, but always the promise was made that they would be preserved. An example of this type of prophetic statement can be found in Jeremiah 30:11 —

"For I am with you," declares the Lord, "to save you; for I will destroy completely all the nations where I have scattered you, only I will not destroy you completely. But I will chasten you justly, and will by no means leave you unpunished."

Preservation — God has preserved them in His grace because He loves them. In Zechariah 2:8 God proclaims that the Jewish people are *"the apple of His eye,"* and He warns against anyone trying to harm them.

Salvation — Another reason they have been preserved is because God is determined to bring a great remnant to salvation (Isaiah 10:20-22). This promise is made repeatedly throughout the Hebrew Scriptures and is confirmed by Paul in the New Testament in Romans 9-11. The salvation of this remnant is described in detail in Zechariah 12:10 where it says that at the end of the Tribulation the remaining Jews will come to the end of themselves and will turn their hearts to God in repentance and accept Yeshua as their Messiah.

Primacy — That believing remnant will go into the Millennium in the flesh and will comprise the nation of Israel to whom God will fulfill all the promises He has made to the Jews (Isaiah 60-62). During the Millennium the nation of Israel will be the prime nation in the world through whom God will bless all the other nations (Zechariah 8:22-23).

In summary, the Word of God makes it clear that Israel definitely has a role and a future in the end times.

XII. The Perseverance of Anti-Semitism

There can be no doubt that a perversion of Christianity called Replacement Theology has been the source of most antisemitism in the Western world. Throughout northern Africa, the Middle East, and parts of Asia, antisemitism has been promoted by Islam. The Qu'ran calls Jews "the children of monkeys and pigs."⁷⁵

But there are anti-Semites in this world who are neither Christian or Muslim and who have never even met a Jew. For example, a few years ago several of the top ten bestselling books in Japan were virulently anti-Semitic, blaming all the problems of Japan on an "international Jewish conspiracy."⁷⁶

Why is anti-Semitism so widespread, so persistent, so virulent, and so irrational? It's because, as I asserted at the beginning, it is fundamentally a supernatural phenomenon.

I want to end as I began, emphasizing that Satan hates the Jews with a passion. He hates them because God provided both the Bible and the Messiah through them. He hates them because God called them to be His Chosen People. He hates them because God has promised to save a great remnant of them. He hates them because God loves them.

The result is that he works overtime to plant seeds of hatred in people's hearts toward the Jews. He is determined to destroy every Jew on planet earth so that God cannot keep His promise to save a great remnant. He tried to annihilate them in the Holocaust. He failed. He will try to destroy them once again during the last half of the Tribulation. He will fail again.

XIII. Conclusion

In conclusion, Replacement Theology is an abomination. It is unbiblical, and it has resulted in virulent anti-Semitism that has in turn resulted in the deaths of millions of Jews.

There is no reason for the Church to be covetous of the promises that God has made to the Jewish people. He has also made some glorious promises to the Church, one of which is the Rapture. Additionally, we have been promised that we will reign with him over all the nations of the world during his Millennial kingdom. And we have been promised that we will live with Him eternally on a New Earth in a New Jerusalem in new, Glorified Bodies.

It is no wonder that Paul wrote:

"No eye has seen, no ear has heard, nor has the mind of man conceived what God has prepared for those who love Him" (1 Corinthians 2:9).

God's Sovereignty

One of the fundamental underlying messages of this presentation is that God is in control. He is on His throne. He is sovereign. And He has the wisdom and the power to orchestrate all the evil of Man and Satan to the triumph of His Son in history.

God has already proved this point with His response to the Cross. He took the most dastardly act in the history of Mankind and transformed it into the most glorious through the resurrection of His Son.

Satan's Frustration

Satan has got to be the most frustrated character in all the universe. And just as he was frustrated in murdering God's Son, He will be frustrated in murdering God's Chosen People.

For a great remnant of the Jewish people is going to live to the end of the Tribulation. They will be brought to the end of themselves.

Israel's Salvation

And when Jesus appears in His Second Coming,

"...they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn" (Zechariah 12:10)

They will receive Yeshua as their Messiah, and they will cry out "Baruch Haba B'Shem Adonai." (Blessed is He who comes in the name of the Lord!) What a glorious day that will be. What glory it will bring to the name of God.

Meanwhile, as we await that day, let us meet each new day with the cry of "Maranatha! Maranatha! Come quickly Lord Jesus!"

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Recommended Resources

1) A series of articles by Andrew Robinson in the magazine of the Prophetic Witness Movement International, beginning in July of 2012 and continuing with a total of nine as of November 2013. Pastor Robinson intends to publish these articles in a book that will be co-authored by Paul Wilkinson. The overall title of the series of articles is "The Error of Replacement Theology."

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