

BIBLE STUDY ON THE SECOND COMING OF CHRIST

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How Do We Harmonize All the Verses That Speak of The Future and the End of Time?

1. Introduction

This study will include the events throughout Biblical history that involve last things (eschatology). We will examine the three main views of end time events in the light of Holy Scripture, the Bible.

The three views are Amillennialism, Postmillennialism and Premillennialism. A summary of their main teachings are as follows:

Amillennialism –The Bible is to be understood to be written with both literal and symbolic/parabolic/spiritual meanings. There are two main periods of time during the Earth's existence. They are the Old and New Testament periods. The Old Testament period began in Genesis 1:1 (the creation of the world) until Christ died on the cross. The New Testament period began immediately when Christ died on the cross and ends on the last day when Christ returns to judge all mankind that ever lived (the Great White Throne judgment in Rev. 20:11-15) and gathers His true believers to be with Him forever in the new heavens and earth. The New Testament period is the 1000 year reign of Christ (in the hearts of the true believers – not a physical, political kingdom) up until the Great Tribulation (also called “little season” in Rev. 6:11, 20:3) begins. During the Great Tribulation the true believers will be silenced in some way (killed – not necessarily physical death, but some form of persecution and battle with by Satan and his kingdom). There will be apostasy (falling away from the faith) from the professing Christian churches. The physical nation of Israel will play no significant role before or after Christ returns in bringing the true gospel to the world. The Israel that is in view when the Scripture speaks of everlasting promises is to the elect Jews and Gentiles of all earth's history. There is no important difference between the Jewish and Gentile unsaved person and the Jewish or Gentile saved person. There are only the saved and unsaved people that God recognizes as having any relationship with Him. The rapture will occur when Christ returns that will involve the resurrection of the just and the resurrection of the unjust (Acts 24:15) within that day. The earth and universe will be destroyed and the new heavens and earth created as well as the Lake of Fire where all the unsaved will spend eternity. The true believers will be with Christ forever in the new earth and heavens where righteousness dwells. The Book of Revelation is therefore not chronological since there is language that speaks of the Great White Throne Judgment before Rev. 20:15 (i.e. Rev. 6:10-17, 11:18).

Postmillennialism – Teaches also that there are two main periods of time (Old and New Testament periods). Some teach that certain passages of the Scripture (i.e. Matthew 24, 2 Thessalonians chapter 2, Revelation chapters 4-19) were fulfilled in AD 70 when the Roman government scattered the people of Israel and destroyed much of the country including the temple of Jerusalem (Abomination of Desolation, the apostasy being a judgment against the nation of Israel). Some teach that Christ will come physically to rule this Earth before the final Day of Judgment for 1000 years as the premillennial view teaches. Others teach that the

true believers throughout the Earth during the New Testament period will take positions in their political governments throughout the world and force the laws of the Bible on all peoples of the Earth and a majority of people on the Earth will become true believers (during a 1000 year period). They teach that things will get better and the world will become more obedient to the Bible until Christ returns to bring the new heavens and earth. They teach that many or all of the Old and New Testament passages that speak of the coming judgment of God upon the unsaved were fulfilled in AD. 70 against the Jewish people of that day.

Premillennialism – The Bible is to be understood in a literal physical way in every place in Scripture except for where parables are given. The Premillennial view teaches that there are many periods of time during the Earth's existence (dispensations). The New Testament is called the Church Age in which the church began at the day of Pentecost. The Old Testament Jewish nation of Israel was not the church. At the end of the Church Age, the church (true believers) will be raptured and be with Christ for 1007 years in the clouds observing Christ as He rules the Earth from Jerusalem. There will be a seven year tribulation period (the Great Tribulation) where the unbelievers on the Earth will be afflicted with many plagues from God and several beasts and a dragon will war against God. Christ and His angels will war against them and defeat them to bring on the 1000 year reign of Christ. The 1000 year period will be a time of peace and tranquility where Christ will put down any rebellion against His kingdom and there will be much activity in Jerusalem. After the 1000 year period, a little season will occur where Satan is loosed. He will fight against Christ and be cast with his angels into the lake of fire. The Great White Throne Judgment will then occur where the unsaved will be thrown into the lake of fire forever and all the believers of all time will be with Christ in the new heavens and earth forever. The Book of Revelation is chronological beginning with the first three chapters occurring during the New Testament Church period (Church Age), chapters 4 through 19 occurring during the Great Tribulation, Rev. 20:2-7 being the 1000 year reign of Christ on this physical Earth, the little season when Satan gathers to battle against the believers at that time and is defeated by Christ and His angels and finally the Great White Throne Judgment leading to eternal damnation to the unsaved and Heaven for the true believers.

Why study about the second coming of Christ?

- A. It is written in many places in the Bible (2 Timothy 3:16, 17).
- B. Some will be living when Christ comes back (1 Thess. 4:15-18, 5:1-8)
- C. It is a further warning to all who are not saved (Luke 21:36, Psalm 130:3, Mal. 3:2, 2 Peter 3:7, Rev. 6:15-17)
- D. We are commanded to be ready and watch (Matthew 24:44, 25:1-46, Luke 21:36, 1 Thess. 5:6, Rev. 16:5)
- E. We are to be correctly informed concerning Christ's coming, not be tossed to and fro by every wind of doctrine (speculation, sensationalism) – Matthew 12:39, Ephesians 4:14, 2 Timothy 4:1-4
- F. It will prepare us for what will or is taking place (1 Thess. Chapter 4 & 5)
- G. It is for those who love the Lord Jesus and His appearing (2 Timothy 4:8)

We must be patient and humble when studying this issue. There are many passages to be looked at. We must realize that if the Lord has given us a true understanding of what will

take place before and when Christ returns, it is only because of His will to lead us into truth. We are not to boast or brag in any knowledge that we have (1 Corinthians 8:1- knowledge puffs up). We are to boast in the cross of Christ (Gal. 6:14).

2. Primer to studying the Bible

- a. The Bible is written with hidden teachings that true believers are to search to find out. “It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.” (Prov. 25:2). The Hebrew word for conceal is the *word* sahtar, Strong’s #5641. It is found in Deut. 29:29 (‘the secret’), Psalm 27:5 (‘in the secret’), Isaiah 29:14, 15 (‘to hide’), 45:15, 48:16 (‘in secret’), Dan. 2:22 (‘and secret things’). The word for king (‘melek’ Strong’s #4428) can refer to a true believer (i.e. Psalm 18:50, 21:1,7, 63:11, Proverbs 20:28, Rev. 1:5,6, 21:24). The Hebrew word for search (‘hakar’ Strong’s #2713) is found in Deut. 13:14, Judges 18:2, Psalm 44:21,139:23, Prov. 28:11. The Hebrew word for matter (‘davar’ Strong’s #1697) is found in Genesis 15:1,4, Exodus 9:20,21, 24:3 (word of), 34:28 (‘words of’ and ‘the commandments’), Deut. 28:58 (‘the words of’).
- b. The Bible is the standard which God will judge men’s hearts on the last day (John 12:48, Hebrews 4:12).
- c. The Bible will promote unbelief for many who are unsaved (2 Peter 3:16, 1 Cor. 11:19–heresies approved, 1 Peter 2:8). We must pray that God would guide us to both a Biblical understanding of the Scriptures with obedience. God will blind the unsaved from understanding certain Bible truths that are important to salvation (Isaiah 42:18-25, John 12:40, 2 Corinthians 4:4, 2 Thessalonians 2:11). He has a time table for the true believers to understand certain teachings from the Bible (Luke 24:32, John 12:16, Daniel 12:9,10). God gives grace to the humble (James 4:6) and to those who tremble at His Word (Isaiah 66:2).
- d. Commands on the approach to studying the Bible.
 1. 2 Timothy 2:15 – The Bible is to be rightly divided.
 2. 2 Timothy 3:16,17 – The Bible is profitable for teaching and correction in righteousness, the man of God refers to all true believers (1 Timothy 6:11)
 3. John 5:39 – The Scriptures testify of the Lord Jesus Christ in some way, which we must keep in mind
 4. 2 Peter 1:20 – The Scriptures are not come to us by any human’s unloosening or ideas. Man does not unloosen the throne of Heaven (like making a tower of Babel to Heaven) to understand more than God about any of His decrees in the Bible. God does the unloosening and opens our eyes to His truth (Psalm 119:18, Luke 24:45).

3. What are principles of interpreting the Bible?

- a. Comparing Scripture with Scripture

“Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.” (1 Cor. 2:13)

- The word ‘comparing’ is the Greek word ‘sugkrino’ (Strong’s #4793) is found elsewhere only in 2 Corinthians 10:12 (2 times). It is composed of a prefix (sug) which means ‘something to be done together.’ The base word is the

Greek word 'krino' (Strong's #2919) often translated as 'judge' or 'discern' is found in John 12:47,48, Acts 13:46, 16:15, 1 Corinthians 2:2, 11:13 and Colossians 2:16.

- The phrase 'spiritual things' is the Greek word 'pneumatikos' (Strong's #4152) is translated as 'spiritual' in the King James Bible. It is found in places like Romans 7:14, 1 Cor. 10:3,4, Gal. 6:1, Ephesians 1:3 and 1 Pet. 2:5). The root word 'pneuma' (Strong's #4151) is found in John 6:63, that associates the Word of God as being 'spirit.' In 2 Timothy 3:16, the word 'inspiration' is composed of a compound Greek word (theopneustos – Strong's #2315). The 'pneustos' part of this phrase is translated as 'inspiration' which identifies with the Scriptures. We see also the example of the Berean Christians in Acts 17:11 that searched the Scriptures daily to determine if what Paul was preaching to them concerning Christ was in the manner (in harmony or consistent with) of the Old Testament.

- a1. Literal understanding – Is everything in the Bible to be understood in a literal, physical fashion? For example, in Matthew 8:22, Jesus told a disciple to follow Him before burying his father who had died. He tells this disciple "Let the dead bury their dead." Is he teaching that only physically dead bodies should bury newly dead bodies? This is obviously impossible. Even if it were possible this would be contrary to many of the Old Testament references to burying one's dead relative (i.e. Gen. 23:4,6,8, 50:14, 1 Kings 13:31) and to the burial of the Lord Jesus Christ Himself (1 Corinthians 15:4). Is not Jesus referring to those who are dead in trespasses and sins (Ephesians 2:1-6), but are not raised in their souls to eternal life to believe upon Christ as Savior? Isn't there a level of meaning which cannot be understood to be physical? Was Jesus also teaching that we should not honour our father and mother by not giving them a burial after they died physically? Would this not be contrary to one of the ten commandments (Exodus 20:12)? Could not Jesus have known that there were others who could bury this disciple's father? Could it be that this disciple would not follow Christ first in all things that the Bible tells us? Also, when it tells us to cut off our right hand and pluck out our eye if it offends us (Matt.5:29,30), is this not to be taken literally? Isn't it our heart that is responsible for sin which tells our hands and eyes to carry out the act of sinning? When Jesus commands His disciples to be fishers of men, is He commanding them to go into the seas with hooks and lines to catch men? Also in Isaiah 55:1 it is commanded to buy wine and milk without price. How can someone buy something with out price? It would not be for a price but given away for free.

There must be a physical meaning to many of the passages of the Bible such as the creation of the world in Genesis 1, the actual fall of man into sin by eating physically of the forbidden fruit in Genesis 3, the actual leaving of Abraham from Ur of the Chaldees to the land of Canaan, the escaping of the Israelites from Egypt to eventually enter the promised land of Canaan, the birth of Christ and his crucifixion along with many other recorded events in the Old and New Testament, etc. If this were to be taken all in a conceptual meaning without any

physical reality to it, it would possibly cause one to think that the Bible has no authority and that it is made of nothing but false accounts or fables. Then we should spend our time reading the newspaper or the philosophers to find the real truths to the relation between mankind and the true Creator and toss the Bible in the garbage.

- a2. Symbolic understanding – Does the Bible use symbols (types, figures and signs) to teach truths? In the New Testament, there are six Greek words that are used in this way.
- a. The first is the word ‘parabole’ (Strong’s #3850), where we get the word ‘parable.’ Most of the time, this word is used in the first three gospels (i.e. Matt. 13:3,10,13,18,24,31,33,34, Mark 4:2,10, Luke 21:29). It is also used in Hebrews 9:9 and 11:19 (translated as ‘figure’). It is understood that what was spoken of in the parable had a hidden meaning. The physical story was not necessarily an account of a physical event that actually took place in history. There are even parables (sometimes called Proverbs) in the Old Testament (Strong’s #4912 - i.e. Numbers 23:7, Job 27:1, 29:1, Psalm 78:2, Proverbs 26:7,9, Ezekiel 17:2). In the King James Bible, the word ‘proverb’ is used for the same Hebrew word ‘parable’ in places like Numbers 12:27, 1 Samuel 10:12, 1 Kings 9:7 and Ezekiel 18:2,3.
 - b. The second word ‘figure or example’ (tupos – Strong’s #5179) shows that there is symbolic representation that the Bible uses in places such as Romans 5:14 where Adam is a type or representation of Christ and in 1 Corinthians 10:6 and 11 where the Israelites were examples to the professing New Testament believer in Christ that except for the grace of God, all those who claim to follow the true and living God will fall short of His commands and be rejected by Him in the end. The related compound word ‘antitype’ (antitupos – Strong’s #499) is used in Hebrews 9:24 where the physical temples during the history of the Israelites in Palestine were a type of Heaven itself where Christ sits at the right hand of the Father after finishing the work of salvation for His elect on the cross. Baptism is a type of the washing away of sins by the blood of Christ which physical water baptism does not bring (1 Peter 3:20,21, - water used as an antitype, ‘like-figure’ - see Ephesians 2:8,9, Psalm 49:7).
 - c. The third word ‘signs’ (semeion – Strong’s #4592) are also examples of real physical events that pointed to a more important truth concerning the kingdom of God and salvation. The Sabbath day in the Old Testament was a sign (Exodus 31:17) that was fulfilled in Christ (Colossians 2:16,17, Hebrews 4:1-11). Tongues in Isaiah 28:11 was a sign (1 Corinthians 14:21,22) for the unbelieving Jewish people during the early New Testament period that God would speak to them by stammering lips and another tongue.
 - d. The fourth word ‘like’ (omoios and omoioo – Strong’s #3664 and 3666) is used in the context of resembling or being similar in some ways to some other thing. This word is found in many of the parables in the gospels such as in Matthew 13:31, 33, 44, 45, and Luke 6:47, 48, 49. It is found elsewhere in John 9:9, 1 John 3:2, Revelation 1:13, 15, 21:11.

- e. The fifth word/phrase ‘is as’ in the New Testament (osper – Strong’s #5618) is found in Matthew 12:40 translated ‘as’ in reference to Jonah in the whale’s belly for three days as a picture or type of Christ suffering for the sins of His people for three days and nights. In Hebrews 7:27, it is found translated ‘as’ in reference to the high priests being different to Jesus as the high priest, who paid for the sins of His people once in history, not often as did the priests of the Old Testament.
 - f. The sixth word/phrase ‘so’ in the New Testament (outos – Strong’s #3779) is translated as ‘on this wise’ in Matthew 1:18, ‘After this manner’ in Matthew 6:9 and Acts 24:14 ‘so.’ In these three verses, it can be seen that there may be a pattern to follow that has been established by the author of the Bible that is carefully put there to help us understand more clearly what is being taught. It reminds us to carefully read the context to the passage as well as look for other references in the Scriptures that relate to it before jumping to a quick conclusion.
 - g. The seventh word/phrase “for as” in the following verses (Ps. 103:11, Ecc. 7:6, Is. 55:10, Jer. 13:11,) does not have a Hebrew word corresponding to it, but is understood by the translators to demonstrate one thing being a representation or an analogy of the real important issue of salvation. This phrase is also found in the New Testament (Matt. 12:40, Rom. 5:19, James 2:26) which is the Greek word ‘osper’ that was covered in the fifth word/phrase before.
 - h. spiritual – things that pertain to the kingdom of Heaven - Romans 7:14, 1 Cor. 10:3,4, 15:44-46, Eph. 6:12, Col. 1:9, 1 Peter 2:5, Rev. 11:8
- a3. Indirect statements – A teaching may be based not having a direct statement that supports it, but having two or more statements that support it. For example, Jesus did not make that statement directly that He is eternal God. However, He did say that He is one with the Father (John 10:30), that if one has seen Him, he has seen the Father (John 14:9). Together with other verses like John 1:3, 1 Timothy 3:16, Hebrews 1:8, we look at these together against the claims that Jesus is some created being who is not God and we see that the Scriptures support the teaching that Jesus was, is and will always be eternal God, even if our minds cannot fully comprehend everything about God. Another example is the account of how Judas died. One passage says that he had hung himself (Matthew 27:5). Another passage says that His bowels gushed out (Acts 1:18). We put both together and we can see the possibility that he had hung himself and very possibly, either the limb of the tree that he hung himself from or the rope that he used had broken and he fell upon a rock or sharp object which caused his body to come apart or be thrust through. There are other possibilities. The rope might have been too long or stretched, causing his body to hit a sharp rock or object. There may have been some other factor that the Scriptures do not give us information on.
- a4. The New Testament will supercede the Old Testament where applicable (i.e. the Old Testament ceremonial laws not to be observed in the New Testament

since Christ has fulfilled these laws – the animal sacrifices, seventh day Sabbath observance, feast days, etc . – Colossians 2:16, Hebrews 10:1-4).

Summary- We can understand that the Bible is written to start with physical events and illustrations, but may often have a underlining meaning that teaches us something concerning the will of God in salvation. If the entire Holy Scriptures speak of Christ, and we look at every passage in a literal way, then we would have to conclude that Jesus Christ was both a literal piece of wood (“I am the door” – John 10:9 and a literal lamb that had the ability to speak the language of that day, Greek – John 1:29 and a literal stone – Acts 4:11, Ephesians 2:20). We would have to deny that there were any parables in the Bible or that they had any heavenly meaning. We would have to conclude that John the Baptizer was really Elijah the Tishbite incarnate instead of John the Baptizer simply called Elijah by Christ fulfilling Malachi 4:5,6. On the other hand, we cannot say that something in the Bible represents something else unless we can see other things in the Scriptures that would support it. We cannot say that the antichrist represents one or more persons that has already lived unless we have proof from the Scriptures. We must prove all things (1 Thessalonians 5:21) from the Scriptures. The Bible must be our source for finding the meaning of something from within it’s pages, not the ideas of man (2 Peter 1:21).

4. Definition of hermeneutics- there are two Greek New Testament words used for the idea of interpretation (a-d, e-f).
- a. ‘diermeneuo’ – Strong’s #1329 - Lk. 24:27 (expounded - explained, Acts 9:36 (interpretation) 1 Cor. 12:30, 14:5,13,37 (*can mean translated*))
 - b. ‘ermeneia’ - Strong’s #2058 - 1 Cor. 12:10, 14:26 (interpretation *or translated*)
 - c. ‘ermeneuo’ – Strong’s #2059 – John 1:38, 42, 9:7, Heb. 7:2 (interpreted)
 - d. ‘metherenmeno’ – Strong’s #3177 – Mt. 1:23, Mk. 5:41, 15:22,34, Jn. 1:42, Acts 4:36, 13:8 (interpreted *or translated*)
 - e. ‘epilusis’ - Strong’s #1955 – 2 Pet. 1:20 (*literally unloosening*)
 - f. ‘epiluo’ – Strong’s #1956 – Mk. 4:34 (translated as ‘expounded’ but should be translated as ‘loosened’), Acts 19:39 (shall be determined – judged by a law)

Conclusion – The first four Greek words with the root word ‘ermeneia’ with the possible exception of Luke 24:27 should be translated as ‘translate,’ not ‘interpret.’ Interpretation (the theme of “rightly dividing the Word of truth in 2 Tim. 2:15) is defined in the New Testament as something given by God (not man) if we have correctly understood a passage of Scripture in the light of the rest of the Scriptures. Prophecy of the Scriptures is not of man’s unloosening (2 Pet. 1:20). In Luke 24:27 and Mark 4:34 using different Greek words, Christ explains the meaning of what the Word of God is teaching, giving us the principle that God has to open our eyes to understand His precious Word (i.e. Psalm 119:18). This further reinforces the principle that God has hidden many things in the Bible that believers are to search and study to find and check if anyone’s teaching is in harmony

with the whole Bible, as best as they can tell by the grace of God as the Bereans did in Acts 17:11.

5. What is Prophecy? – to declare the Word of God on behalf of God to people (Exodus 6:29-7:2, Jeremiah 26:8, Ezekiel 37:7, 2 Peter 1:21)
- a. Old Testament references – God’s Word sent by His servants the prophets (2 Kgs. 21:10, Amos 3:8, Jeremiah 28:9), the message has to come to pass (Deut. 18:20-22)
 - b. New Testament references – account of Old Testament prophets (Acts 3:21, 24, Romans 1:2, 2 Peter 1:21, Jude 14), Zacharias (Luke 1:21), New Testament prophets -Judas and Silas (Acts 15:32), Agabus (Acts 21:10), the gift of prophecy to some at the church at Corinth (1 Corinthians 12, 14), the two witnesses prophesy for 1260 days (Revelation 11:3)

Summary - Prophecy in the New Testament can be divided into two types.

- A. The first is similar to that in the Old Testament where the prophets received a direct message from God and were to declare it to the people.
 - B. The second is the calling of a true believer to declare what is in the Bible (has already been given to us as God’s Word as in Jeremiah 26:20 and will be declared by the two witnesses in Revelation 11:3). The Greek word ‘prophemi’ means to make famous before (the word pheme used in Matthew 9:26 and Luke 4:14) or simply to say before (phemi). Prophecy or the gift of prophecy (Ephesians 4:7-11) after the Bible has been completed, can only be understood as the calling to proclaim (preach) the Word of God as is commissioned in Matthew 28:19 to all true believers (2 Timothy 4:2, 2 Peter 1:19, Titus 1:3).
- Prophecy in the New Testament times is associated with the Holy Scriptures, the Bible (2 Peter 1:20, Revelation 22:18,19, Matthew 2:5). Therefore, as we read of the two witnesses who prophesy near the end of time in the book of Revelation, we understand that they have declared the Word of God to those around them (Hebrews 4:12). They have been killed as a result, just as many of the prophets in the Old Testament. They have not come with new messages from God outside the Bible.

6. Is the New Testament divided into books or sections of books that are for Jewish believers and others are for Gentile believers?

- a. Definition of a Jew and Gentile

Concerning Jews (OT #3064, NT #2453)

1. Esther 2:5, 3:4, 5:13, 6:10 – those living in the Persian empire under Ahasuerus reign designated as Jews
2. Jeremiah 34:9 – those called Hebrews
3. Zechariah 8:23 – those whom God is with
4. John 2:11, 11:55 – to those who followed the Old Testament Passover
5. John 4:9 – not a Samaritan
6. Romans 2:17 – those who have the law
7. Romans 3:2 – to those who were committed with the oracles of God
8. Galatians 2:13-15 to those who were separate from the Gentiles

9. Romans 2:28,29 a. one who is circumcised on the heart, not outwardly
Concerning Gentiles
1. Romans 2:14 – those who have not the law
 2. Romans 9:24 – those who are not physical Jews
- Concerning Both Jew and Gentile Believers
1. Galatians 3:26-28 – **they are all one in Christ, there is NO difference!**
- b. Concerning the New Testament Believers
- Concerning Jewish Believers
1. Acts 6:1- the Bible recognizes in the early church that it would take time for the Jewish believers to recognize that the Gentile believers are one with them in the true gospel and that there is no difference in their relationship to the Lord. See also Acts 10:28, 45
 2. Circumcision profits a person nothing (1 Cor. 7:19). It was looking for the birth of the Messiah which was fulfilled in Christ's first coming (using the baby Israelite boys to have the sign of circumcision pointing to the coming of Christ as Messiah from the nation of Israel). See also Galatians 5:6.
- Concerning Gentile Believers
1. Acts 21:25, 26:20, Romans 3:28, 29, 11:11, 12, Ephesians 2:11-13, 3:6
- c. God is not a respecter of persons – This is a theme throughout the Bible
1. Old Testament word 'nahsah' (Strong's #5375) means 'to take' [Prov. 18:5>28:21]
 2. Old Testament word 'nachar' (Strong's #5234) means to 'know' or 'regard' – Deut. 1:17, 16:19, Job 34:19, Prov. 24:23
 3. Old Testament word 'massoh' (Strong's #4856) a root word of Strong's #5375 – 2 Chronicles 19:7
 4. Old Testament word 'pahneem' (Strong's #6440) means 'face of' – Prov. 6:35, 24:23, 28:21 (persons)
 5. New Testament word 'prosopolepsia' (Strong's #4380 -4382) translated as 'respect of persons' – Acts 10:34, Rom. 2:11, Eph. 6:9, Col. 3:25, James 2:1,9
 6. New Testament word 'prosopon' (Strong's #4383) translated as 'face' – Matt. 22:16, Mark 12:14, Luke 20:21, 2 Cor. 10:7 [outward appearance], Gal. 2:6 [person], Jude 16 [men's persons]
 7. New Testament word 'aprosopoleptos' (Strong's #678) translated as 'without respect of persons' – 1 Peter 1:17
 8. See Luke 10:30-37 (Parable of the Good Samaritan) – Jesus taught that obedience to God's command to love one's neighbor as himself included those who were not physical Jews of that day. The Samaritan in this parable understood some aspect of the mercy of God which the Jewish priest and Levite did not and this showed in their actions. While the Jews who had the full Old Testament were not to be married to any Gentiles and to follow certain marriage laws (i.e. Genesis 24:4, Exodus 34:16, Deut. 25:5-10, Judges 14:3) or worship and serve other gods of the Gentiles, they at the same time were not to think of themselves as more special in themselves than any of the Gentiles (i.e. Numbers 32:23, Deut. 7:7, 1

Samuel 16:7, Isaiah 3:8,9, Jeremiah 23:14, Lamentation 4:6, see verses on respecter of persons above, Romans 2:17-29).

Conclusion – Throughout the Old and New Testaments it is stated that God does not favor one person over another (Jew or Gentile). God looks upon the heart (1 Samuel 16:7). Otherwise, Rahab of Jericho, Ruth the Moabitess, Namaan the Syrian, Ebedmelech the Ethiopian, Uriah the Hittite and the Ninevites that repented at Jonah's preaching should have nothing to do with the nation of Israel and identification with God's salvation. Noah and Enoch were before the history of the nation of Israel and were looked on with favor from God since they were believers in the true and living God. God's judgment is upon the wicked and unbelieving of all Jews and Gentiles (Jeremiah 9:25,26, Romans 2:9,10, Matthew chapter 23, Rev. 21:8, 21-24). Throughout the history of the Old Testament from Abraham until Christ, the purpose of the nation of Israel was to be a people that had a special relationship to the Lord and would be the bearers of the oracles of God (the Bible). Due to their continued rebellion against God, they would have the kingdom taken from them and given to another nation (Matt. 21:43, Nahum 3:4,5). In the new heavens and earth, there will be those of many nations (Isaiah 52:15, Rom. 4:18, Gal. 3:8, Rev. 7:9, 21:24)

- d. All Scripture is for the man of God (2 Timothy 3:16,17). See 1 Timothy 6:11 (man of God) and 1 Kings 17:24 (the word of the Lord in the mouth of the believer is truth). This is not for the Jewish believer only, but also for the Gentile believer. If this was for the Jewish believer only (see 2 Kings 5:15), then this must only apply to the nation of Israel during the New Testament period as well as the Old Testament period since 2 Timothy 3:17 is in the New Testament during the early Christian Church. Though the Old Testament was written to the nation of Israel and any Gentiles that would follow the Lord, it along with all the New Testament books of the Bible is for the true believer today (i.e. 1 Cor. 10:1-11). No where does it say that the Book of Matthew or Revelation was written to the Jewish believers only.
- e. Unto the Jewish people were committed the oracles of God (Romans 3:2 – entrusted with). Those who were Gentile believers during the Old Testament also looked for the Christ to come to be their Savior (Exodus 12:48,49, Numbers 15:14,15, Deut. 31:12)
- f. Romans 15:4 – The Scriptures were for the Gentile believers to have the same hope as a Jewish believer in Christ (see also 2 Timothy 3:15-17).
Conclusion: There is no statement in the Bible that states that a certain Book or portion of the Bible was written only for one ethnic group of people. The bible recognizes only two different groups of people for eternity: the saved (just, righteous, elect, sheep etc.) and the unsaved (unjust, unrighteous, wicked, goats, unclean, etc). All true believers are one in Christ (Galatians 3:28,29, Romans 12:5). If we are going to take the literal (historical grammatical) method of interpretation, then we would have to conclude that the Book of Genesis is for those living in that day, the rest of the books of the Old Testament for the nation of Israel and Gentile believers of that day, the four gospels for all living in that day, the Epistle to the Romans to those saints living in Rome at that day, the two

Epistles to the Corinthians to those at the Church of Corinth in that day, etc. None of the Bible would then be written to us today. The literal method of interpretation must then be revised or rejected as it is from the start in error with the purpose and authority of Holy Scripture. It makes man the ultimate authority of truth as he picks and chooses what is to fit and not fit into his own interpretation.

7. Principals Regarding the Timetable of History from the Bible

A. Definition of the kingdom of God

1. In the Old Testament, the kingdom is referred to mostly in relation to the nation of Israel (Hosea 1:4, Exodus 19:6, Matthew 21:43), pointing to the coming of the Messiah (Genesis 49:10, Psalm 45:6, Deut. 18:15, 18, Psalm 2:2, Isaiah 53).
2. References to an eternal kingdom (1 Chronicles 17:14, 2 Chronicles 28:7, Psalm 145:13, Daniel 4:3, 7:18,27, Luke 1:33, Hebrews 12:28, 2 Peter 1:11)
3. In the New Testament, it would appear that there are many kingdoms that are under the rule of God (kingdom of God, of heaven, of Christ, the kingdom, etc.). The premillennial view teaches that the kingdom of Heaven is for the Jewish believers and the kingdom of God is for the Gentile believers.

a. The kingdom of heaven and kingdom of God are the same as seen in many of the parables and other statements (The Lord's prayer – Matt. 6:10>Luke 11:2, Seek ye first the kingdom-Matt. 6:33>Luke 12:31, Parable of the sower-Matt 13:3-11>Luke 4:2-11, Parable of the mustard seed-Matt. 13:31,32>Mark 4:30-32, Luke 13:18,19, Parable of the leaven- Matt 13:33>Luke 13:21) Matthew 12:28 – the kingdom of God has come unto you, Matt. 19:24, Matt. 21:28, Matthew 21:43 – the kingdom of God would be taken away from the Jewish nation, what about the kingdom of heaven? In Luke 4:43,44 Jesus preached the kingdom of God in the synagogues. If the kingdom of God is to be preached to and for Gentiles, then what was Christ doing by preaching the kingdom of God in the synagogues? There is no mention of proselytes (Gentile followers of the Jewish religion of that time) being in these synagogues or of Jesus preaching to proselytes.

Some teach that the kingdom of Heaven is for the Jewish believers either during the New Testament period, the 1000 year reign or both. The phrase “kingdom of heaven” is found only in the gospel of Matthew (3:2, 4:17, 5:3, 10, 19, 20, 7:21, 8:11, 10:7, 11:11,12, 13:11, 24,31,33, 44,45,47,52, 16:19, 18:1,3,4,23,19:14,23, 20:1, 22:2, 23:13 and 25:1). If it is for the Jewish believers only at any period of time then where is the Scripture to support this? Why is the phrase “kingdom of Heaven not mentioned in Revelation 20 or any other passage that would be used to support the teaching of a physical political kingdom of Christ on this earth before the new heavens and Earth? A conclusion is made that the gospel of Matthew is for the Jewish believers living in the New Testament but more importantly for the Jewish believers living in the 1000 year reign. If this is so, why is the phrase “kingdom of God” also mentioned in the Book of Matthew (i.e. Matt. 6:33 – the sermon on the mount of all places!, 12:28, 19:24, 21:31,43). If Mark and John were also

Jewish believers then we should conclude that those two gospels were written to the Jews. The gospels of Mark and John do not contain the phrase kingdom of Heaven but do have the phrase “kingdom of God” (Mk. 1:14,15, 4:11,26,30, 9:1,47, 10:14,15,23,24,25, 12:34, 14:25, 15:43, John 3:3,5).

- b. Examples of other themes, names of things and people have more than one name (i.e. The apostle Peter was named Cephas and Simon – John 1:42, Matthew 4:18, 10:2, Heaven is called the new Jerusalem in Revelation 3:12, 21:2, paradise in Luke 23:43, Revelation 2:7 my Father’s house in John 14:2, present with the Lord in 2 Corinthians 5:8), the word of God is called precepts, commandments, word of the Lord, testimonies, Daniel is called Belteshezzar in Daniel 1:7, 2:26, etc.
- c. The word for reign can mean to reign in an unphysical way, in the inner man (i.e. Romans 5:21, 6:12, 1 Corinthians 4:8) or with Christ spiritually in His kingdom that is not of this world (John 18:36).

B. Is there more than one salvation for sinners during the history of the earth?

1. Salvation by grace has always been the way in which God saves sinners throughout all of the earth’s history (Deuteronomy 30:6, 2 Samuel 12:13, Psalm 127:1, Isaiah 52:12-53:12, Ezekiel 36:26,27,29, Jonah 2:9, Luke 10:24, John 3:3,7(spoken by Christ to Nicodemus before the cross), 36, 11:25, Habakkuk 2:4> Romans 1:17, Romans chapter 4, 9:36, 10:1-4, 11-16, Galatians 3:8, Hebrews 10:1-4, chapter 11, Rev. 13:8, 17:8), Grace to the lowly – Proverbs 3:34>James 4:6, 1 Peter 5:5). Note that the references in the gospels are stated before the cross teaching us that salvation was by the grace and sole power of God written in the Old Testament as it is in the New Testament.
2. In the Old Testament, the Jewish and Gentile believers looked forward to the Messiah to come (Deuteronomy 18:15>Acts 3:20, 22, Isaiah 53, Luke 10:24, John 5:45, 46, 8:56, 1 Peter 1:10,11, Deuteronomy 18:18>John 1:21, 6:14,7:40, Acts 3:18-26, Messiah – Daniel 9:25,26, Hebrews 11:13 etc.). Observance to both the ceremonial and moral laws would never save them (Galatians 3:8, Hebrews 9:26-10:4).
3. Why are the believers called ‘saints’ in both the Old and New Testaments? (i.e. 1 Samuel 2:9, Psalm 30:4, 37:28, 50:5, Prov. 2:8, Zech. 14:5, Acts 26:10, Romans 1:7, 8:27, 1 Cor. 1:2, 2 Cor. 13:13, Rev. 13:10)
In the Old Testament the saints ...
 - a. are preserved by God (1 Samuel 2:9, Psalm 37:28, 97:10, Proverbs 2:8)
 - b. rejoice in goodness (2 Chronicles 6:41)
 - c. are those whom the Lord God delights in (Psalm 16:3)
 - d. give thanks to God (Psalm 30:4)
 - e. love and fear the Lord (Psalm 31:23, 34:9, 89:7)
 - f. are those to whom the Lord speaks peace to (Psalm 85:8)
 - g. are those to whom the death of is precious in the sight of God (Psalm 116:15)
 - h. are those who bless the Lord (Psalm 145:10)
 - j. are those who will take the kingdom in the book of Daniel and possess it forever (Daniel 7:18) – If this is during the 1000 year reign, then this 1000 year reign will

never end (to understand this in a literal, physical way). Otherwise this passage has to be speaking of the new heavens and earth (2 Peter 3, Rev. 21,22).

k. are those who come with Christ to the battle against nations in Zechariah chapter 14 – This must be at the end of the New Testament period (the rapture of N.T. believers). However, there would seem not to be a time of tranquility (see verse 12-21) except in the city of Jerusalem. Also the language of this chapter appears to occur only in one day (see verses 1,6,7,8,9,13,20 and 21), not during a period of 1000 years.

In the New Testament...

- a. In Matthew 27:52 the bodies of the saints which arose would have to be the Old Testament saints since this was all those who died before the cross. Yet this is the same Greek word for saints ('agios' Strong's #40) with those of the believers in the New Testament.
- b. Those identified with being believers in Jesus Christ that were persecuted by Saul of the Sanhedrin (a Jewish leader) – Acts 9:13
- c. Those who are called and given grace and peace (Romans 1:7)
- d. Those to whom God the Holy Spirit makes intercession for according to the will of God. (Romans 8:27)
- e. Those who are sanctified in Christ Jesus (1 Corinthians 1:2)
- f. Those who have been justified (1 Corinthians 6:1)
- g. Those who will judge the world, some of those who are at the church of Corinth (1 Corinthians 6:2, Jude 14)
- h. Those to whom God has an inheritance in (Ephesians 1:18) and who have an inheritance (Colossians 1:12)
- j. Those who become saved and associated with the household of God (Ephesians 2:19)
- k. Associated with the body of Christ (Ephesians 4:12)
- m. Those whom Christ has loved and are to be separated from fornication, uncleanness and covetousness (Ephesians 5:2,3)
- n. Those who will come with Christ when He comes to this earth (1 Thess. 3:13) and associated with all those who believe (2 Thess. 1:10)
- p. Those to whom the faith was once delivered (Jude 1:3)
- q. Those who keep the commandments of God and the faith of Jesus (Revelation 14:12)
- r. Those whom the Lord God Almighty is King of (Revelation 15:3)
- s. Those who are righteous and are associated with the bride of Christ the Lamb of God at the end of time (Revelation 19:8) – Will this not include all the believers that ever lived including Abel, Noah, Abraham, Isaac, Jacob, the eleven apostles, Paul, Stephen, etc.(see Matt. 8:11)?
- t. Those who at the end of time are compassed round about by Satan and his army to battle (Revelation 20:9)

Conclusion – Either we have two different groups of saints or they are the same. If Aaron was called a saint in the Old Testament, then the term saint in the Old Testament cannot refer to only Jewish believers during the 1000 year reign of Christ.

In 1 Thessalonians 3:13 if Christ comes with only those saints in the Old Testament, then we would have to conclude that the saints who died during the New Testament period before the Great Tribulation would still be in Heaven and separate from the other saints who would be ruling this earth with Christ for 1000 years. How would this fit with the twelve apostles who were told that they would judge the twelve tribes of Israel (Matthew 19:28, Luke 22:30, Rev. 21:14)? If these twelve apostles died during the New Testament period, then they would remain in Heaven and not be with Christ on the Mount of Olives in Jerusalem ruling all the nations. The saints that Christ will come with must be all the true believers that ever lived from Abel to the last believer that has physically died before Christ returns. They would be from both the Old and New Testaments. Otherwise there will be no one called ‘saints’ during the Great Tribulation, 1000 year reign of Christ or little season which is contrary to Scripture (see Rev. 11:18, 13:7, 19:8, 20:9). Death must then at this time be swallowed up in victory (Isaiah 25:8, 1 Cor. 15:54) and there will be no more death. If there is no more death, then there will be no more sin (Genesis 2:17, Romans 6:23) which must be explained for the 1000 year reign that would happen after 1 Cor. 15:51-56.

C. How many ages does the Bible speak of?

1. The word for age (period of time) is found only in the New Testament (the Greek word ‘aion’ –Strong’s #165, 166) translated as ‘age’ or ‘world’.
 - a. Verses that speak of before the age began (1 Cor. 2:7, 2 Tim. 1:9, Titus 1:2) “before the ages began” -Hebrews 1:2
 - b. Verses that speak of the beginning of the age/world (Luke 1:70, John 9:32, Acts 3:21, 15:18, Rom. 16:25, Eph. 3:9)
 - c. Verses that speak of the present age/world (Matt. 13:22, Mark 4:19, Luke 1:70, 16:8, 20:34,35, Rom. 12:2, 1 Cor. 2:6,7,8, 2 Cor. 4:4, Gal. 1:4, Eph. 1:21, 2:2 (‘course’), 6:12, 1 Tim. 6:17, 2 Tim. 4:10, Tit. 2:12)
 - d. Verses that speak of the end of the world (Matt. 13:39,40,49, 24:3, 28:20, 1 Cor. 10:11*, Heb. 9:26)
 - e. Verses that speak of the age/world to come (Matt. 12:32, Mark 10:30, Luke 18:30, Luke 20:35, Eph. 1:21, 2:7, Heb. 6:5). *Note that the 1000 years in Revelation 20 is not called an age (‘aion’).*

D. How many different gospels are there in the Bible?

1. Phrases using the word gospel
 - a. “the gospel of the kingdom” – Matt. 4:23, 9:35, 24:14 (this gospel of the kingdom)
 - b. “the gospel” – Matt. 11:5, Mark 1:15, 13:10, Mark 16:15, Luke 4:18, 7:22, 9:6, Luke 20:1, Acts 8:25, 14:7,21, 16:1, Rom. 1:15, 10:16, 11:28, 1 Cor. 1:17, 4:15, 9:14 (2x), 9:16 (2x), 9:18 (3x), 15:1, 2 Cor. 8:18, 10:16, Gal. 2:5,14, 3:8, 4:13, Eph. 3:6, 6:19, Phil. 1:5,7,12,17,27 (2x), 2:22, 4:3,15, 1 Thess. 2:4, 2 Tim.1:8, 10, Philemon 13, Heb. 4:2, 1 Pet. 1:12, 25, 4:6, 4:17
“faith of the gospel” – Phil. 1:27

- “truth of the gospel” – Col. 1:5
 “hope of the gospel” – Col. 1:23
- c. “this gospel” – Matt. 26:13, Mark 14:9, Rom. 15:20,
 - d. “the gospel of Jesus Christ” – Mark 1:1
 - e. “the gospel of the kingdom of God” – Mark 1:14
 - f. “the word of the gospel” – Acts 15:7
 - g. “the gospel of the grace of God” – Acts 20:24
 - h. “the gospel of God” – Romans 1:1, 15:16, 2 Cor. 11:4, 1 Thess. 2:2,8,9
 - j. “the gospel of His Son” – Romans 1:9
 - k. “the gospel of Christ – Romans 1:16, 15:19,29, 1 Cor. 9:12, 2 Cor. 2:12, 4:4, 2 Cor. 9:13, 10:14, Gal. 1:7, 1 Thess. 3:2
 - l. “my gospel” – Romans 2:16, 16:25, 2 Tim. 2:8
 - m. “the gospel of peace” – Romans 10:15, Eph. 6:15
 - n. “our gospel” – 2 Cor. 4:3, 1 Thess. 1:5, 2 Thess. 2:14
 - p. “another gospel” – 2 Cor. 11:4, Gal. 1:6
 - q. “any other gospel” – Gal. 1:8,9
 - r. “the gospel which was preached of me” – Gal. 1:11
 - s. “that gospel which I preach among the Gentiles” – Gal. 2:2
 - t. “the gospel of the uncircumcision” – Gal. 2:7
 - u. “the gospel of your salvation” – Eph. 1:13
 - v. “the gospel of our Lord Jesus Christ” – 2 Thess. 1:8
 - w. “the glorious gospel of the blessed God” – 1 Tim. 1:11
 - x. “the everlasting gospel” – Rev. 14:6

There is a teaching from the dispensational premillennial view that holds that there were at least three different gospels under the purpose and will of God in the Earth’s history. The gospel to Abraham was for the Jewish people during the Old Testament. The Gospel of Christ was involved with the message of repentance for the coming kingdom of God or Heaven that is coming. This would not include Christ’s finished work on the cross for His chosen to be saved. The Gospel of Paul was involved with preaching the accomplishment of Christ’s work on the cross (salvation).

Let us examine this teaching. If we are going to be literal then we would have to conclude that there are at least twenty two different gospels.

The gospel of Christ is mentioned in the book of Romans, 1 and 2 Corinthians, Galatians and 1 Thessalonians (see references above). If this is not the same gospel as preached by Christ, then it should not be mentioned by the apostle Paul as being identified with Paul’s preaching or gospel. Otherwise, why is it mentioned in these epistles? See 7D-1-k above.

If the gospel that was preached to Abraham (particularly in Genesis 17) was only for the Old Testament period, then why does Galatians 3:29 say that believing Gentiles in the New Testament are Abraham’s seed (all the nations should be blessed of His seed)?

We must look at what Christ has preached during His ministry on earth before the cross as the Messiah. Why does Christ say that He is the way, truth and life and no one can come to the Father but by Him in John 14:9, 10? Why does Christ teach in John 4:14 of the water that He gives to everlasting life? Why does Christ in John 11:25,26 say that anyone believing into Him will never die? Why does Christ say in John 11:24 that whoever does not believe into Him shall die in their sins. Wasn't faith into Christ preached by Christ as finding forgiveness of sins? Did not Christ say that He had the authority to forgive sins (Matthew 9:6, Mark 2:7, Luke 7:48). In John 5:39 does this not speak of the person of Christ and eternal life from the Old Testament Scriptures. In Matthew 18:11 and Luke 19:10 why does Christ say that He has come to seek and save that which was lost? Other references to the work of Christ's atonement mentioned in the four gospels are Matthew 1:21, 3:11, 5:17, 8:17>Isaiah 53:4, Matt. 12:40, 13:37, 26:28.

In Mark 4:11 Christ states to the disciples that the mysteries of the kingdom of God are made known to them but not to most others. This does not mean that the gospel which Christ spoke was any different then the one that Paul or any of the other apostles declared after Christ had risen from the dead. One of the tasks that Christ was to do during His earthly ministry was to declare that the kingdom of God has come by performing miracles (Matt. 12:28, Mark 9:1, Luke 10:9,11, 11:20) and to reveal that He was the stone of stumbling that most of the leaders of Israel at that time would fall upon (Matt. 21:42, Mark 12:10, Luke 20:17 and later in 1 Corinthians 1:23 and 1 Peter 2:6-8).

If we are to take every word or phrase literally in the Bible, then we should hold to a literal understanding with the same exact Old Testament Hebrew and New Testament Greek words used in every place in the Scriptures. In Mark 13:10 Christ states that “**And the gospel must first be published among all nations.**” Is this the same “the gospel” as in Matthew 11:5, Mark 1:15, 15:16, Luke 4:18, 7:22, 9:6 and Luke 20:1? If so this exact phrase is found also in Acts 8:25, 14:7,21, 16:1, Rom. 1:15, 10:16, 11:28, 1 Cor. 1:17, 4:15, 9:14 (2x), 9:16 (2x), 9:18 (3x), 15:1, 2 Cor. 8:18, 10:16, Gal. 2:5,14, 3:8, 4:13, Eph. 3:6, 6:19, Phil. 1:5,7,12,17,27 (2x), 2:22, 4:3,15, 1 Thess. 2:4, 2 Tim.1:8,10, Philemon 13, Heb. 4:2, 1 Pet. 1:12,25, 4:6 and 4:17. Would we not have to conclude that the reference to “the gospel” as found in the four gospels is the same as “the gospel” found elsewhere in the New Testament? If we conclude that Paul preached a gospel that was different from that of Christ's gospel, then we are not being consistent with a literal understanding of a group of passages with the same phrase.

If there are 22 different gospels mentioned in the New Testament (see 3D1 above), then which of the twenty two gospels are we involved with today? Even within the phrase “the gospel” some from the Dispensational premillennial view teach that there are at least three different gospels with the phrase “the gospel.” Is this what the Bible clearly teaches? Why is there not reference to many true gospels that are

of God? (See Galatians 1:8, 9 – the word ‘gospel’ is in the singular). We would then be incorrect in telling anyone today that Jesus is the way, truth and the life today since this was the gospel that Christ preached and that not of the apostle Paul.

Romans 10:15 is a quotation of Isaiah 52:7. If Isaiah 52:1-7 is speaking of the gospel preached during the 1000 year reign, then why is it quoted in Romans 10:15 referring to the gospel to go forth during the New Testament period? In Romans 10:12 it states that there is no difference between the Jew and Greek. Is not this chapter for the Old and New Testament believers? Is the Book of Romans for the Jewish believers of the New Testament period or the 1000 year reign? Is it not also for the Gentile believers? Otherwise, if the Books of Matthew, Romans and Revelation are not for the Gentile believers today, we should find Scripture to support this teaching.

These verses confirm that the same gospel preached in the Book of Romans during the New Testament period was the gospel preached in the Old Testament. If this gospel of peace in the Book of Romans was not the same gospel of peace stated in Isaiah 52:7, then it should not have been quoted in Romans 10:15 or stated in this verse. Otherwise there must be Scripture to support that these were two different gospels.

The similar theme of preaching that occurs between the Old and New Testament periods is found in 2 Peter 2:5 which states the Noah was a preacher of righteousness in the old world (before the flood). Righteousness is a word that is deeply involved with the salvation of God throughout the Old and New Testaments (Genesis 15:6 >[Romans chapter 4, Galatians 3:6, James 2:23], Deuteronomy 9:4-6, Job 29:14 – the whole chapter as foretelling of Christ, Job 36:3, Psalm 4:1,5, 5:8, 7:8,17, 23:3, 24:5, 31:1, 33:5, 35:24,28, 36:6,10, 40:10, 45:6,7 [Hebrews 1:8,9], 48:10, 50:6, 71:2,15,16,19,24, 96:13, 97:2,6, 98:2,9, 118:19, 119:40,123,142,144,172, Prov. 2:9,10:2,11:4, 12:28, 13:6, 15:9, Isaiah 32:17, 41:10, 51:5-8, 56:1, 57:12,59:16,17>[Ephesians 6:13-15, 1 Thess. 5:8], Isaiah 61:10,11, 63:1, 64:5, Jeremiah 4:2, 9:24, Daniel 4:27, 9:7,16, 12:3, Micah 7:9, Malachi 4:2, Matthew 3:15, 5:6, 6:33, John 16:8, Acts 10:35, 17:31, Romans 1:16,17, 3:21-26, 5:17-21, 6:18, 8:4,10, 9:30,31, 10:3-6,10, 14:17, 1 Cor. 1:30, 2 Cor. 5:21, Galatians 5:5, Ephesians 4:24, Philippians 3:9, 1 Timothy 6:11, 2 Timothy 3:16, 4:8, Titus 3:5, Hebrews 11:7, 12:11, 1 Peter 2:24, 2 Peter 1:1, 3:13). Was the righteousness that Noah preached different from that in the New Testament (i.e. Romans 1:16)? If so, where is the Scripture to support this?

E. The words for season and time are the following:

1. Hebrew Old Testament words

- a. ‘giddahn’ Strong’s #5732 – Daniel 2:8,9,21*, 3:5*, 7:12,25*
- b. ‘pahgam’ Strong’s #6471– general times i.e. Deuteronomy 16:16,
2 Samuel 23:8
- c. ‘yohm’ Strong’s #3117- Genesis 1:14 “the day” “and for days”, 3:14 “days of

thy life,” Genesis 26:1 “in the days of Abraham”, 1 Chronicles 16:23 “from day to day”, Isaiah 2:2 (last days), 4:2, Jeremiah 30:24 & Daniel 10:14 (in the latter days)

- d. ‘geth’ Strong’s #6256 – Exodus 18:21 “at all seasons,” Psalm 62:8 “at all times,” Jeremiah 51:6 “time of the Lord’s vengeance,” Zechariah 10:1 ‘in the time of the latter rain”
 - e. ‘gohlahm’ Strong’s #5769 – “forever” (Genesis 3:22, Exodus 15:18, Ecclesiastes 3:14) or “everlasting” (Leviticus 24:8, Psalm 41:13, 90:2, 119:42)
 - f. ‘edahym’ Strong’s #116 – “then” (Ezra 4:9, Daniel 2:14 –used only in Ezra and Daniel), Ezra 5:16 “since that time until now”
 - g. ‘zman’ Strong’s #2166 – Daniel 7:12 “for a season”, Ezra 10:14 “appointed”, Esther 9:31 “in the times”.
2. New Testament words
- a. ‘genea’ Strong’s #1074 – Acts 14:16 “...who in generations past...”
 - Ephesians 3:5 “...which in other ages...”
 - 3:21 “...throughout all ages...”
 - b. ‘kairos’ Strong’s #2540 – Ephesians 1:10 “...dispensation of the fullness of times” - (not dispensations of time)
 - 1 Thessalonians 2:17 “...for a short time...”
 - 1 Thessalonians 5:1 “...times and seasons...”
 - 1 Timothy 4:1 “...in the latter times...”
 - 1 Peter 1:5 “...in the last time...”
 - Revelation 12:14 “...times, time and half a time.”
 - c. ‘palai’ Strong’s #3819 - Hebrews 1:1 “...in time past...now...”
 - d. ‘kronos’ Strong’s #5550 – 1 Thessalonians 5:2 “times”, Revelation 6:11, 20:3 “little season”, Revelation 10:6 “time no longer”
 - e. ‘ora’ Strong’s #5610 - 1 John 2:18 “..the last time...”

F. What is the term ‘dispensation’ in the Bible?

1. New Testament Greek word ‘oikonomia’ (Strong’s #3621 -23) is translated in the King James Bible as mostly ‘steward(ship)’ in twelve places, ‘dispensation’ [i.e. Luke 12:42, 16:1,2,3,4,8, 1 Cor. 4:1,2, 9:17], in four places [i.e. 1 Cor. 9:17, Eph. 1:10, 3:2 and Col. 1:25], ‘edifying’ in 1 Tim. 1:4, ‘chamberlain’ in Romans 16:23 and ‘governors’ in Gal. 4:2).
2. This Greek word is a compound word composed of ‘oikos’ (Strong’s #3624) which is translated as ‘house’ or ‘household’ and the Greek word ‘nomos’ (Strong’s #3551) which is translated as ‘law’ (house-law or law of the house).
3. The word ‘oikonomia’ is not used in relation to ages or a time period of the earth’s existence. There are different ways and methods that the Bible commands believers to follow, observe or obey at different times and seasons during earth’s history, but the word dispensation may or may not apply. It is not connected with the word for age as noted earlier in this study.
4. The phrase ‘those days’ may refer to a particular period of time with the idea of a dispensation (i.e. Gen. 6:4, Exodus 2:11, Deut. 17:9, Matt. 24:19, Luke 20:1, Acts 2:18, Rev. 9:6). However the phrase “those days” is literally ‘days’ in Genesis

6:4, Exodus 2:11 and Deuteronomy 17:9 (Hebrew word 'yohm' by itself), literally "those days" in Matt. 24:19, Luke 20:1, Acts 2:18, Rev. 9:6 ('eikeinos' – those and 'hemera' – days) .

8. Passages that appear to teach that Christ will reign physically on this sin-cursed earth for a period of time before the new heavens and earth

- a. 2 Samuel 7:16 – David's house, kingdom and throne will be established forever. From what time will this be? This cannot be after Judah was carried into captivity and under the Persian, Greek, Roman and other rules during history so far. David does not rule over the nation of Israel right now. See Matthew 21:43. Also, if this would be during a 1000 year political reign of Christ on this sin cursed earth, then this also would not last forever since this earth will be destroyed (2 Peter 3:10). Many who hold this view say that David is another name for Christ so that David literally will not be on the throne at Jerusalem.
- b. Psalm 22:27-31- In verses 30 and 31 what is the seed that will serve Him? In Deuteronomy 30:6 will all the seed of the nation of Israel love the Lord God with a circumcised heart (see Romans 2:28, 29) or will this be all those who are circumcised in heart of the Jews and Gentiles who believe into Christ as Savior and Messiah?
If this passage is referring to Jewish believers during the 1000 year reign, will they live physically for 1000 years (a generation)? It appears from this passage that there will be no rebellion against Christ during this time which would contradict other passages that are thought to be during the 1000 year reign (Isaiah 1:24-31, 2:2-27, 11:4-16, chapter 31, 49:6-26, Zechariah 14). In Psalm 22:28 the word kingdom is 'mlhokha' Strong's #4410 and the word for governor is 'mashal' Strong's #4910.
- c. Isaiah 9:7- The government ('sharah' Strong's #8280 root word found in Genesis 32:28, Hosea 12:3) will be upon Christ's shoulder ('shekem' - Strong's #7926). Which government will be upon Christ's shoulders? How can we say that this is speaking of the 1000 year reign as opposed to the new heavens and earth where righteousness dwells (2 Peter 3:13)
- d. Isaiah 11:4-16 – Verses 1 to 3 of this chapter appear to be speaking of Christ's first coming. Christ is referred to as being a judge in John 5:30, 8:26, Acts 10:42, Rev. 19:11. If Christ is going to slay the wicked in verse 4 and this is during the 1000 year reign, then there will not be peace and tranquility during this time (see also verses 14 and 15). Also there will be only true believers remaining on the Earth during the remaining of the 1000 year reign. During the little

- season when Satan gathers all the unsaved to battle against the camp of the saints, these unsaved must have been the unsaved children of believers during the 1000 year reign and little season (born after Isaiah 11:4). If Isaiah 11:4,14,15 is taking place during the Great Tribulation, then verses 5-12 must be taking place during the 1000 year reign making this passage not chronological.
- e. Isaiah 35:10- Zion can be a name for heaven (Psalm 9:11,125:1, Isaiah 1:27, 28:16, Obadiah 17) or the true believers. If this is the 1000 year reign, then there still cannot be everlasting joy if these Jewish believers in Jerusalem are encompassed by Satan and his armies in Rev. 20:8,9 and this present Earth is destroyed (2 Peter 3:10).
 - f. Isaiah 65:18-25 – the context is the new heavens and earth (verse 17). In verse 15 it says that the nation of Israel at that time will be slain. How can the people who reign with Christ in the 1000 year reign have any relation to a people who were slain earlier? If these people will be slain later after the 1000 year reign, what is the purpose of this 1000 year reign and the nation of Israel?
 - g. Jeremiah 33:14-17 – Is David to bow down to Christ during the 1000 year reign as Christ executes righteousness and judgment in the land? The Branch is understood to being another name for Christ (Isaiah 4:2, Jeremiah 23:5, Zech. 3:8, 6:12). Note in the New Testament that judgment has come in John 12:31, 16:8, 11 as part of God’s plan in the persons of Christ and the Holy Spirit.
 - h. Ezekiel 37:21-28 – The nation of Israel will have one king (David) and dwell in the promised land forever. This has to be reconciled with 2 Peter 3:10 where this present earth and heavens will be destroyed and yield the new heavens and earth where righteousness dwells. Also literally David must be the ruler during this time (verse 24), not Christ. Otherwise we do not understand everything in the Bible to be literal and must see some things to be symbolic or spiritual.
 - i. Zechariah 14:9 – It appears in this chapter that there will be great plagues to all those who from the Gentile nations do not come to Jerusalem to worship the Lord God. Compare this with Revelation 21 and 22:1-5. It appears that there will be peace and tranquility only in the land of Israel at this time. Who are the strangers in this chapter? Which day is spoken of in verses 1,6,7,8,9,13 and 20? This whole chapter appears to occur in one twenty-four hour day.
 - j. Joel 3 – Judah shall dwell forever. See comment on 2 Samuel 7:16. This

chapter speaks of the day of the Lord. Why is there reference to Judah when Judah and Israel will be together as one nation (see Ezekiel 37:14)? The Gentiles are to come to Jerusalem to worship (see Joel 3:17 and Mark 4:1-9)?

- k. Daniel 7:14- An everlasting dominion shall to be to the Son of Man. Again this earth will be destroyed one day so this everlasting dominion either is a symbolic/spiritual dominion or it occurs in the new heavens and earth where righteousness dwells, not on this sin cursed earth.
- l. Micah 4:1-8 –The voice is from the Lord from Jerusalem in the last days. The people in Mount Zion will be ruled by God there forever (verse 7). See also comments from previous passages concerning the land of Israel remaining forever.
- m. Acts 1:7 – Israel can represent God’s elect (Psalm 73:1, 121:4, 130:8, Isaiah 45:25). If Christ is speaking of the nation of Israel of that time, would not “restoring the kingdom” be to restore the nation of Israel to the circumstances that were during the days of Solomon, David and Saul where they were not ruled by another nation? Should not Acts 1:7 say “Wilt Thou at this time restore to the nation of Israel free of any political domination by the Romans or any other nation? The word ‘restore’ is the Greek word ‘apokathistemi (Strong’s #600) translated as ‘restore’ in Matt. 12:13, 17:11, Mark 3:5, 8:25, 9:12, Luke 6:10 and Hebrews 13:19. Do not most of these references refer to an original physical restoration to the state that it was originally or to something that is much larger or of a different type? See also Acts 1:11 “in like manner”.
- n. Rev. 11:15- The kingdoms of this world have become Christ’s. This is understood by the premillennial position to be during the Great Tribulation before the 1000 year reign. The kingdoms of the world at this time could not be in subjection to Christ if the Great Tribulation occurs from Revelation chapters 4 through 19. Is this not speaking of the new heavens and earth (this would be against the premillennial view that Rev. chapters 4-19 are speaking of the Great Tribulation in chronological order).
- o. Rev. 20:4-6 –In verse 4, do the beheaded souls exist on the earth during the 1000 year reign? In verse 5, who are the dead? According to verse 6 can the resurrection of the dead be before the 1000 year reign? In verse 5 how do you know that “the rest of the dead” are not part of the first resurrection? How are we justified in saying that the latter part of verse 5 belongs to the end of verse 4 as some teach who hold to the premillennial view? This is double disobedience to the historical grammatical method of interpretation. In verse 6 is the second death to occur after the 1000 year reign and little season? The number 1000 in relation to the 1000 years is used in Job 9:2,

Psalm 50:10, 90:4, 105:8 and 2 Peter 3:8. This cannot be literal in every case. If Christ reigns as a political ruler over this earth in this passage then we should also understand the other passages in the New Testament that speak of Christ or the believers reigning as also being (Romans 5:17,21, 1 Corinthians 4:8, Revelation 22:5) for 1000 years on this sin-cursed Earth. Can all the references in this chapter be one thousand years literally? If so, then are all the 1000 years in these verses the same 1000 years?

9. How many comings of Christ in the New Testament are mentioned?

- a. 1st Coming – Matt. 5:17, 9:13, Luke 19:10, 1 Timothy 1:15
- b. 2nd Coming – Matt.16:27, 24:42, 25:31, Luke 12:46, Acts 1:11, 2 Thessalonians 1:10, Rev. 22:20
- In Matthew 25:31 when do the righteous go into life eternal? If this is not at the rapture before the Great Tribulation then are there several judgments?
- c. 2 Timothy 4:1 – When will Christ come as judge of the living and the dead? If this is not on the last day in conjunction with Rev. 20:12-15? Are not Christ's appearance ('epiphaneia' Strong's #2015) and His kingdom the same event?
- d. References to the second coming of Christ in the Old Testament
 1. Daniel 7:13, 14 – Which is His kingdom to come if it is everlasting?
 2. Daniel 12:2 – Messiah the prince, Michael the chief messenger (not archangel)

10. What is the Day of the Lord mentioned throughout the Bible?

- a. Isaiah 2:11-21 – men will hide themselves from the glory and majesty of God, the earth will be shaken
- b. Isaiah 13:6,9- destruction, the earth to be desolate, the sinners destroyed out of it
- if this occurs during the Great Tribulation then there will be no one left on the earth (see also 2 Thessalonians 1:7-10)
- c. Jeremiah 46:10 – a day of vengeance upon the Lord's enemies – Who are the Lord's adversaries?
- d. Ezekiel 13:5 – a day of battle
- e. Ezekiel 30:3 – a cloudy day, the time of the heathen (the nations)
- f. Joel 1:15 – destruction from the Almighty
- g. Joel 2:11 – great and very terrible, His word will be executed with His army
- h. Joel 2:31 – sun turned into darkness, moon turned into blood before the day of the Lord
- i. Joel 3:14 – the day is near in the valley of decision (should be translated valley of 'determination' – root word of Strong's #2782)
- j. Amos 5:20,21 – a day of darkness, a man met by a bear or bitten by a serpent
- k. Obadiah 1:15-18 – near upon all the heathen, judgment is an eye for an eye (no mercy upon the unsaved – fire flame and stubble), deliverance is upon Mount Zion
- l. Zephaniah 1:7, 14 – a sacrifice is prepared, guests are bid, the mighty man shall cry bitterly

- m. Zephaniah 2:2,3 – the day of the Lord’s anger
- n. Zechariah 14:1 – the spoil is divided (as after a war) when all nations are gathered against Jerusalem
- o. Malachi 4:5 – a great and dreadful day
- p. Acts 2:20 – quote from Joel 2:31
- q. 1 Cor. 5:5 – day of the Lord Jesus
- r. 2 Cor. 1:14 – day of the Lord Jesus with the rejoicing of all the saved
- s. 1 Thess. 5:2 – the day of the Lord comes as a thief in the night
- t. 2 Peter 3:10 – the heavens will pass away and earth will be burned up which must be the last day of the earth’s existence

Questions – Are there different ‘days’ of the Lord? If so, how do we know this? Would not God have written the first day of the Lord, the second day of the Lord, etc. or something along this idea? Is it not possible that the day of the Lord mentioned in each of these verses is the day when God will judge the earth, open the books and cast all who are not written in the Lamb’s Book of Life into the lake of fire (Rev. 20:12-15)?

If the day of the Lord is speaking of Christ’s return before the Great Tribulation, then these references cannot be during the Great Tribulation. This must be a day of battle, vengeance and destruction. How can there be time after the heavens will pass away and the earth be burned up (2 Peter 3:10)?

Conclusion – The theme throughout all these verses is similar to that of Daniel 12:1-3, Psalm 126:1, Isaiah 65:18, 2 Cor. 1:14, 1 Thess. 2:19 where the day of the Lord is a day of judgment upon all the unsaved (typified by the heathen or the Lord’s enemies) and the rejoicing of the believers. If there is more than one “day of the Lord” in the Bible, then there should be Scripture to support this.

11. References to the “Last Days”

- a. Genesis 49:1 – Jacob speaking to his sons - This cannot be speaking of events to happen within their physical life time. Other wise this is speaking of the nation of Israel at a latter time in history or to the elect Jews and Gentiles.
- b. Isaiah 2:2 – when the mountain of the Lord’s house shall be established, all nations shall flow into it
- c. Micah 4:1 – same as Isaiah 2:2
- d. Acts 2:17 – this is reference to starting at Pentecost
- e. 2 Timothy 3:1 – this is to be in the future after the early church
- f. Hebrews 1:2 – God has spoken by the Son in these last days
- g. James 5:3 – Rich men heaped treasure together for the last days
- h. 2 Peter 3:3 – Scoffers will come in the last days, questioning the promise of Christ’s coming

Questions – Are the last days the political reign of Christ after the New Testament period or are they the days from Pentecost to when Christ returns? If the phrase “last days” in Acts 2:17 and Hebrews 1:2 teaches that the last days have started

since Pentecost, then is it possible that passages such as Isaiah 2:2 and Micah 4:1 may refer to the New Testament period where Jews and Gentiles would hear and believe the gospel and become saved during this time?

12. References to the “Last Time”

- a. 1 Peter 1:5 – salvation is to be revealed (‘apokolupto’ – Strong’s #601) in the last (eskatos-2078 Strong’s #) time (kairos – Strong’s #2540)
- b. 1 John 2:18 – the word time should be translated ‘hour’ (‘hora’ Strong’s #5610) when there were already antichrists present in the world
- c. Jude 1:18 – mockers walking in their own lusts in the last time

13. References to “Last Day” – when the bodies of the true believers will be raised from the dead

- a. John 6:39,40,44, 54
- b. John 11:24
- c. John 12:48

Questions – Where do we find in the Bible that there is any time on this physical earth after the “last day”? If these verses are speaking of the resurrection of the bodies of the believers when Christ returns, why in Acts 24:15 does it speak of ‘a’ (singular) resurrection of the just and unjust? If the Last Day is for the believers upon earth to be raptured to Christ and be forever with Him in the clouds, then will they ever be in the new Heavens and Earth? Will those who become saved during the Great Tribulation, 1000 year reign and little season and die before the time of the Great White Throne judgment be part of a second resurrection? If so, where is the mention of a second resurrection in the Bible? When is the day of judgment of the unjust in 2 Peter 2:9? In Revelation 20:6, if the first resurrection is the rapture of all believers during the Old Testament and New Testament Church periods of time, will those who live after the rapture escape the second death (Rev. 20:15)? How can the “last day” be before the Great Tribulation when in Revelation 4:8, 6:17, 7:15, 8:12, 9:15, 14:11, 16:14 and 18:8 speak of one or more days existing during the Great Tribulation as understood by the premillennial dispensational view.

14. The Great Tribulation – This phrase is found four times (Matt. 24:21, Acts 7:1, Rev. 2:22, 7:14). Note that in Mark 13:19, the word for tribulation (‘phlipsis’ – Strong’s #2437) is translated as ‘affliction’ without the word ‘great’ (mega). In Luke 21:23 the phrase “great distress” is another word Greek word used (anagke – Strong’s #318) other times translated as ‘necessity.’

15. The antichrist – 1 John 2:18, 22, 4:3, 2 John 7 – Note that the antichrist already existed when this epistle of John was written (1 John. 4:3). Also the word ‘antichrist’ is not in the Book of Revelation.

16. Outline of the book of Revelation

Question – How can we conclude that the Book of Revelation is chronological when other Books such as Isaiah and Daniel are not in chronological order?

Chapters 1 to 3 - the seven churches representing all the professing Christian church congregations

Chapter 4 – vision of the throne of God

Chapter 5 – Song of the Lamb

Chapter 6 – opening up of the seals by the Lamb

Chapter 7 – 144,000 sealed of the tribes of the children of Israel, multitude which no man can number from the Great Tribulation

Chapter 8 – Silence in Heaven for ½ hour, 4 of 7 angels bring judgments upon the earth

Chapter 9 – 5th and 6th angels bring plagues upon men

Chapter 10 – 7th angel brings plagues, the mystery of God is finished

Chapter 11- The temple is to be measured. Two witnesses are killed by the beast, raised to live again, ascend to heaven, 2nd woe is passed, 7th angel sounds, temple of God is opened

Chapter 12 – A woman clothed with the sun and moon under her feet is attacked by the great red dragon, she gives birth to a man child who is caught up to God, flees to the wilderness, a war occurs in heaven (Michael verses the dragon), Satan and his angels are cast out into the earth where he makes war against the remnant of her seed.

Chapter 13 – A beast rises up out of the sea, is given authority by the dragon for 42 months, both are given power to make war with the saints and overcome them. A 2nd beast rises out of the earth and kills those who do not worship him (whose number is 666).

Chapter 14 – The Lamb and the 144,000, Babylon is fallen, another angel gathers the vine of the earth and casts it into the winepress of the wrath of God.

Chapter 15 – Seven angels are given the golden vials of the wrath of God. No one is able to enter the temple until the seven plagues are fulfilled.

Chapter 16 – The seven angels pour out their viles, the cities of the nations fell, the plague of hail

Chapter 17 – The great whore, ten horns make her desolate, the woman is the great city which reigns over the kings of the earth

Chapter 18 – Babylon is declared fallen

Chapter 19 – Babylon is judged. Her smoke rises up forever, heaven is opened, Christ and His armies gather against the beast and his armies, the beast and many or all of the unsaved are cast into the lake of burning fire.

Chapter 20 – Satan is bound for 1000 years to be prevented from deceiving the nations, the first resurrection, Satan is loosed to deceive the nations, surrounds the camp of the saints, Satan is cast into the lake of fire, all the unsaved are judged.

Chapter 21 – New Heaven and Earth, New Jerusalem, the 12 gates, Christ is the light, no night is there

Chapter 22 – The tree of life, the saints will reign forever, the sayings of this book not to be sealed, the warning not to add or take away from the prophecy of the words of this book

Conclusion – There is no mention of a rapture of believers in the Book of Revelation.

The phrase Great Tribulation is found in two places (Rev. 2:22 – understood to be with the churches before the Great Tribulation and Rev. 7:14). The only mention of the 1000 year reign of Christ is in Revelation chapter 20. In Revelation 20:12-15 even though there is no mention of a rapture, it must be understood that a resurrection of the unsaved and saved in verse 12 (the dead small and great stand before God). What is this event? Is this not similar to the raising of Lazarus in John chapter 11? Is it the resurrection of the dead (Matt. 22:31, Acts 17:32, 23:6, 24:15 [note a single resurrection of both the just and unjust], 1 Cor. 15:12,13,21,42, Phil. 3:11, Heb. 6:2)? If these verses referenced do not occur on the last day of the earth's existence, then when do they occur?

Questions from the Book of Revelation

1. In Rev. 14:9, 10, it appears that only those upon the earth that do not worship the beast and have his name on their forehead will not suffer eternal torment. When will this torment begin? What is this eternal torment? Is it different than the lake of fire in Rev. 20:15? If these people are living during the 1000 year reign of Christ after the Great Tribulation, then there must not be peace and tranquility on the earth when Christ reigns. If these people are killed and they go to a place of torment during the Great Tribulation, 1000 year reign of Christ and little season, then what will happen to them at the Great White Throne Judgment? Is this eternal torment different than the lake of fire in Rev. 20:15? If so, these people must not have to stand before the Great White Throne Judgment since they are suffering “eternal torment.” During the 1000 year reign these people will be suffering torment in the presence of Christ and His angels. Where will this be? Rev. 20:15 seems to include all mankind that was not found in the book of life. According to the Premillennial view, there must be at least two eternal punishments; one for the unsaved in the Great Tribulation and one at the end of this present Earth's existence for the rest of all mankind who is unsaved.
2. What is the word ‘church’ doing in Rev. 22:16 if the Book of Revelation is chronological? Does the church exist in the new Heavens and Earth? Is this verse speaking to the New Testament churches or to the believers in the new Heavens and Earth? If it is to the New Testament Churches, then the book of Revelation is not in chronological order.
3. In Rev. 12:12 if the devil (Satan) knows that he has only a short time (‘oligon’ Strong's #3641 and ‘kairon’ Strong's #2540) and this chapter is speaking of the Great Tribulation, he still has 1000 years to be the father of all the unsaved during this 1000 years. He is shut in a prison to not deceive the nations. If there is any one unsaved person living on the earth during the 1000 year reign of Christ, Satan is ruling their hearts. It is when Satan is cast into the lake of fire in Rev. 20:10 that he is finally conquered and put away forever. How do we know that Satan is not referring to this time in Rev. 20:10 when it says that he has but a short time?
4. If the book of Revelation is not chronological, then in what way is Satan bound in Rev. 20:2, 3 if this is after the Old Testament? Notice that Satan is not cast into the lake of fire forever and ever as he is in Rev. 20:10.

5. In Rev. 20:5 what is the first resurrection? Does it include those who live through the 1000 year reign of Christ? Does it not include all true believers throughout Earth's history who have come to faith into Christ and have escaped the second death, the lake of fire (Rev. 20:12-15)? Otherwise, if the first resurrection is a physical resurrection (the rapture) of believers before the Great Tribulation, then what is the hope for those who live during the Great Tribulation, 1000 year reign of Christ and the little season when Satan is loosed? Can anyone after the rapture become saved from the second death in the Book of Revelation?
Does this first resurrection include the "dead lived not again?" The two English words "lived not" is the Greek word 'anazao' (Strong's #326). It is found in Luke 15:24, 32 ("is alive again" – should be translated "is alive" – the word 'again' is not in the original Greek text), Romans 7:9 and 14:9 ('revived'). It is always used in connection with the atonement of Christ. The prodigal son was not dead physically before he came back to his father in humility but his father recognized or stated that his son was now alive in connection with the work of Christ. Is it not possible that the dead who lived not ('anazao') are those who have become saved after the 1000 year reign (during the little season)? Does not the word for dead ('nekros; Strong's #3498) sometimes represent believers (see Rev. 14:13, 1 Cor. 15:52, Romans 6:11)? Otherwise, this is referring to either Rev. 20:12-15 when the dead are judged or to the dead living physically during the little season when Satan is loosed (Rev. 20:7,8).
6. In Revelation 14:1, where did the 144,000 come from? Were they from among those who had been worshipping the beast and had his mark on their forehead earlier in the Book of Revelation (13:16) who were not slain by the beast? These 144,000 must be young boys born during the Great Tribulation. Between chapters 13 and 14 there must be a period of time in the Great Tribulation when there are no true believers living on this Earth and an angel from Heaven preaches the everlasting gospel to those living on the Earth worshipping the beast and 144,000 are saved. It is taught by the Premillennial view that the rapture occurs between chapters 3 and 4 of the Book of Revelation, though this is not literally stated in Scripture here. From chapters 4 through 13, it would be understood that there is no one saved upon the earth living at this time since the saints have been raptured.
7. In Revelation 14:7 when does this hour of judgment come and what judgment is this? It appears to be the judgment against Babylon.
8. In Revelation 7:13-17, what is the throne of God in these verses? How many thrones are there in the Book of Revelation? There is the throne which must be in Heaven (Rev. 1:4, 3:21, 4:2-6,9,10, 5:1,6,7,11,13). The further references to a throne in the Book of Revelation (6:16, 7:9-11,15,17, 8:3,12:5,14:3,5, 16:17, 19:4,5, 20:11, 21:5, 22:1,3) during the time of the Great Tribulation as held by Premillennial Dispensationalist view are not referred to as being in some palace in Jerusalem by Christ where He is reigning this earth for 1000 years or during the Great Tribulation. If the references to thrones in the Book of Revelation are referring to God's throne in Heaven that includes the Lamb sitting there as the Lord Jesus Christ, then where is there a reference to Christ sitting on a throne on Earth? Would not Christ have to humble Himself once again as He did when He came to Earth the first time to leave the glories of the throne of Heaven?
9. If Christ comes as He is in all His glory in Rev. 1:7, would not His glory destroy all

mankind living on the earth during this time? See Exodus 33:20, Judges 13:22. If He comes as He appeared on earth 2000 years ago in the form of a man, then will He be everywhere on the earth in His physical form to rule the nations?

17. Outline of Matthew 24, Mark 13 & Luke 21

- A. Not one stone will be upon another in the temple that will not be thrown down.
- B. The sign of Christ's coming and the end of the world – the 'and' does not necessarily mean that these are two separate events.
- C. The beginning of sorrows – many will claim to be Christ, there will be wars, famines, pestilences and earthquakes
- D. The true believers will be afflicted, hated of all nations, many shall betray one another.
- E. False prophets will arise to deceive many.
- F. The gospel of the kingdom will be preached in all the world to all nations before the end.
- G. Parable of the fig tree – when in leaf, know that these things are at the very door
- H. Example of the days of Noah – there will come a judgment greater than that of Noah's flood
- J. The abomination of desolation will stand in the Holy Place, the true believers are to flee out of Judea to the mountains, Jerusalem is compassed by armies, the days of vengeance, great distress in the land and wrath upon this people, falling by the sword and being led captive into all nations
- K. Time of Great Tribulation – a shortened period of days, not like anything since the beginning of creation
- L. False Christs and false apostles arise showing signs and wonders until the times of the Gentiles be fulfilled
- M. The sun is darkened and moon is without light immediately after the tribulation of those days, the stars fall from Heaven, the powers of the heaven are shaken, men's hearts fail for fear, the sea and waves roar
- N. The Son of Man appears in great glory
- P. The angels are sent to gather the elect from the four corners of the earth

Conclusion

There is no 1000 year reign of Christ mentioned in these three passages. There is no mention of a day of judgment here except for the example of Noah's flood (Matt. 24:37-39) and the wicked servant (Matt. 24:48-51). In Matthew 25:31-46, this shows the Son of Man's role as judge will be with both the unsaved to damnation and the saved to eternal life as one event. It should be noted that the coming of the Son of Man is a greater judgment than the flood of Noah's day that almost destroyed the whole human race. We must remember to compare these three passages with everything else in the Bible that relates to these things. If there was a period of time where Christ would physically reign on this sin-cursed earth where sin still abounds and man is just as rebellious against Christ and His gospel as ever before, then what would be the purpose of this? This would not be the time when everlasting righteousness is brought in. Also, if the elect are gathered from the earth before Christ returns, there will be no more salvation after Christ returns (see Rev. 17:8). The elect are gathered by Christ's angels in Matthew 24:31 after

the Great Tribulation (see Mark 13:20 and Matt. 24:22,24,31). Is this great sound of a trumpet the same as in 1 Cor. 15:52? Are not the elect of God all those chosen to be saved before the foundation of the world (Ephesians 1:4, 1 Peter 1:2, 2 Thessalonians 2:13 and Rev. 17:14)?

18. Outline of the Book of Daniel

Chapter 1 – Judah is taken into the Babylonian captivity. Daniel is given wisdom in visions and dreams.

Chapter 2 – Nebuchadnezzar, king of Babylon has a dream. Daniel interprets this dream.

Chapter 3 – Nebuchadnezzar orders all within his kingdom to worship an image of gold that he has made. He orders Shadrach, Meshach and Abednego to be cast into a fiery furnace since they would not worship this image. They are protected by the Lord their God. Nebuchadnezzar orders all to not speak against their God, the God of Israel.

Chapter 4 – Daniel interprets another dream from Nebuchadnezzar. Nebuchadnezzar is humbled and acknowledges the rule of the true and living God.

Chapter 5 – A finger writes a message on the wall of a celebration in the presence of King Belshazzar and people. Daniel interprets the message that his kingdom will be given into the hands of the Medes and Persians.

Chapter 6 – Daniel is made the first of the presidents under Darius, king of the Medes and Persians. The other presidents and princes persuade the king to make a rule that no one petition any god except the king within thirty days. Daniel breaks this rule and is thrown into a den of lions. He is preserved by God from harm. The king of the Medes makes a decree for all the people in his kingdom to fear the God of Daniel.

Chapter 7 – Daniel has a dream during the first year of Belshezzar, king of Babylon. One of ten horns makes war with the saints, prevails against them but is given back to the saints.

Chapter 8 – Another vision appears to Daniel during the third year of the reign of Belshazzar. A goat defeats a great ram. A little horn casts down stars to the ground and causes the daily to be taken away. There is a vision of the daily and transgression of desolation where the sanctuary and host are trodden under foot for 2300 days. A king of fierce countenance will stand up and seek to destroy the mighty and holy people. He will be destroyed by the Prince of Princes.

Chapter 9 – Daniel understands the 70 years of desolation of Jerusalem as mentioned in the Book of Jeremiah. Daniel gives a prayer and confession for Israel's sins. The vision of seventy weeks to make reconciliation for iniquity is stated bringing in everlasting righteousness. The Messiah is cut off. The people of the prince destroy the city and sanctuary. The war of desolations takes place. The covenant is confirmed by the Messiah with many for one seven (translated as week). Sacrifice and oblation cease in the middle of this seven. The abomination of desolation takes place.

Chapter 10 – A vision appears to Daniel during the third year of Cyrus King of Persia regarding the latter days.

Chapter 11 – A vision appears to Daniel during the first year of Darius the Mede. The kings of the north and south battle with each other. The sanctuary is polluted. The Abomination of Desolation occurs. A third king rises to power and seeks to be above God.

Chapter 12 – Michael the prince stands up. The time of trouble occurs. The resurrection of the dead occurs. 1290 and 1335 days are mentioned.

Conclusion – This book is not written in chronological order since the dreams of Daniel and Nebuchadnezzar refer to a time in the future. Daniel chapter 8 is understood by both the premillennial and ammillennial views to be the Great Tribulation. In chapter 9 both views understand that the Messiah cut off is referring to the crucifixion of Christ. The abomination of desolation is agreed by both views to occur during the Great Tribulation as is referenced in the three gospels (Matt. 24, Mark 13 and Luke 21) and in Daniel chapter 11. Michael the prince is understood by some to be an angelic being of God and as Christ by others. Daniel 12:2 is understood by the ammillennial view to be the resurrection on the last day of the saved and unsaved with no period of 1007 years in between. The premillennial view holds that there is a 1007 year separation in time between the resurrection of the saved and the unsaved as they also hold in John 5:28,29. At the end of Daniel it states that the wise (understood to be the true believers at the end of this time period) will understand what is taught by God in the Book of Daniel.

Questions from the Book of Daniel

- A. When are all the events given by revelation in a dream to occur in Earth's history?
- B. Is the 1000 year reign of Christ mentioned in this book?
- C. Daniel 7:10 – What judgment was set when the books were opened? Is this different than Revelation 20:12-15?
- D. If Daniel 7:14 and 18 is speaking of the 1000 year reign of Christ, how can this be everlasting when the earth will be destroyed at the end of time (2 Peter 3:10).
- E. In Daniel 7:22, do the saints possess the kingdom during the Great Tribulation? Notice that these people are called saints during the Great Tribulation or time after the Old Testament.
- F. Daniel 8:17 – When is the end? Is it at the end of the Great Tribulation? See verse 18 and 19 (end of the indignation).
- G. Daniel 9:26-29 – Is this the time of the Great Tribulation?

19. Survey of the Book of Isaiah – Comparison of the Ammillennial and Premillennial Understandings

The passages in the Bible that speak of things or events to happen in the future that were not fulfilled in the Old Testament period must be fulfilled during the N.T. period, Great Tribulation, the 1000 year reign of Christ or the new Heavens and Earth. The Book of Isaiah along with other passages of Scripture must be explained that relate to a certain time period in the future. It is obvious that this book is not chronological with events happening during the time before the 70 year captivity of Judah in Babylon, the work of the Messiah Jesus Christ on the cross (Isaiah 53), and events to happen after Christ's resurrection in the future.

Is 1:24-31 - Destruction occurs during this time that Zion is redeemed. Does this occur during the Great Tribulation?

Is 2:2-5 – Reference is to the last days. The phrase “last days” is found in Genesis 49:1, Isaiah 2:2, Micah 4:1, Acts 2:17, 2 Timothy 3:1, Hebrews 1:2, James 5:3 and 2 Peter 3:3. At least three of these references are for the New Testament period (Acts 2:17, Hebrews 1:2 and 2 Peter 3:3). If the other passages that have the phrase “last days” are referring to the 1000 year reign, then the following will happen during the 1000 year reign. In

Genesis 49:5-7, the tribes of Simeon and Levi will be scattered throughout Israel due to their cruelty ('chamac' Strong's #2555). In Genesis 49:10, when will the scepter be kept from departing out of Judah? Is this not a reference to Christ's first coming? In verse 17, there will be those who fall backwards. Verse 26 makes reference to "everlasting hills" which cannot be on this sin cursed earth. In verse 27, the tribe of Benjamin will devour prey as a wolf. In the 1000 year reign, there is to be peace and tranquility. This would appear to be a contradiction.

Is 4:3-6 – In chapter 3 of Isaiah, it would appear that there are many judgments upon the nation of Israel and the earth is shaken. This would be understood by some to occur during the Great Tribulation. In Isaiah 4:2 it would appear that the phrase "in that day" must be different from the same phrase found in Isaiah 2:11,17,20, 3:7,18, 4:1. If we are going to be literal, then these places where the phrase "in that day" should all be within the same twenty four hour period. This would be a contradiction to have all the events in Isaiah chapters two through four occur during the same period of time or even within twenty four hours.

Is 5:15 -17 – In verse fourteen, it speaks of hell ('Sheol' – Strong's #7585). What does Sheol have to do with the Great Tribulation? This Hebrew word 'Sheol' is equivalent to the Greek New Testament word 'hades' (Strong's #86) as is quoted in 1 Cor. 15:55 from Hosea 13:14. Hades is the state of the unsaved along with death that is cast into the lake of fire in Rev. 20:14 (hell) after the Great White Throne Judgment. Hades is also found in Matthew 11:23, 16:18, Luke 10:15, 16:23, Acts 2:27,31, Revelation 1:18, 6:8, 20:13,14. Do all the unsaved of mankind get thrown into the lake of fire in the Great Tribulation or at the Great White Throne Judgment?

Is 7:11-17 Is this a separate time from that of the rest of the chapter? This passage is only a reference to show that the Book of Isaiah is not written in chronological order since these verses are speaking of Christ's first coming. Other passages in the Book of Isaiah are speaking of either times before Christ's second coming or after.

Is. 10:12 – Is there punishment in the millennium?

Is. 10:20 – Who is the remnant of Israel and when is this to take place? How does this harmonize with Romans 11:26 (all Israel will be saved)?

Is 11:4 – If Christ is to smite the earth with the rod of His mouth, is this during the Great Tribulation or during the 1000 year reign? If the wolf is to lie down with the lamb, isn't this similar to life on Earth before Adam and Eve sinned in the Garden of Eden? There was no curse upon the earth before sin came into the world.

Is 13 – How does the fall of Babylon relate to that mentioned in the book of Revelation (Rev. 17,18). Is this a separate account to occur later in the Old or New Testament periods?

Is 14:1 – Which Israel is referred to? What does it mean "yet choose Israel?" If this is speaking of the Jewish people who become saved during the 1000 year reign, then are we to not recognize the Jewish people that lived in the Old Testament or those living now upon the Earth as also being Israel?

Is 15 – Is this referring to the millennium? It would have to be during the Great Tribulation or before since this is not an example of peace or tranquility. Otherwise during the 1000 year reign, peace and tranquility would have to exist only for the land of Israel.

Is 16:5 – If this verse is to be literally understood, a physical lamb is to be a king in Moab (during the 1000 year reign)? Do the Moabites exist today as the nation of Israel exists today?

Is 17:9 – Why is there desolation for Damascus? Is this chapter occurring during the Great Tribulation or the 1000 year reign?

Is 18 – This would appear to occur at the end of the Great Tribulation.

Is 19 – Is this chapter concerning Egypt occurring during the 1000 year reign? How will the Egyptians and Assyrians be one third each with Israel? Isn't Israel to rule the nations (i.e. Psalm 110:2, Isaiah 14:2)?

Is 22:20 - Is Eliakim to be a future king in Israel? If so, he would have to come back from the dead to rule in the future. Would this be during the 1000 year reign? Aren't the earlier verses of this chapter speaking of judgment upon Israel? Could this still be during the 1000 year reign? Otherwise, Eliakim would be returning to Israel from the dead during the Great Tribulation, perhaps part of the 144,000 in Revelation 14:4.

Is 23 – When is Tyre to commit fornication with all the kingdoms of the world? Would this be during the Great Tribulation?

Is 24 – When does the Earth become waste and not rise again? Is this during the Great Tribulation?

Is 25:8 – How does this verse compare with 1 Cor. 15:54 (death swallowed up in victory)? When is this accomplished? Is this also during the Great Tribulation?

Is 26:10,18,21 – Is this to occur during the 1000 year reign? If so, then there will be punishment upon the wicked. Isn't verse 21 the day of judgment (Rev. 20:12-15)?

Is 27:9-11 – Is the mention of the sin of Israel to occur during the 1000 year reign of Christ or is this to occur during the Great Tribulation?

Is. 30:18,19,29 – In verse 18, who is the 'you' that the Lord would be gracious to? Is this to the Jewish nation during the 1000 year reign? Are they the same as the Jews existing in Jeremiah's day?

Is 31 – Mention of the Lord fighting for Mt. Zion. In verse 8 the Assyrian is smitten. Is this during the 1000 year reign?

Is 32:1 A king shall reign in righteousness – Is this during the millennium? –See the rest of the chapter.

Is 32:10-14 – Is this occurring during the Great Tribulation? – lamenting, trouble

Is 32:17 – If there is quietness and assurance forever, this verse cannot be speaking of the 1000 year reign since Satan will be loosed after the 1000 year reign to deceive the nations (Rev. 20:8) and be destroyed by fire from Heaven.

Is 34:2-4 – Indignation (anger) against all the nations must be on the last day of the earth's existence. The heavens will be dissolved at this time. The 1000 year reign occurring after this would not have any heavens in the sky. Judgment in this chapter occurs in one day (verse 8).

Is 35 – verse 3 is quoted in Hebrews 12:12. Are these two verses speaking to those in the 1000 year reign? Verse 9 - the lion shall not be there – compare this with Is 65:25 (see Is 35:10 – no sorrow or sighing). Smoke goes up forever (verse 10 – see Rev. 14:11, 19:3)

Is 40:11 – He shall feed His flock as a shepherd – when will this occur?

Is 41:8 – Is this passage speaking of the nation of Israel during the 1000 year reign?

Is 41:24,25 – Are these verses speaking of the nation of Israel having the kingdom taken away from them? (see Matthew 21:43, Isaiah 65:15)

Is 42 – Is this during the 1000 year reign? See verses 22-25. What prison house will exist in Isaiah 42:7 during the 1000 year reign?

Is. 43:2 – Is the Lord with the nation of Israel today as He was during the Old Testament?

Is 43:25 – Who is this speaking of whose sins are blotted out?

Is. 43:28 – Israel is given curses. Is this during the New Testament period before the rapture or during the Great Tribulation?

Is. 44:22, 45:17,25 – Israel will be saved with an everlasting salvation. Is this the same Israel that will be slain in Isaiah 65:15? Is this the remnant of Israel or the Jewish and Gentile believers that are Abraham's seed in Galatians 3:29?

Is.45:23>Romans 14:11 – Are these verses for Jews only or does it include all Gentiles?

Is. 45:25 - Does all the “seed of Israel” include all the wicked kings of Israel, all those who worshipped false gods/idols and killed the prophets of the Old and New Testaments and those who wanted Christ to be killed? Who then is the seed of Israel?

Is. 46:3 – Who is the “remnant of the house of Israel”? Is this any different than the “house of Israel”? The phrase “remnant of the House of Israel” is found only in this verse in the Bible.

Is. 48:22 – Will there be peace to the wicked that are living during the 1000 year reign?

Is. 49:6-26 - If this is during the 1000 year reign, what is the time that being a light unto the Gentiles will occur? Did not Christ and the apostles fulfill this at the cross and the beginning of the New Testament church (see Luke 2:32, Acts 13:47, 26:23)? In verse 7, Israel is to be chosen (future tense). In verse 26, there is language of destruction.

Is. 51:3,11- Verses 4 through 10 speak of the heavens and the earth being destroyed. Verse 8 is similar to Isaiah 66:24 and Mark 9:43-48 (speaking of the moth and worm eating upon those who are against the righteous). When in Isaiah 51 is this eating of the unsaved going to occur by moths and worms? Is this during the Great Tribulation before the 1000 year reign? If so, there will be no heavens (the phrase “vanish away” is the Hebrew word ‘malach’ Strong’s #4414, the phrase “like smoke” is the Hebrew word ‘ashan’ Strong’s # 6227) and the earth will have waxed old (‘balah’* Strong’s #1086 – see also Psalm 102:25,26). Even if this does not mean that the Earth is destroyed at the end of the Great Tribulation, it will have become old as Sarah was in Genesis 18:12 (same Hebrew word ‘balah’) when she doubted that she could bare a son in her old age. It is the same as would be expected of the clothing and shoes that did not “wax old” in the forty years of being in the wilderness by the Israelites. Can you walk every day for forty years with your possessions and not have your clothes or shoes wear out? What kind of an earth would be in existence after the Great Tribulation if the Earth is worn out to the point where it is doubtful that it could support life?

Isaiah 52:1,8 – Isaiah 52:1 could not be during the New Testament Church period since the idea of unclean and circumcision has been fulfilled in Christ (Acts 10:28, 11:5-9, Romans 2:25-29, 3:1,2,9, 4:9-12, 14:14, 1 Corinthians 7:19, Galatians 5:6, 6:15, Colossians 3:11). What is Zion that the Lord will bring in the future? If Zion is the nation of Israel, does it not exist today as a political nation? Is not the context of this passage verse 7 that is quoted and fulfilled in Romans 10:15 as well as Isaiah 52:12-15 and 53 that speaks of the first coming of Christ to become the suffering servant Messiah? Is it not possible that the holy city in Isaiah 52:1 is the holy city in Revelation 21:2,10; the new heavens and Earth? If it is speaking of the city of Jerusalem during the 1000

year reign of Christ, then should not Romans 10:15 that is in the context of this passage not be dealing with the New Testament period at all? Is the whole book of Romans written to the believers during the 1000 year reign? If this is so, where does the Bible say this?

Is 54:1-17 – When will the mountains depart and the hills be removed? If this is taking place during the 1000 year reign, does this mean that Mount Zion will be removed? The following verses speak of Mount Zion that would be understood to occur during the 1000 year reign: Isaiah 4:5, 10:12-34, 24:23, Joel 2:32, Obadiah 17-21 and Micah 4:1-7. Mount Zion was a name of the congregation of the redeemed and the inheritance in the past (Psalm 74:2) also called the tribe of Judah (Psalm 78:68). It says in Psalm 125:1 that Mount Zion cannot be removed. The terrible day of God must be before the 1000 year reign to fit in with the Premillennial view (during the Great Tribulation). However, where is this mentioned in the Book of Revelation? Verse 13 is quoted in John 6:15. If this is only for the Jewish believers during the 1000 year reign, then it could not apply to the apostles in John 6 nor any other believer in the New Testament period. Where is this taught in the Scriptures?

Is 55:12,13 – Is this whole chapter only for the Jewish believers during the 1000 year reign?

Is 56:6-8 – In verse 8, have not the outcasts of Israel been gathered to some degree to the current nation of Israel established in 1948? Otherwise it appears that the present nation of Israel will be scattered as it was in 70 A.D. and then gathered together again. In verse 7 burnt offerings and sacrifices will be accepted implying that the work of Christ on the cross is not for those living at this time and that He is not the only Savior for those who become saved. See the references to salvation of the Old and New Testaments earlier in this study. Is the mountain in verse 7 more important than the rebuilt temple in Jerusalem during the 1000 year reign? Who are the strangers in verse 8?

Is 57 – Is this during the Great Tribulation or the 1000 year reign? See verse 13.

Is 58 – Is this chapter for that day or for the 1000 year reign?

Is 59:16-21 – If this is during the 1000 year reign, then is not verse 16 and 17 speaking of Christ's first coming after the nation of Israel has gone away from the commandments of God? Are verses 18 and 19 occurring during the Great Tribulation?

Is 60:3-11 – Are Jews only saved at the beginning of the 1000 year reign and rule the earth (verse 12)? Will literal fishes and other sea animals become saved at this time (verse 5)?

Is 60:12 – If this is during the 1000 year reign, there will be those who perish.

Is 60:19-22 – Is the language of the moon no longer giving light similar to Revelation 21:23-27 speaking of the new heavens and earth? It appears that the nation of Israel will inherit the land forever unless it is understood that the land is Heaven and the "thy people" is the elect believing Jews and Gentiles that make up the body and bride of Christ, the eternal church.

Is 61 – If there are temple sacrifices during the 1000 year reign, what is the robe of righteousness proclaimed in verse 10 at this time? Verse 2 of this chapter is quoted in Luke 4:18 and John 1:32 speaking of the work of Christ during His earthly ministry, not some future time period after his crucifixion. In verse three there will be mourning. This would have to be before or after the 1000 year reign. Are there not priests (1 Peter 2:5,9

and Rev 1:6) and ministers (Romans 12:7, 1 Cor. 4:1, 2 Cor. 3:6, 6:4, 8:4) during the New Testament period?

Is 62:4,5 – What good is it if the Lord is married to a land that will eventually be burned up (2 Peter 3:10)? Will sons literally marry their parents during the 1000 year reign?

Is 63:19- Who is the “them” that the Lord never bore rule over and the ‘we’ who are the Lord’s?

Is 65:1- Which nation is spoken of as not being called by the Lord’s name?

Is 65:9 – Who are the elect in this verse?

Is 65:10 – Who are His people? Are they not those who seek the Lord? If there is none that seek after God (Psalm 14:2) then it must be those who God chooses to approach Him (Psalm 65:4).

Is 65:13 – 15 - Who are His servants and who are the ‘ye’ in this verse? Is this to those who the kingdom of God is taken from (see Matthew 21:45)?

Is 65:17,18 – Which is the Jerusalem that the Lord will create? Is this the New Jerusalem in Revelation 21:1?

Is 65:20 – Will there be death during the 1000 year reign?

Is 66:16 – There will be many slain during this time. It appears that the context of this chapter would be when there is peace in Jerusalem (see verse 13).

Is 66:24 – Are the worms going to feed on the dead bodies of all that have transgressed against the Lord during the 1000 year reign? If so, will this not be against peace and tranquility?

20. Is the last day the day that Christ returns to this earth?

- a. What will take place? – John 6, the resurrection of the true believers (see verses 39,40,44 and 54)
- b. What will take place after the last day? Acts 17:31, Rev chapters 21,22 – the new heavens and earth
- c. How many resurrections are there? - John 5:29, 11:24, Daniel 12:1,2, Ephesians 2:6, Col. 2:12, 3:1

In John 5:29 it is taught by the premillennial dispensational view that the resurrection of life is one thousand and seven years before the resurrection of damnation (the resurrection of life is the rapture of the true believers who have lived during the New Testament church age followed by the Great Tribulation lasting 7 years followed by the 1000 year political reign of Christ on this earth). This is taught with the reason that the word ‘and’ makes these two resurrections separate. However, we have to ask that if the word for ‘and’ makes two things separate in this verse, then we must apply this to all of Scripture. In John 20:28 the apostle Thomas confesses that Christ is His Lord and God. Does this mean that Christ is His Lord at this time and God at a later time or that Christ is two persons? In Philippians 4:7, the apostle Paul calls Tychichus “**beloved brother, and a faithful minister and fellowservant in the Lord.**” Does the word ‘and’ mean that Paul is speaking to three different persons named Tychichus or does it mean that Tychichus is a brother in the past, a faithful minister presently and 1007 years later (to be consistent with this understanding of John 5:29) a fellowservant in the Lord? In Ephesians 1:3 it speaks of the God and Father of our Lord Jesus Christ.

Does this mean that God is not both the God and Father of Christ or that He is two different Gods? In 2 Thessalonians 2:1 is not the coming of the Lord Jesus Christ and the gathering unto Him of the believers one event? This verse unites both events as one event by the same word 'and' (Greek word 'kai' Strong's #2532).

- d. How many times will Christ come to this earth after His crucifixion? Matt. 24:50, Luke 19:13, 21:27, John 5:25-29, Acts 1:11, 1 Cor. 4:5, 1:26, 1 Thess. 5:2, 2 Thess. 1:10, Hebrews 10:37, 2 Peter 3:10, Jude 14,15, Rev. 1:7,2:16,25, 3:3, 16:15, 22:7,12,20 - Can these verses be understood to be the day of judgment with Christ's return to bring the new heavens and earth immediately?

21. Which passages speak concerning the new heavens and new earth?

- a. Isaiah 65:17-25
- b. 2 Peter 3:10-13
- c. Rev. 21 & 22:1-5

22. What is the role of the nation of Israel (the Jewish people) near the end of time?

- a. Parable of the fig tree – In Matt. 21:19 having leaves only but no fruit. The fig tree in at least some passages can refer to the nation of Israel [1 Kings 4:25, Hosea 9:10, Luke 19:4 (the sycamore tree is related to the fig tree – Greek word 'sukominos'), John 1:48]. There is unfortunately no desire from the nation of Israel to believe Christ as Messiah at this time. Christ speaks of a fig tree in Matthew 21:19, Mark 11:13,14, Luke 13:6-9 that it will never bear fruit. Otherwise, what does the account of the fig tree teach us? Does this mean that we are not to eat figs today? If this only referring to one fig tree that existed during the days of Christ's ministry on earth, then what meaning did it have then? In Matthew 24:32,33 it would appear that a fig tree becoming in leaf signifies the time before the Great Tribulation. Which fig tree is being spoken of if it is a literal fig tree? Are there not hundreds of fig trees in the land of Israel every year that are becoming in leaf? Which particular fig tree is being spoken of?
- b. Romans 11:25 and the remnant – as mentioned previously in this study, the Bible mentions a remnant of Israel that would become saved during the earth's history. In the next verse it says that "all Israel will be saved." The word 'so' is the Greek word 'houto' (Strong's #3779) that can be translated as "in this manner" or 'likewise' (i.e. Matthew 6:9, Mark 13:29, Luke 15:7, John 4:6 [thus], Acts 13:34, Romans 6:11, Revelation 11:5). This Greek word is usually not associated with time. Therefore, it is accurate to understand this verse as saying that the "all Israel" will become saved in the manner of the fullness of the Gentiles who are

God's elect along with the elect Jewish people who come to faith in Christ as Messiah. This composes the seed of Abraham (Galatians 3:29) and is the body of Christ (Romans 12:5, 1 Corinthians 10:16,17, 12:12,27, Ephesians 3:6, 4:12, 5:23, Colossians 2:17) that becomes the bride of Christ in Revelation 21. Otherwise, all the physical descendants of Abraham could not all become saved since many perished in unbelief (those who rebelled against God in the wilderness in Sinai, Judas, the people who wanted Christ crucified and never repented and those who have died after and never believed upon Christ as Messiah – see Hebrews 3:19, 4:6-11).

- c. Who are 'His people' as in Matt. 1:21? See Luke 1:77 (those who become saved) and Hosea 2:23, Romans 9:25,26

- d. What are the Jerusalems in the book of Revelation? See Rev. 3:12, 21:2,10. Is this different from the Jerusalem in the land of Israel existing today? Are not these three references in the book of Revelation the "heavenly Jerusalem?"

- f. What about the promises to the Jewish people forever?
 - 1. What good are any promises to the nation of Israel if they lack eternal life (see Acts 13:46)
 - 2. The throne of David – In 1 Kings 2:33, if the throne of David is the nation of Israel from that time onward, then the nation of Israel has seen very little peace from that time until the present. In Psalm 132:11, Isaiah 9:7 and Luke 1:32, is this not speaking of Christ as being the fulfillment of the Lord's promise to David? In Jeremiah 29:16 it speaks of the Lord as being the king that sits on the throne of David.

- g. To whom are the covenants made to? (Old and New)
 - 1. Isaiah 61:1 – An everlasting covenant is made with those who are brokenhearted, captives and bound in prison. This verse is quoted in Luke 4:18. If these two verses are fulfilled during Christ's ministry, then this must be speaking of His atoning work on the cross. Was Christ's work on the cross only for Jewish people or for all that the Father would give Him from the nations as well? If it was for both Jews and Gentiles then what is mentioned in Isaiah 61:1 applies to all the elect of God who come to faith in Christ as Savior; not the nation of Israel. If this was fulfilled during Christ's earthly ministry then it does not apply to some future event such as the 1000 year reign.
 - 2. Jeremiah 31:31 – The new covenant is made to the house of Judah and Israel. This would have to be after Christ's first coming since this was yet to be fulfilled in Hebrews 8:8. If their sins are taken away, they would have to be given eternal life. The

word covenant in the New Testament (diatheke – Strong’s #1242) is used in the Lord’s Supper (Matthew 26:28, Mark 14:24, Luke 22:20, 1 Corinthians 11:25 and elsewhere (2 Corinthians 3:6,14) translated as ‘testament’ and is not for the Jewish believers only but also for the Gentile believers.

- h. What promises have been fulfilled to the Jewish people?
 - 1. National Israel possessed the promised land – Deut. 4:28, 26:9, Joshua 9:8,24, Psalm 44:3, Nehemiah 9:8,24, Jeremiah 32:22,23, Ezekiel 11:17
 - 2. The promised Messiah of the seed of David has come already to fulfill all righteousness – Psalm 132:11, Matthew 1:22, 12:17, 21:4, 26:56, 27:35, Mark 15:28, John 13:18, 15:25, 19:24,36, Acts 3:18, 13:26-33
23. What does the name Israel refer to?
- a. Psalm 130:8 – does this include all those who were in rebellion against God in the Old Testament and wanted Christ crucified or have no interest in Christ as Savior/Messiah?
 - b. “all Israel” – this phrase in the Old Testament should be translated as Israel in the many places that it is found (i.e. Exodus 18:25, Deut. 1:1, 2 Chronicles 12:1). In the New Testament this phrase is found only in Romans 9:6 and 11:25 (the two Greek words ‘pas’ – Strong’s #3956 and ‘Israel’ #2474). If not all Israel is Israel, then what does this mean?
 - c. Psalm 73:1 – such as are of a clean (Hebrew word ‘bar’ Strong’s# 1249) heart
 - d. Romans 9:6 – the remnant of true believers out of the nation of Israel
 - e. Hosea 11:1 > Matt. 2:15 – Israel is a name for Christ
 - f. Genesis 32:28 – Israel may refer to Jacob and his physical descendants at any time in history.
 - g. 1 Kings 12:20 – the eleven tribes of Israel excluding the tribe of Judah after the reign of Solomon in the Old Testament
 - h. 1 Kings 18:9 – those who love the Lord forever (see also Ezra 3:11, Psalm 105:10)
 - j. Psalm 125:5 – those who are not workers of iniquity
24. What is the distinction of Jewish people in the Bible and Gentiles?
- a. God is not a respecter of persons (see earlier part of these notes under “Concerning Jews and Gentiles”)
 - b. The definitions of the name Israel in the Bible – Deut. 33:29
 - c. The true Jew (Romans 2:28,29)
 - e. The seed of Abraham – Galatians 3:16, 29, John 8:35-39 (not two separate seeds)
 - f. Who are the children of the flesh (Rom. 9:8) and the children of promise?
 - g. The name Jacob used in the Bible – Psalm 14:7, Isaiah 44:21
 - h. The 12 tribes named throughout the Bible – Matt. 19:28, Acts 26:7, James 1:1, Rev. 7:4, 21:12
 - i. Galatians 6:16 – Who is the Israel of God?
 - j. Who are the elect? - In the New Testament, this cannot be the Jewish believers only (see Col. 3:12, 1 Thess.1:4, 2 Timothy 1:10, 1 Thess. 1:4, 1 Peter 5:13). See also the doctrines of grace notes.

25. Who are the inheritors in the Bible? – Matt. 5:5, 19:29, 25:34, Acts 20:32, 26:8, Romans 4:13,14, 8:17, 1 Cor. 6:10, Galatians 3:29, 4:7, Ephesians 1:14,18, Colossians 3:24, Titus 3:7, Hebrews 6:17, 9:15, 11:8, 1 Peter 1:4, James 2:5
26. Who is the church before Pentecost? (Matt. 18:17)
- a. Hebrews 2:12>Psalm 22:22
 - b. Acts 7:38 “church in the wilderness”
- * This section to be further developed
27. What is the nation of Israel’s role during the New Testament period up until the end of time?
- a. Remnant to be saved (Romans 11:5,7)
 - b. The remaining in unbelief (Romans 11:7)

ADDITIONAL QUESTIONS REGARDING THE END TIMES IN THE BIBLE

1. Does not 2 Thess. 1:7-10 teach that when Christ returns, there will be everlasting destruction associated with fire that will be for the unsaved? If all the New Testament believers are raptured to be with Christ in the heavens, there will be no one left on the earth. In the 1000 year reign of Christ, only the true believers would exist with Christ on the earth.
2. Does not Romans 2:5-8 speak of one judgment day for all the earth (day of wrath)?
3. The rebuilding of the temple in Ezekiel chapters 40-43 does not state when this is going to occur. How do you know that it was not fulfilled later in the Old Testament before Christ came in the New Testament? It states that there will be animal sacrifices in this temple (Ezekiel 40:42, 44:11). Otherwise, this would be a denial of the finished work of Christ on the cross (see Colossians 2:16,17, Hebrews 10:1-4).
4. In Hebrews 12:12 if the Book of Hebrews is written to the Jewish believers during the 1000 year reign, how can Mount Zion be referred to as the heavenly Jerusalem? The phrase “heavenly Jerusalem” is found only in this verse, however the name Jerusalem is referred to in some passages as being from Heaven (Galatians 4:26, Revelation 21:2, 10).
5. In Matthew chapter 13, what and when is the harvest? If it is at the end of the age, then it will have to be after the 1000 year reign and little season when Satan is loosed.
6. In John 18:36, what does Christ mean by stating that His kingdom is not of this world? If Christ comes to establish a 1000 year rule of all nations upon this earth, then this must have nothing to do with His kingdom.
7. In Luke 21:32 what generation is being spoken of?
8. In Revelation 12:10 has the millennial reign of Christ come before the Great Tribulation has ended?

9. Is 9:2 – What is the land of the shadow of death?
10. Is. 9:14 – What is meant by “will cut off head and tail in one day”? (cut off - ‘Carath’ – #7772, head - ‘Rosh’ - #7218, tail - ‘Zanab’ - #2180)
11. In Jeremiah 3:17, if this is to occur during the 1000 year reign, then how will these nations no longer walk in the imagination of their evil heart if Satan is to gather the nations later during the little season in Rev. 20:8. Are these nations known as the camp of the saints?
12. In Psalm 25:13, whose seed will inherit the earth? Is it not with those who fear the Lord? Do Gentile believers fear the Lord as well as Jewish believers (Rahab – Joshua 2:1-12, 2 Corinthians 7:1, Ephesians 5:21)? Is not the seed in view the righteous as is stated in Psalm 37:25, Proverbs 11:21, Isaiah 59:21, Malachi 2:15 (godly seed), Romans 4:13-18, 9:8,30?
13. Does all the seed of Israel include Jehoiakim king of Judah in Jeremiah chapter 36 and the Jewish leaders who were opposed to Christ (John 8:33 -59)?
14. Are the terms seed of Abraham different in Isaiah 41:8 and Galatians 3:29?
15. Is Isaiah 53:10 referring to only the Jewish people who come to faith in Christ as Messiah?
16. Are the Gentiles always referred to as non-Jewish people?
17. In Jeremiah 31:36,37 why does the Lord say that He will cause the nation of Israel to cease from being a nation before Him?
18. In Isaiah 45:25 the phrase “In the LORD” found also in Psalm 56:10, 64:10, Isaiah 26:4,45:17,24,25, Jeremiah 3:23, Zechariah 10:12, Romans 16:2, 8,11,12,13,22, 1 Corinthians 1:31, 4:17, 7:22, Ephesians 4:17, 6:10, Revelation 14:13 along with various passages that speak of “in Christ” (Romans 3:24, 8:1,2,39, 12:5, 16:3,7,9,10, 1 Corinthians 1:2,30, 1 Thessalonians 5:18, 1 Peter 5:14), do not these passages speak of a particular group of people to be saved by the Lord God?
19. How are the names Zion, Judah, Jerusalem, Israel used in the Bible? (Psalm 69:36)
20. Are there servants of the Lord in the New Testament as well as the Old Testament (Deuteronomy 34:5, 1 Samuel 3:10, Psalm 102:28, Matthew 25:21,23, Luke 12:43, John 12:26, Romans 1:1, 16:1, 1 Corinthians 7:22, 2 Timothy 2:24, Jude 1:1)?
21. In Psalm 105:10 if there is an everlasting covenant made to the nation of Israel, how will this be effected by the destruction of the earth (2 Peter 3:10)?
22. In Psalm 112:1,2 does the seed refer to the nation of Israel? (see Isaiah 1:4, Jer. 7:12, Lam. 4:17)

23. In Psalm 126:6 what good is it if this is speaking of the nation of Israel during the 1000 year reign when Satan will come to gather to war against them (Rev. 20:8) and the earth will be destroyed after (2 Peter 3:10)?
24. Where does it say in Ezekiel chapter 40 to 44 that the temple will be rebuilt in Jerusalem or any time after Christ's first coming?
25. In Zechariah 6:13, if this is speaking of Christ ruling during the 1000 year reign on this earth, where will His throne be?
26. In 1 Corinthians 15:24-26, is the 'end' referred to in verse 24 to be understood as the rapture before the Great Tribulation? What does it mean that Christ will have "delivered up the kingdom unto God?" If Christ did not reign before the 1000 year reign, then how are we to understand these verses? Otherwise it would appear that Christ is reigning from the day this epistle has been written unto the new heavens and earth and deliver the kingdom unto the God in all His personality (as we humans cannot fully understand the Godhead) during the time of the Great White Throne Judgment.
27. In Revelation 20:9 if the beloved city is earthly Jerusalem, then this Jerusalem will be destroyed along with the rest of the earth in Rev. 21:1.

CONCLUSIONS

The study of end times (eschatology) in the Bible requires much investigative work comparing Scripture with Scripture. There are some passages in the Bible that appear to teach that Christ will come to bring a time of peace to the land of Israel on this earth and there are many verses that appear to contradict this teaching. If some or many of these passages that speak of Israel, Jerusalem, the kingdom, throne, covenant, inheritance, etc. can be viewed as representing or being part of the gospel as mentioned in Romans 1:16,17, then many passages that would appear to be contradictory to a 1000 year reign of Christ on this Earth could be understood in a symbolic way.

The literal historical grammatical method will not work with the Scriptures if everything in the Bible is to be understood literally except for the parables. Those who hold this view pick and chose what they want to understand as being literal or symbolic and are not really being literal in their understanding of Scripture. This also holds true for those who want to teach that the Book of Revelation is written in chronological order which cannot be proven from Scripture. The fact that the Bible contains many parables and apparent contradictions has us to look to the Bible to define it's own teachings, not with our human understanding.

There are passages that appear to teach that there will be one day of judgment for all mankind; not several. There are also passages that appear to teach that there is a resurrection of the just and unjust occurring within the same time period or day. There are also many passages that teach that this earth will be destroyed; nullifying any apparent promises to the Jewish people to inherit the physical land of Israel forever. There are also many passages that teach that the true

believing Gentiles and Jews are members of one body, have the same salvation of Christ on the cross and are the seed of Abraham.

There are also many problems with the teaching that Christ will come to reign physically on this earth for any period of time unless this is the new heavens and earth. There is a denial that Christ reigns right now in the hearts of true believers upon this physical earth.

Though we see through a glass darkly while here on this sin cursed earth in our earthly bodies, the wise will understand (Daniel 12:10) concerning the things concerning the end of time as God will have them understand. There are still many passages that need to be explained concerning the end times that the true believer is to study to rightly divide the word of truth. May the Lord give us the eyes of understanding with humility to follow His word and not the word of men!

Further passages/topics to be covered in future revisions of these notes:

1. Daniel chapter 2
2. The claims of certain passages in Matthew 24 and the Book of Revelation to have been fulfilled in the 1st century
3. Romans chapters 9 -11
4. Further implications of the literal historical grammatical method of understanding what the Bible teaches