



**A** “A doctrine of last things is not something that is peculiar to the Christian religion.... What is the end or final destiny of the individual; and what is the goal towards which the human race is moving? Does man perish at death or does he enter upon another state of existence, either of bliss or of woe? Will the generations of men come and go in endless succession and finally sink into oblivion, or is the race of the children of men and the whole creation moving on to some divine telos, an end designed for it by God?... Naturally, only those who believe that, as the history of the world had a beginning, it will also have an end, can speak of a consummation and have a doctrine of eschatology.”<sup>1</sup> –L. Berkhof

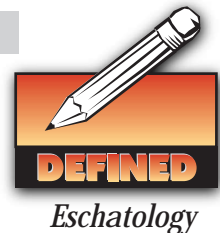
### I. KNOWING THE FUTURE

#### A. NON-VALID SOURCES FOR KNOWING THE FUTURE

“The study of future events is often called ‘eschatology’ from the Greek word *eschatos*, which means ‘last’. The study of eschatology, then, is the study of ‘the last things’.”<sup>2</sup> –Wayne Grudem  
There is much interest in the future whether through spirit guides, astrology or personal psychics.

Ⓡ What avenues did God forbid Israel to use in trying to discover the future in Deuteronomy 18:9-14 and what might be some modern equivalents? (*Exodus 22:18; Leviticus 19:26; Deuteronomy 17:3; 2 Chronicles 33:6; Jeremiah 14:14; 2 Corinthians 11:13-15; Galatians 1:8; Colossians 2:18*)  
(Remember that throughout the study the verses in italics and parenthesis are for further study.)

Ⓡ How are we to treat prophecies which lead people away from the true God even if those prophecies come true—Deuteronomy 13:1-4?  
(*Exodus 7:10-12, 20-22; Deuteronomy 18:9-22; Jeremiah 23:9-40; Ezekial 12:21-13:23; Acts 16:16-18*)



#### B. VALID SOURCE FOR KNOWING THE FUTURE

“...about one-fourth of the Bible was prophetic when it was written and about half of these hundreds of prophecies have already been fulfilled literally.”<sup>3</sup> –John Walvoord

Ⓡ Why is God and His Word the true source for discovering the future—Isaiah 46:9-10? (*Genesis 41:28, 32; Deuteronomy 29:29; Psalm 33:11; Psalm 139:4, 16; Isaiah 25:1; 40:8; 42:9; Ezekial 12:26-28; Daniel 2:20-23; Acts 17:30-31; James 4:14-15; 2 Peter 1:20-21*)

#### C. RESPONSE TO PROPHETIC SCRIPTURE

Ⓡ Jesus gives a remarkable prediction of His death, burial and resurrection in John 2:19-21. What was the response of the disciples after the fulfillment—John 2:22? (*Isaiah 66:1-2; 2 Peter 3:1-14; Revelation 22:18-19*)

## For Further STUDY

A wonderful example of response to prophecy is modeled by Daniel. He was exiled along with Israel to Babylon. As far back as the time of Moses God predicted this would befall Israel due to sin in *Deuteronomy 28:64-67* and later in such books as Isaiah and Jeremiah (*Isaiah 39*). God also promised restoration. A specific prediction is given in Jeremiah 29:10-11 that after seventy years of exile in Babylon Israel would be brought back to her own land. Daniel realized that the seventy years was almost complete. His response to the prophecy of Jeremiah is recorded in Daniel 9:2-3.

® How would you describe Daniel's attitude toward prophetic scripture from Daniel 9:2-3?

® What was his response to the promise from verse 2?



® What do you see in his response that indicates he felt the restoration and number of years was literal and not just symbolic? (*Daniel 9:4-19*)

® What is a promise from God for which you can faithfully pray? (*Example 1 Corinthians 10:13; 1 John 1:9*)

## II. THE FUTURE OF INDIVIDUALS

### A. DEATH

(Also see the section on the topic *Death* in study 5, *Man and Sin*, on pages 77-78)

® Death is the universal future of all people (*Hebrews 9:27*). Apart from Christ how do people feel about death—*Hebrews 2:14-15; Ecclesiastes 3:11; Matthew 10:28; Luke 13:1-5; 1 Thessalonians 4:13*)

® Why do you think Paul viewed his death the way he did in *Philippians 1:21*? (*Psalms 116:15; 1 Corinthians 15:55-57; 2 Corinthians 5:8; 1 Thessalonians 2:13; 1 Thessalonians 5:10; Revelation 14:13*)



### B. RESURRECTION

The hope of life after death for believers is grounded in the historical, bodily (not a ghost, spirit, angel or disembodied idea) resurrection of Jesus Christ. After the resurrection He had a perfected physical body with flesh and bones that could be touched (*Luke 24:39*). He was recognizable as we will be (*John 20:26-29; Matthew 17:3-4*) After death we do not cease to exist (*after death comes judgment—Hebrews 9:27*), incarnate into

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another form (*die once—Hebrews 9:27*), or become absorbed into some greater unity (*Abraham, Isaac and Jacob are all individually alive—Matthew 22:32*). We will be bodily resurrected. (*John 6:39-40; Romans 8:17, 23-24, 30; 1 Corinthians 15:42-44; Philippians 3:20-21; 1 John 3:2-3*)

I. The basis for prophecy  
II. The future of individuals  
A. Death  
B. Resurrection

Ⓡ What are some implications of not believing in a resurrection from the dead from 1 Corinthians 15:12-19? (*Resurrection is not only a New Testament truth: Job 19:25-26; Psalm 49:15; 73:24-25; Prov 23:13-14; Isaiah 26:19; Ezekial 37:1-14; Daniel 12:2; John 11:23-24; Hebrews 11:19*)

Ⓡ How should the fact that we live forever impact how we live here and now from 2 Corinthians 4:16-18? (*Romans 8:23-25; 2 Corinthians 5:1-4; Hebrews 11:9-10; 13-16*)



More than most the Corinthians seemed to struggle with a worldly point of view. It is interesting that Paul wrote more about the resurrection to the Corinthians than to any other church.

Ⓡ In the last verse of 1 Corinthians 15 (the great chapter on the resurrection) Paul concludes and applies this truth. How does the truth of the resurrection help you fulfill 1 Corinthians 15:58? (*Titus 2:11-13; 1 Thessalonians 4:18; Romans 13:11-14*)



## C. THE INTER-MEDIATE STATE BETWEEN DEATH AND BODILY RESURRECTION

*“Death is a temporary cessation of bodily life and a separation of the soul from the body. Once a believer has died, though his or her physical body remains on the earth and is buried, at the moment of death the soul (or spirit) of that believer goes immediately into the presence of God with rejoicing.”*<sup>4</sup>—Wayne Grudem

There is a wrong concept that we go into a “soul sleep” between death and resurrection because Scripture often uses the word sleep for death (*Matthew 9:24; 27:52; John 11:11; 1 Thessalonians 4:13; 5:10*) but this is metaphorical language.

Ⓡ Paul speaks of this inter-mediate state as “being away from the body” in 2 Corinthians 5:6-8. Where does he say he will really be and how do you think this gives courage? (*Genesis 5:24; Psalm 23:6; Luke 23:43; Philippians 1:23; Hebrews 12:1-2; Revelation 6:9-11;*)

After death the righteous experience bliss (*Psalm 16:10-11; Proverbs 15:24 2 Corinthians 5:8; Philippians 1:23*). The wicked experience punishment (*Luke 16:19-24; 2 Peter 2:9*).

Ⓡ The idea of purgatory is where souls who are not perfectly pure of sin at death must experience an undetermined time of cleansing. How would the fixed state in Luke 16:22-23 refute this? (*Hebrews 9:27*) (*How would what you have learned about salvation by grace through faith also speak to this?*)



- I. The basis for prophecy
- II. The future of individuals
  - A. Death
  - B. Resurrection
  - C. Intermediate State
  - D. Judgments

## D. JUDGMENTS

Future judgment is predicted throughout the Bible (*Genesis 18:25; 1 Samuel 2:10; 1 Chronicles 16:33; Psalm 9:7; Ecclesiastes 11:9; 12:14; Matthew 16:27; Acts 17:31; Romans 2:16; Hebrews 10:27*).

### 1. HEAVEN AND HELL

Ⓡ How is the eternal state of people described in Daniel 12:2 and how does this differ from “annihilationism” (the idea that unbelievers cease to exist after death or after a short period of suffering)? (*Matthew 25:41, 46; Acts 24:15*)

Ⓡ In some of the most sobering verses in the Bible, how does the scene described in Revelation 20:10-15 motivate you to share your faith? (*Mark 9:43-48; 2 Thessalonians. 2:8-9; Revelation 14:11*)

*“Oh eternity! If all the body of the earth and sea were turned to sand and all the air up to the starry heaven were nothing but sand, and a little bird should come every thousand years and fetch away in her bill but the tenth part of a grain of all that heap of sand, what numberless years could be spent before that vast heap of sand would be fetched away! Yet, if at the end of all that time, the sinner might come out of hell, there would be some hope; . . . Every sin is committed against an infinite essence, and no less than eternity of punishment can satisfy.”*<sup>5</sup> –Thomas Watson

### 2. THE JUDGMENT SEAT OF CHRIST

Though Christians are promised not to be eternally separated from God in judgment (*John 5:24; Romans 8:1; 1 Corinthians 3:15*) we will be held accountable.

Read 2 Corinthians 5:10 and 1 Corinthians 3:10-15 and answer:

Ⓡ Who is involved in this judgment? What is the evaluation based on and what will be the results?

Ⓡ What are things that you think should be built on the foundation?

### 3. REWARDS

One expression of Christian rewards is seen in at least five crowns: the imperishable crown (*1 Corinthians 9:25*), crown of exultation (*1 Thessalonians. 2:19*), crown of righteousness (*2 Timothy 4:8*), crown of life (*Revelation 2:10*), and crown of glory (*1 Peter 5:4*).

Ⓡ In 2 John 8 the readers are exhorted to “watch yourselves” as there is a possibility of not receiving a full reward? What are some areas to watch out for in verses 5-7? (*Daniel 12:2-3; Matthew 13:43; Luke 14:14; 1 Corinthians 15:41; Revelation 3:11*)

In speaking of the crowns given in the Greek games, Robert W. Cook says, *“It was not the crown itself that was valued but the honor it signified, viz., the achievement of excellence lawfully and with great self-control.”*<sup>6</sup>



## For Further STUDY

*“A characteristic Christian belief, of decisive importance in this context is that time is linear, not cyclical. History had a beginning; it will one day come to an end.”<sup>7</sup>-Alister E. McGrath*

There are many views of history.

- a. Some view history as cyclical, where events are recurring in a never-ending cycle (Hindu). “The Circle of Life.”
  - b. Some view history as linear with a beginning and end. Most see the movement as evolving upward constantly improving (Western Culture).
  - c. Marx traced history as guided by economics, resulting in a long battle between the rich who form selfish social, political and economic structures and the poor who eventually overthrow them. Several times this class struggle had occurred in the past. But, eventually workers would establish a perfect classless society after stamping out capitalism.
  - d. The Christian view of history is linear as well. However, it is not the story of humanity on their own evolutionary upward path.
- ® Where is human history headed—1 Corinthians 15:22-28? (*Psalm 2; Isaiah 14:24; Habakkuk 2:14; Ephesians 2:7-12; 3:8-11; Revelation 12:10*)

® Explain how knowing that God guides the course of history gives you confidence in daily living—Acts 5:38-39?

## III. VIEWS OF FUTURE EVENTS

### WHY VIEWS DIFFER

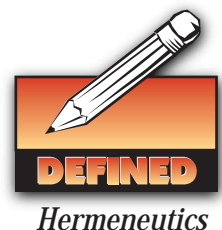
*(For help on this section refer to the chart on page 161.)*

*“No matter what their differences on the details, all Christians who take the Bible as their final authority agree that the final and ultimate result of Christ’s return will be the judgment of unbelievers and the final reward of believers, and that believers will live with Christ in a new heaven and a new earth for all eternity....Nevertheless, Christians differ over specific details leading up to and immediately following Christ’s return.”<sup>8</sup> –Wayne Grudem*

### A. RULES FOR INTERPRETING SCRIPTURE (HERMENEUTICS)

Broadly speaking a major difference for varying views are based on hermeneutics (rules or guidelines one uses to interpret the scriptures). Two methods of interpretation which relate to interpreting prophecy are the allegorical method and the grammatical / historical / cultural method.

1. The allegorical method regards the literal sense as a vehicle for a second, more spiritual sense. So, for example, rather than a literal return or reign (*Acts 1:11*) Christ will return in a spiritual sense, perhaps as reigning in the hearts of people.
2. The grammatical / historical / cultural method gives to each word or grammatical unit the same meaning it would have in normal usage. Any "spiritual" meaning



will be governed by the ordinary meaning. So, for example, Christ's return will be a literal, physical, bodily return (*Acts 1:11*).

### 3. Amillennialism and Millennialism

® Look carefully at Number 1 on the chart on page 161. Now read 2 Thessalonians 1:6-10. Which of the two hermeneutical rules a) or b) previously listed would you apply, and as a result, would you consider yourself amillennial (spiritual or allegorical return and reign) or millennial (literal return and reign of Christ). Why? (*Revelation 20:1-5*)

### 4. Premillennialism and Postmillennialism

® Look carefully at Number 2 on the chart on page 161. Look again at 2 Thessalonians 1:6-10. Using the same hermeneutical method that you used on the previous question, would you consider yourself to have a premillennial or postmillennial view?

## B. ISRAEL AND THE CHURCH

(See Number 3 on the chart on page 161.)

The second major issue that lead interpreters down different prophetic paths is the identity of the church and Israel.

*"A dispensationalist keeps Israel and the Church distinct. This is probably the most basic theological test of whether or not a man is a dispensationalist."* 9 –Charles Ryrie

God made promises or covenants to Abraham (*Genesis 12:2-3*), Israel (*Deuteronomy 30:3*), David (*2 Samuel 7:16*), Israel (*Jeremiah 31:33*). Those who see believing Israel and the church as separate though united under the "Kingdom of God" would see these promise as being given to Israel (*Romans 9:3-5*).

® The Mosaic Law, which was conditioned on Israel's obedience, was done away in Christ (*Romans 7:4-6*), but what can be said about the earlier covenant with Abraham–Galatians 3:16-18? (*2 Corinthians 1:20*)

Amillennialist see all of the promises fulfilled in the spiritual seed, of the church. Historic Premillennialists believe the nation Israel will be saved, but see many promises fulfilled in spiritual Israel, the church. Dispensationalists see the church and Israel as distinct based on the unconditional (God must fulfill it regardless of Israel's disobedience) nature of the Abrahamic covenant of land, seed and blessing (and further covenants like those in the question above) to a literal Israel which has yet to be fully fulfilled.

® If dispensationalists are right, what will have to yet happen in the future for the promises in Ezekial 39:25-29 to be fully and literally fulfilled?

## IV. FUTURE EVENTS

For many who believe that prophecy should be interpreted literally instead of allegorically there are a number of prophetic events which are believed will occur. There is much debate as to these events and the order of their occurrence. This section will look at the prophetic events primarily from a literal interpretation viewpoint.

### A. THE RAPTURE

For those who hold to the Premillennial, Pretribulationist view the rapture is the next event that begins a chain of prophetic events. (See Number 4 on page 161 and Chart on page 163)

#### 1. NATURE OF THE RAPTURE

® What is to happen to believers according to 1 Thessalonians 4:15-18? (*Philippians 3:20-21*) (The word rapture is not in the Bible. It is from the Latin word for the English phrase "caught up" in verse 17.)



Rapture

#### 2. THE TIME OF THE RAPTURE

##### a) DISTINCT FROM THE SECOND COMING

(Look at the chart on page 162.)

*"Almost all agree that the rapture is to be distinguished from the second coming in the sense that the former is when Christ comes for His own people and the latter is His coming with them in triumph and glory. But how far apart these two events are in time is a disputed question."*<sup>10</sup> –Charles Ryrie

® Why do you think the rapture is called a mystery in 1 Corinthians 15:51-52 even though the idea of resurrection was taught in the Old Testament and was not a mystery (*Isaiah 26:19; Daniel 12:4*)? (For help and further study read through: *Differences: the rapture and the second coming on page 162.*)

##### b) WRATH OR RAPTURE?

The pretribulationist view is that Christians will be "caught up in the air" with Christ before the 7 years of tribulation begin.

® If you believe in a future literal tribulation time as described in Matthew 24:29-30 and you believe that the rapture will occur after that time, why would it be hard to believe that the rapture could occur at any moment? (*Romans 5:9; 1 Thessalonians 1:10; 5:2-3, 9; Revelation 3:10*)

#### 3. OUR ATTITUDE TOWARD THE RAPTURE

® What do you think the attitude we are to have toward the rapture means in practical terms—1 Peter 1:13? (*John 14:1-3; Romans 13:11-14; 1 Corinthians 15:51, 58; Titus 2:13; 1 Thessalonians 4:18; 5:9; 1 John 1:2-3.*)

## B. THE TRIBULATION

*"This world is not going to get any easier to live in. Almost unbelievably, hard times lie ahead. Indeed, Jesus said these times would be uniquely terrible . . . the distress and despair will be on a worldwide scale."*<sup>11</sup> –Charles Ryrie

### 1. THE NATURE OF THE TRIBULATION

® How would you describe the time preceding the tribulation from 1 Thessalonians 5:2-3? How would you characterize the time during the tribulation from Revelation 6:14-17?

*(Deuteronomy 4:30-31; Isaiah 2:19; 24:19-21; 26:20-21; Jeremiah 30:4-7)*

### 2. TIME OF THE TRIBULATION

® Some believe that we are now undergoing the tribulation. How would you respond from Matthew 24:21? *(Revelation chapters 6-18)*

### 3. LENGTH OF TIME

*(See the chart on page 163.)*

® Premillennial dispensationalists see in Daniel 9:27 a prophecy of the tribulation. Taking the weeks to be years, how long does this great tribulation last? *(Revelation 11:2-3)*

### 4. EVENTS

There are three series of judgments (Revelation 6, 8-9, 16) which are probably successive. The first half of the tribulation is terrible (Matthew 24:4-14), but the second half is unbelievably terrible (Matthew 24:15-51).

® What event adds to the horror of the second part—Revelation 12:9-12?

### 5. THE ANTICHRIST

#### a) HIS CHARACTER

The anti may mean either "against" or "instead of" (*2 Thessalonians 2:4; Revelation 17:14; 19:19*). He is called "the little horn" (*Daniel 7:8, 21-26*), "the prince who is to come" (*Daniel 9:26-27*), "the man of lawlessness" (*2 Thessalonians 2:3-10*), "the son of destruction" (*2 Thessalonians 2:3*), "the beast coming out of the sea" (*Revelation 13:1*).

® What is his character like—*2 Thessalonians 2:9-10? (Revelation 13:2, 7; Daniel 7:21, 25; 11:36)*

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## b) HIS CAREER

He derives his authority and power from Satan (*Revelation 13:2*). He will be given world wide dominion and worship (*Revelation 13:3-4*) after apparently being slain (*Revelation 13:3*) and coming back to life (*Revelation 13:4*). His philosophy is humanistic having the number of man (*Revelation 13:8*).

® In what way do you think the philosophy of the Anti-Christ appears even today– 1 John 2:18-23?

- I. The basis for prophecy
- II. The future of individuals
- III. Views of future events
- IV. Future events
  - A. The rapture
  - B. The tribulation
    - 1. Nature
    - 2. Time
    - 3. Length
    - 4. Events
    - 5. The anti-Christ

## c) PURPOSE

® What is a purpose of this great time of tribulation–Revelation 19:15? (*Revelation 11:18-19; 14:19; 15:1, 7; 16:1, 19*)

## C. THE SECOND COMING OF CHRIST

*“In speaking of the second coming of Christ, Arthur T. Pierson wrote, ‘When I found this truth I began to discover what I had not seen before that it is the pivot of every epistle of the New Testament. Two-thirds of the Bible which had been sealed to me were opened by this key and I was permitted to enter and walk through the marvelous chambers of mystery.’”<sup>12</sup>*

*“The Earl of Shaftesbury, one of Great Britain's most famous Christian reformers, wrote, ‘I do not think that in the last forty years I have lived one conscious hour that was not influenced by the thought of the Lord's return.’”<sup>13</sup>*

### 1. THE NATURE OF HIS RETURN

#### a) ITS FORM

® Some say He returns at the salvation of every man or that His return was in the Holy Spirit at Pentecost. How would you respond from the description of His second coming in Revelation 19:11-16? (*Matthew 24:29-30; Acts 1:11; Luke 21:25-29; Revelation 19:11-16*)

#### b) ITS PLACE

® Some teach that Christ has already returned to some part of the earth and is waiting to reveal Himself. How would Zechariah 14:4 dispute this idea? (*Acts 1:11-12*)

### 2. THE PURPOSE OF HIS RETURN

*“What end did He have in view as He began the course of events we now call history? . . . this may be answered—the glory of God. And what is His plan to effect His glory? It is His intent to extend the sphere of His sovereignty over all intelligences and to display the same to the entire universe.”<sup>14</sup> –Robert W. Cook*



# PROPHECY

® How will the return of Christ affect: The battle of Armageddon and His earthly enemies—Revelation 19:11,19-21? Satan—Revelation 20:2? The world—Phillipians 2:10-11?

- I. The basis for prophecy
- II. The future of individuals
- III. Views of future events
- IV. Future events
  - A. The rapture
  - B. The tribulation
  - C. The second coming



® Some people spend vast amounts of time trying to reconcile different views and to nail down specific dates for Christ's return. In light of the fact that Christ is coming to judge the world in righteousness, what should be our burden and focus—Acts 1:7-8?



*The Millennium*

## D. THE MILLENNIAL KINGDOM

*"Theologians refer to this [the kingdom of Christ] as the Millennium (which is the Latin term for a thousand years)."*<sup>15</sup>—Charles Swindol

### 1. THE STAGES OF THE KINGDOM

*(See the section on the Kingdom in Study 9, The Church, page 141. Look again at the chart on page 163.)*

In the Old Testament there was a theocratic kingdom, God over Israel (*Exodus 19:6; Deuteronomy 17:14-20; 1 Samuel 8:4-9*). Between Christ's first and second comings there is the "mystery" form of the kingdom. (*Matthew 13:1-52*) the church (*1 Thessalonians 2:12; 2 Thessalonians 1:5; 1 Timothy 1:17*). The third stage is the millennial kingdom (*Revelation 20:4*) lasting 1000 years. Then there is the eternal kingdom (*1 Corinthians 15:24-28; Revelation 21:1; 22:3-5*)

® Read 2 Peter 3:10-11. How should these facts specifically affect your view of material possessions as compared to moral quality of life?

### 2. AN EARTHLY REIGN OF CHRIST DURING THE MILLENNIUM

#### a) LOCATION

Premillennial dispensationalists see this as the time of literally fulfilling the Abrahamic, Davidic and new covenants (promises) with Israel. Amillennialists interpret Revelation 20:1-3 as a synopsis of this present age on earth with Christ reigning in Heaven.

® Where is Christ said to reign in Isaiah 24:23? And what will this reign result in Isaiah 11:4,9? (*Psalms 2; Zechariah 14:9; Revelation 19:16*)

#### b) ONE LAST REBELLION

Many teach that man is a product of his environment. With a good environment he will be good. A literal millennium will be the perfect earthly environment.

® How does what happens at the end of the millennium in Revelation 20:7-10 speak to this idea?

# PROPHECY

## E. TIME OF JUDGMENTS AND RESURRECTIONS

One view of the time of the resurrections and judgments:

Resurrections: The dead in Christ (*1 Thessalonians 4:16*) are raised at the rapture. Old Testament believers are raised (*Daniel 12:12*) either at the rapture or the Second Coming.

Those who come to faith in Christ and died during the Tribulation are also raised at the Second Coming (*Revelation 20:4*). All unsaved people will be raised after the millennium to stand before the Great White Throne to face the second death (*Revelation 20:11-15*).

® What does God have in store for His children—Ephesians 2:7? (*1 Corinthians 2:9; 15:42-44*)

Judgments: Believers' works will be judged by Christ probably after the rapture (*1 Corinthians 3:11-15*). At Christ's return, gentiles will be judged (*Joel 3:2; Matthew 25:31-46*); and living Israel will be gathered and judged (*Ezekiel 20:33-44; 37:1-14; Zechariah 12:10-13:9*). Fallen angels will be judged probably after the millennium (*Jude 6; 1 Corinthians 6:3*).

® In light of the resurrection and judgment what is an application you can draw from—*2 Corinthians 5:10-15*? (*Luke 8:17; 2 Corinthians 4:16-18; James 3:1; 4:13-15; 5:9*;

- I. The basis for prophecy
- II. The future of individuals
- III. Views of future events
- IV. Future events
  - A. The rapture
  - B. The tribulation
  - C. The second coming
  - D. Millennial Kingdom
  - E. Judgments & Res.

**W**  
*We wait for the Lord, our Beloved  
Our Comforter, Master and Friend,  
The substance of all that we hope for,  
Beginning of faith and its end;  
We watch for our Savior and Bridegroom,  
Who loved us and made us His own;  
For Him we are looking and longing:  
For Jesus, and Jesus alone.<sup>16</sup> —Annie Johnson Flint*



## Quiet TIME

® In your daily time with God over the next five days read 1 Thessalonians 4; 2 Thessalonians 2; 1 Corinthians 15; 2 Peter 3 and Revelation 20. Take a chapter a day and record:

1. A few observations about what this passage reveals about the future.
2. How should these truths affect your behavior?
3. Write a brief prayer. Make it one of:  
Adoration (Praise God for His character)  
Confession (of sin)  
Thanksgiving (for God's acts)  
Supplication (requests)

## KEY THOUGHT



® What is one truth (it may be a verse or a thought) you want to share with another this week from this study?



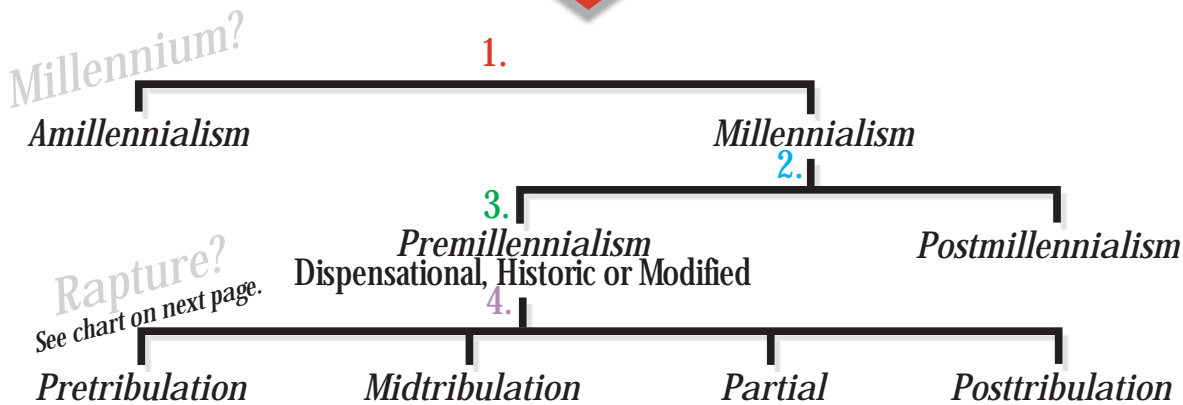
*We rest on Thee—our Shield and our Defender!  
Thine is the battle, Thine shall be the praise  
When passing through the gates of pearly splendor,  
Victors—we rest with Thee, through endless days.*<sup>17</sup>—Edith G. Cherry

## For Further READING

- ® Clouse, Robert A. ed. *The Meaning of the Millennium: Four Views*. Downers Grove: Inter Varsity Press, 1977.
- ® Hoyt, Herman A. *The End Time*. Chicago: Moody Press., 1969.
- ® Pentecost, J. Dwight. *Things To Come*. Grand Rapids: Zondervan, 1964.
- ® Ryrie, Charles C. *The Best is Yet to Come*. Chicago: Moody Press, 1981.
- ® Walvoord, John F. *End Times*. Nashville: Word Publishing, 1998.



## VIEWS OF PROPHETIC EVENTS



### DIFFERENCES

**1.** *Will there be a literal, physical, return of Christ to earth to reign in a millennium (1000 year reign of Christ)?* Amillennialists say no. Christ's reign is allegorical and in hearts or through the church. (Augustine, Martin Luther, John Calvin and John Wesley). Millennialists say yes.

**2.** *For Millennialists, will the Millennium be before or after Christ returns?* Post-millennialists say that the millennium is spiritual, not literal, and is before Christ returns. Life on earth will get better and better due to the activity of the church which will usher in the return of Christ. Premillennialists say the millennium is literal and will be established when Christ returns.

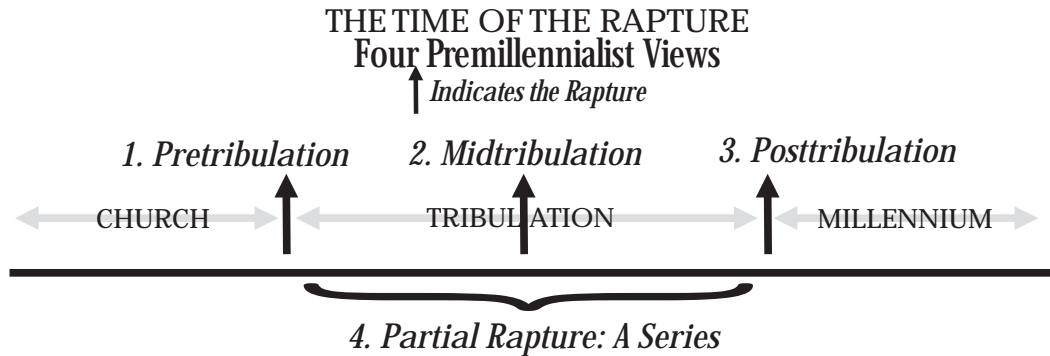
**3.** *What distinction is there between the kingdom, Israel and the church for the premillennialists?* The dispensational view says a sharp and abiding distinction. God's covenants with literal Israel are awaiting literal fulfillment. The historic or classic view says at most minimal. The church has fulfilled most of the promises. The modified view says distinctions are real but not absolute. The Kingdom overarches Israel and the church.

**4.** *For the Dispensational, Historic or Modified Millennialist when will the rapture occur in relation to the tribulation?* Some Premillennialists teach that there are several partial raptures during the tribulation. Mid-tribulationists teach that the rapture occurs three and a half years or half way through the tribulation. Historic (Classical) Millennialists generally hold to a post-tribulation view, that the rapture occurs at the end of the tribulation. Dispensational and Modified Dispensationalists generally hold to a pretribulation (before the tribulation) rapture. <sup>18</sup>

# PROPHECY



## THE RAPTURE & THE SECOND COMING



### DIFFERENCES: THE RAPTURE AND THE SECOND COMING The premillennial, pretribulation view

#### *The Rapture*

Key Verses: John 14:1-3; 1 Corinthians 15:50-54; 1 Thessalonians 4:13-17

1. Imminent. No “signs” precede.
2. Removal of believers.
3. Saints are “caught up”.
4. Christ comes to claim His bride.
5. Brings a message of comfort and hope.
6. A mystery: not revealed in the Old Testament.
7. Apparently, the judgment seat of Christ follows.
8. Creation unchanged. Earthly curse remains.
9. Sudden, instantly occurs. Involves believers only.
10. Expectation of the church.

#### *The Second Coming*

Key Verses: Zechariah 14:1-11; Matthew 24:29-44; Revelation 19:11-21

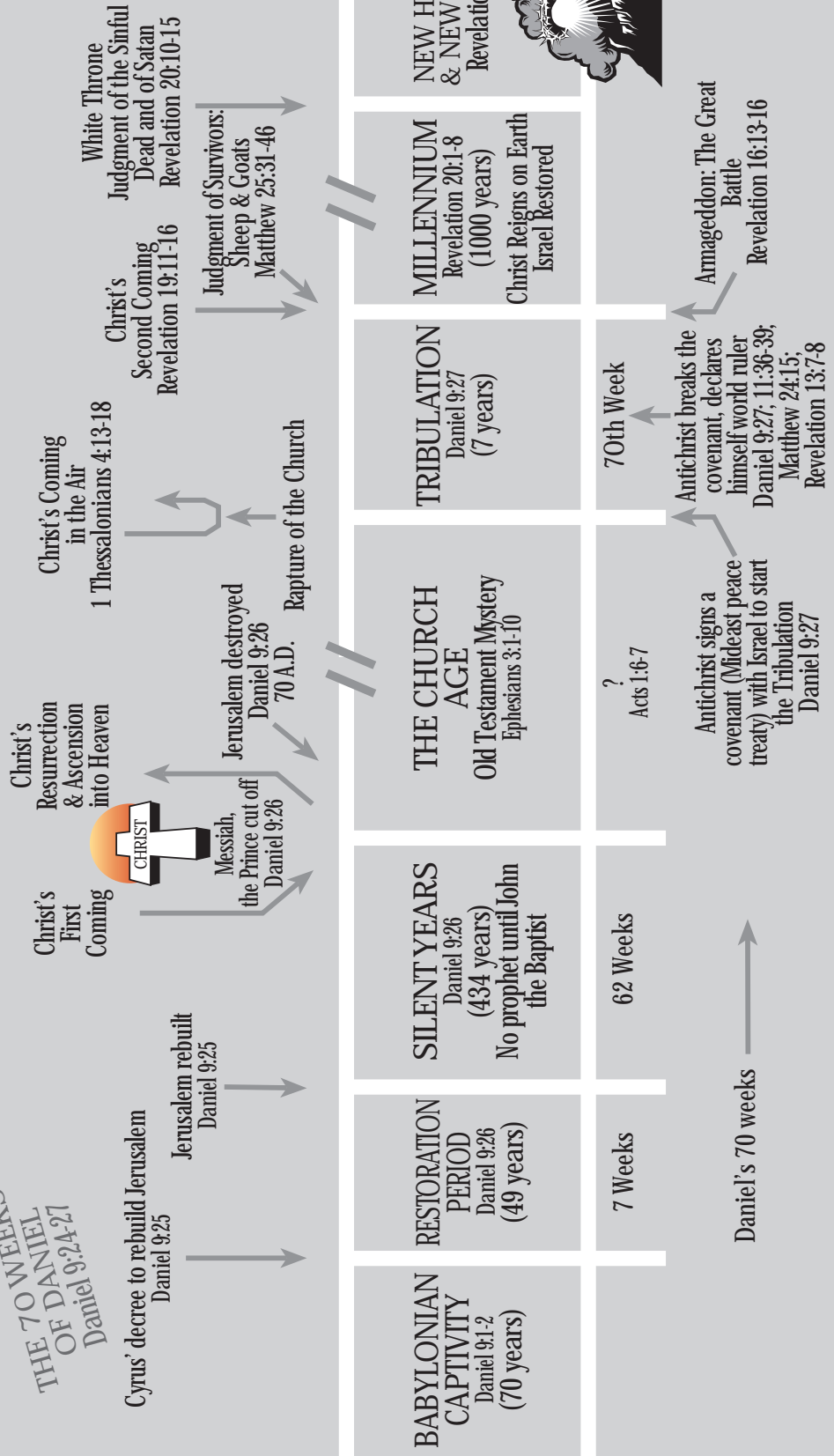
1. Not imminent. Preceded by “signs”.
2. The appearance of the Son of God.
3. Christ returns with the saints.
4. Christ returns with His bride.
5. Brings a message of judgment.
6. No mystery: clearly revealed in both testaments.
7. Israel and the Gentiles are judged (sheep and goats).
8. Creation changed. Earthly curse removed.
9. Comes as a result of worldwide military campaign. Involves the world.
10. Expectation of believing Israel.

19 – Charles Swindol

## VIEWS OF PROPHECY

The Premillennial, Pretribulational interpretation of Prophetic Events

THE 70 WEEKS  
OF DANIEL  
Daniel 9:2,4-27



## NOTES

- 1 L. Berkhof, *Systematic Theology*, p. 661.
- 2 Wayne Grudem, *Systematic Theology, An Introduction to Bible Doctrine*, p. 1091.
- 3 John F. Walvoord, *End Times*, p. 7.
- 4 Grudem, p. 816.
- 5 Thomas Watson, *A Body of Divinity*, p. 63.
- 6 Robert W. Cook, *Systematic Theology in Outline Form*, p. 296.
- 7 Alister E. McGrath, *Christian Theology, An Introduction*, p. 540.
- 8 Grudem, pp. 1094-1095.
- 9 Charles C. Ryrie, *Dispensationalism Today*, pp. 44-45.
- 10 Ryrie, *A Survey of Bible Doctrine*, p. 167.
- 11 Ryrie, *The Best is Yet to Come*, p. 21.
- 12 J. Oswald Sanders, *The Incomparable Christ*, p. 244.
- 13 *Ibid.*, p. 245.
- 14 Cook, p. 249.
- 15 Charles R. Swindoll, *A Bible Study Guide: Prophecy*, p. 26.
- 16 Sanders, p. 245.
- 17 Edith G. Cherry, "We Rest on Thee—Our Shield and Our Defender", in *Into His Presence with Singing*, stanza 4, p. 32.
- 18 Timothy P. Weber, *The Future Explored*, pp. 11-15.
- 19 Swindoll, p. 24.