WILL ISRAEL BE IN THE END TIMES & THE BOOK OF REVELATION? PART I

I. <u>Purpose:</u> To understand what is replacement theology and why we believe the Jews and the nation of Israel will have a role in the book of revelation and one day experience national restoration in the Millennial Kingdom and beyond.

Then next week we will evaluate arguments against Israel being in the end times from the example of the latest Amillennial book by Sam Storm.

- II. What is replacement theology?
 - a. Some people believe that Israel is no longer God's people. They believe that God has the church replaced Israel for good and no promises given by God to them in the past applies anymore.
 - b. Replacement theology believes that the church has taken over Israel's place as God's special people.
 - c. <u>Important note:</u> While we believe the church is God's special people and a vehicle of salvation in the current church age, we also believe that does not take away Israel from being God's people; nor does that mean the promises God has for them no longer applies today.
- III. Sample of statements by those subscribing to replacement theology
 - a. Origen (185-254): "And we say with confidence that they [the Jews] will never be restored to their former condition. For they committed a crime of the most unhallowed kind." 1
 - b. Martin Luther (1483-1546): "Therefore the Jews have lost this promise, no matter how much they boast of their father Araham...They are no longer the people of God."²
- IV. Why we believe Israel will be in the end times:
 - a. The Book of Revelation makes explicit reference to Israel
 - i. Scriptures
 - 1. Revelation 7:4= "And I heard the number of those who were sealed, one hundred and forty-four thousand sealed from every tribe of the sons of Israel:"
 - a. Note how verses 5-7 then breaks down the 144,000 into 12 literal tribes of 12,000.
 - b. Jehovah Witnesses' tend to see this reference to Jews as it being not literal. But if this is not literal, then the 144,000 is also not literal.
 - 2. Revelation 14:1= "Then I looked, and behold, the Lamb was standing on Mount Zion, and with Him one hundred and forty-four thousand, having His name and the name of His Father written on their foreheads"
 - a. Note how this 144,000 allude back to the 144,000 back in Revelation 7:4.
 - b. Note how these Jews were with the Lamb "standing on Mount Zion," i.e., Jerusalem.
 - 3. Revelation 20:12= "It had a great and high wall, [j] with twelve gates, and at the gates twelve angels; and names were written on them, which are the names of the twelve tribes of the sons of Israel"

.

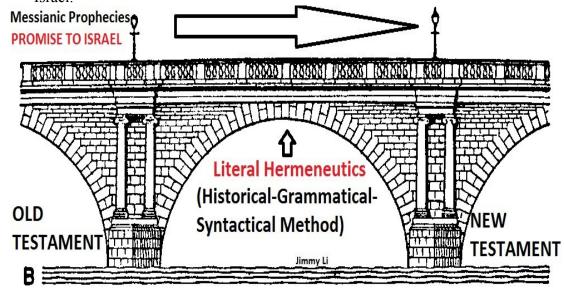
Origen, Against Celsus 4:22, ANF 4:506.

² Quoted from Michael J. Vlach, *Has the Church Replaced Israel?*, (Nashville: Baker Academic, 2010), 86.

This is after Christ's second coming, the Tribes are here memorialized on the gates.

- ii. The problem: Some see the Book of revelation as symbolic and that this allusion to Israel is symbolic and not literal and represents the church.

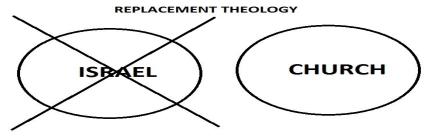
 Next week we will evaluate whether replacement theology is justified from the passages they say is their support.
- b. God's promises through the Covenants must be kept because of who God is. Therefore because God has to fulfill His covenants we expect this to unfold in the end times after His second coming.
 - i. <u>Note</u>: The reason why God has to keep His promise is because of who He is; here we see our systematic theology, in particular, our theology proper reinforce our conclusion that God will keep His covenant.
 - ii. God does not lie
 - 1. "So that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us." (Hebrews 6:18)
 - 2. See also Numbers 23:19, Malachi 3:6, Romans 3:4, Titus 1:2, etc.
 - iii. God is all powerful to keep His promise (Matthew 19:26, Luke 1:37, etc)
 - iv. Therefore, He will keep His promise to Israel.
- c. The same heremenutics we use to show that Christianity is true via Messianic prophecies, is the same hermeneutics we see that God has His future promises for Israel.



- d. The New Testament itself teaches that Israel has not been replaced by the church.
 - i. See Romans 11:25-29.
 - ii. No where does the Bible ever teach the church has replaced Israel. This will be the subject next week when we see the verses Sam Storm will attempt to bring up to say it's otherwise.

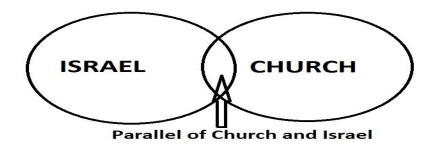
WILL ISRAEL BE IN THE END TIMES & THE BOOK OF REVELATION? PART II

- Purpose of today's lesson: We will evaluate arguments against Israel being in the end times from the example of the latest Amillennial book Kingdom Come: The Amillennial Alternative (2013) by Sam Storm.
 - Specifically, we are looking at chapter six titled, "Who are the People of God? Israel, the Church and 'Replacement' Theology"
 - b. Note: Time does not permit us to go over everything Storms says in one session; nevertheless we will evaluate some of his arguments in the order they appear in the book to demonstrate the principle of refuting Replacement theology argument.
- II. Sam Storm's Replacement Theology in his own words
 - "I do not believe it is God's purpose to reconstitute or re-establish a theocratic nation separate from the Church. The Church is the only 'holy nation' (1 Peter 2:9) that will inherit the promises of the covenant."3
 - "The 'Israel of God' (Galatians 6:16), therefore, in and for whom the promses will be fulfilled consists of believing Jews and Gentiles, the natural and unnatural branches in the one olive tree of God."4
- III. Methodological consideration
 - a. We need to ask: How do we prove that the church/Gentile believers have replaced the nation of Israel? That is, what must someone do to demonstrate replacement theology is true?
 - b. Remember what Replacement Theology Teaches:
 - i. There is no more restoration of Israel in the future; Church has superceded Israel and the church is Israel. The national promises to Israel have expired.



Church has now replaced Israel

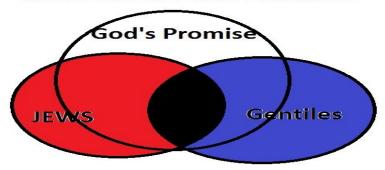
c. Often advocates of Replacement Theology arguments end up showing this:



³ Sam Storm, Kingdom Come: The Amillennial Alternative, (Ross-shire, Scotland: Christian Focus Publications, 2013), 227. ⁴ Ibid, 188.

- i. It is not enough to show there are parallels between the church and Israel nor the fact that some language of Israel's role is now also the responsibility of the church.
- ii. Again, advocates of replacement theology must show that Israel no longer has a role. That is, there must be a specific verse that Israel is no more or the Church is now Israel.
- d. Other times advocates of Replacement theology arguments amount to this:

Referents of God's Promises



- i. Referent: Recipients of God's promises.
- ii. Advocates often show how an Old Testament promise has also been given to one referent then conclude the other referent no longer has the promise. But this does not disprove the other referent no longer has God's promises!
- iii. One can add more referents (Gentiles) to God's original promises but this does not necessarily mean that the original referents (Jews) are no longer heirs to God's promises.
- IV. Sam Storm's Arguments from Kingdom Come: The Amillennial Alternative
 - a. Ephesians 2:12-13
 - 1. Passage: "12 remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. 13 But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ."
 - ii. Storm's Argument:
 - 1. "To what have Gentiles been brought 'near'? Certainly, near to Christ or to the salvation and forgiveness that his 'blood' (v.13) has obtained. But as I examined this passage more closely I began to realize that it wasn't simply salvation to which Gentiles had been brought near but to the very things stated in verse 12 from which they had previously been separated."
 - 2. "Whatever a believing Jew can point to in the Old Testament and say, "Mine,' is no less the inheritance and future of a believing Gentile."
 - 3. Conclusion: "The focus on God's presence, the repository of his power, is no more and never again shall be an ethnically united people-group who share a common ancestry, but rather a

⁵ Ibid, 184.

⁶ Ibid, 185.

spiritually united Church who share a common faith in Jesus Christ "7"

iii. Response:

- 1. No where in Ephesians 2 do we read anything about how God's power "is no more and never again shall be an ethnically united people-group..."
- 2. "Being near to something does not mean assumption of its identity."8
 - a. That is, just because one referent share in something with another referent does not mean that one becomes that referent.
 - b. <u>Illustration:</u> Ben Fong shares the same name and privilege as members of our church with Ben Cheung doesn't make them the same person.
- 3. One can be a believing Gentile and believing Jew while also being in one group, the Church.
- 4. If Paul wanted to say believing Gentiles and believing Jews are now the same thing, he would have used instead the preposition compounds of εις instead of .9
- 5. If Jews and Gentiles are all the same thing with no distinction, it would not make sense why Paul continued to talk about Jews and Gentiles (Romans 1:16, Romans 11, 1 Corinthians 1:24, etc).

b. Galatians 3:15

- i. <u>Passage:</u> "There is neither Jew nor Greek, there is neither slave nor free man, there is ^[ai] neither male nor female; for you are all one in Christ Jesus. ²⁹ And if you ^[ak] belong to Christ, then you are Abraham's ^[ai] descendants, heirs according to promise."
- ii. <u>Storm's Argument:</u> "But, if you are 'in Christ' through faith and thus belong to him, then you too 'are Abraham's offspring' or 'seed' and thus you too are an heir of the covenant promises!" 10

iii. Response:

- 1. Our verse here cannot mean there are no more Jews as distinct from Greeks in terms of identity.
 - a. Otherwise there really are no more distinction between men and women and being slave and free is the same thing.
 - b. What the verse means is that our status alone is not going to hinder us to God's promises for all people.
- 2. Again, just because Gentiles are added to the promise doesn't mean Jews don't longer has the national promises of God!
- 3. Note again the verse does not here teach that the church has now become Israel, or Israel no longer will have God's promises to them.

⁸ Michael J. Vlach, *Has the Church Replaced Israel?*, (Nashville: Baker Academic, 2010), 152.

⁷ Ibid, 188.

⁹ Ibid, 154.

¹⁰ Sam Storm, *Kingdom Come: The Amillennial Alternative*, (Ross-shire, Scotland: Christian Focus Publications, 2013), 190.

THE SEVEN CHURCHES AND THE COMING OF CHRIST: REVELATION 2-3

I. <u>Review and Purpose:</u> The last two week we have established that ethnic Israel will have a role in the end times, so today we will see the Church's place in the end times from the reference to the Church in Revelation 2-3 and see how it support an imminent (at any moment) rapture of the church.

<u>Note:</u> After our evaluation, we will close with practical implications for our lives from our study.

- II. Context: Revelation 2-3 in the book of Revelation
 - a. Revelation 1 is an introduction to the book.
 - i. Vision seen at Patmos (Revelation 1:9-16)
 - ii. Encounter with Jesus (Revelation 1:17-18)
 - iii. Vision explained (Revelation 1:19-20)
 - 1. Note how verse 19 gives the outline for the Book of Revelation.
 - 2. Verse 20 interprets the vision.
 - b. Revelation 2-3 records seven letters to the seven churches in the past but present during the Apostle John's day.
 - c. Revelation 4-22 is John's heavenly vision of the **future**.
- III. Revelation 2-3 makes allusion to the coming of Jesus Christ
 - a. To six of the seven churches, Christ explicitly refers to His second coming. Only to Smyrna is there no word about Christ's second coming.
 - b. Positive vs. Negative Coming of Christ
 - i. Positive
 - 1. Thyatira (2:25)
 - a. Passage: "Nevertheless what you have, hold fast until I come"
 - b. This is addressed to the faithful in the church who had "deeds, love, faith, service and [h] perseverance"(v.19)
 - c. Verse 25 is the introduction to verses 25 through 28 of the incentive to persesvere against Jezebel.
 - 2. Philadelphia (3:11)
 - a. <u>Passage:</u> "I am coming quickly; hold fast what you have, so that no one will take your crown."
 - b. Right before this, in v.10, Jesus tells them they will be spared the global tribulation of the world. So we see here His second coming for the church does not mean participation of that hour of testing.
 - 3. Laodicea (3:20)
 - a. <u>Passage:</u> "Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me."
 - b. Matthew 24:33, Mark 13:29, Luke 12:36, James 5:9 indicates that "door" is an eschatological reference and not the "door" to your heart, etc.
 - c. Contextually, verse 21 refer to an eschatological event so it make sense to see this as talking about Christ's second coming.
 - ii. Negative
 - 1. Ephesus (2:5)

- a. <u>Passage:</u> "Therefore remember from where you have fallen, and repent and do the ^[d] deeds you did at first; or else I am coming to you and will remove your lampstand out of its place—unless you repent."
- b. While not as obvious, in the Greek it is better to understand this as "or else I am coming" but "WHEN I am coming." 11
- c. By the Lampstand being removed, it cease being a Church of Christ and spared from the hour of testing of the whole world.

2. Pergamum (2:16)

- a. <u>Passage:</u> "Therefore repent; or else I am coming to you quickly, and I will make war against them with the sword of My mouth."
- b. Here we see Christ's active judgment upon those who held to false teachings.

3. Sardis (3:3)

- a. <u>Passage:</u> "So remember ^Ir what you have received and heard; and keep it, and repent. Therefore if you do not wake up, I will come like a thief, and you will not know at what hour I will come to you."
- b. Matthew 24:43, Luke 12:39, 1 Thessalonians 5:2, Revelation 16:15 indicates that the "thief" motif is an eschatological reference. 12

IV. When will both comings take place?

- a. "The common feature of the two types is that both comings are immenent. They could occur at any moment to implement the anticipated results for the designated objects. The only way that both comings can be imminent is for them occur simultaneously." 13
- b. Revelation 3:10 global hour of testing is further described in the rest of the Book of Revelation.
- c. Note the church's absence in Revelation 4-18.

V. Implications:

- a. We live a life of continual holiness knowing He can come any moment.
- b. We live a life repenting of sins constantly, knowing He can come any moment.

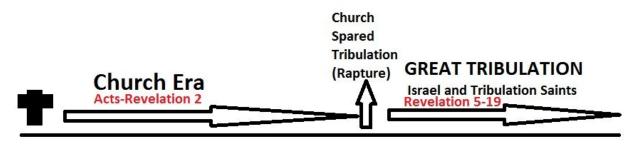
Robert Thomas, "The 'Comings' of Christ in Revelation 2-3," in *The Master's Perspective on Biblical Prophecy*, (Grand Rapids: Kregel Publications, 2002), 120.
 Ibid, 124.

¹³ Ibid, 125.

THE TRIBULATION PART I: THE FIRST SIX OF SEVEN SEALS

- I. <u>Review and Purpose:</u> Last week we saw how Revelation 2-3 support an imminent (at any moment) rapture of the church before the coming Tribulation. Today we will begin our look at the Tribulation by seeing the opening of the first six seals of seven, in Revelation 6-7 and note some observation of application in Revelation 4-5.
- II. What we have seen thus far in our series:

END TIMES:WHAT WE HAVE COVERED THUS FAR



HISTORY ON EARTH

- III. We begin today first with application
 - a. Worship God! See Revelation 4.
 - b. How much do you desire to know the details of end days prophecies? Do you weep in desiring to know it like John in Revelation 5:1-4?
 - c. Worship God even if you don't understand the prophecy, because He knows it (Revelation 5:5-14)
- IV. First six of seven seals
 - c. First Seal: White Horse, a future Conqueror (Revelation 6:1-2)
 Possible anti-Christ, the Beast of Revelation 13-1-4.
 - d. Second Seal: Red Horse, a bringer of war (Revelation 6:3-4)
 Red Dragon of Revelation 12:3?
 - e. Third Seal: Black Horse, a bringer of famine (Revelation 6:5-6)
 - f. Fourth Seal: Pale Green Horse, a bringer of Death (Revelation 6:7-8)
 - g. Fifth Seal: Martyrs of believers (Revelation 6:9-11)

This multitude is further described in Revelation 7:9-17, cf. v.13-14.

- h. Sixth Seal: Supernatural phenomenon done to nature (Revelation 6:12-17)
 - i. Description (Revelation 6:12-14)
 - ii. Reaction (Revelation 6:15-17)
- VI. An importance pause (Revelation 7)
 - a. Sealing of the 144,000 Jews in the Tribulation (Revelation 7:1-8)

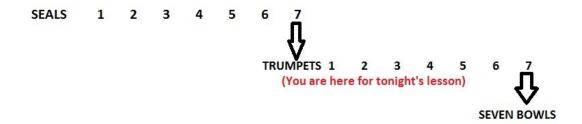
THE TRIBULATION PART II: The Seventh Seal and Six Trumpets

- I. <u>Review and Purpose:</u> Last week we saw the opening of the first six of seven seals in Revelation 6-7, today we will see the opening of the seventh seal and six of the trumpets in Revelation 8-9.
- II. The Soberness of the Seventh Seal (Revelation 8:1): "When the Lamb broke the seventh seal, there was silence in heaven for about half an hour."

"The opening of the seventh seal is a most important event, confirmred by the fact that there was silence in heaven for about half an hour after it was opened." ¹⁴

- III. Golden Censer (Revelation 8:3-5)
 - a. Golden Censer (v.3) was a copper device with a heavy handle used to carry coals from the alter outside the tabernacle to the incensed altar. 15
 - b. Note it's effect when thrown to the earth in verse 5, an introduction to the seven trumpets.
- IV. The seventh seal introduces us the seven trumpets (Revelation 8:2, 6ff)
 - a. Introduction to the seven trumpets (Revelation 8:2)

CHRONOLOGY OF THE GREAT TRIBULATION



- b. First trumpet (Revelation 8:6-7)
 - i. What: "there came hail and fire, mixed with blood, and they were thrown to the earth;" (v.7)

Thrown to affect earth's land surface

- ii. Effect: "a third of the earth was burned up, and a third of the trees were burned up, and all the green grass was burned up." (v.7)
- c. Second trumpet (Revelation 8:8-9)
 - i. What: "something like a great mountain burning with fire was thrown into the sea" (v.8)

 Thrown to effect earth's surface water.
 - ii. Effect: "a third of the earth was burned up, and a third of the trees were burned up, and all the green grass was burned up." (v.8-9)
- d. Third trumpet (Revelation 8:10-11)
 - i. What: Star name Wormwood thrown towards river and springs (v.10)
 - ii. <u>Effect:</u> "a third of the waters became wormwood, and many men died from the waters, because they were made bitter.." (v.11)

Wormwood was a bitter desert plant which the Old Testament often represent as a sorrowful bitter judgment such as in Deuteronomy 29:18 and Lamentation 3:15, 19.

¹⁴ John Walvoord, "Revelation," in *The Bible Knowledge Commentary*, (Colorado Springs: Cook Communications, 1983), 950-51.

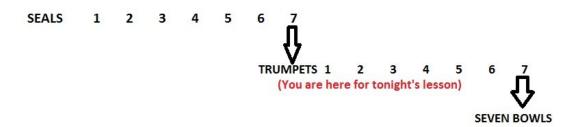
¹⁵ Ibid, 951.

- e. Fourth trumpet: "The fourth angel sounded, and a third of the sun and a third of the moon and a third of the stars were struck, so that a third of them would be darkened and the day would not shine for a third of it, and the night in the same way." (Revelation 8:12)
- f. Warning for the Final Three Trumpet (Revelation 8:13)
- g. Fifth trumpet: Supernatural Locusts (Revelation 9:1-11)
 - i. Comparing it to the book of Joel, it's destruction is astounding
 - ii. Duration: 5 months (v.5)
 - iii. Recipients: "They were told not to hurt the grass of the earth, nor any green thing, nor any tree, but only the men who do not have the seal of God on their foreheads" (v.4)
 - iv. Led by one who "is name in Hebrew is 'Mabaddon, and in the Greek he has the name 'Mapollyon." (v.11) Note, the name means destruction.
- h. Sixth trumpet: A Supernatural army (Revelation 9:13-19)
- i. We must not forget: Why is the Tribulation going on? Answer: Sin (Revelation 9:20-21)

THE TRIBULATION PART III: Characters of the Tribulation

- V. <u>Review and Purpose:</u> Last week we saw the opening of the seventh seal and six of the trumpets in Revelation 8-9, this week we will look at the characters of the Tribulation.
- VI. Remember what is going on:

CHRONOLOGY OF THE GREAT TRIBULATION



- a. We now are taking an intermission between Sixth (Revelation 9:13ff) and Seventh trumpets blasting (Revelation 11:15ff) and when the seventh trumpet blasted we also see an intermission between the seven bowls beginning in Revelation 16.
- b. Two prophets who will come (Revelation 11:1-13)
 - i. Where? Jerusalem because of the hints in v.1-2, 13)
 - ii. When? They will minister for 3 ½ years (cf. "42 Month" in Revelation 11:2, "1260 days" in a 30 days month cycle in Revelation 11:3)
 - iii. Echoes of Zechariah 4:2-14.
 - iv. Supernatural Ministry (v.3-6)
 - v. Death (v.7-10)
 - vi. Resurrection (v.11-12)
 - vii. Supernatural judgement (v.13)
- c. Israel, the mother of Revelation 12:1-6.
 - i. Twelve stars=Twelve tribes? (v.1)
 - ii. We see she gives birth to is Christ (v.5)
 - iii. She flees in the Wilderness (v.6, cf. Matthew 24:16)
 - iv. She's persecuted by Satan (v.3-4)
- d. Satan (see Revelation 12)
- e. Christ (see Revelation 12)
- f. Beast of the Sea: Anti-Christ (see Revelation 13:1-10; Cf. 2 Thessalonians 2:7-12)
- g. Beast of the Earth: The False Prophet (see Revelation 13:11-17)

THE TRIBULATION PART IV: The Seventh Bowl of Wrath

- I. <u>Review and Purpose:</u> Last week we saw the characters of the Tribulation. Today we will look at the seven bowls of wrath.
- II. Where are we at:

Seven Bowls of Wrath

Seventh Trumpet



Bowls

1 2 3 4 5 6 7 (Revelation 16-20)

- III. Looking ahead for the next few weeks:
 - a. Babylon: Old Testament Expectations and Revelation 17-18
 - b. The Great Tribulation and Daniel 9
 - c. Premillennialism and Revelation 20
 - d. Premillennialism and Early Church History
- IV. Seven bowls
 - a. The seventh trumpet was blown in Revelation 11:15 now seven bowls of the wrath of God will be poured out (Revelation 16:1)
 - b. First Bowl (Revelation 16:2)
 - i. What: "A loathsome and malignant sore"
 - ii. Recipients: "Peole who had the mark of the beast and who worshiped his image" (Cf. Revelation 14:9-12)
 - c. Second Bowl (Revelation 16:3)
 - i. Sea became blood.
 - ii. Unlike before in the second trumpet in Revelation 8:8-9, where a third of living creatures died, now "every living thing in the sea died."
 - d. Third Bowl (Revelation 16:4-7)
 - i. What: Rivers and springs became blood (v.4)
 - ii. Affirmation of God's goodness in judgment (v.5-7)
 - e. Fourth Bowl (Revelation 16:8-9)
 - i. What: Scorching heat.
 - ii. Sadly, the people "did not repent so as to give Him glory" (v.9)
 - f. Fifth Bowl (Revelation 16:10-11)
 - i. What: Darkness and more painful sores
 - ii. Still, they "did not repent" (v.11)
 - g. Sixth Bowl (Revelation 16:12-16)
 - i. Euphrates river will be dried up (v.12).
 - ii. Demonic spirits operating (v.13-14a)
 - iii. Demonic spirits will gather kings of the whole world to fight God (v.14b)
 - iv. It will take place at Har-Magedon (v.16)
 - v. Echoes of Zechariah 14:1-8.
 - h. Seventh Bowl (Revelation 16:17-20:15)
 - i. Longest one, spanning several chapters

- ii. Begin with flash of lighting and greatest earthquake ever (v.18) iii. Wrath against Babylon (v.19)

- iv. Island and mountains disappear (v.20)
 v. 100 pound hailstone (v.21)
 vi. Jesus' Second Coming (Revelation 19:11-19)

Why we expect a literal Babylon in Revelation 17-18

- I. <u>Review and Purpose:</u> Today we will focus on the prophecies of Babylon's destruction in Jeremiah 50-51 will which influence why we expect a literal Babylon in Revelation 17-18.
- II. Where is Babylon: Modern Day Iraq (see <u>HERE</u>)
- III. Root of Babylon as Babel in Genesis 11:1-9.
- IV. Three key prophetic descriptions in Jeremiah 50-51 of Babylon's destruction
 - a. Walls will be torn down
 - i. Jeremiah 50:15: "Raise your battle cry against her on every side! She has given wherself up, her pillars have fallen, Her walls have been torn down. For this is the vengeance of the LORD: Take vengeance on her; As she has done to others, so do to her."
 - 1. The wall of Bablyon is described in the Hebrew as בָּהֶרְסוּ. It is a Niphal Perfect third person plural verb of הַּבְּס. According to Holladay, the meaning of the verb means "demolished." ¹⁶
 - 2. Munderlein has noted the verb is used for "tearing down," and this meaning is supported by several instances in the Old Testament when it is used as the opposite of "build."¹⁷
 - ii. Jeremiah 51:44: "I will punish Bel in Babylon, And I will make what he has swallowed come out of his mouth; And the nations will no longer stream to him. Even the wall of Babylon has fallen down!"
 - iii. Jeremiah 51:58: "Thus says the Lord of hosts, 'The broad wall of Babylon will be completely razed And her high gates will be set on fire; So the peoples will toil for nothing, And the nations become exhausted only for fire."
 - 1. "The outer wall was twelve feet thick, and the inner wall was twenty-one feet thick with twenty-three feet separating them." 18
 - 2. Verb for "completely razed" can also be translated "leveled."
 - b. Babylon will be burned
 - i. Note destruction of Babylon is compared to Sodom and Gomorrah (Jeremiah 50:40)
 - ii. Recall Jeremiah 51:58, of how "her high gates will be set on fire;"
 - iii. Jeremiah 51:30: "...their dwelling places are set on fire,"
 - iv. Jeremiah 50:32 shows even near by cities are not spared.
 - v. Jeremiah 51:25-26: Burned up like a heap of burned mountain
 - c. Abandoned

i. Total destruction mentioned in Jeremiah 50:26.

- ii. Some of the verses that mentioned Babylon will be abandoned: Jeremiah 50:39-40, 51:29, 51:37, 51:62, etc.
- iii. This abandonment is suppose to be forever (50:39).

14

¹⁶ William L. Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Grand Rapids: William B. Eerdmans Publishing Company, 1988), 84 (1 הַרָּכוֹ D.).

¹⁷ G. Munderlein, "הָרֶס" in *Theological Dictionary of the Old Testament*, 14 vols., ed. by G. Johannes Botterweck, Helmer Ringgren and Heinz-Josef Fabry translated by John T. Willis, Geoffrey W. Bromiley and David E. Green, 3:461-463. (Cambridge: William B. Eerdmans Publishing Company, 1978), 462.

¹⁸ F.B. Huey Jr., *Jeremiah Lamentations*, NAC (Nashville: Broadman Press, 1993), 427.

- iv. According to 51:43, not only will no one reside in Babylon, the extent of her abandonment reaches the point "through which no son of man passes."
- V. These three key prophetic descriptions has not occurred.
 - a. See a map <u>HERE</u>.
 - b. For a more detailed historical argument click <u>HERE</u>.
 - c. Zechariah 5:5-11.

The Duration of the Great Tribulation Part 1

- I. <u>Purpose:</u> We want to eventually see how <u>Daniel 9:24-27</u> shed light on the book of Revelation, specifically with the duration of the Great Tribulation. Today we will set up the foundation of determining what weeks constitute and how portions of it have already been fulfilled.
- II. Relationship of Daniel and Revelation
 - a. 3 ½ years tribulation referred to Revelation 11:2-3, 12:6, 12:14, 13:5
 - b. Similar to Daniel 12:7, 12:11 and 9:27 (more on this later)
 - c. We will focus more on Daniel 9:24-27 because the theme of an oppressor, temple, etc is predominate there.
- III. Summary of prophecy in verse 24: "Seventy 'weeks have been decreed for your people and your holy city, to 'wifinish the transgression, to 'wifinake an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and 'wifinity prophecy and to anoint the most holy place."
 - a. Note the fulfillment of these points will be in phases seen in verses 25-27.
 - b. Note this is in its context, promises to the Jews.
- IV. What's a "week"?
 - a. Literally in the Hebrew, "sevens"
 - b. Idea of Seven year cycles in Leviticus 25:3-4, 8-9
 - c. And 2 Chronicles 36:21 shows us the thinking of seven years in Jeremiah's prophecy
 - d. In the immediate context, Daniel 9:1-2 shows Daniel is thinking of things in terms of years
- V. Three phrases of "weeks" in verses 25-27
 - a. <u>Summary:</u> "The entire time-period involved is exactly specified as Seventy Weeks (24); and these Seventy Weeks are further divided into three lesser periods: first, a period of seven weeks; after that a period of three-score and two weeks; and finally, a period of one week (25, 27)." ¹⁹
 - b. First period: Begin with Restoring of Jerusalem (v.25)
 - c. Second period: Messiah (v.25-26)
 - d. Third period: Another "prince" to come (v.27)
- VI. Part of Daniel 9 has already been fulfilled and some are not yet fulfilled: All interpreters agree that the first sixty nine weeks are past and thus fulfilled.²⁰
- VII. First period
 - a. "So you are to know and discern that from the issuing of a zdecree to restore and rebuild Jerusalem until z'Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with zplaza and moat, even in times of distress." (v.25)
 - b. Jerusalem will be rebuilt.
 - c. It will be rebuilt despite "times of distress."
 - d. It will take seven weeks (7 "sevens [weeks]" X 7 Years= 49 Years)

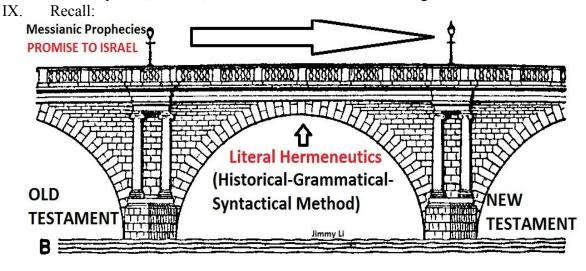
¹⁹ Alva J. McClain, *Daniel's Prophecy of the Seventy Weeks* (Grand Rapids: Zondervan's Publishing House, 1969), 13.

²⁰ Alva J. McClain, *Daniel's Prophecy of the Seventy Weeks* (Grand Rapids: Zondervan's Publishing House, 1969), 17.

e. Beginning: Commandment to rebuild city (v.25) referring to Nehemiah 1:1-4, 2:1-8, with the timing of 2:1 being in 445 B.C if Artaxerxes began his reign 465 B.C.²¹

VIII. Second Period

- a. "the [aa] Messiah will be cut off and have [ab] nothing,"
- b. Takes place 62 weeks after completion of restored Jerusalem (v.26)
- c. But the "from the issuing of a 'z'decree to restore and rebuild Jerusalem until 'z'Messiah the Prince there will be seven weeks and sixty-two weeks;" (v.25)
- d. Recall the beginning of the first period took place: 445 B.C.
- e. According to McClain, with a 360 days year, this duration of 173,880 days lands on April 6th, 32 A.D, around the time of Christ entering Jerusalem.²²



²¹ Alva J. McClain, *Daniel's Prophecy of the Seventy Weeks* (Grand Rapids: Zondervan's Publishing House, 1969), 24.

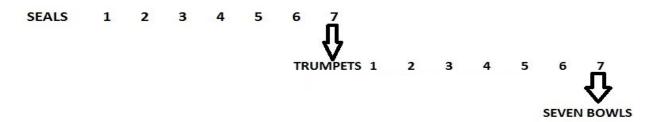
^{24. &}lt;sup>22</sup> Alva J. McClain, *Daniel's Prophecy of the Seventy Weeks* (Grand Rapids: Zondervan's Publishing House, 1969), 25.

The Duration of the Great Tribulation Part 2

- I. <u>Purpose:</u> We want to eventually see how <u>Daniel 9:24-27</u> shed light on the book of Revelation, specifically with the duration of the Great Tribulation.
- II. <u>Review:</u> Last week we established that weeks constitute a period of seven years and how everything leading up to the sixty-ninth "weeks" have already been fulfilled including the cutting off the Messiah.

Recall what we covered thus far in Revelation: Question: what is the duration?

CHRONOLOGY OF THE GREAT TRIBULATION



III. We believe that the Seventieth week is still future and that the Seventieth weeks (Last seven years) is described in the Book of Revelation 6-19.

Daniel's 70 Weeks



- IV. What are the reasons to believe there is a gap between the 69th and 70th week?
 - a. All of the events in verse 24 has not taken place yet.
 - i. What needs to be fulfilled:
 - 1. Note referent is Jewish people
 - 2. Note there needs to be a time to "anoint a most holy place"
 - 3. Note there needs to be "an end of sin."
 - ii. If the 70th week followed without a gap from the 69th week then the end of the 70th week would have fallen on 39 A.D.²³
 - iii. The things to be fulfilled have not been fulfilled yet.
 - b. It is not unusual to see "gaps" in the Bible's prophecy
 - i. Birth of the Messiah and His role: Isaiah 9:6
 - ii. Messiah coming Zechariah 9:9-10, verse 10 still coming.
 - c. The Church and era of the church is a mystery in the New Testament (Ephesians 3:1-10, Colossians 1:25-27) and the church era would then not be a surprise for New Testament believers.
- V. Key to seeing Revelation as fitting in the seventieth year.
 - a. The Three and a half years

²³ 39 A.D. is derived from 32 A.D., the date of the prophecy of the cutting off the Messiah establish in our previous outline. The Duration of the Great Tribulation Part 1.

- i. Last 3 ½ years of the Tribulation is referred to Revelation 11:2-3, 12:6, 12:14, 13:5 that is similar to Daniel 9:27 (more on this later)
- ii. Having established last session that "week" in Daniel means 7 years, we see in Daniel 9:27 that "in the middle of the week he will put a stop to sacrifice and grain offering;" this will land us in the last three and a half years of the Tribulation.

b. Anti-Christ ruling

- i. Daniel 9:27 reveal that there will be a figure who will have some kind of authority to rule and to make a covenant in the beginning of the 70th week
- ii. It begins with the reign of a conqueror, we see that in Revelation 6:1-2

VI. Who is this prince?

- a. "And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of 'ae' abominations will comeone who 'af' makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who 'ag' makes desolate." (Daniel 9:27)
- b. Is this "he" in verse 27 the Messiah or the Prince?
 - i. The closest reference for "He" is the "Prince" of the people (Romans) who will destroy the city of Jerusalem and the temple's sanctuary in verse 26.
 - ii. This also does not seem to be Jesus, since "he" here makes a covenant and breaks it, which Jesus will never do.
- c. Daniel 9:27's desolation is picked up again in Daniel 12:11 and by Jesus in Matthew 24:15 who talk of this as still future and that after it happen there will be great tribulation (v.21)²⁴
- d. Daniel 7's little horn indicate he's a future Roman emperor
 - i. Daniel 7:25 indicate the anti-Christ will against the Holy One (Messiah) during those three years, and that according to the context of Daniel 7:23-24, this anti-Christ will be from the Roman empire.
 - ii. Daniel 7:25 is echoed in Revelation 13:5-7
 - iii. One should not be surprise at the Beast making a treaty with Israel and betraying it, just as he will do with Babylon according to Revelation 17:16.
- e. Man of Lawlessness will be so bad that he takes the seat of God in the Temple (2 Thessalonians 2:4) and demanding worship (Revelation 13:8-15)

19

²⁴ Thus ruling out the possibility of some who see verse 27 talking about Antiochus IV Epiphanes (215-164 BC) since Antiochus was before Jesus. Furthermore, Antiochus cannot be a candidate of the person in verse 27 because Antiochus did not come after the coming of the Messiah being cut off in 32 A.D.

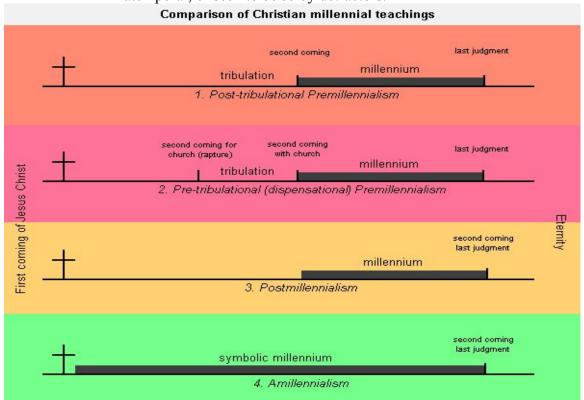
Premillennialism and Revelation 20

- Purpose: We will examine Revelation 20 then explain the three views on the I. Millennium follow by an argument for the Premillennial view.
- II. Review: Last week we saw how Daniel 9:24-27 shed light on the book of Revelation, specifically with the duration of the Great Tribulation.
- III. Revelation 20 examined
 - a. Right before this chapter in Revelation 19 we see the return of Christ (19:11-19) and the judgment of the beast and false prophet (19:20-21)
 - b. Note the emphasis of "thousand years"
 - i. Six references (v.2, 3, 4, 5, 6, 7)
 - ii. In light of our studies thus far, we have seen that when numbers of time is mentioned of biblical prophecies they are literally understood; hence, we are incline to understand them literally here.
 - c. This period of a thousand years ("millennial") will consist of (v.1-6):
 - i. Satan restrained in the Abyss no longer able to deceive the nations (v.2-3a)
 - ii. The first resurrection (v.5)
 - iii. The reign of a certain group of people on earth (v.4):
 - 1. "those who had been beheaded because of by their testimony of Jesus and because of the word of God,"
 - 2. "and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand;
 - 3. This group "came to life and reigned with Christ for a thousand years" while "The rest of the dead did not come to life until the thousand years were completed." (v.5)
 - 4. They will not fall away and die the second death (v.6)
 - iv. A period where some can still sin (see below)
 - d. One last rebellion but God puts it down (v.9-10)
 - e. Great White Throne Judgment (v.11-15)
 - i. "Second" resurrection consisting of all people
 - ii. Some will go to the Lake of Fire
 - iii. Others will enter the New Heaven and Earth (Revelation 21-22)
- IV. Three Views of the Millennium
 - a. Premillennialism
 - i. This view believes that the one thousand year reign will be established by Christ during His second coming.²⁵
 - ii. This view is called Premillennialism, since Christ will returns before (pre-) the Millennium
 - b. Postmillennialism
 - i. This view interprets the one thousand year reign not as literally one thousand years, but figuratively "of a long period of earthly peace" which "will end with the personal, bodily, return of Christ.²⁶
 - ii. Hence, it is called Postmillennialism, since Christ will return after (post-) the Millennium.

 $^{^{25}}$ Millard J. Erickson, A Basic Guid to Eschatology: Making Sense of the Millennium (Grand Rapids: Baker Academic Books, 1998), 91. ²⁶ Ibid, 56-57.

c. Amillennialism

- i. This view also interprets the one thousand year reign as symbolic rather than literal in nature, and thus the millennium "does not speak of farremoved, future events", but rather "the meaning of the thousand years is to be found in some past and/or present fact."²⁷
- ii. This view is called Amillenialism, since the millennium is in some sense atemporal, or seen to be so by detractors.²⁸



V. Why Premillennialism

- a. Why literal 1,000 years: Again, in light of our studies thus far, we have seen that when numbers of time is mentioned of biblical prophecies they are literally understood; hence, we are incline to understand them literally here.
- b. <u>Objection:</u> Revelation 20 "recapitulates," that is, it is repeating again events covered earlier from Revelation beginning from the past rather than it being progressing temporally.
 - i. <u>Response:</u> Revelation 19-20 seems to be chronologically progressing rather than repeating. Note: "At the conclusion of chapter 19, however, only two thirds of the "unholy trinity"—the beast and the false prophet has been defeated and cast into the lake of fire...the fate of Satan—the remaining one-third of the 'unholy trinity'—is exactly what the reader would be waiting for and expecting at the beginning of Revelation 20."²⁹

²⁷ Ibid, 83.

²⁸ Ibid. 74.

²⁹ Matthew Waymeyer, *Revelation 20 and the Millennial Debate* (Woodland, Texas: Kress Christian Publications, 2004), 62-63.

- ii. <u>Response:</u> Revelation 20 cannot be a repeat of previous materials in Revelation because previously wicked people were ruling but now the Tribulation saints are ruling.
- c. Non-Premillennial interpretation of Revelation 20 must be rejected in light of a biblical doctrine of demons
 - i. Satan's is bounded at a certain location: Abyss

 In Luke 8:31, Jesus encounters a demon possessed man, and the multiple demons are recorded as imploring Jesus "not to command them to go away into the abyss". Clearly, the abyss is a location of some kind, where upon entering the abyss, the demons are no longer physically present in their victim. These demons "go away", as the verse states, and will thus be in a new location in the abyss.
 - ii. Purpose of Satan being bound: "so that he would not deceive the nations any longer" (v.3)
 - iii. Since Satan is detained at the abyss, then Satan can not be roaming around elsewhere during the millennium.
 - iv. Amillennialism cannot be correct since Satan and demons can roam the earth today; thus, we are not currently in the millennial period.
 - 1. 2nd Corinthians 4:4: "in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God."
 - 2. During Paul's days, apparently the Apostle can hand over a sinner at Corinth to Satan "for the destruction of his flesh" (1 Corinthians 5:5).
 - 3. Paul wrote in his last epistle exhorting Timothy to be able to correct with gentleness those opposing his young spiritual son, so that "they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will" (2Timothy 2:26).
 - 4. John MacArthur observation should make us reconsider the Amillennial claim that the Millennium is a post-resurrection New Testament reality: "Satan plants lying hypocrites in the church (Acts 5:3), schemes against believers (2 Cor. 2:11; Eph. 6:11), disguises himself as an angel of light to deceive people (2 Cor. 11:14), attackes believers (2 Cor. 12:7: Eph. 4:27) and must be resisted (James 4:7), hinders those in ministry (1 Tess. 2:18), and leads believers astray (1 Timothy 5:15)."
- d. Old Testament prophecies demands it

22

 $^{^{30}}$ John MacArthur, *The MacArthur New Testament Commentary: Revelation 12-22* (Chicago: Moody Press, 2000), 235.