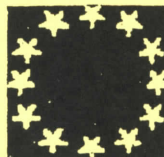
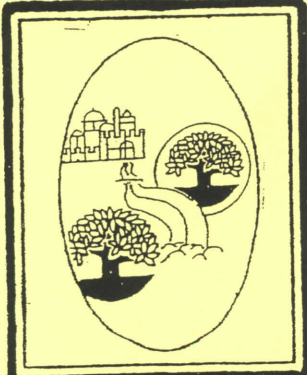
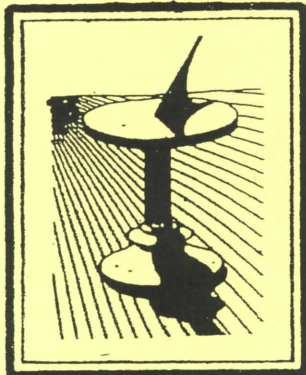
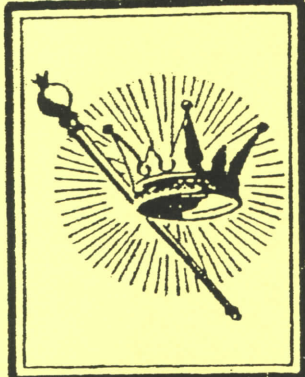
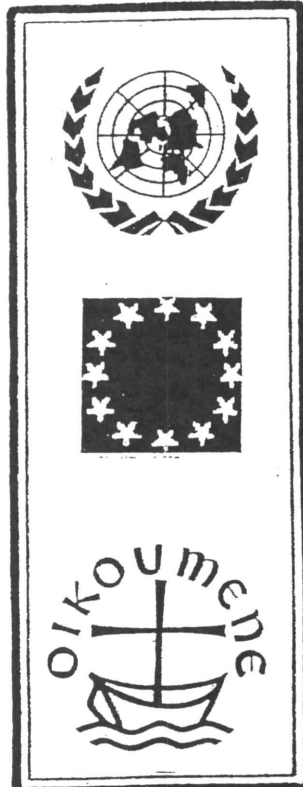
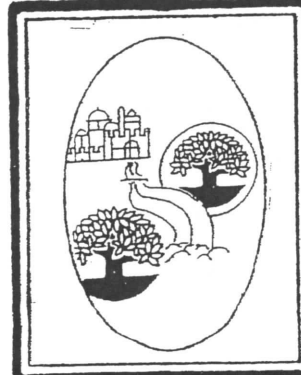
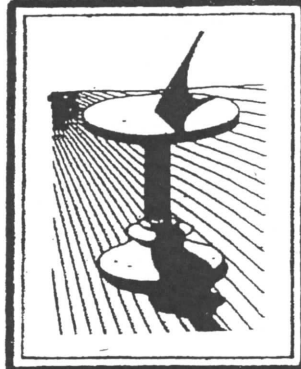


# The Truth about Last Things



*Manfred E. Kober, Th.D.*

# The Truth about Last Things



*Manfred E. Kober, Th.D.*



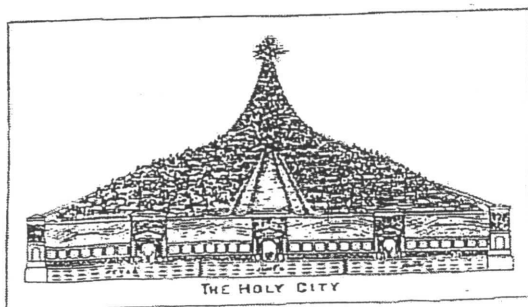
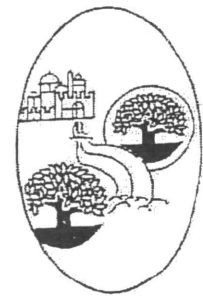
## Doctrine Seminar Fall 2022

Time: 6:30 - 8:30 PM

# The Truth about the Future



1. Tue., Aug. 30 **INTRODUCTION TO THE DOCTRINE OF LAST THINGS:**  
An exploration of Future Events
2. Tue., Sep. 6 **THE RAPTURE OF THE CHURCH:**  
The Believer's Fondest Hope
3. Tue., Sep. 13 **THE BELIEVER'S REWARDS AT THE BEMA SEAT:**  
The Christian's Finest Hour
4. Tue., Oct. 4 **THE TRIBULATION PERIOD:**  
The World's Fierce Holocaust
5. Tue., Oct. 11 **THE BATTLE OF GOG AND MAGOG:**  
Communism's Final Demise
6. Tue., Oct. 18 **THE CAMPAIGN OF ARMAGEDDON:**  
The Nations' Futile Rebellion
7. Tue., Oct. 25 **THE SECOND ADVENT OF CHRIST:**  
Prophecy's Foremost Event
8. Tue., Nov. 1 **MIRACLES IN THE MILLENNIUM:**  
The Earth's Future Beauty
9. Tue., Nov. 8 **THE UNITED STATES OF AMERICA:**  
Our Country's Felicitous Future
10. Tue., Nov. 15 **THE HEAVENLY JERUSALEM:**  
The Saint's Final Home



++ The sessions will begin **August 30** and conclude on **November 15, 2022**, (although the final schedule may vary slightly because of your instructor's speaking engagements).

++ We will meet informally and dress casually. We plan to have two different sessions each Tuesday night, the first beginning at **6:30 p.m.**, the second at **7:30 p.m.** We hope to dismiss promptly at **8:30 p.m.** (Some of you are traveling long distances). Between the two sessions we will enjoy a time of refreshments and fellowship. (It is rumored that this is the best part of the evening!)

++ There are no scholastic or age requirements for the seminar. The only intellectual requirements are an open mind and a teachable spirit..

++ The minimal cost of the seminar will be **\$135**. This includes tuition and an extensive manual in a loose leaf binder, plus packet of relevant materials. The total amount of the tuition will be **due at the first class session, August 30**.

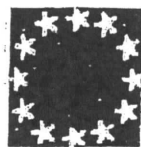


++ Perhaps you can let me know by phone or e-mail about your plans to come. **Your early response will enable me to have printed manuals for everyone at the first session.** Because of the intensive interest in prophecy among believers, we expect a good enrollment. *Please inform your friends of this unique opportunity!*

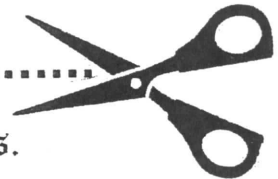
++ Visitors are **always welcome** and **anyone** may sit in on our sessions. However, if you are able to let me know ahead of time, I can have a set of printed materials ready for our visitor(s). If you can help with the printing expenses for your guest's notes, it would be greatly appreciated. Also, the folks preparing the refreshments would like to know

---

**DIRECTIONS:** We will meet for ten Tuesday nights at the Fellowship Baptist Church, located at 1503 SE 6<sup>th</sup> Street in Des Moines (**Pastor Daniel Vance, phone 515-244-6767**). Take East 14<sup>th</sup> Street to Maury, the first major intersection south of the Capitol area. Turn west on Maury (a right turn if you come from the north), and go until Maury T's on SE 6<sup>th</sup>. Turn left or south and you will immediately cross the Des Moines River. The church is located on your left just beyond the river. We will meet in the fellowship hall.



*Please fill out this form and return it with your tuition on August 30.*



I wish to enroll in the **Fall Seminar 2022** on **The Truth about Last Things**.

Name(s): \_\_\_\_\_

Street: \_\_\_\_\_ Town: \_\_\_\_\_ Zip \_\_\_\_\_

Phone: \_\_\_\_\_ E-mail: \_\_\_\_\_

Please make check out to **Dr. Manfred Kober**  
**308 Second St. SE**  
**Bondurant, IA 50035**

(515) 707-0071

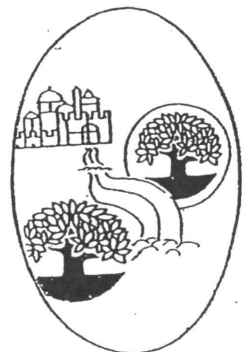
MKober316@gmail.com



# The Truth about Last Things

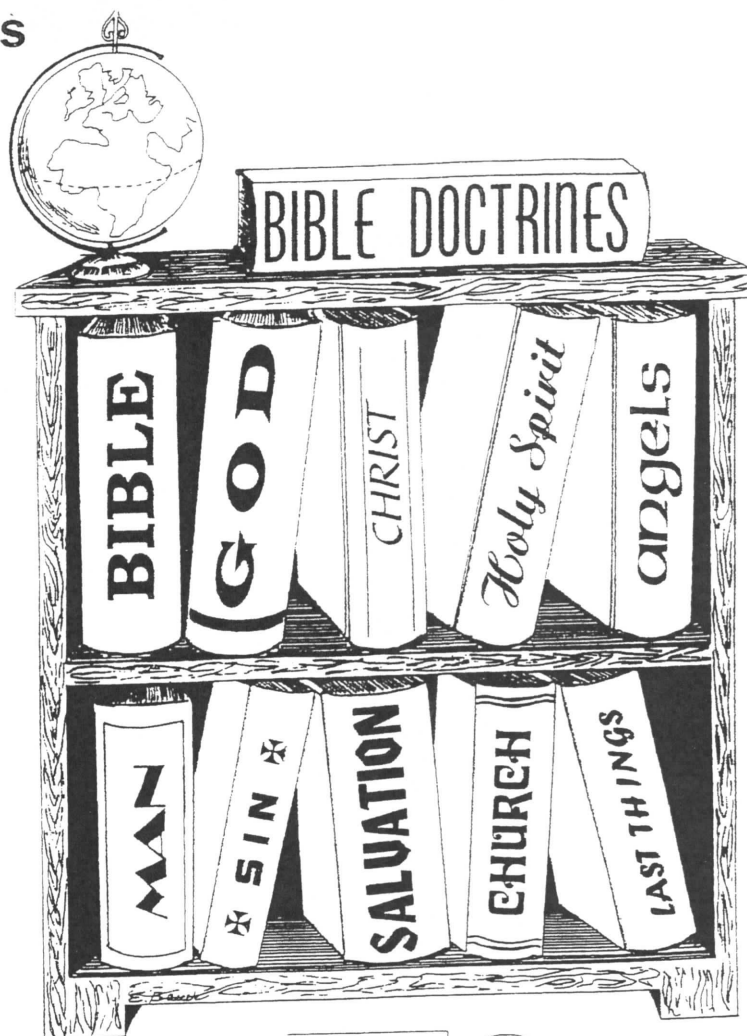
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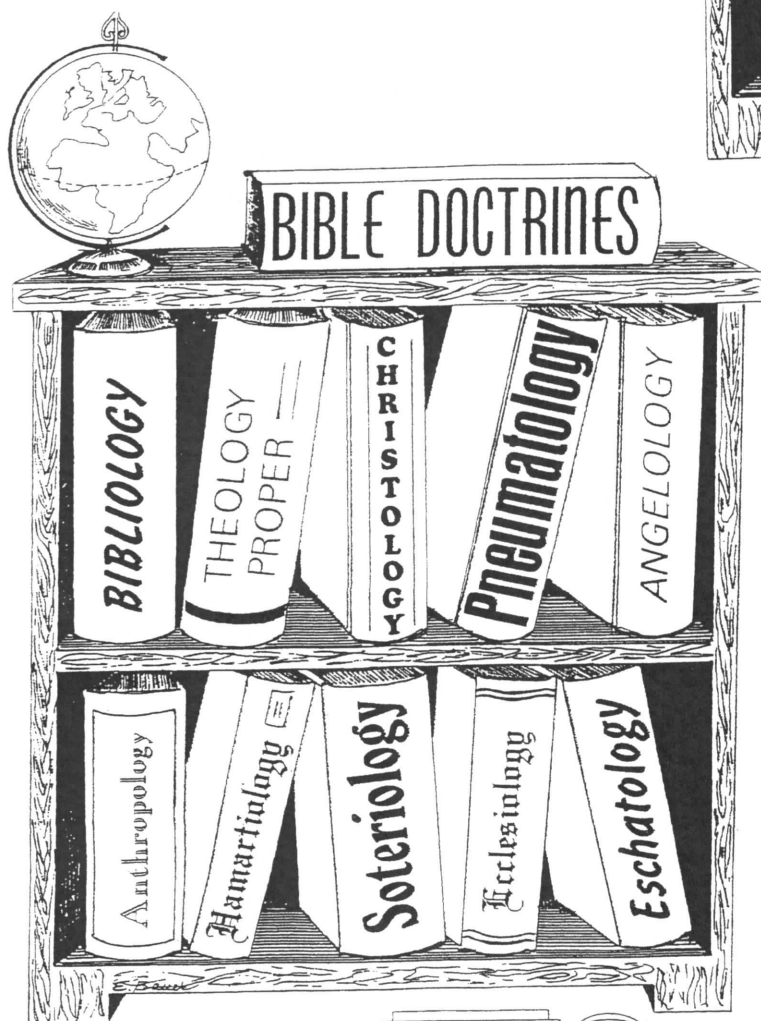


# 10 Major Bible Doctrines

Bibliology	The doctrine of Scripture
Theology Proper	The doctrine of God
Christology	The doctrine of the Son of God
Pneumatology	The doctrine of the Holy Spirit
Anthropology	The doctrine of mankind
Harmartiology	The doctrine of sin
Soteriology	The doctrine of salvation
Angelology	The doctrine of angels
Ecclesiology	The doctrine of the church
Eschatology	The doctrine of things to come



Manfred E. Kober, Th.D.



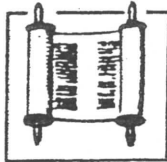
Manfred E. Kober, Th.D.



## and Bible Doctrine

**Bible**

①



Replete with

**God**

②



Reveals matters

**Christ**

③



Rules for the

**Holy Spirit**

④



Restores the world's

**Angels**

⑤



Respond in worship

**Man**

⑥



Receives indescribable

**Sin**

⑦



Removed from

**Salvation**

⑧



Realized in its

**Church**


⑨





Resides in Christ's


## and Bible Doctrine


**Bible** ①  Replete with predictive prophecy

**God** ②  Reveals matters past, present, future


**Christ** ③  Rules for the eternal eons


**Holy Spirit** ④  Restores the world's pristine beauty

**Angels** ⑤  Respond in worship to God

**Man** ⑥  Receives indescribable blessings

**Sin** ⑦  Removed from the future universe

**Salvation** ⑧  Realized in its final fullness

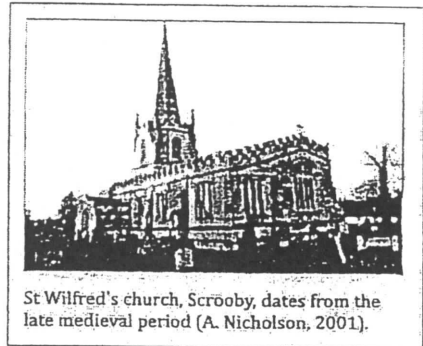
**Church** ⑨  Resides in Christ's presence

## WHY DON'T WE HEAR MORE PREACHING ON PROPHECY?

Manfred E. Kober, Th.D.

This is a good and frequently-asked question. Hardly a week goes by when someone does not ask us why prophecy is ignored in many pulpits. There appear to be a variety of reasons why pastors shy away from prophecy.

1. Some pastors may never have been instructed in prophecy. Perhaps the seminary where they received their training deemphasized prophecy. A case in point is my personal experience. When I attended the University of Erlangen in Germany, where many Lutheran pastor are trained, I had a course in dogmatics (systematic theology) for two semester, four hours a week. The professor, Dr. Walter Künneth, devoted just the last 20 minutes of the last lecture to the end times.
2. There is actually a vocal minority who insist that all the prophecies of Revelation 4-19 were fulfilled by A.D. 70 when the Romans destroyed Jerusalem. These individuals (known as preterists) fight against the blessed truth of a future rapture and millennial kingdom with such books as *End Time Fiction* and *Last Day Madness* by Gary DeMar.
3. Some pastors are more interested in the here and now rather than the hereafter. This is especially true of theological liberals. From time to time I visit with a tour group the home of the Pilgrim Fathers in Scrooby, England. The vicar of the old parish church sends someone else to talk to us about the rich history of St. Wilfred's Church. This knowledgeable substitute lamented the fact that his vicar is not interested in history or in heaven, but simply in the present.
4. Some pastors forego preaching on prophecy because folks in their congregations hold an opposing point of view. Rather than declaring the whole counsel of God (Acts 20:27), they try to keep peace at any price. One of my personal friends pastored a church in Connecticut where the head deacon was amillennial. Thus my friend avoided the subject of the millennial reign of Christ lest controversy split the church.
5. Some pastors are turned off by the sensationalism and speculation of their spiritual mentors. There is a reaction against extremism in prophecy and they thus avoid all prophecy.
6. A number of pastors simply don't understand prophecy. They neither take the time to study the subject nor do they wish to mislead the people. The Reformer John Calvin wrote a commentary on every book of the Bible except 2 and 3 John and the book of Revelation. Because of his Catholic background, Calvin did not understand prophecy and thus left Revelation well enough alone.



7. Some pastors hold an agnostic position. They feel that one can't really know what will happen for sure. One friend of mine calls himself a panmillennialist—it will all pan out one way or the other. Only time will tell. In a large church in Iowa, a pastor recently preached a series on Revelation. When he came to chapter 9, he wondered out loud if someone could really tell what these visions were all about. Similarly, the well-known pastor and author Stuart Briscoe observed at the end of his commentary on Ezekiel's prophecy that "he cannot know what all the details mean to us in our day." Briscoe assures us that in heaven we will sit down with Charles Lee Feinberg and Dwight Pentecost and find out that we were all wrong (*All Things Weird and Wonderful*, 1977, 163-164). This is prophetic agnosticism. One wonders what kind of understanding and thus convictions his parishioners have about the great prophecies of the Bible and the glorious promises for believers.

In contrast to those pastors who are reluctant to preach on prophecy, God promises a double blessing to pastors and lay people who make an effort to understand prophecy, especially that of the book of the Revelation (Rev. 1:3; 22:7).



# The Benefits of An Intensive Study of Prophecy



1. It **a**cknowledges the inspiration and thus importance of the very words of Scripture.

2. It **b**lesses us with an essential knowledge of the future.

3. It **c**auses us to arrange the priorities of our life.

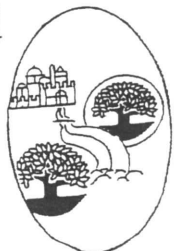
4. It **d**elights our heavenly Father who especially enjoins the study of prophecy (Rev. 1:3; 22:7).



5. It **e**xalts the Savior who is the Lord of history and prophecy.

6. It **f**ocuses on that which God considers to be truly important in our daily life and work.

7. It **g**ives us a new appreciation for the sovereignty and wisdom of God.



# Why Study Prophecy Now?

**Manfred E. Kober, Th.D.**



## **1. THE CONVERGENCE OF THE SIGNS OF THE TIMES.**

Never before has there been such a multiplication and convergence of certain signs of the times, that is, events predicted for the 7-year Tribulation which are apparently in their beginning stages now. Prophetically, Israel does not need to be in the Promised Land until after the Rapture and yet in 1948 the chosen people, scattered world-wide, became an independent nation.

A European political and economic union began to emerge in the 1950's, called today the European Union, which may well be a precursor of the Revived Roman Empire under Antichrist. An imperialistic, militaristic Russia and China cause world-wide concern. The one-world church and the United Nations emerged and are moving toward their position forecast for the tribulation.

## **2. THE CONFLICT IN THE ARAB WORLD.**

Arab dictators unexpectedly and inexplicably are losing their stranglehold over their populations. Old alliances are dissolved, new alliances emerge, almost overnight. The winners in these Arab countries, whether Libya and soon in Syria, seem to belong to the extremist Moslem Brotherhood. The oft-repeated diatribes of the Brotherhood leaders against Israel has prompted many students of prophecy to surmise that it is an alliance of Moslem nations which will join Russian (Gog and Magog, Ez. 38-39) in its futile, suicidal attack on Israel in the middle of the Tribulation.

## **3. THE CONSPIRACY AGAINST ISRAEL.**

Antisemitism is sweeping the world, spearheaded by Iran, which is frantically completing a nuclear bomb to be used against Israel. Israel and its allies take seriously the threat of Iran's former president, Ahmadinejad, "Israel must be wiped off the map" (10/26/05). He insists that Israel is "an insult to humankind" (8/16/12). The former president of Egypt, Mohammed Morsi, is shown in a video, mouthing the word "Amen" as his radical imam prays, "Oh Allah, destroy the Jews and their supporters" (10/21/12). The situation will become even more aggravated after the Rapture when a virulent world-wide antisemitism will break out (Mt. 24:9).

Meanwhile Reformed theologians go to lengthy efforts denying that an ethnic people called Israel will possess a future geographical area called the Holy Land. The promises to Abraham and his descendents, (Gen. 12:1-3; 15:18) are everlasting (Gen. 17:19). They are unconditional and have neither been fulfilled nor abrogated because of Israel's disobedience. In a document, entitled "An Open Letter to Evangelicals and Other Interested Individuals," signed by R. C. Sproul and over 200 other clergymen and Christian leaders, our Reformed friends insist that all the promises to Israel were fulfilled under Joshua. Regrettably these influential individuals deny that Israel has a right to a homeland now; that Israel will have a glorious national future and that Jesus Christ will

rule for a 1000 years from the throne of David in Jerusalem over the twelve tribes and the rest of the world.

#### **4. THE COLLAPSE OF THE EUROPEAN FINANCIAL STRUCTURE.**

The so-called “PIGS Nations” (Portugal, Italy, Greece, Spain) are dragging the rest of the countries in the Eurozone into ever deeper depression. The situation may end in dissolution or a dictatorship. European politicians are virtually begging for a strong leader to rescue the situation. On January 1, 2002, publications heralded the introduction of a common currency, the Euro, as the last great step toward a political union of European nations. These are exciting times for students of prophecy! The European Union might crumble but it seems as if the stage is set for a Revived Roman Empire, foretold by Daniel (2, 7). Before that sees fruition, the Church will be raptured from this earth by her Bridegroom.

#### **5. THE CULMINATION OF THE PROPHETIC STUDIES IN THE END TIMES.**

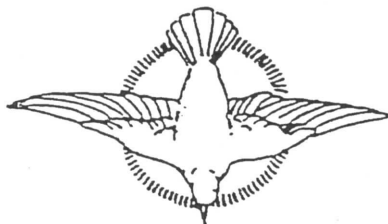
By studying prophecy, the believer of the 21<sup>st</sup> century, with the benefit of great prophecy teachers gone before, is actually fulfilling the prediction of Daniel 12:4. Daniel is told to seal up the words of his prophecy until the time of the end, at which time **“many shall run to and fro, and knowledge shall be increased.”** It is true that increased travel and knowledge characterize the last days but the metaphorical expression, **“running to and fro”** means to “run through a book, i.e. to examine it thoroughly” (Gesenius, *Hebrew and Chaldee Lexicon*, 810). The book is apparently that of the Revelation and the prediction is that the knowledge of prophecy will be increased.

#### **6. THE CONTENT OF SCRIPTURE WITH 18 PROPHETIC BOOKS.**

The biblical emphasis on prophecy makes the study of end-time events unavoidable. One-fourth of the Bible at the time of its writing was prophetic. Approximately one-half of these prophecies have been literally fulfilled. The books of Isaiah through Malachi and Revelation are preeminently prophetic. Other books contain major prophetic truths. For example, every chapter in 1. and 2. Thessalonians deals with the glorious prospect of the return of Christ. The man of God must declare “the whole counsel of God” (Acts 16:27) and that necessitates his speaking out on major prophetic themes.

#### **7. THE COMFORT OF THE HOLY SPIRIT.**

The Holy Sprit enabled the biblical writers to reveal “things to come” (John 16:13), These truths the believers are to use for mutual instruction and comfort (1. Thess. 4:13, 18). The Spirit of Truths disclosed blessed truths to encourage the saint. Thus it is wonderful to realize that the dead in Christ are safe with the Savior, (1. Tim. 4:13-14, **“them which sleep in Jesus will God bring with him”**). Moreover, the Savior might return at any moment for the living saints, (1. Thess. 4:18, “wherefore comfort one another with these words”). Knowledge of the future allows the believer to live in the calm of eternity now.



# *The Rapture of the Church*

The Believer's Fondest Hope



*Manfred E. Kober, Th.D.*

# *The Rapture of the Church:*

## **THE BELIEVER'S FONDEST HOPE**



### INTRODUCTION

Many people have good reason to fear the events of the future. Believers, however, can rejoice because they will escape the dreadful events predicted for the last days. They know that any moment the rapture may snatch all genuine believers from the earth into the presence of Christ. The rapture is a distinct New Testament truth, taught by Christ in John 14 and, twenty years later, by Paul in 1 Thessalonians 4. These two passages are central to our understanding how the present age will end. In John 14 we have **the solemn promise** of the Lord's return, in 1 Thessalonians 4 **a splendid picture** of His return. No prophecies need to be fulfilled before this event can transpire.

### **1A. THE PROMISE OF THE LORD'S RETURN: John 14:1-3**



#### 1b. The Savior's Precious Advice: 14:1

The disciples were perplexed and distressed about the Lord's prediction concerning His death and departure (13:31ff, cf. Luke 9:44f). They neither understood nor believed the Savior's words of comfort which have prompted believers through the ages to eagerly anticipate the return of Christ for them.

##### 1c. Avoid fear: "Let not your heart be troubled"

##### 2c. Acknowledge the Savior:

Trust in God is commendable but trust in Christ is indispensable because He is the only way to the Father (14:6). Personal acceptance of Christ is necessary to secure a place in the Father's house. Martin Luther is correct in observing that, "if he were not true God with the Father, this faith would be false and idolatrous" (Rudolf Stier, *The Words of Jesus*, 1879, V, 185).

#### 2b. The Savior's Present Activity: 14:2

Christ made several promises to His disciples.

##### 1c. Communion in the Father's house:

"In my Father's house are many mansions." While Christ and the disciples would soon be separated, in heaven, the Father's house, they would enjoy unbroken fellowship. The picture is that of an oriental home with courtyard and living quarters for all the family members, suggesting fellowship and intimacy.



In Rev. 21:1-22:5 the actual description is given of our eternal home. It is a city, the New Jerusalem, with 12 foundations and 12 gates. Its dimensions, undoubtedly to be taken literally, stagger the imagination. "The city is laid out as a square. . . 1500 miles, its

- 2c. Construction of our Future Home:  
Christ is presently constructing this abode.

1d. The designation of "mansion"

The word mansion (*mone*), like its old English counterpart "meant a dwelling place rather than a sumptuous large house" (*Dictionary of N. T. Theology*, III, 229). Perhaps the modern term "condominium" best gives the sense of the Greek word. ("I've got a 'condo' just over the hilltop?")

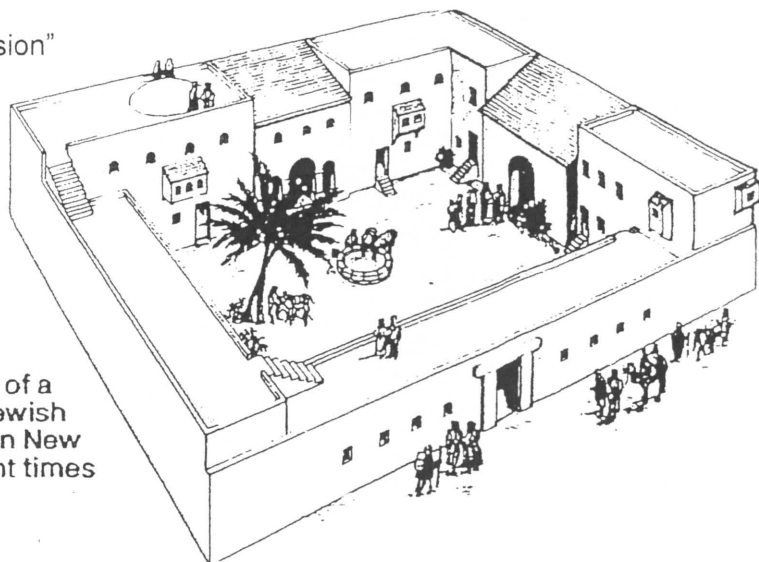
A Child of the King



An heir to a man-sion, a robe, and a crown.

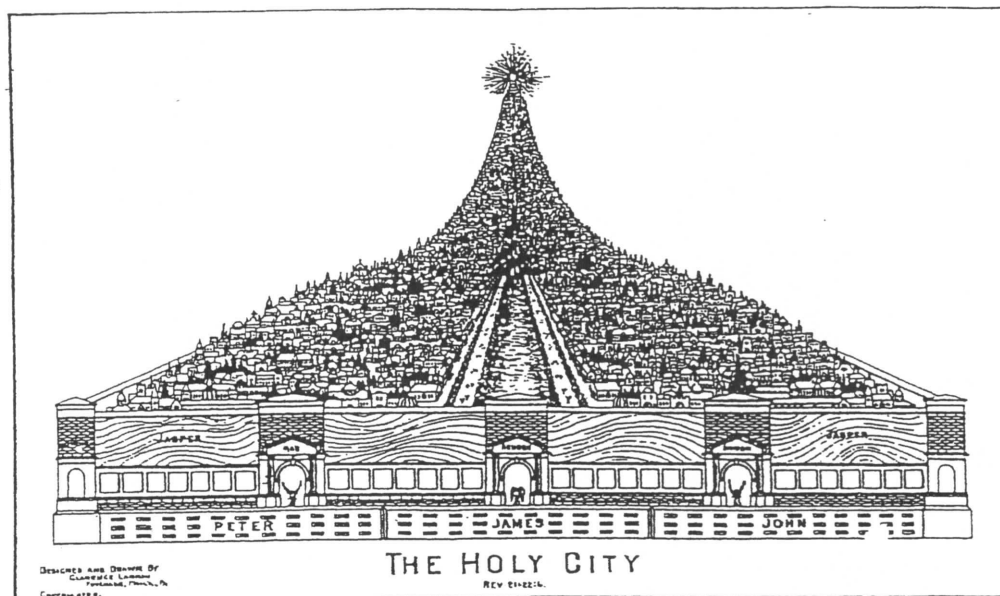


Model of a wealthy Jewish house in New Testament times



*Eerdmans' Family Encyclopedia of the Bible*, 214.

2d. The description of our eternal home:



Clarence Larkin,

*Dispensational Truth*,

Page 148

In Rev. 21:1-22:5 the actual description is given of our eternal home. It is a city, the New Jerusalem, with 12 foundations and 12 gates. Its dimensions, undoubtedly to be taken literally, stagger the imagination. "The city is laid out as a square. . . 1500 miles, its

length and width and height are equal" (21:16 NASB) For 2000 years Christ has been constructing the city in heaven while completing the Church on earth. When the last building block is added to the city in heaven and the last believer is added to the Church on earth, Christ will return. It only took God six days to create the universe. What a magnificent place our eternal home must be! In glorious fellowship we will share the city with the triune God, the holy angels and all the redeemed (Heb. 12:22-23).

Our Bridegroom has gone to the Father's house to prepare the Bride's eternal home. At any moment He could return for us. No intervening events or special signs need to be anticipated. The promise of the Lord's imminent return constitutes the next event in God's prophetic program.

### 3b. The Savior's Promised Appearance: 14:3

#### 1c. The Reception of Believers

Christ promised an abundance of abiding places in the Father's house. He must depart for a very good reason, namely to prepare our eternal home. Then the Savior would come and take the Bride into His presence forever.

#### 2c. The Return to the Father's House

It should be noted that the believer eventually would be where Christ is, in the Father's house, that is, the third heaven or paradise (2 Cor. 12:1-4). If the posttribulationists are correct, Christ returns, we meet Him in the air, descend with Him to earth and rule with Him forever. If this scenario is true, then Christ spoke an untruth in John 14. In the posttribulational view the believer never spends a single moment in heaven.

## **2A. THE PICTURE OF THE RETURN OF THE LORD: 1 Thess. 4:1-18**

### 1b. The Problems:

In 1 Thessalonians 4 the Apostle Paul discusses three major problems:

#### 1c. The problem of immorality vs. 1-9

The Thessalonians had been saved out of a very pagan society and needed to be reminded that Christians should avoid every form of sexual immorality (v. 3).

#### 2c. The problem of indolence vs. 10-12

Some believers at Thessalonica apparently had given up their means of livelihood in eager anticipation of the Lord's return. Having forgotten the Lord's admonition to "occupy till I come" (Luke 19:13), they had become dependent upon other believers.

Martin Luther once said, "If I knew the Lord were coming back tomorrow, I would plant an apple tree today." The believer needs to live as if the Lord were coming back today. He needs to work as if He were not retuning for 100 years.

### 3c. The problem of ignorance v. 13

The Thessalonians were inattentive when Paul taught them about the rapture. They were ignorant but should not have been. They all had hoped to live until the rapture. But the Lord tarried and some of their loved ones had passed away. Would they miss out on future blessings? Would they not be resurrected until after the Millennium?

### 2b. The Preview: v. 14

The Thessalonians should not be concerned about their departed love ones: "We believe that Jesus died and rose again, and so we believe that God will bring with Jesus those who have fallen asleep." (NIV) Since every believer has identified with Christ in His death, burial and resurrection, he is safe with Jesus and will accompany Him at the rapture.

### 1c. The designation of "sleep":

**cemetery** - -

κοιμητήρια

Contrary to the teaching of the cults, such as the Jehovah's Witnesses, the metaphor "sleep" describes the state not of the spirits and souls of individuals but of their bodies. When believers die, their bodies are placed in the ground. The term sleep is very fitting because they rest from their earthly labors and await the awakening of the resurrection. Interestingly, the English word cemetery is derived from the Greek *koimeterion*, that is, a place of sleep.

### 2c. The destiny of the saints and sinners:

The moment a believer dies he is present with the Lord (2 Cor. 5:8). When the saint departs from this life, he is immediately present with Christ in heaven (Phil. 1:23) conducted there safely by the angels (Lk. 16:22).



When an unbeliever dies, his body is placed in the ground while his soul and spirit go immediately to the place of torment (Heb. 9:27). The Bible knows nothing of an intermediate state called purgatory or of a second chance for salvation after death.

### 3b. The Promise: v. 15

The doctrine of the rapture, Paul asserts, comes directly from the Lord, possibly revealed during Paul's three-year stay in Arabia (Gal. 1:17-18).

### 4b. The Picture: vs. 16-18

#### 1c. The Return of the Lord, v. 16

Christ's coming will be heralded by three sounds:

1d. A shout: a cry of command.

2d. The voice of the archangel: Michael (Jude 9), perhaps in triumph.

3d. The trump of God: the last trump, a sound of deliverance, as God concludes His program for the Church. (1 Cor. 15:52; not to be confused with the seventh trump of Revelation 11:15).

2c. The Resurrection of the Dead, v. 16

At the return of the Lord the first event will be the resurrection of "the dead in Christ," that is, the Church age saints (Rom. 12:5; 1 Cor. 12:13).

3c. The Rapture of the Living, v. 17

The living believers will be "caught up together with them," or reunited with those who fell asleep in Christ. The changing of our bodies will be instantaneous, "in the twinkling of an eye" (1 Cor. 15:52).

The term "rapture" is not found in the Bible but comes from the Latin *rapio*—to seize or snatch—accurately conveying the idea of sudden removal from this earth.

4c. The Reunion in the Air, v. 17

At the rapture we will meet our Lord and loved ones in the air. We have missed our believing relatives and friends who preceded us. They revel in God's eternal presence, unperturbed by the succession of time. Withheld from them presently is anything that would detract from the bliss of heaven. On the other hand, their joy in heaven may be increased by knowing of the salvation of loved ones on earth (Luke 15:10).

5c. The Remaining with the Lord, v. 17

Being with the Lord forever includes returning with Him to heaven, rewards at the judgment seat, rejoicing at the marriage of the Lamb and ruling with Him during the Millennium and residing in the New Jerusalem for all eternity (Rev. 21:3; 22:1-5).

6c. The Reassurance from the Lord, v. 18

Their comforting hope was the descent of the Lord and their deliverance from the wrath of the tribulation period (1 Thess. 5:9; 1 Thess. 1:10; Rom 5:9). Were the believer to face the tribulation, then Paul's concluding words would not be those of comfort but of caution.

## CONCLUSION:

The believer's fondest hope is the any-moment return of the Lord. The rapture is:

- (1) ***A comforting hope:*** 1 Thess. 4:18 "Wherefore comfort one another with these words."
- (2) ***A purifying hope:*** 1 John 3:3 "And every man that hath this hope in him purifieth himself, even as he is pure."
- (3) ***A blessed hope:*** Titus 2:13 "Looking for that blessed hope and the glorious appearing . . ."
- (4) ***A sure hope:*** 2 Peter 1:19 "We have also a more sure word of prophecy; whereunto you do well that you take heed. . ."

### 3A. THE PROOF FOR THE PRE-TRIBULATIONAL RETURN:

- 1b. Passages dealing with the any-moment return of Christ:

Even those who do not subscribe to the pretribulational Rapture, agree that the New Testament teaches the vivid expectation of Christ's imminent coming. Numerous passages could be cited; two must suffice.

- 1c. Phil. 3:20 "For our citizenship is in heaven from which we look for the Savior, the Lord Jesus Christ."

The words translated "look for" speak of eager anticipation and intense yearning. The Second Advent of Christ is preceded by various signs (Matt. 24; Rev. 19). The Rapture could occur at any moment.

- 2c. Titus 2:13 "Looking for that blessed hope and the glorious appearance of the great God and our Savior, Jesus Christ."

The term "looking for" means to await eagerly. For the Christian the Rapture can be joyfully anticipated, for it will deliver him from sin, suffering and the coming tribulation (1 Thess. 1:10; 5:9).

- 2b. Passages declaring the believer's exemption from wrath:

- 1c. 1 Thess. 1:10 "And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

- 2c. 1 Thess. 5:9 "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

The context suggests that the wrath in these verses is not a reference to God's eternal wrath but to the wrath upon the Christ-rejecting world during the seven-year Tribulation.

- 3b. The clearest text indicating the believer's exemption from the very period of tribulation:

There is a clear verse which, taken in its normal historical-grammatical sense, forcefully teaches the pretribulational rapture.

Revelation 3:10: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

- 1c. The promise:

Christ's promise to the church at Philadelphia (and to any subsequent church, Rev. 3:11) is that the believers will experience **protection from**, not **preservation during**, the period of tribulation.

2c. The protection:

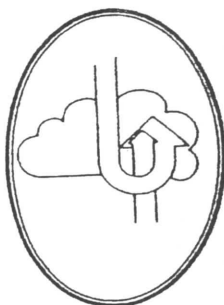
The phrase "keep from" is used only one other time in the New Testament, in John 17:15, where our Lord prays that believers be kept from the evil one. This He does by transferring us into the kingdom of His beloved Son (Col. 1:13).

To be "kept from" is not the same as being "saved in."

Believers in the tribulation will not be exempt from judgment or death (Rev. 6:9-11; 7:9-14, 14:1-3, etc.).

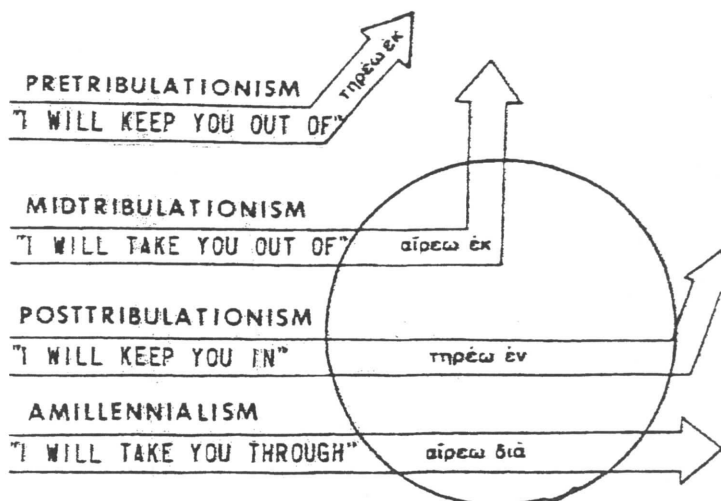
As Charles Ryrie observes: "If the church will not be raptured before the hour begins, then the promise will not be fulfilled because many saints simply will not be preserved in the tribulation but will suffer and die along with unsaved people" (*Revelation*, 1996, 34).

If you should be asked to present a clear proof text for the pretribulational rapture, Revelation 3:10 would be it. Charles Ryrie shares the logical implications of the passage: "But how clear and plain the promise is. 'I . . . will keep you from the hour of testing.' Not from just any persecution, but the coming time that will affect the whole earth. (The only way to escape worldwide trouble is not to be on the earth.) And not from just the events, but from the time. And the only way to escape the time when events take place is not to be in a place where time ticks on. The only place that meets those qualifications is heaven" (*What You Should Know About the Rapture*, 1981, 117).



The Removal from Temptation: Rev. 3:10b

- 1c. Protection: "Keep thee from the hour of temptation"
- 2c. Preservation: "Keep the from the hour of temptation"
- 3c. Period: "Keep thee from the hour of temptation"



# END TIMES FICTION

A BIBLICAL  
CONSIDERATION OF  
THE *LEFT BEHIND*  
THEOLOGY

GARY DEMAR



THOMAS NELSON PUBLISHERS®  
Nashville

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Ironsides's argument rests first on pure speculation regarding the identity of the restrainer, then upon the bizarre and gratuitous leap of the need to remove all Christians from the world to remove the restraint. This is imaginative exegesis at its worst. Not one word of the text explicitly teaches a pretribulation Rapture.

Fast forward to the decade of the seventies. I had finished college, seminary, and my graduate work and was now teaching theology. I was invited by a friend in Pittsburgh to meet privately with Kathryn Kuhlman, the faith healer. During my visit with her in her offices, she showed me a large vault that contained hundreds of audio tapes carefully preserved with proper air conditioning and the like. She explained that the purpose of these vaulted tapes was to have witnessing materials for the benefit of those left behind after the Rapture and during the tribulation.

Fast forward to the present. In my years of study and ministry I have yet to discover a single text of sacred Scripture that teaches a pretribulation Rapture. In my opinion the notion, which is quite recent in church history, is pure fiction.

The Left Behind series is clearly fiction. But it involves the literary genre of fiction to teach a theological viewpoint that the authors do not believe is fiction. I do not think one can account for the phenomenal sales (over 40 million copies) of this series by the strength of the fictional story line. I believe these books are devoured by people who regard the theological premises upon which they are based as true and valid. I find that a sad and tragic matter, for if I am correct, millions of earnest Christians are being taught manifestly flawed doctrine.

I am delighted that Gary DeMar has taken the time and made the effort to do a painstaking analysis of the theological premises of the Left Behind series. I think he clearly demonstrates that the theological premises upon which the series is built is a house of cards. DeMar, with surgical and exegetical precision, dismantles the house of cards.

He shows the inconsistencies of LaHaye's hermeneutics in which literal interpretation is ignored when the plain meaning of the text does not support his thesis. DeMar also reveals the ignoring of the time-frame references of Scripture, which would destroy LaHaye's thesis altogether if compared to his principle of literal interpretation.

I wish that every person who has read the Left Behind series would read *End Times Fiction*. I, for one, am deeply grateful for this volume and pray that it will bring a sobering approach to biblical interpretation that is so needed in our times.

R. C. SPROUL  
Orlando

JUDGMENT  
SEAT  
OF CHRIST



MARRIAGE OF  
THE LAMB



# Eschatology Timeline

CELEBRATION



GREAT WHITE  
THRONE  
JUDGMENT

RAPTURE  
FOR US

RETURN

REVELATION  
WITH US



CHURCH

TRIBULATION

MILLENNIUM

ETERNITY

PREPARATION

PROTECTION

PERSECUTION

666



Manfred E. Kober, Th.D.



# THE PRE-TRIBULATION RAPTURE

## I THESSALONIANS 4

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

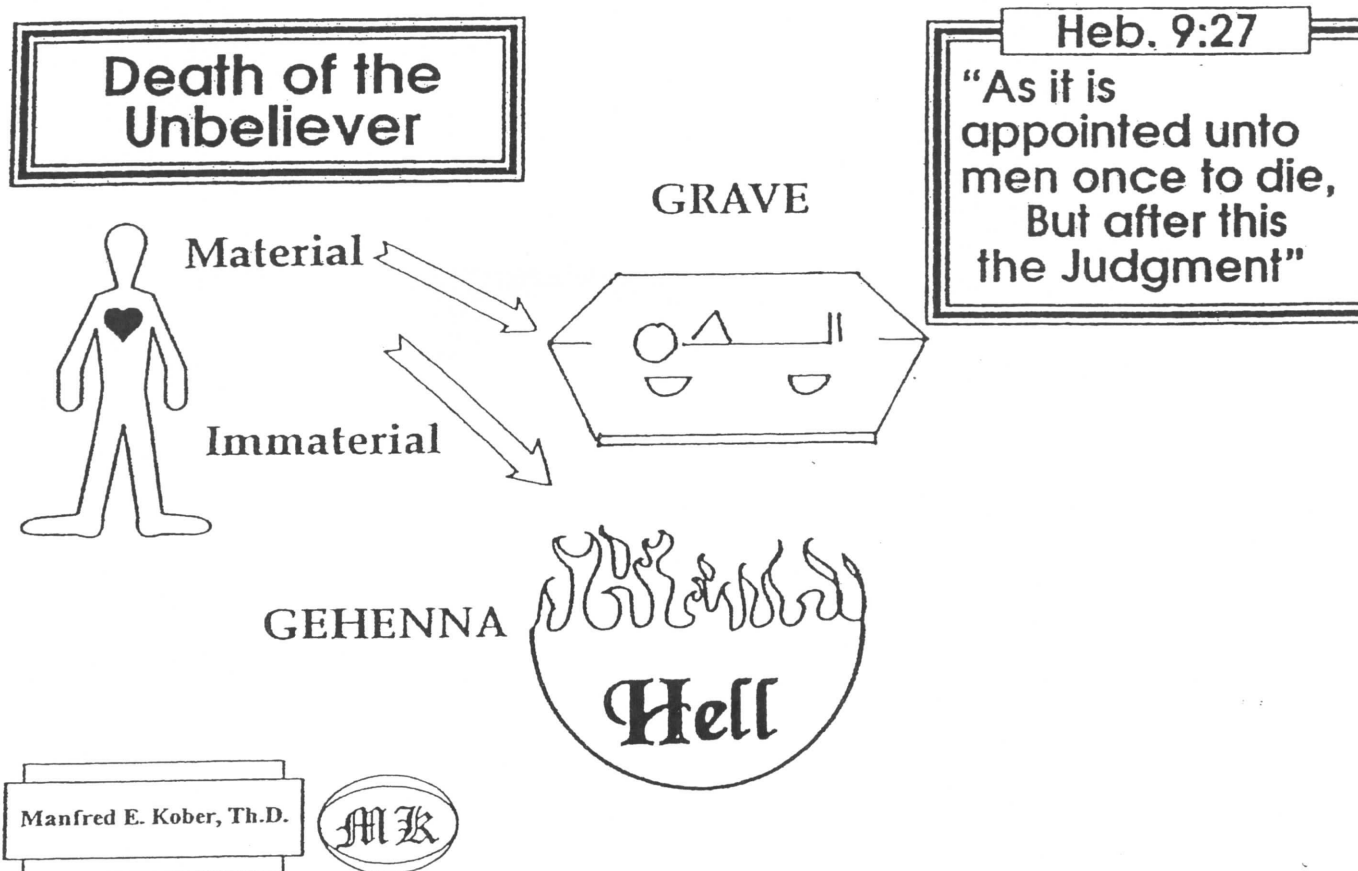
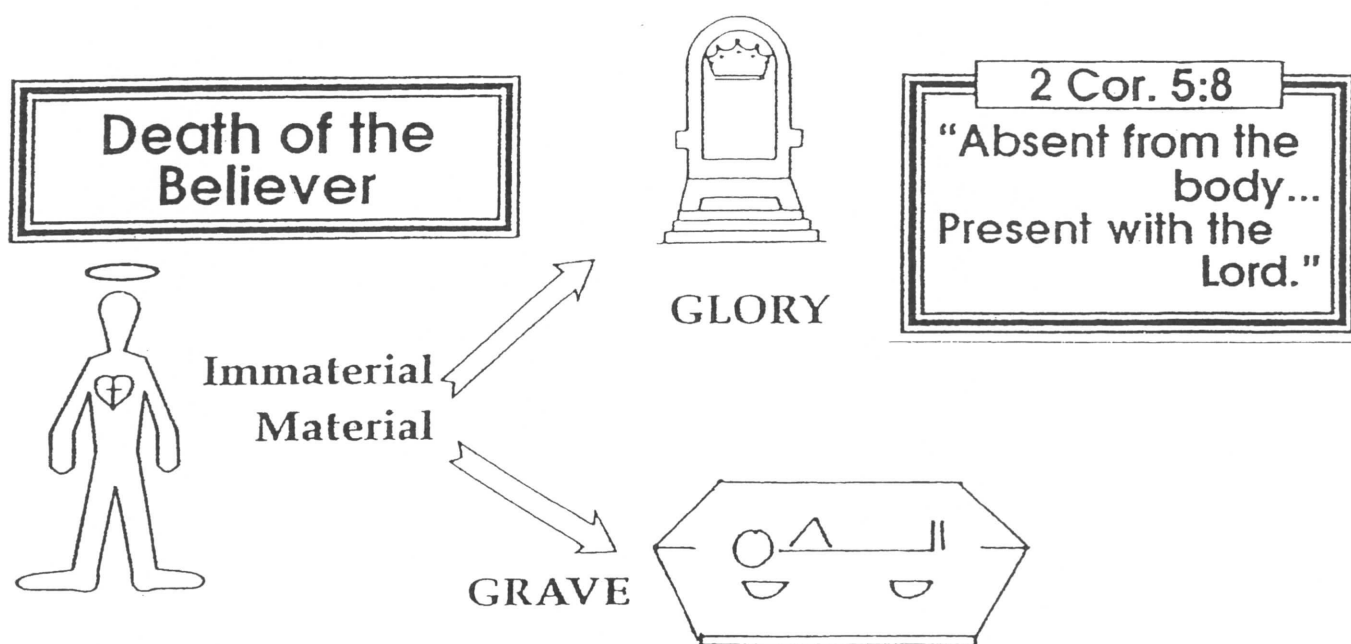
15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

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

18 Wherefore comfort one another with these words.

# Death for Saints and Sinners





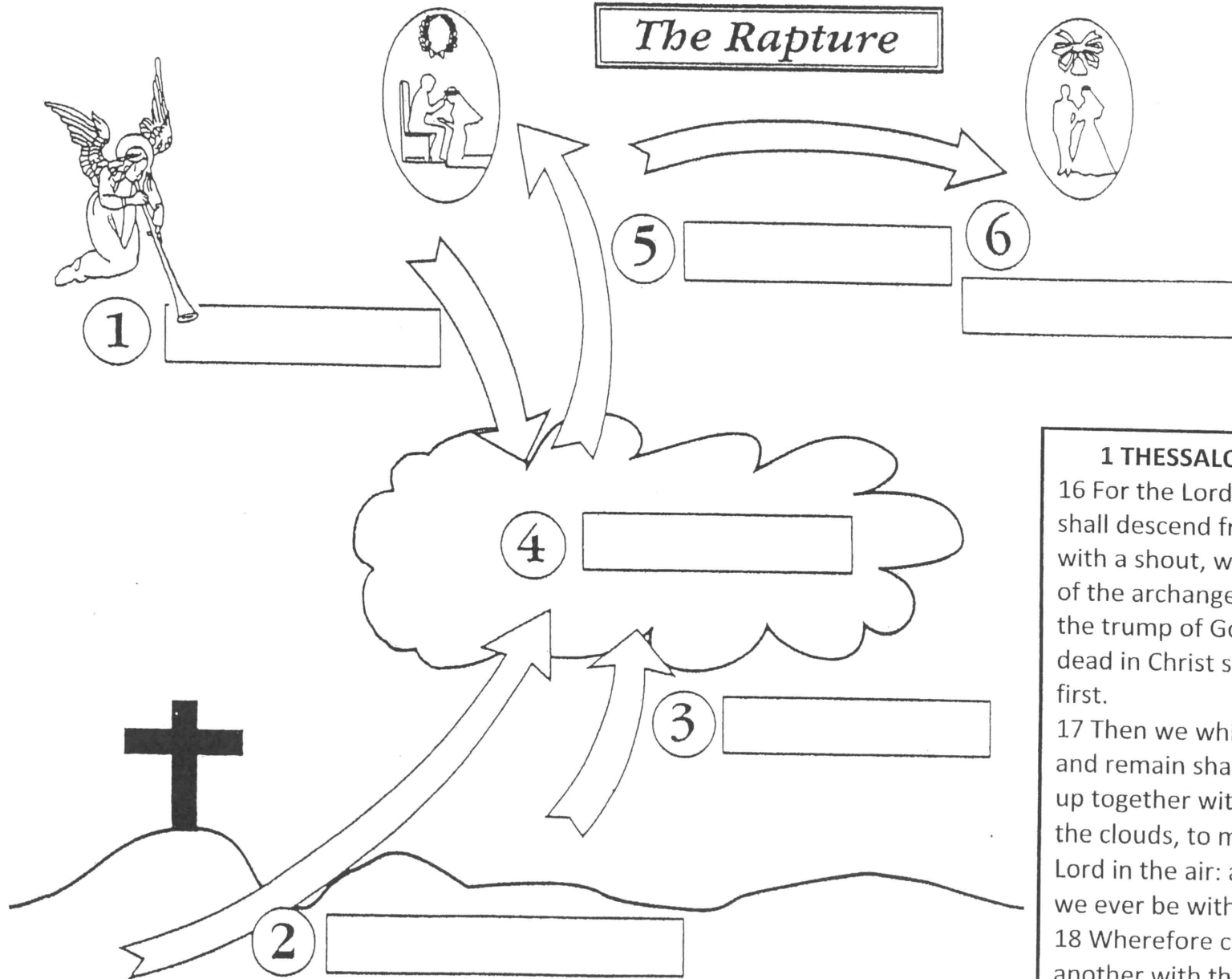
## **cemetery** - - κοιμητήρια

Cemeteries (κοιμητήρια, *dormitories*, or *sleeping-places*), a place of burial for the dead. The word cemetery, in this use, is of exclusively Christian origin; the burial-places of the Christians were so called to denote not only that the dead rested from their earthly labors and sorrows, but to point out the hope of a future resurrection (Bingham, *Orig. Eccles.* bk. xxiii, ch. I).

THE REV. JOHN MCCLINTOCK, D.D.,

JAMES STRONG, S.T.D.

## The Rapture



### 1 THESSALONIANS 4

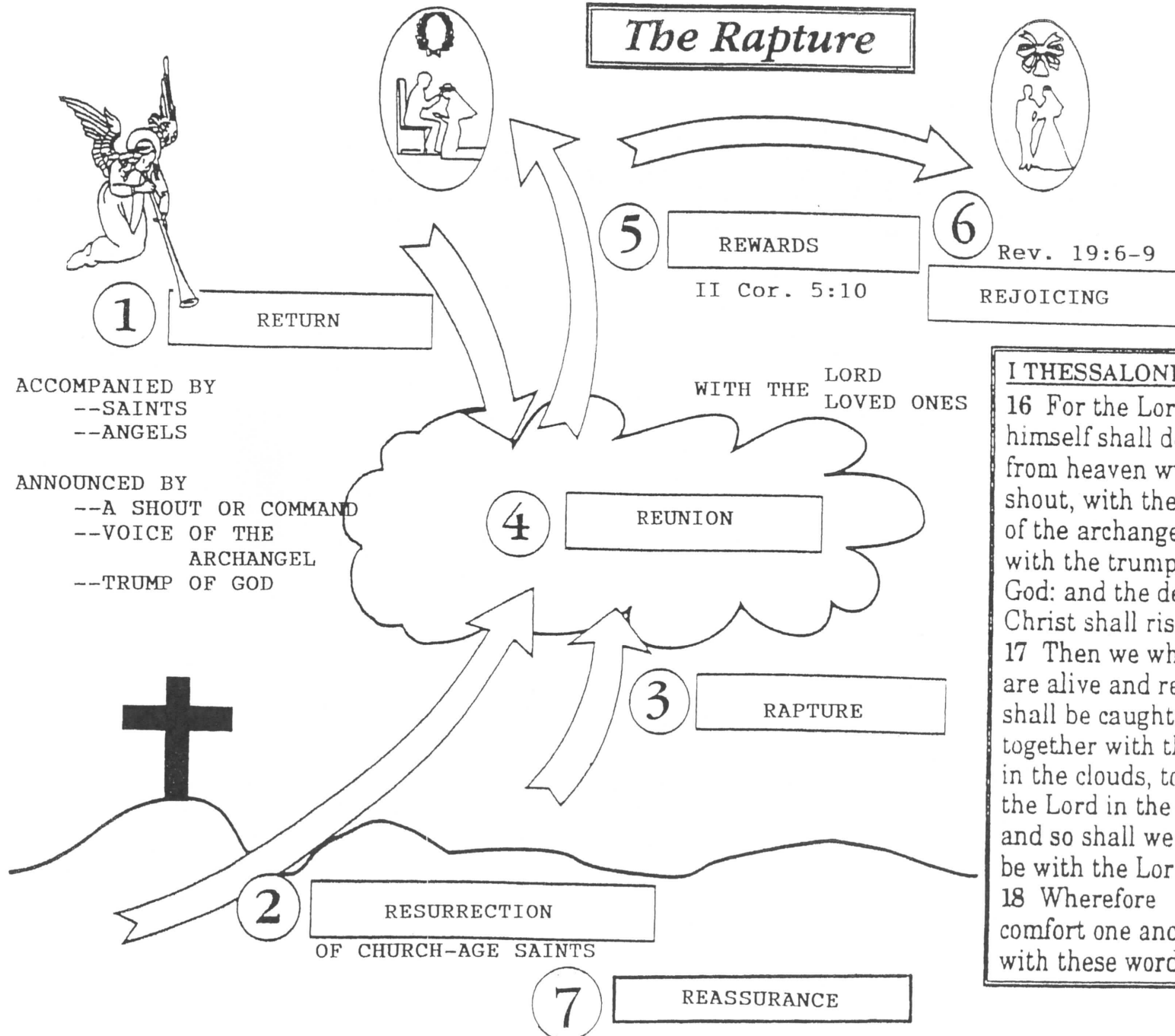
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# The Rapture



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18 Wherefore comfort one another with these words.

# THE JUDGMENT SEAT OF CHRIST:

## The Christian's Finest Hour



Manfred E. Kober, Th.D.

## THE JUDGMENT SEAT: THE BELIEVER'S FINEST HOUR

Manfred E. Kober, Th.D.

### 1A. THE SESSION AT THE JUDGMENT SEAT:

1b. The issues at the judgment seat:



1c. Positively: Service and Rewards:

The Scriptures emphasize the work and rewards of the believer:

2 Cor. 5:10 "what he has done"

1 Cor. 3:13 "every man's work"

Eph. 6:8 "whatsoever good thing any man doeth"

Col. 3:23 "whatsoever ye do"

2c. Negatively: Not Sins

Christ's "one sacrifice for sins" (Heb. 10:12) brought "remission of these" (10:18) so complete that God can say, "I will remember them no more" (10:17)

2b. The interpretation of the judgment seat:

Is the Judgment Seat a *Protestant purgatory* or a *Christian's coronation*?

Is the Judgment Seat primarily a time of

**tears or triumph?**

**gloom or glory?**

**remorse or rejoicing?**

**regret or recognition?**

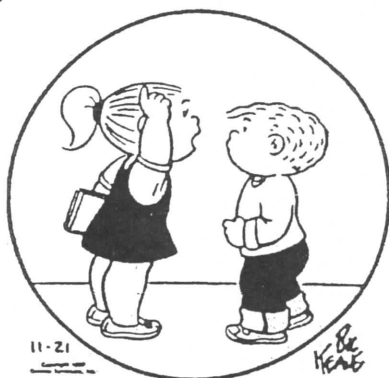
**recrimination or recompense?**

1c. The punitive view:

The judgment seat is a time of chastisement and shame:

1d. George Dollar says about Christ's action toward the believers:

He's going to take the good and faithful servants with Him; they will rule with Him over the earth. But He's going to send all of the wicked, lazy, unprofitable Christians. . .to outer darkness for one thousand years and they shall weep and there shall be gnashing of teeth (cited by Hoyt, *Bib. Sac.*, January-March 1980, 33).



11-21

"After you die God plays back all your sins on videotape."

2d. Kenneth Dodson also writes of punishment at the judgment seat:

Justice toward His children demands that God reward them for both good works and bad works at the Judgment Seat of Christ. There will be crowns and rewards for good works. *There will be chastisement and stripes for bad works* (*The Prize of the Up-Calling or Paul's Secret of Victory*, 82 [emphasis added]).

Dodson further writes of God:

*He has a videotape of every human life*, with all the lines of human influence that have gone from that life into other human lives, *and He will play back all of these videotapes of all humanity*. This will be "God's Drama of History" (*Ibid.*, 77 [emphasis added]).

2c. The positive view:

Theologians holding this positive position maintain that Scripture teaches that all sins, both confessed sin and unconfessed, have been borne by Christ on the cross and that the Christian will never be faced with either at the Judgment Seat of Christ. (Hoyt, *Bib. Sac.*, January-March 1980, 36)

1d. Chafer and Walvoord support this view:

With reference to sin, Scripture teaches that the child of God under grace shall not come into judgment (John 3:18; 5:24; 6:37; Rom. 5:1; 8:1; 1 Cor. 11:32); in his standing before God, and on the ground that the penalty for all sin—past, present and future (Col. 2:13)—has been borne by Christ as the perfect substitute, the believer is not only placed beyond condemnation, but being in Christ is accepted in the perfection of Christ (1 Cor. 1:30; Eph. 1:6; Col. 2:10; Heb. 10:14) and loved of God as Christ is loved (John 17:23) (Chafer, *Major Bible Themes*, 1974 ed., 282).

2d. Those who take a positive approach do not minimize the consequences of the believer's sins. Hoyt has well written on the subject:

The Bible does teach that there are and will be temporal and eternal *consequences* for the believer's sins. First, present unconfessed sin results in a *loss of desire* for service as one is out of experiential fellowship with God. Second, unconfessed sin also results in *loss of power* in the believer's life because sin grieves the Holy Spirit. Third, unconfessed sin results in *loss of opportunity* since the sinning believer is not living according to the will of God. These are three very real present consequences of unconfessed sin in the believer's life (*Bib. Sac.*, January-March 1980, 84, emphasis in the original).

3b. The individuals at the Judgment Seat:

1c. The individuals have experienced the rapture:

Would not the comfort of the blessed hope turn to consternation if the believer were to anticipate public humiliation after the rapture?



2c. The individuals constitute the Bride of Christ:

They are about to be joined eternally to the Bridegroom. What earthly bridegroom criticizes and chastises his bride just prior to the wedding and actually expects her to be at the ceremony? Instead of joining him joyfully at the altar, she will withdraw tearfully to her parents. Who could blame her?

3c. Some of the individuals have been in heaven for hundreds or thousands of years:

Will the saints who have enjoyed the splendors of heaven and the fellowship of the Savior for ages suddenly have that blessedness terminated by an event that will have the carnal ones among them in a state of weeping and wailing and gnashing of teeth?

## 2A. THE SUBLIMITY OF THE JUDGMENT SEAT:

It is safe to say that many believers are anything but anxious for the rapture because they have been taught to dread the *bema* after the rapture. A right understanding of the Judgment Seat puts an aura of anticipation over one's present and future life.

1b. The believer's recognition:

At the Judgment Seat the believer will be recognized by his Lord for his service. Hated by the world and misunderstood by other believers, the true worth of his character and conduct will receive divine recognition.

2b. The believer's rewards:

The New Testament revelation concerning the Church as a special company includes statements about the glorious destiny of the Bride of Christ, a company blessed in this life beyond any other group in human history (Eph. 1:3) and rewarded in glory in ways uniquely wonderful.

## 1c. Special rewards:

At the *bema* special Rewards are bestowed For faithful service. They are called crowns, or better, victor's garlands.

According to

Col. 3 and Eph 6

work should be done

--ethically

--energetically

--enthusiastically

--expectantly

## 2c. Individual rewards:

A second category of rewards involves the recognition of every action. The most routine activity of the life of the believer will either

receive a reward or forfeit a reward. Even "eating and drinking," if done for the glory of God (1 Cor. 10:31), will be rewarded. Paul encourages both bond slaves and free servants (Eph. 6:8c) that every good activity will be rewarded. While recognition and remuneration in this life may be minimal, the Lord will grant every good action "the reward of an inheritance." An action is worthwhile in God's eyes and suitable for reward if it is done from the heart (*kardia*, Col. 3:22) with the whole being (*ek pseuches*, Col. 3:23) and with the proper attitude (*eunoios*, Eph. 6:7).

Col. 3:22-24

<sup>22</sup> Servants, obey in all things your masters according to the flesh, not with eyeservice, as men-pleasers, but in sincerity of **heart**, fearing God. <sup>23</sup> And whatever you do, do it **heartily**, as to the Lord and not to men, <sup>24</sup> knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ.



## The Judgment Seat of Christ



1. The Incorruptible Crown, to those who practice self-control (I Corinthians 9:24-27).



2. The Soul-Winner's Crown to those who are faithful in witnessing for Christ (I Thessalonians 2:19, 20).



3. The Crown of Righteousness to those who love and look for Christ's appearing (II Timothy 4:5-8).



4. The Crown of Life to those who endure trial because of their love for Christ (James 1:12; Revelation 2:10. See also John 21:15-17).



5. The Shepherd's or Pastor's Crown to those who faithfully feed their flocks and live exemplary lives before them (I Peter 5:1-4).

Eph. 6:5-8

<sup>5</sup> Servants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ; <sup>6</sup> not with eyeservice, as men-pleasers, but as bondservants of Christ, doing the will of God from the heart, <sup>7</sup> with **goodwill** doing service, as to the Lord, and not to men, <sup>8</sup> knowing that whatever good anyone does, he will receive the same from the Lord, whether *he* is a slave or free.

The most routine matters of life take on a new meaning for the believer who realizes that every action may be, and if done properly, will be rewarded of God. A bitter spirit and a complaining attitude will forfeit reward. How glorious to know that if we "give it all we have," even housework and homework, not just "holy" work will someday receive "the reward of the inheritance."

No Work Is

**Unimportant****Unnoticed****Unrewarded**

DIVINE SERVICES  
CONDUCTED HERE  
THREE TIMES DAILY



## THE BUSY MAN

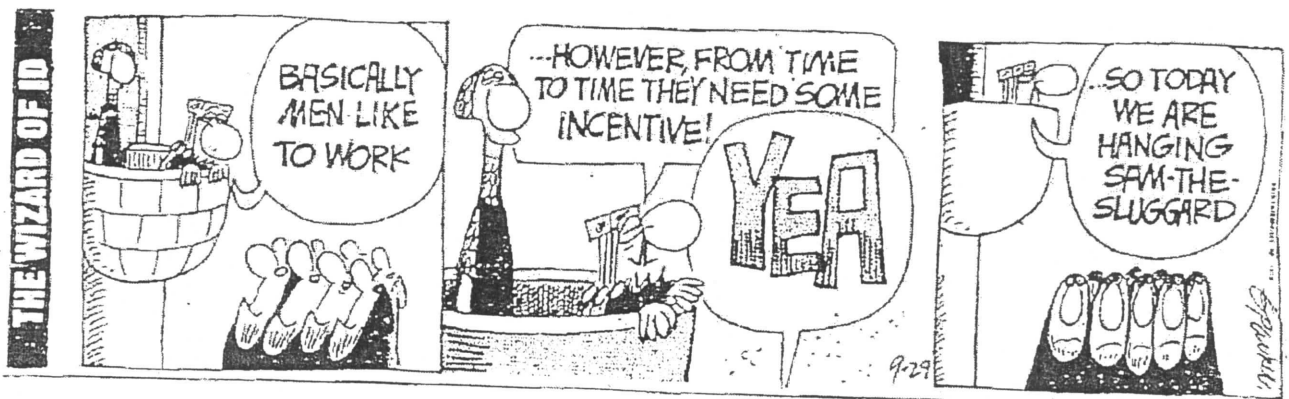
If you want to get a favor done  
By some obliging friend,  
And want a promise safe and sure,  
On which you can depend,  
Don't go to him who always has  
Much leisure time to plan;  
But if you want your favor done,  
Just ask the busy man.

The man with leisure never has  
A moment he can spare;  
He's always "putting off" until  
His friends are in despair.  
But he whose every waking hour  
Is crowded full of work;  
Forgets the art of wasting time;  
He cannot stop to shirk.

So when you want a favor done,  
And want it right away,  
Go to the man who constantly  
Works sixteen hours a day.  
He'll find a moment sure somewhere  
That has no other use,  
And help you, while the idle man  
Is framing an excuse!

— Author Unknown

It is said that John Wesley traveled 250,000 miles on horseback. . . averaging 20 miles a day for 40 years, preached 40,000 sermons, and produced hundreds of books. At 83 he was annoyed that he could not write more than 15 hours a day without hurting his eyes, and at 86 he was ashamed that he could not preach more than twice a day. . . He complained that there was an increasing tendency on his part "to lie in bed until 5:30 in the morning." Amazing that Wesley lived to the same age as Dr. R. T. Ketcham when he died (88 years old).



### 3c. Universal rewards:

Some rewards are promised to every believer by virtue of the gracious provision of Christ in the atonement. Even carnal believers are blood-bought and may anticipate certain rewards. These rewards are not as a result of faithfulness in this life, but in response to God's gracious salvation. They belong to every Church Age believer who has been baptized into Christ.

#### 1d. Divine appointment:

1 Cor. 6:2-3

Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters? <sup>3</sup>Do you not know that we shall judge angels? How much more, things that pertain to this life?

Paul reminds carnal believers that they would participate in the millennial rule of Christ (rather than be excluded from the millennium). In addition, they would have the privilege of judging the angels.

#### 2d. Divine affection:

1 Thess. 4:17

Then we who are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

The experience of the eternal presence of Christ and His everlasting love would be sufficient for the Bride of Christ. Every believer will be forever with the Bridegroom. What a comfort!

#### 3d. Divine approval:

1 Cor. 4:5

Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

Paul concludes the most lengthy discussion of the Judgment Seat with the observation that Christ at that time will reveal the innermost aspects of the human heart, not for the purpose of condemnation—"there is therefore now no condemnation" (Rom. 8:1)—but for the purpose of commendation. He will find something good to say about each one of us: "and then shall every man have praise of God." (1 Cor. 4:5) Will there be regrets at the *bema*? Certainly! But the overall emphasis is that of rejoicing.

How will the believer feel moments after the Judgment Seat? Paul concludes the most lengthy passage on the Judgment Seat with these arresting and comforting words (1 Cor. 4:5):

"And then shall every man have praise of God."

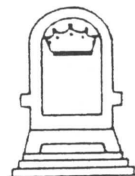
To hear these words of commendation ringing in our ears will make it worth it all. **As the rapture is the believer's FONDEST HOPE, the Judgment Seat is the believer's FINEST HOUR.**

## CONCLUSION:

Hoyt has well said:

The Judgment Seat of Christ might be compared to a commencement ceremony. At graduation there is some measure of disappointment and remorse that one did not do better and work harder. However, at such an event the overwhelming emotion is joy, not remorse. The graduates do not leave the auditorium weeping because they did not earn better grades. Rather, they are thankful that they have been graduated, and they are grateful for what they did achieve. To overdo the sorrow aspect of the judgment seat of Christ is to make heaven hell. To underdo the sorrow aspect is to make faithfulness inconsequential (*Bib. Sac.*, April-June 1980, 131).

## REWARDS FOR THE BELIEVERS' WORKS



### Judgment Seat of Christ (The BEMA)

2 Cor. 5:10 - 1 Cor. 3:11-4:5



#### Wreath of Incorruptibility

1 Cor. 9:25

And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

#### The Victor's Garland



#### Wreath of Glory

1 Peter 5:2-4

<sup>2</sup> Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

<sup>3</sup> Neither as being lords over God's heritage, but being ensamples to the flock.

<sup>4</sup> And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

#### Elder's Garland



#### Wreath of Life

Revelation 2:10

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

James 1:12

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

#### Martyr's Garland



#### Wreath of Righteousness

2 Timothy 4:8

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

#### For Those Who Love His Appearing



#### Wreath of Rejoicing

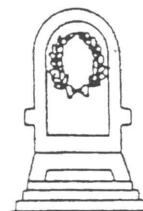
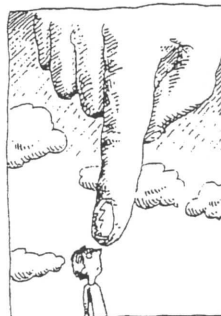
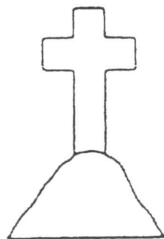
1 Thessalonians 2:19-20

<sup>19</sup> For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

<sup>20</sup> For ye are our glory and joy.

#### Soul Winner's Garland

# The Believer's 3 Judgments



As a Sinner at the Cross

Gal. 3:13  
1 Pet. 2:29

As a Son During Life

1 Cor. 11:31-32  
Heb. 12:5-7

As Servant at the Bema

Rom. 14:10-12  
1 Cor. 4:1-5

1

2

3

## THE PICTURES OF THE JUDGMENT SEAT

The Picture

The Passage

The Purpose

The Prospect

*The Believer Is A:*

*Our Life Is A:*

1. Servant

Romans 14:10-12

LOYAL STEWARDSHIP

PROMOTION



But why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me and every tongue shall confess to God. So, then, every one of us shall give account of himself to God.

2. Builder

1 Corinthians 3:11-13

LASTING STRUCTURE

PRAISE



For other foundation can no man lay than that which is laid, which is Jesus Christ. Now if any man build upon this foundation gold silver, precious stones, wood, hay, stubble - every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

3. Athlete

1 Corinthians 9:24-26

LAWFUL STRIVING

PRIZE



And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body; and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

## JUDGMENT SEAT OF CHRIST

## I CORINTHIANS 4



4 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

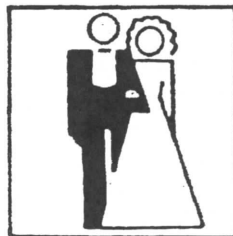
4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts:

and then shall every man have praise of God.

## THE MARRIAGE OF THE LAMB

*Revelation 19:7-9*



7 Let us be <sup>a</sup>glad and rejoice, and give honour to him: for <sup>t</sup>the marriage of the Lamb is come, and his wife hath made herself ready.

8 And <sup>i</sup>to her was granted that she should be arrayed in fine linen, clean and <sup>1</sup>white: for <sup>2</sup>the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed <sup>'are</sup> they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.



JUDGMENT SEAT  
OF CHRIST



MARRIAGE OF  
THE LAMB

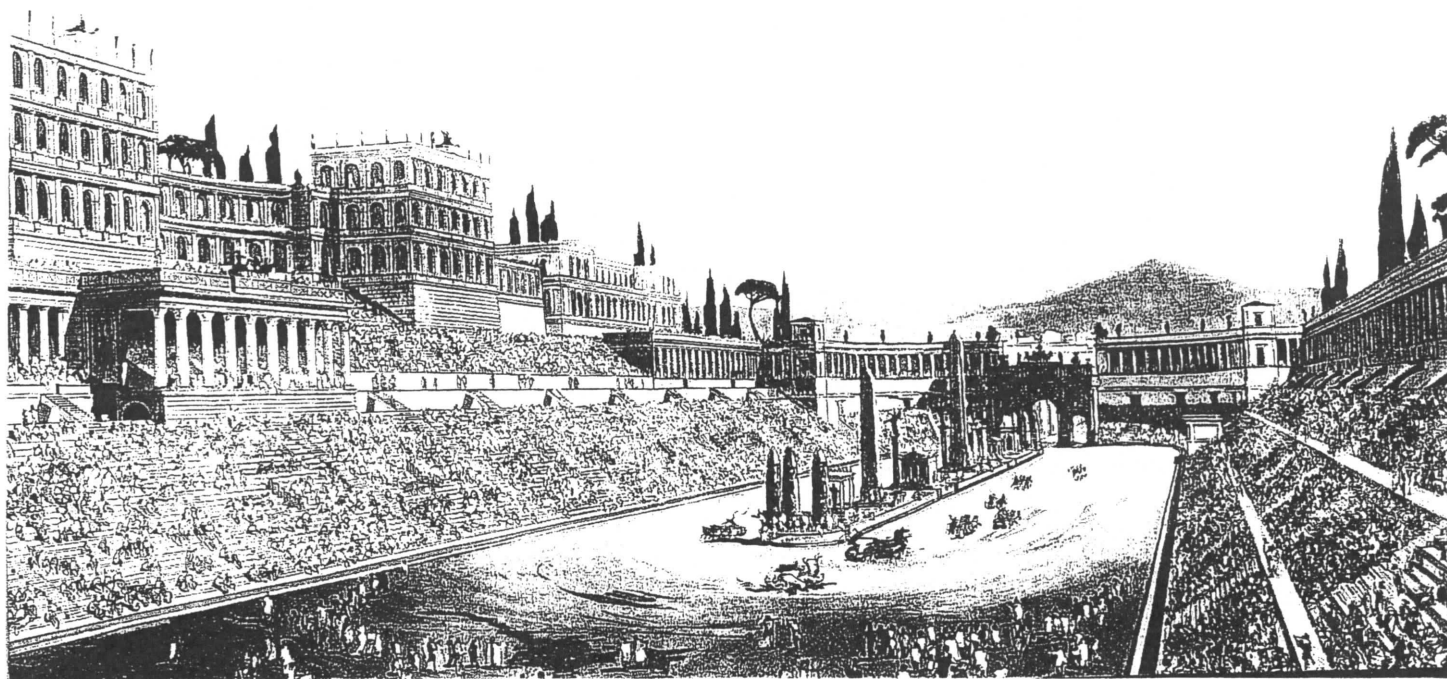
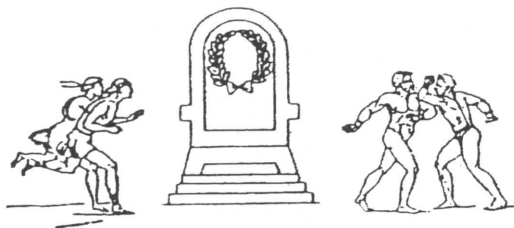
1 Cor. 9:24-27

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.



Paul's reference to the BEMA ("judgment seat") does not picture a courtroom scene but the umpire's seat at an athletic contest.



Apostle Paul +66

1



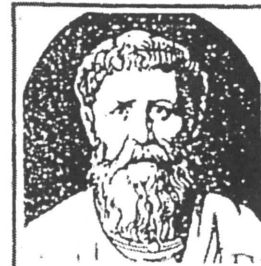
Polycarp 69-155

2



Tertullian 160-220

3



St Augustine 354-430

4



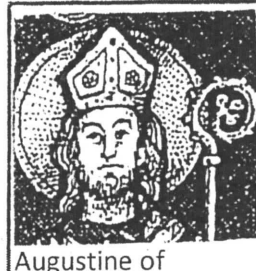
St Patrick 387-493  
or 460

5



Boethius 480-524

6



Augustine of  
Canterbury +604

7



The Venerable Bede  
672-735

8



St Bernard 778-841

9



Wenceslaus 907-935

10



Anselm 1033-1109

11



Abelard 1079-1142

12



Elizabeth of Thüringen  
1207-1231

13



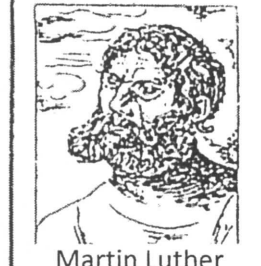
John Wycliff  
1330-1384

14



Savonarola  
1452-1498

15



Martin Luther  
1483-1546

16



Roger Williams  
1603 ? - 1683

17



Johann S Bach  
1685-1750

18



Charles H Spurgeon  
1834-1892

19



Robert T Ketcham  
1889-1978

20

I have attempted to select one representative saint for each century of the Christian Church. These glorified saints revel in the presence of God and the holy angels. Are we to assume that their joy is overshadowed by a gnawing fear as to what awaits them at the yet future judgment seat of Christ? Will those like St. Patrick have their joy abruptly end at the bema, possibly followed by weeping, wailing and gnashing of teeth?

# Understanding The Bible

## STUDY REFERENCE

### Clarence E. Mason's "ESCHATOLOGY 3"

#### ADDENDUM 5

#### "THE JUDGMENT SEAT OF CHRIST"

1 Corinthians 3:9b-4:5; cp. 2 Corinthians 5:9-10



[Return to Syllabus](#)

#### BY THE AUTHOR

Dr. Clarence E. Mason, Jr.  
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1970

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1904 -  
1985**

#### SECTION: Addendum 5

#### "THE JUDGMENT SEAT OF CHRIST"

1 Corinthians 3:9b-4:5; cp. 2 Corinthians 5:9-10

##### 1. Observe the costly foundation of God's temple (11)

Would argue for care (IOb) in building with suitable fire-resistant materials (12a), rather than evident combustibles (12b). How silly a log cabin or a hay mound or lean-to would look on a large foundation laid down at a cost of tens of thousands of dollars. Yet, that is what most Christians are doing.

##### 2. It is clear that this is a judgment of Christians (only) (15-16)

There is no question of a test to see if a person has done enough to be saved. Even when, regrettably, the works are burned up (because done unsatisfactorily), the person under discussion is "saved, yet so as through the flames."

##### 3. The purpose of the evaluating fire is twofold:

- a. To make apparent those works which are of praise to God (12, 14; 4:5c).
- b. To remove by purging anything and everything which would mar the believer's enjoyment of the Lord in heaven (12b, 15a). How could one be happy in eternity if there remained the memory of his many failures to do the Lord's will, and his many shameful sins committed after receiving Christ as Saviour? God graciously removes all such awareness of sin's effects (Rev. 21:4).

##### 4. It is evident that the Judgment Seat of Christ will be a painful experience to many Christians (15a)

There is an element of truth in the Roman Catholic contention that the incident of death does not remove the harvest of sin's sowing (Gal. 6:5-6a). How then is it removed? Rome says by an indeterminate period of suffering in a place called Purgatory (to get the thought, pronounce Purge-atory). Rome believes all who will eventually be in heaven will pass through Purgatory.

But Rome is wrong in the major points of this thesis. Christians will indeed be purged at the Judgment Seat of Christ, and some will suffer, but it is an event, not a period of time; it takes place in heaven, not in a place people go to before they go to heaven. Of course, nothing can be done by others to affect our status (e.g., Masses said). Our status is determined entirely by the degree of faithfulness with which we have served the Lord, since He saved us. Calvary purged sin's guilt; the Bema purges sin's effects (harvest). This might be called the "Protestant Purge-atory."



**How sad for a great theologian to err on this important doctrine!**

# Paul Benware's *Payday*

## Dividing All Believers Into Two Distinct Groups

Dr. Paul N. Benware is Professor of Bible and Doctrine at Philadelphia Biblical University. He has also taught at the Moody Bible Institute and at the Los Angeles Baptist College. He has written a book entitled *The Believer's Payday--Why Standing Before Christ Should Be Our Greatest Moment*.

Brother Benware is to be commended for seeking to write a detailed theology on the Judgment Seat of Christ. Very few, if any, have even attempted to do this. It is a crucially important future event and Benware has given it the attention it deserves. He is correct in suggesting that most believers do not give the doctrine of the judgment seat of Christ enough careful consideration. Benware has done this, and most of the book is very practical, helpful and Biblical, and serves as an incentive to faithful Christian living in the light of our awesome accountability when we someday will stand before the One who bought us with His own blood.

Benware makes a good distinction between salvation which is a free gift and rewards which are earned. He does a good study on what the Judge will be looking for and how the Judge evaluates. He presents some interesting case studies regarding the sin of certain men (David, Peter, the Apostles, Zerubbabel), and how they repented, recovered and someday would be rewarded. He offers practical suggestions as to how believers may prepare for the judgment seat of Christ. His discussions of all of these important issues are profitable.

The main problem of the book is that Benware follows the "free grace" view that all believers will ultimately be placed into two distinct groups:

<b>Group #1</b> <b>The Faithful Believers</b>	<b>Group #2</b> <b>The Unfaithful Believers</b>
<b>Believers who persevere to the end and are willing to suffer for Christ. They will be rewarded by ruling with Christ in the kingdom.</b>	<b>Believers who will depart from the faith, who will refuse to suffer for Christ, and who will live carnal, immoral lives.</b>
Believers who are joint-heirs with Christ and who will reign with Him.  Key passage: Romans 8:17	Believers who are heirs of God but not joint-heirs with Christ and who will not reign with Him.
Believers who will inherit the kingdom.  Key passages: 1 Corinthians 6:9-11; Galatians 5:19-21; Ephesians 5:5.	Believers who by their wicked way of life (drunkenness, adultery, homosexuality, etc.) will not inherit the kingdom.
Believers who are partakers (sharers) of Christ and who will participate with Him in His kingdom rule.  Key passage: Hebrews 3:14	Believers who are not partakers (sharers) of Christ and who will not participate with Him in His kingdom rule. These believers do not continue in the faith.

Let us deal with these issues, one at a time.

# J.D. Faust

## The Rod--Will God Spare It?

J.D. Faust published a book in 2002 entitled *The Rod--Will God Spare It?* It was published by Schoettle Publishing Company, the same company that published Joseph Dillow's book, *The Reign of the Servant Kings*. This publishing house specializes in authors (such as Govett, Lang, Pantan, Pember, etc.) who teach that unfaithful saved people will be excluded from the kingdom (or in Dillow's case, excluded from reigning with Christ). Many of these men also believe in a partial rapture (Dillow does not). Faust believes in "partial immortality," that is, only some believers are raised to immortality, but unfaithful believers are raised in mortal bodies and then are slain at the judgment seat and sent to be punished in the underworld for a thousand years. He teaches that the unfaithful believers will not be raised to immortality until after the millennium.

Hodges, Dillow and Wilkin share much in common with Faust. They all hold to the same theological framework in that they divide all saved people into two distinct groups: those who are overcomers and those who are not; those who inherit the kingdom and those who do not, those who are partakers of Christ and those who are not, those who will reign with Christ and those who will not, etc. But Hodges, Dillow and Wilkin strongly reject Faust's extreme views on millennial punishment, and for good reasons.

Faust teaches that unfaithful Christians will be hurt of the second death (basing this on a misunderstanding of Revelation 2:11) and then will be cast into Hades where they will suffer torment in fire for a thousand years. He believes in degrees of suffering--some saved people will only suffer "few stripes" and other very wicked saved people will suffer "many stripes." Faust defines outer darkness as follows:

OUTER DARKNESS: This is the same as the underworld or hell. To be cast *out* of heaven is to be cast *down* to earth (Rev. 12:7-10). Therefore, to be cast *out* of God's kingdom on earth is to be cast *down* into the underworld (Matthew 5:30, 18:9, Mark 9:47). Unfaithful Christians will be temporarily banished to the underworld until after the millennium. There will be weeping and gnashing of teeth in this outer darkness (Matthew 8:12, 22:13, 25:30). The unfaithful Christian goes to the same place as the unbeliever and hypocrite until after the millennium (*The Rod*, p. 408).

Faust's great error is that he believes that the great majority of true Christians will be cast into outer darkness where there will be intense punishment and suffering for a thousand years. This outer darkness will involve weeping and gnashing of teeth. [See our paper, [Weeping and Gnashing of Teeth--Will This Be the Fate of True Christians?](#)] He denies that this is a "protestant purgatory." It is similar to Catholic purgatory in that it involves intense suffering and agony in flames for a significant period of time. It is different from Catholic purgatory in the following ways, as Faust himself explains:

Catholics teach that people actually earn salvation by suffering in a mythological place called *purgatory*. The doctrine of millennial exclusion that is taught in this book is the exact opposite. It states that salvation in eternity is a free gift through faith alone in Jesus. No sins can keep believers from experiencing eternal life on the last day (after the millennium). Millennial exclusion and chastisement is for the purpose of correction. It indicates God's justice in regard to His children. Disobedient Christians do not earn, contribute to, or keep their salvation in eternity by suffering chastisement during the millennium (*The Rod*, p. 408).

To require that Christians be punished for their sins, even for the so-called purpose of "correction," is a wicked insult to the perfect finished work of Christ on the cross. We must never doubt the sufficiency and the adequacy of the cross-work of Christ and the Father's total satisfaction of that work. And if we were to be punished for our sins, even for the least of our sins, 1000 years would never be sufficient to satisfy the

# The Errors of Those Espousing a Negative and Punitive View of the Bema

1. They insist on threatening believers with punishment for sins at the Bema.
2. They invent various punitive measures against the sinner at the Bema.
3. They ignore a preponderance of passages that speak of the

- removal of all sins
- rewards of the saints at the Bema
- recognition of accomplishments through God's grace

## --The believer as an overcomer

- \*\* Will enjoy the Paradise of God, Rev. 2:7
- \*\* Will revel in the prerogatives of royalty, Rev. 2:17
- \*\* Will rule with Christ over the nations, Rev. 2:26
- \*\* Will be honored before the Father and the angels, Rev. 3:5
- \*\* Will sit on a throne near Christ, Rev. 3:21

## -- Not only is every believer an overcomer

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? 1 John 5:5

## --But every believer is victorious.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Cor. 15:57

## --In fact, every believer is totally, supremely victorious!

Nay in all these things we are more than conquerors through him that loved us. Rom. 8:37



The term "more than conquerors" is one word in the Greek, *hupernikomen*, from *hupernikao*, and is used only here. It has the idea of an absolute conquest. The verb form denotes the idea of to "overwhelmingly conquer" or to "gain a surpassing victory." **The glorious truth is that every genuine believer will prevail everywhere, every time, over everything and everyone.**

*Manfred E. Kohler, Th.D.*  
9/26/22

# DEFECTIONS FROM THE TRUE PURPOSE OF THE BEMA

Is the Judgment Seat a Time of **Rewards and Rejoicing** or **Remorse and Regret**?

Within the negative approach to the Judgment Seat, there are a number of discernable variations.

- 1** While the believer's future is glorious, there will be tears in heaven, perhaps at the Bema.  
**David Jeremiah, Charles Stanley**
- 2** Unfaithful believers are excluded from Kingdom rule.  
**Paul Benware**
- 3** Believers become a spectacle to the heavenly beings; our life is shown like a video.  
**Kenneth Dodson** Chastisement and stripes are meted out for bad works.
- 4** "Calvary purged sin's guilt, the Bema purges sin's effects (harvest). This might  
**Clarence Mason** be called the '**Protestant Purge-atory**.'"
- 5** The unfaithful believer is cast into outer darkness for 1,000 years.  
**R. T. Ketcham**
- 6** The unfaithful are consigned to a place of weeping, wailing and gnashing of teeth.  
**Jody Dillow, Zane Hodges, George Dollar, Chuck and Nancy Missler**
- 7** God punishes wicked believers by sending them to hell with the unsaved for 1,000 years.  
**J. D. Faust** (*The Rod—Will God Spare It?* 2002)

## POSITIVE VIEW OF THE BEMA

Lewis Sperry Chafer  
John F. Walvoord  
J. Dwight Pentecost  
Charles C. Ryrie  
Merrill F. Unger  
Herman Hoyt  
George Zeller



MKober

# WORTHWHILE AND WORTHLESS WORKS

## 1 Cor. 3:11-12

For other foundation can no man lay than that is laid, which is Jesus Christ.

**12** Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble. . .

GOLD  
SILVER  
PRECIOUS STONES

WORTHWHILE  
(permanent)

WOOD  
HAY  
STUBBLE

WORTHLESS  
(perishable)

## 2 Cor. 5:10

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

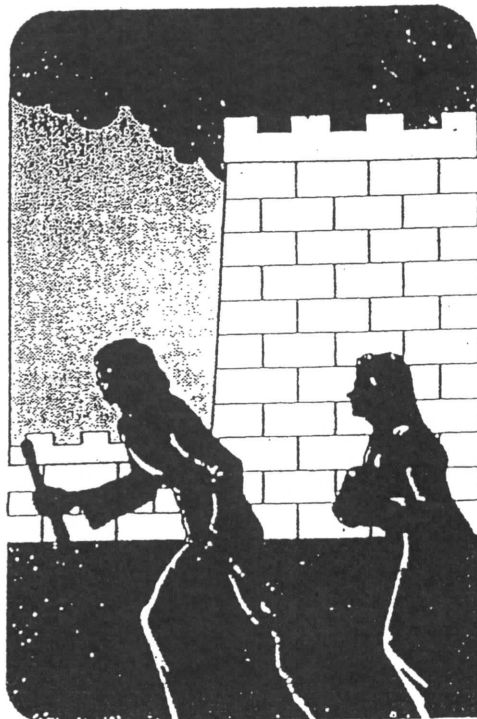
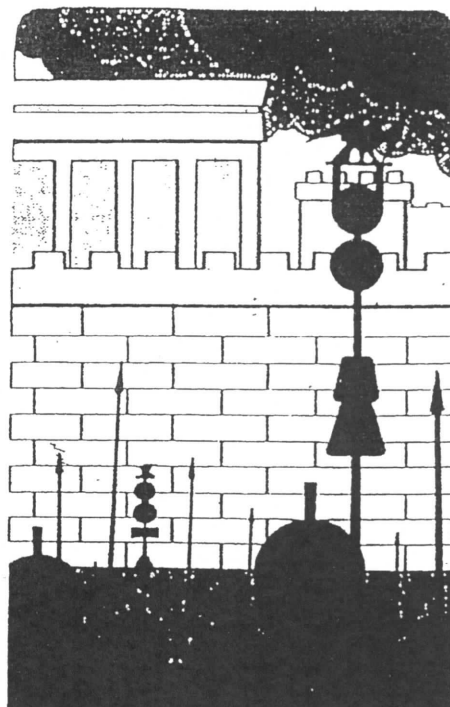
worthwhile  
(*agathos*)

worthless  
(*phaulos*, **NOT** *poneros*)



*Manfred E. Kober, Th.D.*

# THE TRIBULATION: A HUMAN AND HELLISH HOLOCAUST



Manfred E. Kober, Th.D.

## THE TRIBULATION PERIOD: The World's Fierce Holocaust

The Bible reveals hundreds of details concerning the tribulation period. Most significant in light of the current world situation are certain geo-political events in the tribulation period. Many Bible students understand the 70<sup>th</sup> week of Daniel or seven years of tribulation to begin right after the rapture. However, it seems best to envision a period of preparation between the rapture and the tribulation.

### 1A. THE CONFUSION AMONG THE NATIONS:

#### 1b. The return of Israel:



The Jewish people who have been scattered around the world will return in unbelief to the land (Is. 43:5-6; Jer. 29:14; Ez. 37:11-22). How long would it take for the return of several million people to the land of Israel? Of the world's 18 million Jews, 6.3 million live in Israel today and 8.3 million in the USA. The return of 12 million Jews may possibly take several weeks or months but the time of preparation need not be a very lengthy period.

#### 2b. The revelation of Antichrist:

##### 1c. The clamor of false Christs and false prophets: Mt. 24:5, 11, 24

Christ predicted many false Christs and many false prophets after the rapture and yet, when the tribulation period opens, there appears just one political and one religious leader. Their ascendancy over the other candidates is due to the fact that Satan given them his personal power (2 Thess. 2:9; Rev. 13:4, 14).

##### 2c. The coming of Antichrist:



**666**

Despite efforts to identify the Antichrist with individuals such as Hitler, Kissinger, Rockefeller, and even Saddam Hussein, all such efforts are doomed because Paul clearly states that not until the restrainer (Holy Spirit) has been removed at the rapture that the man of sin will be revealed (2 Thess. 2:6-9). A satanically empowered gentile will emerge in Europe as a powerful political leader sometime after the departure of the Church.

### 2A. THE COVENANT OF ANTICHRIST: Dan. 9:27

#### 1b. The confirmation of the covenant:

With believers gone from the earth, even the USA will become anti-Semitic ("You shall be hated of all nations," Mt. 24:9). Israel is regathered in the land and looks to Antichrist for military protection. He signs a seven-year treaty with Israel.

*Confusion Among  
Nations  
Mt. 24:5,11,24*

*Covenant by  
Antichrist  
Dan. 9:27*



2b. The cessation of the covenant:

As a signatory to the treaty, Antichrist can be trusted no more than the Russians who violated every one of the 56 treaties they signed with the USA since World War II. After 3 ½ years, Antichrist breaks the treaty and subsequently invades Israel (Dan. 11:45).

3A. THE CONQUESTS BY ANTICHRIST:

1b. The confederacy in Western Europe:

1c. The biblical depiction:

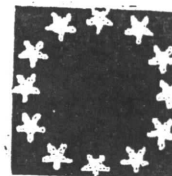


Antichrist will attempt to revive the Roman Empire which is predicted as the last world empire prior to the return of Christ. Both Nebuchadnezzar's dream of the image in Daniels 2 and Daniel's vision of the four beasts in Daniel 7 refer to the four world empires between the time of Daniel and the setting up of Christ's kingdom. The world empires are Babylon, Medo-Persia, Greece and Rome. The final phase of the Roman Empire will be a ten-nation confederacy (Dan. 7:23-24). It appears that Antichrist militarily subdues three kings and seven others will then submit to his rule.

2c. The contemporary developments:



In Western Europe the stage is set for the developments predicted for the tribulation. Since the 1950's the European Common Market or Economic Community has been in effect which evolved into the European Union with presently 28 membership nations. This primarily political United States of Europe has headquarters in Brussels and Strassburg. Only a strong central authority is lacking. The current European scene may have absolutely nothing to do with the predictions of Daniel 2 and Daniel 7 of a Revived Roman Empire in Europe, but it would be surprising if today's developments were not signs of the times. One need only recall the rapid and dramatic developments in Eastern Europe since 1989 and 1990 with the collapse of the Communist regimes to see how quickly a restored Roman Empire could dominate the scene.



2b. The control over Western Europe:

Antichrist is a Roman ruler (Dan. 9:26) who has ambitions to rule the world (Dan. 7:23; Rev. 13:7), but for the first 3 ½ years of the tribulation he is unable to exert world-wide control. To the east lie his major enemies, the Kings of the North and their confederate, preventing the Roman prince from extending his realm.



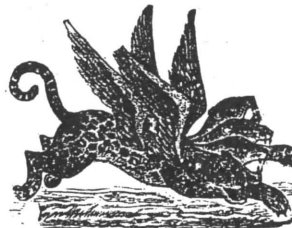
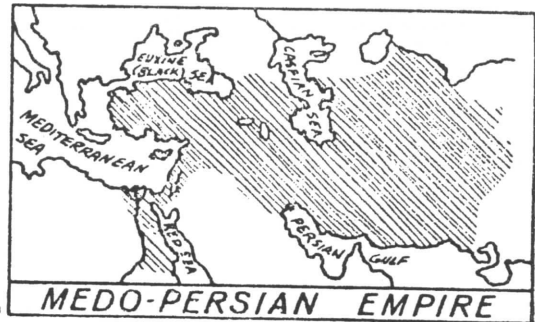
DANIEL 2



605-538 B.C.



538-331 B.C.



331-146 B.C.



DANIEL 7

146 B.C. - A.D. 500



It is interesting to note that after the rapture the seat of the Western powers will shift from Washington, D.C. to Rome. Further, until the middle of the tribulation there will be two major centers of power: the Western confederacy and the Eastern confederacy. Presently Russia is again displaying alarming imperialist tendencies and comprises a threat to adjacent nations. Putin called the collapse of Communism "the greatest geopolitical disaster of the [20<sup>th</sup>] century." Russia appears to be a counterforce to the Western world, much like the situation predicted for the first half of the tribulation, when there will be two major power blocks. In fact, the former Iron Curtain in Germany marks pretty much the Eastern limits of the Roman Empire. The world situation between now and the middle of the tribulation appears to change very little.



Neither Russia nor the West with its present alignments will ever be a world power, although Russia has made every effort to conquer the world, whereas the United States never had any such imperialistic aims. China's current efforts to be a world power are also doomed. To have another world power other than those anticipated in Daniel 2 and 7 would mean necessitate an additional appendage to the image in Daniel 2 and an additional beat in Daniel 7!

#### 4A. THE CONFOUNDING OF COMMUNISM: Ez. 38-39

##### 1b. The invasion by Gog and Magog:



In the middle of the tribulation, after Israel has been regathered from the nations (Ez. 37:21), Gog and Magog will invade the land of Israel. At that time, Israel will live under Antichrist's protection in peace and safety (Ez. 38:11). Russia's move is prompted by irrational hatred for Israel (Ez. 38:10c), a desire to pillage and plunder (Ez. 38:11-14) and to control its strategic location (Ez. 38:12c).

##### 2b. The decimation of Gog and Magog:

God uses eight specific judgments to accomplish the destruction of Russia and her confederates (Ez. 38:18-23). The invasion results in the death of all the invaders. Some corpses will be buried (Ez. 39:11), others will be devoured by the birds and beasts (Ez. 39:17-20).

While Russia presently appears economically weak, it is still a strong military power and is making every effort to regain its imperialistic status. Whatever may happen between now and then, Russia as a major military power will be destroyed at the time of its vicious attack against Israel.

#### 5A. THE CAMPAIGN OF ARMAGEDDON: Rev. 16:16; Dan. 11:40-45

With the removal of Antichrist's major opponent, the Roman ruler can now expand his domain world-wide. Yet he will never be totally successful in his endeavors, because various armies will challenge his rule during the final 3 ½ years of the tribulation.

*Chastisement of  
Russia  
Ez. 38, 39*

*Campaign of  
Armageddon  
Dan. 11:40-45*

The campaign of Armageddon is named after a major battle in a valley by that name in Northern Israel (Rev. 16:16). The scene is one of unbelievable bloodshed, resulting in a river of blood running four feet deep for 200 miles (Rev. 14:20), perhaps from Megiddo northwest toward the Mediterranean Sea and southeast toward the Jordan Valley and the Dead Sea.

**BLOOD**

1b. The commander: Dan. 11:36-39

The main character in the second half of Daniel 11 is the Antichrist, the willful king, whose rule is challenged by a series of invasions at the weakest flank of his domain, the Eastern end of the Mediterranean.

2b. The campaign: Dan. 11:40-45

1c. The assault from Egypt: Dan. 11:40a

An attack is directed at Antichrist from the south. The geographical direction is from the vantage point of Israel.

2c. The attack by Russia: Dan. 11:40b

Russia has been decimated as a world power previously but can muster a few more soldiers. Perhaps as a joint maneuver with Egypt, Russia attempts to move into Israel and from there westward to unseat Antichrist in Rome.

3c. The action of Antichrist: Dan. 11:40c-43

The antecedent for the "he" in verse 40c and subsequently apparently is the willful king of Dan. 11:36 who moves against the invading armies. Since Satan gives him supernatural intelligence, he can counter successfully every effort against him.

1d. The conquest of countries: Dan. 11:41a

Antichrist takes advantage of the occasion to invade "many countries."

2d. The invasion of Israel: Dan. 11:41a

The willful king enters "the glorious land" and perhaps at that point in time breaks his treaty with Israel.

3d. The escape to Edom, Moab and Ammon:

Just to the east of Israel lies an area, the biblical Ammon, Moab and Edom, which will not fall into the hands of Antichrist (Dan. 11:41b). Especially Jewish people will find a refuge here (Rev. 12:14) as Antichrist invades Israel, abominates the sacrifice in the temple and desolates the



Temple Mount. Christ admonished the people of the tribulation to "flee into the mountains" (Mt. 24:16).

4d. The destruction of Egypt, Libya and Ethiopia:

The Roman ruler lashes out at the countries that apparently opposed him or pose a threat to him as he sets up his headquarters in Israel.

4c. The approach of the Asiatics: Dan. 11:44

The tidings out of the east and north that come to him are of great concern. Who would not be concerned if he heard that an army numbering 200 million horsemen were after his jugular veins? (Rev. 9:16). But Antichrist is able to counter their attack as well as firmly establishes his military headquarters on "the holy mountain," that is, mount Zion or Jerusalem, between the Dead Sea and the Mediterranean Sea.

Some have suggested that the invaders from the east and the north are the Red Chinese. Both China and India, according to CIA fact sheets, could easily muster an army numbering 200 million (incredibly China 618 million and India 615 million). However, the invader could be a confederation of various Asiatic nations who will cross the dried-up Euphrates River (Rev. 16:12) to engage Antichrist in battle. In fury he destroys the invaders.



5c. The advent of Christ: Dan. 11:45b; Rev. 19:11ff

Daniel concludes the predictions concerning Armageddon and the fate of Antichrist, the demonic dictator, rather cryptically with the words, "Yet he shall come to his end and none shall help him." Just when Antichrist seems to have defeated all of his major enemies and triumphantly rules over the world, he himself perishes. To understand the situation at which Daniel merely hints, one needs to read carefully Rev. 19:11-14, describing the advent of Christ. This passage is the N.T. counterpart of Daniel 11:45. Christ descends from heaven, followed by the army of the saints (Rev. 19:14), to establish Himself as rightful ruler over the earth. The counterfeit christ and false prophet are taken by the Lord from heaven and are cast alive into the Lake of Fire and Brimstone (Rev. 19:20). Despite Satan's efforts to wrest Christ's reign away from Him, God will place His Son upon His holy hill of Zion (Ps. 2:6)

You and I as believers will have a privileged position as we return with our Savior from heaven and rule with Him in His glorious Kingdom.



Dan. 7:27 Then the kingdom and dominion,  
and the greatness of the kingdoms under the whole heaven,  
shall be given to the people, the saints of the Most High.  
His kingdom *is* an everlasting kingdom,  
and all dominions shall serve and obey Him.

JUDGMENT  
SEAT  
OF CHRIST



MARRIAGE OF  
THE LAMB



# Eschatology Timeline

CELEBRATION

RAPTURE  
FOR US

RETURN

REVELATION  
WITH US

GREAT WHITE  
THRONE  
JUDGMENT

Covenant by  
Antichrist  
Dan. 9:27

Chastisement of  
Russia  
Ez. 38, 39

THE RETURN OF THE JEWS  
THE REVELATION OF ANTICHRIST

3 1/2 Years

3 1/2 Years

CHURCH

TRIBULATION

MILLENNIUM

ETERNITY

PREPARATION

Confusion Among  
Nations  
Mt. 24:5,11,24

PROTECTION

Conquest by  
Antichrist  
Dan. 7:19-27

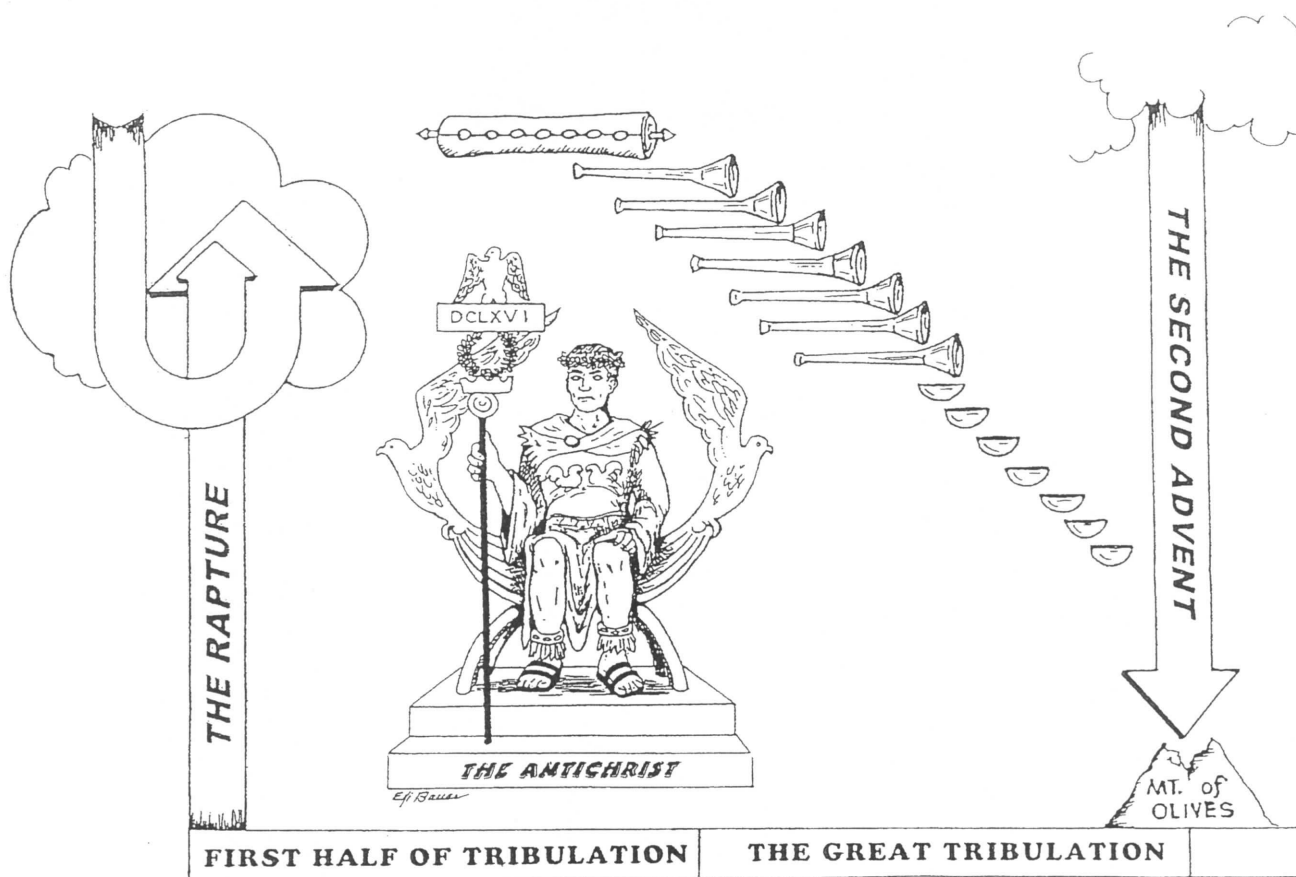
PERSECUTION

Campaign of  
Armageddon  
Dan. 11:40-45

## The Vision of the Valley of Dry Bones, Ezekiel 37

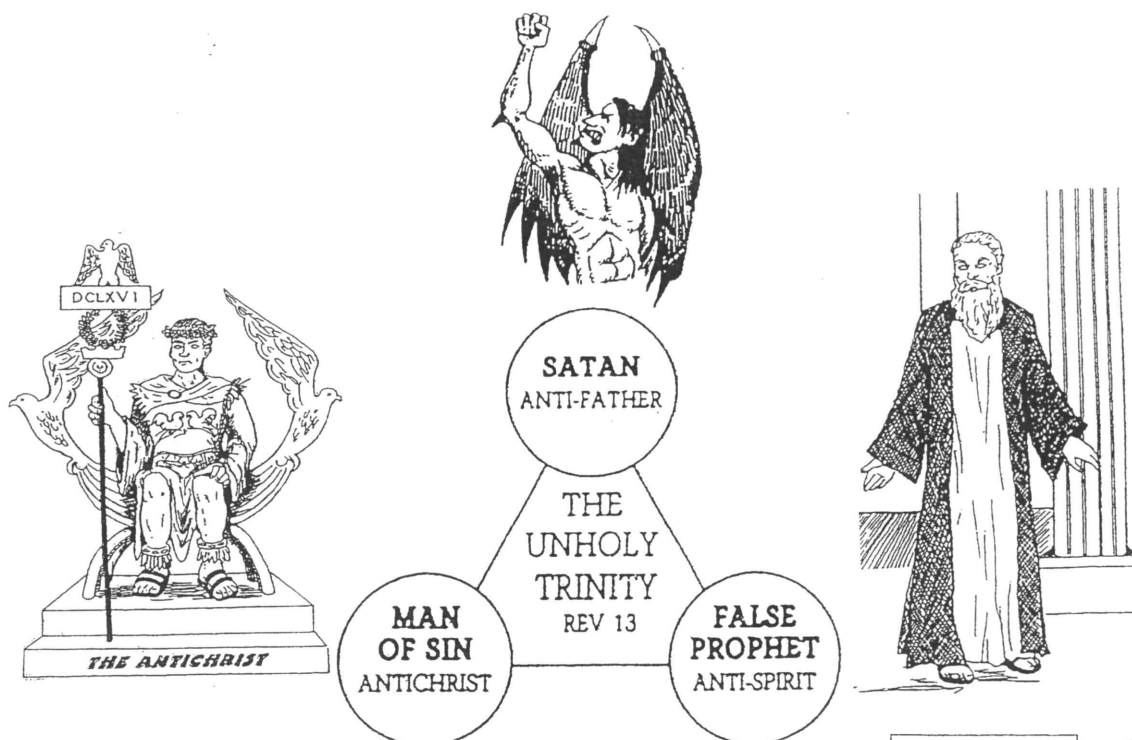


The Return of Israel after the Rapture



“And it was given unto him to make war with the saints and to over come them: and power was given him over all kindreds, and tongues and nations.” Rev. 13:7

## The Counterfeit Trinity of the Tribulation



# THE TERRIBLE TOLL OF THE TRIBULATION

## The Fourth Seal, The Pale Horse

Rev. 6:8

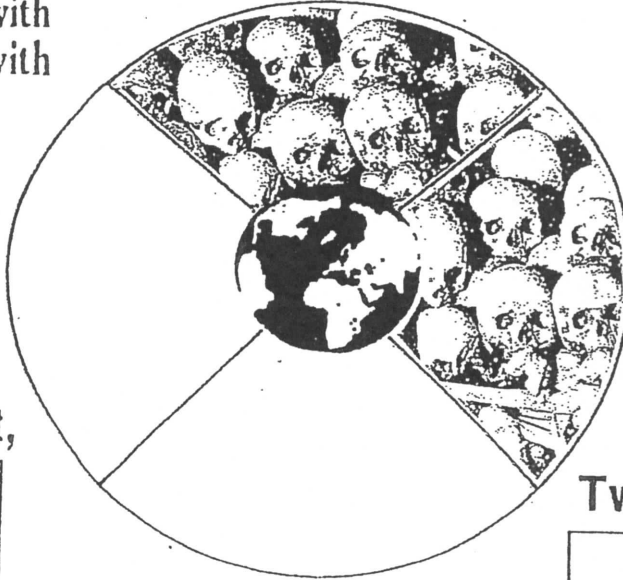
8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.



## The Second Trumpet, A Burning Mountain

Rev. 8:9

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.



## The Sixth Trumpet, Four Demons

Rev. 9:15

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.



## Two Witnesses, Earthquake

Rev. 11:13

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.



\* \* \* \* \* **ADDENDUM** \* \* \* \* \*

It might be well to gather at this point the biblical testimony to the refuge God has prepared for His people during the last half of the tribulation period. While Satan lashes out in unmitigated hatred against Israel, Antichrist (13:1-10) initiates his unrestrained persecution against the people of God. It may come as a surprise to some how much information is contained in the Scriptures relating to Israel's security during the Great Tribulation.

1A. The Promise of a Refuge:

1b. The place:

While Antichrist controls the whole world (Dan. 7:20-21; Rev. 13:8-10) from Jerusalem (Dan. 11:35), apparently a small sliver of land just east of the Jordan and Dead Sea, encompassing ancient Ammon, Moab and Edom, will be off-limits to him. This would include mysterious Petra, called by Dean Burgon "the rose red city, half as old as time."

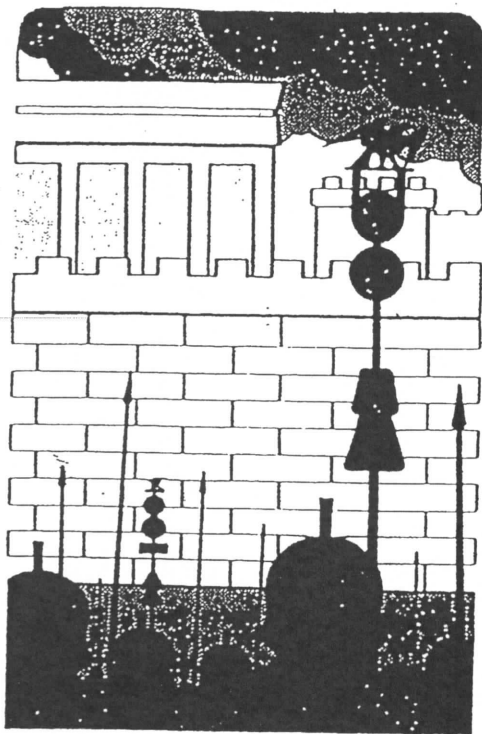
**Daniel 11:41 He shall also enter the Glorious Land, and many *countries* shall be overthrown; but these shall escape from his hand: Edom, Moab, and the prominent people of Ammon.**

2b. The protection:

Christ's words of warning are repeated in the Synoptic Gospels, that when Antichrist desecrates the temple in Jerusalem, Israel (and, hopefully, saved Gentiles) should escape to the mountains (Mt. 24:15-21; Mk. 13:14; Lk. 21:20-21)

**Mt. 24:15-21 Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand), <sup>16</sup> then let those who are in Judea flee to the mountains. <sup>17</sup> Let him who is on the housetop not go down to take anything out of his house. <sup>18</sup> And let him who is in the field not go back to get his clothes. <sup>19</sup> But woe to those who are pregnant and to those who are nursing babies in those days! <sup>20</sup> And pray that your flight may not be in winter or on the Sabbath. <sup>21</sup> For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.**

When one stands on the Mount of Olives, only one mountain range is visible. The mountains of Moab, some 26 miles to the east, rising majestically above the Dead Sea, may well be the mountains which Christ envisions. The approach to this area is fairly easy as one travels just 15 miles to the Jordan and the Dead Sea. The course is virtually all downhill from an altitude of 3,000 feet above sea level to 1280 feet below sea level.



#### Mt. 24:15-21

Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand), <sup>16</sup> then let those who are in Judea flee to the mountains. <sup>17</sup> Let him who is on the housetop not go down to take anything out of his house. <sup>18</sup> And let him who is in the field not go back to get his clothes. <sup>19</sup> But woe to those who are pregnant and to those who are nursing babies in those days! <sup>20</sup> And pray that your flight may not be in winter or on the Sabbath. <sup>21</sup> For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.

#### Mk. 13:14

"So when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing where it ought not" (let the reader understand), "then let those who are in Judea flee to the mountains."

#### Lk. 21:20-21

"But when you see Jerusalem surrounded by armies, then know that its desolation is near. <sup>21</sup> Then let those who are in Judea flee to the mountains, let those who are in the midst of her depart, and let not those who are in the country enter her."

3b. The period:

**Rev. 12:6, 14-16**

<sup>6</sup> Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days.

<sup>14</sup> But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent. <sup>15</sup> So the serpent spewed water out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood. <sup>16</sup> But the earth helped the woman, and the earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth.

As seen above, the refuge is urgently needed during the final terrifying half of the tribulation.

2A. The Procedure of Reckoning:

1b. The prosecutor:

When Christ returns to the Mount of Olives, He will rescue Jérusalem (Zech. 14:3-4), remove Antichrist and the false prophet (Rev. 19:20) and slay all the unbelievers gathered with their armies against Israel (Rev. 19:15, 21). Soon thereafter He will visit His people in their refuge in Transjordan. There He will separate the believers from the unbelievers.

**Isa. 63:1-2**

**Who is this who comes from Edom, With dyed garments from Bozrah, This One who is glorious in His apparel, Traveling in the greatness of His strength?—**

**"I who speak in righteousness, mighty to save."**

<sup>2</sup> **Why is Your apparel red, And Your garments like one who treads in the winepress?**

2b. The purging:

In the sheep and goat judgments of the Gentiles near Jerusalem (Mt. 25:31), Christ will separate the believers from the unbelievers. Then He will separate believing and unbelieving Jews, possibly bringing them from their hiding place in Ammon, Moab and Edom into Wadi Arabah, a valley, ten miles wide, extending 120 miles from the Dead Sea to the Red Sea. It seems that even unbelievers will find a refuge in the mountains of Ammon, Moab and Edom east of Israel.

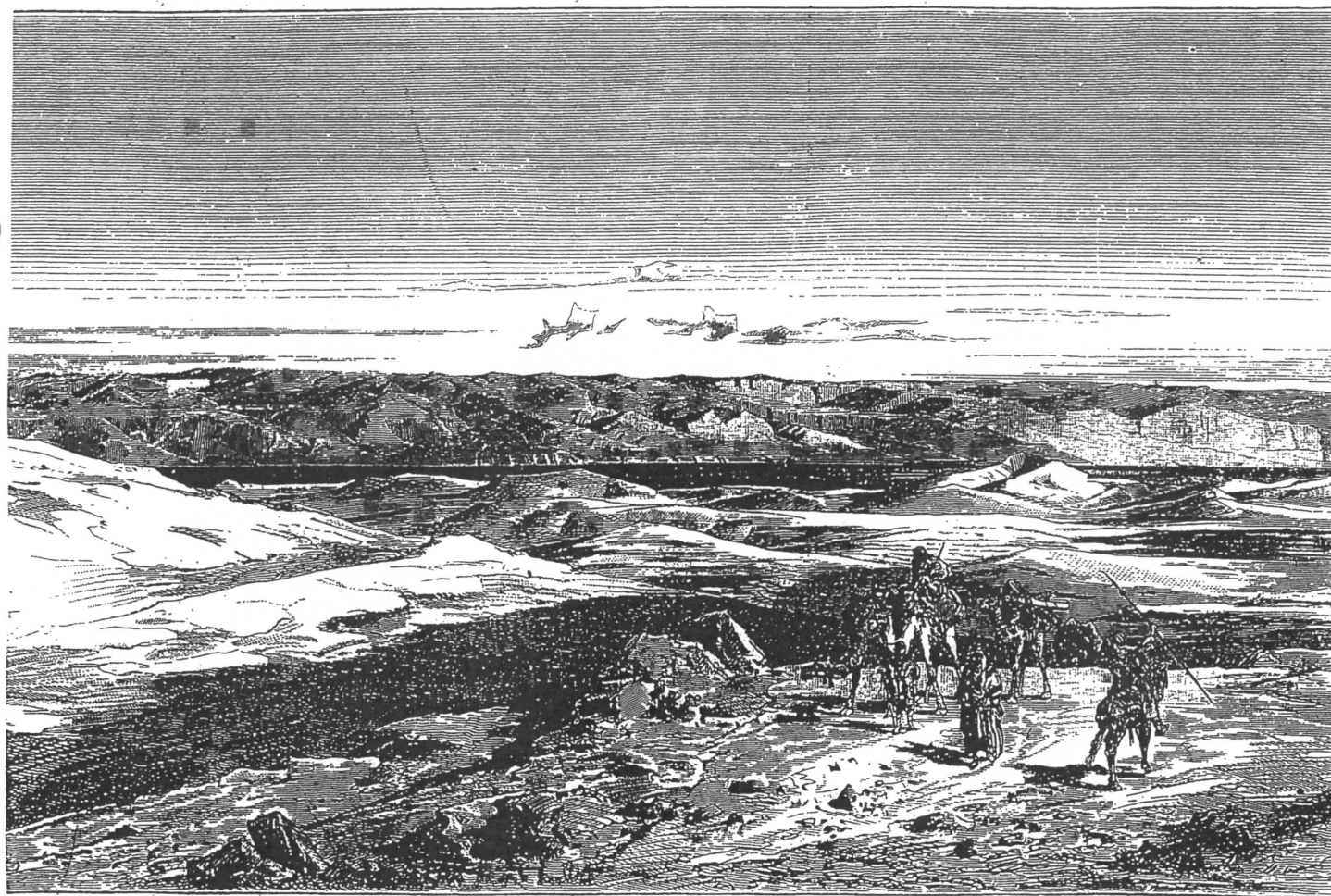
**Ez. 20:35-38** And I will bring you into the wilderness of the peoples, and there I will plead My case with you face to face. <sup>36</sup> Just as I pleaded My case with your fathers in the wilderness of the land of Egypt, so I will plead My case with you," says the Lord God. <sup>37</sup> "I will make you pass under the rod, and I will bring you into the bond of the covenant; <sup>38</sup> I will purge the rebels from among you, and those who transgress against Me; I will bring them

out of the country where they dwell, but they shall not enter the land of Israel. Then you will know that I *am* the Lord.

3b. The percentage of the redeemed:

The prophet Zechariah implies that during the tribulation one-third of all Israel will be saved—a much larger percentage of Israel than is presently true. In the final moments of the tribulation, as Christ slowly descends (Rev. 19:11), Israel will see their Messiah, observe the stigmata (the nail prints in His hands and feet), and repent of their sins (Zech. 12:10).

This godly nucleus of Jews will enter the kingdom without seeing death (Rom. 11:26). They will inherit the Promised Land and enjoy the blessings of the New Covenant (Jer. 31).



Das Tote Meer vom Ölberge aus.

View eastward from the Mt. of Olives, with the wilderness of Judea,  
the Dead Sea and the Mountains of Moab

## THE PROMISE OF A REFUGE

### THE PLACE

Dan 11:41

41 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon.

### THE PROTECTION

Mt. 24:15-21

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

16 Then let them which be in Judea flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

### THE PERIOD

Rev. 12:6, 14-16

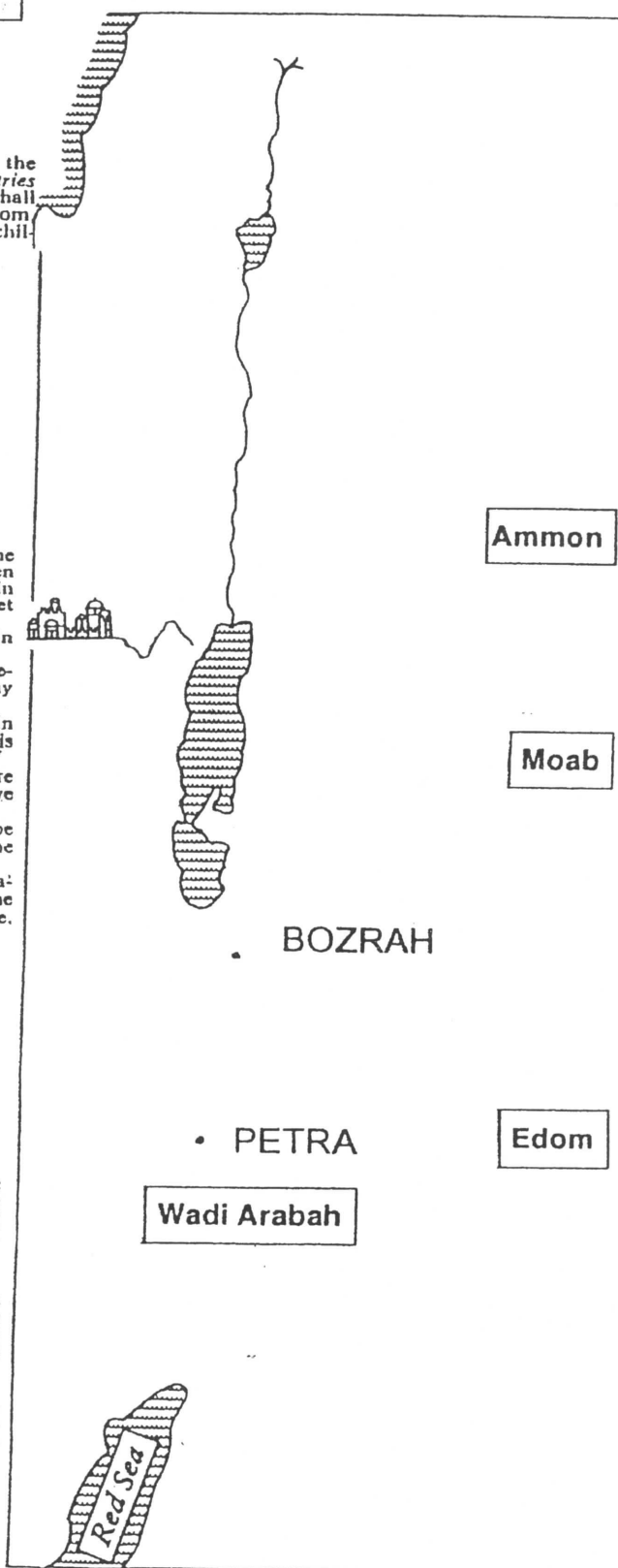
6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

## THE REFUGE FOR ISRAEL



## THE PROCEDURE OF RECKONING

### THE PROSECUTOR

Is. 63:1-2

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.  
2 Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winevat?

### THE PURGING

Ez. 20:35-38

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

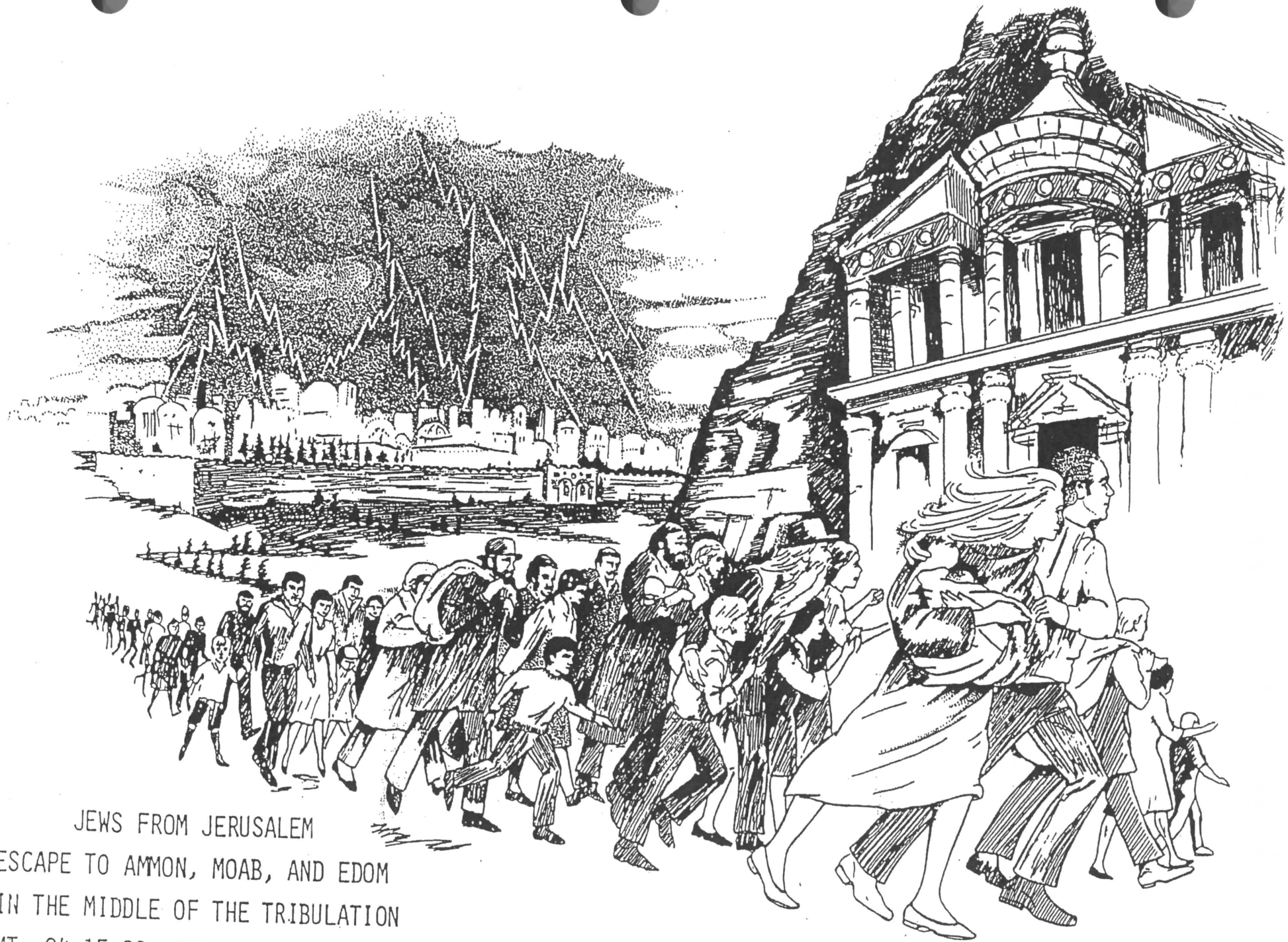
37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD.

### THE PERCENTAGE OF THE REDEEMED

Zech. 13:8

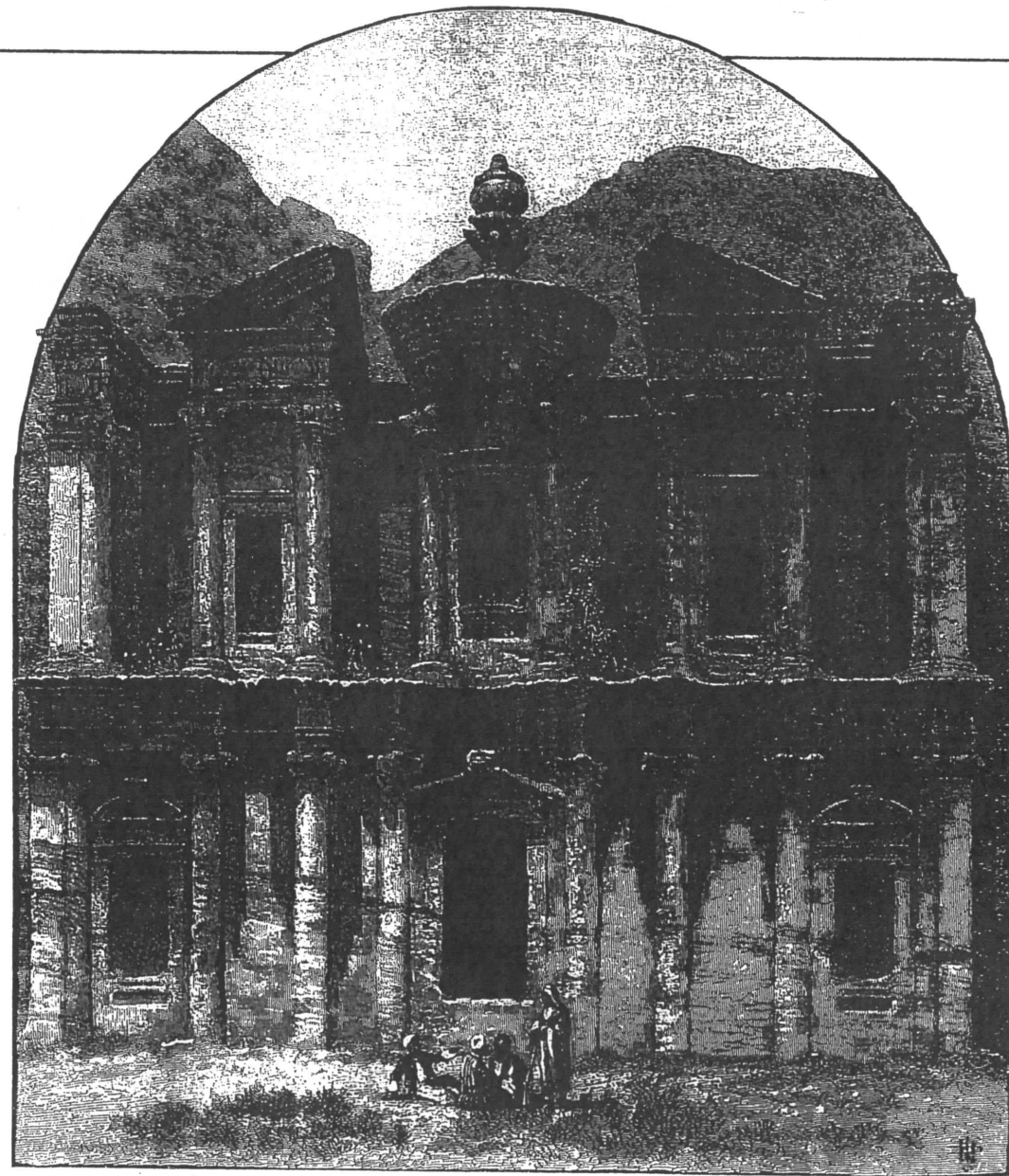
8 And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein.



JEWS FROM JERUSALEM  
ESCAPE TO AMMON, MOAB, AND EDM  
IN THE MIDDLE OF THE TRIBULATION  
MT. 24:15-22; REV. 12:13-16, IS. 63:1-4



PETRA: REFUGE IN THE ROCKS



17th-century engraving of the Deir, an isolated building on a lofty eminence northwest of the valley of Petra, facing Mount Hor (*New York Public Library*).

# The Battle of Gog and Magog:

## RUSSIA'S FINAL DOOM



Moscow on the move: An 1890 view of the Russian threat

## The Battle of Gog and Magog: RUSSIA'S FINAL DOOM, Ezekiel 38-39

### 1A. THE ARMIES: 38:1-3

The prophecy commences with five names. Gog seems to be a title such as Pharaoh, Czar, Kaiser, Ceasar. The term "chief prince" should probably be rendered, "prince of Rosh," chief being a personal name of a people identified historically with the Russians. Thus Gesenius, in his *Hebrew and Chaldee Lexicon* (1846), defines **Rosh** as a proper noun (Ez. 38:2, 3; 39:1) "a northern nation mentioned with Tubal and Meshech; undoubtedly the **Russians**" (p. 752, emphasis in the original).

- 1b. The revelation:
- 2b. The ruler:
- 3b. The ruled:
- 4b. The realm: cf. 38:15
- 5b. The regions:
- 6b. The reason:

II. ראש Ezekiel 38:2, 3; 39:1; pr. n. of a northern nation, mentioned with Tubal and Meshech; undoubtedly the *Russians*, who are mentioned by Byzantine writers of the tenth century, under the name of 'Pōs, dwelling to the north of Taurus, and (Arab. called روس) described by Ibn Fossan, an Arabic writer of the same age, as dwelling on the river *Rha* (Wolga). (See Ibn Fossan, Bericht von den Russen älterer Zeit, übersetzt und erklärt von Frähn. Petersburg, 1823, especially p. 28, seqq. Compare Jos. de Hammer, Origines Russes, Peters-



### 2A. THE ARMAMENTS: 38:4

This passage on the armaments used has occasioned endless discussion. Many expositors interpreted the weapons in a non-literal way. The passage, in effect, is a litmus test of one's hermeneutical procedure and practice. Will we practice literal interpretation even when the text, though clear in its message, seems to go against reason or common sense?

Ezekiel's message is plain. Warfare will somehow revert to its ancient methodology. It seems difficult to understand the passage otherwise, especially in light of the subsequent use of the weapons as a substitute for trees as firewood (39:9-10).

- 1b. The Horses:
- 2b. The Armor:
- 3b. The Weapons: cf. 39:9  
Shields, Bucklers, Swords, Bows and Arrows, Handspikes, Spears

### 3A. THE ALLIES: 38:5-6

The armies joining Russia come from every point of the compass. They may all be Moslem nations, but need not be.

The words describing the origin of the main invasion force argues strongly for Russia. Three times the invaders are said to come from "the north parts" (Ez. 38:6, 15; 39:2). The literal rendering is "the uttermost parts of the north." If one draws a line from Jerusalem to the far north, following the curvature of the earth, it will go directly through Moscow!

- 1b. Persia: v. 5
- 2b. Cush: v. 5
- 3b. Put: v. 5
- 4b. Gomer: v. 6
- 5b. Togarmah: v. 6



#### 4A. THE ADVANCE: 38:8-9

Another controversial aspect of the prophecy is the timing of the invasion. In their *Left Behind* series, Tim LaHaye and Jerry Jenkins place the invasion before the rapture (Vol. I, 10-11, 16). The context of Ezekiel 38-39, however, is the return of the Jews to Israel ("the valley of dry bones," Ez. 37) after the rapture. The passage does not anticipate a partial return like today, because it includes every single Jew on earth. This detail is unfortunately ignored by many commentators. God says He "left none of them anymore there" Ez. 39:28).

Ezekiel is told that the invasion would take place "in the latter years" (38:8) and "in the latter days" (38:16). The Blitzkrieg (lightning strike) comes at a time when Israel will dwell safely, not just militarily secure. In fact, it is dwelling in unwallled villages without gates and bars (39:11)—hardly a description of Israel today. The peaceful and prosperous situation is most likely the result of Antichrist's protection, which terminates in the middle of the tribulation period (Mt. 24:15).

- 1b. The chronology of the invasion: cf. v. 16
- 2b. The condition of Israel:
- 3b. The campaign of the invader:
  - 1c. The speedy maneuver:
  - 2c. The superior mob:



#### 5A. THE AMBITION: 38:10-13

- 1b. The reasons for the attack: 10-12
  - 1c. Malevolent spirit: v. 10
  - 2c. Material spoil: vs. 11-12
  - 3c. Military superiority: v. 12
- 2b. The response of the nations: v. 13

#### 6A. THE ATTACK: 38:14-16

- 1b. The intelligence of Gog: v. 14
- 2b. The invincibility of Gog: v. 15
- 2b. The invasion of Gog: v. 16a
- 3b. The instigation of Gog: v. 16b

- 1c. The gathering of Gog by God:
- 2c. The glorifying of God by Gog:

## 7A. THE ANNIHILATION: 38:17-23

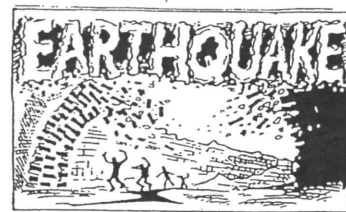
Ezekiel 38-39 is God's answer, in part, to the Communist atrocities of the past. The *Black Book of Communism* estimates the number of civilian victims under Communism to be approaching 100 million (p. 4).

The emotional response to Gog by God is without parallel in the Old Testament "that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken," (Ez. 28:18b-19a). Gog's degeneracy, depravity and godless greed make him ripe for judgment. The "Evil Empire" will receive its long-delayed and well-deserved judgment at last. As the "Mother of all Battles" begins, God opens the arsenal of heaven and sends eight devastating judgments upon the invaders:

- 1b. The prediction: v. 17
- 2b. The prompting: vs. 18-19a
  - 1c. God's affection for Israel:
  - 2c. God's anger upon the invader:
- 3b. The premonition: vs. 19b-20
  - 1c. The convulsion of nature:
    - 1d. In the aquatic realm:
    - 2d. In the atmospheric realm:
  - 2c. The consternation among men:
  - 3c. The crumbling of the mountain:
  - 4c. The collapse of buildings:
- 4b. The progression: vs. 21-22
  - 1c. The arsenal of the Almighty: v. 21a
  - 2c. The activity of the Almighty: vs. 21b-22
    - 1d. The social carnage: v. 21
    - 2d. The personal calamities: v. 22a
      - 1e. Pestilence:
      - 2e. Blood
    - 3d. The Natural catastrophes: v. 22b
      - 1e. Flood
      - 2e. Hail
      - 3e. Fire:
      - 4e. Brimstone:

### *The Arsenal of the Almighty*

**Earthquake**  
**Civil War**  
**Pestilence**  
**Blood**  
**Flash Flood**  
**Hail**  
**Fire**  
**Brimstone**



- 4d. The acclamation of the Almighty: v. 23
  - 1e. A display of God's glory:
  - 2e. A display of God's greatness:
  - 3e. A display of God's goodness:

## 8A. THE AFTERMATH: 39:1-29

The Russian rampage masterminded by divine design and met by divine defense demonstrates God's glory "so will I make my holy name known in the midst of my people Israel" (39:7).

- 1b. The destruction of the invaders: vs. 1-6  
(This involves the burning, vs. 1-10; the burials, vs. 11-16; the banquet, vs. 17-20; and the blessings, vs. 21-29; upon the heathen, vs. 21-22; and Israel, vs. 23-24).

- 1c. The prophecy concerning Gog's destruction: v. 1
- 2c. The prompting of Gog's dilemma: v. 2
- 3c. The picture of Gog's decimation: vs. 3-6

- 1d. The destruction of Gog's weapons:
- 2d. The devouring of Gog's warriors: vs. 4b-6
- 3d. The display of God's workings: v. 7



- 2b. The deliverance of Israel: 39:8-10
  - 1c. The salvation from the invaders: v. 8

- 1d. The anticipation of deliverance:
- 2d. The arrival of the day:



- 2c. The spoliation of the invaders: vs. 9-10

- 1d. The acquisition of the material of war: vs. 9-10a
- 2d. The appropriation from the men of war: v. 10b

- 3b. The disposing of the invaders: 39:11-20

With amazing prophetic specificity, God discloses through Ezekiel some 2,600 years ago the location of the burial, the duration of the burial and the three groups employed for this purpose.

- 1c. The burial of the beaten: vs. 11-16
  - 1d. The place for burial: v. 11
  - 2d. The procedure of burial: vs. 12-16

2c. The banquet for the birds: vs. 17-20

1d. The invitation to the guests: v. 17a

2d. The instruction to the guests: vs. 17b-20

4b. The defense of Israel: 39:21-29

The destruction of the invader results in the deliverance of the nations and of Israel. The slaughter of the invaders will effect the salvation of many people, a vivid example of the Psalmist's words: **"Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain"** (Psalm 76:10).

1c. The explanation of Israel's rejection: vs. 21-24

1d. God's glory in judgment: vs. 21-22

2d. God's graciousness in judgment: vs. 23-24

2c. The effecting of Israel's regathering: vs. 25-29

1d. The restoration of the Jews: vs. 25-27

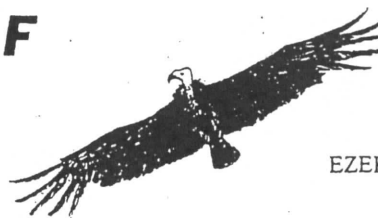
2d. The regeneration of the Jews: vs. 28-29

(See this writer's chapter "What is Gog and Magog in Relation to Biblical Prophecy?" in *The Gathering Storm*, ed. Mel Couch, 2005, 171-196.)

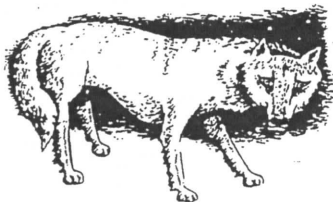
## THE BATTLE OF

GOG AND

MAGOG



EZEKIEL 39



17 ¶ And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Ba'-shān.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

MK

# EZEKIEL

## CAP. XXXVIII לח

### CHAPTER 38

#### CHAPTER 38

[1] And the word of Jehovah was to me, saying, [2] Son of man, set your face against Gog, the land of Magog the prince of Rosh, Meshech and Tubal, and prophesy against him. [3] And say, Thus says the Lord Jehovah: Behold, I (am) against you, O Gog, the prince of Rosh, Meshech and Tubal. [4] And I will turn you back and put hooks into your jaws; and I will bring out you and all your army, horses and horsemen, clothed most perfectly, all of them, a great assembly (with) buckler and shield, all of them sword-handlers: [5] Persia, Ethiopia, and Libya with them; all of them (with) shield and helmet; [6] Gomer and all her bands; the house of Togarmah (from) the recesses of the north, and all his bands; many peoples with you. [7] Be prepared; yea, prepared for yourself, and all your assembly that are assembled to you; and be a guard to them. [8] After many days you shall be visited. In the after years you shall come into the land turned back from the sword, gathered out of many peoples, on the

1 ויהי דברי-יהוה אלי לאמר: בך אדם שים פניך אל-גוג  
2 ,Gog against your set ,man Son ,saying ,me to Jehovah the And  
face of word was  
3 ארץ המגוג נשיא ראש מושך ותכל והנבא עליו: ואמרת  
4 ,say And against and Meshech Rosh the Magog the  
him prophesy ,Tubal of prince of land  
5 כה אמר אדני יהוה הנני אליך גוג נשיא ראש מושך  
6 Meshech ,Rosh the O against ,Behold :Jehovah the says Thus  
of prince ,Gog ,you (am) I Lord  
7 ותכל: ושובכתך ונתתי חכים בלחיך והוצאתי אותך  
8 you will I and your into hooks put and will I And and  
out bring ,jaws back you turn ,Tubal  
9 ואת-כל-חילך סוסים ופרשים לבשי מכלול כלם קהל  
10 a of all most clothed and horses your all and  
assembly ,them perfectly ,horsemen ,army  
11 רב צנה ומגן תפשי חרבות כלם: פרס כוש ופוט  
12 and Ethiopia ,Persia of all ,sword handlers and (with) great  
Libya :them of ,shield buckler  
13 אתם כלם מגן וכובע: גמר וכל-אנפיה בית תוגרמה  
14 Togarmah the her and Gomer and (with) of all with  
of house ,bands all ,helmet shield them ,them  
15 ירבתי צפון ואת-כל-אנפיו עמים רבים אתה: הכן  
16 Be with many peoples his all and the the (from)  
prepared ,you ,bands ,north of recesses  
17 והכן לך אתה וכל-קהלך הנקהלים עליך והיית להם  
18 to be and ,you to are that your and you for pre-and  
them assembled assembly all ,yourself pared  
19 למשמר: מימים רבים תפקד באחרית השנים תבוא  
20 shall you years the In shall you many After a for  
come after ,visited be days ,guard  
21 אל-ארץ: משובכת מחרב מקבצת מעמים רבים על  
22 on ,many of out gathered the from turned the into  
peoples ,sword back land

Ez. 38, 2. 3. 39, 1 Name eines scythischen Volkes, neben Tubal und Meshech erwähnt. Byzantiner des 10ten Jahrh. erwähnen um den nördlichen Taurus ein rohes Volk, of 'Pās genannt, und ein arabischer Schriftsteller derselben Zeit, Ibn Foszlān (Bericht von den Russen älterer Zeit, übers. von Frähn Petersb. 1823) gibt ausführliche Nachricht über das heidnische Volk Rūs (روس), welches er selbst an der Wolga kennen lernte. Kaum kann es wohl zweifelhaft sein, dass in jener Stelle die erste Spur des Namens der Russen erhalten sei. Weiter geht von Hammer (Origines Russes, Pétersbourg 1827), indem er auch das Volk رُس Cor. 25, 31. 50, 12, und das in derselben Verbindung mit Tubal und Meshech vorkommende (w. m. n.) damit verbindet, und die Ursitze des Volkes am Araxes (Ar-rās) annimmt, so dass der Name des Volkes, der Gegend und des Flusses übereinstimmen (s. קיר no. 3).

## HANDWÖRTERBUCH

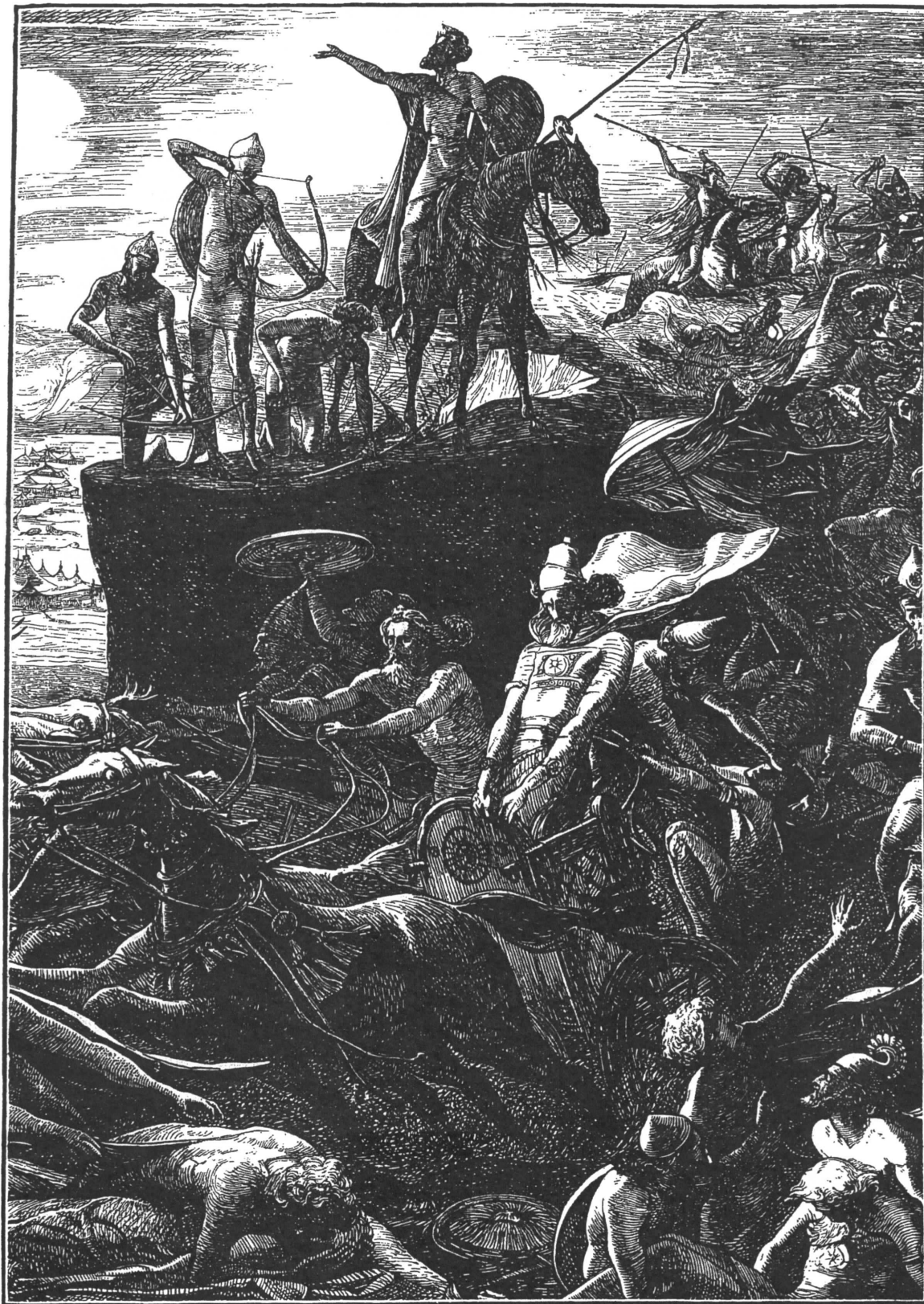
ÜBER DAS

## ALTE TESTAMENT

VON

WILHELM GESENIUS,

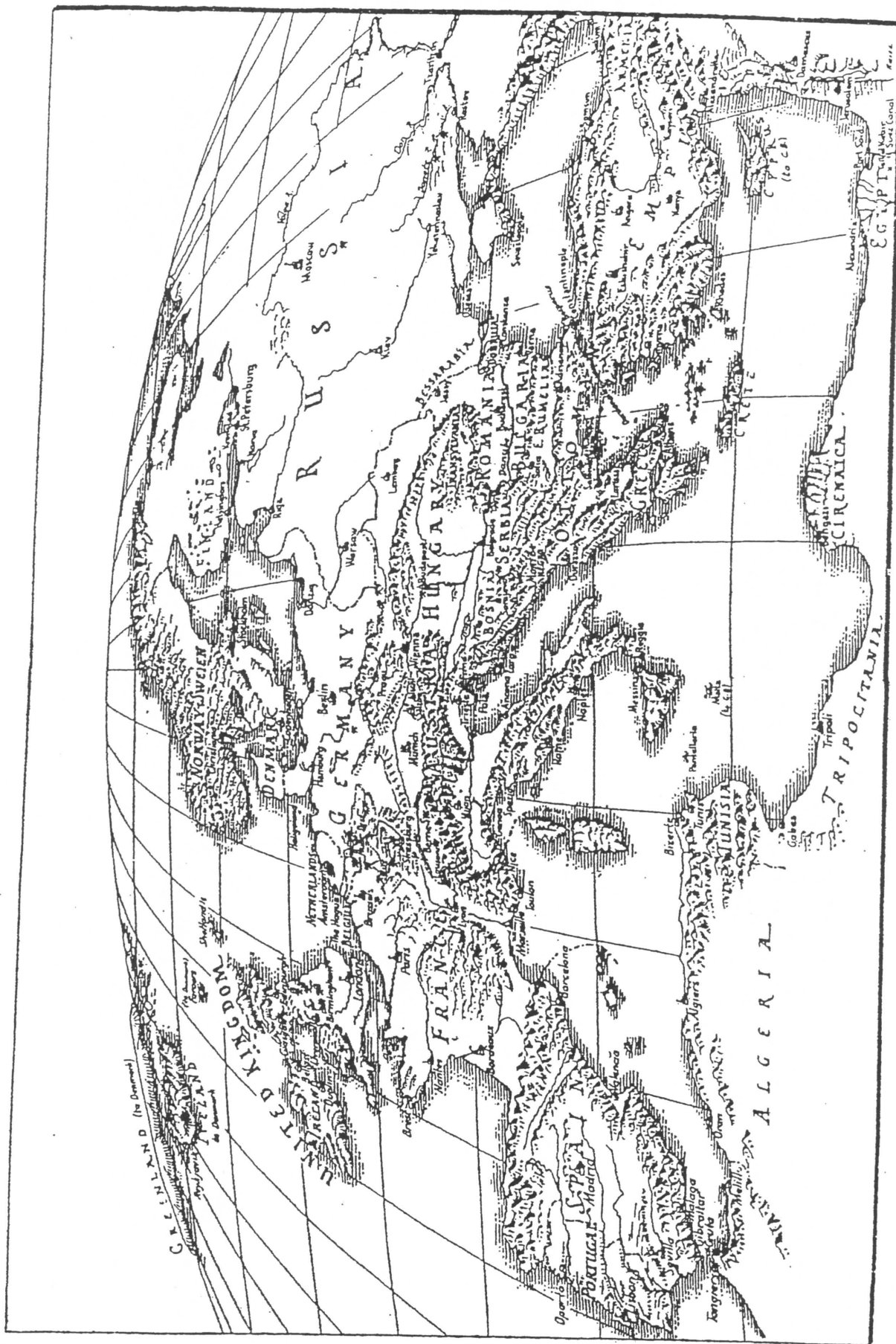
AFTER HENRY H. ARMSTEAD, R. A., AN ENGLISH  
ARTIST, DIED 1905.



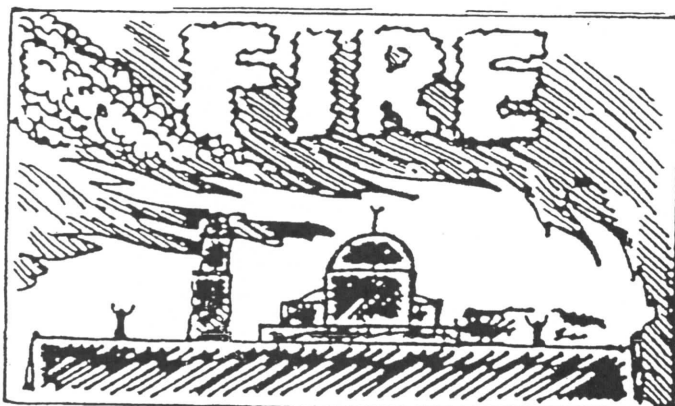
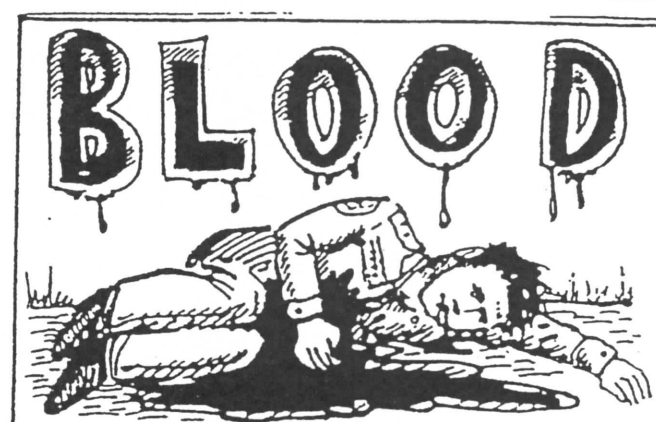
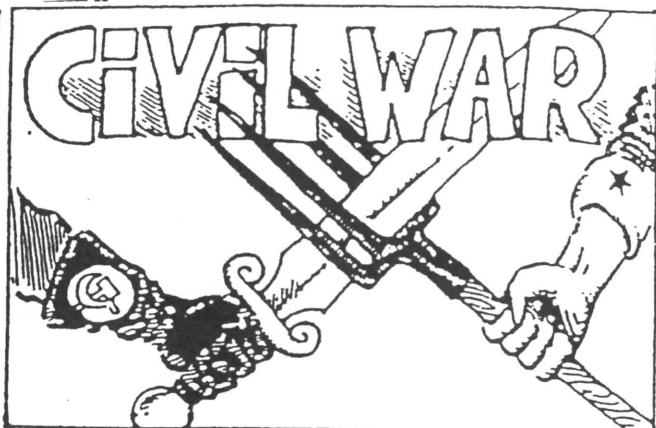
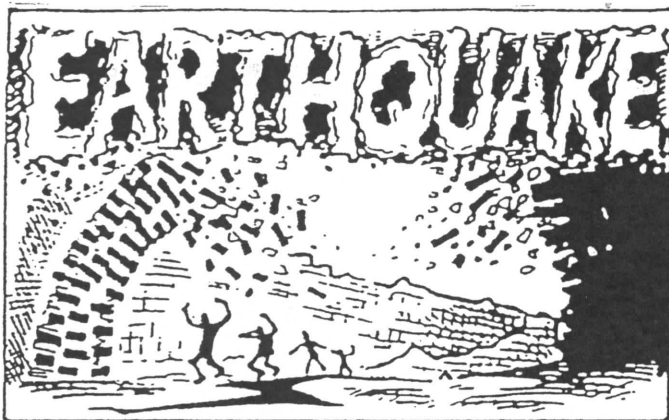
VIII-21

Charles F. Horne and Julius A. Bewer, eds., *The Bible and Its Story*, VIII, (1910), 1382.

The artist accurately pictures the hordes of Gog and Magog as horsemen, employing weapons of ancient warfare, such as bows and arrows, shields and spears, thus reflecting Ezekiel's clear prophetic details in 38:4 and 39:9-10.

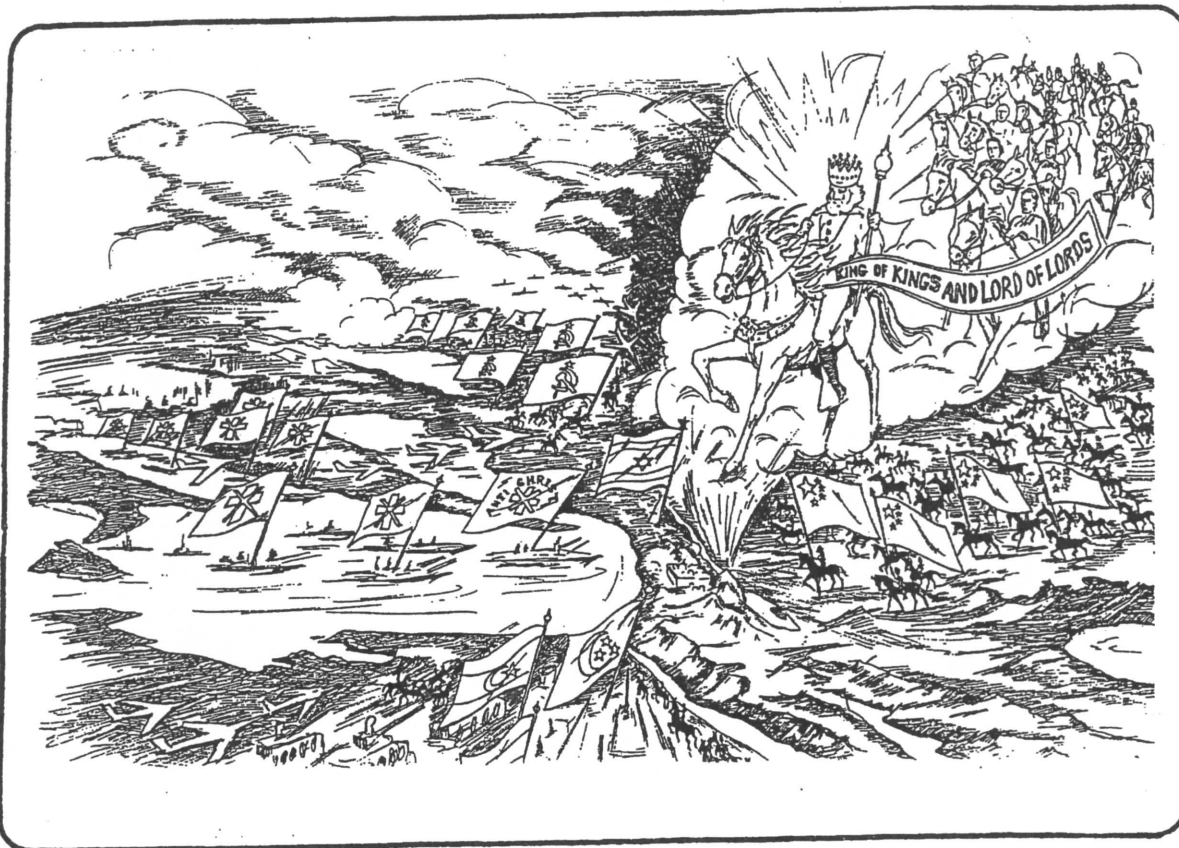


# THE ARSENAL OF THE ALMIGHTY: EZEKIEL 38:18-23



# THE CAMPAIGN OF ARMAGEDDON

## The Nations' Futile Rebellion



## A DOZEN DETAILS OF ARMAGEDDON

1	Place:	The Valley of Esdraelon in northern Israel
2	Meaning:	Har = mount Magedon = battle
3	Time:	Final 3 ½ years of the Tribulation
4	Armies:	Armies of the World (Zech. 12:3c; 14:1,2)
5	Warriors:	One army alone numbers 200 million (Rev. 9:16)
6	Conveyance:	Horseback (Rev. 9:16; 19:18)
7	Motivation:	Demonic (Rev 16:14) but under God's control (Rev. 16:16)
8	Advance:	One army crosses the dry Euphrates River bed ( Rev. 16:12; Dan. 11:44)
9	Sequence:	Attack from the south, north, west and east (Dan. 11:40-44)
10	Focal points:	Armageddon in the north, Jerusalem in the south (Zech. 12:1-2, 14:1-2)
11	Purpose:	Apparently to prevent the Messiah-King from ascending His throne (Psa. 2:2, 6-8; Rev. 5:10, 12; 15:3-4)
12	Carnage:	River of blood, 4 ½ feet deep, 200 miles long (Rev. 14:20)
13	Outcome:	Death to all the armies in Israel (Rev. 19:14, 21; Zech. 14:12-13)



# What Do We Really Know About Armageddon?

*Manfred E. Kober, Th.D.*

The name Armageddon is used frequently in publications for some major battle or catastrophe. In fact, the biblical term refers to the final world conflict just prior to the Second Advent of Christ. It is preceded by two other wars during the Tribulation. There will be a revival of the Roman Empire in the form of a ten-nation confederacy under the Roman ruler or Antichrist (Dan. 7:19-26; Rev. 13:1-2). What some call the United States of Europe will come about during the first half of the seven-year tribulation period. The European Union today may well be a precursor of that revived Roman Empire. Then at the mid-point of the Tribulation the battle of Gog and Magog takes place (Ez. 38-39). Apparently Russian and her confederates (Ez. 38:5-6) invade Israel and will suffer a devastating defeat.

The Battle of Armageddon actually appears to be a protracted campaign, centering on Israel during the second half of the Tribulation, culminating with the glorious Second Advent. It is mentioned in passages such as Daniel 11:40-45; Joel 3:9-17; Zechariah 14:1-3 and Revelation 16:14-16. It might be well to list several specifics about that final war to help us understand its scope and outcome.

## 1. The meaning of Armageddon:

Bible scholars disagree on the meaning of the name. *Har Megiddo* in Hebrew means the hill of Megiddo. Megiddo seems to be derived from *magdon*, meaning battle or congregation.

## 2. The location of Armageddon:

The city of Megiddo was located at a strategic position at the southern rim of the plain of Esdraelon, the great battlefield of Israel. One writer notes the significance of the site: "These low hills around Megiddo, with their outlook over the plain of Esdraelon, have witnessed perhaps a greater number of bloody encounters than have ever stained a like area of the world's surface" (W. Ewing, ISBE [1960], I, 1340). Napoleon, who suffered a devastating defeat here called the valley the most perfect battlefield on earth, with carefully orchestrated entrances and exits.

## 3. The history of Armageddon:

In the history of Israel, the site had been the scene of never-to-be forgotten battles. It was famous for two great victories: of Barak and Deborah over the Canaanites (Jud. 4-5) and of Gideon over the Midianites (Jud. 7) and two great disasters: the deaths of Saul and Jonathan (1. Sam. 31) and of Josiah in the battle against Pharaoh-necho (2. Kgs. 23:29; 2. Chron. 35:22). Both Jehoram and Jezebel suffered a horrible death in the valley (2 Kgs. 9). To the Hebrew mind these historical associations of calamity and carnage give to the valley an ominous significance of overthrow and doom (Zech. 12:11).

#### 4. **The time of Armageddon:**

With the destruction of Russia at the midpoint of the Tribulation (Ez. 38:8-11; 39:28), Antichrist will be world ruler (Dan. 9:24; Rev. 13:7). His authority will not go uncontested, however, as various armies maneuver to unseat him. Their efforts are protracted and extend over much of the final 3 1/2 years of the Tribulation.

#### 5. **The armies at Armageddon:**

While initially there seem to be four major armies involved in the conflict (Dan. 11:40-45), at its climax all the world's nations are involved. God speaks through Zechariah concerning His land and the beloved city Jerusalem, threatening that the enemies would be cut to pieces, "though all the people of the earth be gathered together against it" (Zech. 12:2-3; 14:2).

#### 6. **The warriors at Armageddon:**

Nowhere is there a total number given but we are told that one army alone will be comprised of 200 million demonized horsemen (Rev. 9:16-17). It is possible that over 1 billion soldiers will be involved in this final battle. The country of Israel is only 65 miles at its widest and 120 miles long—one-eighth of the size of the state of Iowa. Apart from divine intervention, Israel would be doomed. Jerusalem seems to be the primary place of the slaughter (Zech. 14:1-2) while Armageddon appears to be the staging area. "The plain of Megiddo is admittedly not large enough to contain armies from all over the world, so it must be the assembly area for a much larger deployment" (Robert Thomas, *Revelation 8-22* [1995], 270).

#### 7. **The conveyance of the soldiers:**

Warfare during the Tribulation will apparently revert to its ancient methodology. Some time prior, at the invasion by Gog and Magog, horsemen armed with swords, bows and arrows carry out a lightning strike against Israel (Ez. 38:4; 39:9). At Armageddon the soldiers likewise will be mounted on horses (Dan. 9:16-17). These horses along with their riders will be devoured by vultures in a bloody banquet at the Second Advent (Rev. 19:17-18).

#### 8. **The motivation of the armies:**

The armies converge on Israel under the direction of demonic spirits "which go forth unto the kings of the earth and of the whole world, to the battle of that great day of God Almighty" (Rev. 16:14) and yet it is a sovereign God who is in complete control, permitting wickedness to run its course. He gathers them to Armageddon (Rev. 16:16) and Jerusalem (Zech. 14:2).

#### 9. **The sequence of the attacks:**

Daniel reveals in great detail the progression of the armies approaching Israel.

(I) **The assault by Egypt.**

Egypt attacks from the south ("the king of the south shall push at him" 11:40).

**(2) The attack by Russia.**

The king of the north approaches like a whirlwind (11:40, perhaps an army of Russians who did not participate at Gog and Magog).

**(3) The action by Rome.**

Antichrist moves his military headquarters from Rome to Jerusalem (11:41-45) as news reaches him of imminent danger.

**(4) The approach of the Asiatics.**

An army from the north and east approaches (11:44), possibly the 200 million horsemen mentioned in Rev. 9:16 who cross the dry Euphrates River (Rev. 16:12). The army is most likely comprised of Asiatics.

Many Bible teachers see here a reference to the Chinese army.

Astounding information made available by the CIA indicates that the Chinese government could call on over 650 million men and women who are prepared military service.

**10. The focal points of the battle:**

Even while armies clash at Armageddon in the north (Rev. 16:16), soldiers from around the world are gathered at Jerusalem and will capture the holy city one final time (Zech. 12:1-2; 14:1-2). At the descent of the armies of heaven, all the soldiers in around Jerusalem will suffer a violent end. Even if Jerusalem is the place of the final slaughter, Armageddon is the place where the armies assemble before the slaughter and where much blood will be spilled.

**11. The carnage at Armageddon:**

It is impossible to imagine the bloodshed resulting from the battles. A river of blood, 4 ½ feet deep and 200 miles long (Rev. 14:20) will inundate the low places of Israel. The blood of men and horses at Armageddon will flow northwest into the Mediterranean Sea and eastward to the Jordan Valley and hence to the Dead Sea.

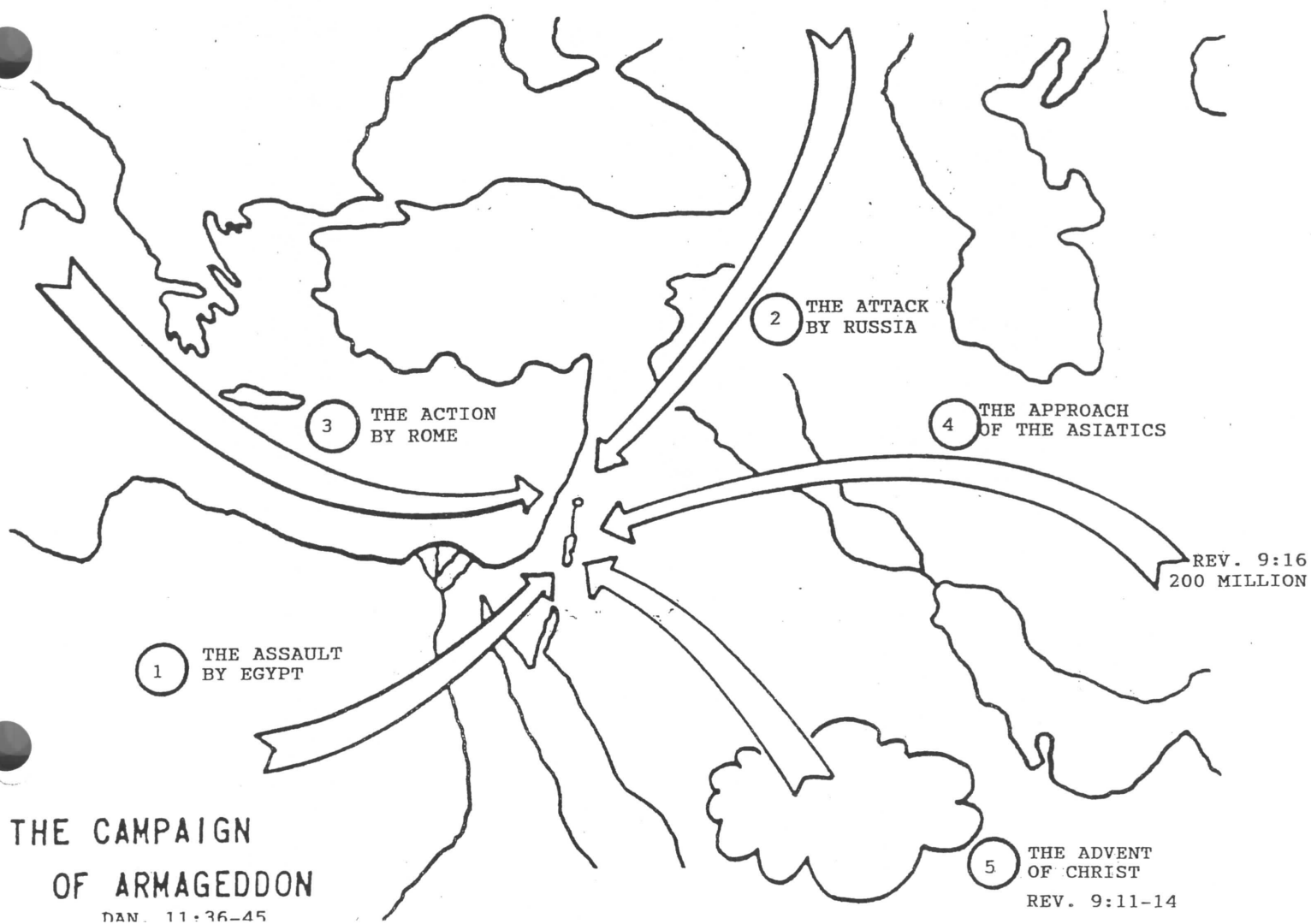
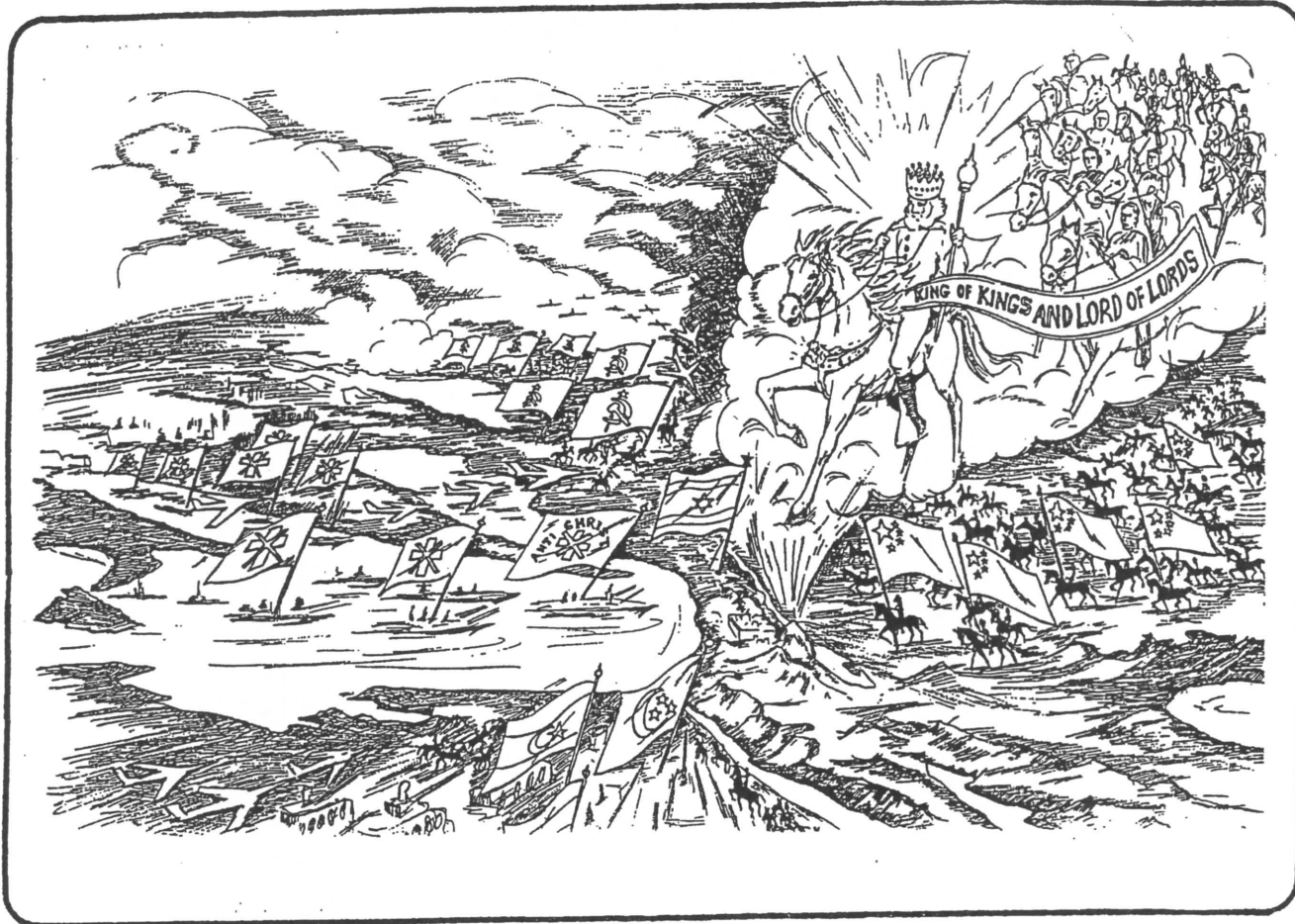
**12. The purpose of the armies:**

Psalms 2 suggests that the heathens are on a rampage and the kings and rulers take counsel together to prevent the Messiah King from ascending His throne (Ps. 2:2, 6-8; Rev. 5:10, 12; 15:3-4).

**13. The outcome of the campaign of Armageddon:**

Every single soldier in Israel will perish. As Christ descends to the Mount of Olives (Zech. 1:4), His word of judgment will bring agonizing death to every individual (Rev. 19:14, 21; Zech. 14:12-13). We as glorified saints will return with our Bridegroom from heaven. In utter amazement we will observe our Savior's climactic actions as He eliminates the rebels and establishes His glorious kingdom. Our part at Armageddon will simply be to witness and to worship.

If there has been a time in your life when you trusted in Christ as your personal Savior, you will not need to be concerned about Armageddon. Rather, you may anticipate the Rapture before the Tribulation and your return with the Savior to establish His kingdom.



# THE SECOND ADVENT OF CHRIST:

Prophecy's Foremost Event



# The Inestimable Importance of Revelation 19 and the Second Advent



1. The Second Advent is the \_\_\_\_\_ event  
in Scriptures. The event is mentioned some 1500 times in the O.T. and N.T.
2. The event of the Second Advent is the \_\_\_\_\_ uttered by a  
prophet. (Jude 14)
3. Revelation 19 is the \_\_\_\_\_ on the Second Advent.
4. Careful interpretation of a biblical issue starts with the \_\_\_\_\_  
on the topic.
5. Revelation 19 gives the \_\_\_\_\_ of the Second  
Advent, with unique details found nowhere else.
6. Revelation 19 affords the \_\_\_\_\_ of the events  
surrounding the Second Advent, a counterpart to 1 Thessalonians on the Rapture.
7. Revelation 19 describes the \_\_\_\_\_ by the saints of the  
ages: a longing for the Prince of Peace and Righteousness.
8. Revelation 19 is the climax of the *Revelation of Jesus Christ*, affording the  
\_\_\_\_\_ of our heavenly King and supreme Sovereign  
anywhere in Scripture.

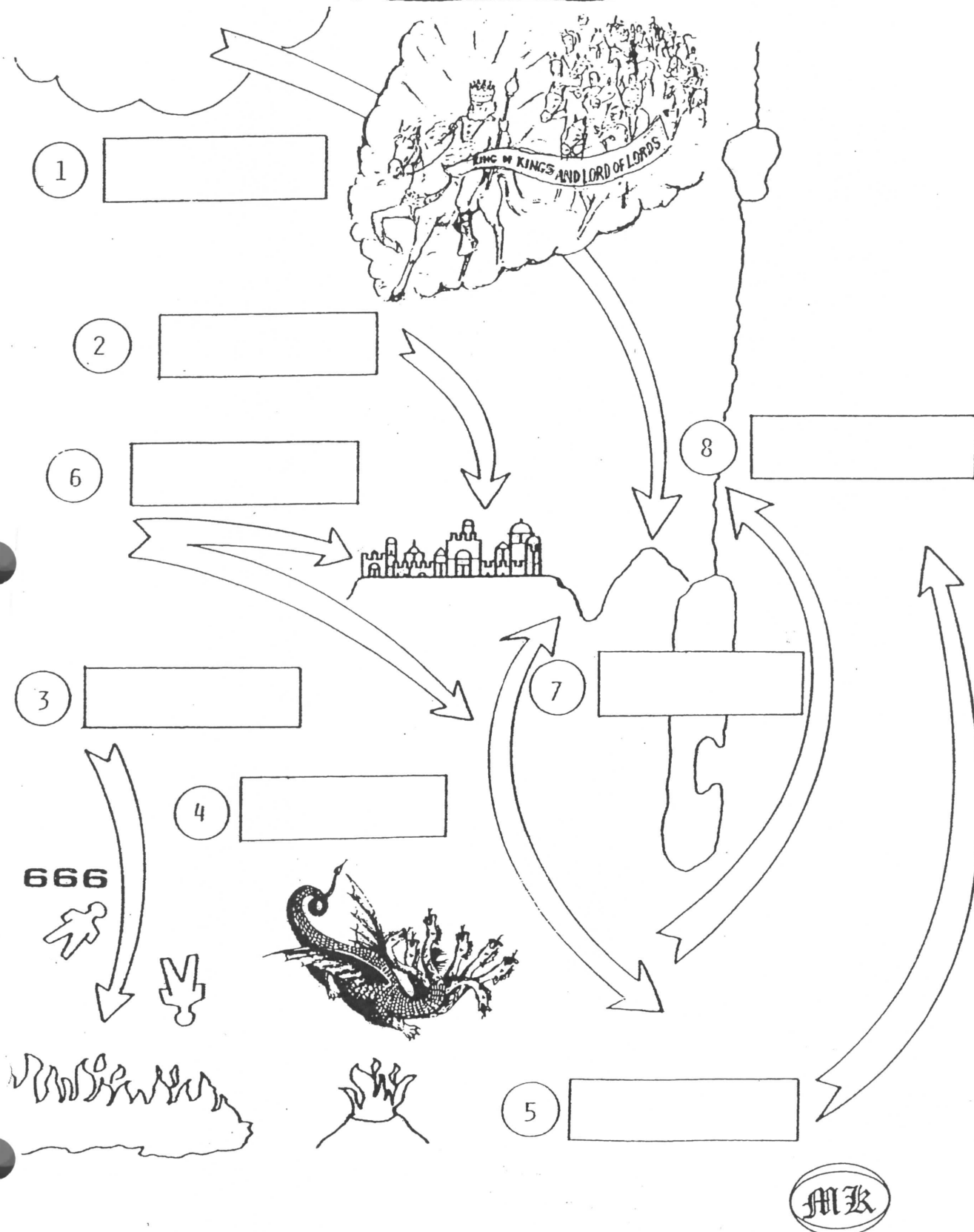
Manfred E. Kober, Th.D.

# The Inestimable Importance of Revelation 19 and the Second Advent



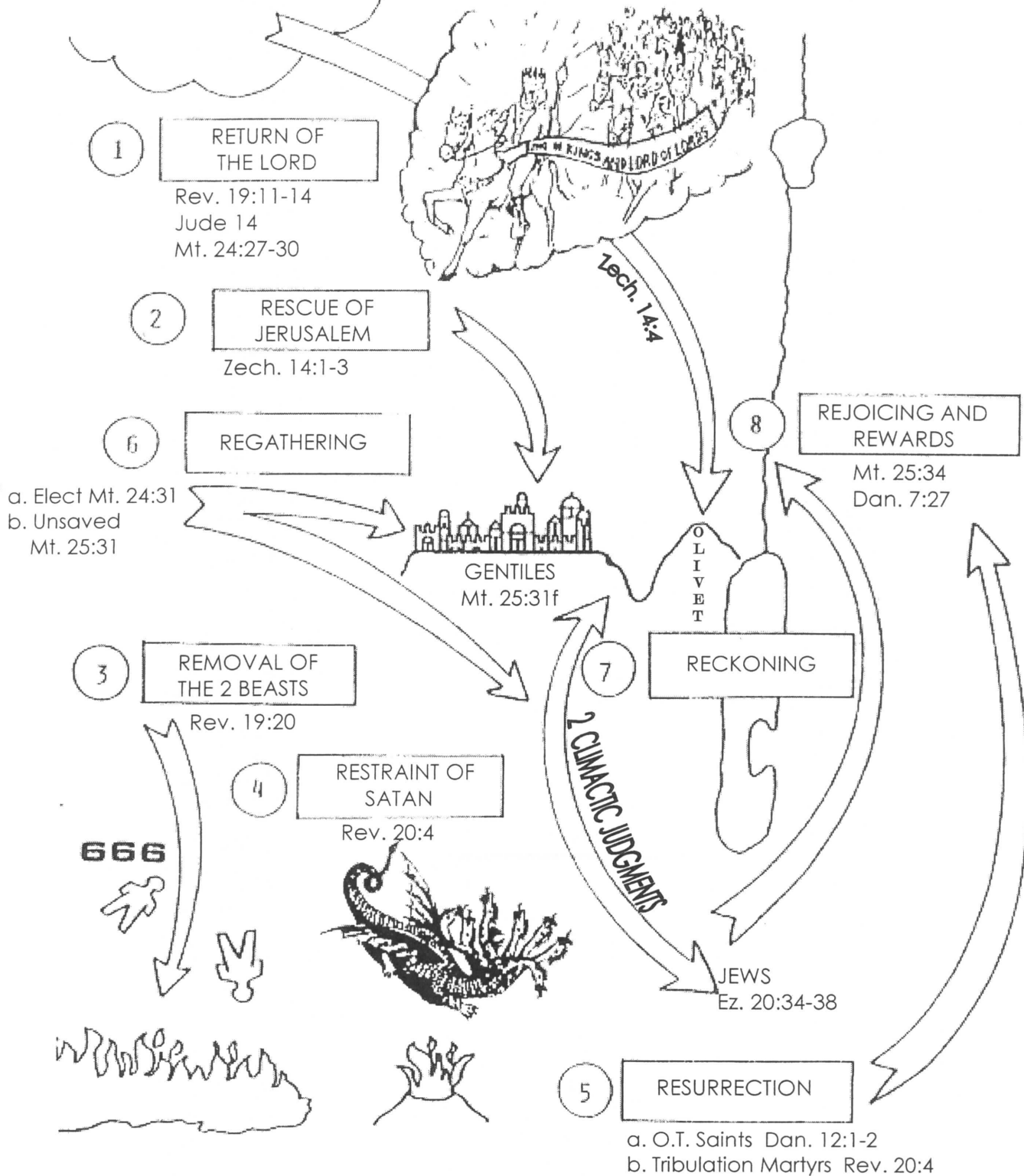
1. The Second Advent is the most important prophetic event in Scriptures. The event is mentioned some 1500 times in the O.T. and N.T.
2. The event of the Second Advent is the most ancient prophecy uttered by a prophet. (Jude 14)
3. Revelation 19 is the most extensive passage on the Second Advent.
4. Careful interpretation of a biblical issue starts with the most prominent passage on the topic.
5. Revelation 19 gives the most detailed description of the Second Advent, with unique details found nowhere else.
6. Revelation 19 affords the most chronological sequence of the events surrounding the Second Advent, a counterpart to 1 Thessalonians on the Rapture.
7. Revelation 19 describes the most anticipated event by the saints of the ages: a longing for the Prince of Peace and Righteousness.
8. Revelation 19 is the climax of the *Revelation of Jesus Christ*, affording the most exalted view of our heavenly King and supreme Sovereign anywhere in Scripture.

# THE REVELATION OF CHRIST



The terms for the eight blanks are found in the main points of the outline  
(The Return of the Lord, The Rescue of Jerusalem etc.).

# THE REVELATION OR SECOND ADVENT



## THE REVELATION OF JESUS CHRIST



### 1A. THE RETURN TO EARTH:

The Second Advent of Christ is the most important prophetic event for the world, as the Rapture of the believer some seven years previously is the fondest hope for the Church.

The Second Advent is mentioned over 1,000 times in the Scriptures. The Lord's return to earth with His saints was prophesied by Enoch at least 7,000 years ago!

Matthew 24:27-30

<sup>27</sup> For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

<sup>28</sup> For wheresoever the carcase is, there will the eagles be gathered together.

<sup>29</sup> Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

<sup>30</sup> And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Jude 14

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints.

Revelation 19:11-16

2 Thessalonians 1:6-10

<sup>6</sup> Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

<sup>7</sup> And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

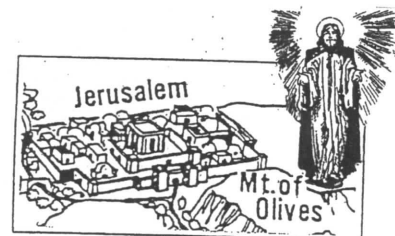
<sup>8</sup> In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

<sup>9</sup> Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

<sup>10</sup> When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

### 2A. THE RESCUE OF JERUSALEM:

The final stage of the campaign of Armageddon will involve the capture of Jerusalem. At the very time of Christ's return to the Mt. of Olives, Gentile armies will have once again conquered the holy city, rifled its possessions and removed half of its inhabitants.



### Zechariah 12:2

Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

### Zechariah 14:1-4

<sup>1</sup>Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.

<sup>2</sup>For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

<sup>3</sup>Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.

<sup>4</sup>And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

## 3A. THE REMOVAL OF ANTICHRIST AND THE FALSE PROPHET:

Revelation 19 reveals the sequence of events at the Second Advent. As Christ descends with the saints and angels, earthly armies will wage war against the heavenly host (Rev. 19:19) but a sword of judgment proceeding from the mouth of the Messianic Monarch will destroy every single soldier (Rev. 19:15-21), except Antichrist and the false prophet. They will be cast alive into the Lake of Fire as the first inhabitants of the eternal place of torment.

### Daniel 11:45

And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

### Revelation 19:19-21

<sup>19</sup>And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

<sup>20</sup>And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

<sup>21</sup>And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

## 4A. THE RESTRAINING OF SATAN:

Satan, who empowered the Antichrist and False Prophet (Rev. 13:4, 12-15) and whose demons orchestrated Armageddon (Rev. 16:12-14), will be restrained for 1,000 years in a deep pit. Apparently the demonic host will suffer the same fate (Zech. 13:2).

### Revelation 20:1-3

<sup>1</sup>And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

<sup>2</sup>And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

<sup>3</sup> And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

## 5A. THE RESURRECTION OF TRIBULATION MARTYRS AND O.T. SAINTS:

With the removal of Satan and his angelic accomplices, the earth is being prepared for the millennial rule of Christ. Two distinct groups will be given their permanent resurrection bodies. Those faithful saints who were beheaded for their testimony in the tribulation will be resurrected. Likewise, the O.T. saints, who have enjoyed the presence of God for centuries, will also receive their glorified bodies. Daniel pinpoints the time as being after a period of unprecedented trouble, i.e. the tribulation.

### **Tribulation Martyrs:** Revelation 20:4

<sup>4</sup> And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

### **O.T. Saints:** Daniel 12:1,2

<sup>1</sup> And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

<sup>2</sup> And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

## 6A. THE REGATHERING OF THE SAVED AND UNSAVED:

As Christ returns to Jerusalem He will dispatch His angels to gather the living saints from around the world who escaped the Antichrist. They are possibly given a private audience with their Savior. Soon thereafter, all the unbelieving Gentiles are also gathered to Jerusalem, where the Just Judge, seated at last on the throne of David, will separate the believers (sheep) from the unbelievers (goats).

### **The Elect:** Matthew 24:31

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

### **All Gentiles:** Matthew 25:31-32

<sup>31</sup> When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

<sup>32</sup> And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:



## 7A. THE RECKONING OF JEWS AND GENTILES:

The Judgments following the Second Advent will include every living person on earth.

### 1b. The judgment of the Jews:

For the previous three and a half years, the Jews have found safety in an area east of the Dead Sea, encompassing Ammon, Moab and Edom (Dan. 11:41; cf. Rev. 12:14-16; Mt. 24:16). The Judge will purge out the rebels or unbelievers (Ez. 30:38). This awesome scene will most likely occur in Wadi Araba, approximately 10 miles wide and extending 120 miles from the Dead Sea south to the Red Sea.

Isaiah 34:6

The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

Ezekiel 20:34-38

<sup>34</sup> And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

<sup>35</sup> And I will bring you into the wilderness of the people, and there will I plead with you face to face.

<sup>36</sup> Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

<sup>37</sup> And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

<sup>38</sup> And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord.

Isaiah 63:1

Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

Zechariah 13:8

And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein.

### 2b. The Judgment of the Gentiles:

The Gentiles will be judged in the Valley of Jehoshaphat, near Jerusalem. The identity of this valley is unknown. It may be the Kidron Valley, anciently called the Valley of Jehoshaphat, separating Jerusalem and the Mt. of Olives, or it may be some new valley occasioned by the earthquake in conjunction with the return of Christ (Zech. 14:4).

Joel 3:1-2, 12

<sup>1</sup>For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

<sup>2</sup>I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

<sup>12</sup>Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

Matthew 25:31-33

<sup>31</sup>When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

<sup>32</sup>And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

<sup>33</sup>And he shall set the sheep on his right hand, but the goats on the left.



## 8A. THE REJOICING IN THE KINGDOM:

It is likely that the function of the kingdom begins some 75 days after the return of Christ (1,335 days from the mid-point of the tribulation, Daniel 12:12). The world will rejoice in the righteous rule of Christ (Isa. 51:3-4). The curse will be lifted from nature (Rom. 8:22). The saints will inherit the kingdom, involving unimaginable physical and spiritual blessings.

Matthew 25:34

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

Daniel 7:27

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Luke 12:32

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Luke 22:29-30

<sup>29</sup>And I appoint unto you a kingdom, as my Father hath appointed unto me;

<sup>30</sup>That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Isaiah 51:3-4

<sup>3</sup>For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

<sup>4</sup>Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

Zechariah 14:1-4

1 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. (KJV)

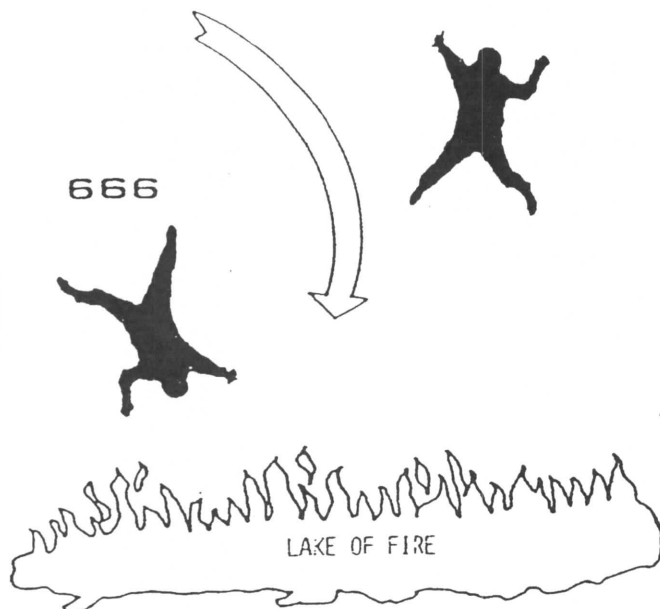


## REVELATION 19

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast; and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.



## REVELATION

## CHAPTER 20

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.





Holzschnitt um 1480.

## DANIEL 12

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

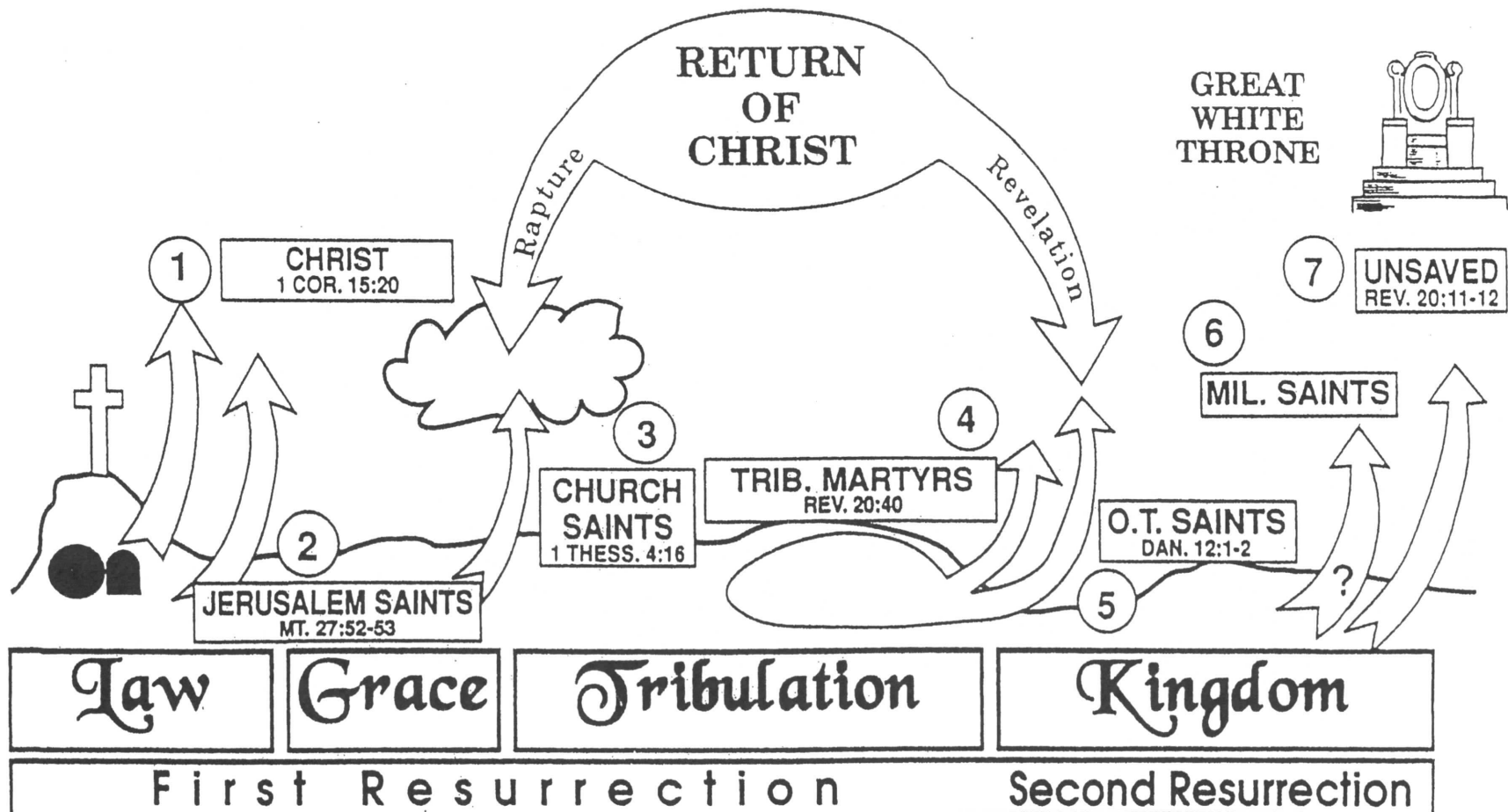
2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

## REVELATION 20

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.



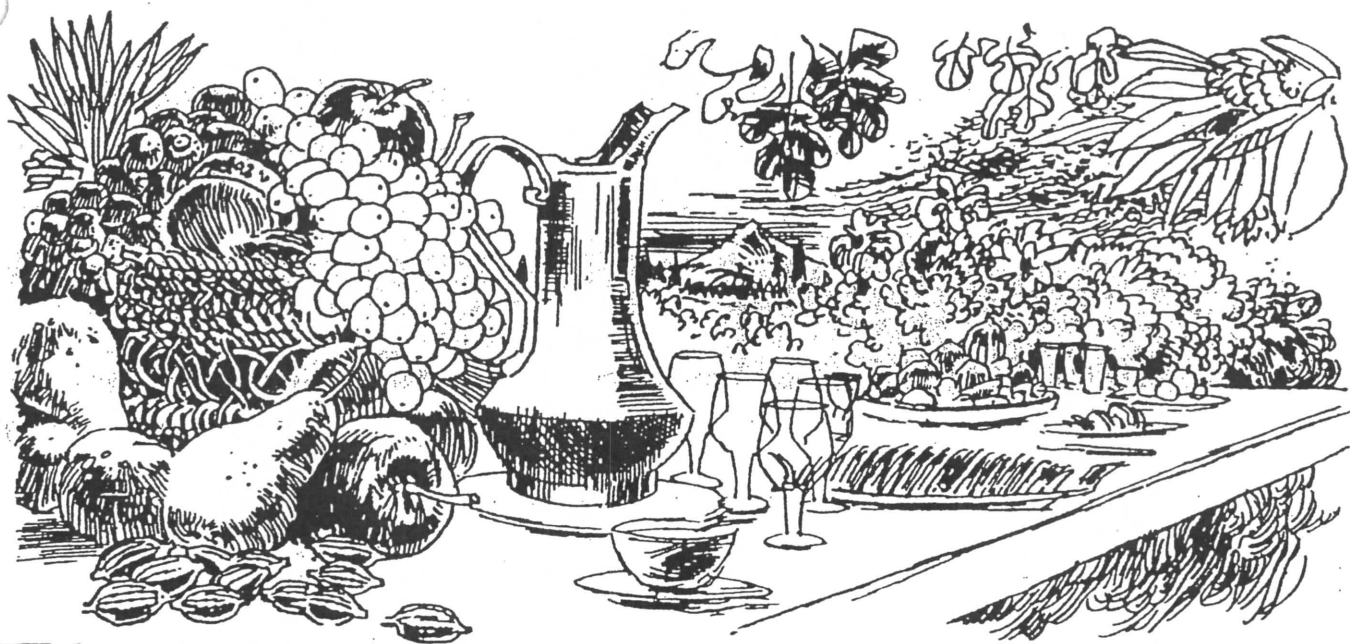
# The Resurrection unto LIFE and DAMNATION





### ST. MATTHEW 26

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.



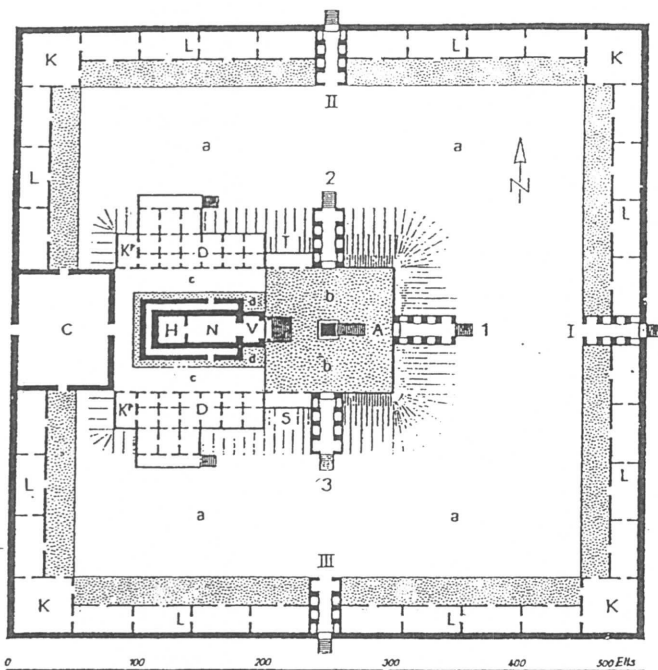
## The Celebration

### ST. LUKE 22

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

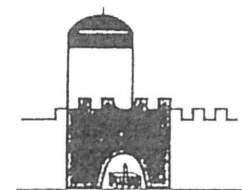
30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

# THE MILLENNIAL KINGDOM: The Earth's Future Beauty



174. Ezekiel's temple plan (Ezek 40:1—42:20; 43:13–17; 46:19–24).

## The River of Life



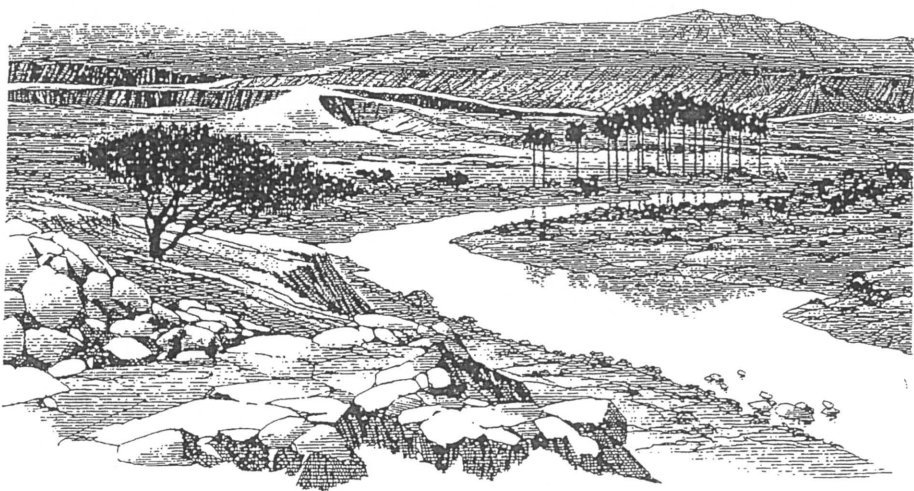
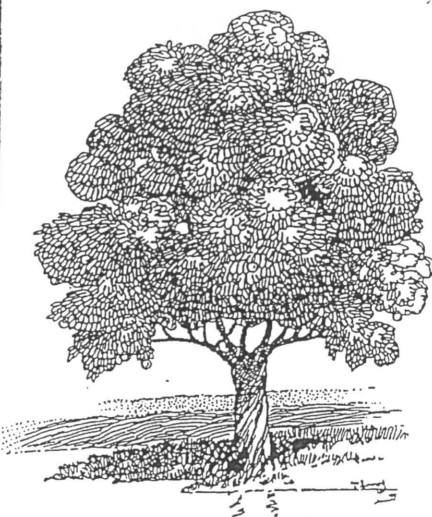
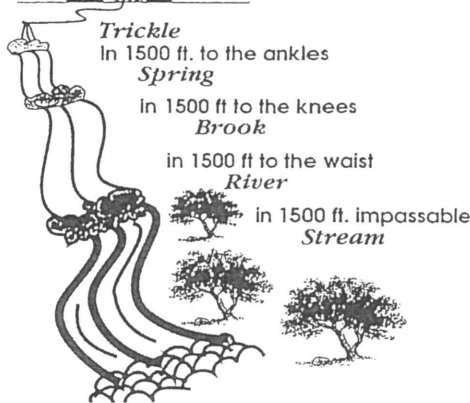
### Trickle

In 1500 ft. to the ankles  
*Spring*

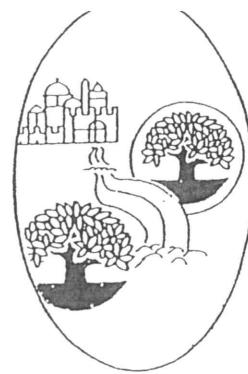
In 1500 ft to the knees  
*Brook*

in 1500 ft to the waist  
*River*

in 1500 ft. impassable  
*Stream*



## THE EARTH'S FUTURE BEAUTY



Two major passages reveal details about the marvelous changes on earth at the return of Christ. Both Zechariah 14 and Ezekiel 47 make reference to a new river in Israel with supernatural properties.

The passages afford us a glimpse of the changes world-wide as the curse is lifted from nature and the whole world will become like Eden. The delightful predictions by Zechariah and Ezekiel serve as a microcosm, as the whole world is freed from the curse of sin and will enjoy rejuvenation and fruition.

Isa. 35:6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

Isaiah 51:3-18 <sup>3</sup> For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

<sup>4</sup> Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

### 1A. The Return of the Lord: Zech. 14

At the Second Advent, Christ and the heavenly host (Rev. 19:11-14) will descend to the Mt. of Olives to rescue Jerusalem from the Gentile armies who have conquered the city (cf. Zech. 12:2-3).

#### 1b. The conquest of Jerusalem: Zech. 14:1-2

<sup>1</sup> Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.

<sup>2</sup> For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

#### 2b. The coming of the Lord: Zech. 14:3-4a

<sup>3</sup> Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.

<sup>4</sup> And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east,

#### 3b. The cleavage of Olivet: Zech. 14:4b-7

and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

<sup>5</sup> And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee.

<sup>6</sup> And it shall come to pass in that day, that the light shall not be clear, nor dark:

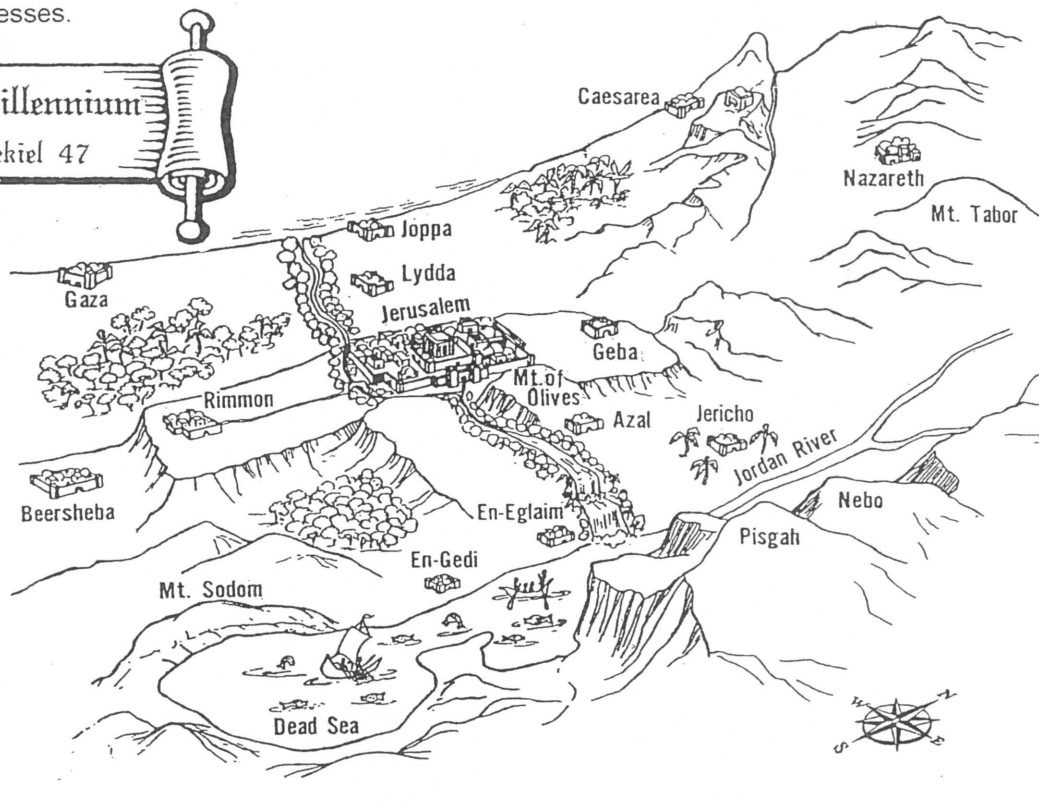
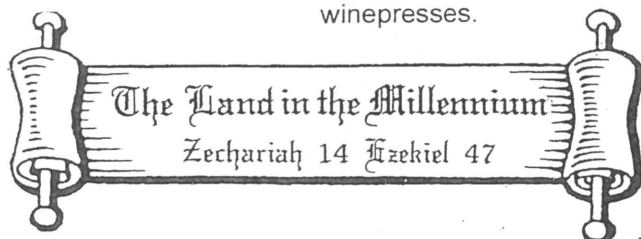
<sup>7</sup> But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light.

- 1c. A valley: 4b
- 2c. An earthquake: 5
- 3c. Twilight: 6-7

- 4b. The changes in Israel: Zech. 14: 8-10

Dramatic changes follow the descent of the Messianic Monarch. Central Israel, today a mountainous region, will be elevated and turned into a plain. The holy city as seat of the government of the king (Is. 2:3; Mic. 4:1-2) will be rebuilt and enlarged. It is already possible for the discerning Bible student to draw a topographical map of Israel based on the information of Zechariah 14:8-10.

<sup>10</sup> All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses.



## 2A. The River of Life: Zech. 14, Ez. 47

- 1b. The source:

While Zechariah looks at the origin of a supernatural river in Jerusalem and its division into two branches, one flowing into the Dead Sea the other into the Mediterranean, Ezekiel reveals with amazing precision the point of origin, on the south-east corner of the altar in the new temple. Could it be that nearby is the location of the royal throne, since the river of life in the heavenly Jerusalem emerges from under the throne of the Lamb?

Rev. 22:1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

Zech 14:8 And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

Ezek. 47:1 Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.

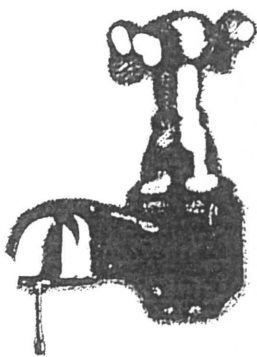
1c. Jerusalem: Zech 14:8

2c. Temple: Ez. 47:1a

3c. Altar: Ez. 47:1b



2b. The supernaturalness:

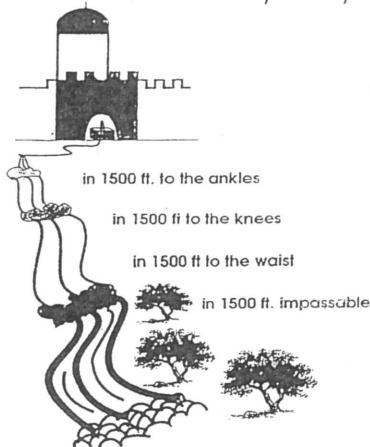


The angelic guide takes Ezekiel into the Kidron Valley and shows him how there emerged a trickle of water ("ran out waters," literally, "trickled out," Ez. 47:2d) which miraculously, without any tributaries, becomes ankle-deep, then knee-deep, waist-deep, and after 6,000 feet, becomes a raging river. The river cascades from the eastern slope of the Mt. of Olives to the wilderness of Judea into the Dead Sea.

1c. The rapid increase: Ezek. 47:2-5

2c. The healing qualities: Ezek. 47:6-12

### *The River of Life*



<sup>7</sup> Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other.

<sup>8</sup> Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.

<sup>9</sup> And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

<sup>10</sup> And it shall come to pass, that the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

<sup>11</sup> But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

<sup>12</sup> And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

This remarkable river has supernatural healing qualities and heals the barren wilderness of Judea (v. 7) producing multitudes of trees. It sweetens the waters of the dreadful Dead Sea, permitting abundant marine life (v. 10). It waters "very many trees on the one side and on the other" (v. 7). Each tree bears a different fruit each month and the leaves are remarkable for their healing qualities.

## EZEKIEL 47

12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.



- 1d. The desert: 47:7
- 2d. The Dead Sea: 47:8-11
- 3d. The diseases: 47:12
- 3c. The spiritualization:
  - 1d. Denials of its literalness:

Sadly, it is very difficult to find commentators on Zechariah 14 and Ezekiel 47 to take the prophecy concerning the new river literally.

- 1e. "The stream of church history":  
The river is a picture of the progress of Christianity, beginning with Christ, the three disciples, then the twelve, 70, 500, and so on.
- 2e. A picture of spiritual life: (ankle-deep Christians)  
Very commonly the river is regarded as a picture of the spiritual life of believers. Some saints are only "ankle-deep" Christians, whereas others are totally immersed in the things of the Lord.
- 3e. A picture of redemption:  
The desert is a symbolic picture of sin, the Dead Sea an emblem of spiritual death.
- 4e. A symbol of baptism:  
The early church fathers wanted to prove the ritual of baptism was part of Old Testament revelation. Any reference to water in the OT activated their allegorical practice.
- 5e. "Vitality flowing forth from holy ground":  
Derek Kidner, in his *Commentary of Genesis* (note on Genesis 2:10) refers to the river as "vitality flowing forth from holy ground." The term is totally meaningless and simply indicates that the otherwise fine commentator does not believe in the future appearance of such a literal river.

- 2d. The defense of its literalness:

It seems that there is abundant proof demonstrating that this prophecy of Ezekiel should be taken literally.

## A typical case of allegorizing

This beautiful allegory was doubtless not thrown into the Bible merely to amuse us. What is your explanation?

There are good men, and learned in the Scriptures, who interpret it literally, and maintain that a mighty physical miracle is here predicted. But we find in it only a spiritual allegory, which foreshadows miracles of mercy in store for the whole world far more stupendous. That God will cause such a river of actual water to flow down from Mount Moriah, to gladden the Desert of Judea and heal the Sea of Sodom, I do not believe. There is another desert, however, which he will surely heal—the desert of sin, the sea of spiritual death.

I discover in this richest of allegories a most comprehensive and delightful exhibition of the scheme of redemption, from its beginning to its final and glorious consummation. There is good gospel, and much sound and even profound theology in it. Every incident is suggestive, every allusion instructs. The waters flowed out from under the *altar*—intimating, not darkly, that the stream of divine mercy, the river of life, has its source in *sacrifice* and *death*. Until justice is satisfied by the atoning sacrifice of the Lamb of God *upon the altar*, the waters of life cannot flow forth from beneath it.

There can be little doubt but that the prophet borrowed the drapery of his allegory from the physical features of the Temple area, and that of the country east and south-east of it.

THE

BY

LAND AND THE BOOK

W. M. THOMSON

THIRTY YEARS MISSIONARY IN SYRIA AND PALESTINE.

## The River of Life

Four of the numerous references to a future millennial river, healing the desert of Israel.

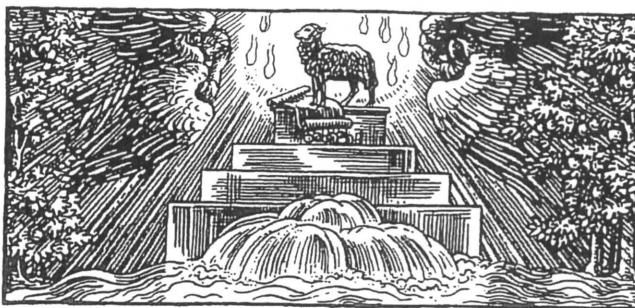
### ZECHARIAH 14

8 And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

### EZEKIEL 47

7 Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.



### PSALM 46

4 There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.

### JOEL 3

18 ¶ And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

1e. The angelic exhortation:

Ezekiel 47:6 And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river.

2e. The parallel passages:

Zech. 14:8 And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

Ps. 46:4 There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.

Joel 3:18 And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth out of the house of the Lord, and shall water the valley of Shittim.



3e. The connected events:

- Jerusalem is ravaged
- The Lord returns
- The mountains are removed
- The river is revealed
- The Lord reigns

If the river is allegorized, which of these events must also be spiritualized?

4e. The revealed size:

There are amazing details given concerning the river's rapid increase in size, details which would be meaningless if it were a symbolic river.

5e. The geographic localities:

The numerous geographical references become meaningless if this is a non-literal river.

- 1f. Jerusalem
- 2f. Arabah, 47:8 (wilderness)
- 3f. Dead Sea
- 4f. En Gedi
- 5f. En-Eglaim
- 6f. Mediterranean ("great sea" v. 10)

### 6e. The nature of prophecy:

One-fourth of the Bible at the time it was written was prophecy. About one-half of all prophecies have been fulfilled, and that literally. Consistency in interpretation necessitates that unfulfilled prophecies will also be fulfilled literally.

## 3A. The Regeneration of the Land:

Adamic sin ruined the original earth, Christ's salvation will reverse the curse on nature in the millennial kingdom. Those who deny a future reign of Christ must ignore or explain away numerous references to a future rule of Christ, including a redemption of nature:

Rom. 8:21-22 <sup>21</sup> Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. <sup>22</sup> For we know that the whole creation groaneth and travaileth in pain together until now.

### 1b. The reclamation of the Dead Sea: Ezek. 47:7-12

#### 1c. A fresh-water lake:

Ezek. 47:8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.

#### 2c. A fisherman's delight:

Ezek. 47:9-10 <sup>9</sup> And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

<sup>10</sup> And it shall come to pass, that the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

### 2b. The remaining of the salt flats: Ezek. 47:11

But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

Commentators have puzzled over the reference to the salt flats at the southern end of the Dead Sea which will not be healed in the kingdom. A number of explanations are possible why the salt flats should remain.

#### 1c. Salt for home supply:

The preparation of food will necessitate the use of salt.

#### 2c. Salt for the temple service:

Certain memorial sacrifices in the millennial temple (Ez. 4-46) call for the use of salt (Ez. 43:24), as did the O.T. Levitical system (Lev.

2:13). The remaining marshes make it easy for the Levites to secure salt from just a short distance away from Jerusalem.

3c. An object lesson:

The remainder of a small portion of the Dead Sea would indicate how a dreadful condition has been remedied by the healing stream emanating from the presence of the Lord of life.

3b. The recovery of the desert areas:

As mentioned earlier, the miraculous changes in the Holy Land are only a microcosm of the changes world-wide, as the curse is lifted from nature. Not just the Judean desert, but the Sahara, the Gobi Desert, the Mojave Desert, will all be healed. The world will become as the former pristine paradise which Adamic sin ruined and in the millennium the Savior will redeem.

1c. The land of Israel:

Joel 3:18 And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth out of the house of the Lord, and shall water the valley of Shittim.

2c. The entire earth:

Isa. 32:15 Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

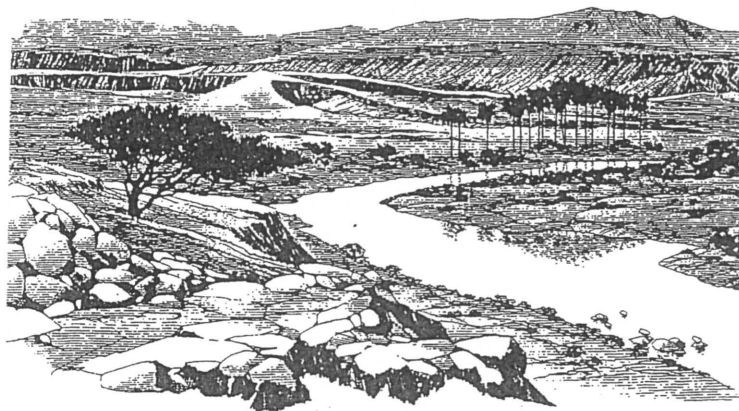
Isa. 43:19-20 <sup>19</sup> Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.

<sup>20</sup> The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.

Isa. 35:6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

3c. The realm of nature:

Hos. 2:18 And in that day will I make a covenant for them with the beasts of the field and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.



#### 4A. The Ramifications of the Passages:

- 1b. When Christ returns He brings both spiritual blessings and physical beauty:

The song "Joy to the World" by Isaac Watts (which he entitled "The Glories of the Kingdom") accents these marvelous changes.

Isa. 44:3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

Isa. 42:10, 11 Sing unto the Lord a new song, and his praise from the end of the earth. . .let the inhabitants of the rock sing, let them shout from the top of the mountains.

- 2b. From Christ alone flow forth blessings for the whole world: (He is the Way, the Truth and the **Life**)

Isa. 25:9 And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.

Isa. 66:12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. Cf. Isa.48:18

- 3b. The whole world will become like paradise one day:

Isa. 41:18 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. . . (v. 19) that they may see, and know, and consider, and understand together that the hand of the Lord hath done this.

- 4b. What Adam lost, Christ regained. The curse of the first Adam is lifted by the last Adam.

Isa. 12:2-3 <sup>2</sup> Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation.

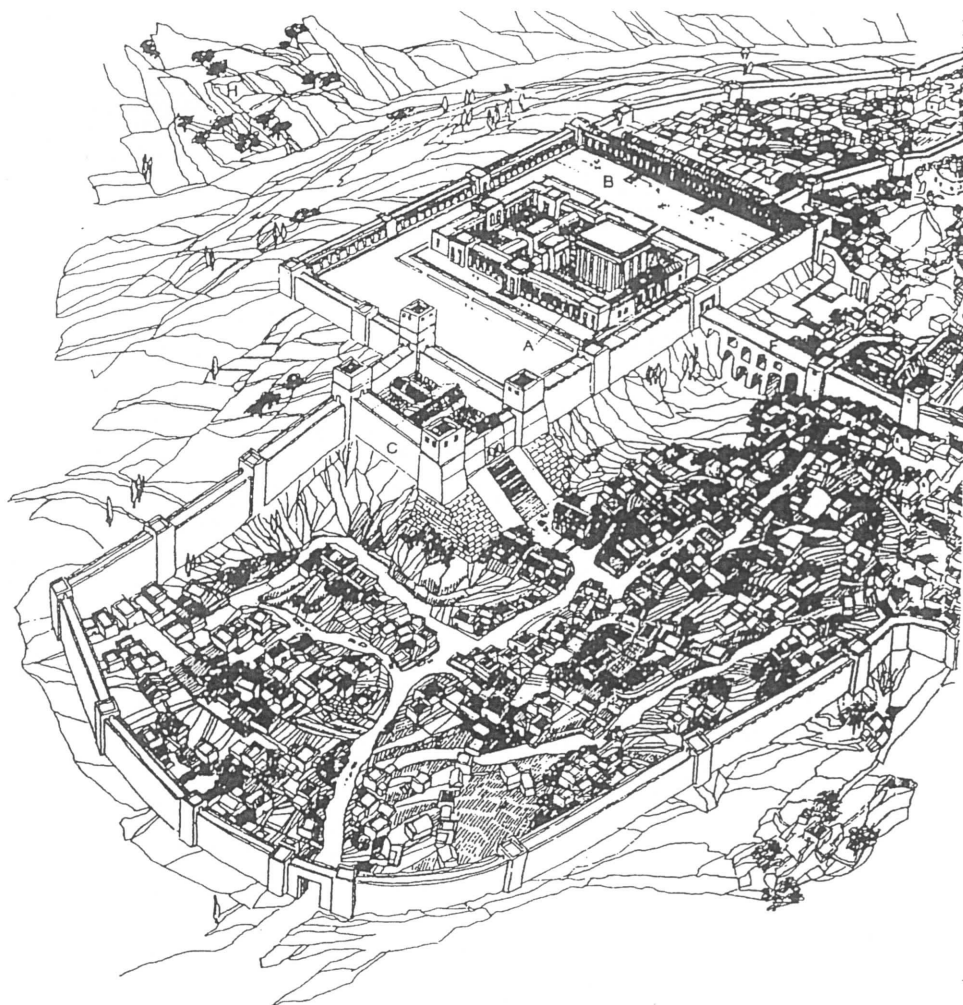
<sup>3</sup> Therefore with joy shall ye draw water out of the wells of salvation.

Isa. 25:8 He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

#### CONCLUSION:

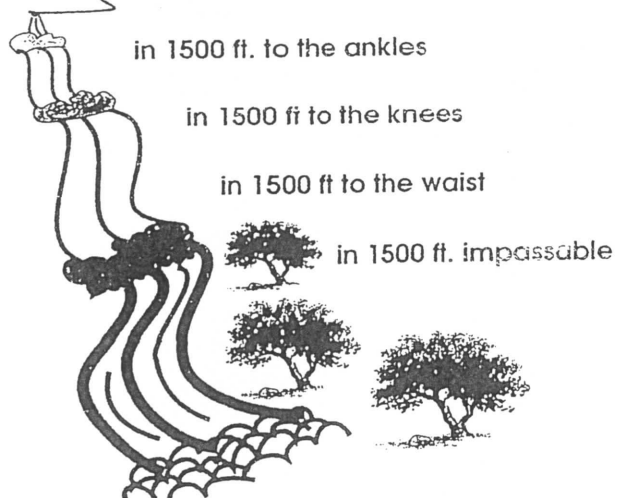
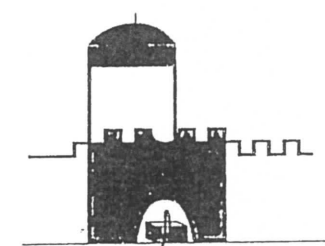
We have     **--a Great Revelation**  
                   **--a Great God**  
                   **--a Great Future**





Jerusalem

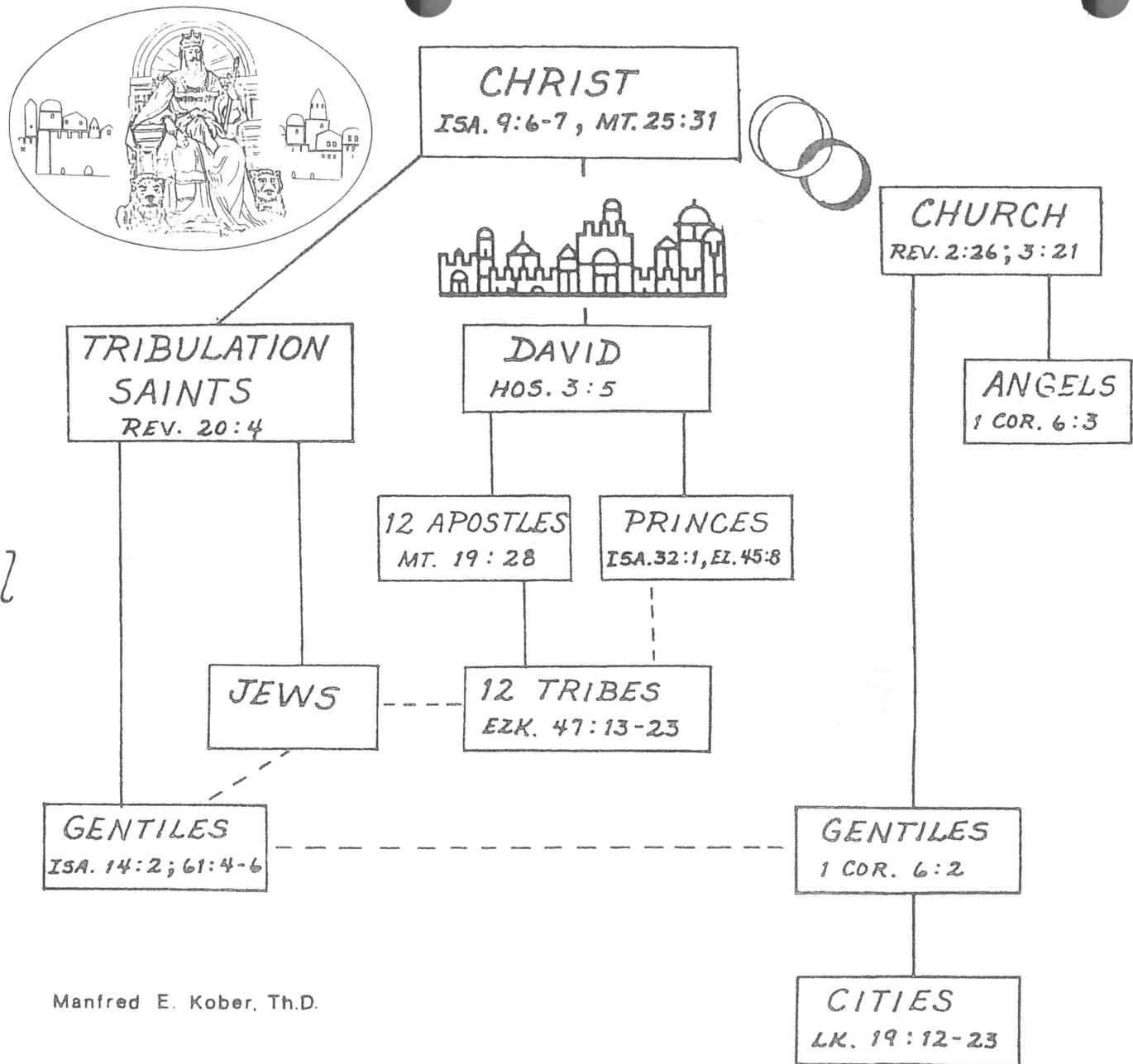
## *The River of Life*



*What is the River of Ezekiel 47?*

- 1
- 2
- 3
- 4
- 5

# The Monarch And His Millennial Managers



Manfred E. Kober, Th.D.

the Lord shall go forth and fight against those nations as when He fought in the day of battle. <sup>4</sup> His feet shall stand on that day on the Mount of Olives, which is before Jerusalem on the east. And the Mount of Olives shall split through the middle toward the east and toward the west—a very great valley; and half of the mountain shall move toward the north and half of it toward the south. <sup>5</sup> And you shall flee by My mountain valley; for the mountain valley shall reach as far as Azel; yea, you shall flee just as you fled from before the earthquake in the days of Uzziah, king of Judah; and the Lord My God shall come, and all the holy ones with Him.

To disregard the style of Hebrew rhetoric leads to such difficulties as those of *Fausset* who sees the city infested by one foe (v. 1) and this foe besieged by another outside the city, "Antichrist outside would be made to besiege Antichrist within the city." In fact, to limit the things portrayed in this chapter to any one particular time is contrary to the very purpose of the whole. We have a passage that applies to "the entire Messianic time from beginning to end" (*Hengstenberg*). Our verses do not, therefore, apply to any one situation. They do not describe a siege, capture, and captivity which actually occurred. By means of a figure they describe a situation which obtains continually through New Testament times: God's people shall continually be antagonized and suffer bitter adversity at the hands of their foes and shall in consequence be brought low; but there shall always be an imperishable remnant, and that not so extremely small.

**An example  
of gross  
allegorizing**

The peculiarity of Hebrew narrative style is in evidence here. In v. 1 the outcome is at once stated in headline fashion; then follow the details in v. 2. Strictly speaking, this is the sequence of events: a) nations gathered against Jerusalem, v. 2; b) the city taken and plundered, etc., v. 2; c) the spoil divided in its midst, v. 1. The emphasis sought by the author is that

## *Exposition of*

## ZECHARIAH

BAKER BOOK HOUSE  
Grand Rapids, Michigan  
1965

By H. C. LEUPOLD, D.D.

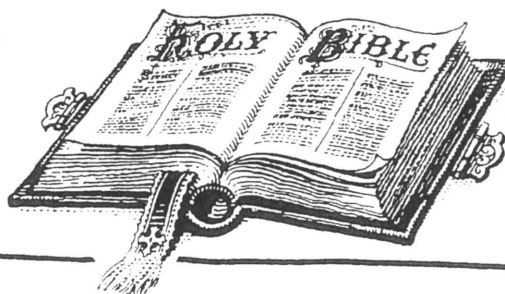
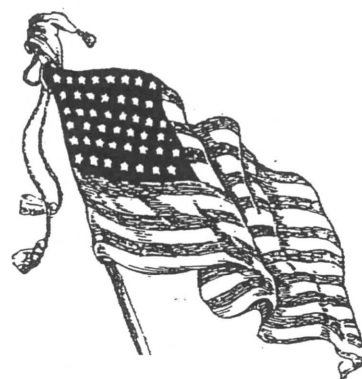
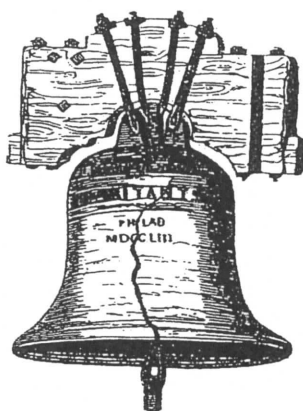
*Professor of Old Testament Exegesis  
Capital University Seminary  
Columbus, Ohio*

Leupold denies that the prophecy speaks of a single event when a city is besieged, conquered and destroyed, when, in fact, that is exactly what Zechariah is predicting. Clearly, the Covenant Theologians are no different than liberal theologians in denying the literal meaning of a passage. Someone has correctly observed: *When you spiritualize, you tell spiritual lies, because you have no spiritual eyes.* Of what benefit is it to assert that you believe the Bible and yet reject its clear message?

# The United States in History and Prophecy

## Our Country's Felicitous Future

1. Some Scriptural Principles Relating to the USA
2. The Specific Place of America in the End-Times
3. The Suggested Permanence of America until the Rapture

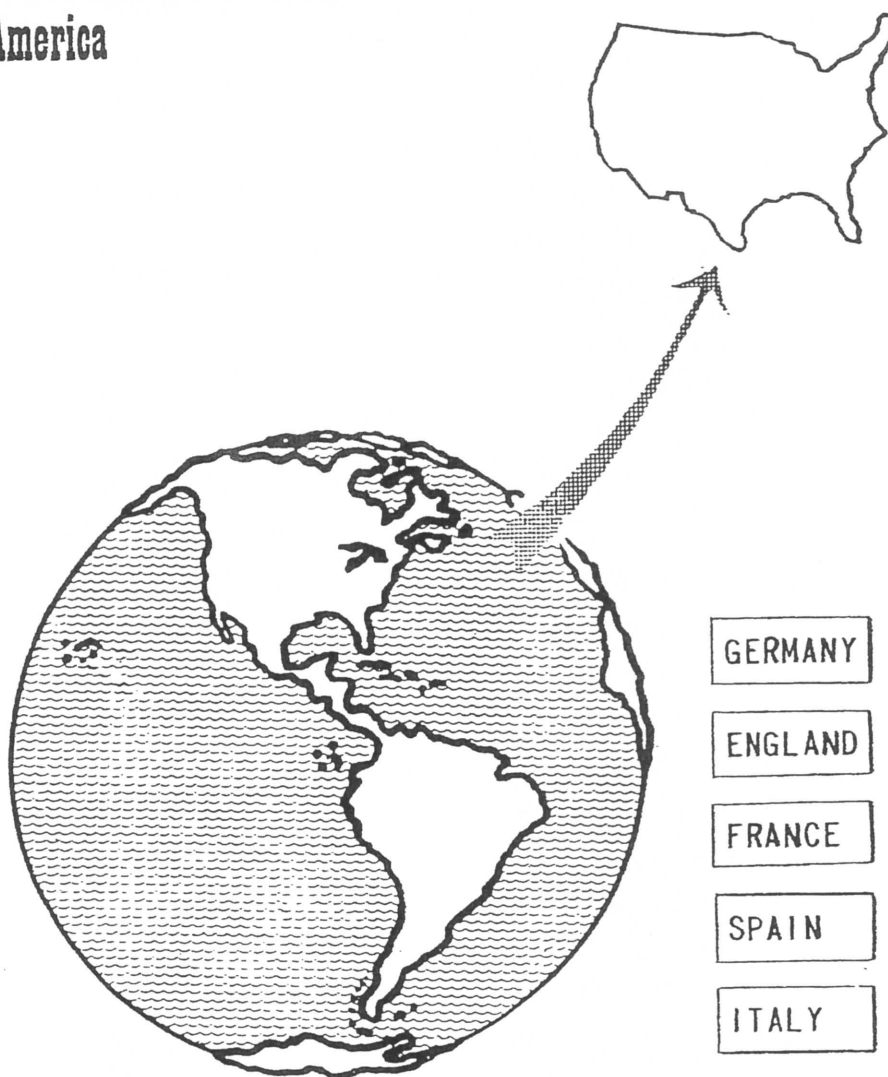


# Why God Has Blessed America

**UNIQUE**

**UNUSUAL**

**UNPARALLELED**



God has ordained three institutions for the benefit of man: the home, the church, and civil government. As there are biblical principles explaining what makes a godly family and a growing church, there are principles explaining what makes a great nation. If a nation follows divine directives, it can expect God to **promote** it, **protect** it, and **preserve** it. Our nation has been graciously blessed by God more than any other nation because certain things are true in our country's background that are not true at all or only partially so of other nations.

We would like to consider four inspired passages and draw from them four important principles that explain why God has uniquely blessed the United States. From each passage we will glean a major premise, from our nation's heritage we will derive a minor premise, resulting in a hopefully cogent conclusion.

Because the effects of these principles continue, God's blessings on America will also continue. God stands by His Word. Predictions concerning our country's demise are premature. Certain things are true of America which are not true of other nations. The following discussion will bear out some of the unique features of the United States.

# 1A. THE GENUINE PIETY OF OUR FOUNDING FATHERS:

Exodus 20:5,6: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; 6 and shewing mercy unto thousands of them that love me, and keep my commandments.

## 1b. The Major Premise:

As the twelve tribes of Israel were camped at the foot of Mount Sinai, they were about to be fused into a nation. Incorporated in the Ten Commandments, which are directed exclusively to Israel, is a timeless principle which applies to any nation. If a nation is begun by an ungodly, idolatrous nucleus, God will mete out punishment to the third and fourth generation (Ex. 20:5). However, if a nation is initiated by a group of godly founding fathers, God will bless that nation to a thousand generations. (See Deut. 7:9, where the word generations is used.) The premise of Exodus 20:6 then is: **God will bless even the remote descendants of a godly people.**

## 2b. The Minor Premise:

Although denied by many, **our nation more than any other nation, was established by a group of godly men for God's glory.** Though rejected by revisionist historians, this truth can be demonstrated from early American documents. The Mayflower Compact, framed in 1620 by the first permanent English settlers in the North American wilderness, gives three reasons for their settlement: "having undertaken for the glory of God, the advancement of the Christian faith and the honor of King and country...." They loved God and loved the Gospel.

Even in Jamestown, founded in 1607 as a strictly economic venture, a strong Christian nucleus left its imprint on the colony. Their Charter of Virginia of 1606 expressed their desires. They came for the purpose of "propagating of Christian Religion to such People as yet live in darkness and miserable Ignorance of the true Knowledge and Worship of God...."

Not every colonist in those formative years was a Christian, but on those early vessels there came not just sailors, soldiers, servants, and scoundrels, but saints. These individuals helped lay the foundation of each colony. Their Christian piety influenced the colonial politics. They had one overriding passion, to share the Gospel both with their neighboring settlers as well as the noble savages. It is they who qualify for the promise of Exodus 20:6.

## 3b. Conclusion:

Our country today is blessed not because of what we are now, but because of what we were in those early days when a band of believers framed the foundation of a cluster of colonies with one overriding purpose: for the **worship of God and the witness of the Christian Gospel.** God promised blessings to thousands of generations. Since the Mayflower landed in 1620 we have exhausted only 15 of these generations. And His blessings will continue.

THE GODLY CHARACTER OF OUR FOUNDING FATHERS





## 1. THE PASSAGES:

EXODUS 20:5-6

Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

<sup>6</sup>And shewing mercy unto thousands of them that love me, and keep my commandments.

DEUTERONOMY 7:9

Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand **generations;**

## 2. THE PROMISE:

Blessings to a thousand generations are promised to a nation that begins with a godly nucleus.

## 3. THE PROBLEM:

How long is a generation? It could be anywhere between 30 years and 100 years (Gen. 15:13, 15). Let us assume a generation is 25 years.

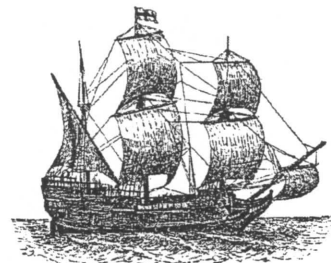
## 4. THE PROGRESS OF AMERICA:

2022 TODAY

1620 Landing of the Mayflower

**1620-2020**

**400 Years**



**402 years : 25 = 16 out of 1000 generations promised**

Thus, we have only exhausted 16 generations, leaving 984 generations (or 24, 600 years) for God's blessing upon our nation. Should our nation still exist 5,000 years from now, which it probably won't, we would still be blessed, not because of what we are today as a nation or will be in 7020, but because of our nation's godly beginning. In the history of human nations, the USA alone qualifies for the promise of Exodus 20:6 and Deuteronomy 7:9. If the promise is not to be understood literally, what, pray tell, does it mean? Remember the above passages when someone opines about the demise of the USA.

**Rejoice in God's blessings on America! Relate the truth of God's promise to others! Remember to pray daily for our nation and its leaders (Prov. 14:34, 1 Tim. 2:1-2)!**

**Manfred E. Kober, Th.D.**

## 2A. THE GRACIOUS PROMOTION OF THE JEWS:

Gen. 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

### 1b. The Major Premise:

The principle of Genesis 12:3 is clear: **God will deal with nations in accordance with how they treat the nation of Israel.** Those who **promote** and **protect** Israel will experience the blessing of God. Those who **persecute** Israel will be cursed by Him. As God avowed in Jeremiah 30:20: "I will punish all that oppress them." History is replete with illustrations of nations that persecuted Israel and the God of Israel in turn punished them. Where are the mighty Assyrians and the militaristic Babylonians? Their empires crumbled. Their races vanished. Why did they disappear? There is one major reason for the demise of these peoples. They touched God's people. Israel is God's special treasure. Even when Israel is in unbelief, He calls His people "the apple of his eye." (Zechariah 2:8; cf. Deut. 32:8)

### 2b. The Minor Premise:

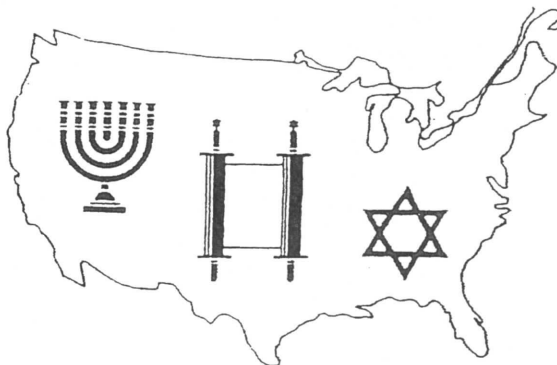
The United States holds a unique place among the world's nations in relation to the Jews. Unlike other nations, we have never once had a governmentally instigated persecution of the Jewish people. The first refuge in history with full freedom for persecuted Jews was called Rhode Island where Roger Williams encouraged all persecuted individuals, especially Jews, to settle. With his blessing the Touro Synagogue, the first synagogue in America, was established by the Jews of Newport, Rhode Island, in 1656. **Our nation's history demonstrates that we have never been guilty of persecuting the Jews but have helped them more than any other nation.**

In modern history it was the political pressure exerted by the United States that brought about a homeland for the Jews in 1948. It is the United States that guarantees the continuous existence of the State of Israel through economic and military aid at the rate of \$1.2 billion annually. When attacked by its intractable Arab enemies, Israel has just one friend it can count on and that is the United States. Former President Jimmy Carter echoed the sentiments of the United States Government toward Israel in his congratulatory comments upon Israel's thirtieth anniversary as a nation: "As the President of the United States I can say without hesitation that we will support Israel, not for just another thirty years, but forever."

### 3b. Conclusion:

In Genesis 12:3 God promised continuous blessings upon those who bless Israel. Our nation has had many differences with Israel but it has never failed to promote and protect Israel. Because of our gracious promotion of Israel, God has greatly blessed us as a nation.

OUR GRACIOUS TREATMENT OF THE CHOSEN PEOPLE



### 3A. THE GREAT PREPONDERANCE OF CHRISTIANS:

Genesis 18:23-26 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? <sup>24</sup> Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein? <sup>25</sup> That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? <sup>26</sup> And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

#### 1b. The Major Premise:

Before God destroyed the cities of Sodom and Gomorrah because of their "very grievous" sin (18:20), He disclosed to Abraham His purpose in the impending judgment. Abraham, true to his Jewish nature, started to dicker with God and asks whether a righteous God would destroy the righteous with the wicked. God's justice seems to preclude an indiscriminate judgment of the godly with the ungodly. The Lord graciously affirms in response to Abraham's annoying questioning that, indeed, He would not destroy these two abominably wicked cities until the righteous have been delivered, whether they number fifty, forty-five, forty, thirty, twenty, or ten. The main point of the passage is clear: **God is very reluctant to destroy a wicked place with many righteous people in it.** God will normally not destroy the wicked without first delivering the godly.

#### 2b. The Minor Premise:

God always judges sin. He has not forgotten the sins of America and will settle the score someday, but the Just Judge will not allow the righteous to perish with the wicked. The Lord was very reluctant to destroy the world without first delivering Noah and his family. He would not destroy the corrupt cities without first rescuing that one pious person, Lot (2 Pet. 2:7,8). And God is not about to destroy our wicked nation until and unless the believers are removed into the presence of the Lord through the Rapture, then the **well-deserved and long-delayed judgment will come.** Some say that if God does not judge America, He owes Sodom and Gomorrah an apology. This statement ignores the debauchery of these cities where every male individual was a homosexual (Gen. 19:4). Certainly the United States with all its problems has not sunk to their level of degeneracy. Indeed, **we in the United States have the world's preponderance of Christians.** By some estimate we have 88% of the world's believers in the United States. Many thousands of fundamental churches and institutions make America unique in the world. When church attendance in Europe has declined to 2%-3% of the population, some 43% of the people in the United States attend church regularly. America alone has a fundamentalist movement that still influences our nation, represented by 17,000 godly churches.

THE GREAT NUMBER OF AMERICAN CHRISTIANS

#### 3b. Conclusion:

God, the righteous Judge, is very reluctant to punish a place until first delivering the righteous. Our nation has been uniquely blessed by God with the world's majority of believers. It is because of their righteousness that God has exalted our nation (Prov. 14:34). When these believers are removed in the Rapture, the postponed punishment upon America's sins will come, but not before.



#### 4A. THE GRAND PURPOSE FOR AMERICA:

Acts 17:26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

##### 1b. The Major Premise:

Paul, speaking to the Athenians on Mars Hill, makes an important point: God has determined the course of each nation, including the time a nation begins and ends as well as the geographical boundaries where it is located. While men establish countries and through conquest and treaties fix borders, it is God's sovereign superintendence that determines the existence and extension of nations. God has a purpose for every person, every family, congregation, indeed for every one of His creatures. He works all things after the counsel of His own will to accomplish His purpose (Eph. 1:11). This is especially true of nations whom the Lord raises or removes (Dan. 4:35). Thus we conclude: **The Lord has a special purpose for each country.**

##### 2b. The Minor Premise:

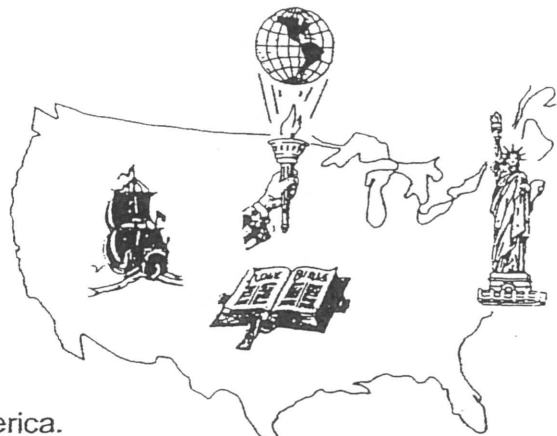
The United States is not specifically mentioned in Scripture; therefore, we cannot point to a passage of Scripture and extrapolate from it God's purpose for our nation. The silence of Scripture is compensated for by the frequent observations by our Founding Fathers concerning the divine design for America.

The First Charter of Virginia of 1606 speaks of the main purpose of the first English settlement as that of "propagating of Christian religion to such people as yet live in darkness." Plymouth, the first permanent English settlement in North America, was established, according to the Mayflower Compact, "for the glory of God and the advancement of the Christian faith." Most American charters spell out the main reason for these settlements: to proclaim the Gospel. America, as our Founding Fathers saw it, was to be a lighthouse for the unsaved. More than that, it was to be a land for the oppressed. God appeared to have at least a two-fold purpose for our country. **He ordained it to be a hope for the world's unsaved and a home for the world's oppressed.** We send out missionaries to all countries and absorb immigrants from all nations. People hated and hounded elsewhere have found a home here. The motto "E pluribus unum" ("Out of many, one") suggests our national destiny. As our founders saw it, this was something totally new, a *novus ordo seclorum*, a new order of the ages. They were establishing a nation where everyone would be welcome and a nation which would bear a witness to the world.

##### 3b. Conclusion:

America, however imperfectly, has been true to its destiny. We have been a lighthouse of the Gospel. Of the world's approximately 50,000 evangelical missionaries, 45,000 come from the United States. We are the land of refugees and immigrants. The boat people from Vietnam as well as the captives of Castro's Cuba all are welcome here. The rejected, the refugees and the refuse of other nations find a refuge in the United States. God has blessed us because we are fulfilling His destiny for our country. As long as we are faithful to that destiny, God will be faithful to America.

GOD'S GRAND PURPOSE FOR THE AMERICAN NATION



6A / THE DES MOINES REGISTER ■ Wed., May 1, 1985

## WORLD NEWS

# U.S. eyes \$1.5 billion more for Israel

By BERNARD GWERTZMAN

© 1985 New York Times

WASHINGTON, D.C. — The Reagan administration, in response to a pressing request from Prime Minister Shimon Peres, has decided in principle to grant Israel \$1.5 billion more in economic aid, administration officials said Tuesday.

The aid will sharply increase the amount of assistance the United States provides to Israel's hard-hit economy.

The officials also said Egypt will re-

ceive \$500 million more in aid and that the formal announcement of the decisions might come in a couple of days.

The administration granted Israel \$1.2 billion in economic aid and \$1.4 billion in military aid in the 1985 fiscal year, which ends Sept. 30. It has already agreed to give Israel \$1.8 billion in military aid and \$1.2 billion in economic aid for 1986. The \$1.5 billion mentioned Tuesday will be divided

between the 1985 and 1986 fiscal years, making a total of \$7.1 billion for all aid for those two years.

The military aid is in the form of credits that do not have to be repaid; the economic aid is direct money.

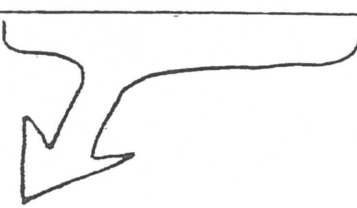
The \$500 million for Egypt is due to be spread over this year and next. Cairo officials had pressed Washington for an increase over the \$1 billion in economic aid Egypt has received in recent years.

Israel, which has suffered from inflation that soared to an annual rate above 1,000 percent a year in 1984, has begun some fiscal changes at the urging of the United States. The administration had said it would not agree to more aid until Israel started a substantial austerity program.

Last week, Peres sent a letter to Secretary of State George Shultz outlining additional steps that would be taken. U.S. officials said Tuesday the letter had convinced the administration that Washington could now send more money to Israel.

The timing of the decision has also been dictated by a hearing due scheduled for today by the House Appropriations foreign operations subcommittee, which is to take up supplemental legislation. And the House is to consider this week the foreign aid authorization bill, which includes the \$1.5 billion in new assistance for Israel already approved by the House Foreign Affairs Committee. The committee had not wanted to wait for the administration to act.

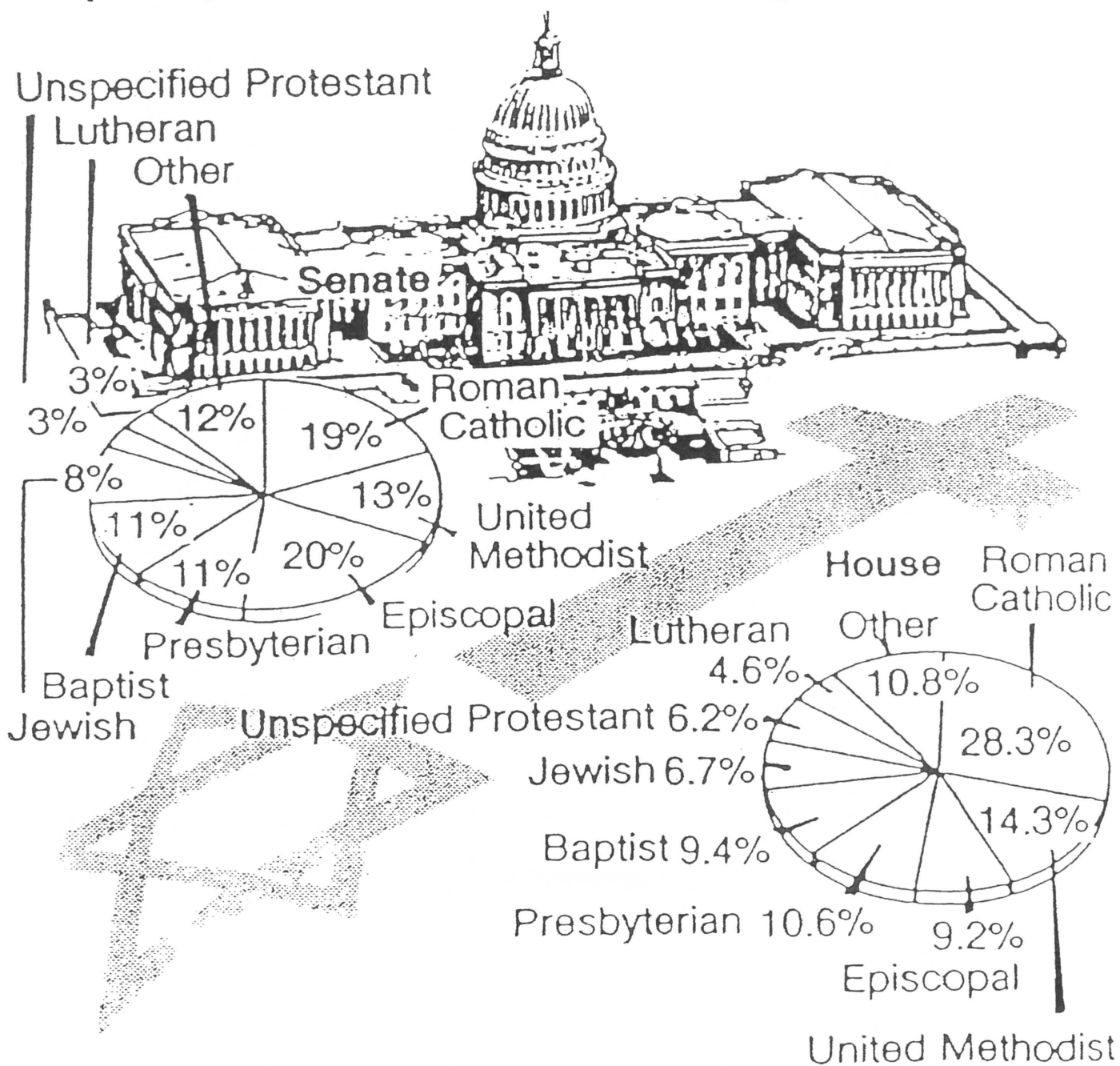
Reagan administration officials said the decision had nothing to do with the timing of President Reagan's visit to the West German military cemetery at Bitburg, which has caused a storm of protest from American Jewish organizations.



The administration granted Israel \$1.2 billion in economic aid and \$1.4 billion in military aid in the 1985 fiscal year, which ends Sept. 30. It has already agreed to give Israel \$1.8 billion in military aid and \$1.2 billion in economic aid for 1986. The \$1.5 billion mentioned Tuesday will be divided between the 1985 and 1986 fiscal years, making a total of \$7.1 billion for all aid for those two years.

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## Top religions for members of Congress

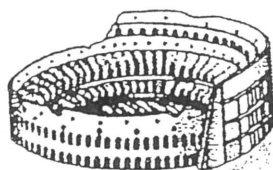


# No Tricentennial for America?

A Balanced Biblical Discussion of the Future of America



★USA!



# No Tricentennial for America?

## America in Prophecy



### INTRODUCTION:

The United States is the number one world power. With the events predicted for the tribulation and second advent drawing nearer, is it possible that our country is exempt from these major world events? Several clues as to the future of the United States may be gleaned from the Scriptures.

#### 1A. THE REVIVAL OF ROME:

- 1b. The confederation of the ten kingdoms:

The final stage of the world's kingdoms will be a revival of the Roman Empire in the form of a ten-nation confederacy.



- 1c. The remarkable image of Daniel 2:

- 1d. King Nebuchadnezzar dreams of a great image, portraying the four major world kingdoms between Nebuchadnezzar's time and the establishment of the millennial kingdom.

- 2d. The final kingdom is Rome.

Rome's last stage, symbolized by the feet comprised of iron and clay, will be annihilated by Christ's kingdom (Dan. 2:35, 44).



- 2c. The ravaging beasts of Daniel 7:

- 1d. Daniel's vision involved four beasts, each representing a world kingdom from Daniel's day until Christ would replace the false Christ.

- 2d. The fourth beast with no counterpart in nature combines the worst features of the preceding three.

- 3d. The ten horns out of its head are ten kings (Dan. 7:20, 24).

- 4d. Another dictator arises who will subdue three kings and seven will voluntarily subject themselves to his rule.

- 5d. The ten horns correspond to the ten toes on the image and involve a ten-nation confederacy emerging out of the former Roman Empire.



DANIEL 7

- 2b. The coming of the world ruler:

- 1c. His designations:

- 1d. The Roman prince, apparently ruling from Rome: Dan. 9:26



DANIEL 2



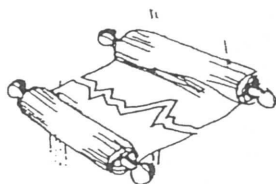


666

- 2d. Antichrist: 1 Jn. 2:18
- 3d. The little horn: Dan 7:8, 24, 26-27
- 4d. The willful king: Dan. 11:36
- 5d. The beast out of the sea: Rev. 13:1; cf. Isa. 17:12-13

## 2c. His dominion:

- 1d. For three and one half years he rules over ten nations.
- 1e. A strong power from the East prevents him from extending his rule worldwide.
- 2e. The former Iron Curtain was located virtually at the eastern limit of the ancient Roman Empire.
- 2d. For the last half of the tribulation Antichrist "shall devour the whole earth" (Dan. 7:23, 25).



## 2A. THE REVOLTS IN THE TRIBULATION:

- 1b. The chastisement of Russia: Ez. 38-39
- 1c. In the middle of the tribulation period Russia and his satellites invade Israel: Ez. 38-39
- 1d. Until the middle of the tribulation there will be Western and Eastern powers, much like the situation in recent years.
- 2d. The invaders will be totally destroyed by eight distinct divine judgments: Ez. 38:17-23
- 2c. The power vacuum caused by the demise of the Kings of the North prompts Antichrist to extend his rule.
- 2b. The campaign of Armageddon: Dan. 11:40-45



Even though Antichrist is world ruler, there will be challenges to his rule. A series of battles will erupt and this campaign is named after Armageddon (Rev. 16:16), the place where the most bloody battle will be fought. The blood will be up to the horse's bridle (approximately four feet) for two hundred miles (Rev. 14:20).

- 1c. Daniel gives the sequence of the attacks against Israel:
  - 1d. The action by Egypt: Dan. 11:40a
  - 2d. The attack by Russia: Dan. 11:40b
  - 3d. The advance of Rome: Dan. 11:41-43

- 4d. The approach of the Asiatics: Dan. 11:44
- 5d. The advent of Christ: Dan. 11:45, cf. Rev. 19:14-20

### 3A. THE RELATIONSHIP OF THE USA TO END-TIME EVENTS:

#### 1b. The attempts to discover America in prophecy:

Some expositors are more, some less dogmatic that America is mentioned in prophecy.

#### 1c. Some identify Babylon with the USA.

Logsdon suggests that "the wealthy, powerful, wicked, God-forsaking endtime nation, spiritually called Babylon in prophecy" is the USA. (*Is the USA in Prophecy?*, p. 55)

Isaiah 18:1

#### 2c. Some identify the nation of Isaiah 18 as the USA.

Woe to the land shadowing with wings, which is beyond the river of Ethiopia:

#### 1d. The land in question is the land overshadowed with wings (Is. 18:1). Since our nation's emblem is the eagle, the USA must be in view.

#### 2d. Only gross spiritualizing can lead to that conclusion.

#### 1e. The land is said to be beyond the rivers of Ethiopia, something hardly true of the USA.

#### 2e. The eagle was the symbol of Rome and is presently a symbol of Germany, Austria, Spain, Poland, and other nations.



#### 3c. Some see a reference to the United States in Ezekiel 38:13. "The merchants of Tarshish, with all the young lions thereof" protest against the invasion of Israel by a northern power. It is suggested that Tarshish is England and America is one of the young lions, or "colonies" of England. To find England or the United States in this passage involves blatant eisegesis, first reading these nations into the text.

Coder has well said, "many attempts have been made to find America in the prophetic Scriptures. All of them have been rejected by conservatives as violating sound rules of exegesis" (*The Final Chapter*, p. 84).

#### 2b. The absence of references to America in prophecy:

Why is America not mentioned in prophecy, when other nations such as Edom, Moab, Ammon, Egypt, Libya, and Ethiopia—just to name a few (Dan. 11:41-43)—are prominently and repeatedly mentioned?

The USA is absent in prophecy, it is said by some, because:

- 1c. By the time of the rapture, America has passed out of existence. Does this mean Australia, Japan or South Africa which are also not mentioned have passed out of existence?
- 2c. America has been conquered by Russia.

This scenario, while suggested by many, is demonstrably false. If the USA were conquered by a nation today, that victorious nation would be a world power tomorrow. But according to Daniel 2 and 7, there can be four and only four world empires between Nebuchadnezzar's time (606 B.C.) and Christ's kingdom. These four kingdoms are identified as Babylon, Medo-Persia, Greece and Rome. Also, until the middle of the tribulation period there are two major centers of power on earth: the Western Confederacy and Russia with his confederates. Russia which wants to be a world empire won't succeed. The USA, which could have been a world empire, refused to exercise its absolute power in the days following World War II.

- 3c. America is not mentioned because prophecy is primarily concerned with Israel and its immediate neighbors. Because of this, says Dr. Walvoord, "it is not surprising that geographical areas remote from this center of Biblical interest should not figure largely in prophecy" (*The Nations of Prophecy*, p. 172).

### 3b. The association of the USA with prophetic developments:

While specific references to the USA in the prophetic Scriptures are lacking, it is possible to suggest in a general way what will happen to America as part of the world's nations.



- 1c. After the rapture the seat of the Western powers shifts from Washington, D.C. to Rome.
- 2c. The USA will probably become a territorial extension of the Roman Empire under Antichrist's control.

The United States has its cultural, religious and linguistic roots in Western Europe. The revived Roman Empire need not necessarily be precisely within the borders of the territory controlled by the Romans in antiquity.

- 3c. With the disappearance of believers through the rapture, the USA will become anti-semitic. Every last Jew will return to the land (Ez. 37:21; 39:28c). Looking for a strong military protector, Israel will sign a treaty with Antichrist (Dan. 9:27).
- 4c. The United States will experience a time of unprecedented trouble, turmoil, and tribulation, a "time of trouble such as never was since there was a nation even to the same time" (Dan. 12:1). Since this "indignation of the Lord will come upon all nations" (Is. 34:2), this dreadful time would include the United States.
- 5c. A time of unparalleled salvation will characterize the world as God's 144,000 witnesses from among the twelve tribes of Israel will minister, so

that vast numbers of people will be saved, "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues" (Rev. 7:9). Even in the United States where the Gospel has been preached for centuries, a host of individuals will be redeemed.

- 6c. During the last three and one half years of the tribulation period, American troops will invade Israel under the banner of Antichrist. All nations will be gathered against Jerusalem (Zech. 14:2). The kings of the whole earth will do battle in the land of Israel during the campaign of Armageddon (Rev. 16:14).
- 7c. America will be ruled by Jesus Christ who rules over the earth from Jerusalem (Psa. 2:6-8; Is. 2:3).

#### 4A. THE RECOGNITION OF AMERICA'S DESTINY:



Paul, speaking to the Athenians on Mars Hill, told them a profound truth about God and His relationship to nations:

Acts 17:26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;



God has appointed concerning each nation its times and bounds or its chronological and geographical boundaries. This passage argues forcefully for the fact that God has a purpose for each nation. God brings a nation about at a specific point in time and at a particular location on earth because of a divine design for that nation.

While our nation is not mentioned specifically in prophecy, we can nevertheless infer God's destiny for the USA by contemplating the course of our country. There appear to be four discernible reasons why God has raised our country.



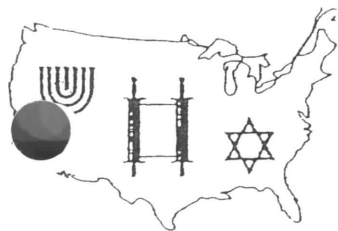
- 1b. The United States promotes missionary activity.

The very first settlers testified that they came here as the Mayflower Compact states, "for the glory of God, and the advancement of the Christian faith." In the New England confederation of 1943, the uniform testimony is "whereas we all came into these parts of America with one and the same end, namely, to advance the kingdom of our Lord Jesus Christ and enjoy the liberties of the gospel in purity with peace."

God has honored America for its missionary efforts. Of the world's 50,000 evangelical missionaries, 45,000 come from the USA. God needs a lighthouse for the world's unsaved right until the rapture, after which the 144,000 witnesses will be ministering.

- 2b. America protects the chosen people.

Ever since Roger Williams encouraged the persecuted Jews of Europe to settle in his colony, America has been a refuge for Jews. Of the world's 17 million Jewish people, 7 million live in the USA. With our national efforts the modern state of Israel was established.



Its continuation has been assured by the consistent support by the USA. God promises to bless those who would bless Israel (Gen. 12:3). God is blessing us and will bless us because of our special relationship to His special people. After the rapture, when our country becomes antisemitic, Antichrist will sign a treaty of protection with Israel. Until then it seems to be God's design for America to help Israel.

- 3b. America provides a home for the politically and religiously persecuted all around the world.



The Statue of Liberty best represents one aspect of America which appears to point toward our destiny as a house for the world's oppressed. It may well be that God has raised the USA in part to be a "Mother of Exiles." Such a refugee nation appears to be needed until the rapture.

God will not let America's sins go unpunished. But the well-deserved and long-delayed judgment will not come until the righteous have been removed. As He removed Noah and his family before He brought the flood and as He removed righteous Lot before the destruction of Sodom and Gomorrah, so God will remove the believers through the rapture before He sends His judgment upon the earth, including our beloved nation.

- 4b. America projects global stability.

It seems to be God's providential design for America to serve as a steadying force in the world, both economically and militarily. Even the *New York Times* admits that "the American economy is acting as a steadying force in volatile world" (1/7/16). While our Founding Fathers argued for an isolationism, the two world wars imposed on the USA a role of intervention which it did not seek, to save Europe from a calamitous, indeed catastrophic condition. America's unique role in the world can be easily demonstrated.

As Dennis Prager observes in *National Review* (9/17/13), in an article entitled "Yes, We are the World's Policeman" "U.S. troops around the world are the greatest preserver of liberty and peace . . . America's strength and willingness to use it has been the greatest force in history to liberty and world stability."

Prager correctly stresses that the world needs a policeman to curtail economic disruption, social chaos and the violent death of innocent people. If the USA were not functioning in this role the only possible alternative at the present moment would be a) No one b) Russia c) China d) Iran e) the United Nations. Dinesh D'Souza, in his superb volume, *America – Imagine the World Without Her*, comes to a similar conclusion.

In God's providence the USA plays that role, however imperfectly. We have the most vibrant economy and the most formidable military. It is impossible to imagine what the world situation would be like without America's protective presence. And one can only surmise that after the rapture, with the sudden disappearance of all believers, chaos and consternation will reign until Antichrist consolidates his empire. He, in turn, will be replaced by the Davidic Messiah whose world-wide kingdom of peace and righteousness has no end.

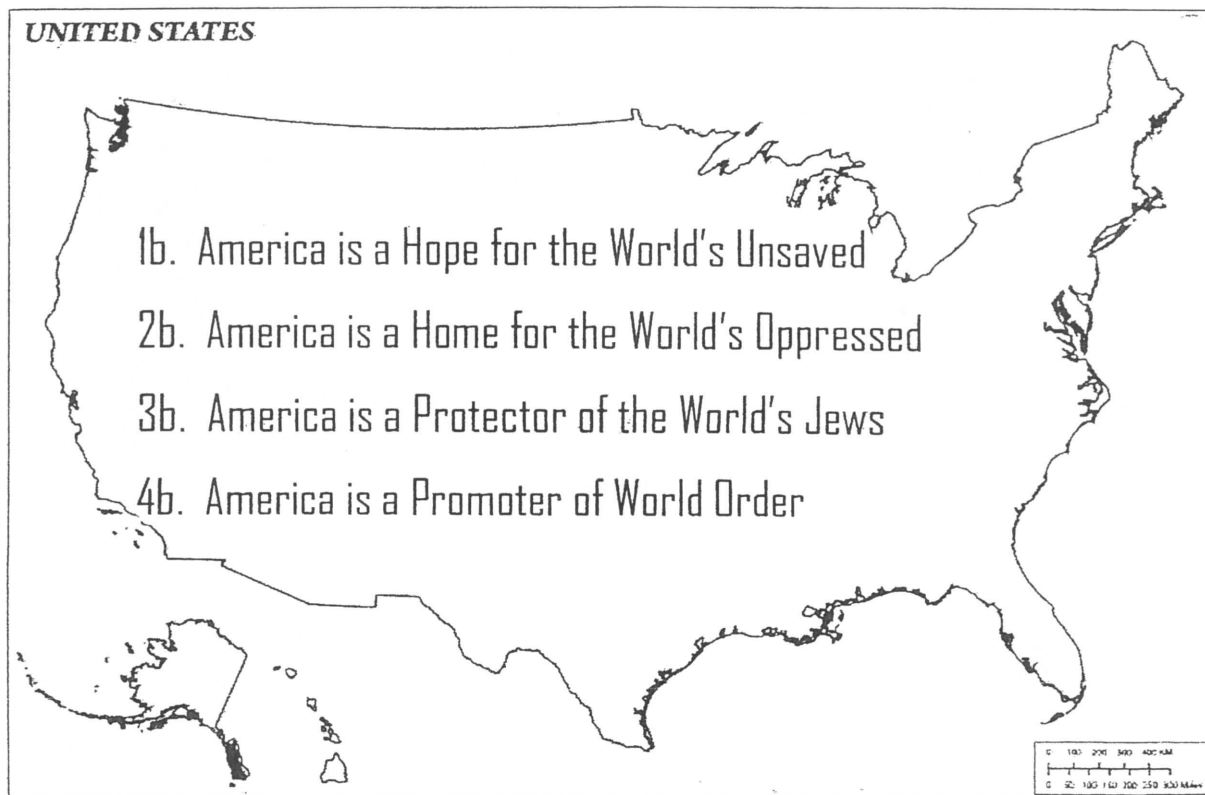


# AMERICA'S DESTINY

## 1A. Scriptural Principles in America's Foundation:

- 1b. The Genuine Piety of Our Founding Fathers: Ex. 20:5-6
- 2b. The Gracious Promotion of the Jews: Gen. 12:3; Deut. 30:20
- 3b. The Great Preponderance of Christians: Gen. 18
- 4b. The Grand Purpose for America: Acts 17:26

## 2A. Special Providence in America's Function:



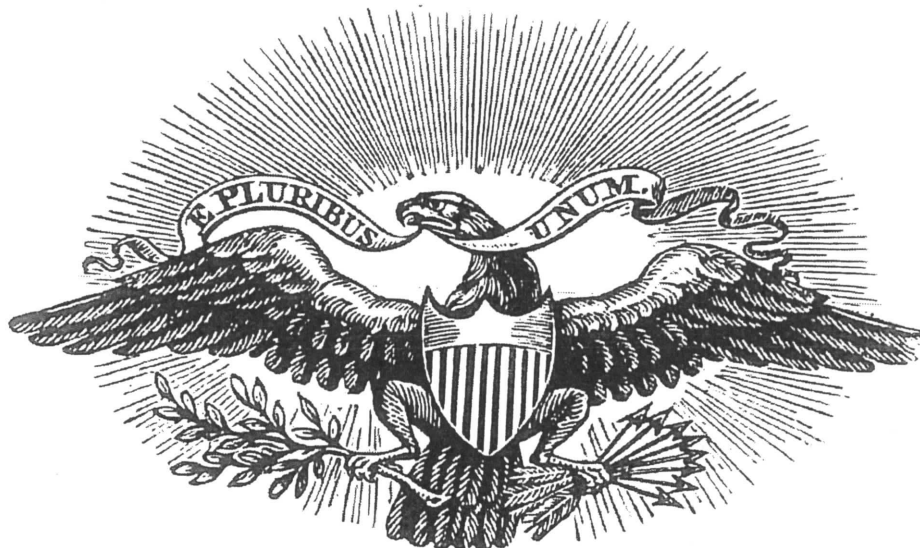
The divine design for the United States of America is not found in the pages of Scripture but in the persuasion of the colonialists, in the pen of our Founding Fathers and in the passage of time.

In these difficult times, especially during this election year, believers need to know where they stand biblically on their country. Of all peoples on earth, Americans have a right to be proud of their country. Especially our nation's heritage makes our country unique among the world's nations. The "land of the free and home of the brave" bequeathed to us by our forefathers needs to be appreciated and cherished, so that future generations will enjoy the blessings of liberty, passed on down to us with immense sacrifices and under God's providential care.



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JUDGMENT  
SEAT  
OF CHRIST



MARRIAGE OF  
THE LAMB



# Eschatology Timeline

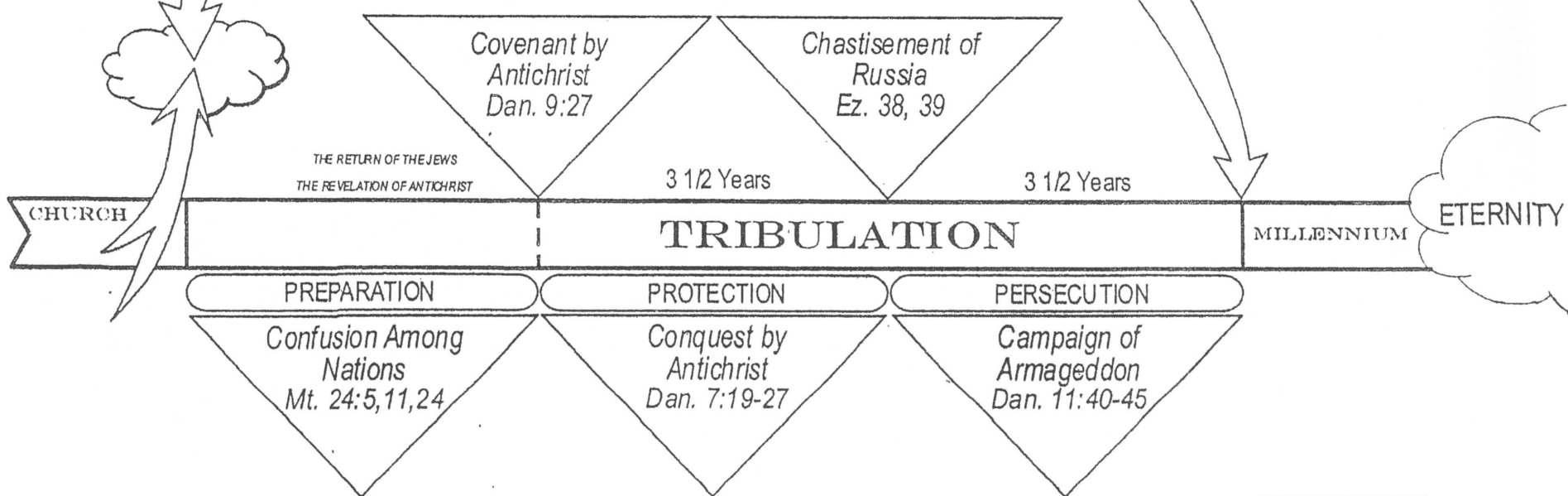
CELEBRATION

RAPTURE  
FOR US

RETURN

REVELATION  
WITH US

GREAT WHITE  
THRONE  
JUDGMENT



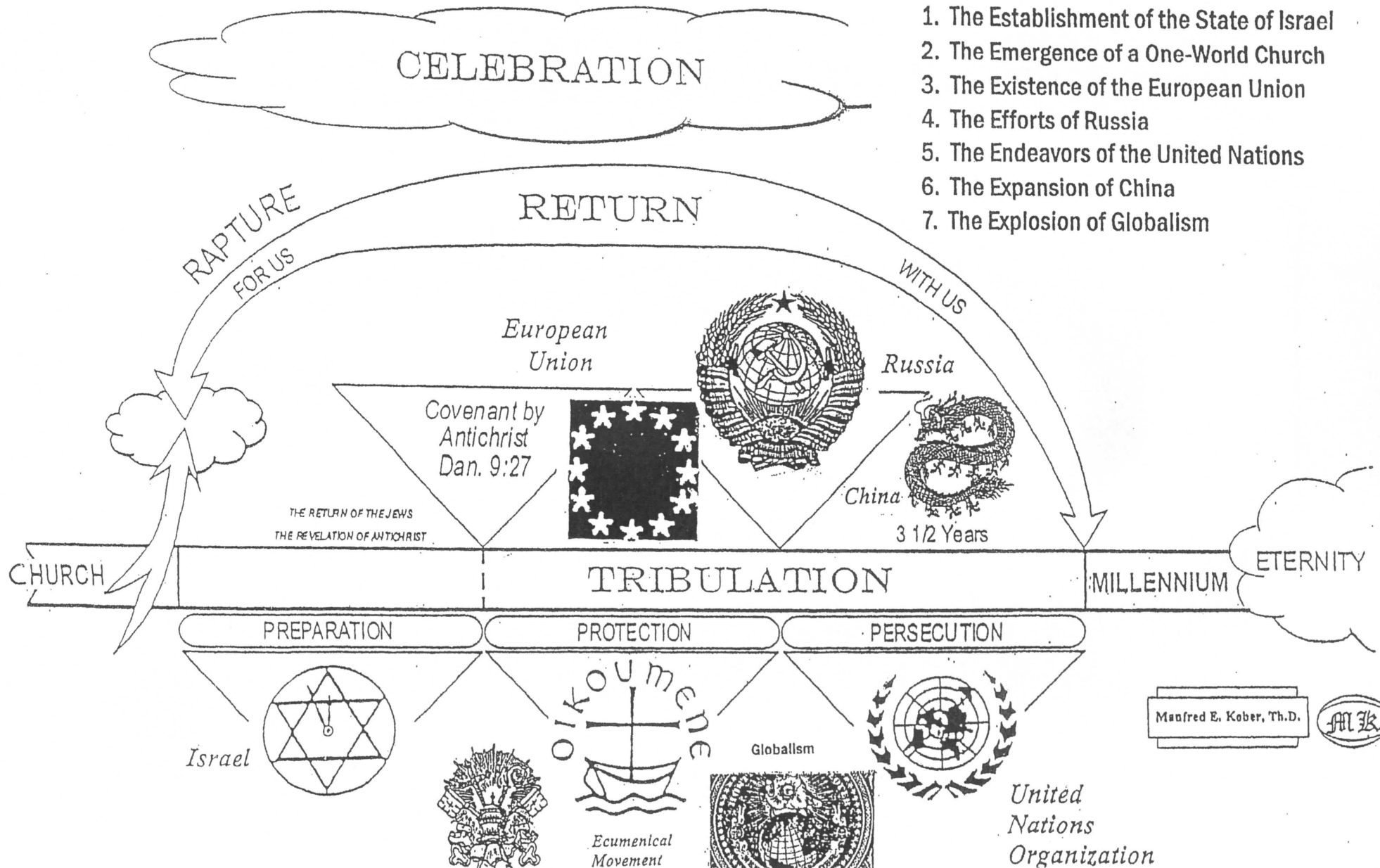
Manfred E. Kober, Th.D.

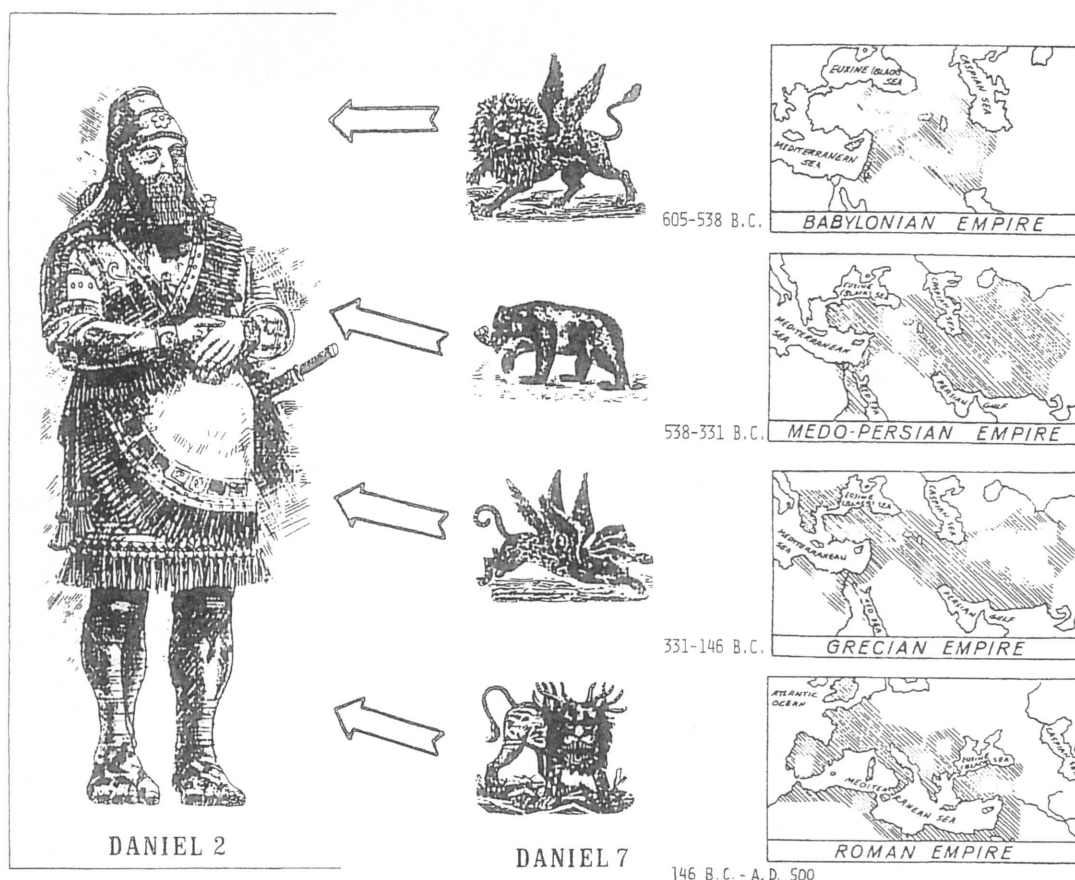


# Major Movements as Prophetic Portents

## SIGNS OF THE TIMES:

1. The Establishment of the State of Israel
2. The Emergence of a One-World Church
3. The Existence of the European Union
4. The Efforts of Russia
5. The Endeavors of the United Nations
6. The Expansion of China
7. The Explosion of Globalism



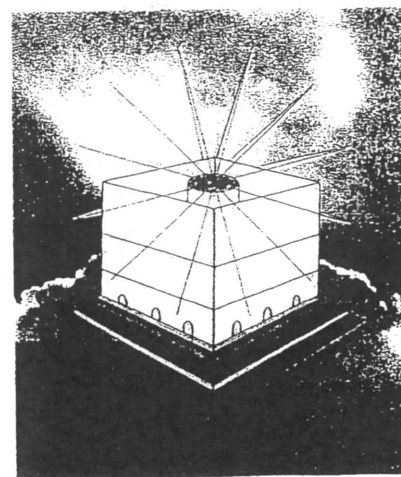
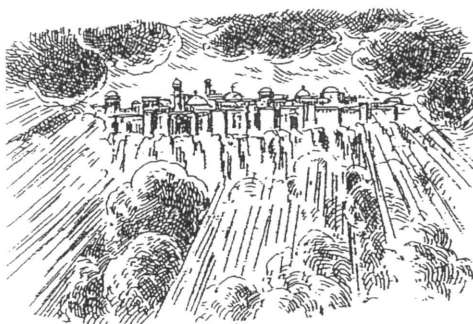
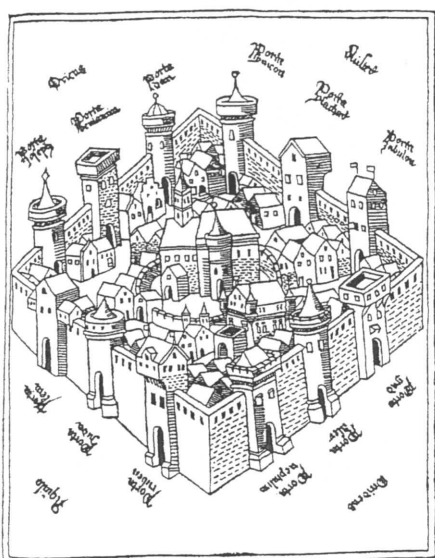
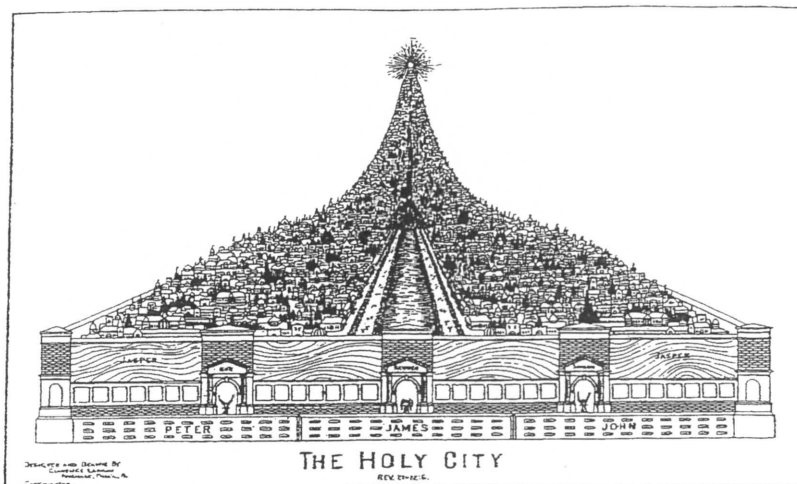


Nebuchadnezzar's dream of a beautiful image in Daniel 2 and Daniel's vision of four beasts in Daniel 7 predict the succession of world empires from the time of Nebuchadnezzar in the 7<sup>th</sup> century B.C. until the establishment of Christ's millennial kingdom. There can be four—and only four—world empires. Neither the Soviet Communists nor the Chinese, try as they might, will ever be successful. The USA could have extended its dominion world-wide after WW II, but did not do so. We are the only nation that could have ruled the world but did not take advantage of that opportunity. Why? Because it is not our destiny. Part of the destiny of the USA seems to be to preserve world order and to protect God's people Israel.

With the Christian influence from the USA after the Rapture, our country will lose its prominence and most likely will become a territorial extension of the Revived Roman Empire under Antichrist's rule. He will rule from Rome over ten nations for 3 ½ years and then over the entire world for the last 3 ½ years of the Tribulation. Daniel's fourth beast "shall devour the whole earth, and shall tread it down, and break it in pieces" (Dan. 7:23). Thus, only four world empires are predicted between Daniel's time and the Kingdom of Christ.

The existence of another world empire would require an additional appendage on the image in Daniel 2 and a fifth beast in Daniel 7. The empires of Babylon, Medo-Perisa, Greece, Rome and the revived Roman Empire are supplanted by Christ's kingdom. "The God in heaven shall set up a kingdom, which shall never be destroyed . . . but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44). At that time, the believer will fulfill his destiny, as he is privileged to participate in Christ's reign: "And judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom" (Dan. 7:22).

# What Do We Know About the New Jerusalem?



**Manfred E. Kober, Th.D.**

## WHAT DO WE KNOW ABOUT THE NEW JERUSALEM?

Manfred E. Kober, Th.D.

The believer's hope is a celestial city Christ is preparing as the eternal home for His Bride, the Church. Instead of being burdened with the cares of this life the believer would do well to focus on his glorious future home.



1. The Disclosure of the City: John 14:1-6
  - a. The climactic announcement by Christ:

On the night before His crucifixion Christ revealed to His troubled disciples that He would depart, prepare a place for them in heaven ("the Father's house") and return to take His own to that place. This is the first biblical reference to the rapture.

- b. The current activity of Christ:

While the Bridegroom is absent from His Bride, He is preparing for her a holy habitation for her eternal enjoyment. The place being prepared by the Savior is described in Revelation 21-22 as a glorious city, the New Jerusalem. It took the Savior six days to create the universe and the world. He has been working on our eternal home for almost 2000 years. What a magnificent place that must be!

2. The Desire for the City: Heb. 11:10, 16
  - a. Patriarchal anticipation of a celestial city.

Abraham, living about 2000 B.C., in faith "looked for a city which has foundations, whose builder and maker is God." As the architect and builder, God not only designed the city but built it as well. Though Canaan was promised to Abraham, he lived in it not as owner but as resident alien. His hope was in a city with permanent foundations in contrast to the temporary abodes on earth.



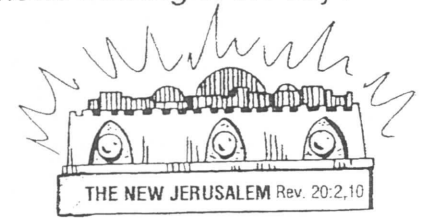
- b. Personal acquaintance with the divine designer.

It is not known when this revelation of a future heavenly home was given to the Patriarchs; but in faith, they longed to leave their temporary tents for the celestial city and their endless travels to enter the city of eternal rest. Their firm faith in God was rewarded by Him "Who is not ashamed to be called their friend for He has prepared for them a city" (v. 16). The writer to the Hebrews refers to the city as the **prophetic anticipation** of the Patriarchs (11:16), the **prospective abode**

of the redeemed (12:22) and the **present aspiration** of the saint (13:14). How can the believer “seek [a permanent city] to come,” if he knows nothing of the city?

3. The Description of the City: Rev 21-22

a. The exquisite beauty of the city:



The final chapters of the Revelation provide a description of a city of exquisite beauty, “having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal” (21:11).

The following description pictures the “holy city, the New Jerusalem” (21:1) as a gigantic jewel radiating the glory of God and a beautiful setting for God’s grace to be manifest in those who have trusted in Him. There are those interpreters who would spiritualize the city, who say “there never was, is not now, and never will be such a city” (Homer Hailey, *Revelation*, 412). It is an actual city with a material existence. While there are symbolic aspects to the city and much transcends human understanding, it is best to accept the details of its description at face value. There is a city with streets of gold and gates made of giant jewels.

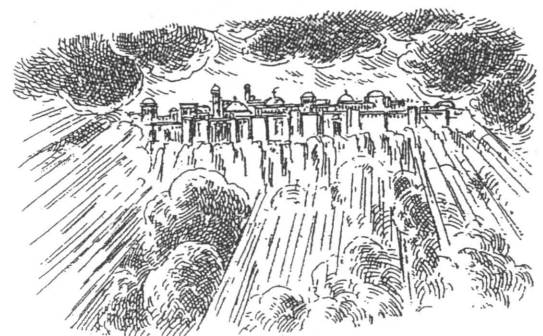
b. The extraordinary dimensions of the city:

The city is laid out as a square (literally, “four-cornered.”) “The length and the breadth and the heights of it are equal” (21:16). The dimensions, translated into modern terms, are about 1500 miles. It is perhaps best to understand the city as being in the shape of a pyramid, similar to the way Clarence Larkin has pictured it (see below). The dimensions of the city stagger the mind. The land area covered by the city would be in comparison the distance from the Pacific to the Mississippi River or from New York to Houston. Robert Thomas correctly notes, “A city 1500 miles high and 1500 miles on each side is no more unimaginable than a pearl large enough to serve as a city-gate or gold that is as transparent as glass” (*Revelation 8-22*, 467).

4. The Descent of the City: Rev. 21:1-10; Rev. 3:12

a. The foretold descent of the city: Rev. 21:1-2

The city will descend from heaven after the millennium when John sees “a new heaven and new earth” (v. 1). If the new heaven, earth and sea are literal, so must be the new city. In contrast to the harlot woman who appears in spiritual Babylon for everlasting destruction (ch. 17), the Bride, the Lamb’s wife appears in this new city for eternal blessedness.



b. The future dwelling of the Godhead: Rev. 21:3

The stupendous truth is that "the tabernacle of God is with men." God Himself "will dwell with them" (v. 3). Five times this truth is emphasized in this verse. God makes His tabernacle with men, reminiscent of the Shekinah glory that filled the tabernacle in the wilderness. The condition of estrangement between God and man, caused by human sin, has ended. As in Paradise, God can dwell again with men. It is a blessed truth, though difficult to grasp, that the saints will not spend eternity with God in heaven, but rather, God will spend eternity with His own on the new earth. What a marvelous condescension

5 The Designations for the City: Heb. 12:22

a. The varied designations for the heavenly city:

The writer to the Hebrews speaks of the city as "Mount Zion, and . . . the city of the living God, the heavenly Jerusalem." Paul speaks of it as the Jerusalem above (Gal. 4:26). The resurrected Lord speaks to the church at Philadelphia of "the city of my God, which is the new Jerusalem" (Rev. 3:12). Our eternal home is described with an impressive list of designations:

- (1) Mount Zion, Heb. 12:22
- (2) City of the Living God, Heb. 12:22
- (3) Heavenly Jerusalem, Heb. 12:22
- (4) Jerusalem from above, Gal. 4:26
- (5) City of my God, Rev. 3:12
- (6) The New Jerusalem, Rev. 3:12; 21:2
- (7) The Holy City, Rev. 21:2, 10 (cf. Is. 52:1)
- (8) The Bride, Rev. 21:2, 9
- (9) A Continuing City, Heb. 13:14
- (10) Father's House, Jn. 14:2
- (11) Paradise of God, Rev. 2:7



ירושלם

b. The vital denotation of the term "Jerusalem"

The oldest known form, Uru-sa-lim, has been commonly regarded as meaning "city of peace." At the time of Abraham apparently the name was shortened to Salem = peace (Gen. 14:18, cf. Ps. 76:2). The name yerushalem, in the N.T. as Hierousalem or Hierosoloma, appears to point to the peace which someday will spread from the millennial city to the whole earth. The name Jerusalem further witnesses to the presence of God (Mic. 4:1-3), to authority (Throne of David) and Worship (Temple of Solomon). Someone has well observed, "It is one of the ironies of history that a city which in its long history has seen so little peace and for whose possession rivers of blood have been shed should have such a possible meaning for its name" (ISBE, III, 1960, 1596.)

The earthly Jerusalem will live up to its name in the Millennium, with the presence of the Prince of Peace. Thus it will become a type of the heavenly Jerusalem.





## 6. The Dwellers of the City: Heb. 12: 22-24

### a. The primary design of the city:

In fashioning the heavenly Jerusalem, the Savior is primarily fulfilling His promise to the church in John 14:3, "I go to prepare a place for you." This is why the city is described as a bride adorned for her husband . . . the Lamb's wife" (Rev. 21:2, 9). The term bride therefore refers to both the church and her abode. The city as the bride expresses God's intimate relationship with it as well as His fellowship with the redeemed in the city.

*Dear Friend, if you have accepted Jesus Christ as your personal Savior, the new city will be your eternal home!*

### b. The principal denizens of the city: Heb. 12:22-24

The inhabitants of the city are listed as "an innumerable company of angels, the general assembly and church of the firstborn. . . and to God the Judge of all, and to the spirits of just men made perfect and to Jesus the mediator of the new covenant." The various companies can be listed thusly:

- 1) The holy angels—"myriads of angels"
- 2) The church—"the assembly and church of the firstborn"
- 3) The redeemed of all the ages—"the spirits of just men made perfect"
- 4) God the Father—"God the Judge of all"
- 5) Christ the Son—"Jesus the mediator of the new covenant"
- 6) The Holy Spirit

While the Holy Spirit is not mentioned separately, He indwells church age believers permanently. Christ promised them that the Spirit would abide with them forever (Jn. 14:16). Since the Church will be there, so will be the Holy Spirit.

The New Jerusalem will thus be the eternal home of the holy angels, church age saints, the triune God and the redeemed of all the ages.



## 7. The Delights of the New City: Rev. 22:1-5

### a. Abundant provisions for human enjoyment:

Our eternal home will be a place of paradisiacal perfection, free of the curse (v. 3) and all darkness (v. 5). Jesus will be there, abundantly providing light and life. We will be refreshed by water from the river of life, "clear as crystal, proceeding out of the throne of God and of the Lamb" (Rev. 22:1). We will have access to the "tree of life which bare twelve manner of fruits, and yielded her fruit every month" (v. 2)

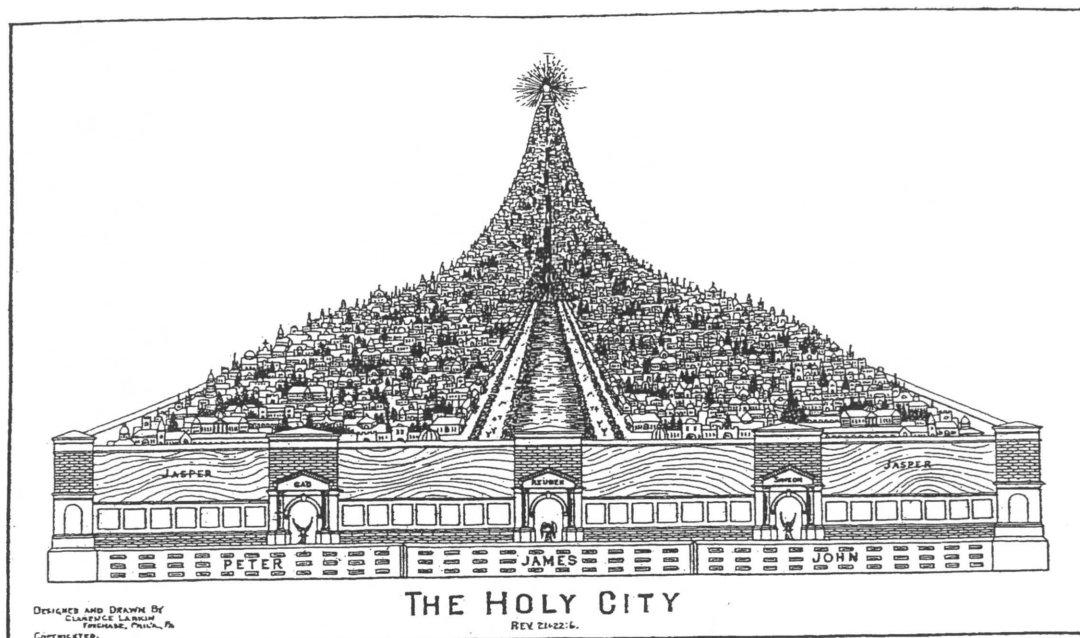
b. Absolute perfection of a holy environment:

The believer, far from pursuing a pedantic eternal routine, will be engaged in rewarding spiritual activity. Two words summarize this activity: service and sovereignty. Our ministry is described thus, "his servants shall serve him . . . and they shall reign for ever and ever" (v. 3, 5). As glorified beings, we will have the privilege of assisting a holy Savior in a perfect environment, free of the encumbrances of sin and enticements of Satan.

The grateful believer concurs with Dr. Ryrie's fitting remarks, "This is complete exaltation and perfect exultation" (Ryrie, *Revelation* [1996], 67).

In anticipation of such a glorious future, one blessing stands out far above any other. **We shall see His face** (v. 4). Eternally we will be in the presence of the One who calls us His Bride. He who redeemed us and resurrected us, regards as His is prized and privileged possession as we cherish His closeness and companionship. Well has the songwriter expressed the believer's blessedness:

*Just to be near the dear Lord I adore,  
Will through the ages be glory for me.  
Oh that will be, glory for me.  
When by His grace I shall look on His face,  
That will be glory for me!*



# The New Jerusalem in the Epistle to the Hebrews



The Perfect Architect

of the City

Heb. 11:10

The Prophetic Anticipation

of the City

Heb. 11:16

The Prospective Abode

in the City

Heb. 12:22-23

The Present Aspirations

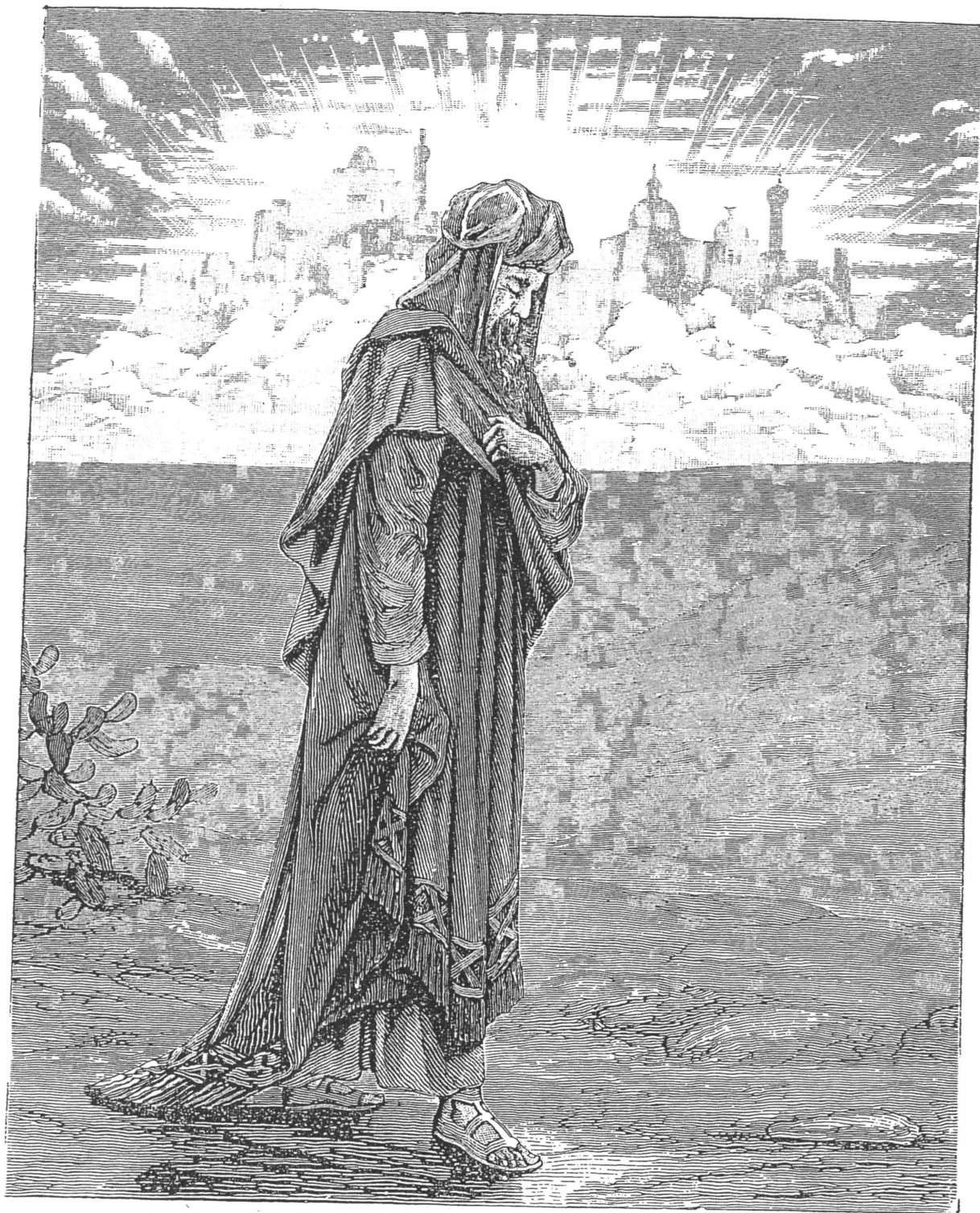
for the City

Heb. 13:14



### **The Faith of Abraham**

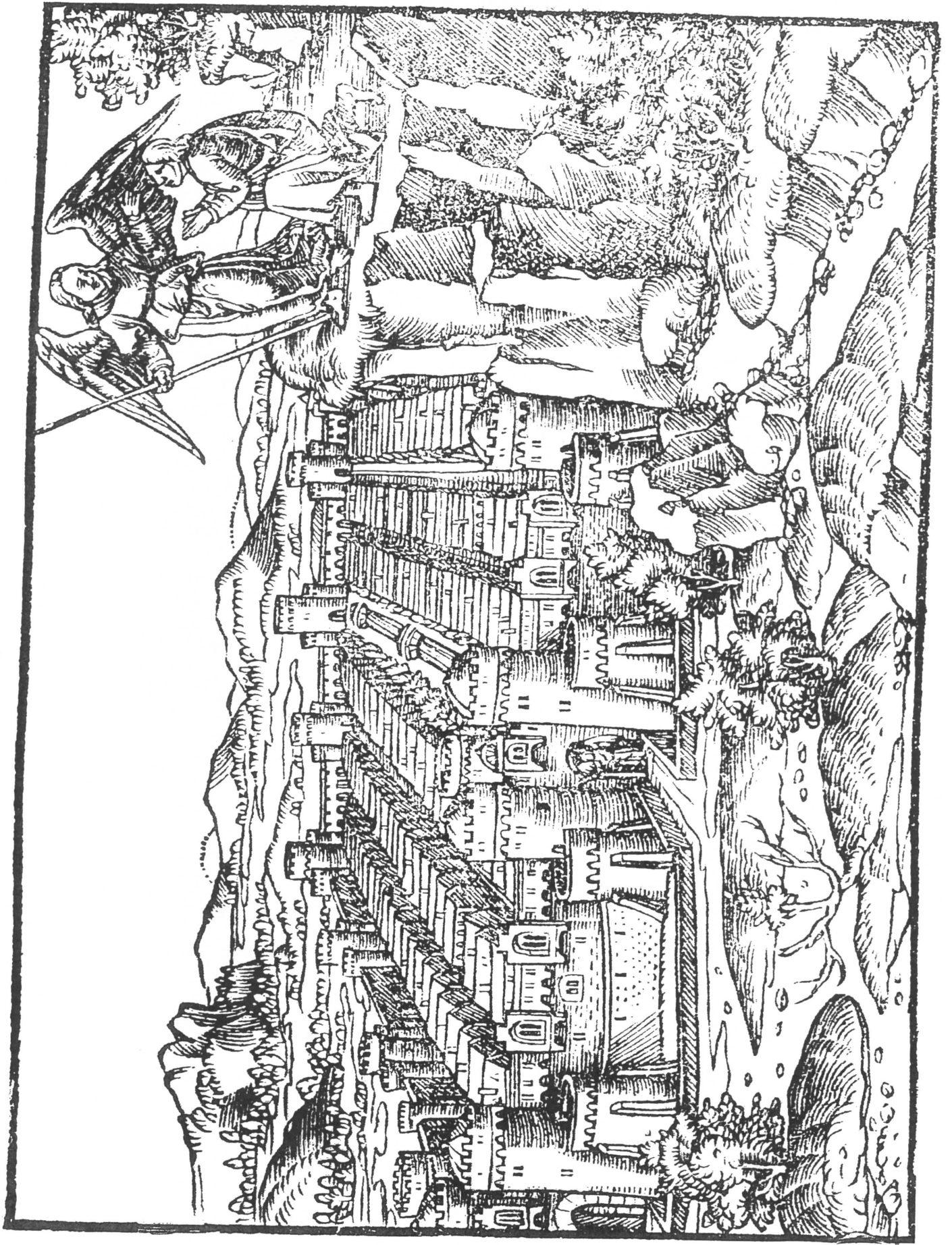
"He looked for a city which hath foundations,  
whose builder and maker is God" (Heb. 11:10)



**THE PATRIARCHS:**

**Wherefore God is not ashamed to be called their  
God: for he hath prepared for them a city.**

**Hebrews 11:16**





John is shown the descending heavenly Jerusalem, the eternal home of the church, adorned as a beautiful bride,

# *Aberrational Approaches to Prophetic Interpretation*

## **1. Individuals who ignore prophecy:**

- a. Occasioned by denominational latitude
- b. Prompted by personal indifference

## **2. Persons who major on prophecy:**

- a. They exclusively deal with prophecy
- b. They ignore the historical, doctrinal and practical passages



## **3. Sensationalists:**

- a. They progressively use a sensationalistic approach to prophecy
- b. They manifest an unbridled desire to gain prophetic converts

## **4. Spiritualizers:**

- a. An inconsistent approach to fulfilled and unfulfilled prophecy
- b. A twisting of the Scriptures to make them comply with one's prejudices

## **5. Alarmists:**

- a. A negative approach to current world trends
- b. An overlooking of the positive aspects of God's sovereign working

## **6. Newspaper exegesis:**

- a. The use of newspaper headlines to buttress prophetic positions
- b. The superimposing of current events on the Bible

## **7. Latter day prophets and predictors:**

- a. A persuasion that the gift of prophecy is still for today
- b. A communication of special personal revelations

## **8. Antagonist of premillennialism and pretribulationism**

- a. Individuals with a theological agenda to rob believers of the blessed hope
- b. Individuals who are vitriolic in their denunciation of a literal millennium

## **9. Ignorant expositors:**

- a. They are poorly trained in the area of eschatology
- b. They lack personal incentive to delve into prophetic studies

## **10. Individuals who change their position on prophetic events**

- a. They change positions despite lack of scriptural evidence
- b. They turn against their formerly-held prophetic views

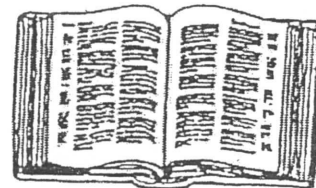
## **11. Date setters:**

- a. These individuals think they can predict specific events such as the rapture
- b. These individuals speculate despite the clear prohibitions of Scripture

## **12. Prophetic agnostics:**

- a. Individuals who are uncertain of the meaning of prophecy
- b. Individuals who reject the idea that much of biblical prophecy can be clearly understood (panmillennialism: "it will pan out one way or the other") **MKOBBER**

## *The Certainty of Scriptural Statements*



ALL SCRIPTURE IS TRUE BUT NOT ALL SCRIPTURE  
IS CLEAR OR PLAIN

2. PET. 3:15-16

### **The Meaning is**

**Indicated**      dogmatic

At death the believer is immediately in the presence of the Lord (2 Cor. 5:8; Phil. 1:23)

**Implied**      definite

At death the believer is carried by an angel into the presence of God (Lk. 16:22)

**Inferred**      debatable

Angels protect the bodies of dead believers, as they did with the body of Moses (Jude 9)

**Indefinite**      doubtful

Dead individuals return to life and tell of out-of-body experiences or visits to heaven (cf. Paul, 2 Cor. 12:2-4)

**Invented**      dreadful

The idea of purgatory: The dead must be purged of their sins before entering heaven or paradise. The truth: The Savior is our purgatory, seeing that on the cross "He had by himself purged our sins" (Heb. 1:3b)

15 And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

## The Cost of Discipleship

Dietrich Bonhoeffer



Dietrich Bonhoeffer

than the Christ of St Paul. The Christ who is present is the Christ of the whole scripture. He is the incarnate, crucified, risen and glorified Christ, and he meets us in his word. The difference between the terminology of the Synoptists and the witness of St Paul does not involve any break in the unity of the scriptural testimony.<sup>1</sup>

Where the Synoptic Gospels speak of Christ calling men and their following him, St Paul speaks of *Baptism*.

Baptism is not an offer made by man to God, but an offer

1. The direct testimony of the scriptures is frequently confounded with ontological propositions. This error is the essence of fanaticism in all its forms. For example, if we take the statement that Christ is risen and present as an ontological proposition, it inevitably dissolves the unity of the scriptures, for it leads us to speak of a mode of Christ's presence which is different e.g. from that of the synoptic Jesus. The truth that Jesus Christ is risen and present to us is then taken as an independent statement with an ontological significance which can be applied critically to other ontological statements, and it is thus exalted into a theological principle. This procedure is analogous to the fanatical doctrine of perfectionism, which arises from a similar ontological misunderstanding of the scriptural utterances on the subject of sanctification. In this instance the assertion that he who is in God does not sin is made a starting-point for further speculation. But this is to tear it from its scriptural context and raise it to the status of an independent truth which can be experienced. The proclamation of the scriptural testimony is of quite a different character. The assertion that Christ is risen and present is, when taken strictly as a testimony given in the scriptures, true only as a word of the scriptures. This word is the object of our faith. There is no other conceivable way of approach to this truth except through this word. But this word testifies to the presence of both the Synoptic and the Pauline Christ. Our nearness to the one or to the other is defined solely by the Word, i.e., by the scriptural testimony. Of course this is not to deny the obvious fact that the Pauline testimony and that of the Synoptists differ in respect both of their object and their terminology, but both have to be interpreted in the light of the scriptures as a whole.

This conclusion is not merely a piece of *a priori* knowledge based on a rigid doctrine of the canon of scripture. The legitimacy of our view must be put to the test in every instance. Thus in the ensuing argument, our purpose is to show how St Paul takes up the Synoptic notion of following Christ and subjects it to further development.

Eric Metaxas' book, *Bonhoeffer – Pastor, Martyr, Prophet, Spy* supposedly (as advertised) "presents a profoundly orthodox Christian theologian." How could the biographer have missed Bonhoeffer's denial of a literal, physical resurrection of Christ? He calls the resurrection account not an ontological proposition, meaning, it never actually happened. To take it literally, as every Christian does, is the "essence of fanaticism." Bonhoeffer also denied the virgin birth of Christ and the inerrancy of the Scriptures. One must applaud his patriotism but theologically he was a liberal neo-orthodox theologian. He advocated a "religionless Christianity" and said that we should live as if God did not exist.