

# Basic Training Bible Ministries

presents



*“After these things I looked, and behold,  
a door standing open in heaven.  
And the first voice which I heard was like  
a trumpet speaking with me, saying,  
‘Come up here, and I will show you  
things which must take place after this.’”*

Revelation 4:1

**2023 East Coast Spring Bible Conference**  
**Fairview Bible Church**  
**Erie, PA**  
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## **“After These Things ...”**

*“Write the things which you have seen, and the things which are, and the things which will take place **after these things.**”*

Revelation 1:19

### **Introduction: The Plan of God for Human History**

*“Who has performed and done it, calling the generations from the beginning? I, the LORD, am the first; and with the last I am He.”*

Isaiah 41:4

*“Known to God from eternity are all His works.”*

Acts 15:18

*“And behold, I am coming quickly, and My reward is with Me, to give to everyone according to his work. I am the Alpha and the Omega, the Beginning and the End, the First and the Last.”*

Revelation 22:12–13

1. The outline of history was foreknown and planned by God before the world began.
2. The central focus of that plan is the Person and the work of the Lord Jesus Christ.
3. The Cross is the central focus of the plan of God, which is redemptive in nature.
4. All of history is the story of the perfections of God’s plan and the deviation from it as a result of the volitional rebellion of angels and men.
5. So great and all-encompassing is the plan of God that, in the end, perfect righteousness and justice will prevail (Psalm 97:2), and all good and evil will receive just recompense (Rom. 2:6–11).

**Point:** Technically, based on the quote from Revelation 1:19 above, our study should begin with the Tribulation. However, due to the confusion of so many regarding end-times (Eschatology), we will begin where we now find ourselves in history.

### **CLASS ONE:** **The Birth Pangs**

Take note of the “*times and seasons*” in both Acts 1:6–7 and 1 Thessalonians 5:1–2. This is a phrase referring to a dispensational approach to biblical history. The Greek word *chronos* refers to the chronology of history, while the word *kairos* speaks of different ages in that historical flow. It should be noted that in the Acts passage, Jesus told them this information was “*not for you to know.*” But in 1 Thessalonians 5:2, Paul says that the Thessalonian believers “*know perfectly,*” or “*full well*” (NASB) about this subject. That is because the “mystery” of the Church

Age had been revealed to Paul in the interim, and he had instructed believers concerning this truth.

### **Matthew 24:1–8: The Pre-Tribulation World**

1. The conditions: international conflict along with natural disasters.
2. The warnings: two dangers—deception by false doctrine (vv. 4–5), fear/anxiety (v. 6b).
3. The timing: “*the end is not yet.*” This refers back to their question in v. 3 and relates to “*the end of the age.*” The age in question is the Age of Israel, as they had no knowledge yet of the Church Age. Thus, the birth-pangs precede “the end of the age” of Israel, being the Tribulation Period.
4. The Pre-Tribulation upheavals are but “*the beginning of sorrows.*” The word *odin* means “birth pangs.” “*The Jews used the phrase to signify the time of unprecedented trouble, which was to precede the Messianic salvation*” (*Linguistic Key to the Greek New Testament*, on Matthew 24:8, page 70, quoting Allen).

### **Doctrine of Dispensations**

1. The teaching of a dispensational approach to Scripture began with the Apostle Paul, not John Nelson (J.N.) Darby!
2. Everyone who makes a distinction between the Old Testament and New Testament (Old Covenant vs. New Covenant) has already acknowledged a dispensational approach to biblical history. However, the understanding of the Church as a “mystery” age with unique and special revelation (Eph. 3:3–4) is crucial to full understanding of the topic.
3. Paul, due to the revelation of the “mystery” of the Church, calls this present age “*the dispensation of the fullness of times*” (Eph. 1:10), and “*the dispensation of the grace of God*” (Eph. 3:2).
4. Because he alone, of all the apostles, was entrusted with these truths, Paul calls himself the “steward” of this present age (1 Cor. 9:17–18; Col. 1:24–27).

**Note:** Both “dispensation” and “steward” come from the word *oikonomia*, which speaks of “the rule of the household,” or “the management of the household,” speaking of the Church.

5. Paul was chosen by God to reveal not only that the Church Age was a parenthesis in the history of Israel (see the doctrines of “the Mystery” and “Intercalation” under Class Two), but that in this age, specific revelation and special privileges apply, which do not apply in any other age!
6. Paul’s most-used phrase to include and incorporate these special spiritual privileges is the term “in Christ,” which combines the idea expressed by Jesus, “*that they may be one as*

*You, Father, are in Me, and I in You; that they may be one in Us ... I in them, and You in Me; that they may be made perfect in one ...” (John 17:21, 23).*

7. This union, which we call “positional truth,” exists at no other time in human history. It was inaugurated by the coming of the Holy Spirit on Pentecost and will end with the Rapture of the Church.

### **Unique Provisions for the Church Age**

1. The Church Age is unique among all the dispensations, and includes provisions made for believers that do not exist in any other time of history (Eph. 1:3).
2. Spiritual union with Jesus Christ, termed by Paul as being “*in Christ*,” speaks of the result of the baptism of the Holy Spirit, which places us into eternal union with Christ (1 Cor. 1:30; 12:13).
3. Due to this union, every believer is indwelt by Jesus Christ (John 14:18, 20; 15:4).
4. Every believer is also indwelt by the Holy Spirit, who represents the Father as well (Rom. 8:9–11; John 14:16–17, 26; 15:26).
5. During the Church Age, every believer is also a royal priest, a unique status—one that has never existed before, nor will it in the future (1 Pet. 2:5–9; Rev. 5:10), as well as an ambassador of Jesus Christ (2 Cor. 5:20–21).
6. One of our greatest privileges, never before possessed, is that we have the completed Canon of Scripture—the full and final Word of God (Rev. 22:18–19).
7. As a result of all of the above, every believer is able to be filled by means of the Holy Spirit and enabled for service to God (walking by means of the Holy Spirit), moment by moment (Eph. 5:18; Gal. 5:16).

### **America’s Spiritual Peril**

Not only is the entire world now caught up in these “birth pangs,” but in the case of America, we are under the wrath of God for rejecting the great light which we once had. In 1956, on Resurrection weekend, the skyline of New York was lit up with many of the tallest buildings showing the Cross of Christ. Today, on “Easter” weekend, America chose to celebrate transgenderism, and to vilify those who reject this degeneracy. We are entering the final phase of the five cycles of discipline.

### **Doctrine of the Five Cycles of Discipline on a Nation (Leviticus 26)**

This doctrine is very relevant to the U.S.A. today, as we are sinking into the final stage of the wrath of God poured out on a nation. The five cycles of discipline (Leviticus 26) originally related to Israel. However, they are applicable to any nation that has enjoyed great biblical knowledge and teaching, and then turned away from it (2 Pet. 2:21):

1. First cycle (vv. 14–17): Increase in disease, loss of loved ones, agricultural decline, defeat by enemies, gradual loss of freedoms; fear will prevail.
2. Second cycle (vv. 18–20): Continued agricultural failure, economic decline, personal exhaustion, national malaise. The overall vigor of the nation is in decline.
3. Third cycle (vv. 21–22): Intensified hostility to biblical truth, violence in the streets, breakdown of law and order, danger abounds, attacks on children (child-trafficking/pedophilia).
4. Fourth cycle (vv. 23–26): Military conquest, foreign occupation, pestilence, food shortages, mass hunger.
5. Fifth cycle (vv. 27–39): Total destruction of the nation due to widespread hatred of biblical truth (compare Deut. 28:47–57 for the culmination of this cycle).

## **CLASS TWO:**

### **The Rapture and the Bema**

The Doctrine of the Rapture is under attack today, at the very time when it is drawing near. Yet, the doctrine is stated clearly in Scripture, and is essential to our ability to orient to our time in history.

#### **1. The Promise of the Rapture (John 14:1–4).**

In this amazing passage, significantly included in the Upper Room Discourse (which is the first revelation of Church Age truth), Jesus indicates three things about the Rapture of the Church:

- a. During the Church Age, He is preparing our dwellings in the New Jerusalem (v. 2, with Rev. 21:2–3).
- b. When the Church Age is complete, He will return, not to the Earth (as in Rev. 14:1), but to receive us to Himself.
- c. From this moment, we will always be with Him wherever He is (see also 1 Thess. 4:17b; 5:10, this is contrary to the false Doctrine of the Outer Darkness, under Class 5).

#### **2. The Method of the Rapture (1 Cor. 15:50–58; 1 Thess. 4:13–18).**

In these passages, Paul amplifies the earlier promise of Jesus. He reveals to us four great truths about the Rapture:

- a. It is part of the Doctrine of the Mystery (1 Cor. 15:51).
- b. It is essential for the resurrection of all Church Age believers, living or dead (1 Cor. 15:50–54; 1 Thess. 4:13–15).
- c. Resurrected Church Age saints will meet the Lord in the air (1 Thess. 4:16–17). The phrase “*caught up*” is *harpazo* in Greek, but was first translated into Latin, using the word *rapturo*, from which we get “Rapture.”
- d. The Doctrine of the Rapture is critical to maintaining spiritual assurance and stability (1 Cor. 15:58; 1 Thess. 4:18).

3. **The Timing of the Rapture (1 Thess. 5:1–11; 2 Thess. 2:1–11; Revelation 4–5).**

The timing of the Rapture is clearly given as preceding the beginning of the Tribulation Period.

- a. The “*day of the Lord*” (Tribulation) will not overtake Church Age believers “*as a thief*” (1 Thess. 5:2–4).
- b. The reason given is that “*God did not appoint us to wrath*” (a term used for the Tribulation, 1 Thess. 1:10; 5:9).
- c. The Rapture must occur before the revelation of Antichrist (2 Thess. 2:1–5).
- d. The Rapture of the Church coincides with the removal of the “*Restrainer*,” the Holy Spirit indwelling the Church (2 Thess. 2:6–8).
- e. It is evident that the call “*come up here*” in Revelation 4:1 relates to the Rapture of the Church because:
  - 1) the Church is not mentioned from chapter 6 to chapter 19, and
  - 2) the song of the saints in Heaven can only be sung by the Church at this point (Rev. 5:8–10).

4. **The Bema Seat of Christ (1 Cor. 3:10–15; 2 Cor. 5:9–10).**

The Bema Seat is the place of removal of all human good, “*wood, hay, straw*,” and the reward for all divine good, “*gold, silver, precious stones*,” which are the works done by faith in the power of the Holy Spirit, also called “*the fruit of the spirit*” (Gal. 5:22–23), and “*good works, which God prepared*” for us to do (Eph. 2:10; Titus 2:14).

### **Doctrine of the Rapture of the Church**

1. The **first promise** of the Rapture was given by Jesus to the disciples in the Upper Room (John 14:6). This is important, as the Upper Room Discourse, of all Jesus’ major teachings, is the only one focused solely on the Church Age.
2. The **truth of the Rapture** was revealed to and explained to the Apostle Paul, as part of the “*mystery*” of the Church Age (1 Thess. 4:13–18). Our gathering into the clouds may have been foreseen by the prophet Isaiah (Isa. 60:8).
3. Paul also made clear **the distinction** between the Rapture, called “*the day of Christ*” and the Second Coming, called “*the day of the Lord*” (1 Thess. 5:1–11; 2 Thess. 2:1–12).

**Note:** The “*Day of the Lord*” is a common Old Testament designation for the time of Tribulation (Isa. 2:12–21; 13:6–10; Joel 1:15–18; 2:1–2; Zeph. 1:7–18; Zec. 14:1–9; Mal. 4:5; 1 Thess. 5:2). By contrast, “*the Day of Christ*” is a reference to the Rapture of the Church (1 Cor. 1:8; 5:5; 2 Cor. 2:1:14; Phil.1:6; 2:16).

4. The **timing of the Rapture**, just prior to the Tribulation Period, is clearly seen by an accurate understanding of 2 Thessalonians 2:1–11, 1 Corinthians 15:22–24; 50–54, and Revelation chapters 4–5.
5. The **hope of the Rapture**, rightly held, ought to have a profound effect on our hope and stability in perilous times.

- a. It is “*living hope*” (1 Pet. 1:3–5).
  - b. It is a “*blessed hope*” (Titus 2:11–13).
  - c. It is a “purifying hope” (1 John 3:3).
6. The Rapture will be followed by the **Bema Seat Judgment**, where the lives of Church Age believers are evaluated and rewarded (Rom. 14:10; 1 Cor. 3:10–15; 2 Cor. 5:9–10).
  7. While every believer has a general **eternal inheritance** (Gal. 3:29; 4:6–7; 1 Pet. 1:3–5), those who live spiritually fruitful lives will have enhanced inheritance (Rom. 8:17, note the distinction between “*heirs*” and “*joint heirs*”).
  8. The Rapture is essential to make way for the **revival and restoration** of the believing nation **of Israel** (Rom. 11:11–27).
  9. Paul designates the Rapture with the term, “**day of Christ**” (1 Cor. 1:8; 3:13; 5:5; 2 Cor. 1:14; Phil. 1:6, 10; 2:16; 2 Tim. 1:12, 18; 4:8).

### **Doctrine of the Mystery / the Fallacy of Replacement Theology**

1. The word “mystery” (from the Greek word, *Musterion*) was used for secret instruction for entry into ancient brotherhoods. Paul uses the word for Church Age doctrine, available/understood only by those who believe in Jesus Christ.
2. The Church of Jesus Christ and her unique doctrines were not revealed to prophets of the Old Testament (Rom. 16:25–26; Eph. 3:1–12; Col. 1:24–27; 1 Pet. 1:10–12).
3. The wisdom revealed in the New Testament was planned by God before the foundation of the world (1 Cor. 2:6–7).
4. The Apostle Paul became the steward/minister of these Church Age doctrines to us, and faithful pastors are to continue to teach these truths (1 Cor. 4:1–2).
5. The Rapture of the Church is included in these revealed mysteries (1 Cor. 15:50–57; 1 Thess. 4:13–18).
6. The Rapture is essential to bring the Church Age to its end, removing the Body of Christ from the world, that the final seven years of Israel’s judgment and restoration might occur (Dan. 9:24–27). It is clear that God is not done with the nation of Israel (Rom. 11:1–2, 11–26).
7. Replacement theology—the idea that the Church has replaced Israel—is a false doctrine that impugns the character of God, teaching that His promises to Israel have been nullified.

## Doctrine of Intercalation

1. The word “intercalation” means “an insertion,” as if a new day was inserted between Monday and Tuesday.
2. The word is used theologically for the Church Age, which God has inserted into the Age of Israel. The prophecy of Daniel puts this break in the flow of Israel’s history between the 69th and 70th week (Dan. 9:26–27). Note that the prophecy jumps straight from the crucifixion to the coming of Antichrist, because the creation and existence of the Church was a “mystery” not yet revealed.
3. We can see this parenthesis in history by Jesus’ quote from Isaiah 61:1–2a, where He stopped quoting before v. 2b, which deals with the Tribulation. When we understand the mystery of the Church Age, we can “insert” our age between the following passages: Psalm 22:22 and 23; Isaiah 61:2a and 2b; Daniel 2:40 and 41, 7:23 and 34, 8:22 and 23, 9:26 and 27, 11:35 and 36; Hosea 3:4 and 5, 5:15 and 6:1.
4. The first mention of the Church is made by Jesus to the disciples (Matt. 16:18). He speaks of the Church as existing yet future from the time He spoke.
5. The first revelation of Church Age doctrine took place in the Upper Room (John 13–17). New concepts included the cleansing provided by the cross (John 13:10), the permanent indwelling of the Holy Spirit in the believer (14:16–17), and the ministry of the Holy Spirit to believers (John 14:26; 15:26–27; 16:7–11).
6. The Church Age began with the coming of the Holy Spirit on Pentecost (Acts 2) and ends with the Rapture of the Church (1 Thess. 4:13–18; Rev. 4:1). After this, the last seven years of Israel’s history will be completed in the Tribulation, the “*time of Jacob’s trouble*” (Jer. 30:7).
7. This explains why “*church*” is mentioned 19 times in Revelation 1–3, but is never mentioned in chapters 6–18, which deal with the Tribulation Period. Here, only Israel is mentioned.

## Doctrine of Eternal Rewards / Justice of God (Rom. 2:6, 11)

The Doctrine of Eternal Rewards is a strong motivator for us to engage in faithful service. As illustrated by Revelation 4:10 and 5:14, eternal rewards in the form of crowns are the means of showing gratitude to the Lord Jesus for His sacrifice and our salvation.

1. The giving of eternal rewards for faithful service will be a perfect expression of the justice of God, who “*will render to each one according to his deeds*” (Rom. 2:6, 11; see also Psalm 19:11; 58:11).



2. The Lord Jesus introduced the idea of eternal rewards in His first public message—the Sermon on the Mount (Matt. 5:12; 6:1, 4, 6, 18). He called it “laying up treasure in heaven” (Matt. 6:20).
3. Jesus promised to reward faithful works from the greatest to the least acts of service (Matt. 10:41–42).
4. These rewards will always be proportionate to the faith, obedience, and service that is rendered (Matt. 25:20–23; Luke 19:16–19).
5. The greatest of these rewards are the crowns, of which there are five mentioned in the New Testament:
  - a. The Imperishable/Unfading Crown (1 Cor. 9:24–27), given for spiritual self-discipline.
  - b. The Crown of Joy (Phil. 4:1; 1 Thess. 2:19–20), given for bringing others to faith in Christ.
  - c. The Crown of Life (James 1:12; Rev. 2:10), given to those who endure trials/temptations faithfully.
  - d. The Crown of Righteousness (2 Tim. 4:6–8), given to those who live in light of the Lord’s coming again.
  - e. The Crown of Glory (1 Pet. 5:1–4), often called the “pastor’s crown,” given for faithful service as an under-shepherd.

### **CLASS THREE:**

#### **The Tribulation Period**

The Tribulation Period is the final seven years (“week”) of Daniel’s seventy weeks (Dan. 9:24–27). It is specifically designed to judge the world and bring the nation of Israel back to God in faith (Rom. 11:25–27). This is why it is called “*the time of Jacob’s trouble*” (Jer. 30:5–7).

We know that the Tribulation covers a period of seven years, based on Daniel’s use of “*weeks*” (Dan. 9:24–27), to the use of “*time, times, and a half time*” (Dan. 7:25; 12:7), “*42 months*” (Rev. 11:2), and “*1260 days*” (Rev. 11:3; 12:6), all in reference to the last three and one half years of Antichrist’s rule.

#### **1. Jesus’ outline of the Tribulation Period (Matt. 24:9–28).**

Note the contrast between “*tribulation*” in v. 9 and “*great tribulation*” in v. 21.

- a. The first three and one-half years or “tribulation” (vv. 9–14):
  - 1) Characterized by persecution of believing Jews,
  - 2) Many false prophets will arise and deceive most,
  - 3) Lawlessness will be rampant on Earth,
  - 4) The word “*saved*,” both in v. 13 and 22, refers to surviving through the Tribulation—not to eternal salvation. Eternal salvation is predicated on the faithfulness of Jesus Christ—never to our “*perseverance*,” and
  - 5) The gospel of the Kingdom will be preached (this message resumes from the original message of John and Jesus (Matt. 3:1–2; Mark 1:14–15)).

- b. The “*Abomination of desolation*” or **mid-tribulation** (vv. 15–20, compare Dan. 11:31; Mark 13:14). This is when Antichrist will enter the Temple and declare himself to be God (2 Thess. 2:3–10).
  - c. The last three and one-half years, called “*the great tribulation*,” (vv. 21–26):
    - 1) Unparalleled world-wide suffering,
    - 2) The existence of the human race threatened, and
    - 3) False christs and miracles abound.
  - d. The return of Jesus Christ (vv. 29–31) will be dealt with under Class Four.
2. **Paul’s placement of the Tribulation** in two key passages:
- a. 1 Thessalonians 5:1–11. It follows the Rapture of the Church, because “*the day of the Lord*” will not overtake us as a thief, because “*God did not appoint us to wrath*” (i.e., the Tribulation, see 1 Thess. 1:10).
  - b. 2 Thessalonians 2:1–12. The Tribulation follows “*the coming of our Lord, and our gathering together to Him*” (v. 1), and the removal of the Holy Spirit or the “*restrainer*” (vv. 6–7).

3. **John’s overview of the Tribulation (Revelation 6).**

It is important to take note that Revelation 4:1 pictures the **Rapture**; the duration of chapters 4–5 sees the **Church in Heaven**. No other group could be represented here because they are identified as saints who have been “*redeemed ... by Your blood*” (Rev. 5:9), and they have been made “*kings and priests*” (Rev. 5:10), which is only used of Church Age believers (2 Pet. 2:5–9). Furthermore, the Church, mentioned 19 times in chapters 1–3, is not seen again until Revelation 19:7, as the **Bride of Christ**.

The following six pictures give us an overview of the Tribulation:

- a. The **white horse** rider (Rev. 6:1–2).  
This rider portrays the rise of Antichrist and his conquest of the world through false peace (see 1 Thess. 5:3).
- b. The **red horse** rider (Rev. 6:3–4).  
The phony peace of Antichrist will lead to anarchy, violence, and bloodshed. This will make the time of the French Revolution look tame—men will be slaughtering one another.
- c. The **black horse** rider (Rev. 6:5–6).  
Following world-wide violence will come world-wide famine. Yet, the rich will continue to have their delicacies.
- d. The **pale horse** rider (Rev. 6:7–8).  
The combined death toll from the violence and famine will be one-fourth of the world population.
- e. The **martyrdom** of the saints (Rev. 6:9–11).  
These will primarily be believing Jews, but also include many Gentile believers, as the Gospel brings in the final harvest of souls into the Kingdom of Jesus Christ.
- f. The **signs of His Second Coming** (Rev. 6:12–17).  
These signs agree with Matthew 24:29–31. The disturbance of heavenly bodies will foretell the return of Jesus Christ in power and glory. No such preview is given for the Rapture of the Church. So hardened are the hearts of those who remain on the

Earth that they will pray to the rocks and mountains, but not to the Lord (note Rev. 9:20–21; 16:9, 11 for the degree of spiritual hardness of heart).

The “**Day of the Lord**” is an Old Testament designation for the Tribulation Period, picked up by New Testament authors (Isa. 2:10–17; 13:6–13; Joel 1:15; 2:1–2, 11; 3:1–2, 14; Micah 4:6–8; Zeph. 1:7–18; Zec. 14:1–21; Mal. 4:1–2; 1 Thess. 5:2; 2 Thess. 2:3–12).

**Note:** In 2 Thessalonians 2:2, some Greek manuscripts read “*day of the Lord,*” and others read “*day of Christ.*” The context favors the former, both in chapter 1 and in the first 12 verses of chapter 2. The false doctrine Paul warns them of was teaching that the Rapture had already occurred, and they were now in the Tribulation—the Day of the Lord. The “*day*” in v. 2 must agree with the “*day*” in v. 3, when “*the man of sin is revealed.*” This cannot be the Day of Christ.

### **Doctrine of the Devil’s Strategy**

1. The devil rules over the kingdom of darkness, composed of fallen angels and lost men (Luke 4:5–6; John 12:31; 14:30; Eph. 2:2; 6:11–12).
2. His strategy is to oppose the redemptive plan of God and the work of Jesus Christ by every means possible.
3. Therefore, he works to deceive and blind the minds of the unbelieving, lest they should turn to Christ and be saved (Matt. 13:19; Luke 8:12; 2 Cor. 4:3–4; 2 Thess. 2:8–11; 1 Tim. 4:1–2; 2 Tim. 3:1–5).
4. The devil’s strategy for believers is to distract them by worldly pleasures, deceive them by false doctrine, and keep them from spiritual growth, maturity, and service (Matt. 7:15–20; Luke 4:6–7; 2 Cor. 11:14–15; 1 Thess. 3:5; 1 Tim. 6:9; 2 Peter 2; Rev. 2:12–15, 20–24; 3:14–19).
5. The devil’s strategy regarding the nations of the world is to deceive them into organizing a one world government, under the idea that man can create a utopia on Earth (Gen. 11:1–9; Psalm 2:1–3; Isa. 14:12–17; Ezek. 28:12–19; Rev. 17).

### **Doctrine of the Wrath of God**

1. The “*wrath of God*” is the just expression of His righteousness against sin and sinful men (Psalm 97:2b; Prov. 24:12; Isa. 5:20–25; Rom. 1:18–32; 2:5–6, 11; 3:8–18; 23).
2. The wrath of God is the counterpoint to His great love, because sin is the destroyer of all that He calls good (Ezek. 18:4, 20; John 3:16–19; 1 John 4:8; Jer. 32:17–19; Matt. 25:31–46; Rev. 18:1–20).

3. God's wrath toward sin was poured out on Jesus Christ, who offered Himself a sacrifice in our place (Psalm 22:1; Matt. 27:46; Isa. 53:3–12; 2 Cor. 5:21; 1 Tim. 1:15; Heb. 10:10–18).
4. On the cross, both the love of God and the wrath of God were on display, and this is where *"mercy and truth have met together; righteousness and peace have kissed"* (Psalm 5:10).
5. The wrath of God is directed to all sinners who, because of their rejection of Jesus Christ, will suffer eternal punishment (John 3:36; Rom. 3:10–18, 23).
6. The term *"wrath"* is used as a synonym for the Tribulation (Psalm 2:5, 12; Ezek. 7:19; Zeph. 1:15, 18; 1 Thess. 1:10; 5:9; Rev. 6:17).

## **CLASS FOUR:**

### **The Second Coming of Christ**

The Second Coming of Christ is to Earth, to the Mount of Olives (Rev. 14:1) and must be distinguished from the Rapture of the Church, where our gathering to Him is in the air (1 Thess. 4:17).

#### **1. The signs of His coming (Matt. 24:29–31).**

Remember that these "signs" were a part of the disciples' original question in Matthew 24:3. As in Revelation 6:12–17, there will be great natural disturbances; creation will be shaken, just prior to the Second Advent. His coming will result from the **national cry of repentant Israel** who, under Antichrist's attacks, will cry to be saved (Matt. 23:39; Luke 21:22–28; Acts 15:15–17; Rom. 10:8–15; 11:25–27; see Jer. 33:14–18).

#### **2. The victorious King (Isa. 63:1–6).**

Here, Jesus is pictured as a warrior coming from the battlefield, mighty in victory and glorious in power. This is the culmination of the Battle of Armageddon. See also Isaiah 34:5–7 for a parallel view.

#### **3. The King in His glory (Rev. 19:11–21).**

All focus here is on the Lord Jesus, who is *"faithful and true"* (v. 11), and *"the word of God"* (v. 13), and *"KING OF KINGS AND LORD OF LORDS"* (v. 16).

The armies who follow are likely made up of elect angels and Church-Age, resurrected saints. These may be the supernatural warriors of the *"camp"* of the Lord in Joel 2:2–11.

In vv. 17–21, we see the final victory of the Armageddon campaign, which, according to Thomas Ice involves eight stages (see *"The Battle of Armageddon: a chronological order of events in 8 stages"* – Thomas Ice).

4. **An answer to prayer (Matt. 6:9–13).**

The petition, “*Your kingdom come, Your will be done on earth as it is in heaven,*” will be answered by the establishment of His Kingdom.

5. **A fulfillment of the prophecy of King David (Psalm 2).**

*“Yet I have set My King on My holy hill of Zion ... Kiss the Son lest He be angry,  
and you perish in the way, When His wrath is kindled but a little.  
Blessed are all those who put their trust in Him.”*

Psalm 2:6, 12

Based on the prophecy of Jacob in Genesis 49:10 regarding Messiah coming from the tribe of Judah, and the promise of the Davidic Covenant (2 Sam. 7:8–17), David knew that the Messiah would come from his lineage.

6. For further study, see Isaiah 24:14–23, 25:6–9, 63:1–6, and Revelation 19:1–21.

**Doctrine of the Effect of the Victory of the Cross on Human History**

1. Not only is the work of Christ on the cross the greatest event in history, but its effects on all human history are great!
2. Apart from the cross, mankind had no hope of **deliverance from the wrath** of God (Ezek. 7:15; Zeph. 1:14–17; John 3:36; Rom. 1:18–32; 3:4–6, 10–20; Rev. 6:16–17; 19:15).
3. By means of the cross, Christ provided **redemption** for all mankind, received by those who believe in Him (Rom. 3:24; Gal. 3:13; 4:5; Eph. 1:7; Col. 1:14; Titus 2:14; 1 Pet. 1:18–19; Rev. 5:9).
4. This included the work of **expiation**—the removal of sins (2 Cor. 5:19; Col. 2:14).
5. The work of **regeneration** to all who believe is the new birth—the creation of a new spiritual species (John 3:3, 7; 2 Cor. 5:17; Titus 3:5; 1 Pet. 1:23).
6. Beyond the removal of sin, we have the **imputation** of the righteousness of Jesus Christ (Rom. 3:22; 2 Cor. 5:21).
7. In all of this, the righteous demands of God are perfectly satisfied, this being the word of **propitiation** (Rom. 3:23–25; 1 John 2:2; 4:10).
8. Therefore, by a simple act of childlike faith, all mankind may be **reconciled** to God (Rom. 5:10; 2 Cor. 5:18, 20; Col. 1:21; Heb. 2:17).
9. All of the above, and much more, goes into the believer being **justified** before a holy God (Job 25:4; Hab. 2:4; Rom. 3:24, 28; 4:5; 1 Cor. 6:11; Gal. 2:16; 3:24; Titus 3:7).

10. In receiving this gift of God's grace (Eph. 2:8), we now have **a new and eternal standing** before God, which Paul summarizes with the phrase "*in Christ*" (Rom. 3:24; 8:1–2; 39; 12:5; 1 Cor. 1:2; 15:22; 2 Cor. 5:17; Eph. 1:1, 3–6, 11; Phil. 1:1; Col. 1:2).

## **CLASS FIVE:**

### **The Millennial Kingdom**

"Chiliasm" (Millennialism), comes from the Greek *chilioi*, meaning "one thousand." Though many consider the Millennial Kingdom to be only a figurative analogy, the Scripture makes clear that it is literal.

*"And they lived and reigned with Christ for a thousand years."*  
Revelation 20:4b

"Our doctrine is traced continuously from the Apostles themselves, seeing that the first Fathers (Apostolic Fathers), who present Millenarian views, saw and conversed either with the Apostles or the Elders following them ... But I and whatsoever Christians are orthodox in all things do know that there will be a resurrection of the flesh, and a thousand years in the city of Jerusalem, built, adorned, and enlarged, according as Ezekiel, Isaiah, and other prophets have promised."

– Justin Martyr

#### **1. The conditions for the Kingdom (Rev. 20:1–6).**

a. The devil is bound (vv. 1–3).

Just imagine conditions on the Earth, with the devil bound, and the Lord Jesus Christ reigning on the Earth!

b. The saints reign (v. 4a).

This is specifically referring to Tribulation saints.

c. The first resurrection is completed (vv. 5–6).

According to 1 Corinthians 15:22–24, this first resurrection is in three phases:

- 1) First, the resurrection of Jesus Christ on behalf of all who believe in Him (v. 23a; Rom. 4:23–24).
- 2) Next, the resurrection of Church Age saints at the Rapture (v. 23b).
- 3) Then, the resurrection of Old Testament and Tribulation saints at the Second Coming (v. 23b).

**Note:** The phrase "*at His coming*" (v. 23b) includes both the Rapture and the Second Coming.

#### **2. The promise of the Kingdom (Isa. 11:1–10).**

a. The identity of the King (v. 1).

b. The character of the King (vv. 2–5).

c. The conditions of the Kingdom (vv. 6–9).

d. The Gentile nations in the Kingdom (v. 10).

3. **An answer to prayer (Matt. 6:9–13).**

The petition, “*Your kingdom come, Your will be done on earth as it is in heaven,*” will be answered by His Second Coming and the establishment of His Kingdom on Earth for 1000 years.

**Point:** Many fail to recognize that Romans 10:9–13 is actually addressed to Israel regarding their future, national salvation. Not until they cry out under the peril of national destruction under Antichrist will Christ come and deliver them. This is what Jesus meant after pronouncing a seven-fold judgment on the nation (Matt. 23:13–33), when He said, “*For I say to you, you shall see Me no more till you say, Blessed is he who comes in the name of the Lord*” (Matt. 23:39). This is also what Paul meant, when he quoted Joel 2:32, “*For whosoever calls on the name of the Lord shall be saved.*” (This doesn’t mean we cannot adopt this phrase when giving the Gospel, but it helps to know and understand the context).

### **False Doctrine of Outer Darkness**

1. The false teaching regarding “*outer darkness*” is built on three texts using that phrase (Matt. 8:12; 22:13; 25:30).
2. By failing to do due diligence in the study of both Jewish history and culture, some teachers today have applied this to Christians who do not “measure up” to Christ’s standards and are therefore denied entrance to the wedding feast as well as participation in the Kingdom. Instead, they are in the “outer darkness,” where they can see Christ and the “good” Christians, but not be with them.
3. There are several Bible facts that these false teachers have overlooked:
  - a. This phrase only occurs in Matthew—the Gospel written specifically to the Jews—and was an indictment on Israel for rejecting their Messiah.
  - b. This phrase is easily interpreted by two parallel passages: Matthew 21:43 and Luke 13:28.
  - c. Furthermore, Both Dr. Alford Edersheim in his great work, *The Life and Times of Jesus the Messiah* (1953), and Craig S. Keener in *The IVP Bible Background Commentary* (2002) show that the term “outer darkness” was a well-known and much-used phrase in Israel by the Rabbis for Hades or Gehenna. Also, *The International Standard Bible Encyclopedia* backs up the claims of these two gentlemen, saying the phrase was “*describing the future state of those who because of their unfaithfulness have been denied entrance into ... the kingdom,*” and that in Jewish literature and rabbinical teaching, it spoke of “*the place of eternal punishment*” (ISBE, vol. 3, pg. 621).
4. On the faulty foundation of this out-of-context phrase, many other passages are twisted to support this false and destructive teaching.
5. The false doctrine of applying the outer darkness to believers is contrary to many clear New Testament teachings:
  - a. The faithful nature of God as revealed in Jesus Christ,

- b. The standing of every believer as “*accepted in the Beloved*” (Eph. 1:6) and in “*peace with God*” (Rom. 5:1),
  - c. According to this teaching, we are “*seated with Christ in the heavenly places*” (Eph. 2:6) now, but if we do not excel in spirituality, we are then separated from Christ in His Kingdom, and
  - d. This false doctrine violates the promises of God regarding the inheritance of every believer in Jesus Christ (Gal. 3:29; 4:6–7; 1 Pet. 1:4–5).
6. Tragically, many, in what is called the “free grace” movement, have adopted this doctrine.
7. The only effect of this doctrine is to inflate the egos of those who consider themselves “approved,” while discouraging and alienating honest believers who feel their failings deeply.

## **CLASS SIX:**

### **The Last Revolt and Final Judgment**

#### **1. The final Gog and Magog revolt (Rev. 20:7–10).**

The original Gog and Magog (Ezekiel 38–39) are identified by Josephus as being in the ancient kingdom of Lydia. Magog was the land of Gog. By Ezekiel’s time, they came to represent any kingdom founded on a hatred of the true God.

- a. First, Satan is released from his one-thousand-year prison (v. 7).
- b. Even after perfect peace, justice, and the visible reign of the Lord Jesus Christ, the devil will still deceive the unregenerate nations (vv. 8–9a, cf. Isa. 14:12, 16–17).
- c. This time, fire will come down from the Father and devour the entire host (v. 9b).
- d. Then, the devil will be cast into the Lake of Fire (and brimstone), which was originally created for him and his angels (v. 10, Matt. 25:41).

#### **2. The Great White Throne Judgment (Rev. 20:11–15).**

This is the final judgment of all who are unsaved, before being cast into the Lake of Fire.

- a. The Great White Throne suggests the absolute righteousness and justice of God (v. 11, Psalm 97:2).
- b. All the unbelieving dead from all of history will stand before God to be judged (v. 12, Heb. 9:27).
- c. The judgment will be based on two books (at least): the Book of Works, and the Book of Life (vv. 12b–15). Daniel mentions “*books,*” plural, in Daniel 7:10.
- d. Those whose names are not in the Book of Life (indicating faith in Christ), would be judged based on their good works. Remember that all sins have been paid for, and eternal condemnation is based solely on rejecting Jesus Christ (John 3:16–19). To be judged by one’s good works will lead to the irrefutable truth, “*But we are all like an unclean thing, and all our righteousnesses [good deeds] are like filthy rags*” (Isa. 64:6).



**Note:** Some suggest there is a difference between “*The lamb’s book of life*” (Heb. 12:22–23; Rev. 13:8; 17:8; 21:27), and the “*book of life*,” which could simply be a record of those living (Psalm 139:16; Phil. 4:3; Rev. 3:5). Thus, Moses’ prayer that if God would not forgive Israel that He would blot Moses’ name out of the book, would simply mean he would die, and his name would be removed from the Book of the Living.

3. **Jesus’ warnings of the final judgment and eternal condemnation (Mark 9:42–49).**
  - a. The true warning of **outer darkness** (Matt. 8:11–12; 22:13; 25:30).  
As indicated in the doctrine on this topic on page 15, in Jesus’ time this term was synonymous with Hades or Gehenna.
  - b. The awful warning of a place of **constant dying** (Mark 9:42–49, compare Isa. 66:24).  
Here, in the injunction to cut off any offending body part, Jesus is using figurative language. This would ultimately lead to death since any member not cut off would be next to offend. The idea is that of dying to self, or of taking up the cross (Luke 9:23). It parallels the concept that “*He who finds his life will lose it, and he who loses his life for My sake will find it*” (Matt. 10:39; 16:25).
  - c. This is why there will be a **resurrection of the unjust**, but with a body that can be dying forever, but never die (John 5:25–29).

### **The Doctrine of the Incurribility of the Sin Nature**

1. The revolt of unsaved mankind at the end of the Kingdom Age (Millennium) demonstrates the absolute incurribility of the sin nature.
2. The last test of human volition has many parallels to the first test in the Garden of Eden. Man, in perfect environment, with the Lord present and visible, will still believe the deceptions of the devil and choose contrary to the gracious plan of God.
3. Due to the sin of Adam, the sin nature comes down to every member of the human race, resulting in spiritual death (1 Cor. 15:22; Eph. 2:1–3). Sin comes into our lives in three specific ways:
  - a. The sin of Adam is **imputed** to us at birth, resulting in spiritual death—separation from God (Rom. 5:12, 14, 15, 17, 18–19).
  - b. The sinful nature of Adam is also genetically transferred to the child through the father, resulting in **inherent** sin (Gen. 5:3; 1 Pet. 1:18).
  - c. Finally, because we are all born sinners, each of us chooses to commit **personal** sins (Rom. 3:10–18; 1 Cor. 6:9–10; Gal. 5:19–21; 1 Pet. 4:3).
4. From the moment we are born, our sinful nature begins a process of becoming ever more and more corrupt, until it is arrested by faith in Jesus Christ and the breaking of its power by the indwelling Holy Spirit (Eph. 4:17–24). Note that in Ephesians 4:22, Paul says that the sin nature “*grows corrupt*.” The present, passive, participle of *phtheiro* indicates, as recorded in the *Linguistic Key to the Greek New Testament*, “*The whole character representing the former self was not only corrupt but ever growing more and more corrupt*” (Westcott).

5. The sin nature is impossible to reform. It is not somehow “reformed” when we become a child of God. It cannot be improved or rehabilitated. At the moment of salvation, the power of the sin nature over us is broken (Rom. 6:1–7). The phrase “*done away with*” in Romans 6:6 comes from *katargeo* and means “to render powerless, to make inactive.” However, the practical experience of this is only true when we choose to be filled / walk by means of the Holy Spirit (Eph. 5:18; Gal. 5:16).
6. As Paul shows by recording his own spiritual struggles, the sin nature will continue to exert dominance over our lives until we grow to understand the full effects of our salvation, and learn to live by faith in the continuing power of the cross of Christ in our lives (Rom. 7:13–8:4).
7. The resurrection of our physical bodies will result in the final death and removal of the sin nature, and we will exist in and enjoy an eternal existence free from all presence and power of sin forever (1 Cor. 15:42–57).

### **CLASS SEVEN:**

#### **The New Heavens and Earth**

After the Great White Throne Judgment, this present creation will be purified by fire, and a new creation will come, where all sin will be banished forever, and only love, joy, peace, and righteousness will prevail!

#### **An eternal home for all believers (Rev. 21:1–8).**

The creation (or restoration) of new heavens and Earth will include seven wonderful and marvelous provisions:

1. There is “*no more sea*” (v. 1). This does not necessarily mean no oceans. “Sea” is used in ancient language not only for the salt sea but was also a symbol of chaotic forces (Isa. 57:20; Dan. 7:1–3; Rev. 13:1).
2. The “*New Jerusalem*,” a city from Heaven, is pictured as the Bride of Christ (v. 2). This will consist of the dwelling places Jesus promised to build for His people (John 14:1–3). The construction of the city is recorded in Revelation 21:9–21 and is exceedingly beautiful!
3. The greatest thing about the city is that God will dwell with us (v. 3, with Jer. 31:31–34; 32:38; 34:23–24; Ezek. 37:27–28; 2 Cor. 6:16; Heb. 8:10–12).
4. There will be “no more death, tears, or sorrow”—there will be no more “*pain*” of any kind, in this new creation (v. 4).
5. The “*water of life*” will be “freely given to those who thirst” (v. 6, compare Isa. 55:1–3; John 7:37–39).
6. There will be a rich inheritance for all who believe (v. 7; Gal. 3:29; 4:7; 1 Pet. 1:4–5).

7. No sinners will enter into that city (v. 8). This is a reference to unbelievers and should help to interpret 1 Corinthians 6:9–10 and Galatians 5:19–21, in contrast to the false doctrine of “outer darkness” teaching.

### **The river and the tree of life (Rev. 22:1–6).**

Here, we see additional information regarding the water of life flowing from the throne of God and of Christ.

1. This water appears to nourish the tree of life with its twelve fruits—one for each month! So, there must be some dimension of time, even in eternity (vv. 1–2).
2. The light of the glory of God will illuminate this new world (v. 5).
3. The new creation will be the fulfillment of all the promises of all the prophets since the beginning of time.

### **The new world seen by Isaiah the prophet (Isa. 60:19–22).**

1. The prophet Isaiah saw the new creation “illuminated by the glory of God” (vv. 19–20).
2. This new world is inhabited by righteous men and women, all of whom will glorify God in their own inheritance, which will include both their personal dwelling place, and their purpose in the Kingdom (v. 21).
3. In this new creation, the least on this Earth will be as an army, or a nation (v.22).

### **A new creation where righteousness dwells (2 Pet. 3:9–13).**

Even though Peter’s second epistle is short, and contains some very complex portions, he gives us a beautiful insight into the new creation.

1. He reminds us that what appears to us as a delay in the fulfillment of prophecies and promises in the Bible, is due to God’s gracious redemptive purpose (v. 9).
2. Peter deals with “*the day of the Lord*” from its end, rather than its beginning (v. 10). Remember that the Day of the Lord is a technical term referring to an extended time from the beginning of the Tribulation to the new creation (1007 years).
3. The Earth was affected by the curse of sin (Gen. 3:17–19), and all will be destroyed by fire (vv. 10–12). There is disagreement whether the new creation is the old one purified, or a totally new one. When we get there, we won’t care one way or the other!
4. Peter’s main focus in pointing us to look forward, is how it ought to affect our lives here and now (vv. 11, 13–15). Because we are “citizens of heaven” (Phil. 3:20), we ought to be living our lives as if we were already there.

5. In Hebrews 11:10 and 13–16, Paul teaches us that this was the secret dynamic of the “heroes of the faith.” It can make heroes out of any of us as well, if we will choose to live today as we long to live in that beautiful and glorious new creation!

### Doctrine of New Things

1. *“Behold, I make all things new”* (Rev. 21:5) is not only a promise of God, but also a declaration of His power in the face of sin and evil:
  - a. It is His proclamation of victory over the revolt of Satan.
  - b. It is His promise in the face of the rebellion of mankind.
  - c. It is His power to work ultimate good out of all evil.
2. This victory of the new over the old began with the incarnation and birth of the Lord Jesus Christ into the world:

*“For the Lord has created a new thing in the earth—  
a woman shall encompass a man.”*  
Jeremiah 31:22

3. This is recorded in the same chapter as the promise of the New Covenant:

*“Behold, days are coming, says the Lord, when I will make a  
new covenant with the house of Israel and with the house  
of Judah ... For they all shall know Me, from the least to the  
greatest of them ... For I will forgive their iniquity,  
and their sin I will remember no more.”*  
Jeremiah 31:31–34

4. This New Covenant is actually the beginning of the new creation:

*“Therefore, if anyone is in Christ, he is a new creation;  
old things have passed away; behold, all things have become new.”*  
2 Corinthians 5:17

5. Only as we are born again by faith can we begin to realize that, in the midst of the sin, sorrow, and sufferings of this world, God’s grace provisions are renewed to us every day:

*“Through the Lord’s mercies we are not consumed, because  
His compassions fail not. They are new every morning;  
Great is Your faithfulness.”*  
Lamentations 3:22–23

6. The Lord Jesus, at the Last Supper, expressed His longing to celebrate this feast in a new, future way:

*“Assuredly, I say to you, I will no longer drink of the fruit of the vine until that day when I drink it new in the kingdom of God.”*

Mark 14:25

7. If we learn to live in the expectation of the new creation, as did Jesus and the heroes of the faith, we will one day be possessors of a new name, known only to our Lord and to us!

*“He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give some of the hidden manna to eat, and I will give him a white stone, and on the stone a new name written, which no one knows except him who receives it.”*

Revelation 2:17

MAY WE ALL LIVE IN SUCH A WAY, THAT OUR LIVES WILL REFLECT THE NEW THINGS THAT GOD HAS GIVEN TO US!