

The Past, Present and Future According to Jesus

A Literal, Historical View of Prophetic Scripture Revealing Past, Present and Future
Events Based on Recorded History, the Word of God and
the Prophecies of Jesus Christ



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Dedication:

This book is dedicated to our beloved worldwide church and ministry leaders as well as our faculty, students and alumni at Northwestern Christian University and Northwestern Theological Seminary

You shall know the truth and the truth shall make you free. Jn. 8:32

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Introduction

Jesus reveals the past, present and future on the timeline of history and what to expect soon...

The pages which follow provide a concentrated learning experience, a study guide with outlines allowing for easy presentation when teaching as a series. We welcome ministers to teach the following content. *The compiled information is intended to be shared. You will learn a lot by carefully reading each page of this short book and taking notes.

It is important to know that the popular or majority opinion is often wrong in relation to Biblical prophecy since it is often based on false assumptions regarding inadequate Biblical interpretation and understanding. We will present positions that may not be popular yet are supported historically.

Preparation of this short course involved research, compilation and revision of pertinent articles and other data with the goal of providing the reader an opportunity to better understand Bible centered prophecy and eschatology. I have compiled information concerning historic evidence and the prophecies of Jesus in relation to eschatology in Matthew chapter 24 and the Book of Revelation. Both Daniel and Ezekiel also provided valuable support to the events of Matthew 24 and the Book of Revelation and the corresponding prophetic timeline. For the purposes of this book, we focus primarily on the prophecies of Jesus from the Gospels and Revelation.

A relevant prophetic timeline related to the events described in this book as well as a review of the Olivet Discourse (Prophecies of Jesus) and other relative prophecies of Jesus are provided. A brief explanation of Daniel's 70 Weeks, the Millennium, the Antichrist / 666 and the False Prophet are also explained. An in-depth Question-and-Answer section to further enhance your learning experience is also included.

It is my prayer that you be further enlightened in your understanding of Biblical prophecy especially as related to Jesus and the past, present and future events that are yet to unfold.

What I discovered as I researched the Bible over 47-years and will reveal in this book:

1. The Great Tribulation happened 3 1/2 years into the historic tribulation period in 70 AD and is strongly supported by the prophecy of Daniel and the prophecies of Jesus in Mt. 24.
2. There are 2 raptures (gatherings): one for the Old Testament righteous (144,000 Rev. 7:1-8) immediately following the tribulation Mt. 24:29-31. And the final gathering (of the New Testament Church Saints) at the end of the Millennium Rev. 20:5, 20:11-15.
3. There is NO Biblical support for a pre-tribulation rapture. *Jesus came immediately AFTER the tribulation according to Mt. 24:29-31
4. John the Baptist was the last Old Testament prophet and the greatest prophet according to Jesus. He would appear in the spirit of Elijah just prior to the Great Tribulation or Great and Terrible Day of the Lord according to the prophesy of Malachi. Mal. 3:1, Mal. 4:5
5. Jesus confirmed that John the Baptist is the return of Elijah. Mt.11:4.
6. The 2nd coming happened immediately AFTER the tribulation period of 67-73 AD. The final coming will be in the future AFTER the Millennium. Rev. 20.
7. The Millennium is a symbolic 1000 year time period and not literal. It symbolically represents a great period of time.
8. Satan will be released for a short time after the Millennium and prior to a brief war of Gog and Magog when God will destroy with fire, the many armies that surround Jerusalem. The enemy nations are devoured in judgement Rev.20:9 but not Israel as in the Great Trib. of Mt. 24.
9. While historically the person of the Anti-Christ appears to be Nero. The spirit of the Anti-Christ exists in the world in opposition to our Lord Jesus even until now.

And ye shall know the truth, and the truth shall make you free. John: 8:32

References: (1)

Historist and Futurist Eschatology

For the purpose of clarity in the writing of this book and to avoid the terms; Historicist and Preterist, which hold radical positions, we have recognized our eschatological position to be perfectly aligned with the descriptive term; “Theological Historist” Therefore we have coined the term “Historist” to describe those who believe much Biblical prophecy has been fulfilled historically and that all which remains to be fulfilled is revealed beginning with Revelation 20:5. For purposes of simplicity, we will just use the terms: Historist and Futurist for the purposes of this book. Futurists, although popular today, hold an opposing position to Historists as they assume most prophecy revealed in the Bible have a future fulfillment. Historists show strong Biblical support for most prophecy having already been fulfilled.

Concerning the numerous viewpoints or doctrinal positions in respect to Biblical eschatology, these two major positions are best classified as; 1. Historist and 2. Futurist. There are sub categories that fall under these major headings such as historicist, preterist, partial preterist and dispensationalist. Based on the Word of God and corresponding prophecies of Jesus, Through any years of research, I became aware of overwhelming evidence in support of a Historist position. Allow me to explain.

There is a very popular end time teaching that is prevalent today regarding the futurist/dispensational view of eschatology. The position is a relatively NEW position in relation to the timeline of Biblical eschatology and first became popular in the 1830’s (less than 200 years ago) when it was promoted by an Irish Bible teacher and translator by the name of John Nelson Darby 1800-1882. He was the father of pre-tribulational dispensationalism The dispensational/ futurist position was again made popular in the 1970’s through the book; “Late Great Planet Earth” written by Hal Lindsey who made some false prophecies within it’s pages. Then, more recently, the “Left Behind” series by Tim Lahaye and Jerry B. Jenkins continued in support of the Futurist (relatively new 200+ year old) doctrine of pre-tribulational, pre-millennial dispensationalism.

The Church fathers and most theologians from history such as: John Wycliffe, John Knox, William Tyndale, Martin Luther, John Calvin, Ulrich Zwingli, Philip Melancthon, Isaac Newton, Matthew Poole, Jonathan

Edwards, George Whitefield, E.B. Elliott, and others long before John Darby **were mostly historicists, historicist and amillennialists and not futurist-premillennialist / pre-tribulation rapture supporters by any means.**

I reiterate that the futurist position which has weak and conflicting scriptural support, is a relatively new doctrine which can be easily disputed by looking at the prophecies of our Lord Jesus Christ. The futurists present the tribulation as occurring in the future, while Jesus clearly prophesied the Great Tribulation as happening in the generation of the apostles and disciples a (40-year) time frame involving 70 a.d when the Roman leader Titus assembled the Roman army in the valley of Megiddo (Armageddon) and attacked Jerusalem resulting in the destruction of the Temple and Jerusalem and the killing over 1.1 million Jews. Jesus called this the "Great Tribulation" Mt. 24:21. This was an historic event and not to be considered a future event. Then Jesus told his apostles and disciples in approximately the year 30 a.d. prior to his going to the cross, that the Great Tribulation would happen within their generation (40years) Mt. 24:34.

Do the math; 30 a.d + 40 years = 70 a.d. the same year that The Roman army attacked and destroyed Jerusalem and the Temple and massacred 1.1 million Jews in the Great Tribulation spoken of by Jesus. Mt. 24:21 The Great Tribulation is NOT a future event as proclaimed in the false teachings of the futurist/dispensationalists.

Now what about the 2nd Coming... **It did not happen before the Great Tribulation! IT HAPPENED AFTER The Great Tribulation.** Another false teaching of the futurist/dispensationalists. Here are the words of Jesus proving it happened immediately after the tribulation. The pre-tribulation rapture teaching is a false teaching, NOT supported by scripture and the words of Jesus!

Jesus said in Mt 24:29-31 *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: and then shall appear the sign of the Son of man in Heave: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of glory. 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.

****Note: It is an astronomical fact that there was a solar and a lunar eclipse at the time 70-71 AD. *This parallels Mt 24:29-31 with Rev. 6:12-17***

So what are we to believe? Should we believe a relatively new. Less than 200 year old John Darby Doctrine supported by Hal Lindsey and Tim Lahaye or should we accept and believe the words of our Lord and savior Jesus the Christ?

Many futurist/ dispensationalists deny Jesus' prophesy of the Great Tribulation found in Matthew 24 and say that the Great Tribulation happens AFTER the Millennium at the Gog and Magog battle in Rev. 20:7-10. However There is no Temple to destroy following the millennium and neither is Jerusalem destroyed or millions of Jews killed during the Gog & Magog event unlike the Great Tribulation. In fact, God destroys the invading armies when they surround Jerusalem. The armies of many nations, numbering as the sands of the sea, invade from the North according to Ezekiel 38. The armies are then utterly destroyed by God.

The scripture says the enemies are devoured by fire from heaven. There is No Judgement of the Nation of Israel for killing the prophets as in the Great Tribulation of 70 a.d. The Gog & Magog encounter is NOT the Great Tribulation prophesied by Jesus in Mt. 24 which was to happen within the generation of the apostles and disciples. History proves that what Jesus prophesied was true.

I pray that you are being blessed and enlightened regarding the truth from Jesus and the Word of God as you read the Biblically supported historicist position in relation to the popular futurist teachings to which many have fallen prey. In the pages ahead, it is our goal to bring you to a deeper understanding of eschatology and for you to fully comprehend where you stand on the prophetic timeline.

Reference: (2) (21)

The Great Tribulation

The Great Tribulation, also referred to as the Great and Terrible day of the Lord in Malachi, occurs midway (3 1/2 years) between the 7-year tribulation period of 67-73AD, during the year 70AD. The time frame perfectly aligns with the prophecy of Daniels 70th week as recorded in Daniel 9. and is further supported by the writing of the Jewish historian Josephus. It also aligns with Jesus' prophecy in Mt. 24 concerning the destruction of Jerusalem and the Temple. Which Jesus said would happen within the generation of the crowd he was addressing which involved some of the Lord's apostle's, disciples and others. In reference to the events of the tribulation period and the Great Tribulation of 70 AD, Jesus said in 30AD that this generation (40 year time period) shall not pass way until; all of these things come to pass. Mt. 24:34.

History records that Jerusalem was decimated, the Temple completely destroyed and 1.1 million Jews were slaughtered in 70 AD by the Roman army under Titus. History reveals that no city has ever experienced such mass destruction, murder and mayhem as did Jerusalem in 70AD. *Jesus called it the Great Tribulation Mt. 24:21.

It is a historic fact that the armies from the 10 provinces of Rome headed by 10-kings, gathered under Titus in the mountains of Megiddo (Armageddon) in 70AD. The armies surrounded Jerusalem and then attacked causing the worst event of murder and destruction ever experienced by a city and its people in all of history to date. Jesus referred to it in His prophecy as the Great Tribulation Mt.24:21.

Why the Great Tribulation of 70AD, as prophesied by Jesus in Mt.24, is NOT the war of Gog and Magog as recorded in Rev. 20:8:

1. The great Tribulation is a PAST event which occurs prior to Jesus return **immediately following** the tribulation in Mt. 24:29.
2. Gog and Magog is a FUTURE even which occurs **AFTER** the Millennium. Rev.20:7-10.
3. The Great Tribulation involved the armies of Rome.

4. Gog and Magog involves armies from many nations and numbered as the sands of the sea. But the armies are not sent in judgement to destroy Jerusalem Rev.20:7-10 The Gog and Magog war is NOT Armaggedon.
5. The Great Tribulation (Armageddon) destroyed Jerusalem, the Temple and killed 1.1 million Jews. *Historic fact.
6. Gog and Magog will result in the surrounding enemy armies being destroyed by fire from heaven. *NO mention of any destruction within the city of Jerusalem or any killing of the inhabitants of the city.
7. The Great Tribulation was the judgement of God upon the Jews for killing the prophets. *Jerusalem, the Temple and 1.1 million Jews were killed.
8. Gog and Magog is to be the result of satan deceiving the enemy nations to attack Jerusalem. *The enemy Armies were destroyed by fire from heaven. Rev.20:9

The Futurists want to show the tribulation as a future event falsely claiming the Great Tribulation/ Armageddon to be the war of Gog and Magog. Historic facts as well as Biblical prophecy align with the Great Tribulation as having occurred with the destruction of Jerusalem and the Temple in 70AD.

According to the facts stated above, this Futurist/ dispensationalist assumption of the Gog and Magog war being the Great Tribulation/ Armageddon are erroneous and utterly false. The purpose in such false teaching is to support a NON-Biblical pre-tribulation rapture. **However, such false teaching is easily refuted by Jesus 2nd coming which occurred immediately AFTER the tribulation according to Mt. 24:29. We now await the final coming of the Lord. Even so, come Lord Jesus come..**

***Much more about the Great Tribulation will be revealed within the pages of this book.**

Reference: (3)

The Book of Revelation (An Overview)

That which was, that which is and that which is to come...

Written by John the Apostle, prior to the GREAT TRIBULATION, the destruction of Jerusalem and the Temple and the killing of over 1.1 million Jews by the Armies of Rome under Titus after first gathering at the valley of (Megiddo) Armageddon in 70 AD the Great Tribulation of 70 AD has been historically recorded as the worst destruction involving a city and its inhabitants in all of history up to the present. This GREAT TRIBULATION of 70 AD was clearly prophesied by Jesus in Matthew 24. Yet, some (futurists/dispensationalists) try to refute it by claiming a later date for the writing of Revelation even as late as 95 AD However, this is unlikely because the Temple and Jerusalem are not referred to as destroyed, a historic fact that could not have been overlooked by John in the writing of Revelation.

The destruction of Jerusalem and the Temple were future events not yet realized at the writing of Revelation, which further supports the writing date being prior to 70 AD. Also the urgency factor is prevalent since numerous times John refers to the events of Revelation happening SOON and NOT in the distant future, as in Revelation 1:2 where John says the events were to come about shortly and again in Rev. 1:3 when John says the time is NEAR and again in Rev. 22:10 when Jesus says the time is near. This further supports the prophecies of Jesus in Mt 16:28 and 24:34 concerning the GREAT TRIBULATION and destruction of the temple and Jerusalem and over a 1.1 million Jews which would occur in 70 AD. and NOT a far distant future tribulation which contradicts the prophecy of Jesus in Mt 16:28 and Mt 24:34. To contradict Jesus' WORD is to label Him a liar!

John clearly introduces The Revelation of Jesus Christ as prophecy that was to take place SOON and that the time of such fulfillment was NEAR. To further emphasize the urgency of the prophecies being fulfilled soon, both urgency statements are made in the very first chapter of Revelation and again in the final chapter. This discredits any attempts by futurist/dispensationalists in assigning fulfillment of the majority of the prophecies to the far distant future in relation to the time of original writing.

In terms of structure, the book is built around four successive groups of seven: the messages to the seven churches, the seven seal judgments, the seven trumpet judgments, and finally, the seven bowl judgments as well as

the introductory and concluding passages. *These judgements take place during the PAST tribulation as prophesied by Jesus in Mt.24.

Chapter One:

The Revelation of Jesus Christ, revealed to his bond-servant John, who bore witness to what he saw concerning the things that must SHORTLY take place. The reader/hearer of the text are blessed; the time is near. Greetings of grace and peace to the seven churches in Asia. Praise to Him who washed us from our sins in His own blood. Behold, he is coming with clouds, and every eye will see Him. All the tribes of the earth will mourn because of Him. Jesus says he is the Alpha and Omega – who is and was and is to come. John is on the island of Patmos. While in the Spirit, he is commanded to write to the seven churches. John has a vision of seven lampstands, in the midst of which is one like the Son of Man.

He also has seven stars in his right hand, and a two-edged sword coming out of his mouth. John falls on his feet. The man tells him not to be afraid: 'I am the first and the last...and I have the keys of Hades and of death.'

Explanation: the seven lampstands are the seven churches, and the seven stars the angels of the seven churches.

Chapter Two:

The letters to the seven churches. They all share a similar structure, each featuring

- An address to a particular congregation
- An introduction of Jesus (generally 'Thus says he who...' followed by an attribute)
- A statement regarding the condition of the church
- A verdict from Jesus regarding the condition of the church
- A command from Jesus to the church
- A general exhortation to all Christians ('He who has an ear, let him hear what the Spirit says to the churches.')
- A promise of reward for overcoming.

- Ephesus: you have perseverance and patience, laboring for My name's sake. Nonetheless, you have left your first love. Repent, or the lampstand will be removed from its place. You are to be commended for hating the Nicolaitans, however.

- Smyrna: I know your works, tribulation and poverty (but you are rich). I know the blasphemy of the Jews who are a synagogue of Satan. Be faithful in your trials and imprisonment, and you will receive the crown of life.
- Pergamos: commended for holding fast to My name, even in the days when Antipas was made a martyr. However, you have also sacrificed to idols, and committed sexual immorality. Some hold the doctrine of the Nicolaitans. Repent, or I will fight against them with the sword of My mouth.
- Thyatira: commended for love, service, faith and patience. Nonetheless, the prophetess Jezebel is permitted to teach idolatry and sexual immorality. Jezebel will be cast into a sickbed, and her followers killed unless they repent.

Chapter Three:

- Sardis: you have a name for being alive, but you are dead. Hold fast and repent. I will come like a thief in the night. Few in Sardis have not defiled their garments.
- Philadelphia: has been set before an open door, which no one can shut. You have not denied my name. Those persecuting (the synagogue of Satan) will come to worship before their feet. I will keep you from the trial which shall come upon the whole world. I am coming quickly. Overcomers will be a pillar in the temple, and have the name of My God and His city, the New Jerusalem, written on them.
- Laodicea: neither cold nor hot, and therefore to be vomited out of My mouth. You are rich, and actually wretchedly poor (the opposite of Smyrna). Be zealous and repent. I stand at the door and knock.

Chapter Four:

John is called up into heaven. He was in the Spirit, and sees one sitting on a throne, like jasper and sardius stone. There is a rainbow around the throne. Twenty-four crowned elders surround the throne, each on a throne of their own. Thunder, lightning and voices proceeded from the throne. Seven lamps burnt before it, which are the seven Spirits of God. The throne also has a sea of glass, like crystal, before it. Around the throne were four creatures, full of eyes at the front and back. One was like a lion, one like a calf, one like a man, and one like an eagle. They each had six wings, and constantly say, 'Holy, holy, holy, Lord God Almighty, who was and is and is to come!' The elders worship the throne.

Chapter Five:

In the right hand of the one on the throne, there is a scroll with seven seals. An angel asks who is worthy to open the scroll and loose its seals. No one was able to open it, so John weeps. However, the elders tell John that the Lion of the tribe of Judah, the Root of David, will open it. John beholds a Lamb, as though it had been slain, with seven horns and seven eyes, which are the seven Spirits of God. The Lamb takes the scroll, and is worshipped by the four creatures. Countless angels also worship: 'Worthy is the Lamb who was slain to receive power and riches and wisdom, and strength and honor and glory and blessing!' All creation then worships the Father and the Lamb: 'Blessing and honor and glory and power *be* to Him who sits on the throne, and to the Lamb, forever and ever!'

Chapter Six: *(Describes Armageddon/ Great Tribulation of Matt. 24)

The Lamb opens the seals, whereupon John sees a sequence of visions:

- one – a white horse, whose rider has a bow and a crown, and is a conqueror
- two – a red horse, whose rider brings war and conflict, and wields a great sword
- three – a black horse, whose rider has a pair of scales. A voice says a denarius buys one quart of wheat, or three quarts of barley (apocalyptically expensive)
- four – a pale horse, whose rider is Death, with power to kill by the sword, hunger and the beasts of the earth.
- five – martyrs crying for vengeance. They are told to wait a while longer, until those destined for martyrdom complete their number.
- six – great earthquake; the sun becomes black, the moon red as blood. The stars fall to the earth. The rich and powerless flee, saying to the mountains and rocks, 'Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb! For the great day of His wrath has come, and who is able to stand?'
- Seven-- Seventh seal appears in Chapter Eight

Chapter Seven:

Four angels stand at the four corners of the earth, holding back the four winds. A voice commands them not to harm the earth and sea until the servants of God receive a protective seal on their foreheads. Twelve thousand from each of the tribes are sealed, making a hundred and forty-

four thousand in all. A great multitude in white robes with palm branches in their hands worship the Father and the Lamb. All heavenly creatures join in. The multitude are those rescued for God's kingdom during the period of the great tribulation. They serve Him day and night in His temple. They shall hunger and thirst no more, nor shall the sun strike them, but the Lamb will shepherd them to the living fountain of waters. God will wipe away every tear from their eyes. *Parallels 1st rapture/gathering in Matt 24:29-31.

Chapter Eight: *The War of Gog & Magog Rev. 20.

The seventh seal is opened, and there is silence in heaven. Seven angels are given seven trumpets. Another angel has a golden censer; the smoke of the incense, with the prayers of the saints, ascends before God. The censer is then filled with fire and thrown to earth, where it causes thunder, lightning and earthquakes. The seven trumpets are sounded, each with their own consequences:

- one – hail and fire mingled with blood; a third of trees and all grass are burned up
- two – a burning mountain was thrown into the sea; a third of the sea became blood, a third of sea creatures and a third of all ships are destroyed
- three – a star called Wormwood falls from heaven; a third of the waters become wormwood
- four – a third of the sun, moon and stars are darkened. Woe, woe, woe, to the inhabitants of earth for the remaining three trumpets! (This is the first 'woe')

Chapter Nine:

- five – a star falls from heaven to earth, and is given the key to the bottomless pit. The pit is opened – smoke rises out, and locusts, who torment for five months those who do not have the seal upon their foreheads. Their torment is like that of a scorpion. Men will seek death, but be unable to find it. The scorpions have crow's faces, women's hair, lion's teeth, iron breastplates, and tails like scorpions. The sound of their wings is like the sound of chariots. The king of the locusts is the angel of the bottom pit, called Abaddon in Hebrew, and Apollyon in Greek.
- six – four angels bound at the Euphrates are released to kill a third of mankind. They have an army two million strong, with the heads of lions –

they kill by the fire, smoke and brimstone coming from their mouths. They also do harm with their serpents' tails.

Chapter Ten:

A mighty angel appears, clothed with a cloud, with a rainbow on his head. His face is like the sun, and his feet like pillars of fire. He has a little book open in his hand. He sets his left foot on the land, and his right foot on the sea. Seven thunders utter their voices, but John is forbidden to write down what they say. The angel declares that there shall be no more delay. John is instructed to eat the little book – he is told that it will make his stomach bitter, but will be as sweet as honey in his mouth. John is told that he must prophesy about many people, nations, tongues and kings.

Chapter Eleven:

John is given a measuring rod and told to measure the temple, (IN HEAVEN) its altar and its worshippers. (Compare with measuring the temple in Ezekiel 40-43.) The outer court is not to be measured, however, because it has been given to the gentiles, who will tread the holy city underfoot for forty-two months. Two witnesses will prophesy for 1260 days, clothed in sackcloth. (1260 = 3.5 years, according to the Hebrew year of 360 days – exactly half of seven.) They are the two olive trees and lampstands standing before the God of the earth (see Zechariah, chapter 4). If anyone wants to harm them, they will be destroyed by fire proceeding from their mouths. They have the power (like Elijah) to cause drought during the days of their prophecy. They also have the power to turn the waters to blood, and strike the earth with plagues. When they have finished prophesying, the beast that ascends from the bottomless pit will kill them. Their dead bodies will lie in the city (Jerusalem) they will remain unburied for three and a half days (half of seven), and people will rejoice at their deaths. After that, they will revive, ascend to heaven, and then there will be an earthquake that kills seven thousand people, and destroys a tenth of the city. The survivors are afraid and give glory to God. The second woe is past, but a third is coming quickly.

Seven- The seventh trumpet sounds, and voices in heaven proclaim that the kingdoms of this world have become the kingdoms of our Lord and of His Christ. The elders worship God, saying the time has come for Him to reward His servants and destroy those who destroy the earth. The temple

of God is opened in heaven, and the ark of His covenant is seen in His temple, (IN HEAVEN) with lightning, noises, thunder, earthquakes and hail.

Chapter Twelve:

In heaven appears a woman clothed with the sun, with the moon under her feet, and a garland on twelve stars on her head. The woman gives birth. A fiery red dragon appears, with seven heads and ten horns, and seven diadems on his heads. With its tail, it throws a third of stars to earth. The dragon prepares to devour to child who is about to be born. The child is to rule all nations with a rod of iron, and is caught up to God and his throne. The woman flees to the wilderness, to a place prepared by God, and is fed there for 1260 days. There is war in heaven between Michael and the dragon. Satan (another name for the dragon) and his angels are cast out of heaven. There is rejoicing in heaven, but woe is proclaimed for the inhabitants of the earth, because the devil has arrived in great wrath, knowing he only has a short time. (This is the third woe.) The devil/dragon/serpent persecutes the woman clothed in the sun, but she is given eagle's wings to fly into the wilderness. The devil/dragon/serpent spews water at the woman, but the earth opens its mouth to receive the flood. Frustrated, the devil/dragon/serpent focus his wrath against God's people.

Chapter Thirteen:

A beast rises from the sea – it has seven heads and ten horns, and ten crowns on its horns, and a blasphemous name on its heads. The beast was like a leopard, with the feet of a bear and the mouth of a lion. (This recalls the beasts, representing earthly empires, that come from the sea in Daniel 7.) The dragon gives the beast a throne, and authority. One head seems mortally wounded, but when it is healed, all the world marvels and follows it. The beast is worshipped, and blasphemes God for forty-two months (three and a half years – half of seven). It was granted him to overcome the saints; all those whose names are not written in the Book of Life worship him. However, those who lead into captivity (presumably, the functionaries of the beast) will be led into captivity themselves. A second beast comes from the earth – he has two horns like a lamb and speaks like a dragon. He is a Satanic prophet, leading the earth in the worship of the beast. He performs great signs, making fire come from heaven. He commands those on earth to make an image of the beast, and is granted power to breathe

life into the image, which kills all those who do not worship it. Only those with a mark may buy and sell. The number of the beast is 666.

Chapter Fourteen:

The Lamb stands on Mount Zion with the 144,000. A new song is sung, which nobody could learn apart from the 144,000. The 144,000 are virgins, the first fruits to God and the Lamb, without deceit or fault. An angel tells every nation, tribe, tongue and people to fear and worship God. Another angel announces the fall of Babylon. A third angel warns that those with the mark of the beast on them shall be tormented with fire and brimstone. A voice from heaven says that those who die in the Lord from now on are blessed. John sees a cloud with one like the Son of Man on it, with a sickle in his hand. He reaps the earth. An angel, also with a sickle, gathers the vine of the earth, and throws it into the great winepress of the wrath of God. The winepress is trampled outside of the city.

Chapter Fifteen:

John sees seven angels with seven plagues. Those victorious over the beast stand on a sea on glass, holding harps. They worship with song. Out of the temple come seven angels, clothed in bright linen, with golden bands girding their chests. The four creatures give seven golden bowls filled with the wrath of God to the angels, so the temple is filled with smoke from the glory of God and nobody can enter the temple until the seven plagues are completed.

Chapter Sixteen:

A voice from the temple commands the seven angels to pour the bowls of wrath upon the earth. The pouring of each bowl has its own unique consequences:

- one – a loathsome and malignant sore comes on those who have the mark of the beast upon them, who worshipped the image.
- two – the sea turns to blood, and all living creatures die
- three – all fresh water is turned to blood. An angel of the water's comments of the righteousness of the Lord, making those who have shed the blood of the saints and the prophets now drink blood.
- four – the sun scorches men; they blaspheme, and do not repent

- five – the beast’s kingdom becomes full of darkness. Men blaspheme, and do not repent.
- six – the Euphrates dries up. Unclean spirits like frogs come from the mouth of the dragon to gather an army at Armageddon.
- seven – a voice from heaven declares, ‘It is done!’ There is thunder, lightning and earthquakes. The great city is divided into three parts; God gives Babylon the cup of the wine of His fierceness. There is a plague of heavy hail. Men blaspheme.

Chapter Seventeen:

One of the seven angels shows John the great harlot who committed fornication with the kings of the earth. John is carried in the Spirit into the wilderness, where he sees a woman on a scarlet beast which is full of names of blasphemy. It has seven heads and ten horns. The woman is dressed in purple and scarlet, and adorned with precious stones and gold. In her hand is a golden cup full of abominations and the filthiness of her fornication. On her forehead is written, ‘Mystery Babylon the Great, the mother of harlots and the of the abominations of the earth.’ The woman is drunk with the blood of the saints and the martyrs. The beast the whore rides on will ascend from the bottomless pit, and go to perdition, and those who dwell on earth, whose names are not written in the Book of Life, will marvel. The seven heads represent seven kings. Five have fallen, the other has not yet come. When he does come, he must continue for a short time. The beast is the eighth king. The ten horns are ten kings who have received no kingdom as yet – they are allies of the beast, and will war against the Lamb, but the Lamb shall overcome them. The ten kings will hate the harlot, making her desolate and naked, eating her flesh and burning her. The woman is the great city that rules over the kings of the earth.

Chapter Eighteen: *(Historically aligns with 70 a.d.)

An angel comes from heaven, declaring, ‘Babylon the great (Jerusalem) is fallen, is fallen.’ It has become a prison for every foul spirit. Merchants have become rich through the abundance of Babylon’s luxury. God’s people are instructed to separate themselves from Babylon. Babylon will be utterly destroyed by the judgment of the Lord, repaid for her iniquities. The kings

who committed fornication and lived luxuriously with her will lament at the swiftness of the judgment against her. The merchants will lament that nobody buys their merchandise anymore. The sea-captains who trade at sea will also lament. An angel throws a great millstone into the sea, and says that thus with violence shall Babylon be thrown down. Babylon will be left desolate and silent, bereft of musicians, craftsmen, bridegroom and bride. The blood of prophets and saints was found in her.

Chapter Nineteen:

God is celebrated and worshipped in heaven for the judgment against Babylon (Jerusalem) for corrupting the earth with immorality and for killing the prophets.. The marriage of the Lamb has come. Blessed are those who are called to the marriage supper of the Lamb. John worships an angel, and is chastised for it. A white horse appears from heaven; the rider is called Faithful and True, who judges and makes war in righteousness. His eyes are like flame, and there are many crowns on his head. He had a name written that no one knew except Himself. He is clothed in a robe dipped in blood. The armies of heaven follow Him on white horses. A sharp sword goes out of His mouth. He will rule with a rod of iron, and tread the winepress of the fierceness and wrath of Almighty God. On his robe is written 'King of Kings and Lord of Lords'. An angel standing in the sun invites the birds to gather for the supper of the great God, where they can eat the flesh of God's enemies, both small and great. There is a battle, and the beast and his false prophet are cast into the fiery lake. The rest were killed with a sword and devoured by the birds.

**The Millennium, a symbolic 1,000 years meaning a large period of time, begins at the death/burial and resurrection of Jesus) when satan was defeated. Additional symbolic language reflects Jesus coming in victory on a white horse. Satan is bound (spiritually), he was not to have power over our Lord, His apostles, disciples and the Church. The Church age begins in 30 AD. with the crucifixion of Jesus and the binding of satan. Although the devils fallen angels still interfere and cause disruption, all power is given the Church which has authority over satan through the victory of the shed blood.*

Note: Bible interpretation in symbolic language must remain in context. Therefore, the 1000 years must be interpreted as symbolic. The chapter begins with celebrating the completion of God's judgment on Jerusalem

during the Tribulation of Mt.24 and finishes with the war of Gog and Magog from Rev.20:7-10 (Ezekiel 38-39). First, the Jews are judged and finally the armies of Gog and Magog are judged and destroyed by fire from heaven.

Chapter Twenty:

An angel symbolically descends from heaven with the key to the bottomless pit and a great chain in his hand. Satan is bound for a thousand years. After that time, he must be released for a short time. Christ and the saint's rule for a (symbolic) thousand years. The rest of the dead (those who are not saints) will be resurrected after this thousand-year period. After the thousand years, Satan will be released from prison and will deceive the nations, by gathering Gog and Magog to battle. The final battle ends after the army surrounds Jerusalem, whose numbers are as large as the sand so the sea. – fire descends from heaven and devours the army, and the devil is cast into the Lake of Fire and brimstone where the beast and false prophet are also, to be tormented day and night forever. A great white throne descends. At the sight of the face of He who sits on it, earth and heaven flee. The Book of Life is opened, and the dead are judged according to their works. The Sea, Death and Hades give up their dead. Those whose names were not written in the Book of Life are cast into the lake of fire. This is the second death.

- *Many historists (Non futurist/dispensationalists) feel that we are presently on the timeline near where the Millennium ends and satan is loosed for a season to inspire the Gog and Magog battle. Rev 20:8 Note:Gog and Magog is NOT Armageddon / Great Tribulation of 70AD (Mt.24:21) (Mt.24:29-31)*

Chapter Twenty One: *(Our future)

John sees a new heaven and a new earth, for the first heaven and the first earth passed away. There is no more sea. The New Jerusalem descends from God out of heaven, prepared as a bride for her husband. A voice declares that God's tabernacle will dwell with men and they shall be His people. 'God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.' All things are made new. 'I am the Alpha and the Omega...I will give the fountain of the water of life freely to him who thirsts.' Those who overcome will be sons of God. But, cowards,

unbelievers and other sinners will be cast into the Lake of Fire which is the second death. One of the seven angels that had the seven vials full of the seven last plagues, shows the Lamb's bride, the new Jerusalem, descending from God in heaven. The city's light is like a precious stone, with a great high wall, and twelve gates, with the names of the twelve tribes of Israel written on them. The angel measures the city – it is square, with its length, breadth and height equally 144 cubits. The walls are of jasper, and the city of pure gold. The 12 foundations of the wall had the names of the 12 Apostles of the Lamb in them. are adorned with twelve precious stones. The twelve gates are made from twelve pearls. There is no temple, for the Lord and the Lamb are the temple. There is no need for the sun or the moon, for the Lamb is its light. The nations of those who are saved shall walk in its light. Its gates shall not be shut. Only those whose names are written in the Book of Life shall enter.

Chapter Twenty Two:

A pure river of the water of life flows from the throne of God. (Compare with the river flowing from the temple at the end of Ezekiel.) The tree of life bears twelve fruits every month. The leaves of the tree have healing properties. There shall be no more curse. God's servants shall serve Him and see His face and shall have His name on their foreheads, there shall be no night, and God and the Lamb shall reign forever and ever. The words are verified are true. Blessed is he who keeps the words of the prophecy of this book. John falls down to worship the angel, and is chastised a second time. John is told not to seal the words of the prophecy of this book, for the time is at hand. Let sinners be sinners, and the holy be holy (i.e., sinners will confirm their sin in the way that they react to this available prophecy, and so will the holy.) Jesus declares he is coming quickly, to give to everyone according to his work. Jesus declares He is the alpha and the omega. Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city. Those outside the city are cursed. Jesus testifies the truth of the testimony, and declares Himself to be the root and offspring of David, the bright and morning star. The Spirit and the bride say, 'Come!' Whoever desires, let him take the water of life freely. If anyone adds anything to this book, God will add plagues to him; if anyone takes anything anyway, his name will be taken from the Book of Life. He who testifies to these things says, 'Surely I am coming quickly.' Amen. Even so, come, Lord Jesus! (*Maranatha* in Aramaic). The grace of our Lord Jesus Christ be with you all. Amen.

*For answers and explanations about key events and characters related to the prophecies of Jesus and also for answers specific to Rev 20, since it is the chapter most relative to our time, review the end of the Q & A section.

References: (15) (4)

The Seventy Weeks of Daniel (Daniel Chapter Nine)

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Daniel 9:24

Daniel uses a symbolic reference to time by equating ONE week to equal SEVEN years. Therefore in the prophecy 70 weeks times 7 years equals 490 years.. (70X7=490). This time period of 70weeks X 7 years was revealed to Daniel by an angel.

Here is Daniel's prophecy: (Daniel 9:24-27)

²⁴Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. ²⁵Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. ²⁶And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. ²⁷And he shall confirm the covenant with many for one week: and in the midst of the week, he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Daniel said: **From the issuing of the degree to restore and rebuild Jerusalem until the anointed one.** **This statement describes when Jerusalem's walls were destroyed and the city laid to waste. In 445 B.C.*

*Nehemiah got permission from king Artaxerxes to go to Jerusalem to rebuild the walls and restore the city. Ezra was sent, twelve years earlier, to take many articles to restore the temple. Many articles of gold were taken to aid in restoration of the temple.

Therefore, the starting point of the 483 years begins with the decree of king Artaxerxes in 445 B.C. So in considering the variation between the Babylonian, Julian and Palestinian calendars, we settle on the year of 30 A.D. the date of Jesus' crucifixion. This completes the 69 weeks. Only one week (or) seven years remains.

The remaining focus is on the middle of the 70th week. Six items are pointed out by Daniel that are to occur before the close of this prophecy.

- Ending the transgression
- Ending sin
- Ending wickedness
- Delivering everlasting righteousness
- Dealing up vision and prophecy
- Anointing the most holy

Daniel provides the start time, from the statement to restore and rebuild Jerusalem, to the crucifixion of Christ, as 69 “sevens’ when the anointed one would be cut off in 30 A.D.

The main focus of the prophecy concerned the middle of the 70th week. This is when the sacrifices would end and the destruction of Jerusalem, including the temple would occur. This leaves a time frame from 67 A.D. to 73 A.D. This is the (7-year) time period in the middle of which (3½ years/ 70 A.D.), God used the Roman army to release judgment on Jerusalem (the Great Tribulation) in fulfilment of the prophecy of Jesus. Mt. 24

In 70 A.D. the Roman army under Titus, assembled in the mountains of Megiddo (or) Armeggedon. The Roman empire had kings over the ten provinces of the Roman empire. Therefore, it is accurate to say that the kings of the earth assembled at Armageddon and then attacked Jerusalem. “Then they gathered the kings together to the places that in Hebrew is called Armageddon” (Rev. 16:16) Also in Zechariah: “I will gather all the nations to Jerusalem to fight against it, the city captured, the houses ransacked, and the women raped. Half of city will go into exile, but the rest of the people will not take from the city” (Zec. 14:2) Armageddon is not a future event. It occurred in 70 A.D.

Note: Daniel stated that six events would occur by this time. These specific events were all fulfilled by the sacrifice of Jesus and his completed work. All six items listed by Daniel were fulfilled by 70 A.D. Jesus was anointed and crucified resulting in the forgiveness of sin and the atoning of wickedness. Jesus brought in everlasting righteousness by means of his crucifixion and resurrection.

The Prophecy of Jesus in Mt. 24, clearly relates to Daniel chapter nine and the destruction of Jerusalem. Jesus said “So when you see standing in the holy place “abomination that causes desolation, ‘spoken through the prophet Daniel—let the reader understand “(Mt. 24:15). Also, Jesus said, “when you see Jerusalem being surrounded by armies, you will know that its desolation is near.” “Then let those who are Judea flee to the mountains, let those in the city get out, and let those in the country not enter the city” (Luke 21:20:21). He Continues. **“For this is the time of punishment in fulfillment of all that has been written.”** (Luke 21:22)

The first century Roman historian, Josephus, a former Jewish general, also understood this prophecy to have its fulfillment in the 70 A.D. destruction of Jerusalem. Josephus recorded before 100 A.D. “In the very same manner Daniel also wrote concerning the Roman government, that our country should be made desolate by them. All these things did this man (Josephus) leave in writing, as God had showed them to him, in so much, that such as read prophecies, and see how they have been, would wonder at the honor wherewith God honored Daniel.”

Vision and prophecy were sealed up, meaning all books of the New Testament were written prior to the close of Daniel’s Seventy Weeks. Many teach that some of the books., especially John’s, were written after 70 A.D. Tradition says that John died at Ephesus around 100 A.D. However, Jesus said that John would suffer martyrdom, in that he and James would drink that same cup as Jesus. Jesus stated, ” You don’t know what you are asking, “Jesus said to them. ‘Can you drink the cup I am going to drink?’ “We can,’ they answered.

Jesus said to them, ‘You will indeed drink from my cup, (the cup of martyrdom) but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared by my Father” (Mt.

20:22, 23). Tradition says that John lived to a ripe old age and died of natural cause. But, Jesus said John would be martyred. Some believe that John was martyred about the year 73, just 3 years after the Great Tribulation of 70 A.D. I choose to trust the words of Jesus!

John was the only apostle known for certain, to have survived beyond the destruction of Jerusalem in 70 A.D. Many scholars support the position that few if any New Testament books were written after 70 A.D.

Also, all references in the New Testament concerning the temple refer to it as existing. Again, not a single verse refers to it as having been destroyed. There are many other evidences to support that all writings were completed by 70 A.D.

However, futurists hold that John wrote Revelation in 96 A.D. This results in the supposed *failure of the prophecies of Jesus in Mt. 24. *(A position they support) But, look again at Mt. 24:34. **The futurist/ dispensationalist teaching calls Jesus a liar!** They assume that Jesus failed to fulfill His prophecies as stated in the Bible! They claim that Jesus will come back in the future to fulfill them. **It is the Futurist's false teaching that is based on failure and NOT Jesus' prophecies!** The accurate date for the writing of Revelations is around 66 A.D. Jesus cannot lie, He prophesied the truth in Mt. 24.

References: (16) (5) (22)

Prophecies of Jesus

Concerning John the Baptist and the Great Tribulation:

Jesus said: (Referring to Malachi 4:5-6), speaking of John the Baptist, If ye will receive it, this is Elijah who was to come Mt. 11:14 *Remember Elijah never died. Jesus said that John the Baptist was the return of Elijah who was to come prior to the Great Tribulation (Great and Terrible Day of the Lord). Mal. 4:5-6. We know that John the Baptist was indeed ministering and even baptized Jesus prior to the tribulation period, which fulfills the prophesy of Malachi concerning the time frame of the tribulation period.

John the Baptist was the last Old Testament prophet and recognized by Jesus as the greatest prophet and greatest man born of a woman. Lk 7:28, Mt 11:11 John as the last Old Testament Prophet was the one who broke the 490 years of prophetic silence from the time of Malachi forward to the first century. At John's birth an angel prophesied that John would go forth in the spirit and power of Elijah Lk 1:17. Jesus prophesied that John was the return of Elijah. Jesus said: If you can receive it, this is Elijah which was for to come. Mt 11:14. **Jesus is referring to the prophesy of Malachi who said that Elijah would return prior to the Great Tribulation (Great and Terrible Day of the Lord). Mal. 4:5-6.**

The above scriptures show strong support for a 70 AD Great Tribulation (Great and Terrible Day of the Lord) as prophesied by Malachi and Jesus since John's ministry coincides with the first century time frame of Mathew 24 and the Olivet discourse where Jesus prophesied that their generation (40 years) **would not pass until fulfillment of the Great Tribulation resulting in the destruction of Jerusalem, and the Temple.** Which occurred in 70 AD within Jesus' prophesied generation of 40 years.. Malachi prophesied Elijah (John the Baptist's) return to be prior to the Great Tribulation (Great and Terrible Day of the Lord) in Malachi 4: 5-6. Again, This proves a first century Great Tribulation fitting the time frame prophesied by Jesus.

Prophecies of Jesus:

A. Jesus said He was come to send fire on the earth, and His fire was already kindled (Luke 12:49-50) (Rev. 20:9).

1. The best application of this fire is to consider Malachi and John, where it is the refining and damning fire of His judgment on the wicked among the Jews (Malachi 3:2-3; 4:1; Matt 3:10-12).

2. But this fire could not burst forth until after His crucifixion (Luke 17:24-25)

3. The fire already kindled was not hell's fire, but the fiery judgment on adversaries (Heb 10:27) (Rev. 20:9)

4. It is a fearful thing to fall into God's hands, because He is a consuming fire (Heb 10:31; 12:29).

B. He prophesied He would come in that generation (40-years). (Matt 16:27-28; Matt 23:36; Matt 24:34 Mark 8:38; 9:1; Luke 9:26-27)

1. Observe "verily" in Matthew and Mark's account, and Luke's variation, for strong affirmation.

2. The audience was broader than the twelve by virtue of what we are told elsewhere (Mark 8:34).

3. He would come with divine glory and power and His angels as a true Judge of His enemies: it is this cross-reference and others that tell us Matthew 24:29-31 is not to be separated from 70 AD.

4. The warning of these passages is limited to those in that adulterous generation (Mark 8:38).

5. The angels of God have been involved in divine judgment on many other occasions (II Sam 24:16; II Kgs 19:35; Ps 35:5-6; Dan 12:1; John 1:51; Acts 12:23; Rev 12:7).

6. He told His disciples at His ascension that He had all power in heaven and earth (Matt 28:18).

7.This coming was the demonstration of His kingly authority by judging His enemies and saving His elect, which He did by the use of Roman armies and the invisible activities of His angels.

8.This cannot be His transfiguration six days later, for (a) no one came close to dying in those few days, (b) the ones attending were by Christ's choice rather than survival, (c) no kingdom activities took place, (d) no kingdom power was present, and (e) no judgment took place, as described in the context (Matt 16:27; Mark 8:38; Luke 9:26).

9.Peter did not confirm in II Peter 1:16-18 the transfiguration as the power and coming of Jesus Christ; he rather confirming his previous teaching by his personal experience (I Pet 1:3-9).

C. Luke recorded a lesson of our Lord that combined warnings of 70 AD differently (Luke 17:20-37).

1.The occasion of this lesson was a question by the Pharisees about His kingdom, for they sought a Messiah to deliver them from Rome, but His kingdom was an internal, spiritual one (Luke 17:20-21).

2.While the Pharisees wanted a carnal, earthly King to save them from Rome, Jesus now told His disciples that His kingdom would come with a dramatic Roman destruction of the Jews.

3.He told His disciples that some terrible days were coming in which they would wish to return to the gentle and peaceful days they had spent with the Son of Man (Luke 23:27-31).

5.They would be tempted and threatened with imposters pretending to be the Messianic deliverer, but they were to ignore such obscure and vague descriptions, for His coming would be dramatic!

6.The Son of Man, Jesus Christ, would have a day in which He was revealed as King (Luke 17:24,30).

7.The timing of this event would closely follow His crucifixion by that wicked generation (Luke 17:25).

8. This is the coming in a kingdom display He had told His disciples about before, which some of them would live to witness (Luke 9:26-27; Matt 16:27-28; Mark 8:38; 9:1; Luke 21:32-33).

9. The disciples asked where this ***Great Tribulation** would occur, and Jesus explained that wherever the dead carcass of the Jewish nation was found, the ***Roman eagles** would be there devouring it. Mt. 24:28. God the Father and Jesus had left the Jewish nation and their temple; it was now a mere carcass (Jas 2:26). ***Great Tribulation involved invasion by Rome.**

D. Jesus foretold the specific surrounding of Jerusalem and leveling of it to the ground (Luke 19:41-44).

1. This was the end of earthly Jerusalem. The one in Palestine today is a Gentile city unrelated to the Christian religion and us (Luke 21:24; Gal 4:26; Heb 12:22; Rev 2:9; 3:9).

2. His words came as He viewed the city, which ceased to exist in that form long ago, in 70 AD.

3. He described the siege of Jerusalem with a trench around the city allowing none at all to escape.

4. The city would be leveled without temple or city stones still together for rejecting the Messiah.

5. Jesus made this prediction about the stones in other places (Matt 24:2; Mark 13:2; Luke 21:6).

6. This prophecy was fulfilled literally by Titus after the war. See Josephus "Wars" (VII:1:i).

7. The Lord Jesus Christ is the great King (Ps 2:12; Acts 3:22-23)

E. He warned the women that accompanied Him to the cross about their children (Luke 23:27-31).

1. Even on the way to the cross, Jesus Christ was still thinking and speaking of 70 AD. Hear Him

2.He told them to weep for themselves and their children, a generation, rather than Him (23:28).

3.The days of great tribulation would make it terribly painful to have children suffer through it.

4.Suicidal fear, grief, and guilt were coming due to the horrifying experiences of Jerusalem.

5.They had asked for the guilt of His blood to be on them and their children, and it was granted!

6.The Lord concluded with a proverbial expression meaning, the Jews and Romans were so contrary to justice and mercy during a time of abundant peace and prosperity to an innocent Man, what would they be like during factious war and a siege with a very guilty nation?

F. He warned of retribution against that generation for all the world's righteous blood (Matt 23:29-38). *Killing of the prophets etc.

1.That generation, the men living then, would be punished for all the *righteous blood shed (Matt 23:33,36). *Killing of the prophets.

2.This guilt for blood of prophets and apostles fits His parables perfectly (Matt 21:33-46; 22:1-10).

3.He left their house – their temple – desolate, for He had determined its desolation (Dan 9:24-27).

4.Those profane rebels had begged for His blood to be on them and their children (Matt 27:25).

G. Jesus promised Caiaphas and friends that they would see Him coming in judgment (Matt 26:63-64).

1.Mark and Luke have similar accounts of this personal warning (Mark 14:61-62; Luke 22:67-69).

2.Jesus responded to the oath in God's name to answer Caiaphas, who had no love of God or truth.

3. Jesus moved from the singular to plural to tell them they would see Him coming in judgment.

4. The language is identical as that to His disciples (Matt 16:27-28; Mark 8:38; 9:1; Luke 9:26-27).

5. Jesus was seated at the right hand of God in 40 days (Acts 7:55-56; Heb 1:3; 8:1; 10:12; 12:2)

6. Stephen declared that he saw Jesus in glory at God's right hand, which was a Bible prophecy that the profane and wicked generation could not bear (Acts 7:55-56; Ps 110:1-2).

7. Jesus Christ came in judgment just as He had come before and had promised He would come (Mal 3:5; 4:5-6; Matt 16:27-28; 21:40; Jas 5:8-9).

H. Jesus described that wicked generation as being exceedingly devil possessed (Matthew 12:43-45).

1. Both Titus and Josephus the Jewish historian, testified that no generation had ever been so wicked and depraved.

2. Jesus compared what they did to Him to a time when things would be far worse (Luke 23:27-31).

References: (17) (6)

The Olivet Discourse (Matthew 24)

Verses that were already fulfilled, on or before 70 AD, are in bold.

1 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

2 And Jesus said unto them, see ye not all these things? verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them: Take heed that no man deceives you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these are the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

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 Judaea 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.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

27 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.

28 For wheresoever the carcass is, there will the eagles be gathered together.

29 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:

30 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.

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. *Elect=144,000 *Rev. 7:1-4>.

Note: Cross referencing Rev.7:1-4 with Mat. 24:31 reveals the elect as the (144,000) who will be gathered up (Raptured). But this is not the final Rapture which involves the Church. (Isaiah 27:12-13.

***Note:** The Great Trumpet parallels of Mt. 24:31 with I Thess. 4:16. (Rapture)

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34 Verily I say unto you, **THIS GENERATION shall not pass, till ALL THESE THINGS be fulfilled.** *Parallel Mt. 23:36

35 Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

37 But as the days of Noah were, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

42 Watch therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite his fellow servants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

References: (7)

The 2nd Coming (or) Appearance of Jesus

*Better described as appearing for the 2nd time immediately **AFTER** the Tribulation (Mt. 24:29) and a 3rd time (in judgement) **AFTER** the Millennium in Rev. 20.

Jesus Reveals His 2nd appearing and the gathering (rapture) of the elect, as He appears in the clouds **immediately after the tribulation** in Mt. 24:29-31 which is a parallel to I Thessalonians 4:16-17 confirming the 2nd Coming/ Appearance in the clouds and gathering of the elect.*These elect are possibly the O.T. covenant remnant of 144,000 righteous described in; (Rev. 7:4). Mt. 24:30 refers to tribes and Mt: 24:31 to the elect of the tribes.

Matt. 24:21 Jesus addressing his disciples: “Then there will be a **GREAT Tribulation** such has not occurred since the beginning of the world **nor ever shall.**” Then in Mt. 24:34 Jesus tells His disciples; “Truly I say to you, this generation will not pass away until ALL these things take place.” The Olivet Discourse occurs in 30 AD + 40 years (generation) = 70 AD.) The Great Tribulation is recorded in history to have occurred in 70 AD with the destruction of Jerusalem, destruction of the Temple and the killing of 1.1 million Jews.

Then in Mt. 24:29-31: Jesus says:

(29) But **IMMEDIATELY AFTER THE TRIBULATION** of those days, *the sun will darken and the moon will not give it's light, and the stars will fall from the sky and the powers of heaven will be shaken.

- History records that there was a both a *solar and lunar eclipse soon after the tribulation and destruction of the temple and Jerusalem in 70 AD.
- Josephus the Jewish historian reported that during this time, various astronomical events appeared in the skies involving stars even sightings witnessed by many that there was a star formation that took on the clear appearance of a sword.

(30) And then the Son of Man will appear in the sky and then all the tribes of the earth will mourn and they will see the Son of Man coming on the clouds of the sky with power and great glory.

(31) And He will send forth His angels with a *Great Trumpet and they will gather His elect from one end of the sky to the other. * Trumpet parallel to I Thess. 4:16.

*The words of Jesus in verse 30-31 clearly describes the 2nd appearing of the Lord who appeared in the clouds AFTER the tribulation and *gathered the elect. (Rapture) Mt 24:29-31 *Parallel to I Thessalonians 4:15-17. This is the 2nd coming (appearance) of the Lord. *Elect are the Jewish 144,000.

The Bible supports the return of Christ in the 1st century (70Ad) which corresponds with Jesus' return in Mt. 24:30. In Mt.10:23 Jesus said: "When you are persecuted in one place, flee to another. I tell you the TRUTH, you will not finish going through the cities of Israel before the Son of Man comes." Then again in Mt. 16:28 Jesus said: "I tell you the TRUTH, some of you standing here will not taste death before they see the Son of Man coming in His kingdom." Still again in Mt. 23:36 Jesus said: "I tell you the TRUTH, all this will happen in THIS generation." The 2nd coming was in 70AD.

Note: *The Bible also supports the position of a gathering or rapture at his 2nd coming, of the righteous Old Testament ELECT Jews (144,000) from great distances surrounding Jerusalem Isa. 27:12-13 and Rev. 7:1-4) a gathering or rapture, but not inclusive of the New Testament Church saints, who would later experience the Final Rapture AFTER the Millennium in Rev. 20:5-6 *(The first resurrection) occurs AFTER the Millennium,

Futurists incorrectly refer to the FINAL appearance at judgement, as the 2nd Coming. However, the FINAL Return of Christ and the Rapture of the Church saints are after the End of the Millennium. Rev. 20:5. Futurists also wrongly place the Rapture as prior to the Tribulation because they incorrectly assume that the Gog and Magog war in Rev.20, is (Armageddon) and the Great Tribulation which happened in 70AD.

There will be a final (3rd) earthly appearing of the Lord in judgement **at the end of the Millennium** Rev. 20:7-10 when He will destroy the enemies from many nations organized by satan at the battle of Gog & Magog and then sit on HIS throne in the Great White Throne Judgement. All of the dead will be raised for judgement and then the saints of the Lord will be blessed with eternity in the presence of the Lord in Glory! Then we will experience the New Heavens, New Earth and the New Jerusalem and eternity with the Lord. Rev. 20-22. References (8)

The Millennium

The Bible Clearly Teaches That the Kingdom of God Is Here While We Await the Fulfillment of Jesus Prophecy!

What an inspired Jewish apostle told Christian Jews about the present realities of Jerusalem and the kingdom around 60 A.D.!

²² But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, ²³ To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, ²⁴ And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. ²⁵ See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: ²⁶ Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. ²⁷ And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. ²⁸ Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: ²⁹ For our God is a consuming fire.

Hebrews 12:22-29

The Millennium (Symbolic 1000 years) is NOT Future! It is NOW!

- A. Baptized Jewish converts to Christianity left the Old Testament ritual, the priesthood, the temple, the carnal hopes of fleshly Israel, and the love of Jerusalem to follow Jesus Christ and His apostles and avoid the terrible persecution of their own countrymen (Acts 8:1; I Thess 2:14; Heb 10:32-34).
- B. Paul did not comfort these Jewish converts by preaching about a future millennial kingdom centered in Jerusalem, with them as the master race, and with animals being offered again before a manmade temple! In fact, he would have abhorred any such notion as heresy (Gal 3:28-29; 4:21-31; Heb 4:1-11; 9:11).

- C. He told them that their conversion brought them into union with the true Mount Sion, the real city of God, the heavenly Jerusalem, the angelic host of heaven, the universal church of the elect, the book of Life, the great God, the spirits of all the saints, and to Jesus and full redemption from sin!
- D. There is no millennial kingdom even possible on earth that could come close to this glorious description, and any talk of such a competing kingdom is heresy and blasphemy, and it is merely rehashing ancient Jewish fables (Luke 17:20-21; John 4:20-24; 18:36; Eph 2:11-22; 3:1-13)
- E. God's promise to shake the heaven and earth was given through Haggai to comfort Zerubbabel and the Jews in rebuilding the temple, when God promised to send the Desire of all Nations to that temple and make peace by His cross, Who did just that 2000 years ago (Hag 2:6-9; Mark 15:38)
- F. This final religious shaking would dislodge and get rid of the weak and beggarly elements of the Old Testament and leave the permanent form of worship of the New Testament, where Jews and Gentiles would form one body (Matt 21:40-46; Luke 16:16; Gal 4:9; Col 3:11; Heb 9:10).
- G. What was left after this shaking? A kingdom that could not be moved – the final kingdom that saved Jews would desire, enjoy, and use to the glory of the great God! There is no other kingdom coming after the gospel kingdom of the Lord Jesus Christ.

What is a millennium?

- A. "Millennium" is from the Latin mille for thousand plus annus for year, thus a period of 1000 years. *In scripture the thousand years is symbolic, meaning a great period of time.
- B. Literally, a millennium is a period of 1000 years, a century that of 100 years, and a decade that of 10 years. *But in scripture the 1000 years is proven symbolic when observing context, it means a great period of time rather than a literal 1000 years.

Does "millennium" occur in the Bible?

- A. No, the word "millennium," which means 1000 years, does not occur anywhere in the Bible. But, it is acceptable to interchange the term Millennium with the symbolic 1000 year time period.
- B. However, a passage in Revelation does refer to the symbolic, thousand-year, time period six times ([Revelation 20:1-7](#)).

- C. But it does not contain even a fraction of the ideas taught as dogma by Futurists.

Is understanding the millennium important?

- A. Yes, it is important because it is represented in the Bible, though we do categorize it by its prophetic context.
- B. Yes, it is important because it is in the Book of Revelation, which promises a blessing to readers (Rev 1:3).
- C. Yes, it is important for a number of reasons that the unlearned might not readily recognize.
- It deals with the methodology of understanding the Bible – strict literalism or spiritual wisdom.
 - It deals with the issue of the kingdom of God, which drastically affects Bible understanding.
 - It deals with the importance of Christ, the gospel and the Gentiles.
 - It is involved with many prophecies.

What effect will correct understanding have?

- A. Correct understanding will exalt the Lord Jesus Christ to the throne of God.
- B. Rather than distraction or speculation about the future, our lives should be focused on the present.
- C. Rather than seeing Gentiles as second-class citizens and the church a parenthesis, we have a kingdom!

Should we start with Revelation 20:1-7?

- A. No! Revelation is a book of signs, figurative symbols, and metaphorical representations, which even the most learned Bible students struggle with. (Rev 1:1).
- B. The Lord Jesus signified its message to John and He communicated it by obscure sign language, which is the typical method of prophets (Hos 12:10; I Pet 1:11; Heb 9:8; John 12:33; 18:32; 21:19).
- C. Jesus and Paul taught expressly about the kingdom of God, so we should study them before trying to decipher the Bible's most figurative book (Matt 4:17; 10:7; Mark 1:14-15; Acts 20:25; 28:31).

- D. Revelation has locusts shaped like horses with the hair of women and the power to sting in their tails like scorpions; a garishly dressed woman riding on a beast with seven heads and ten horns; a cavalry of 200,000,000 horses that have fire and smoke and brimstone coming out of their nostrils; a woman that had two wings of a great eagle to fly into the wilderness; 144,000 virgin men who knew a special song; all the birds of heaven eating kings, nobles, and military men, etc., etc.
- E. It is dangerous and heretical to take any symbolic figurative passage and interpret it literally, and then teach it as a novel doctrine that is inconsistent or out of context with remainder of the Bible ([II Pet 1:20](#)).
- F. It is much wiser, and the only way to arrive at right conclusions and correct interpretations, to learn the methods of prophets and read express truth about Christ's kingdom from other Bible writers.
- G. The most popular theories about the millennium have little to no basis in Revelation 20, since the carnal details they often assign to their assumptions concerning the millennial kingdom are simply not found in Chapter 20.
- H. They know most of the symbols are figurative i.e. key, bottomless pit, and chain, yet they presume the 1000 years in the very context is literal! The 1000 years is symbolic and represents a long time period and not a literal 1000 years. You cannot have it both ways without a valid reason supported by scripture!

What are the main millennial views?

- A. Premillennialists believe the Second Coming is PRE (or) before the symbolic 1000-year kingdom of Christ, meaning that a rapture of saints occurs, a tribulation transpires, and an early kingdom is then set up.
- B. Postmillennialists believe that the Second Coming is POST – after the symbolic 1000-year reign of Christ, meaning that Christians will usher in the millennium through their preaching and political activism.
- C. Amillennialism is belief that the 1000-year reign of Christ is spiritually taking place right now.**

What is the most popular view today?

- A. Premillennialism is the most popular view today, held by most conservative evangelicals, who form a majority of the modern day Christians who believe the Bible deals with mostly future things.
- B. The original Scofield Reference Bible greatly assisted the craze of this false teaching among fundamentalists in 1909.
- C. Since then, Dallas Theological Seminary, Clarence Larkin, Hal Lindsay, Salem Kirban, Jack Van Impe, Tim LaHaye, and many other popular speakers have promoted this sensational false theory.

What was the most popular view in history?

- A. The most popular view in history was amillennialism, held by most of the Reformers and Puritans.
- B. Dispensational premillennialism is a relatively new 200 year old theory that is radically different from the historic beliefs and was not accepted or taught before, by virtue of its literal hermeneutic conflict / confusion in Daniel 9, Matthew 24, and elsewhere.

Are the kingdom of God and the millennium the same?

- A. Yes! The issue at stake is the promised reign of Jesus Christ as King of Kings.
- B. There is no Bible reference to the millennium or 1000-year reign of Christ other than Revelation 20.
- C. Scofield and other heretics identified the kingdom of heaven as the future millennial kingdom on earth and the kingdom of God as His universal rule over His creations. Such a determination means two kingdoms!

Are the kingdom of heaven and kingdom of God the same?

- A. Absolutely! Daniel prophesied the God of heaven would set up a kingdom under the Roman Empire; therefore, it could be called either the kingdom of God or kingdom of heaven (Dan 2:44)
- B. Luke gave a lengthy description of this empire when recording John's preaching of this kingdom

- C. Why would C.I. Scofield say they are not the same thing? Because he had to come up with a fable to protect his theology of an earthly kingdom of Jewish preeminence on earth.
- D. Though many passages prove our point, see how Jesus used them as synonyms (Matt 19:23-24) *We should support the words of Jesus over heretical teaching!

When was the kingdom of God set up on earth?

- **In 30AD at the cross when Jesus was crucified, defeating satan (casting him out of heaven / spiritually binding him) for a symbolic 1000 years) by our Lord's perfect sacrifice through shedding sinless blood, being buried, resurrected and then ascending to heaven beginning His Kingdom by taking His rightful place on His throne as victorious King of Kings and Lord of Lords.**
- A. It was set up in the days of the Roman Empire, just as Daniel clearly prophesied (Daniel 2:44).
- B. So Luke was careful to describe the ministry of John and Jesus under Rome (Luke 2:1-7; 3:1-3).
- C. Any idea or statement to the contrary is heresy and destroys the integrity of Daniel's prophecies.
- D. John and Jesus taught the time fulfilled and the kingdom at hand (Matt 3:2; 4:17; 10:7; Mark 1:15).
- E. There were righteous and wise people walking in the Spirit who expected it (Luke 2:25,38; 23:51).
- F. Men pressed in during the ministries of John and Jesus (Luke 16:16; Matthew 11:12; 21:28-32).
- G. Some of those living would see the kingdom of God come in greater power (Mark 8:1; Luke 9:27).
- H. Jesus promised the apostles a table in His kingdom, which table is in the church (Luke 22:28-30).
- I. Peter used his apostolic keys on Pentecost and preached Christ on the throne (Acts 2:30-38)
- J. Paul knew the Colossian saints had already been translated into the kingdom (Colossians 1:13).
- K. John wrote that believers were in the kingdom with him (Revelation 1:6,9).
- L. A loud voice in heaven declared the kingdom to have arrived at Christ's ascension (Rev 12:10).

M. If the kingdom of God is yet in the future, then these are the next to last days, not the last days!

How did men and how do men get into the kingdom?

- A. By Grace through Faith, believing the Gospel and repenting of sins and following Jesus Christ in baptism (Eph 2:8-10 Matt 11:12; 21:31-32; Luke 7:29-30).
- B. This was the message that Paul preached and Peter preached on the Day of Pentecost (Acts 2:33-39; 8:12).
- C. This was the very same message Philip preached in Samaria shortly after Pentecost (Acts 8:12).

Is any other kingdom described or foretold in the Bible?

- A. No, Paul actually told the Israelites that the gospel kingdom was the last kingdom (Heb 12:22-29)
- B. The kingdom of God is an eternal kingdom (I Cor 15:24-28).

Did Jesus offer the Jews a future kingdom on earth?

- A. No, He opened His ministry by preaching time fulfilled and the kingdom at hand (Mark 1:14-15).
- B. No, He preached glad tidings about the kingdom, which was to come soon and not 2000 years in the future. (Luke 8:1).
- C. No, He told His preachers to declare to cities that the kingdom was soon to come (Luke 10:9-11).
- D. No, He declared that His miracles proved the kingdom of God had come (Matt 12:28; Luke 11:20).
- E. No, He told Jews that Gentiles would come from all lands to take it (Matt 8:11-12; Luke 13:28-29).
- F. No, He spoke of the end of the world involving the wicked being taken first (Matthew 13:24-43).
- G. No, He spoke of the kingdom's small beginnings turning into a large thing indeed (Matt 13:31-33).
- H. No, He spoke to Peter about his kingdom privileges as his authority in the church (Matt 16:15-20).

- I. No, He condemned the Pharisees for neglecting and blocking a present kingdom (Matthew 23:13).
- J. No, He offered them His gospel kingdom and then gave it to the Gentiles (Matt 21:33-46; 22:1-7).
- K. No, He told His hearers some would live long enough to see the kingdom (Mark 9:1; Luke 9:27).
- L. No, He blessed men who had already left the things of this life for the kingdom (Luke 18:29-30).
- M. No, He pressed kingdom duties when He was pressed about the appearance of it (Luke 19:11-27).
- N. No, He rather described a fuller manifestation of the kingdom within a generation (Luke 21:29-33).
- O. No, He declared at the Last Supper that He would shortly fulfill it in the kingdom (Luke 22:16).
- P. No, He offered blessings in this life or in the world to come, but not in a future millennium (Mark 10:30).
- Q. No, He said His kingdom came not with observation, precluding any earthly one (Luke 17:20-21).
- R. No, He said that His kingdom was not of this world, which precludes millennial ideas (John 18:36).
- S. No, He rejected their attempts to forcibly make Him a king for filling their bellies (John 6:15,26).
- T. No, He told them their house was left desolate to them and was no longer God's (Matthew 23:38).
- U. No, He told them they were imposter Jews of the synagogue of Satan (John 8:44; Rev 2:9; 3:9).
- V. No, He told His apostles that Nathanael was an Israelite indeed, unlike the nation (John 1:47).
- W. No, He spoke of the kingdom to His disciples, but He said nothing about a millennium (Acts 1:3).
- X. No, He did not even correct the thief who expected Jesus to arrive in His kingdom (Luke 23:42).
- Y. No, He told His apostles that the church was the only kingdom He had for them (Luke 22:28-30).

Did Paul offer the Jews a future kingdom on earth?

- A. No! He taught the hope of Israel was the resurrection of the dead, not a millennium (Ac 28:17-22).
- B. No! He preached the gospel about Jesus Christ as the glad tidings of the kingdom (Acts 28:23-31).
- C. No! He persuaded men about the kingdom in Ephesus without any millennium (Acts 19:8; 20:25).
- D. No! He declared the kingdom to be a thing very different than a Jewish millennium (Rom 14:17).
- E. No! He told them they related in God's sight to the rejected Hagar and Ishmael (Gal 4:21-31).
- F. No! He told Jews they had been united with Gentiles in one body by Christ (Eph 2:11-22; 3:1-13).
- G. No! He told Jews they had already received the final kingdom of God (Heb 12:25-29; Hag 2:6-9).
- H. No! He told Jews the prophecies of a new covenant were fulfilled in Christ (Hebrews 8:6-13).
- I. No! He told Jews the glorious rest of God promised by David was the gospel (Heb 3:7 – 4:11).
- J. No! He told Jews that Abraham their father had never wanted a kingdom on earth (Heb 11:8-16).
- K. No! He told men that true Jews were spiritual seed by election (Rom 2:28-29; 9:6-8,24; Gal 6:16).
- L. No! He taught the Corinthians the second coming would merely deliver it to God (I Cor 15:23-28).
- M. No! He only told the Gentiles that some of them would be converted to the gospel (Rom 11:23-31).

Did Peter offer the Jews a future kingdom on earth?

- A. No! He declared that Jesus Christ raised up to heaven fulfilled David's prophecies (Acts 2:30-36).
- B. No! He told them the times of refreshing from the Lord were now being fulfilled (Acts 3:19-26).
- C. No! He told them instead they had an eternal inheritance in heaven waiting for them (I Peter 1:3-7).
- D. No! He told them their rejoicing with great glory was the blessing of God's kingdom (I Pet 1:8-12).

E. No! Peter described three stages of history to the Jews, but left out the millennium (II Pet 3:1-14).

Was God or Jesus surprised by the Jews rejecting the kingdom?

- A. No! The very thought of this question is profanely blasphemous and heretical to the core.
- B. No! David foretold their rejection about 1000 years before (Ps 118:22; Matt 21:33-46).
- C. No! Isaiah foretold their rejection about 700 years before (Isaiah 53:1; John 12:37-38).

Was the church an afterthought to God?

- A. No! God had an eternal purpose to manifest His wisdom by the church (Eph 3:9-11).
- B. No! God had an eternal purpose for Christ to purchase the church with his blood. (Acts 20:28; I Pet 1:19-20).
- C. No! God had an eternal purpose to raise up David's house with Gentiles (Acts 15:13-18).

Will God ever give fleshly Jews a kingdom again?

- A. Never! The Lord Jesus Christ, David the King, gave the kingdom to the Gentiles (Matt 21:33-46).
- B. Never! The true seed of Abraham and the true Israel of God are Christians (Gal 3:16,29; 6:16).
- C. Never! The holy nation that counts in God's sight are Jewish and Gentile Christians (I Pet 2:4-10).

What is the hope of Israel?

- A. The hope of Israel was Messiah to save them from their sins (Luke 1:67-79; 2:25-38; Ac 28:23-31).
- B. The hope of Israel was to be saved by the grace of Jesus Christ even as the Gentiles (Acts 15:11).
- C. The hope of Israel was the resurrection from the dead (Acts 23:6; 24:17,21; 26:6-8; 28:17-22).

- D. The hope of Israel was to obtain the rest in the gospel prophesied by David (Hebrews 3:7 – 4:11).
- E. The hope of Israel was to become citizens of God’s Zion as described by Paul (Heb 12:22-24).
- F. The hope of Israel to the father of Israel was a heavenly city and heavenly country (Heb 11:8-16).
- G. Nowhere was there any offer or any hope by instructed Jews for an earthly kingdom in Palestine.

What else do premillennialists believe?

- A. The world could not contain the speculative ideas of dispensational premillennialism, reprint their cartoons and charts of comings, judgments, and dispensations, and index their novels and movies.
- B. Typically, they believe Christ’s Second Coming is both pre-tribulational and premillennial, falsely denying Jesus words and insinuating that Matthew 24 has not been fulfilled and only occurs after Jesus’ final return.
- C. The Dispensationalists have accumulated large collection of additional fantasies / false teachings both about the first coming of Jesus Christ and the Second Coming, Israel, the church, the law, the kingdom, etc.

Futurist’s False Teachings, Fantasies and Heresy’s:

1. Israel rashly chose law at Sinai, exchanging grace for law!
2. Christ’s ministry was primarily to offer an earthly kingdom to Israel, settling later for the cross.
3. The New Testament church age is a mystery parenthesis, unknown by the prophets, and filling the time between the 69th and 70th weeks of Daniel, ending at the secret pre-tribulation rapture!
4. Jewish distinctions, supremacy, and restoration of Moses’ law must prevail in the millennium.
5. The “second coming” of Christ is in three phases, with various resurrections and judgments of various persons at various times for various purposes, per Scofield, Larkin, and Lindsay and others.

6. The millennium is a “golden age” of fleshly peace, and prosperity for the wicked and righteous alike, with Christ and David and the twelve apostles on their respective thrones, ruling a mixed population of carnal and glorified bodies, and with Satan chained. Yet there will still be pain, tears, injustice, sorrow, death, hunger, thirst, and growing wickedness. And mankind, in surly obedience to the King’s “rod-of-iron” rule, will itch for the day to rebel and hurl Him from His throne!

What is the summary of the Premillennial timetable?

- A. They believe prophecy is for speculation about future events rather than comfort and faith during them (Isaiah 41:23; 42:9; 44:7-8; 46:9-10; 48:5; Matt 24:25; John 13:19; 14:29; 16:4).
- B. Here is a simple summary of the main events and time gaps in their futurist’s FALSE eschatological fantasies:
 - 1. The gospel must be preached worldwide for a witness, and earthquakes and wars must increase. *Fulfilled already, in the first century, according to Paul
 - 2. Jesus will come again in a secret rapture.
 - 3. In the future, the antichrist will help Jews restore the O.T. for 3.5 years; then he will oppose them for 3.5 more years.
 - 4. During this time of the future antichrist, 144,000 Jewish missionaries will convert many to Christ.
 - 5. Jesus will take the throne of David in Jerusalem, restore animal sacrifices, and rule the earth.
 - 6. The wicked will submit for 1000 years, but then Jesus will come a fourth time to defeat them.
 - 7. These theories were unknown before 1830. They were popularized by men like Edward Irving, John Darby, C.I. Scofield, Clarence Larkin, Hal Lindsay, Salem Kirban, Tim LaHaye, Bob Jones, John R. Rice, John Walvoord, Dwight Pentecost, Jack Van Impe, etc.

Can we reject Premillennialism as a system of untruths? Here is a list of false beliefs:

- A. Premillennialists show a profane disregard for scripture with even the simplest of Bible prophecies i.e. Daniel's 70 weeks and our Lord's Olivet Discourse (Daniel 9:24-27; Matthew 24:1-35).
- B. Scofield and cronies base much of their scheme on unfilled land promises to Israel; but Israel got all the land, and the Lord does not owe them any more; the promise of the land was conditional anyway; and Abraham never wanted it to begin with (Joshua 21:43-45; Neh 9:7-8; Heb 11:8-16).
- C. Premillennialists believe: God was confused and forgot an indeterminate period of time of about 2000 years in the middle of Daniel's 70 weeks, which makes Jesus' determination an utter failure.
- D. The kingdom of heaven and the kingdom of God are not the same thing, according to Scofield's notes at Matthew 6:33, in spite of the Bible (Matt 19:23-24; Matt 4:12-17 cp Mar 1:14-15; etc.).
- E. They claim from Matthew 24:14 the gospel must be preached in all the world for a witness before Jesus can return, but the verse applies to the "end" of Jerusalem in 70 A.D., and the gospel was preached in all the world according to Paul. (Mark 16:19-20; Rom 1:8; 10:18; Col 1:6,23; I Tim 3:16).
- F. They teach the abomination of desolation is some one-eyed Cyclops head of the United Nations with a glowing 666 for his heart, but Luke tells us plainly it is Roman armies surrounding Jerusalem (Luke 21:20-22), which Daniel had clarified 500 years earlier (Dan 12:5-13)
- G. A secret rapture will occur pre-, mid-, or post-tribulation relative to the great tribulation of Matthew 24; but this great tribulation was the tearing down of Jerusalem and temple in 70 A.D., and even if it were not, Jesus Christ does not come until after it occurs anyway (Matt 24:34)
- H. They say Jesus tried to set up an earthly kingdom, but the Jews refused and Jesus failed! Historists believe that Jesus did set up His kingdom and crushed the Jews; and His kingdom was pointedly not of this world anyway (Luke 11:20; 16:16; John 6:15; Heb 12:28-29; Matt 21:33-46; 22:1-7; Luke 17:20-21; John 18:36).
- I. The Jews are still God's chosen people and have a preeminent role in the future, in spite of Paul teaching they are a spiritual seed, and the promises are to be understood spiritually in Christ, especially those to Abraham, the father of the Jews (Gal 3:16,38-29; 4:21-31; 6:16; Heb 11:8-16).

- J. They say Jesus Christ will return the second time before the man of sin is revealed, the antichrist to them, even though Paul plainly declared the opposite timing of these events (II Thess 2:1-3)
- K. They talk of a secret rapture and multiple resurrections, but there is only one resurrection of both wicked and righteous at the same time (John 5:28-29; Acts 24:15; Matt 13:30,40; II Thess 1:7-10).
- L. There is no space for choosing law instead of grace at Sinai, seven dispensations instead of three the Bible recognizes ([Rom 5:14](#)), the gospel of the kingdom and the gospel of the grace of God are two different gospels (Acts 20:24-25), and a corruption of David's tabernacle (Acts 15:14-16).

What are some pillars of premillennialism?

- A. Hermeneutics – Scripture, even prophecy, should be interpreted literally, as by an original reader.
- B. Land – The Jews have never received the unconditional promises of land given to Abraham.
- C. Jesus – The promise to David of a Son to sit on his throne has not been fulfilled yet in Jesus Christ.
- D. Jews – God will restore them at a future date to a revival of their ancient kingdom in Palestine.
- E. Satan – There has been no binding of the devil, since he was thrown out of heaven before Eden.

What do amillennialists believe?

- A. They believe Jesus Christ set up His spiritual kingdom in 30AD after victory on the cross.
- B. The elect of God of Jews and Gentiles are the true Israel of God and fulfill all the Jewish promises.
- C. Regeneration brings a person into a vital relationship with Jesus Christ on His throne in heaven.
- D. They believe there is one final all-inclusive event of a resurrection, judgment, and a new earth. (Rev. 20-21-22)
- E. They esteem the New Testament over the Old and allow for spiritual things over physical things.

What about the literal hermeneutics of the futurist premillennialism?

Symbolic/ figurative language must not be interpreted literally.

- A. The Holy Spirit taught that prophets to not use literal or plain language, instead relying on similitudes – or metaphors, comparisons, figures, and signs (Hosea 12:10; John 12:33; 21:19).
- B. The Spirit can speak expressly (I Tim 4:1), but He does not by the prophets (Rev 1:1; I Peter 1:11).
- C. Concerning symbolism: Which heel did Satan bruise ([Ge 3:15](#))? How do you travel in a land flowing with milk and honey?
- D. Shaking heaven and earth would make a lot of dust! The hairy Elijah must still come (Mal 4:5-6)
- E. Old Testament prophecies that are already fulfilled illustrate this figurative language (Isaiah 13).
- F. Only the Holy Ghost taught apostles to correctly apply O.T. prophecies (Acts 2:14-21; 15:12-18).
- G. The premillennialist idea of taking prophetic words, especially of the Old Testament, in their ordinary, literal, or normal sense is scornful heresy. True ministers will divide words (II Tim 2:15).

What about God's promises of the land?

- A. God gave Israel all the land He ever promised them. (Josh 11:23; 21:43-45; 23:14-15; I Kings 8:34,56; Neh 9:7-8,22-25; Ex 23:27-31; Num 34:1-15; Deut 11:22-25; Ps 44:1-3; 105:43-45; 135:10-12; Acts 7:45; Josh 2:24; 3:9-11; 22:4; 24:13; II Chron 6:25; Jer 32:21-23).
- B. If you believe that Joshua got all the land to fulfill earlier geographical descriptions and locations, then compare Deut 7:22; II Samuel 8:1-6; I Kings 4:20-21; I Samuel 27:8-9; and II Chron 9:26.
- C. The land of Canaan was only offered conditionally, and Israel violated the terms, so Israel forfeited their deed to Canaan by disobedience (Deuteronomy 28:63-68; 29:21-28; 30:17-20; Josh 23:16).
- D. Why would there be a restoration to Palestine, since even Abraham did not want it (Heb 11:8-16)
- E. No child of God would want to leave the heavenly Jerusalem for the earthly one (Heb 12:22-24)

But what about God's promise of the land "forever"?

- A. This question reveals a carnal perspective of things that is obsessed with this earth (Heb 11:8-16).
- B. These skeptics get hung up on God's promises to Abraham and his seed (Gen 13:15; 17:8; 48:4).
- C. The land of Canaan was only offered conditionally, and Israel violated the terms, so Israel forfeited their deed to Canaan by disobedience (Deuteronomy 28:63-68; 29:21-28; 30:17-20; Josh 23:16).
- D. God used "forever" toward Israel and the land in a very limited perspective, as with other things.
 - 1. He told them that circumcision was an "everlasting covenant" (Genesis 17:13 cp Gal 2:3-5).
 - 2. He told them that the Passover was an ordinance "for ever" (Ex 12:14,17,24 cp Luke 22:16).
 - 3. He told them that the Levites were for an "everlasting priesthood" (Ex 40:15 cp Heb 7:11-28).
- E. The "forever" aspect of the land is heaven above, which is as Abram understood it (Heb 11:8-16).

What about the city of Jerusalem?

In Judgement, Jerusalem was burned and leveled it to the ground (Matthew 24:1-35; Luke 19:41-48).

- A. He promised the Gentiles would control and use it during this age (Luke 21:24).
- B. He told the woman at Samaria that His religion no longer had any connection to it (John 4:20-24).
- C. Paul told the Galatians that the Judaizers were connected to the wrong Jerusalem (Gal 4:21-31).
- D. Paul told the Hebrews that they had come to a better Jerusalem, one in heaven (Heb 12:22-24).
- E. Abraham did not look for an earthly city – he wanted one with real foundations (Heb 11:8-16).
- F. Jesus Christ refers to it spiritually as Sodom and Egypt, a big step down from Hagar (Rev 11:8)

What about the Jews as God's chosen people?

- A. Physical Jews were God's chosen nation under the Old Testament, but things have greatly changed.
- B. His relationship with them as a nation was conditional, and they forfeited all rights by rebellion.
- C. From the beginning, His covenant and promises were based on a spiritual seed. (Is 6:9-13).
- D. There is no longer any such distinction after the cross (Eph 2:11-22; 3:1-13; Gal 3:28; Col 3:11).
- E. The true Jew in the sight of God is a regenerated person of either nation (John 1:47; Rom 2:28-29).
- F. Paul made it clear that only some within the nation of Israel were God's elect (Romans 9:6-8,24).
- G. Believing Gentiles in Jesus Christ are the true seed of Abraham and heirs to the promise (Gal 3:29).

What about the rod of iron rule?

- A. Jesus said His Father had given it to Him before 70 A.D. (Rev 2:27). Should we believe Him?
- B. David seemed to understand that Jesus received this rule at His resurrection (Ps 2:7-9; Acts 2:33).
- C. John's revelation from Jesus Christ connected this rule to His ascension into heaven (Rev 12:5).
- D. A political globe clearly shows the dashing of the nations into 200+ pieces after several world empires: no man has been able to build a world empire again, though many have tried.

What about Bible promises of restoration?

- A. The burden of proof is on the Premillennialists to produce the many texts that they assume exist.
- B. One of their great favorites is Isaiah 11, yet it has nothing to do with an earthly Israel on this earth.
- C. Will Abraham change his mind and want the bondwoman and her son back home (Gal 4:21-31)

- D. No child of God would leave the heavenly Jerusalem for the earthly one (Heb 11:8-16; 12:22-44).
- E. Will the restoration of Israel be a national or spiritual kingdom, since Christ's is not of this world?

What about the binding of the devil?

- A. Satan has a kingdom of demonic princes and soldiers (Luke 11:18; Dan 10:13,20), but Jesus Christ delivered the possessed, proving Satan bound (Luke 10:17-19; Matt 12:22-29; Luke 11:19-22).
- B. Jesus prophesied that Satan would be cast out of heaven at His death (John 12:31), which was accomplished by Michael the archangel after a war in heaven at Christ's ascension (Rev 12:5-11).
- C. Before Christ, Satan accused our brethren to God, but not any more (Job 1:6; 2:1; Rom 8:33-34).
- D. Jesus claimed all power after His resurrection for gospel preaching (Matthew 28:18-20), which meant the gates of hell could no longer prevail against the truth in Gentile nations (Matt 16:13-20).
- E. He had allowed Satan to have the nations in the past, but now it was over (Luke 4:5-6; Acts 14:16).
- F. And guess what? The gospel went into all nations, which were now free from Satan's bondage, so that all sorts of men believed it (Matt 24:14; 28:19; Luke 24:47; Rom 1:5; 16:26; I Tim 3:16).
- G. Though Satan was bound from deceiving the nations, yet he deceived individual men, irritated our brother Paul, and tempted Christian saints (Acts 13:10; Eph 6:16; II Tim 2:25-26; I Peter 5:8).
- H. The Premillennialists, in their rabid pursuit of Jewish fables, ruin the glorious victory that Jesus Christ had over the devil and his angels at the cross (Colossians 2:15; Heb 2:14-15; I John 3:8).

What will happen at Jesus Christ's final coming/ appearance?

- A. The dead will be raised – believers and sinners – for the final judgment (John 5:28-29; Acts 24:15; Rev 20:5).
- B. The Final Judgment will occur, where each man will formally hear His eternal fate (Rev 20:11-15).

- C. He will deliver up the kingdom to God, not rule in the kingdom here on earth (I Cor 15:23-28).
- D. He will burn up the earth and heavens as we know them for new heavens and new earth (II Peter 3:13).

What hermeneutical rules must we follow?

- A. We always interpret the Old Testament in light of the New, not the other way around, as Scofield and others, who corrupt the New to keep their Jewish fables taken from literal readings of the Old.
 - 1. Why would anyone choose dark and obscure shadows to light (Col 2:17; Hebrews 8:5; 10:1)
 - 2. If the prophets did not know what they wrote (I Pet 1:10-12), how will you without the N.T.?
- B. We always interpret prophetic similitudes and signs very carefully, remembering that they are not express language and are not to be understood literally (Prov 1:6; Matt 13:10-11; John 16:25,29).
 - 1. We use prophecies with stated fulfillments to learn (Is 13:1-22; Acts 2:14-21; Heb 12:26-28).
 - 2. We use clear statements to govern the use of figurative language; Matt 16:27-28; 24:29-35.
- C. We generally exalt the spiritual over the fleshly: though there are earthly prophecies with earthly fulfillments, we do not carnally consider them of superior value (II Cor 4:16-18; Luke 17:20-21).
- D. We remember that Revelation was to show John things that were to come to pass shortly (Rev 1:1).

How do we know Revelation 20 is not Premillennial?

- A. The kingdom was already in place in 65 A.D., and it cannot be moved; there is no future shaking to introduce a radical kingdom of Jesus ruling in an earthly temple with Jews (Heb 12:22-29).

- B. Jesus Christ is coming one more time to gather His Christian elect and burn up the wicked (II Thess 1:7-10). Paul is very plain that all things are wrapped up with the final coming (II Thess 1:7-12; 2:1-8).
- C. There is no new kingdom after His FINAL coming – He delivers up the kingdom (I Cor 15:23-28).
- D. The “rapture” of Christian saints to glory occurs at the judgment of the wicked (I Thess 4:13-18; 5:1-11). Great White Throne (Rev 20: 11-15)
- E. Peter, an informed and inspired Jew, was looking for new heavens and new earth (II Peter 3:1-18).

1.If he looked for a new heaven and earth at Christ’s coming, he did not expect another millennium.

2.If he looked for melting elements by fervent heat, he surely knew Paul’s day (II Thess 1:7-9).

- F. No future kingdom is described, offered, or taught by Paul in any place in the New Testament.
- G. There is only one bodily resurrection of righteous and wicked in the Bible ([Jn 5:28-29](#); [Ac 24:15](#)).
- H. There is no word of anything having to do with a temple, or sacrifices in Rev 20.
- I. The symbolic language must be subject to the rest of the Bible, especially the New Testament.
- J. The end of time as Paul understood it was to occur at the final coming of Christ ([I Cor 15:23-28](#)).
- K. We discover that the features of the premillennial kingdom i.e. on earth, in Jerusalem, in a temple, of Jews, with lions and lambs together, animal sacrifices, and other ideas are nowhere to be found.

Note: Does Jesus return before or after the Millennium?

Jesus returns in early Millennium, immediately following the tribulation (Mt.24:30) and again following the Millennium in (Rev. 20).

References: (9) (18 (19)

AntiChrist-666-False Prophet

Although it is accepted and Biblically supported that AntiChrist is a pervading spirit that is in opposition to all things related to Jesus Christ, many theologians accept that NERO fulfills the requirements as the historic AntiChrist embodied in a person also referred to as the Beast in the Book of Revelation.

AntiChrist:

Nero Claudius Caesar Augustus Germanicus (/ˈniərɒs/ *NEER-oh*; born **Lucius Domitius Ahenobarbus**; 15 December 37AD – 9 June 68AD), was the fifth Roman emperor and final emperor of the Julio-Claudian dynasty, reigning from AD 54 until his death in 68AD. He was adopted by the Roman emperor Claudius at the age of 13 and succeeded him on the throne. Nero was popular with the members of his Praetorian Guard and lower-class commoners in Rome and its provinces, but he was deeply resented by the Roman aristocracy. Most contemporary sources describe him as tyrannical, self-indulgent, and debauched. After being declared a public enemy by the Roman Senate, he committed suicide at age 30.

Nero was born at Antium in 37AD, the son of Gnaeus Domitius Ahenobarbus and Agrippina the Younger, a great-granddaughter of the emperor Augustus. When Nero was two years old, his father died. His mother married the emperor Claudius, who eventually adopted Nero as his heir; when Claudius died in 54, Nero became emperor with the support of the Praetorian Guard and the Senate. In the early years of his reign Nero was advised and guided by his mother Agrippina, his tutor Seneca the Younger, and his praetorian prefect Sextus Afranius Burrus, but he soon sought to rule independently and to rid himself of restraining influences. His power struggle with his mother was eventually resolved when he had her murdered. Roman sources also implicate Nero in the deaths of his wife Claudia Octavia – supposedly so that he could marry Poppaea Sabina – and of his foster-brother Britannicus.

Nero's practical contributions to Rome's governance focused on diplomacy, trade, and culture. He ordered the construction

of amphitheaters, promoted athletic games and contests, and made public appearances as an actor, poet, musician, and charioteer. This scandalised his aristocratic contemporaries as these occupations were usually the domain of slaves, public entertainers and infamous persons. The provision of such entertainments made Nero popular among lower-class citizens, but his performances undermined the Imperial dignity. The costs involved were borne by local elites either directly or through taxation, and were much resented.

During Nero's reign, the general Corbulo fought the Roman–Parthian War of 58–63, and made peace with the hostile Parthian Empire. The Roman general Suetonius Paulinus quashed a major revolt in Britain led by the Iceni's queen Boudica. The Bosporan Kingdom was briefly annexed to the empire, and the First Jewish–Roman War began. When the Roman senator Vindex rebelled, with support from the eventual Roman emperor Galba, Nero was declared a public enemy and condemned to death in absentia. He fled Rome, and on 9 June AD 68 he committed suicide. His death sparked a brief period of civil war known as the Year of the Four Emperors.

Most Roman sources offer overwhelmingly negative assessments of his personality and reign. The historian Tacitus claims the Roman people thought him compulsive and corrupt. Suetonius tells that many Romans believed that the Great Fire of Rome was instigated by Nero to clear land for his planned "Golden House". Tacitus claims that Nero seized Christians as scapegoats for the fire and had them burned alive, seemingly motivated not by public justice but by personal cruelty. Some modern historians question the reliability of the ancient sources on Nero's tyrannical acts, considering his popularity among the Roman commoners. In the eastern provinces of the Empire, a popular legend arose that Nero had not died and would return. After his death, at least three leaders of short-lived, failed rebellions presented themselves as "Nero reborn" in order to gain popular support.

Jewish tradition

At the end of 66 AD, conflict broke out between Greeks and Jews in Jerusalem and Caesarea. According to the Talmud, Nero went to Jerusalem and shot arrows in all four directions. All the arrows landed in the city. He then asked a passing child to repeat the verse he had learned that day. The child responded, "I will lay my vengeance upon Edom by the hand of my people Israel" (Ezekiel 25:14). Nero became terrified, believing

that God wanted the Second Temple to be destroyed, but that he would punish the one to carry it out. Nero said, "He desires to lay waste His House and to lay the blame on me," whereupon he fled and converted to Judaism to avoid such retribution. Vespasian was then dispatched to put down the rebellion.

The Talmud adds that the sage Reb Meir Baal HaNess lived in the time of the Mishnah, and was a prominent supporter of the Bar Kokhba rebellion against Roman rule. Rabbi Meir was considered one of the greatest of the Tannaim of the third generation (139–163 AD). According to the Talmud, his father was a descendant of Nero who had converted to Judaism. His wife Bruriah is one of the few women cited in the Gemara. He is the third-most-frequently-mentioned sage in the Mishnah. Roman and Greek sources nowhere report Nero's alleged trip to Jerusalem or his alleged conversion to Judaism. There is also no record of Nero having any offspring who survived infancy: his only recorded child, Claudia Augusta, died aged 4 months.

Christian tradition

Non-Christian historian Tacitus describes Nero extensively torturing and executing Christians after the fire of 64 AD. Suetonius also mentions Nero punishing Christians, though he does so because they are "given to a new and mischievous superstition" and does not connect it with the fire.

Christian writer Tertullian (155–230 AD) was the first to call Nero the first persecutor of Christians. He wrote, "Examine your records. There you will find that Nero was the first that persecuted this doctrine." Lactantius (240–320 AD) also said that Nero "first persecuted the servants of God". as does Sulpicius Severus. However, Suetonius writes that, "since the Jews constantly made disturbances at the instigation of Chrestus, the [emperor Claudius] expelled them from Rome" ("*Iudaeos impulsore Chresto assidue tumultuantis Roma expulit*"). https://en.wikipedia.org/wiki/Nero_-_cite_note-144 These expelled "Jews" may have been early Christians, although Suetonius is not explicit. Nor is the Bible explicit, calling Aquila of Pontus and his wife, Priscilla, both expelled from Italy at the time, "Jews" (Acts 18:2).

Martyrdoms of Peter and Paul

The first text to suggest that Nero ordered the execution of an apostle is a letter by Clement to the Corinthians traditionally dated to around 96 AD. The apocryphal Ascension of Isaiah, a Christian writing from the 2nd century, says, "the slayer of his mother, who himself (even) this king, will persecute

the plant which the Twelve Apostles of the Beloved have planted. Of the Twelve one will be delivered into his hands"; this is interpreted as referring to Nero.

Bishop Eusebius of Caesarea (275–339 AD) was the first to write explicitly that Paul was beheaded and Peter crucified in Rome during the reign of Nero. He states that Nero's persecution led to Peter and Paul's deaths, but that Nero did not give any specific orders. However, several other accounts going back to the 1st century have Paul surviving his two years in Rome and travelling to Hispania, before facing trial in Rome again prior to his death.

Peter is first said to have been crucified specifically upside-down in Rome during Nero's reign (but not by Nero) in the apocryphal Acts of Peter (200 AD). The account ends with Paul still alive and Nero abiding by God's command not to persecute any more Christians.

By the 4th century, a number of writers were stating that Nero killed Peter and Paul.

In 422 AD, Augustine of Hippo wrote about 2 Thessalonians 2:1–11, where he believed that Paul mentioned the coming of the Antichrist. Augustine mentions that many Christians believed Nero was the Antichrist or would return as the Antichrist. He wrote that, "in saying, 'For the mystery of iniquity doth already work, he alluded to Nero, whose deeds already seemed to be as the deeds of Antichrist.

666

Some modern biblical scholars such as Delbert Hillers (Johns Hopkins University) of the American Schools of Oriental Research and the editors of the *Oxford Study Bible* and *Harper Collins Study Bible*, contend that the number 666 in the Book of Revelation is a code for Nero, a view that is also supported in Roman Catholic Biblical commentaries. The statement concerns Revelation 17:1-18, "the longest explanatory passage in Revelation", which predicts the destruction of Rome by work of an "eighth emperor" who was also one of the "seven kings" of the most extended and powerful empire ever known in the human history: according to this lecture, Babylon the Great is identified with Rome which has poured the blood of saints and martyrs (verse 6) and subsequently become the seat of the Vatican State, reigning over all the kings existing on Earth.

The **number of the beast** (Koinē Greek: Ἀριθμὸς τοῦ θηρίου, *Arithmós tou thēriou*) is associated with the Beast of Revelation in chapter 13, verse 18 of the Book of Revelation. In most manuscripts of the New Testament and in English translations of the Bible, the number of the beast is **six hundred sixty-six** or χξς (in Greek numerals, χ represents 600, ξ represents 60 and ς represents 6) Papyrus 115 (which is the oldest preserved manuscript of the *Revelation* as of 2017), as well as other ancient sources like Codex Ephraemi Rescriptus, give the number of the beast as χις or χιϞ, transliterable in Arabic numerals as **616** (χις), not 666; critical editions of the Greek text, such as the Novum Testamentum Graece, note χις as a variant. ✓

In the Bible

The number of the beast is described in Revelation 13:15–18. Several translations have been interpreted for the meaning of the phrase "Here is Wisdom. Let him that hath understanding count the number of the beast..." where the peculiar Greek word ψηφισάτω (*psephisato*) is used. Possible translations include "to count", "to reckon" and also "to vote" or "to decide"

In the Textus Receptus, derived from Byzantine text-type manuscripts, the number six hundred sixty-six is represented by the Greek numerals χξς, with the Greek letter stigma (ς) representing the number 6:

Commerce hindered:

"And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is **666**."

In several editions of the Greek Bible, the number is represented by the final three words, **ἑξακόσιοι ἑξήκοντα ἕξ**, *hexakósioi hexēkonta héx*, meaning "six hundred [and] sixty-six":

¹⁷καὶ ἵνα μὴ τις δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. ¹⁸Ὡδε ἡ σοφία ἐστίν· ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου, ἀριθμὸς γὰρ ἀνθρώπου ἐστίν· καὶ ὁ ἀριθμὸς αὐτοῦ **ἑξακόσιοι ἑξήκοντα ἕξ**.

ENGLISH

"And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath

understanding count the number of the beast: for it is the number of a man; and his number is **six hundred and sixty-six.**"

Revelation 13:18 states that if one is wise and has an understanding to count the number of the beast, which is also the number of a man, the number comes to 666.

Interpretations

The beast's identity and the beast's number are usually interpreted by applying one of three methods:

1. Using gematria to find the numbers that equate to the names of world leaders, to check for a match with the scriptural number.
2. Treating the number of the beast as a duration of time.
3. Linking the scriptural imagery and symbolism of the Antichrist with characteristics of world leaders who oppose Christianity.

Identification by gematria

In Greek isopsephy and Hebrew gematria, every letter has a corresponding numeric value. Summing these numbers gives a numeric value to a word or name. The use of isopsephy to calculate "the number of the beast" is used in many of the below interpretations.

Nero

Preterist theologians typically support the interpretation that 666 is the numerical equivalent of the name and title Nero Caesar (Roman Emperor 54–68 AD).^{[20][21][22][23][24][25][26]} Written in Aramaic, this can be valued at 666 using the Hebrew numerology of gematria, and was used to secretly speak against the emperor. Additionally, "Nero Caesar" in the Hebrew alphabet is נרון קסר *NRON QSR*, which when interpreted numerically represents the numbers 50 200 6 50 100 60 200, which add up to 666.

The Greek term χάραγμα (**charagma**, "mark" in Revelation 13:16) was most commonly used for imprints on documents or coins. Charagma is well attested to have been an imperial seal of the Roman Empire used on official documents during the 1st and 2nd centuries. In the reign of Emperor Decius (249–251 AD), those who did not possess the certificate of sacrifice (*libellus*) to Caesar could not pursue trades, a prohibition that conceivably goes back to Nero, reminding one of Revelation 13:17.

Preterists argue that Revelation was written before the destruction of the Temple, with Nero exiling John to Patmos.

Futurist theologians believe Revelation 13 speaks of a future prophetic event, "All who dwell on the earth *will* worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world." (Revelation 13:8)

An Aramaic scroll from Wadi Murabba'at, dated to "the second year of Emperor Nero", refers to him by his name and title.^[41] In Hebrew it is *Nron Qsr* (pronounced "Nerōn Kaisar"). In Latin it is *Nro Qsr* (pronounced "Nerō Kaisar").

The Greek version of the name and title transliterates into Hebrew as נרון קסר, and yields a numerical value of 666.

False Prophet:

Some theologians imply that Simon Magus did fulfill the description of **THE** false Prophet even as history clearly reveals him as **A** false prophet.

Simon Magus was a contemporary of Nero and is said to have influenced Nero to massacre many Christians. He was also a magician who did magic with fire and appeared to cause statues to move. He is mentioned in the Acts of the Apostles in the New Testament. He supposedly claimed to be God. Numerous actions on the part of Simon Magus identify him as a false prophet, if not THE false prophet.

Simon Magus (Greek Σίμων ὁ μάγος, Latin: Simon Magus), also known as **Simon the Sorcerer** or **Simon the Magician**, was a religious figure whose confrontation with Philip is recorded in Acts 8:9–24. The act of simony, or paying for position, is named after Simon who tried to buy his way into the power of the Apostles.

According to Acts, Simon was a Samaritan magus or religious figure of the 1st century AD and a convert to Christianity, baptised by Philip the Evangelist. Simon later clashed with Peter. Accounts of Simon by writers of the second century exist, but are not considered verifiable. Surviving traditions about Simon appear in orthodox texts, such as those of Irenaeus, Justin Martyr, Hippolytus, and Epiphanius, where he is often described as the founder of Gnosticism,^{[3][4][5][6]} which has been accepted by

some modern scholars, ^{[7][8]} while others reject that he was a Gnostic, just designated as one by the Church Fathers.^{[9][10]}

Justin, who was himself a 2nd-century native of Samaria, wrote that nearly all the Samaritans in his time were adherents of a certain Simon of Gitta, a village not far from Flavia Neapolis. Irenaeus held him as being the founder of the sect of the Simonians. Hippolytus quotes from a work he attributes to Simon or his followers the Simonians, *Apophasis Megale, or Great Declaration*. According to the early church heresiologists, Simon is also supposed to have written several lost treatises, two of which bear the titles *The Four Quarters of the World* and *The Sermons of the Refuter*.

In apocryphal works including the *Acts of Peter*, Pseudo-Clementines, and the *Epistle of the Apostles*, Simon also appears as a formidable sorcerer with the ability to levitate and fly at will. He is sometimes referred to as "the Bad Samaritan" due to his malevolent character. The *Apostolic Constitutions* also accuses him of "lawlessness"

Acts of the Apostles

The *Acts of the Apostles* features a short narrative about Simon Magus; this is his only appearance in the New Testament.

But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, "This man is the great power [Gr. *Dynamis Megale*] of God." And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy

Ghost." But Peter said unto him, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought [Gr. *Epinoia*] of thine heart may be forgiven thee, for I perceive that thou art in the gall of bitterness, and in the bond of iniquity." Then answered Simon, and said, "Pray ye to the Lord for me, that none of these things which ye have spoken come upon me." Acts 8:9-24

Josephus

Josephus mentions a magician named [Atomus] (Simon in Latin manuscripts) as being involved with the procurator Felix, King Agrippa II and his sister Drusilla, where Felix has Simon convince Drusilla to marry him instead of the man she was engaged to. Some scholars have considered the two to be identical, although this is not generally accepted, as the Simon of Josephus is a Jew rather than a Samaritan.

Justin Martyr and Irenaeus[edit]

Justin Martyr (in his *Apologies*, and in a lost work against heresies, which Irenaeus used as his main source) and Irenaeus (*Adversus Haereses*) record that after being cast out by the Apostles, Simon Magus came to Rome where, having joined to himself a profligate woman of the name of Helen, he gave out that it was he who appeared among the Jews as the Son, in Samaria as the Father and among other nations as the Holy Spirit. He performed such signs by magic acts during the reign of Claudius that he was regarded as a god and honored with a statue on the island in the Tiber which the two bridges cross, with the inscription *Simoni Deo Sancto*, "To Simon the Holy God" (*First Apology, XXVI*). However, in the 16th century, a statue was unearthed on the island in question, inscribed to Semo Sancus, a Sabine deity, leading some scholars to believe that Justin Martyr confused *Semoni Sancus* with Simon.

*Most AntiChrist-666-False Prophet Information herein sourced from Wikipedia.

References: (19) (20) (23)

The Rapture(s)

The word rapture, does not appear in the Bible. It is to gather up.

The Latin Vulgate translates the Greek ἀρπαγησόμεθα as rapiemur meaning "**we are caught up**" or "we are taken away" from the Latin verb rapio meaning "to catch up" "Gather up" or "take away".

Rapture: To be gathered, caught up or taken away.

In the Bible we can observe 2-events involving what could be described as a "Rapture" or gathering. They involve the Old Testament Righteous elect (Mt. 24:31, Rev. 7:1-8 and the Church saints (1st resurrection) Rev.20:5

1. In Matthew 24:31 Jesus prophesies a post tribulation rapture that relates to the gathering up of the (144,000 Rev. 7:1-8) Old Testament Righteous. "The angels Gather the elect from the four winds, one end of heaven to the other. In the Greek, it means from one end of earth to the other. This appears to be the Old Testament elect 12,000 of each of the 12 tribes of Israel (Rev. 7:1-8 and Rev. 14:1-5) and not the body of Christ (The Church).
2. The final rapture or blessed church saints coming back to life occurs after the Millennium in Revelation 20:5-6. (The first resurrection). There is no mention of the living saints being raptured. However all will be present at the Great White Throne Judgement so the living saints must also be gathered to heaven where Jesus sits on the throne in Rev.20:11-12, Rev. 21:3, Rev. 21:5.

Note #1: AFTER the Great Tribulation described in Mt.24:29 and Rev. 6:12-17 the elect are gathered (Raptured). **The 144,000 are the elect of God**, (Mat 24:31 and Rev. 7:4 refer to as the elect. further described in Revelation 7:4 as sealed, Those who are from Israel, who never bowed the knee to idolatry. They are virgin males. 12,000 from each of the twelve tribes of Israel who appear after the Great Tribulation Rev. 6:12-17, Rev. 7:1-8 Rev. 14:1-5. *These are the elect (Righteous Jews from the Jewish age of the law). They were gathered (Raptured) from the 4-winds) at the 2nd coming of Jesus Mt. 24:29-31.

Note #2: Both Mt. 24:31 and Rev. 6:12 refer to the darkening of the sun and moon and both Mt. 24:31 and Rev. 7:1 refer to the 4-

winds.***This places each event into the same context of time, which would be 70 AD.**

Note #3: Matthew 24:29-31 is complimentary to I Thessalonians 4:16-18. And also Isaiah 27: 12-13 **All 3 involve the sound of the trumpet and a gathering up of the elect.** Mt.24:29, Rev.7:1-4, Rev. 14:1-5 (elect) Isa 27:12.

Note #4: The **first incident** of a rapture occurs **AFTER** the great tribulation, according to Jesus' prophecy Mt. 24: 29-31 and involves the 144,000 (Rev. 14:4). The **second incident** of a rapture or coming to life of the blessed saints, occurs **AFTER** the Millennium Rev.20:5-6, referred to as the first resurrection. The dead in Christ (the Church saints) are raised first.

Note #5: Mt. 24:31 reveals the Great Trumpet parallel to the RAPTURE verse of I Thess. 4:15. However Rev. 20 NEVER mentions the Trumpet.

The TWO Raptures (summary)

Biblical Support: 2- raptures (or) gathering events both past and future:

1. PAST: Rapture of the *Old Testament righteous (144,000 Rev. 7:1-8). (Follows the Great Tribulation period of 70AD.) The rapture of righteous Old Testament ELECT Jews (the 144,000) in Mt. 24:29-31 and Rev. 7:1-5 at the 2nd coming of Christ immediately follows the Tribulation according to Jesus prophecy in Mt. 24:29. *See Rev.7:1-4 and Rev.14:1-5.

Note: The Apostles and disciples and other Church saints **were not raptured at this time**, in fact most of the Apostles were martyred.

2. FUTURE: Rapture of the New Testament Church. (Follows the Millennium) In the rapture of the Church Saints, the dead in Christ will rise first as the blessed ones, in the first resurrection. Rev.20:5-6. It is only logical that those who are alive and remain will be joined with Christ at the Great White Throne Judgment in heaven.. This follows the Millennium and is prior to the brief war of Gog and Magog. *This future rapture fits Paul's prophecy of I Thessalonian 4:15-17 and Jesus' prophecy in Rev. 20:5. *Bible reveals NO Pre-Trib. Rapture. References: (11)

PROPHETIC TIMELINE

Timeline Review:

The Millennial Reign began at the cross in 30 AD when Satan was defeated and spiritually bound from hindering the Church of Jesus Christ. The 1,000 years is a symbolic number meaning a long period of time. Tribulation followed, as prophesied by Jesus, in 70 AD with the destruction of the Temple and Jerusalem and killing of 1.1 million Jews. Soon after the tribulation, the 2nd coming arrived in Mt 24:29-30 and the gathering (or) *Rapture of the 144,000 Old Testament righteous Jews. (Rev. 7:1-8).

Satan was spiritually bound and cast out of heaven in 30AD after Jesus' victory on the cross and cast into the pit for a symbolic 1,000 years. Then at the end of the Millennium the Christian saints (the church) will experience the first resurrection and then the final rapture Rev.20:6; Rev.20:11-15. (The dead in Christ shall rise first). Satan will be released for a short time to instigate the Gog and Magog war in Israel / Jerusalem. God then destroys the multitude of armies of the enemy with fire from heaven followed by the Great White Throne Judgement, the New heavens, New Earth and New Jerusalem are to appear. *Rev.20- 21-22.

A Basic Timeline with dates

26AD John the Baptist baptized Jesus in the fall and announced him as Israel's Messiah (John 1:29-42), which concluded week 69 and began week 70 of Daniel's 70 weeks that some in Israel had been calculating for obvious reasons (Luke 2:25,38; 3:15; 23:51; 24:21).

30AD Jesus laid down His life in the spring, at Passover, 3½ years after His baptism, in the midst of Daniel's 70th week, rose from the dead, and ascended gloriously to His throne in heaven over His kingdom as He jumpstarts the Millennium (Church Age). The Kingdom has come.

30AD The apostles received great power by the Holy Spirit at Pentecost and took the gospel to Jews and then Gentiles in obedience to the Great Commission. The Gospel would be preached to the entire world and then the end would come Mt. 24:14.

Note: Through Paul, the Gospel would reach the entire (Hellenistic) world Col. 1/23. This fulfilled Jesus' prophecy in Mt. 24:14, in which after the Gospel was preached to the whole world, "the end would come" which means the end of the age Mt. 24:14 is referring to the end of the Old Testament **age of the Law**, to be followed by the New Testament **age of Grace** (The Church Age/ Millennium).

66AD Through the Apostle Paul's missionary journeys, the Gospel had been preached in all the world (The Hellenistic, Greek world was considered the world at that time). Col 1:5-6, Col 1:23, Rom 1: 16-18, Rom 16:25-26. This was the final condition Jesus had determined before the Romans could come and destroy Jerusalem, the Temple and over 1.1 million Jews. *"And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come. Rev. 24:14. The end came in 70 AD with the destruction of the Temple and the end of the sacrificial system putting an end to the Jewish Age of the Law and justifying the Age of Grace, the Church Age with the Millennial Reign of Jesus, our king on the throne in heaven, which began in 30 AD at the cross and victorious resurrection and the defeat of satan who was spiritually bound at the beginning of the symbolic 1000 year millennium.*

66AD The Jews became more and more rebellious and revolted against Caesar and Roman authority.

66AD Cestius Gallus brought the Twelfth Legion from Antioch in November, surrounded the city, and could have taken it easily, but left for no reason and at great loss! This enflamed the Jewish rebellion with false hope, and it angered Rome greatly to totally destroy the Jews! But it began the 1290 and 1335 days prophesied by Daniel leading up to the Jews' scattering (Dan 12:1-13).

67AD Beginning of the 7-year Tribulation time period (67-73 AD).

67AD Nero appoints Vespasian in charge of Judea, who brings several legions and begins a slow and methodical campaign of destruction of the Jews from city to city that lasts for 2 years.

70AD The Great Tribulation occurs in 70AD, 3 1/2 years into the 7-year time frame fulfilling the prophecy from Daniel 9. Jerusalem and the Temple are destroyed.

70AD Believers in the city and country, knowing the Jesus' warnings, and having witnessed Cestius's surrounding of Jerusalem, departed to the mountains, as advised by Jesus in Mt. 24), before Titus set his siege (Luke 21:20-22).

70AD Titus, son of Emperor Vespasian and prince of Rome, united four Roman legions and destroyed the city of Jerusalem and its temple in August after a five-month siege. This ended the 1290 and 1335 days prophesied by Daniel leading up to the Jews' scattering (Dan 12:1-13). 70AD Marked the end of the Jewish age of the Law. The destruction of the Temple brought an end of the Jewish sacrificial system. The age of Grace/ the Church age had already begun with our resurrected savior on the throne in His millennial reign as King of Kings which began in 30AD

70AD The siege was bad enough for women to eat their children (See Josephus' historic writings). But the Jews committed killings as well, due to demonical factions that had no mercy for life, the city, or the temple.

70AD The total number of dead was over 1.1 million, since Titus besieged the city at Passover, when it was filled with visitors for worship; and there were only 97,000 captives taken for slaves. *The most violent and destructive attack on any city in history even until today!

70AD No individual city had ever endured such pain. World War II was modest in comparison. For example, Hiroshima only lost around 100,000, most of them dying instantly and painlessly. Jerusalem lost over 1.1 MILLION people.

70AD Captives over the age of 17 were not taken to Rome for public display were carried by ship to Egypt as slaves, where they were sold very cheaply due to the supply far exceeding the demand (Deut 28:68).

70AD Titus ordered the city dug up, until it appeared to have never been inhabited; and Terentius Rufus, commander of the Tenth Legion, plowed Mount Zion like a farmer's field (Micah 3:12).

70AD Jesus returns at the end of the Great Tribulation (2nd Coming) and raptures His O.T. righteous elect. (The 144,000) *see Q&A. *Mt. 24: 29-31 is Parallel to: I Thessalonians 4:16-17, Isaiah 27:12-13.

73AD The fortress of Masada was besieged by Rome and 1000 final Jewish rebels committed suicide.

Future:

Symbolic 1000 year Millennium ends with first resurrection of the dead Christian saints followed by the release of satan, war of Gog & Magog and Final Judgement. Millennial reign and church age ends and eternal kingdom begins including New heavens, New earth, New Jerusalem.

References: (12)

Questions and Answers

1. What are the classifications of eschatology? Historists compared to futurists

Dispensational (futurist) Eschatology compared to Historist (Historical) Eschatology

Dispensational eschatology views the Rapture occurring before the tribulation when in fact it happens after the 70 AD tribulation and even after the Millennium in Rev. 20.

The appearance of Jesus in the clouds proclaimed by Jesus in Mt 24:29-30 is parallel to Paul's description as presented in I Thessalonians 4:16> The bottom line is that JESUS said that His return would be AFTER the tribulation however, the dispensationalists say His return is before the tribulation this is a major contradiction of Jesus words in Mt.24:29-31. Furthermore, the dispensational (Futurist position) made popular by John Darby just 200 years ago is a relatively new teaching on the timeline related to historical theologians and eschatology. It is only popular today because of books by Hal Lindsey who authored "The Late Great Planet Earth" and Tim LaHaye, who authored (the Left Behinds series) but dispensationalism departs from the historical position that has been around since the writing of the Book of Matthew.

The dispensationalists try to argue that Revelation was written by John in 95 AD After the destruction of the Temple however this argument is not credible since John refers to Jerusalem and the Temple as existing. If Revelation were written in 95 AD. **which is 25 years after the destruction of the Temple** and Jerusalem in 70 AD then the author would not describe them as still existing, He would most assuredly describe them as having been destroyed.

Finally we have saved the most powerful refute of futurist eschatology for last: The **WORD of God** in Revelation chapter ONE completely refutes the Dispensational Futurist view when it clearly states: in the very first verse:Rev.1:1: The Revelation of Jesus Christ, which God gave Him to show to His bond-servants, the things which must shortly take place; Then again in Revelation 1:3: "For the time is NEAR." and again in: Rev.22:20 Jesus said: "Surely, I come quickly."

2. Is the pre-tribulational rapture doctrine of the futurists a false teaching?

Yes, the Pre-Tribulation Rapture is a False Teaching.

According to scripture Jesus appears in the clouds AFTER the tribulation..

**Note: The (2nd Coming) return of Christ in the clouds and gathering up of the *elect occurs after the Great Tribulation of Mt. 24. *The elect mentioned are the old testament righteous *The FINAL coming of Jesus and the Rapture of the Church Saints, are after the Millennium.Rev.20.*

Jesus Prophecy of Tribulation and His Return.

Matt. 24:21 Jesus addressing his disciples, states; Then there will be a **GREAT Tribulation** such has not occurred since the beginning of the world nor ever shall. Then in Mt. 24:34 Jesus tells His disciples; Truly I say to you, this generation will not pass away until ALL these things take place.

(40 years = 70 AD) *Mt. 10:23, Mt. 16:28

Then in Mt. 24:29-31: (29) But IMMEDIATELY AFTER THE TRIBULATION of those days, *the sun will darken and the moon will not give it's light, and the stars will fall from the sky and the powers of heaven will be shaken..

****History records that there was a both a solar and lunar eclipse soon after the tribulation and destruction of the temple and Jerusalem in 70 AD..***

(30) And then the Son of Man will appear in the sky and then all the tribes of the earth will mourn and they will see the Son of Man coming on the clouds of the sky with power and great glory. (31) And He will send forth His angels with a Great Trumpet and they will gather (rapture) His *elect from one end of the sky to the other. *Elect refer to the 144,000 (Rev. 7:1-4) Old Testament righteous. After the Millennium, the New Testament saints of the Church age experience the first resurrection and final rapture prior to the Great White Throne Judgement. Rev.20:5 and Rev. 20:11-15.

Note: The Lord's return in the clouds **following** the Great Tribulation is parallel to I Thessalonians 4:16.

3. What is the argument for John writing Revelation prior to 70 AD rather than 95 AD as argued by the futurists/dispensationalists?

Much evidence supports John writing Revelation prior to the year 70 AD and some say around 66 AD. is most appropriate. Every NEW Testament book was written before 70AD. The following explains why Revelation is included with all New Testament books written prior to 70 AD. John mentions the TEMPLE still standing in Rev. 11:1-2- etc. Prove that the Temple must have been in existence at the time of John's writing. This means Rev. must date prior to 70 AD.

This rests upon three Basic arguments:

FIRST: John refers to Jerusalem's temple in Revelation 11:1-2, then it must have been standing at the time of writing. If still standing, then

Revelation was written before the temple's destruction in A.D. 70 AD

SECOND: the seven kings of Revelation 17:1-6 refer to a succession of Roman kings in the first century. The sixth one was reigning even as John wrote. That would be Nero Caesar, . . . The seventh king was 'not yet come.' That would be Galba, *He Shall Have Dominion. John wrote, Nero was still alive and Galba was looming in the near future.

THIRD: Finally, the relationship of the Jews to Christianity, as pictured in Revelation, is not yet distinct. However, the two entities became distinct during and after the destruction of the Temple. Yet he contends that Revelation reflects a situation where they are still together. He concludes that "When John writes Revelation, Christianity is not separated from Israel. After 70 AD such would not be the case. This is strong socio-cultural evidence for a pre-70 AD composition. Some say that John died of natural causes however, many feel that John was a martyr, as Jesus prophesied, since Nero had a pattern of killing as with Peter and Paul, never pardoning. John would have been very old in the year 95 AD as some suggest was the year he wrote Revelation; However, I repeat; this would suggest that Nero pardoned him which is highly unlikely since Nero was known for killing and never pardoning prisoners. (24)

4. Who was the Beast?

The Beast “of Revelation was possibly a symbol of both Nero in particular and the Roman Empire in general.”

5. Who was the False Prophet?

The False Prophet “of Revelation was symbolic of the leadership of apostate Israel, who rejected Christ and worshiped the Beast. However some theologians entertain the possibility that the historic figure; “Simon Magus a Jewish magician and associate of Nero who influenced Nero to massacre many Christians, may have been the False Prophet.

6. Who is the Great Harlot?

The Great Harlot of Revelation was “Jerusalem which had always been . . . falling into apostasy and persecuting the prophets

7. Who is the Beast/Anti-Christ and False Prophet?

Historically, Nero fits the description as the historical Beast and Anti-Christ figure, who are one and the same. However, the spirit of anti-Christ has continually existed beyond Nero and involves all that oppose the truth of Christ and His Gospel.

As for the False Prophet, some assume it was Simon Magus a Jew who frequented Rome as master Magician who did amazing feats with Fire and caused statues to move. He became a close confidant of Nero and had influence on him. In fact, it is said that Simon Magus influence Nero to massacre many Christians.

8. Must the temple be rebuilt?

No, there is no need for a rebuilding or restoration of the Temple sacrifices and functions. Jesus is our Temple which was restored in 3-days according to His prophecy. Jn. 2:19, and the Lord God Almighty and the Lamb are our Temple. Rev. 21:22.

9. What is the Abomination of Desolation?

Mid tribulation in 70 AD the Roman soldiers of Titus representing the image of Nero entered and defiled the Holy of Holies (an abomination) and then Jerusalem and the temple were destroyed and made desolate, thus the Abomination that makes Desolate.

10. What is Gog and Magog?

Because we are living in the last days, immediately preceding the second coming of the Lord, our chief interest in Gog and Magog centers in this post millennial battle. The following summarizes what is to take place:

Gog is identified as the Prince of *Rosh Ezek 38:2 *assumed to be Russia. Magog-Meshech and Tubal were sons of Japhet who was the son of Noah. All 3-sons settled in the geographical area Russia. Thus their names related to regions in the vicinity of Russia.

However, many nation's armies, represented as the sands of the sea in number, are to be engaged at the start of this battle, and the fighting is to be in progress in the area of Jerusalem, the beloved city. Rev. 20:8-9. The name of Gog and Magog is given to the large combination of nations, deceived by satan, which will seek to overthrow and destroy the remnant of the Lord's chosen seed in Jerusalem.

"The 38th and 39th chapters of Ezekiel record considerable prophetic detail relative to the battle (Rev. 11 and Rev. 19-20. It should be noted that it is to take place 'in the latter years'; that it will be fought in Israel and around Jerusalem (The Beloved City) against those who have been gathered and surround the city for attack. Gog and Magog shall come 'out of the north parts' in such numbers as 'to cover the land' as a cloud; that the Lord will then come, and all men shall shake at his presence; that there will be such an earthquake as has never before been known, which will throw down the mountains; that there will be pestilence, blood, fire, and brimstone descend upon the enemy armies; such that the forces of Gog and Magog will be destroyed. The Supper of the Great God shall then take place as the beasts and fowls eat the flesh and drink the blood of the fallen ones (Rev. 19:17-18) and the house of Israel will be seven months burying the dead and seven years burning the discarded weapons of war.

"In the light of all this and much more that is prophetically foretold about the final great battles in the holy land, is it any wonder that those who are scripturally informed and spiritually enlightened watch world events with

great interest as troubles continue to foment in Palestine, Iraq, Iran, Turkey, Egypt, Syria, Lebanon, and other nations of the Middle East and North Africa.

11. What is the Lake of Fire?

This is the place of eternal torment reserved for the Beast, False Prophet, satan and all who's names are not recorded in the Book of Life.

12. What are the First and Second Resurrections?

The First Resurrection of Revelation 20:5 is a "Spiritual resurrection: our justification and regeneration in Christ.

13. What is the Millennium?

The symbolic Thousand Years of Revelation 20:2-7 is a "large, rounded-off number. . . . the number ten contains the idea of a fullness of quantity; in other words, it stands for manyness. A thousand multiplies and intensifies this (10 X 10 X 10), in order to express great vastness. . . . It represent a vast period of time referred to as the Millennium.

14. Why is there a gap between chapters on the Marriage Supper of the Lamb?

The Marriage Supper of the Lamb and BRIDE are revealed in 2 stages:
Rev. 19:7-9 and Rev. 21:9-19

Stage ONE: When the Marriage Supper of the Lamb is announced in heaven, the BRIDE is not yet complete since the CHURCH as the body of Christ is not yet complete. Many members but ONE body, (Bride), for which Christ is the head or (the Groom). During the Millennial Reign many more members are added to the Church.Rev. 19:7-9.

Stage TWO: Post Millennium (the NEW heavens, NEW earth and NEW Jerusalem) where the BRIDE as the body of Christ (THE CHURCH) is finally made complete. The Bride of Christ, (The Church), is revealed symbolically as the NEW Jerusalem Rev. 21: 9-10.

15. What is the Rapture?

The Rapture is “the gathering together or ‘catching up’ of the saints ‘to meet the Lord in the air / heaven. In Mt. 24:29 the O.T Righteous Jews (144,000) are gathered together from the 4-winds Rev. 7:1-8 and Rev.14:1-5. Finally in Rev. 20:5 the dead in Christ rise first as the 1st resurrection followed by those that are alive and remain for the Great White Throne Judgement in heaven. Rev. 20:11-15.

16. What is the end of the age referred to by Jesus in Mt. 24?

The end of the age referenced by Jesus is the end of the Old Testament age, the old covenant of the law. The age of the law was replaced by the age of Grace (Church age). It began with the new kingdom being established at the cross where Jesus defeated satan and ascended to cast satan out of heaven and assume the throne of God. It was made manifest in 70 AD when the Temple was destroyed and the Jews dispersed and the sacrifices and temple services put to an end. Jesus and the new age of Grace relaced the need for Jewish sacrifices since Jesus became our eternal sacrifice once and for all. The Jewish age of the LAW was therefore replaced by the age GRACE, the Church age which prevails until today.

17. Who are the 144,000?

AFTER the Great Tribulation described in Rev.6:12-17; and Mt. 24:29 the Old Testament righteous Jews / elect are gathered (Raptured). **The 144,000 are the Old Testament elect of God** Rev.7: 1-8, Rev.14:1-5, but not the church age saints who will be gathered in the final rapture of Rev. 20:5 and 20:11-15.

(Mat 24:31 refers to as the Old Testament righteous elect who are best described in Revelation 7:4 as sealed, those who are from Israel, who never bowed the knee to idolatry. They are virgin males. 12,000 from each of the twelve tribes of Israel who appear after the Great Tribulation *(Rev. 6:12-17, Rev. 7:1-8 and Rev. 14:1-5). *These are the elect (Righteous Jews from the Jewish age of the law). They were gathered (Raptured) from the 4-winds at the 2nd coming of Jesus in the clouds Mt. 24:29-31, Rev. 7:1-8.

Note: Both Mt. 24:29 and Rev. 6:12 refer to the darkening of the sun and moon and both Mt. 24:31 and Rev. 7:1 refer to the 4-winds. **This places**

each into the same context of time which follows the 7-year tribulation period 67-73AD.

18. Who are the 2-witnesses of Revelation Chapter 11?

Many theologians assume that they are Moses and Elijah since they performed the same miracles as the 2-witnesses. Moses turned water into blood and Elijah called fire down out of heaven. Also, it was Moses and Elijah who appeared with Jesus at the transfiguration. Also: Moses and Elijah were the 2-witnesses who appeared with Jesus on the Mount of Transfiguration.

Q & A Specifically dealing with Revelation Chapter 20

***Because Rev. 20 deals with prophecy that may be most consistent with the present and near future, we are including the following Q & A to provide deeper understanding.**

What about Revelation 20?

- A. We begin any interpretation of Revelation by remembering the warning about signs ([Rev 1:1](#)).
- B. We begin any interpretation of Revelation by remembering the warning about timing ([Rev 1:1](#)).
- C. If the deception of nations is a chief trait, we see the gospel already in all nations ([I Tim 3:16](#)).
- D. If priests to God and Christ are important, then it was already in effect in John's day ([Rev 1:6](#)).
- E. If Satan being bound is an important element, then it was during the gospel era ([Matthew 12:29](#)).
- F. If the saints are still on earth, the previous verses must occur before after the second coming in 70AD ([Matthew 24:29-30](#))
- G. If the dead are raised for judgment, the previous verses occur before the final coming of the Lord (20:12-13).
- H. The view of Revelation 20, covering the same time period as earlier chapters, is a spiritual overview.
- I. We do not allow any interpretation of the symbolism in Revelation to contradict the rest of the Bible.

- J. We understand Revelation 20 to be a panoramic view of spiritual aspects of the kingdom of Christ and its great enemy the devil from the first coming of Jesus Christ to His Final Coming.

What does Revelation 20:1 mean?

- A. The chapter opens with obvious figurative language, reminding us to avoid literal interpretations of symbolic language.
- B. The angel, key, and chain signify heavenly power limiting Satan's influence. These words cannot be literal, because a spirit is not chained in a pit with no bottom and locked up by a chain and key!
- C. If it were truly a bottomless pit, things would fall out the bottom into oblivion, or be able to escape.
- D. If he were literally bound and locked in a bottomless pit, he would not be walking about ([1 Pet 5:8](#))
- E. We already learned that Michael fought against the devil and cast him out of heaven ([Rev 12:7-9](#)).
- F. The bottomless pit is a symbol of authoritative and inescapable incarceration – very similar to us using the figure “throw away the key.” We do not do any such thing, but use a figurative sense.
- G. By reading ahead, we can learn that the bottomless pit is a symbolic prison where Satan is confined (Rev.20:7).
- H. John earlier warned that Satan being cast out of heaven brings danger to earth ([Rev.12:12](#)).
- I. As we are going to read shortly, the binding pertains only to his ability to deceive the nations (Rev.20:3).

What does Revelation 20:2 mean?

- A. Satan is limited in international activities and power for a symbolic period of time called a thousand years.
- B. A thousand years is a symbolic sign meaning mainly the long time between Christ's two advents.
- C. The term thousand years is used only in this place for Satan's binding and Jesus Christ's reigning.
- D. The term thousand is used to signify all that are under consideration or many in a figurative way.

1.Many have said, “I have a thousand things to do,” or, “It is a thousand times worse than that.”

2.A thousand years seems like forever to us, but it is nothing to God ([Psalm 90:4](#); [II Peter 3:8](#)).

3.A thousand years is a hyperbolic way of speaking of a very long time for men ([Eccl 6:3-6](#)).

4.God’s covenant is described in a similar way by this term ([Deut 7:9](#); [I Chron 16:15](#); [Ps 105:8](#)).

5.We know that God owns the cattle on all hills, not just those on a thousand hills ([Psalm 50:10](#)).

6.If we must take 1000 years in this place literally and exactly, what should we do with “one hour” ([Rev 17:12](#); [18:10,17,19](#)) What about “ten days” ([Rev 2:10](#))

7.Men use the same expression of a thousand to this day as meaning forever i.e. the Third Reich.

E. When was Satan bound and cast down? Through Jesus’ victory on the cross, He defeated satan.

1.Why do premillennialists and their stooges forget that Jesus Christ was sent to destroy the works of the devil prior to His 2nd coming? ([Hebrews 2:14-17](#); [I John 3:8](#)) And He did it ([Col 2:15](#))

2.The exact language of binding Satan is used by Jesus of His earthly ministry ([Matt 12:22-30](#))

3.Jesus described Satan’s fall from heaven under the preaching of His apostles ([Luke 10:17-20](#))

4.And it was brought to an even greater and more formal defeat by His death ([John 12:27-33](#))

5.He who had accused the brethren to God could no longer do so ([Job 1:7](#); [2:2](#)) ([Romans 8:33](#))

6. In fact, John has already rehearsed this victory obtained at Christ's first coming ([Rev 12:5-11](#))

7. Jesus has been breaking the nations in pieces ever since ([Rev 2:26-27](#)), and Satan has been unable to form a world empire and deceive all people into the same darkness, as he once did.

8. How in the world can we take ([Rev.20:2](#)) and apply it to some future date in light of this?

9. No wonder we call it the gospel millennium, because Jesus Christ is the power of the gospel!

10. This does not mean Satan is not active, using fiery darts against us, or capturing individual men according to his will, as the next verse will declare ([Eph 6:16](#); [II Tim 2:25-26](#); [I Peter 5:8](#)).

What does Revelation 20:3 mean?

A. Again, we have signs and symbols representing spiritual realities in this chapter ([Rev.1:1](#)).

1. The Holy Spirit began the book by telling us about signs, so we should not be foolish literalists!

2. What is a bottomless pit? Sort of like a bottomless glass or salad? Or is it an inescapable pit!

3. What kind of a door holds a spirit being, and what kind of a seal keeps him from escaping?

4. These signs indicate heavenly authority restricting the devil from universal hatred of the gospel.

B. After Christ's first coming, Satan no longer had dominion over the nations to prohibit the gospel.

1. Note very carefully that the binding of Satan is from deceiving the nations – not from all activity!

2. Satan had power over the nations, but Jesus Christ took it away as King of kings over all angels and devils ([Dan 10:13,20-21](#); [Luke 4:5-8](#); [John 14:30](#); [Act 10:38](#); [Eph 1:20-23](#); [2:2](#); [II Cor 4:4](#))
3. Jesus had prophesied to His apostles that the gates of hell could not stop them ([Mt.16:19](#)).
4. Before He charged them with all nations, He reminded them of His power ([Mat.28:19-20](#)).
5. They took this great power and preached everywhere ([Mark 16:14-20](#); [Acts 1:8](#); [Heb 2:1-4](#)).
6. This fulfilled ancient promises made to Abraham about his influence in all nations ([Gal 3:8](#)).
7. This fulfilled ancient prophecies made about Gentiles seeing great light ([Is 9:1-2](#); [49:6](#); [60:1-3](#)).
8. The Holy Spirit's ministry included apostolic use of the gospel to judge Satan ([John 16:7-11](#)).
9. This is the great mystery of godliness – the gospel of Jesus Christ was preached unto the Gentile nations and believed on in the world – contrary to all national tendencies ([I Tim 3:16](#)).
10. Jesus charged them to teach all nations, and they did ([Luke 24:47](#); [Act 14:16](#); [Rom 1:5](#); [16:26](#))
11. The book of Acts contains excellent examples of apostolic authority over the power of Satan in the nations ([Acts 5:3](#); [8:20-23](#); [13:6-12](#); [16:16-18](#); [26:16-18](#)).
12. Paul saw success in spite of the god of this world blinding men ([II Cor 4:3-6](#); [II Tim 2:25-26](#)).
13. The previous texts are excellent for seeing a division between national and individual blinding.

C. Satan was cast out of heaven into the earth at Christ's resurrection and ascension ([Rev 12:7-12](#)).

1. This angelic war in heaven took place when the man-child took His throne (12:5-7; [1 Pet 3:22](#)).
2. The consequence of this war was Satan cast out of heaven into the earth by Michael (Rev. 12:9).
3. Observe that Satan is here identified as the one deceiving the whole world, the nations (Rev, 12:9).
4. Satan can no longer accuse the brethren as he once did Job ([Job 1:9-11](#); [2:4-5](#); [Romans 8:33](#)).
5. The kingdom of Christ is connected to this binding of the strong man (12:10; [Luke 11:17-20](#)).
6. Though heaven is free from Satan's presence; the saints still face him personally ([Rev 12:11](#)).
7. However, they overcame him by Christ's blood and their willingness to die for truth (12:11).
8. A warning is issued of his great animosity for Jesus Christ's saints yet on earth (12:12).

What does Revelation 20:4 mean?

- A. It describes a life of reigning with Christ for the duration of the period of time under consideration.
- B. The thrones and sitting in judgment are symbolic representations of spiritual authority from Christ.
 1. The beast, its image, and its mark in foreheads and hands signify obedience to false religion and paganism possibly the Papacy as the beast and woman riding it (Dan 7); [Rev 17:18](#)).
- C. Saints are to truly live and reign with Jesus Christ:
 1. This is the Millennial Reign which includes the saints in heaven.

2. John already offered reigning positions in heaven to overcoming saints ([Rev 2:26-27](#); [3:21](#)).
3. The same encouragement that Paul had given to those suffering for Jesus Christ ([II Tim 2:12](#)).
4. And John already described our spiritual position as being kings and priests in Christ ([Rev 1:6](#)).
5. Saints are translated by regeneration into the kingdom of Jesus Christ ([Colossians 1:12-13](#)).
6. They are raised up vitally to sit in heavenly places by vital connection
7. to Christ ([Eph 2:4-7](#)).
8. They are in close, vital connection to the heavenly Jerusalem and passed saints ([Heb 12:22-24](#)).
9. The apostles were encouraged with reigning during the gospel era ([Mat 19:28](#); [Luke 22:28-30](#)).

What does Revelation 20:5 mean?

- A. Those not being resurrected to live and reign with Christ remained in death for the whole period.
- B. The use of the word “until” here does not require any sense of change at the end of the time period.
 1. Other examples in Scripture showing that “until” requires no change ([Psalm 110:1](#); [I John 2:9](#)).
 2. When a change is to take place after the “until,” the Spirit can make it obvious, as in Rev.20:3.
- C. The first resurrection brings some to life while passing others and leaving them in a state of death.
 1. Since there is only one physical resurrection, we do not see two ([John 5:28-29](#); [Acts 24:15](#)).

2. Since the physical resurrection is yet to take place in this chapter, we forget it here (20:13).

3. Is there another resurrection that meets all the characteristics of this glorious resurrection?

4. Indeed! John himself saw two resurrections – a spiritual one and a bodily one ([John 5:25-29](#)).

5. The rest of the dead do not live again between Christ's comings, for they were not born again!

5. It is regeneration that delivers us from the second death or an eternity in hell ([John 5:24-25](#)).

6. It is regeneration that translates us from Satan's kingdom into Christ's kingdom ([Col 1:12-13](#)).

7. This new birth makes all the difference in the world according to John ([John 1:12-13](#); [3:1-8](#)).

8. Being born again ... or a resurrection ... makes us kings and priests ([I Peter 2:5,9](#); [Rev 1:6](#)).

9. Are there other "first" resurrections? Yes! We are resurrected legally in Christ ([I Cor 15:23](#))

10. Since we understand the first resurrection to be spiritual, then "the dead" are spiritually dead.

What does Revelation 20:6 mean?

- A. Here is a great key to the whole chapter, for it describes blessings taught elsewhere in the Bible.
- B. What "first resurrection" is a blessed event that makes men holy, makes them kings and priests of God and of Christ, makes them members of God's kingdom, and saves them from a second death?

1. We choose John's own comparison of two resurrections in [John 5:25-29](#) for regeneration.
2. This new birth makes all the difference in the world according to John ([John 1:12-13](#); [3:1-8](#)).
3. We choose Paul's detailed and perfect description of regeneration's effect in [Ephesians 2:4-7](#).
4. John has already declared to his readers that he and they are kings and priests of God ([Rev 1:6](#)).
5. It is translation from the kingdom of darkness to Christ's kingdom taught here ([Col 1:12-13](#)).
6. And Peter also declared this emphatically to the Jewish audience he addressed ([1 Pet 2:4-10](#)).
7. A man that is born again is a new man, created in righteousness and true holiness in Christ Jesus ([Eph 4:24](#)).

What does Revelation 20:7 mean?

- A. The thousand years is pertaining directly to Satan from 20:2.
- B. His loosing is the opposite of his binding – he will be free to blind and deceive nations once again.
- C. The very next verse describes his activity after loosing – he goes out to deceive nations to war.
- D. The thousand years ended for Satan.
- E. How long will he be loosed? Not long. It is called a little season before his final destruction (20:3).
- F. What will Satan do? He will use his little season to oppose the saints of God ([Rev 20:3](#); [12:12-17](#))

1. He was upset when cast out of heaven, but now he is more upset knowing judgment is near!

2. We could be living in this little season or be very near it at this present time. Are you ready?

3. There is to be increased spiritual warfare ([Eph 6:12](#)).
4. There is an increase in Satanism, Eastern religions, Islam, New Age movement, and so forth.
5. There is an increase in paganism, witchcraft, murder, abortion, sexual perversion, etc., etc.
6. There is an increase in rebellion, hatred, variance, and strife against legitimate authority.
7. There is an increase in obsession with materialism and apathy toward truth and the true God.
8. There is an increase in the hatred and intolerance of the world for true Bible Christianity.
9. There is an increase in the ignorance and compromise of so-called Christianity with the world.
10. There is an increase in self-love, self-will, and deception to perilous degrees ([II Timothy 3:1-5](#)).
11. What happened in the 19th century? The SDA's, the JW's, Mormons, Darwinism, Communism, Socialism, Textual Criticism, Modernism, Bible Perversions, etc., etc. Is this the little season?

What does Revelation 20:8 mean?

- A. Satan will soon blind the nations again in darkness and deceive them to oppose Christ and His church.
- B. We are witnessing Satan's worldwide evil influence.
- C. The battle of Armageddon happened in 70 AD. Now comes; the War of Gog and Magog, against God's enemies ([Ezek 38](#)). *Armageddon was judgement against the Jews for killing the Prophets. Gog and Magog is God's war against satan's deceived nations.

1. Not just Russia, China, Iran, Turkey etc., realize that it can be other nations as well. It describes earthly nations!
2. The words, "Gog and Magog," are described in Ezekiel 38 and 39.
4. These ferocious Gentile enemies persecuted Israel, but now symbolize the church's enemies.

What does Revelation 20:9 mean?

- A. The breadth of the earth and the camp of the saints must be understood relative to the beloved city.
 1. The beloved city is Jerusalem on earth, which John calls Sodom and Egypt ([Rev 11:8](#)).
 2. John knew the New Jerusalem symbolized the bride and church of Christ ([Rev 3:12](#); [21:2,10,14-27](#); [22:14,19](#)).
 4. The camp and city here represent Jerusalem.
- B. We have scriptural authority from an apostle that used express language to see literal fire here.
 1. How will the wicked nations be destroyed? By the flaming fire of Jesus Christ ([II Thess 1:7-8](#)).
 2. When will the wicked nations be destroyed? At Christ's coming ([II Thes 1:7,10](#); [2:1,8](#)).
 3. Does any other apostle declare the same event? Yes, Peter also did expressly ([II Pet 3:7,10-18](#)).
 5. What comes after Christ's final coming in fire and glory? The New Heavens, New Earth and New Jerusalem.
- C. What can we do? Preach the word and be not moved from it ([II Timothy 4:1-4](#); [II Pet 3:14,17-18](#))

What does Revelation 20:10 mean?

- A. The devil, that old serpent, Satan, is finally destroyed once and for all by the Lord Jesus Christ.
- B. The devils admitted when facing Jesus on earth that they knew Him and His coming judgment!
- C. When does this event take place? When the righteous and wicked are judged together at the final coming of the Lord Jesus Christ
- D. With His enemies destroyed, Jesus Christ will deliver up the kingdom to God ([I Cor 15:23-28](#)).

What does Revelation 20:11 mean?

- A. The heaven and earth as we know them, polluted with sin, will flee this holy and righteous Judge.
- B. The white throne is a symbol of the holiness and purity of the living and true God of the Bible.

What does Revelation 20:12 mean?

- A. The physically dead are all resurrected to stand before Jesus Christ for the Final Judgment, just as He warned while on earth ([John 5:25-29](#)).
- B. The books are God's records of all that men have done ([Eccl 12:14](#); [Rom 14:10-12](#); [II Cor 5:9-11](#)).

What does Revelation 20:13 mean?

- A. Here is the formal sentencing of all men, even those who have been dead and in hell for millennia.

What does Revelation 20:14 mean?

- A. The resurrected wicked from the grave (their bodies) and hell (their spirits) are sentenced by God!
- B. God and His angels execute the sentence by casting the wicked into eternal torment for their sins.
- C. The second death, a death far worse than the death of your body, is eternal torment apart from God.

What does Revelation 20:15 mean?

- A. The only hope of deliverance from eternal torment is to have your name in the Book of Life.
- B. No wonder Jesus told His apostles to rejoice in this fact more than miracle power ([Luke 10:20](#))
- C. How can you know if your name is there? By the gift of faith in Christ ([Acts 16:31](#); [II Pet 1:5-11](#))
- D. Do you believe the testimony you have heard about Jesus Christ ([II Thess 1:10](#)) Believe today!

References: (12 (21)

Conclusion:

In researching and compiling data for the writing of this book on Jesus' prophecies related to the past, present and future, I have been blessed in learning far more than anticipated. I now have a far greater understanding of where we stand on the prophetic timeline. I pray that you will join me in such understanding.

I see clear teaching in scripture that the next major world events on the timeline of prophetic history is the rapture of Christian believers and the battle of Gog and Magog in Israel/Jerusalem. According to scripture it will be a short war culminating in the defeat of the enemy nations who have surrounded Jerusalem with bad intentions. Jesus' responds from heaven with fire, devouring the enemy armies (Rev. 20: 7-10).

With the current events of today, we can see this developing literally before our eyes. We are looking in the eyes of WWIII involving NATO-Russia-China-Iran-North Korea etc. Be aware! We may soon experience tribulation in the form of bio-warfare, famine, pestilence, a major reduction in oil supply, astronomical inflation etc. These are perilous times!

Ultimately many nations will align against Israel and invade from the north led by Russia under the deception of satan according to scripture. (Ezekiel 38-39; Rev. 20:8-10). There is nothing we can do to prevent it. Our responsibility is to make sure that we are in a right relationship with our Lord and Savior Jesus Christ. If you have not done so already, pray and ask the Lord to come into your heart and save your soul NOW. Receive Him into your life today! Just pray and ask Him, He will not deny you! He loves you!

Are you ready? The time is near! Jesus said: Surely, I come quickly.
Rev.22:20

How Can I Be Saved?

How can I be assured of eternal life in heaven?

“As it is written, ‘There is none righteous, no, not one.’ (Romans 3:10, KJV)

All humans have failed when it comes to being righteous. Righteousness can only be imparted to us from God by Grace through Faith.

“For all have sinned, and come short of the glory of God.” (Romans 3:23, KJV)

We have all sinned! No human is better than another. We have all, needed forgiveness from God for our sins.

“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” (Romans 6:23, KJV)

Because God is righteous, He must judge sin. The penalty for sin is death. At one time we all deserved death for our sins. But Jesus paid our sin debt by shedding His perfect sinless blood in a perfect sacrifice for our sins on the cross.. God promises us eternal life if we believe that Jesus died for us, was buried and arose from the dead, giving life back to himself that He may also give eternal life to all who believe. This leads to our turning away from sin and turning to God and trusting in Him for His promised forgiveness of sin and eternal life.

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” (Romans 5:8, KJV)

We love Him because He first loved us and gave His life for us that we may know eternal life with Him in heaven.

“For whosoever shall call upon the name of the Lord shall be saved.” (Romans 10:13, KJV)

If you have been drawn to believe in Jesus and are willing to surrender your life to Him and turn your back on sin, then don't put it off but call on the name of the Lord even now and be assured of your salvation and eternal life in heaven with Jesus.

Pray now.. Father I am a sinner and I deserve death because of my sin, but I believe Jesus died on the cross for me and paid for my sins with His blood. I also believe that Jesus rose from the dead guaranteeing my eternal life with Him in heaven. Father, please forgive my sins and I promise to serve you all of the remaining days of my earthly life. In Jesus name I pray. Amen..

References: King James Bible

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www.Biblia.com/KJV, (1) (2) (3) (4) (5) (6) (7) (8) (9) (10) (11) (12) Biblesummarybychapterblogspot.com, (15) Wikipedia, (20) (21) Robert L. Whitelaw, (19) Jonathan Crosby, (17) (21) Gene Fadeley, (16) The great Jewish historian; Flavius Josephus (22) (23) Kenneth L. Gentry, Jr. (24)

*All Bible references are from the King James Bible.

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Dr. Howard M. Sarkela began his career serving at Walter Reed Army Hospital in Washington, D.C. where he was part of a team that provided neuro-psychiatric therapy for patients. In Detroit, he became a Pastor at Charity Baptist Church in 1978 and an administrator at the Detroit Christian Guidance Center. In 1980, while serving as an administrator at the DCGC, Dr. Sarkela developed his first college level curriculum. He recruited College level Teachers to teach Bible centered courses to residents, and awarded certificates in Biblical Studies to graduates. He also helped develop a program that provided residential treatment for substance abusers as well as to assist prison pre-release inmates in making their transition from prison back to society. Dr. Sarkela has been a consultant to ministers, judges, and law enforcement officials concerning Christ centered rehabilitation. He has been a visiting lecturer at: Wayne State University, Detroit Bible College and William Tyndale College in Detroit. He is also an author and motivational speaker who has been a guest on both national television and radio in the United States having shared the Gospel of Salvation by Grace through Faith in the Death, Burial and Resurrection of Jesus Christ to a potential 12 million people. From 1980 till present Dr. Sarkela has served as Founder and Presiding Bishop of Christian Alliance Ministries, Northwestern Theological Seminary, Northwestern Christian University and The Worldwide Church of Jesus Christ. Over the years, these ministries have ministered to thousands of people in over 40 countries. At both NTS and NCU Theologically Accredited Online Degree Programs are offered at up to 98% less in total expenses when compared with traditional colleges and universities.

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Dr. Sarkela has authored 4-books and numerous articles and poems.

Jesus

If you could hear what He says to me:

Then you would know.

If you could see what He's brought me through:

Then you would know.

If you could feel what He's done to me:

Then you would know.

If you could be where He's brought me to:

Then you would know.

If you could taste the grace, He's poured on me:

Then you would know.

Why I love Him so...

H.M. Sarkela 1977