

THEOLOGICAL SYSTEMS

I. DISPENSATIONALISM*

A. Definition

1. Derivation

οἰκονομία, οἰκονόμος nouns

οἰκονομέω verb

οἶκος = a house

νέμω = to dispense or manage

2. Usage

a. οἰκονομέω Verb 1 time: Luke 16:2

b. οἰκονομία Noun 9 times
(refers to office or function)

- 1) Luke 16:2
- 2) Luke 16:3
- 3) Luke 16:4
- 4) I Corinthians 9:17
- 5) Ephesians 1:10
- 6) Ephesians 3:2
- 7) Ephesians 3:9
- 8) Colossians 1:25
- 9) I Timothy 1:4

c. Noun οἰκονόμος 10 times

- 1) Luke 12:42
- 2) Luke 6:1
- 3) Luke 16:3
- 4) Luke 16:8
- 5) Romans 16:23
- 6) I Corinthians 4:1
- 7) I Corinthians 4:2
- 8) Galatians 4:2
- 9) Titus 1:7
- 10) I Peter 4:10

*Though most of the information in this section is available from Chafer's Systematic Theology and from class notes from any Dispensational institution, the organization of much of the material reflects the thinking of Dr. Charles Ryrie in his book, Dispensationalism Today, Moody Press 1965.

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3. Translation - no consistency

English word "economy," Anglicized form of **oiconomia**, used to mean administration, cf. "a domestic economy" or "a political economy."

4. Feature of the usage in Luke 16

a. There are two parties

b. There are specific responsibilities

c. Accountability as well as responsibility is part of the arrangement.

d. A change in administration may result from unfaithfulness.

5. Feature of the concept from other passages:

a. God is the One to whom men are responsible.
(I Corinthians 4:1-2, Titus 1:7)

b. Faithfulness is required.

1) I Corinthians 4:2

2) Romans 16:23

c. A stewardship may end at an appointed time. Galatians 4:2

d. Dispensations are connected with mysteries of God.

1) I Corinthians 4:1

2) Ephesians 3:2

3) Colossians 1:25-26

e. Dispensation and age are connected ideas.

Ephesians 3:9 (cf. Colossians 1:26)

f. At least 3 dispensations (as commonly understood by dispensationalists) are mentioned by Paul:

1)

2)

3)

6. Concluding definition

a. Distinguishable

b. Economy

c. Outworking of God's purpose

B. Relation to progressive revelation

1. Meaning of progressive revelation

2. Evidence of progressive revelation

Acts 17:30

Hebrews 1:1-2

John 1:17

C. Characteristics

1. Primary

a. The different governing relationships which God enters into with world in each economy.

b. Responsibility of man

c. A corresponding revelation necessary to effect the change

2. Secondary

a. A test

b. A failure

c. A judgment

D. The marks of dispensationalism

1. Negative (what they are not)

a. Recognition of differing time periods

b. The number of time periods

c. Premillennialism

2. Positive

a. Distinction between Israel and the church

b. Normal hermeneutics for the whole Bible

c. Purpose of God -- His own glory

E. The number of dispensations

1. Number not important
2. Some evidence for more than two (2) dispensations
3. Reasons for lack of uniformity
4. The usual seven (7) dispensations

F. The origin of dispensationalism (see Arhold Ehlert in Bib.Sac., 401-409)

1. Charge of recency
2. Early dispensational concepts

3. Developing dispensationalism

a. Pierre Poiret (1646-1719)

b. John Edwards (1639-1716)

c. Isaac Watts (1674-1748)

d. Darby (1800-1882)

e. Fausset (1821-?)

f. Scofield

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Inward--no outward temptation

Law of Love

God's Law

Promises given by God

Outward restraint by men

Inward restraint

Outward no inward temptation

7. KINGDOM AGE
Tribulation-Judgment
continues with rod of
iron

6. CHURCH (Revelation
7:14)
All redemption preaching
flows from the cross.

5. LAW (Romans 2:12-15)
Israel only primary application.
Moral principles continue to those
only to whom light of law comes,
whether Jew Or Gentile.

4. PROMISE (Galatians 3:27-29)
Covenant continues beyond Abraham with
his posterity (Israel nationally) and his
spiritual seed whether earthly (Jews) or
heavenly (Church)

3. HUMAN GOVERNMENT (e.g. Romans 13)
All mankind responsible then and all ages since!

2. CONSCIENCE (Romans 2:15)
All mankind under moral responsibility, then and all
ages since!

1. INNOCENCY
(Genesis 1:28-3:6)

G. Charges against dispensationalism

1. Newness

2. Divisiveness

3. An admission by an opponent

H. The hermeneutics of dispensationalism

1. Their position

2. Their reasons
 - a. Philosophically
 - b. Biblically
 - c. Logically
3. Non-dispensational position
 - a. Amillennialists
 - b. Non-dispensational premillennialists
4. Importance of consistency

5. The unifying principle of the Bible

I. THE CHURCH AND DISPENSATIONALISM

1. The distinctiveness of the church

- a. It has a distinct character.

- b. It has a distinct time.

- c. It is distinct from Israel.

- d. Covenant theology and the distinctiveness of the church

Position:

God's program for the world salvation of individuals; therefore, the saved people of God in all ages called the Church.

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Questions:

1. If being in the group, "the people of God," makes the Church Israel, then does not the same reasoning make Noah a part of Israel?

2. Could not the people be one as far as salvation goes and yet distinct as far as the purpose of God for them in the world - at that particular time - goes

3. If God was saving people before Abraham, then why mark out a special people, Israel?

2. The Church and the seed of Abraham

a. Scriptural seed

1)

2)

3)

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SEED OF ABRAHAM
Spiritual Seed

Old Testament

ONLY physical seed	BOTH physical seed	NOT physical seed	NOT physical seed
NOT spiritual seed	AND spiritual seed	But spiritual seed	NOR spiritual seed
NATIONAL ISRAEL		GENTILES	

New Testament

ONLY physical seed	BOTH physical seed	NOT physical seed	NOT physical seed
NOT spiritual seed	AND spiritual seed	But spiritual seed	NOR spiritual seed
NATIONAL ISRAEL		GENTILES	

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- b. Crucial question: Can the spiritual seed of Abraham be equated always and only with the physical nation Israel?
- 1) Before Israel came into existence, Abraham became a pattern for the Justification of all men including those of the nation who would believe.
 - 2) Faith is personal and individual (unrelated to race), so also belonging to spiritual seed of Abraham is personal and individual unrelated to race.
 - 3) Spiritual seed of Abraham does not mean natural Israel, for Abe is related to Israel as a national Father, and he is related to individuals of all nations who believe as a spiritual father.
 - 4) But -- that does not equate national Israel and all believers of all time since Abraham.
 - 5) Church believers as a group are not called spiritual Israel.

II. COVENANT THEOLOGY

A. Definition of the covenants

1. The covenant of redemption

2. The covenant of works

3. The covenant of grace

NOTE:

B. Origin and development of the covenants

1. Background

- a. Time:

b. Condition --

- 1) Holland became center of Calvinistic theological activity -- following Calvin's death 1564.
- 2) Following Synod of Dort (1619) there was much sentiment against double predestination.
- 3) Cocceius advanced the covenant of Grace and Works which soft-peddled the doctrine of predestination -- basing man's redemption on a covenant since the fall.
- 4) This was rejected by the reformed church which caused a division.
- 5) Witsius introduced covenant of Redemption. This put God's saving purpose before the foundation of the world.
- 6) Reformed theology quickly embraced these 3 covenants and is now known as covenant theology.

c. Men: Johannes Cocceius (1602-1669)

Herman Witsius (1636-1708)

2. Stages of development

a. Covenant of Grace

- 1) Andrew Hyerius (1511-1564)
- 2) Kasper Olevianus (1536-1587)
- 3) Rafael Eglinus (1539-1622)

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4) Johannes Cocceius (1602-1669)

5) Writers in England and Scotland

b. The covenant of Works

1) Rollock - Scotland

2) Ames and Ball

3) Westminster Assembly (1646)

4) Cocceius (1648)

c. The covenant of Redemption

1) Considerations before 1685 --

2) Witsius -- disciple of Cocceius

3) Reaction of the Cocceians

C. Scriptural Evidence

D. Problems with Covenant Theology

1. Ultimate goal of history is too narrow.
2. Denies or weakens Biblical distinctions.
3. Teaches that each of the Biblical covenants is a continuation and newer phase of the covenant of Grace.
4. Its unifying principle is too limited or narrow.
5. It must employ a double hermeneutic.

E. The characteristics of a Biblical Covenant

1. It clearly identifies the covenant people.
2. Institution of the covenant is clearly stated.
3. Parties are specified.
4. Terms are clearly given.

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HERMENEUTIC CHOO-CHOO

God	Unity Deism Pantheism
Bible	Extra-biblical writings Mormons Christian Science
Christ	Arianism Jehovah's Witnesses
Salvation by Faith	Works "Salvation"

Bridge to orthodoxy

Spiritual Gifts	Radical pentecostalism
Unconditional Election Security	Conditional election Security
Premill	Amill. Post-Mill.
Pre-trib	Mid-Trib. Post-Trib.
Literal 1000 Year Kingdom	

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Eschatology

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I. TERMS INVOLVED IN THE STUDY OF ESCHATOLOGY

A. Eschatology --

B. The Millennium --

C. The Tribulation --

D. The Rapture --

1. Pre-Trib. --

2. Mid-Trib. --

3. Post-Trib. --

4. Partial Rapture --

E. Israel --

F. Church --

G. The Day of the Lord --

II. THE BASIS OF THE STUDY OF ESCHATOLOGY: THE COVENANTS

A. The Abrahamic Covenant—Genesis 12

1. Provisions

a. Personal promises

1)

2)

3)

b. National promises

1)

2)

3)

c. Blessing

1)

2)

NOTICE

2. Fulfillment

- a. There were no requirements placed upon Abraham.
- b. It was reiterated after the disobedience of Abraham and his successors on several occasions.
- c. It was declared immutable in Galatians 3:17-18 and Hebrews 6:17-18.
- d. It has not been fulfilled completely yet.

Abrahamic Covenant!	1) Land -Palestinian Covenant—Deuteronomy 30
	2) Nation -Davidic Covenant—II Samuel 7
	3) Blessing - Mosaic Covenant—Exodus 19-20 New Covenant—Jeremiah 31 & Hebrews 8

B. Palestinian Covenant

1. Promises

- a. Dispersion for disobedience—Deuteronomy 28:63-68
- b. Future repentance of Israel while in dispersion—Deuteronomy 30:2
- c. Return of the Lord—Deuteronomy 30:3
- d. Restoration to the land—Deuteronomy 30:5
- e. National conversion—Deuteronomy 30:2,6
- f. Judgment of Israel's oppressors—Deuteronomy 30:7
- g. National prosperity —Deuteronomy 30:9

2. Historical fulfillment

Only the dispersion

3. Future fulfillment

Israel must be:

- a. Converted and regathered—Matthew 24:30 & Deuteronomy 30,
- b. Installed in own land -- in full possession,
- c. Able to see her enemies judged,
- d. Able to receive material blessings.

C. Davidic Covenant - (nation, throne, kingdom) —II Samuel7

1. Promises

- a. David's son shall succeed him and establish his kingdom.
- b. This son shall build the temple.
- c. His throne shall be established forever.
- d. The throne shall not be taken away though his son's sins justify it.
- e. David's house, throne, and kingdom shall be established forever.

2. Meaning

- a. Solomon is promised the immediate throne -- David promised kingdom forever.
- b. David's house (physical descendants) are never to be destroyed.
- c. Throne -- the right to rule (i.e., the dignity and power of a king) not the chair on which he sat.
- d. Forever means -- never abrogated, annulled, or succeeded.

3. Confirmation

- a. Psalms 89:3, 4, 28-37
- b. History --

4. Fulfillment

- a. All conservative theologians agree it is fulfilled in Christ.
- b. But how and when?
 - 1) By church triumphant (in heaven) (Amil)
 - 2) By church militant (on earth) (Amil)
 - 3) Similar to "2" but Christ will come back personally after Church has made everything good enough. (Post-mil)
 - 4) Christ comes back and makes things right and then he reigns 1000 years. (Pre-mil)

D. The New Covenant --

1. Description

- a. New -- in contrast to the old Mosaic Covenant.—Hebrews 8:6-13
- b. New replacing the old --
- c. It concerns the same part of the Abrahamic Covenant -- blessing.

2. Promises

- a. Regeneration
- b. Restoration of the nation
- c. Gift of Holy Spirit
- d. Justification
- e. Everlasting blessing
- f. Exaltation
- g. Blood of Christ is foundation of blessing

3. The relationship of the Church to the New Covenant

- a. Five views
 - 1) Church fulfills Israel's covenant (but- Israel & Judah, v. 8)
 - 2) Church has the covenant applied to it.
 - 3) There are two covenants.
 - 4) Church has no relationship to new covenant. (Darby)
 - 5) Church shares in the benefits (as Gentiles share in the blessings of Abraham's covenant).

b. Considerations of New Testament passages

- 1) The blood of the New Covenant which the Lord Jesus Christ shed on Calvary is the basis of the believer's blessing in this present age. Thus, he participates in the value of the covenant to the sinner.
- 2) The Church partakes of the Lord's Supper in remembrance of the blood of the New Covenant—I Corinthians 11:25
- 2) Paul is a "minister of the New Covenant." —II Corinthians 3:6
- 4) The believer is a child of Abraham because he is of the household of faith. —Galatians 3:7
- 5) The believer is a seed of Abraham because he belongs to Christ. —Galatians 3:29
- 6) He is said to partake of the root and fatness of the olive tree (which is not the nation, Israel. Romans 11:26 "their olive tree"). —Romans 11:17
- 7) He is no longer an "alien" and "stranger", although a Gentile, because he has been "made nigh to God by the blood of Christ." —Ephesians 2:12-19
- 8) He benefits in the New Covenant as a fellow citizen of saints and the household of God, not as a member of the commonwealth of Israel—Ephesians 2:12

E. Conclusions in light of the covenants

1. Will God fulfill these promises to Israel?
 - a. God did promise to do certain things for Israel.
 - b. There were no conditions stated.
 - c. They have not yet been fulfilled.
 - d. God can't lie.
 - e. So, they will yet be fulfilled.
2. Will Israel possess the land?
 - a. The promise was given to Abraham—Genesis 15-18-21.
 - b. It is confirmed by the Palestinian Covenant—Deuteronomy 30:1-10.

- c. It is confirmed by the promise of Israel's regathering.
 - 1) Dispersions were prophesied—Deuteronomy 28:63-68.
 - 2) Dispersions do not abrogate promise of the land; they are the penalty for sin.
 - 3) Promises of final regathering have not been fulfilled—Isaiah 65:20-22; Jeremiah 23:3-8.
- 3. Will Israel be restored?
 - a. Restoration is assured—Romans 11:26.
 - b. The time of the restoration is given—Romans 11:25.
 - c. Nature of this deliverance is described—Isaiah 59:20.

THUS, WE BELIEVE:

- 1. Israel will have a future permanent national existence.
- 2. Israel will have permanent possession of the land.
- 3. Israel will have a future blessing which she was promised.

III. OBJECTIONS TO THE USE OF THE COVENANTS*

- A. Conditions may be involved though not stated.
i.e., Ninevah - "yet 40 days and Ninevah shall be overthrown."

Answer:

- B. Obedience is always a prerequisite for blessing.
1. Obedience is necessary for all blessing.

Answer:

2. Duty of obedience is expressly stressed to Abraham—Genesis 18:17ff;
Genesis 22:18.

Answer:

3. The rite of circumcision shows that obedience is attached to the Abrahamic Covenant.

Answer:

* Oswald T. Allis, Prophecy and the Church, p. 32ff.

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C. Israel must remain in the land.

Answer:

D. Esau was excluded from the blessing of the Covenant.

Answer:

E. Covenant depends on the obedience of Christ.

F. Covenant has already been fulfilled.

2. "Land" fulfilled in the time of Solomon but was forfeited because of disobedience.

IV. THE FIRST COMING OF CHRIST

A. The manifold purposes of the incarnation

1. "To proclaim, to announce, to offer the promised kingdom."
(cp. Daniel 2:34, 36, 44; 7:23-27; Matthew 3:2; 4:17; 6:10; 10:7)
2. To reveal the Father to men. (John 1:18; 14:9; Matthew 11:27)
3. To leave us an example in suffering that we should follow His steps.
(I John 2:6; I Peter 2:21) Christ NOT an example for unsaved, but for the believer.
4. To put away sin by the sacrifice of Himself.
(Hebrews 9:26; 2 Corinthians 5:21; I John 3:5, John 1:29)
5. To destroy, through death, the devil and his works. (Hebrews 2:14; 1 John 3:8)
6. To provide the foundation for the Church by His death.
(1 Corinthians 3:11; Matthew 16:18; Ephesians 2:20)
7. To become the son of David, after the flesh, in order to come ultimately to reign over Israel regathered, repentant, and redeemed. (Luke 1:31-33) (Thiessen)

B. Two outstanding aspects of His First Coming are thus seen to be:

1. The offering of the promised Kingdom to Israel
(sections 1 & 7 above) - CHRIST THE LION
2. The offering of Himself on the cross to redeem the world from the condemnation of sin and to establish His church (sections 2 & 6 above) - CHRIST IS THE LAMB

C. The transitional character of our Lord's earthly ministry

1. The question stated:
 - a. The Old Testament, as a revelation of God, is a book of and for the nation Israel.

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b. The Epistles have no national aspect. (Ephesians 2:11ff)

c. What is the explanation of this change?

2. The answer:

a. God did not turn away from that purpose, arbitrarily abandoning it.

b. There was a proclamation that the promised kingdom was "at hand." This constituted an offer of the kingdom.

c. Israel blinded and "knowing not what they were doing," rejected the King and accepted responsibility for His death. (II Corinthians 3:13-16; Luke 23:34; Mark 15:12-13; John 19:15; Matthew 27:25)

d. By divine prerogative, the fulfillment of the Kingdom was postponed. (Matthew 23:37-39; Acts 1:6; 7 cp; Luke 19:41-44)

e. Foreknowing their rejection of Him, Christ continually had in view His church purpose which until then was unrevealed. (Matthew 16:17-20)

It follows that the Gospels and the Acts are the record of a transitional period, the truth and principles:

- 1) Either peculiar to the one (or)
- 2) The other purpose, (or)
- 3) Applicability to both will be found in these books.

D. Promises of a kingdom for Israel in the Old Testament

Abraham	Genesis 12:1, 2, 7	"A land...a great nation... thy seed."
	13:15	"All the land ...thy seed."
	15:5, 7	"Thy seed . . . this land."
	17:5-8	"Father of many nations..thy seed...all the land of Canaan, for an <u>everlasting</u> possession."
Isaac	Genesis 26:3	"This land...thy seed...the oath."
Job	Genesis 28:13	"The land...thy seed."
	49:10	"Thy scepter...Judah...Shiloh."

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Balaam	Num. 23:21	"A king..."
	24:7, 17	"His king...his kingdom star...Scepter."
David	II Samuel 7:4-17	"A place for my people Israel...that they may dwell and move no more." v. 10
		"Will make thee an house." v. 11
		"The throne of His kingdom forever." v. 13
		"Thy kingdom shall be established forever." v.16
The Psalms	Psalms 2:3-9	"My King upon Zion...the uttermost parts of the earth for thy possession."
	22:27,28	"Thy kingdom...the governor..."
	24:7-10	"The King of Glory."
	45:1,6	"The King...thy throne...thy kingdom."
	47:2	"A great King over all the earth."
	48:1, 2	"Mount Zion...the city of the great king."
	67:2-7	"Thy way known upon <u>earth</u> ." v. 2
		"The earth shall yield her increase." v. 6
		"Govern the nations of the <u>earth</u> ." v. 4
		"All the ends of the earth shall fear Him." v. 7
	72	see outline, Scofield Ref. Bible, footnote, p. 633
	89:34-37	"My covenant...his throne...established forever."
	132:11,13	"The Lord hath sworn...will I set upon thy throne... the Lord hath chosen Zion...for his habitation."
Isaiah	2:1-4; 4:1-6; 9:6,7; 11:1-16; 25:6-12; 32:1-20; 35:1-10; 40:1-11; 42:1-7;	
Jeremiah	23:1-8; 33:1-26	
Hosea	3:4,5	
Joel	3:1, 16-21	
Amos	9:11-15	
Obadiah	1:17, 21	
Micah	4:1-8; 5:2	
Habakkuk	2:14	
Zephaniah.	3:14-20	
Haggai	2:7	
Zechariah	2:10-13; 6:12-13; 8:1-8, 20-23; 9:9-10; 14:1-21	
Malachi	4:1-6	

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With such a large number of "kingdom texts," which included the promise of a reigning Messiah in a specific land on this earth, it is no wonder that the prophets were at a loss to know what the portions speaking of His sufferings could mean as to "what" and "when" (I Peter 1:11).

It is important to note that, according to I Peter 1:12, the solution of this dilemma was not revealed to the prophets of the Old Testament.

E. In the New Testament gospels the promised kingdom was proclaimed as "at hand" and thereby offered to Israel.

1. Christ lived during His earthly life on Jewish ground

- a. He came when a certain "time was fulfilled."
Mark 1:14-15: "Time fulfilled, kingdom of God at hand."

- b. He was born under the law, i.e., during the period of Dispensation of the Law—Galatians 4:4.
 - c. He was a minister of the circumcision—Romans 15:8-12.
 - d. He declared that He had been sent only to the "lost sheep of the house of Israel," Matthew 15:24, and before His resurrection instructed His disciples to go only to Israel—Matthew 10:6.
2. Matthew's record of Christ's life on earth presents clearly the double aspect of our Lord's mission as Messiah. The very first verse of Matthew's gospel implies that Christ was to fulfill, first, the Kingdom Promise made to David; then, the Universal Redemption Promise made to Abraham. Everywhere in this book of Matthew the Kingdom Purpose is evident:
- a. The Kingdom "at hand" — Matthew 1-10
 - 1) He was born King as David's Son. (1:1)
 - 2) He was born of a virgin in fulfillment of Isaiah 7:14 (Matthew 1:23). To "save His people (Israel in first view) from their sins". v. 21
 - 3) He was born in Bethlehem of Judea as King of the Jews in fulfillment of Micah 5:2. (Matthew 2:1)
 - 4) Herod feared Him as King and sought to kill Him. (2:3, 7, 13)
 - 5) His forerunner, John the Baptist, preached the Kingdom "at hand". (3:2)
 - 6) He resisted the temptation to become King of Kings or of "all the kingdom of the world" when these things were offered to Him by the devil. (1:9)
 - 7) He, Himself, then began to preach that the kingdom was "at hand". (4:17, 9:35)
 - 8) In the Sermon on the Mount, He sets forth what the subjects of the Kingdom should be. (chapter 5-7)
 - 9) In chapter 8 and 9, He showed His divine kingly power over all bodily ills, the elements of nature, wicked spirits, human wills, and death itself. (8:3, 13, 15-16; 9:6, 22, 30, 33, 35; 8:26-27; 8:16, 32; 9:9, 25)
 - 10) The king then sent forth His disciples to preach the kingdom which was "at hand", and this to the member of the nation of Israel only, for to that people alone were the kingdom promises given. (10:5-10)

b. The kingdom seen as rejected -- Matthew 11-12

- 11) And despite the fact that His humble condition and manner of presentation had caused the perplexed John the Baptist to question whether He was the King, He assured his discouraged disciple that He was indeed the Promised One. (11:3-6)
- 12) He introduced the conditional "if" (Matthew 11:14) with respect to the prophecy about Elijah who was to come, implying that Israel must "receive" Him and the offered Kingdom in order that the fulfillment might be accomplished without delay. (11:14)
- 13) But Israel received not the good news of the Kingdom, and "they repented not". (11:20) So, their rejection of Him is foreseen, and judgment upon them is predicted (11:21-24), and the Lord's message becomes one of personal invitation and promised blessing to the individual. 11:28-30
- 14) In view of their evident rejection of Him, He disregards the validity of their rabbinical interpretation of the Sabbath. (12:1-3) He, the greater than David, must certainly be permitted a legitimate use of the Sabbath, if David is permitted a special concession as God's true king. (1 Samuel 21:3-6) Christ is Lord (King) over the Sabbath. (Matthew 12:3, 8)
- 15) The name of the "Gentiles" is brought in (12:18-21), implying a widening sphere of blessing.
- 16) The King next announces His forthcoming death and implies that the abiding relationship with Himself is higher than a blood connection. (12:40, 46-50)

The following quotation of Dr. Barnhouse on Matthew 11 and 12 is in line with what has been set forth in the foregoing points:

"The break was complete. He would go on preaching and teaching, healing the sick and raising the dead, but--His face was now set for Jerusalem. From all eternity He had known that He would come to die. The honest presentation of the Kingdom was to work out in His rejection and He could say in truth, 'The Son of Man came--to give His life a ransom for many' (Mark 10:45). The dispensation of law would not come to its final end until He cried: 'It is finished' (John 19:30), but already the hammer had clicked into place, ready to strike the hour." (His Own Received Him Not, p. 173)

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- c. The mysteries of the Kingdom while its realization is in postponement—
Matthew 13

17) Then, on that same day, v. 1, He announces "the mysteries of the kingdom of heaven" (v. 12) to His disciples. This represents a phase of the Kingdom until now unrevealed (vv. 11-17, 35, 51, 52) and is parallel with the present age in which we now live.

- d. A glimpse of the church (16:18) before the final rejection of the King, Matthew 14-28, (and instruction to His disciples, 26:2-5, 14-16; 17-25, 47-50, 59, 66-68; 27:1, 2, 11-14, 18, 27-31, 35-43)

18) Later a prophetic reference is made regarding the future church (16:18) and "from that time forth" the Lord began to tell the disciples of His coming death and resurrection (16:21). See 17:9, 23; 20:19, 28; 21:39; 26:2, 12, 18, 24, 28

19) Nevertheless, He is transfigured (17:1-3) before three of His disciples to show them what will be seen when the Son of Man comes in His kingdom (i.e., the character of the Kingdom). (16:28)

20) He offers Himself to Israel as King in fulfillment of Zechariah 9:9. (21:5)

21) He weeps over Jerusalem (23:37), foretells the setting aside of the nation (23:38,39), declares that Jerusalem (cf. Luke 21:20-24 with Matthew 24:1-2) will be destroyed, announces the future great tribulation for the disciplinary punishment of Israel (Matthew 24:27-31; 25:31-46). By means of three parables (fig tree 24:32ff; ten virgins 25:1ff; talents 25:14ff) he warns of the postponement and delay in the final setting up of the Kingdom, and finally warns as to the ultimate punishment of the Gentiles for their treatment of "His brethren."

22) Finally, he is betrayed (Matthew 26:48-49), and after He declares under oath, first before the high priest and all the council (26:63-66), and later before Pilate (27:11), that He is "the Christ" and "the King of the Jews," in derision He is crucified, also as "Jesus, the King of the Jews." (27:27-31; 27:37)

3. The Old Testament Scriptures in numerous passages had given the Israelites a definite conception of an earthly kingdom which the God of heaven would set up through an heir of the Davidic dynasty. In the Old Testament only the earthly kingdom was known. No instruction was ever given to Israel to lead it to expect any other character of kingdom, and 1) first the Baptist (3:2), came with a message limited to the nation Israel, saying; "The kingdom of heaven is at hand." The simple, sane, stable, satisfying interpretation of all this is that the long promised kingdom was being announced and offered to Israel. On the other hand, the King having been slain, having risen and ascended to heaven, the disciples no longer preached "the kingdom of heaven is at hand."
4. God's principle of procedure, everywhere apparent, is "to the Jew first."
(Romans 1:16, 2:9-10), (Mark 7:27--Syrophoenician woman), (Acts 13:46), (John 1:11) In keeping with this principle, it is to be expected that He, who was by human generation the "son of David, the son of Abraham," and "a minister of the circumcision," should go to the chosen people of God to offer the kingdom and thus confirm the promises made unto the fathers. (Romans 15:8)
5. The fact of Christ's primary mission to the nation of Israel is seen by a comparison of certain significant texts:
 - a. Matthew 10:5; 15:24, 26, etc., show that before His rejection and death; Christ limited His ministry and that of His disciples, to Israel.
 - b. But after His death, as Matthew 28:18-20; Acts 1:8, etc. show, His ministry, through His disciples, was to go to the ends of the earth without respect to races of men or to national boundaries.
 - c. The former preaching was that of "the gospel of the kingdom" (Matthew 4:23, 9:35); by His prophetic declaration, we know that at a future date "the gospel of the kingdom" will be preached "in all the world for a witness unto all nations." (Matthew 24:14)
 - d. The second preaching (Matthew 28:18-20 etc.) is that which is later called "the gospel of the grace of God". (Acts 20:24)

V. THE CHRONOLOGICAL ORDER OF THE MAJOR PREDICTED EVENTS

A. Summary of Fulfilled Prophecies

1. Noah's prediction of the future of his sons (Genesis 9:24- 27)
2. Israel's bondage in Egypt (Genesis 15:13, 14)
3. The future of Jacob's sons (Genesis 49:1-28)
4. Israel in the land (Judges and Kings) Deuteronomy 4:26-30; 31:14-23
5. Israel's bondages

The three dispersions from the land:

- a. Egyptian (Genesis 15:14-16)
- b. Babylonian (Jeremiah 25:11, 12)
- c. Present age-long dispersion
(Deuteronomy 28:63-65; Lev. 26:3-46; Jeremiah 9:16; 18:15-17, etc.)
6. Judgment on surrounding nations
 - a. Babylon—Isaiah 13:1-22; 14:18-27, etc.
 - b. Moab—Isaiah 15:1-9; 16:1-14 etc.
 - c. Syria—Isaiah 17:1-14, etc.
 - d. Egypt—Isaiah 19:1-23
 - e. Tyre—Isaiah 23:1-18
 - f. Edom—Obadiah 1; Ezekiel 28, etc
7. A partial restoration Daniel 9:2; Jeremiah 25:11; fulfilled under Ezra and Nehemiah
8. The coming and ministry of John the Baptist—Malachi 4:5, 6; Luke 1:5-25; Isaiah 40:1-3
9. The birth of Christ— Genesis 3:15; Micah 5:2; Isaiah 9:6, 7; 7:14

10. The offices of Christ

- a. Prophet— Deuteronomy 18:15-18; cf. Matthew 13:24, 25
- b. Priest— Anticipated in types of Aaron and Melchizedek. Zechariah 6:12; Psalms 110:4
- c. King—Zechariah 9:9, cp. Matthew 21:1-7; Luke 1:31-33; Isaiah 11; Psalms 72; Psalms 2

11. The ministries of Christ—Isaiah 61:1, 2; 42; 1-7

12. The death of Christ— Psalms 22:1-21; Isaiah 53 - All offerings and types

13. The burial of Christ—Isaiah 53:9

14. The resurrection of Christ—Psalms 16:9, 11; 22:22; Hebrews 2:12; Psalms 118:22-24

Christ's own predictions:

Matthew 12:38-40; 16:21; 17:9, 23; 20:19; 27:63;

Mark 8:31; 9:9; 9:31; 10:34; 14:58; Luke 9:22; 18:33;

John 2:19-21

15. The ascension of Christ. Wave sheaf type—John 14:2, 12, 28; 17:13; 20:19; Psalms 16:18; Psalms 24.

16. The destruction of Jerusalem—Luke 21:20-24

B. Summary of Unfulfilled Prophecies (in some cases now in the process of fulfillment)

1. The completion of the church

- a. The present age
Matthew 13; Galatians 1:4; I Corinthians 10:32; 2 Timothy 4:20
- b. The course and character of this age of the Church
Revelation 2 and 3; Matthew 13
- c. The last days of the Church
II Thessalonians 2:1-12; I Timothy 4:1, 2; 2 Timothy 3:1-5; James 5:1-10; 2, Peter 2:1-3:8; Jude 1:1-24; Revelation 3:14-22

2. Rapture of the Church
 - a. The rapture or translation of the Church (living saints)
John 14:1-3; II Thessalonians 2:1; I Thessalonians 4:13-18; I Corinthians 1:8; Philippians 3:20-21; II Corinthians 5:1-9; I Corinthians 15:51, 52
 - b. The first resurrection and translation of the Church (dead saints)
John 5:28, 29; Rom 8:23; I Corinthians 15:20-52; II Corinthians 5:1-9; Philippians 3:11, 20-21; I Thessalonians 4:13-18
3. The Church in heaven (Revelation 4:1, 5; 5:9; 19:7-9)
 - a. The judgment seat of Christ
II Corinthians 5:8-10; Revelation 3:11; 22:12; I Corinthians 3:12-15; 9:16-27; Luke 19:11-27
 - b. The marriage of the Lamb
Revelation 19:7, 8; Luke 12:35, 36; John 3:29
4. The seventieth week of tribulation (Daniel 9:24-27)
 - a. "The beginning of sorrows" (birth pangs) Matthew 24:4-8 First 3 1/2 years
 - b. The middle of the week (broken covenant)
cp. Revelation 6; 12:6 (Daniel 9:27a) Daniel 9:27b; Matthew 24:15; Revelation 12:7-12
 - c. "The Great Tribulation" (Last 3 1/2 years)
Daniel 9:27c; Matthew 24:9-14, 16-26; Revelation 8-11 and 12:13-16:21
5. The movements of armies in the 70th Week, prior to Armageddon
 - a. WEST Beast and False Prophet (4th empire including Israel)
Daniel 2 and 7; 11:36-45
 - b. SOUTH King of South (Daniel 11:40a); ally of North
(Ezekiel 38:5; Daniel 11:43b). NOT Egypt (Daniel 11:42, 43a)
which is part of "Roman" (4th) world empire (WEST)
 - c. NORTH King of North ("Assyrian," "Gog and Magog" -Ezekiel 38, 39)
Russia-Germany, etc. Ez. 38:2, 3, 6; Daniel 11:40-44
 - d. EAST Kings of East (Sun-rising)
Daniel 11:44; Revelation 9:14-19; 16:12

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6. The Battle of Armageddon (Revelation 19:11-19, Psalms 2, etc.)
 - a. Beast and False Prophet cast alive in Lake of Fire
 - b. Destruction of armies gathered at Armageddon
7. The descent of our Lord to earth on Mount Olivet (splitting it) Zechariah 14:3, 4—
(valley of Jehoshaphat?)
8. The binding of Satan (in bottomless pit during 1000 years) Revelation 20:1-3
9. Completion of first resurrection and scenes of judgment (Revelation 20:4-6;
Daniel 12:1-3)
 - a. Resurrection and judgment of righteous dead (except Church, previously raised)
 - 1) Dead saints of 70th week (esp. martyrs) Jews and Gentiles
 - 2) Saints of Old Testament era (prior to cross) Gentiles (before Abraham), &
Jews & Gentiles (since)
 - b. Regathering of repentant Israel and purging out of rebels
 - c. Judgment of living at end of 70th week
 - 1) Righteous Jews ("brethren") and Gentiles go into 1000 year reign
"come ye blessed ... enter Kingdom prepared for you" (Matthew 25:31-46)
 - 2) Wicked rejected and slain; cast into "hell" till end of 1000 years
 - d. All wicked dead from creation through 70th week stay in hell until end of 1000 years.

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10. The thousand year reign of Christ on earth
Revelation 20:4-6; Daniel 2:44; 7:13, 14, Luke 19:12;
Zechariah 14:9; Isaiah 11:1-11; Romans 8:17; removal of curse of Genesis 3

11. The loosing of Satan and final revolt at end of 1000 years
Revelation 20:10
Fire from heaven slays those who follow Satan.

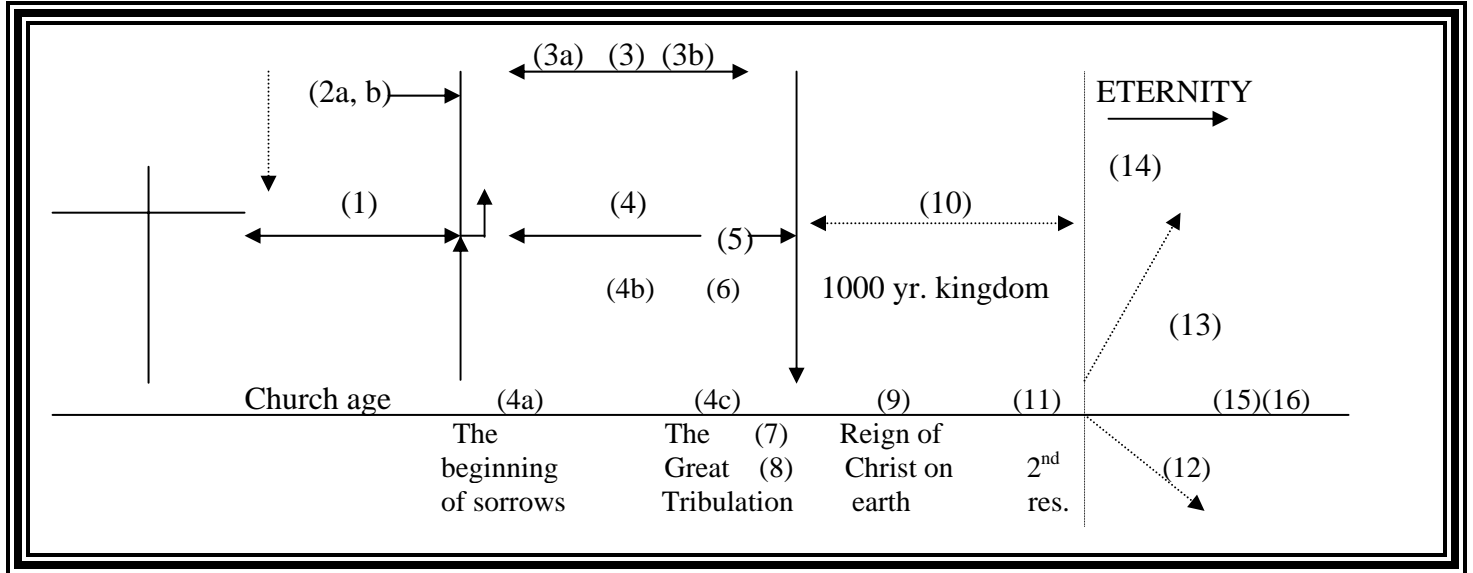
12. Satan cast alive into fire (his final doom)
Revelation 20:10
NOTE: beast and false prophet still there!

13. The second resurrection and Great White Throne Judgment
Revelation 20:11-15
Wicked of all ages included in this resurrection

14. The day of God and the new heavens and new earth (also called Day of the Lord)
II Peter 3:12, 13; Isaiah 65:17; 66:22

15. The eternal destiny of the wicked and righteous
Revelation 20:14, 15; 21:1-8
Wicked (lake of fire; conscious suffering)
Righteous (conscious bliss in new heavens and earth; New Jerusalem)

16. The deliverance of the Kingdom (all enemies defeated including death) by the Son to the Father that "God (the Godhead) may be all in all." The plan of redemption completed forever, I Corinthians 15:24-28. The Son's stewardship and self-imposed subjection consummated.



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VI. THE SEVENTIETH "WEEK" (7 YEARS) OF TRIBULATION (DANIEL 9:24-27)

Introduction

In approaching the study of the Seventieth Week of Daniel's prophecy (9:24-27), commonly called the Tribulation Period, it is important to observe that the word "tribulation" may be used in three ways in Scripture:

1. It is used non-technically of any time of testing or trouble. (Matthew 13:21; Mark 4:17; John 16:33; Romans 5:3; 12:12)
2. It is used technically to refer to the entire seventieth week of Daniel 9. See Revelation 2:22; Matthew 24:29, where the entire period is called Tribulation.
3. It is used technically to refer to the last half or three and a half years of the seventieth week of Daniel 9. This is called the Great Tribulation. (Matthew 24:21; Revelation 7:14)

(see chart next page)

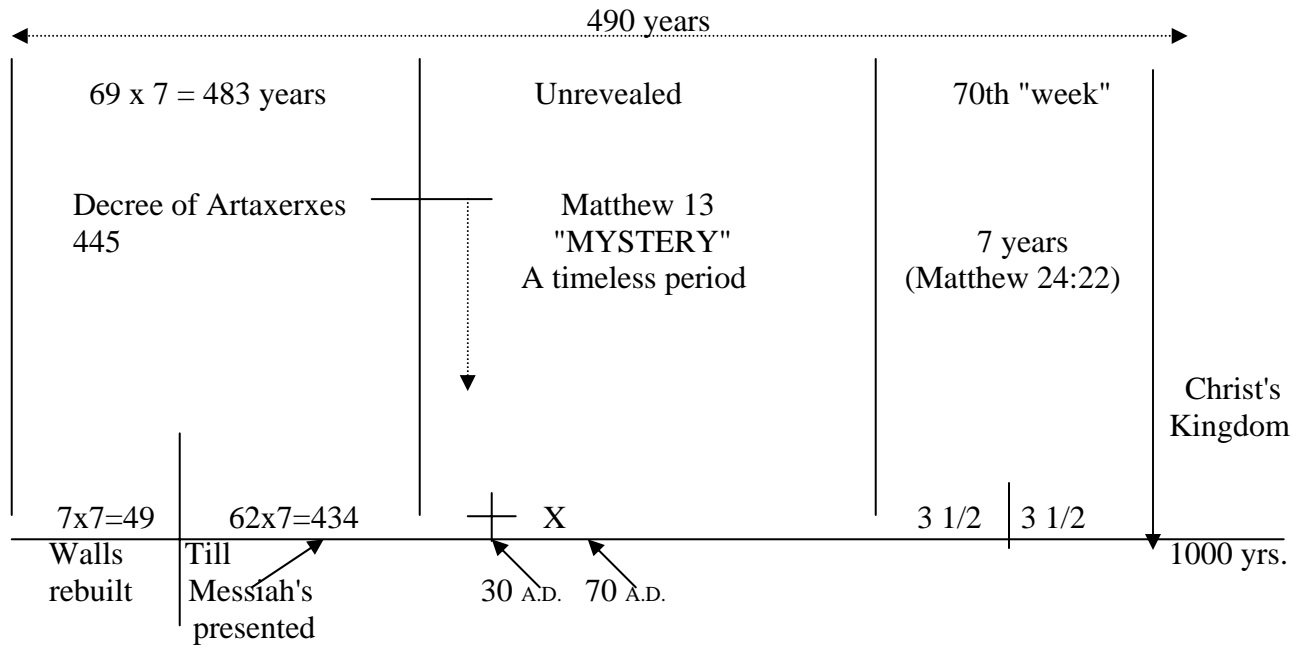
A. The Beginning, Ending, Method of Calculation

It will be observed that the triumphal entry (Palm Sunday) concluded the 69th "week" and that the 70th "week" follows the parenthetical church age, being divided into two distinct 3 1/2 year periods, marked off by the breaking of the covenant "in the midst of the week" (9:27). This is arrived at as follows:

1. The Measuring Rod - "Weeks" of Years

The word translated "weeks" is simply the Hebrew word for "seven". Seven what? Obviously not days, for 490 days came and went with none of the promises or events of Daniel 9:24 being fulfilled.

A clue is found in the context. See 9:2 where it says Daniel examined the prophetic books and ascertained "the number of the YEARS" of the captivity, prophesied by Jeremiah (25:11) to be seventy years



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This in itself is significant in the light of II Chronicles 36:21 where the 70 years are said to have been determined as to their extent by the purpose of God to permit "the land to enjoy her sabbaths." In other words, the Jews had been commanded to allow the land to rest (untilled) every seventh year. Since 70 years are designated as the number of unfulfilled sabbath (7th) years, the plain meaning is that Israel had been disobedient in this matter for 70 x 7 years or 490 years!

This is exactly the extent of the period Daniel is now told (v. 24) is determined upon his people (Israel) and city (Jerusalem). A further double-check is to be found in Genesis 29:27-28 (cp. v. 20) where "her week" is defined as 7 years!

2. Years, What Kind of Years?

Two methods have been advanced to interpret this prophecy:

a. Martin Anstey's "Calendar Years" (365 1/4 days)

In The Romance of Bible Chronology Dr. Anstey deals with this passage on the basis of familiar calendar years of 365 1/4 days. Dr. David L. Cooper has developed the argument in his writings (e.g., The Seventy Weeks). It usually considers the decree of Ezra 1 as the starting point. It also rejects the validity of the so-called Canon of Ptolemy.

Its calculation as to the terminal calendar date of the 69th week of the prophecy or the 483rd year is usually not specific. David L. Cooper's little book, The 70 Weeks of Daniel, quoting Martin Anstey, is an illustration of this method of calculation.

b. Sir Robert Anderson's "Prophetic Years" (360 days)[cp. A 3 for authentication, p. 48]. This view used the so-called prophetic year of 360 days as the basis for the calculation. It considers that the decree of Nehemiah 2 established the beginning date of the prophecy. It accepts the validity of the Canon of Ptolemy. This Canon, composed for astronomical purposes in the 2nd century of the Christian era, covers a period of over 900 years and lists the kings of Assyria, with their respective years of reign. In it, four kings of Persia from 424 B.C. to 336 B.C. are given, which apparently no other authority mentions. Those who question the validity of the Canon cast out these kings and shorten human history by the number of years. Ptolemy says these kings reigned. (See Cooper, pp 38-40). The calculation of the prophetic- year school are very exact and definite. The best work on this view is that of Sir Robert Anderson, The Coming Prince, (see particularly p.127ff, 13th English edition.).

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Such teachers as A.C. Gaebelein, H.A. Ironside, Alva J. McClain, and others hold to this position. The basis of the method is first to calculate the length of the prophesied period by using the 360 day prophetic year. Then, to find the actual lapse of time from the established beginning date to the established ending date of the period, the actual calendar year of 365 1/4 days is used.

The beginning decree of Daniel 9:25 is understood by this view to be:

<u>NOT</u>	Cyrus	Ezra 1:1-3	536 B.C.
<u>NOT</u>	Darius	6:3-8	458 B.C.
<u>BUT</u>	Artaxerxes	Nehemiah 2:1-8	445 B.C.
	20th year of Artaxerxes' reign (Nehemiah 2:1)		

Note the following considerations to keep in mind for introduction and study of Daniel 9:24-27:

- 1) people and places concerned
- 2) things to be accomplished; six (v. 24)
- 3) time of beginning, Neh. 2:1-8
- 4) two princes, v. 25, v.26
- 5) threefold division of 70 weeks (7 plus 62, or 69, and 1 final)
- 6) "cut off" of v. 26 – Cross
- 7) destruction of the city and the sanctuary v. 26
- 8) weeks of years
- 9) "unto" of v. 25 -- entry of Christ into Jerusalem
- 10) "people of prince" – Romans
- 11) chronology of v. 26
 - a) A.D. 32 -- entry on Palm Sunday
 - b) A.D. 32 -- Cross of a few days "after"
 - c) A.D. 70 -- Destruction of Jerusalem
 - d) Present age "unto the end" - experiences of Israel
- 12) "Prince to come" -- first beast of Revelation¹³
- 13) "confirm covenant...one week" -- 7 years, v. 27
- 14) "midst of Week" -- after first 3 1/2 years, v. 27
- 15) last of week -- latter 3 1/2 years, v. 27

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c. The actual calculation

The formula is $69 \times 7 \text{ years} \times 360 \text{ days}$ or 173,880 "prophetic" days.

- 1) The beginning date of the prophetic period as established by Sir Robert Anderson in his The Coming Prince, pp. 59-66; 122-124 was March 14, 445 B.C.
- 2) The ending date was (Coming Prince, pp. 88-105; 124-127, etc.) April 6, A.D. 32
- 2) A leap year has one day more than an ordinary year. The rule for the establishing of a "leap year": The date must be exactly divisible by 4. If the year date ends in 2 zeroes (00), it must be exactly divisible by 400. Otherwise, the year in question is not a leap year.
- 4) To obtain the number of years from a "B.C." date to an "A.D." date: add the numbers together and deduct one (1) year.
- 5) Using the above dates and formulas, we find the following:
 - a) From 445 B.C. to A.D. 32 = $445 + 32 - 1 = 476$ years
 - b) $476 \text{ years} \times 365 \text{ round number days} = \underline{173,740 \text{ days}}$
 - c) To find the number of leap years which are represented by the fractional day of $\frac{1}{4}$, 476 divided by 4 = 119 leap years. However, as the years 300 B.C., 200 B.C. and 100 B.C. are not divisible exactly by 400 B.C., they are not leap years, so we must deduct $119 - 3 = 116$ leap years, leaving a net of 116 leap years from 445 B.C. to A.D.32, therefore ADD 116 days.
 - d) ADD also from March 14 (445 B.C. date) to April 6 (A.D. 32 date) = 31 days in March less 13 days = 18; 6 days in April = 6; 18 days plus 6 days = 24 days. Therefore, ADD 24 days.

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THUS,

173,740 days
+ 116 days

173,856 days
+ 24 days

Actual 173,880 days

It is seen therefore that the "prophetic" days in the prophetic period of 69 weeks or 483 years is precisely equivalent to the actual number of calendar days from March 14, 445 B.C. to April 6, A.D. 32.

3. Authentication of time composing 70th "Week"

The "week" is seen to be divided into 2 halves:

a. Time, times, half a time; Daniel 7:25; 12:7; Revelation 12:14 - 3 1/2 years

b. 42 months; Revelation 11:2; 13:5 - 3 1/2 years

c. 1,260 days; Revelation 11:3 (1st); 12:6 (2nd) - 3 1/2 years

d. Midst; Daniel 9:27 - 3 1/2 years

e. Days shortened; Matthew 24:22; Mark 13:20

4. Six things to be fulfilled in the seventy weeks: Daniel 9:24

a. "To finish transgression": various suggestions have been made. The best interpretation seems to be that the sin of Israel will be brought to a climax in the rejection of her Messiah and in the acceptance of the Anti-Christ.

b. "To make an end of sins": God's judgments on those apostates who will accept Anti-Christ.

c. "To make reconciliation for iniquity": we should not confuse the cross, which is the basis for reconciliation, with the fact that only when God's Israel repents will reconciliation be MADE by Israel with God.

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- d. "To bring in everlasting righteousness": the establishment of the long-promised Kingdom-reign of Christ, after Anti-Christ is overthrown.
- e. "to seal up vision and prophecy": because no further need for prophecy: Christ is here. He will see that all is fulfilled.
- f. "to anoint the Most Holy (Place)": restored Millennial Temple as substitute for temple which at Mid-week was defiled by abomination of desolation (Image, Revelation 13:11-18).

B. General Information about the Period of the 70th Week

1. Key Scripture reference describing the period

- a. Matthew 24:21, 29 "The great tribulation"
Mark 13:19, 24 "Affiliation" "Tribulation"
Revelation 7:14, R.V. "The great tribulation ("the tribulation, the great")
- b. Jeremiah 30:7 "time of Jacob's trouble"
Joel 2:31 "great and terrible Day of the Lord"
Ephesians 2:3 "Day of the Lord's anger"
Daniel 12:1 "Time of trouble"
Zechariah 14:1-2 "Day of Jehovah" against Jerusalem
Revelation 3:10 "Hour of temptation," for all the inhabited earth
- c. Revelation 6-19 Especially from 11-19. Last three and a half years.

2. General character of the period

- a. Church, i.e., "true church" not related to it
 - 1) Church to be saved from "wrath" (Revelation 19:15; 6:16; 20:14, 15; I Thessalonians 1:10; Romans 5:9; I Thessalonians 5:9; Revelation 3:10)
 - 2) No warning in Epistles to Church about danger of entering it.
 - 3) Church not mentioned or referred to as upon earth from Revelation 6 to 19 inclusive (Revelation 4-5, Church is seen in heaven).

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- b. It is especially the time of Jacob's (Israel's) troubles.
(Jeremiah 30:7, Matthew 24:15-20, Daniel 12:1,11)

- c. The Gentiles and the "whole earth" will experience the Tribulation.
Revelation 3:10, Earth-dwellers. "Them that dwell upon the earth"
(Revelation 3:10; 6:10; 11:10; 13:8, 12, 14; 14:6; 17:8)

- d. Nevertheless, salvation will be preached and obtained by many.
 - 1) Jews, (Revelation 7:4-8, 14:1-5)

 - 2) Gentiles, Revelation 7:9-17 vs. 14 "Came out of the great tribulation."

- e. Greed, rivalry, political ambition, religious hatred, industrial domination, Satanic intervention, anarchy, direct judgments of God, etc., will combine to make this period the Great Tribulation.

VII. VIEWS ON THE MILLENNIUM

A. Non-Literal or Allegorical View:

1. Proponent and sources: Wm. H. Clarke, An Outline of Christian Theology

2. Statement:

Second coming is not related to a specific literal event. Rather, Christ comes at:

- a. Pentecost
- b. Destruction of Jerusalem
- c. Conversion
- d. Death of the saints
- e. Any crisis of life
- f. Or -- any one of the above events

3. Answer:

- a. All of the NT was written after Pentecost
- b. Some of the NT was written after A.D. 70.
- c. It does not explain the binding of Satan.
- d. It does not explain the reign of righteousness (Millennium).
- e. It does not take into account the two resurrections or the multiple judgments.

B. Postmillennialism:

1. Proponents and sources:

Daniel Whitby (1638-1725)

Charles Hodge (1800-1880) (approx.)

Lorraine Boettner (1905-) (approx.)

Augustus Strong

Shedd, W.G.T.

2. Statement:

- a. Christ will return following the millennium (which is not a literal earthly kingdom).
- b. The Church will bring in the kingdom:
 - 1) By preaching the gospel (conservative branch)
 (or)
 - 2) By man's ability in science, medicine, etc.
- c. The great missionary effort of the 18th and 19th centuries was largely due to post-mill. emphasis
- d. It is very optimistic in its view of history.

3. Problems:

- a. History has not borne out its optimism.
 - 1) Science has benefited man but it has also been used against him.
 - 2) The spiritualization method of interpretation has made strange bedfellows -- Unitarians, Calvinists, and Arminians are in its ranks.
 - 2) It tends toward liberalism for the same reason.
 - 4) Two world wars, plus Korea, Vietnam and hundreds of other battles and limited wars, have disillusioned them.

C. Amillennialism:

1. Proponents and sources

Oswald T. Allis

B.B. Warfield

Louis Berkhof

G. C. Berkouwer

Floyd Hamilton

William Hendriksen

Geerhardus Vos

2. Statement:

There will be no literal reign of Christ upon the earth. The Church as spiritual Israel is the kingdom over which Christ is now ruling.

3. History of Amillennialism

a. Early church

Alexandrian School -- Origen

b. Augustine --

1) He was at first a premill. based on the septa-millennial theory but rejected it because:

a) Date setting possibilities

b) Carnal concepts
(cf. City of God)

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- 2) His interpretation (still basically the interpretation of Amillennialism)
(cf. Allis p. 3, Prophecy and Church)
- a) The millennial reign (Kingdom) is spiritually fulfilled in the Church.
 - b) The binding of Satan took place in the time of Christ (Luke 10:18).
 - c) The first resurrection is the new birth of the believer.
 - d) The millennium corresponds to the present age.
 - e) Revelation 20:1-6 is a recapitulation of the previous chapters of Revelation rather than a new age which follows Christ's coming (Chap.19).
 - f) The millennium is 1000 years in duration, ending around A.D. 650.
(This point was dropped after this time).

c. Reformers

- 1) Eschatology received scant attention.
- 2) Basically they followed the Roman Church in a weakened form of Augustine Amillennialism.
- 2) They looked upon the thousand years as an indefinite period of time referring to the present age (Cal. Institutes, II, 250-51).

d. Modern Amillennialism

Generally follows Augustine. There are two basic views with reference to the Kingdom:

- 1) Christ is ruling over the Church on earth (Allis, Berkhof).
- 2) Christ is ruling over the Church in heaven (Warfield).

e. Problems with Amillennialism:

1) Method of interpretation

a) Type:

non-literal-allegorical

b) Defense:

the Revelation has many figures

c) Results:

- i. Some see the Kingdom prophecies as never intended to be taken literally (Calvin).
- ii. Others see them as literal but conditioned. Israel disobeyed, so they lost the promises. Now changed to figurative and fulfilled by the church.

2) Uniting some things which the Bible separates:

a) Resurrection

b) Judgments

c) Israel and the Church

d) Law and Grace

e) Mosaic law and the new covenant

f) The Kingdom Age and the Church Age

i. We are not in the age of righteousness.

ii. Satan is not bound.

iii. The church is not a political entity.

D. Premillennialism:

1. Proponents and sources:

Ryrie, Charles

Pentecost, J. Dwight

Walvoord, John

McClain, Alva J.

2. Statement:

Christ will return to the earth and set up the Kingdom on the earth in fulfillment of the OT Kingdom prophecies.

3. Divisions

a. Non-dispensational (also called "covenant premill.")

- 1) Do not see a distinctly Jewish Kingdom but do see a literal 1000 year kingdom, with the Church made up of both Jew and Gentile reigning with Christ.

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2) Normally they are not pre-tribulational.

a) Post-tribulational -- (Reese, Ladd, Katterjohn)

b) Mid-tribulational -- (Buswell, Norman B. Harrison)

b. Dispensational

1) Recognize a distinction between Israel and the church and therefore see a national, Jewish Kingdom as promised in the OT.

2) Normally they are pre-tribulational, Ryrie, Walvoord, Pentecost; Exceptions are Robert Gundry and Marvin Rosenthal - somewhere between mid and post - and Govett and Panton - partial.

4. Basis:

a. A normal (grammatical-historical) interpretation of all Scripture (including eschatology)

b. A dispensational interpretation of Scripture

5. Arguments:

- a. The normal meaning of the OT covenants leads to an earthly millennium for the nation Israel. (See pp. 19-25)
- b. The 2nd coming of Christ is stated to be "immediately after the tribulation" (Matthew 24:29, 31), to bring punishment for the man of sin who will be ruling at that time (II Thessalonians 2:8), to bring deliverance for those who are being persecuted (II Timothy 3:12). These are not millennial conditions.
- c. The length of the Millennium is given in Revelation 20:2, 3, 4, 5, 6, 7, - 1,000 years.
- d. There are two resurrections, rather than just one, separated by one thousand years (the millennium) Revelation 20:5.
- e. There are four distinct judgments ahead for the people of the world (rather than just one).

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E. Rapture and Second Coming Contrasted (Walvoord)

Rapture

1. Saints meet Lord in the air
(I Thessalonians 4)
2. Living saints translated
3. Christ returns with saints to heaven
(I Thessalonians 4; I Corinthians 15)
4. Earth not judged -- sin continues
5. Before day of wrath from which the
Church has been promised deliverance.
6. An imminent event
7. Revealed only in NT
8. Concerns only saved (of this age)
9. Only those "in Christ" are affected

Second Coming

1. Christ comes to Mount of Olives
(Zechariah 14:4, 5)
2. No translation
3. Christ remains on earth and reigns.
(Revelation 19; Matthew 24)
4. Sin judged -- righteousness reigns.
5. Follows day of wrath.
(Matthew 24:31)
6. Follows definite signs
7. Revealed in both Testaments
8. Concerns both saved and unsaved
9. All men plus Satan and his hosts

NOTE: 1) Old Testament prophets confused the first and second coming of Christ. However, we who are living in between the events are able to see the difference clearly.

2) Some people confuse the first and second aspects of Christ's Second Coming (i.e., the rapture and the coming to the earth). However, those who are living in the tribulation will be able to see the difference clearly.

VIII. THE TIME OF THE RAPTURE

A. Post-Tribulational Rapture

1. Classic post-tribulationalism - J. Barton Payne, The Imminent Appearing of Christ
 - a. Holds to imminency
 - b. Holds a non-literal tribulation
2. Semi classic Post-Tribulationalism - Alexander Reese, The Approaching Advent of Christ
 - a. Does not hold to imminency
 - b. Tribulation is throughout the church age.
 - c. Some tribulation is still future.

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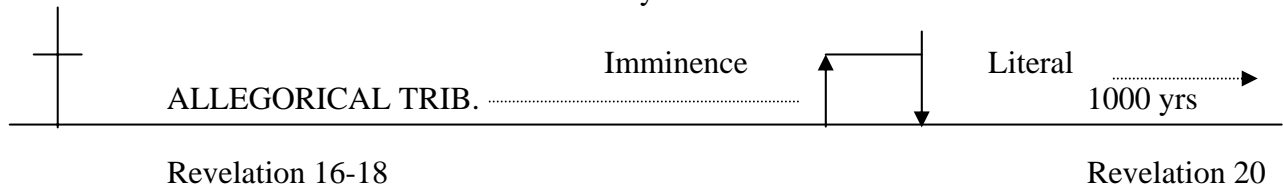
3. Futurist Post-Tribulationism - George E. Ladd, The Blessed Hope
 - a. Does not hold to imminency
 - b. Tribulation is mainly future.
 - c. Usually uses literal interpretation of the tribulation period--but sees 144,000 as church (p. 126-7)
4. Dispensational Post-Tribulationism
 - a. Does not hold to imminency
 - b. Tribulation is not a time of God's wrath but Satan's wrath.
 - c. The Day of the Lord does not begin until Armageddon.
 - d. Olivet Discourse (Matthew 24-25) refers to the Church.
 - e. Rapture occurs just prior to the battle of Armageddon.

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FOUR VIEWS OF THE RAPTURE HELD BY POST-TRIBULATIONISTS

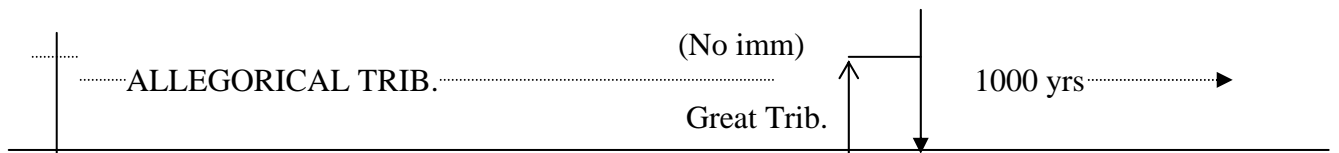
Classical

Payne



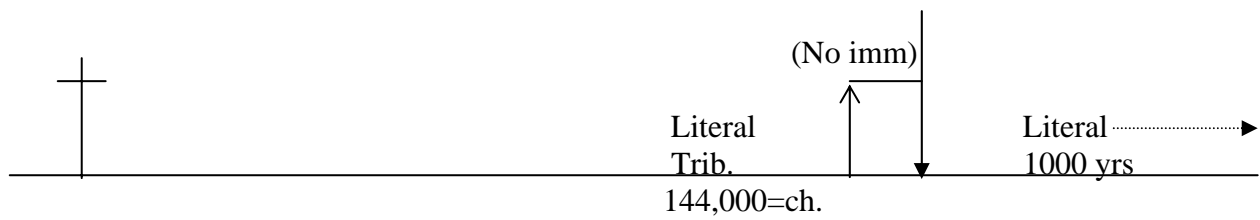
Semi-Classical

Reese



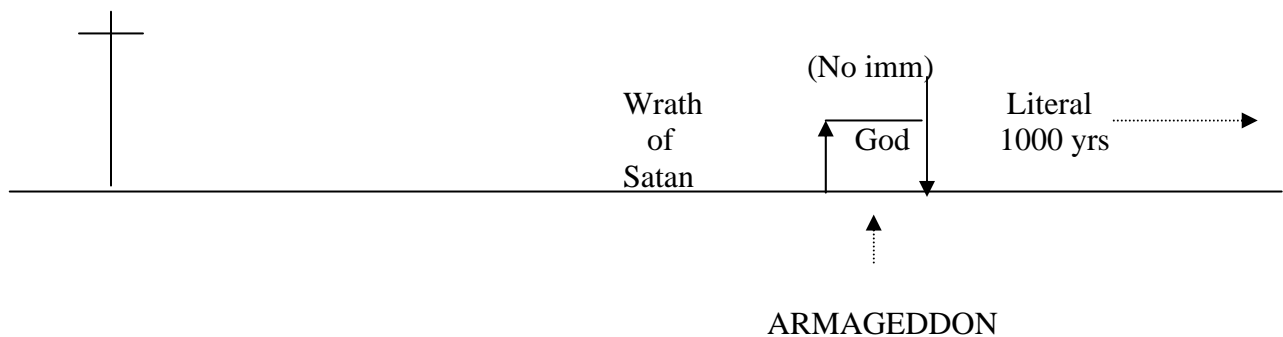
Futurist

Ladd



Dispensational

Gundry and Rosenthal



5. Arguments for Post-Tribulationism

a. Historical Argument:

Statement:

Posttribulationism has been the position of the Church throughout the centuries. Pretrib, is a recent doctrinal innovation introduced in the 19th century by the Plymouth Brethren. (Ladd, p. 19-60)

Discussion:

1. Which post-trib position?
2. It was not an issue in the early Church.
3. They thought they were in the Tribulation.
4. The spiritualization of Scripture and the turn to amil. precluded any discussion of Tribulation until the return to normal hermeneutics in the reformation.
5. The reformation dealt with other doctrines.

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6. Early Church did hold to an imminency, which does not help the post-trib. cause.
(Read also Walvoord, The Church and the Tribulation, p. 43ff.)

b. The Resurrection Argument:

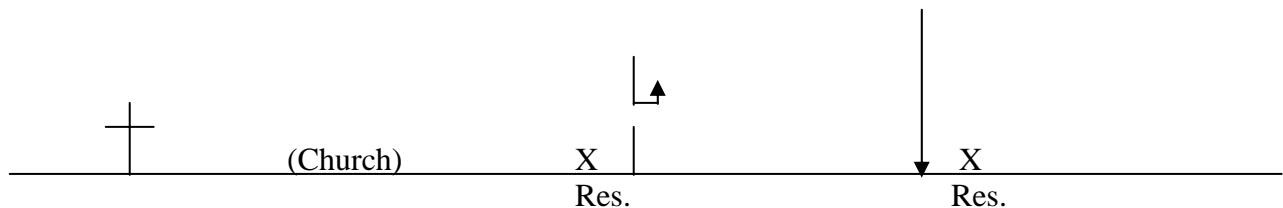
Statement

1. Major Premise: Resurrection is a major feature of the rapture.
2. Minor Premise: Both Old and New Testaments place the first resurrection at the end of the Tribulation.
3. Conclusion: The rapture is at the end of the Tribulation.

Discussion

1. There are two resurrections--rather, two parts of the same resurrection. One is before the rapture (I Thessalonians 4:16); the other is after the second coming (Revelation 20:4-6).

Chart



No matter how close you put the Rapture and the 2nd coming, the resurrection still has two separate phases.

2. The Church is not mentioned here and has not been mentioned since chapter 3.
3. According to I Corinthians 15:22ff, the first resurrection has several parts--two of which are separated by at least 2000 years.

Chart - (see also chart on p. 86)



4. The Old Testament referred to the coming of Christ as though it were one event (Isaiah 61:1-2). Yet, it is really two events separated by 2000 years.

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c. The Necessity for Tribulation Argument:

Statement:

The Church is promised tribulation while it is upon the earth.
(John 16:33; Philippians 1:29)

Discussion:

The word "tribulation" has various meanings: (see p. 43)

1. Non-technical: any time of testing or trouble
2. Technical: the whole 70th week of Daniel 9 (Revelation 6:17)
3. Technical: the last half of the 70th week of Daniel 9 (Matthew 24:21; Revelation 7:14)

The Church will have tribulation but not be in the Tribulation. (Revelation 3:10)

d. The Terminology Argument:

"ἀποκαλύψις"

"παρουσία"

"ἐπιφανεία"

Statement:

The words used of the Lord's return and of the rapture are all referring only to the coming at the end of the Tribulation. Therefore, the rapture must occur at the end of the Tribulation. (II Thessalonians 2:8; I Thessalonians 3:13). (Ladd, p. 63)

Discussion:

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e. Argument from the terms "Saints" and "Elect":

Statement:

Since reference is made to saints and elect in the Tribulation period (Revelation 8:3, 4; 11:18; 13:7; Matthew 24:22, 31) and the church is often called "saints" and "elect", therefore the Church is in the tribulation.

Discussion:

1. True, the Church is called "saints" and "elect", but so is Israel.
2. Context has to determine which group of saints is in view.
3. The Church is not mentioned by name at all during this period.
4. Israel is mentioned by name--even by tribe (Revelation 7).
5. If the Church is still on the earth, there is no saved Israel (Galatians 3:28, I Corinthians 12:13).
6. God apparently works with one group at a time (Romans 11:19-20).

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f. Argument Against Imminency:

Statement:

Because certain events must happen before the return of Christ, the rapture could not be imminent. Some events are as follows:

1. Peter's death
2. Destruction of Jerusalem
3. Fulfillment of the Great Commission
4. The apostasy
5. Events of the tribulation

Discussion: (see pretrib, below (p. 80), for positive side)

1. Events of the tribulation
2. The apostasy
3. Fulfillment of the Great Commission
4. Destruction of Jerusalem
5. Peter's death

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g. The Argument from the Wheat and Tares, Matthew 13:

Statement:

The Wheat and Tares continue to the end of the age and the separation is made at the return of Christ.

Also, the tares are taken out first.

Discussion:

1. The period covered by Matthew 13

2. In pre-trib there are seven more years for them to grow together.

3. The point of the parable

4. The order of the separation does not help post-trib either.

B. The Midtribulational Rapture

Proponents and Sources:

Buswell, J. Oliver, Systematic Theology

Harrison, Norman B., The End

Gundry, Robert, The Church and the Tribulation

Archer, Gleason, The Rapture--Pre, Mid, Post

Rosenthal, Marvin, The Pre-wrath Rapture

Statement

The church will enter the tribulation but will be raptured at the middle before the wrath of God comes on Israel and the rest of the world, i.e., the Great Tribulation.

Note: For some of these views "mid" is only approximate, but in all cases the Rapture is neither "pre" nor "post" but somewhere in between.

Argument:

1. A denial of imminency (See posttrib p. 69)

2. The promise of tribulation (See posttrib p. 67)

3. The denial of the church as a mystery

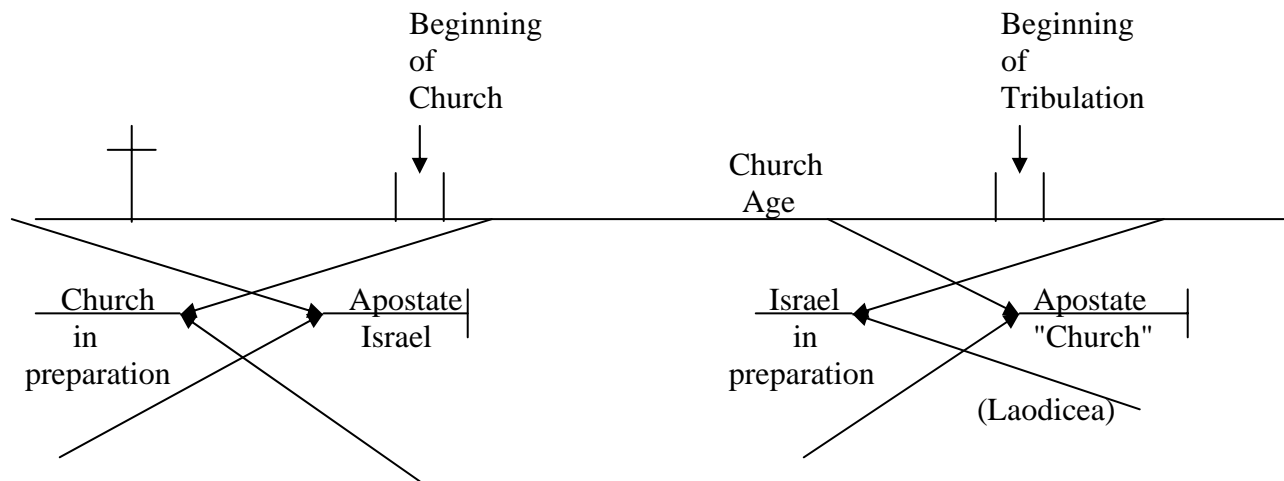
Statement

We should not think of the ages as abruptly abutting one another when actually they overlap. The Jewish age overlapped the Church Age and they continued together for a while--so the Church Age will overlap the Tribulation Age for a while.

Discussion:

1. It is true that there was a transition period in the Acts and there will be one in the first half of the Tribulation.
2. The beginning of the Church was still at a definite time and the Trib. will begin at a definite time.

Chart



3. In each case, the group leftover is not the true group but an apostate group.

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4. The "Great Tribulation" argument:

Statement:

The first half of the Tribulation is not God's wrath. It is the wrath of the Antichrist. The wrath of God does not begin until the 7th seal (Archer) or the 7th trumpet (Buswell).

Discussion:

a. First half is wrath of God also.

The six seals are not the work of a man but are "natural" disasters in at least some cases: famine 2); death by sword, hunger, beasts 4); earthquakes, sun blackened, moon turned to blood, mountains and islands moved (6).

b. The Tribulation is a unit: the 70th week.

c. The Tribulation is Jewish: "on your people and your city," Daniel 9:24.

d. The Church is promised deliverance from wrath--I Thessalonians 5:9-10.

Note: The midtribulational position does not see a distinctively Jewish, national kingdom. (Neither does the posttrib position.)

C. The Pretribulational Rapture

Statement:

The true church will be raptured prior to the Tribulation period. God will then begin to work with the nation Israel, preparing them for the literal fulfillment of the kingdom promises of the Old Testament.

Arguments:

1. The nature of the Seventieth Week

a. It is a period of God's wrath.

1) Wrath--Revelation 6:17; 11:18; 14:10, 18; 15:17; 16:1, 19

2) Judgment--Revelation 14:7; 15:4; 16:7; 19:2

2) Indignation--Isaiah 24:1, 3, 4, 19, 20; 26:20-21; 34:1-3

4) Hour of trial--Revelation 3:10

b. It is promised to Israel and Jerusalem (Daniel 9:24-27).

c. It is not related to the Church (or vice versa).

d. Israel is stated to be in it (Revelation 7).

2. The unity of the 70th Week

Though the week is divided into two units, they are not disassociated. The entire week belongs to Israel.

3. The nature of the Church indicates a pretrib rapture.

a. The Church is called a mystery--Ephesians 3:1-6; Colossians 1:26.

b. The Church Age closes with the translation of the saints--also called a mystery--I Corinthians 15:51.

c. God's program apparently is not to work through two different groups at the same time.

4. The necessity for an interval

a. In heaven -- (two events transpire)

1) The marriage of the Lamb

2) The judgment seat of Christ

b. On earth --

Believers to enter millennium in physical bodies (Isaiah 65:20-25; Amos 9:11-15; Revelation 20:7-9)

1) Rapture will take all believers. Who will go into millennium?

2) They must be those who have been saved a while - not just when they see Jesus coming (Matthew 25:34-40).

5. The doctrine of imminency --

The New Testament writers gave every indication that they expected the Lord's return at any moment.

John 14:1-3

I Corinthians 15:51-52

I Peter 4:7

James 5:8

6. Promises of deliverance for the Church
 - a. Revelation 3:10
 - b. I Thessalonians 1:10
 - c. I Thessalonians 5:1-10
7. Departure of the Holy Spirit--II Thessalonians 2:6-7
 - a. Identification of the Restrainer
 - 1) He is a person ("the one who..." v.7)
 - 2) He is in some sense a thing ("the thing which" v.6)
 - b. Relationship to the Restrainer
 - 1) He indwells all believers forever
 - 2) He will be taken out
 - 3) The believers must go with Him.

8. The departure of II Thessalonians 2:3 is the Rapture.

9. The 24 elders of Revelation are a reference to the Church in heaven. (Revelation 4-5)

Views:

a. They represent angels

Against

1) They are wearing στεφάνους "stephanous", a victors' crown.
Revelation 4:4

2) Angels were never promised to sit on thrones.

3) The term elder is never used of angels.

4) They are performing a priestly function (5:8). This work is never done by angels.

5) Their worship in Revelation 5:9-10 indicates redeemed men. (people)

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- b. They represent the redeemed of all ages.

FOR:

- 1) Would eliminate many of the objections concerning angels.

- 2) Could account for the number 24: 12 tribes, Israel; 12 apostles, church

AGAINST (see #3 below)

- 1) If redeemed of all ages, how can it be limited to Israel and the Church?

- 2) This is a scene in heaven during the Tribulation. Israel is not resurrected until after the Tribulation (Daniel 12:1-2).

- 3) The number 24 could refer to the courses of God's priesthood. Levitical priesthood was 24 (I Chronicles. 24:1-14, 19). The Church is called a priesthood (I Peter 2:5-9; Revelation 1:6). In Revelation 5:8, the elders perform the priestly function.

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- 4) The elders are distinguished from Israel (Revelation 11:16-18) and from the Tribulation saints (Revelation 7:11-17).

- 5) They have received many things which are offered to the over comers of the churches:
 - a) Position on thrones (Revelation 2:26-27)

 - b) White raiment (Revelation 3:4-5; 18)

 - c) Crowns (Revelation 4:10--see 2:10)

 - d) Intimate knowledge of and association with God

- 6) Ezekiel, Daniel, and Isaiah saw visions of God's throne but did not see 24 elders.

Reason: The church was not there until the Rapture.

- 7) Old Testament illustrations
 - a) Enoch

 - b) Lot

IX. FUTURE JUDGMENTS

A. Judgment Seat of Christ

1. Scripture
 - a. I Corinthians 3
 - b. II Corinthians 5
2. Time and Place
3. People Involved
4. Purpose
5. Basis
6. Result

B. Judgment of the nation Israel

1. Scripture
 - a. Ezekiel 20
 - b. Matthew 25
2. Time and Place

3. People Involved

4. Purpose

5. Basis

6. Result

C. Judgment on Gentiles

1. Scripture - Matthew 25:31-46

2. Time and Place

3. People Involved

4. Purpose

5. Basis

6. Result

D. Great White Throne Judgment

1. Scripture - Revelation 20:11-15

2. Time and Place

3. People Involved

4. Purpose

5. Basis

6. Result

X. RESURRECTIONS

Introduction:

1. Present Abode of the Dead

2. The Nature of Resurrection

3. Scripture Involved

- A. The First Resurrection (Revelation 20:6) (all believers of all time)
 1. Christ the first fruits

 2. Those that are Christ's at His coming
 - a. Rapture

 - b. Second Coming

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XI. THE THOUSAND YEAR KINGDOM REIGN OF CHRIST ON EARTH

A. Important Distinctions Concerning the Kingdom

1. We should not confuse the past and present aspects of Kingdom truth with a future kingdom that is to be established on the earth at the coming of Christ.

- a. The past aspect

When Christ was here upon earth (Luke 17:21), the Kingdom was within, that is, among you or in your midst.

- b. The present aspect during this age.

- 1) Individual believers are members of His kingdom (spiritual). Colossians 1:13
 - 2) During this age the Kingdom comes not by observation or outward show.
 - 3) During this age the Kingdom nation is scattered and the land is desolate until the Times of the Gentiles be fulfilled. Matthew 23:37-39; Luke 21:20-24

2. The Millennial Kingdom will not be a universal reality until Christ returns. Revelation 3:21; Matthew 19:28; 25:31

- a. The world is pictured as being under the reign of the Man of Sin when Christ returns (II Thessalonians 2:8; Revelation 19). In II Thessalonians 2, Man of Sin is represented as being at the height of power at the return of Christ; and, in Revelation 19, it is Christ in His second advent who destroys the Beast and the False Prophet. He is also represented as destroying the armies of unrighteous nations who are gathered against Him at His coming.
 - b. Christ is said to return immediately after the Great Tribulation. This does not permit a millennium between the close of the Great Tribulation and the return of Christ.
 - c. The tares and the wheat grow together until the harvest, which is the end of the age. (Matthew 3:36-40).
 - d. Believers are to be raised from the dead before the millennium. This requires the return of Christ (Revelation 20).
 - e. The course of this age makes the return of Christ premillennial.

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- 1) The teaching of Christ (Matthew 24; Luke 21)
- 2) The mystery of iniquity in II Thess 2 that was a work in Paul's day is to continue until the time of the Antichrist and until the return of Christ.
- 3) I and II Timothy picture apostate Christendom at the end of the age. Throughout, the believers are represented as being persecuted.
- f. The entire age is in the power of Satan (I John 5:19).
- g. We are never told to look for the millennium, but we are constantly exhorted to look for the Lord's return for His saints.
3. The Kingdom Age will last 1000 years, during which time Satan will be bound (Revelation 20:1-3). According to vv. 4 & 5, the millennium will open with the first resurrection of unbelieving dead and the Great White Throne Judgment.
4. The contrast between the millennial city and the heavenly city:

Millennial City

- a. On the earth (Ezekiel 40:2)
- b. An earthly temple (Ezekiel 43-46)
- c. Temple worship includes sacrifices (Ezekiel 43-46)
- d. The divisions of the land, the earthly city is not four square. It might be referred to as the intermediate city between the city that shall fall and the new city that shall come down from heaven.
- e. There will be need of sun, moon, and stars.

Heavenly City

- a. In heaven--between heaven and earth (Revelation 21:2)
- b. God tabernacles among men--no need of a temple (Revelation 21:3, 22)
- c. Things of the former are passed away. Therefore, no memorial of redemption.
- d. No mention of land or division but there is mention of 12 foundations, thus making the city four square (Revelation 21:9-21.) It is the eternal city.
- e. There will be no need of sun, moon, or stars. There will be a new light. (Revelation 21:23, 27)

B. The characteristics of the Millennial Age

1. There is to be the manifestation of Christ in all the earth.
 - a. He will be manifested as man at Jerusalem where He was crucified. The place of His humiliation will be the place of His exaltation. (Acts 1:11; Zechariah 8:3; 11:10; 12:10-12; 13:1-6; 14:1-8; Ezekiel 43:7; 48:38; Joel 3:21; Ephesians 3:15)
 - b. He will be manifested as the son of Abraham, the inheritor of the land of Palestine. He is the seed concerning whom the promise was made to Abraham. (Genesis 17:8; Matthew 1:1; Galatians 3:16)
 - c. He will be manifested as the son of David. He is the heir to the throne. (Matthew 1:1; Luke 1:32,33; Isaiah 9:7).
 - d. He will be manifested as the Son of Man. He will execute judgment (John 5:27).
 - e. He will be manifested as a King. He will be King of Righteousness. (Isaiah 32:1) He will be King of Israel. (John 12:13) He will be King of Kings. (Revelation 19:16) He will be King of all the earth. (Zechariah 14:9; Philippians 2:10).
 - f. He will be manifested as the mighty God, or God the Son. (Isaiah 9:6; Psalms 134:3; Hebrews 1:8-10) The Lord who will then be in Zion will be the Lord Jesus Christ.
 - g. He will be manifested as the Supreme Teacher of all the earth. (Isaiah 2:3; Zechariah 8:22)
2. There is to be blessing and glory for Israel.
 - a. Israel and Judah are to be restored to the land and reunited under their King. (Ezekiel 37:15-28; 36:34; 28:25-27; Amos 9:1, 15; Jeremiah 31:10)
 - b. Jerusalem will be rebuilt unto the Lord. (Jeremiah 31:38, 39; 30:17-22; Joel 3:17-21; Ephesians 3:14-20)
 - c. The temple will be rebuilt in splendor. (Ezekiel 40-48)
 - d. The 12 apostles will be rulers over the reunited 12 tribes. (Matthew 19:28; Luke 2:28-30; Isaiah 32:1)
 - e. Restored and converted Israel will be the messengers for God to the world. (Isaiah 61:6-7; Zechariah 8:23)
 - f. Israel will be the head of the nations of the earth. (Deuteronomy 28:13; Isaiah 60:12; 14:1-2; Psalms 45:6).

3. The description of the Millennial Age
 - a. The form of government. (Luke 1:30-33; Daniel 7:13-14; Hosea 3:5; Jeremiah 30:9; Ezekiel 37:24-25; Isaiah 24:23).
 - b. Seat of government (Luke 21:24; Ezekiel 48:1-35).
 - c. The temple and its worship (Ezekiel 40-48; Isaiah 56:6-8; Jeremiah 32:15-18).
4. Character of the Millennium
 - a. Satan bound (Revelation 20:1-3)
 - b. Changes in the land of Palestine (Deuteronomy 11:13-17; Joel 3:18; Amos 9:13; Isaiah 35:1; 55:13; Joel 2:24-25)
 - c. Changes in the animal kingdom (Isaiah 11:6-9; Romans 8:23)
 - d. Human life prolonged. (Isaiah 65:20-22; Zechariah 8:4)
 - e. Increase of light (Isaiah 30:26; 60:19-20)
 - f. Period of righteousness on earth. Immediate justice and immediate punishment for sin. (Isaiah 11:3-5)
 - g. Economic prosperity and peace (Psalms 72:7; 16)
 - h. All know God. (Isaiah 11:9)
 - i. Probably majority throughout millennium will be saved.

XII. CLOSING EVENTS OF THE PERIOD

A. Loosing of Satan and the Last Revolt at the End of the Millennium

Revelation 20:3, 7, 9

B. The Doom of Satan

Revelation 20:10

I. NATURE OF THE CHURCH

A. By Definition of ἐκκλησία

1. Etymology
2. Secular usage (Acts 19)
3. Biblical usage
 - a. Psalm 22 (Acts 7:38)
 - b. 109 other reference
 - 1) Local church
 - 2) Universal Church

B. By Modern Application

1. The building where the church meets
2. The geographical location
3. The denominational affiliation
4. The membership of a particular group

C. By Figures of Speech

1. Shepherd and sheep
2. Vine and branches
3. Cornerstone and living stones
4. High Priest and Kingdom of Priests

5. Head and body members
 6. Last Adam and new creation
 7. Bridegroom and bride
- D. By Comparison and Contrast with Israel
1. Comparisons of Israel to the Church may be summarized:
 - a. Both have covenant relations
 - b. Both related to God by blood redemption centered in Christ
 - c. Both are witnesses to the world for God
 - d. Both Abraham's seed
 - e. Both to be glorified
 - f. Both called to separation
 - g. One shepherd
 - h. Many common doctrines
 - i. Both elect (Deuteronomy 7:6; Romans 11:28)
 - j. Both loved of God (Jeremiah 31:3; Ephesians 5:25-27)
 - k. Vitally related as illustrated by marriage (church: "bride"; Israel: "wife"; separated, restored, cp., Hosea. 3)
 - l. Both promised individual privileges in heaven (Hebrews 12:24ff)

These similarities do not establish identity in view of the many contrasts listed below. The similarities show that there is a harmony and unity in all divine dealings and that the same God who is the God of Israel is the God dealing with the Church. When God is working to accomplish His purposes through two groups there will be many similarities; but the similarity, in the light of the many contrasts, cannot be made to prove the two groups are identical.

[If the Church is Israel, it can fulfill all covenants, thus, no millennium is necessary. If the Church is distinct, millennium is necessary].

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2. Contrasts between Israel and the Church may be summarized:

a. Seed of Abraham (Romans 4:16)

- 1) Israel--earthly (Genesis 22:17; 32:12)
- 2) Church--heavenly (Genesis 15:5; Galatians 4:19-31)

Note: The seed of Abraham might be distinguished more fully in this way:

Earthly, Physical Seed = physical descent, Israel nationally (In a certain sense, Ishmaelites or Arabs, and sons of Keturah are included as actual descendants but not as the physical seed to whom promises of the land of Palestine are made. Separate promises are made to them [Genesis 16:9-12; 20:13; 25:6]).

Earthly, Spiritual Seed = Jews physically, saved spiritually "sands of seashore"

Heavenly, Spiritual Seed = Church saints as in Christ THE seed (Galatians 3:16, 28-29) ... "stars heaven" Romans 4; Galatians 3-4

b. Birth, which constitutes their standing

- 1) Israel--physical (Romans 9:7; Hebrews 11:18, by natural generation)
- 2) Church--spiritual (John 3:3, by spiritual generation)

c. Headship

- 1) Israel--looks to Abraham
- 2) Church--looks to Christ

d. Relation to covenants

- 1) Israel--all, especially beginning with Abrahamic
- 2) Church--Abrahamic and New (indirectly related to these)

e. Nationality

- 1) Israel--one nation
- 2) Church--all nations

f. Divine dealings

- 1) Israel--national and individual
- 2) Church--individual only

- g. Dispensationally
 - 1) Israel--seen in all ages from Abraham on
 - 2) Church--only between two advents, and in Kingdom reign over earth

- h. As to OT and NT
 - 1) Israel in both
 - 2) Church only in NT

- i. Relation to Christ's ministry
 - 1) Israel--"I am sent only," Matthew 10:5,6 (up to Matthew 12)
 - 2) Church--"go ye" Acts 1:8; Mark 16:15; Romans 15:3, 9

- j. Relation to death of Christ
 - 1) Israel--guilty nationally. Repentant portion to be saved by it. Romans 11:26
 - 2) Church--now saved by that death. Ephesians 5:25-27

- k. Relation to Christ
 - 1) Israel--Messiah, Immanuel, King (used exclusively or, at least not used of church)
 - 2) Church--head, bridegroom, Lord (not interchangeable)

- l. Relation to Father
 - 1) Israel--by peculiar relationship "Israel my son" (as unit)
 - 2) Church--by individual regeneration "sons of God"

- m. Relation to Spirit
 - 1) Israel--came upon some; indwelt some
 - 2) Church--indwelling all

- n. Governing principle
 - 1) Israel--Mosaic system, Psalms 103:17, 18, national law
 - 2) Church--grace system, ICorinthians 9:20-22; Galatians 5:1, higher standard or code

- o. Divine enablement
 - 1) Israel--none
 - 2) Church—all

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p. Two farewell discourses*

- 1) Israel--Olivet discourse, Matthew 24, 25
- 2) Church--upper room discourse and "Lord's Prayer", John 14-16 and 17
*No parallel between these two discourses. If they are one and the same, we would expect an overlapping of detail.

q. Two promises as to Christ's return

- 1) Israel--In power and glory for judgment, Matthew 24:31 regather; Matthew 25:31 "throne" Kingdom
- 2) Church--to receive to Himself, John 14:1-3. Church is taken out before the return to the earth.

r. Two figures of relationship

- 1) Israel--servants. Isaiah 41:8, contra John 15:15
- 2) Church--sons Galatians 4:1-7

s. As to Christ's earthly reign

- 1) Israel--reigns with Christ as nation no. 1 on the earth (Not to share throne)
- 2) Church--reigns with Christ as Royal "Consort" (associate) over the earth

t. Priesthood

- 1) Israel--had a priesthood (Exodus 19:6; 28, 29). The nation was offered privilege of all being priests but was disqualified by sin of golden calf.
- 2) Church--Is a priesthood (I Peter 2:5-9). All are priests.

u. Marriage

- 1) Israel--wife of Jehovah (Hosea 2:16-23)
- 2) Church--bride of Christ (Ephesians 5:25-33, 2 Corinthians 11:2)

v. Position in heavenly city

- 1) Israel--"spirits of just man" (Hebrews 12:22-24)
- 2) Church--church of the firstborn (Hebrews 12:22-24 Revelation 4:5)

II. BEGINNING OF THE CHURCH

A. Prophecy of the church

1. Not in Old Testament--Ephesians 3:5-6; Colossians 1:25, 26

2. In the New Testament--Matthew 16:18

B. Simple name for the Church--the body--Colossians 1:18, Ephesians 1:22, 23

C. Entrance into the Church--the body--I Corinthians 12:13

D. Beginning of the Church--at the Baptism

1. Acts 1:5--promised

2. Acts 10:44; 11:15--past

3. Acts 2:1-4--fulfillment



III. PROGRAM OF THE CHURCH

A. The Purpose of the Church

1. What it is not: Negatively, it is not to establish kingdom of peace and righteousness.

2. What it is: Positively, now, it is rather personal righteousness imputed:
Romans 3:22, 26; II Corinthians 5:21

And personal peace is established with God: (Romans 5:1), and the peace of God is enjoyed (Philippians 4:7) because Christ who made peace (Ephesians 2:15) is our peace (Ephesians 2:14)

3. The details:

a. To offer "the Gospel of the Grace of God" directly to all nations (Matthew 28:19; Luke 24:46, 47). (Not the Gospel of the Kingdom as preached by John the Baptist, Christ, and his disciples before Matthew 13 and to be preached in the Tribulation, Matthew 24:14).

b. To "call out from among the Gentiles a people for His name" (Acts 15:14).

c. To unite the people which He has called out into one Body by the baptism of the Holy Spirit (Ephesians 1:22, 23; I Corinthians 12:13, 27).

d. To give that people the position of adult sons (Galatians 4:1-7).

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- e. To sanctify and build up that people. (I Thessalonians 4:3, II Corinthians 6:14--7:1; Jude 20; Titus 2:14)
 - f. To reproduce His own character in that people. (Galatians 5:22-23; 2 Corinthians 4:1-10; Philippians 3:10)
 - g. To endue His people with ministry gifts and use them in His service. (Romans 12:6-8; I Corinthians 12:4-11; Ephesians 4:11-13)
4. The means:
- a. By the might of the Holy Spirit come down from heaven.
John 7:37
Acts 1:8
Romans 8:9
I Thessalonians 1:5
Romans 8:13
Galatians 5:22, 23
Ephesians 5:18
 - b. By means of a separated people
II Corinthians 6:14-7:1
II Timothy 2:20, 21
 - c. Through the instrumentality of local churches.
 - 1) That the elders might feed the flock, Acts 20:28
 - 2) That there might be definite oversight, Hebrews 13:17
 - 2) For the purpose of discipline, I Timothy 5:20, 5:1-13
 - 4) For the provision of a place of fellowship, Hebrews 10:22-25
 - 5) To observe the Lord's supper for testimony and remembrance, I Corinthians 11:17-34
 - (6) For concerted prayer, Acts 2:42-47
 - (7) To give out instruction for the work of the Gospel, Ephesians 4:12
 - (8) To provide a beginning place for missionary work, Acts 13:2, 3
 - d. By preaching the Word, evangelism and missionary effort, Matthew 28:19, Acts 20:24, I Corinthians 15:1

B. Organization of the Church

1. Principle of government

a. Papal or authoritarian (Rule by Roman Pope)

b. Episcopalian (Rule by bishops)

1) Arguments for:

a) History shows that the office of bishop was in existence early.

b) Some NT examples lead to rule by bishops, i.e., rule of James (Acts 15), pillars of the Church (Galatians 2:9), Timothy and Titus over more than one church.

2) Problems

a) No instruction for succession.

b) Lack of historical evidence.

c) Cessation of the apostolic gift.

d) Priesthood of believers

c. Presbyterian (Rule by presbytery)

1) Arguments for:

- a) The church at Antioch sent representatives to Jerusalem to discuss doctrine and practice. The decision was accepted by the various churches.

- b) Elders are told to rule (I Timothy 3:4-5) and, in fact, did rule. (Acts 15:4, 22- 23; I Timothy 5:12; Hebrews 13:17)

- c) The distinction between teaching and ruling elders indicates elder rule. (I Timothy 5:17)

2) Problems

- a) The representatives in Acts 15 were voluntary and the decision was not binding.

- b) The elders did some ruling, but some things were also decided by the whole church. (Matthew 18:15-17)

- c) Distinction may be overdrawn since all elders (bishops) were to be "apt to teach." (I Timothy 3:2; Titus 1:9)

d. Congregational--

Emphasizes the autonomy of the local church and the democratic process within the church.

1) Arguments for:

- a) Concerning autonomy--the New Testament presents no teaching or illustration of any organization above the local church (see Berkhof, p. 590).

b) In election of officers and representatives:

The elders were ordained by the apostles and/or their representatives (Acts 14:23; Titus 1:5). However, they may have been previously selected because,

- i. The example of Acts 6 (the church selected within certain guidelines),
- ii. The instruction of I Timothy 3 and Titus 1.(information is given to the church-must be to aid them in their selection)
- iii. The local church sent out its own representatives, (Acts 11:32, 14:27; 15:3-4; 2 Corinthians 8:9; I Corinthians 16:3)
- iv. The church was responsible for doctrine and practice.
(I Thessalonians 5:21; I John 2:20, 27)

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- c) The Democracy of the Church
 - i. Headship of Christ--Matthew 18:20
 - ii. The example of the NT church
 - iii. The priesthood of believers

CONCLUSIONS:

- 1. Local churches elected their leaders; then, the leaders were permitted to do things without bringing everything to the congregation.
 - 2. This was limited to the local situation (no synods, etc.)
 - 3. In practice, most churches are not congregational. They merely go through the forms.
-
- 2. Personnel
 - a. The elder-bishop-pastor
 - 1) Identification
 - Elder with bishop
 - a) Acts 20:17, 28
 - b) Titus 1:5
 - c) I Timothy 3

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d) I Peter 5:1

e) Philippians 1:1

Elder and bishop with pastor

f) Acts 20:28

g) I Peter 5:1-2

h) I Peter 2:25

2) Origin of the elder

a) Among Jewish believers--elder (synagogue)

b) Among Gentile believers--bishops (Greek-Roman)

3) Duties of the elder

a) Administration (bishop)

I Peter 2:25

I Thessalonians 5:12

Hebrews 13:7, 17

b) Caring for the church (pastor)

I Peter 5:2

Acts 20:28 (cf. John 10:12-13; 21:5-7)

c) Instruct the church (elder)

I Timothy 3:2

Ephesians 4:11

Titus 1:9

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4) Qualifications of an elder

a) General qualifications

irreproachable--

b) Moral qualification

a one-woman man--

no article = quality or character

i. Married to the church (R.C.)

ii. Prohibition of polygamy

iii. Prohibition of remarried widowers

iv. Prohibition of unmarried overseers

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v. Prohibition of divorce and remarriage view

vi. A "one woman kind of man" view

c) Mental qualification

i. sober in judgment--

ii. self-controlled--

iii. orderly--

iv. able to teach--

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d) Personal qualifications

i. hospitable--

ii. not addicted to wine--

iii. not a bully--

iv. gentle--

v. peaceable--

vi. not greedy--

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e) Domestic qualifications

Leadership at home--

f) Christian experience--

Not a new convert

g) Reputation

good testimony--

5) Ordination (I Timothy 5:22; I Timothy 4:14; Titus 1:5; Acts 14:23; Acts 13:3)

a) Association or identification

b) Recognition of gifts of the ministry

c) Setting apart from others

b. Deacon

1) The office

2) Requirements (I Timothy 3; Titus 1--also Acts 6)

c. Deaconess (?) (Romans 16:1; Philippians 4:2-3; I Timothy 5:5, 7, 9, 10)

d. Other officers

3. Ordinances

a. Definitions:

1) Ordinance:

2) Sacrament:

b. Baptism

1) Reasons for baptism

a) Christ was baptized.

b) Christ approved of it.

c) Christ commanded it.

d) Early Church taught and practiced it.

e) It pictures some important spiritual truths.

2) The meaning of baptism

Association or identification with a message, messenger or group. (Also implies cleansing and newness of life.)

(a) Christ's baptism

b) Proselyte baptism

c) Baptism with fire

d) Spirit baptism

e) Christian baptism

3) Mode of Baptism

a) Immersion or affusion (pouring)

(Most see immersion as the norm and affusion as the exception, where immersion is not possible or impractical.)

For all practical purposes, a person is totally immersed in affusion.

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- i. The meaning of "baptizo" βαπτίζω

- ii. The prepositions involved--Acts 8

- iii. Immersion best illustrates:
 - (aa) The believer's baptism into the body of Christ.
I Corinthians 12:13

 - (bb) The believer's identification into the death, burial, and
resurrection of Christ. Romans 6; Colossians 2:12, 13; 3:1

- iv. Every record of baptism either implies it or allows for it.

- v. The practice of the early Church was immersion; although, on
occasion, they did pour. (Calvin, Institutes, p. 524.)

- vi. The Greek has a good word for sprinkle. ραντίζω and pour
εκχεω. Neither is used in reference to this ordinance.

b) Sprinkling

(Did not arise historically until the last half of the second century along with infant baptism. Berkhof, p. 628ff.)

- i. The purpose is to picture cleansing not death, burial, and resurrection of the believer with Christ. (cf. OT washing signified purification.)
- ii. "Bapto" and "Baptizo" do not necessarily mean to immerse.
- iii. Where would the apostles find enough water and time for 3000 converts on the day of Pentecost?
- iv. Cornelius, Paul, and the Philippian jailor did not leave their homes to be baptized.
- v. The prepositions of Acts 8 are not so precise in the NT. They could mean "to" and "from"

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4) Subjects of Baptism

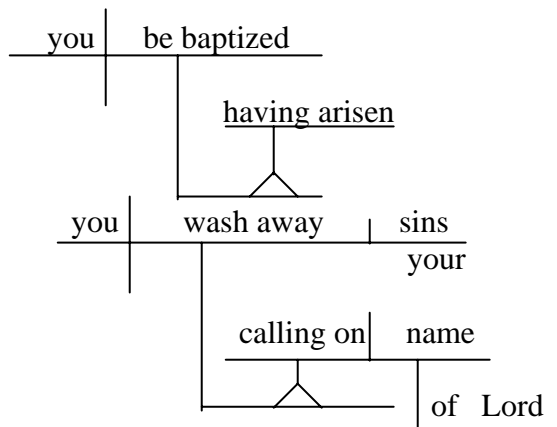
a) Believers only--Not for salvation--Baptismal regeneration

i. Arguments for:

	<u>Acts 2:38</u>	<u>Problem</u>
KJV	Be baptized	for remission of sins
Church of Christ	Be baptized	in order to receive remission of sins
Greek	Be baptized	with reference to remission of sins
Suggestion	Be baptized	because of remission of sins
		cf. Matthew 12:41

Acts 22:16

The argument is that baptism washes away sins.



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Mark 16:16

"He that believes and is baptized shall be saved."

John 3:3

I Peter 3:21

ii. Arguments against--

The Gospel of John

Purpose stated 20:30-31

I Corinthians 1:14, cf. 4:15

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b) Infants (?)

Arguments for:

- i. I Corinthians 7:14
- ii. Replaces Abrahamic covenant circumcision
- iii. Households were baptized in the Acts, must have included infants.
(Acts 2:38; 16:15; 16:31-34)
- iv. Otherwise all infants who die are lost.
- v. Children are in the kingdom, so baptize them.
- vi. It was practiced in the early Church.
- vii. There is no prohibition in Scripture.

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Arguments against:

- i. I Corinthians 7:14

- ii. Where is authority for replacing circumcision.

- iii. Households do not include infants in the places cited.
(esp. Acts 16:32-34)

- iv. We have no definite word on how God treats infants.

- v. Children in the kingdom (?)

- vi. It did not arise until latter part of 2nd century.

How important is this issue?

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c) Formula:

"In the name of Jesus"

Acts 2:38; 8:16; 10:48; 19:5

"In the name of the Father, Son, Holy Spirit

Matthew 28:19, 20

Explanations:

1. Must be baptized in the name of Jesus (only)
 - a. Example of Acts
 - b. Singular "name" in Matthew 28
2. Must be baptized in name of Father, Son, Holy Spirit
 - a. Examples of Acts are for Jews or proselytes only. Other is more general term.
 - b. "Name" should be understood before each designation.
3. Neither is intended to be a formula.

Baptized "by the authority of" either. (see 2. a,b, above)

d) Requirement for church membership?

c. The Lord's Supper

1) Views of the elements

a) transubstantiation (Roman Catholic)

b) Consubstantiation (Lutheran)

c) Spiritual Presence (Reformed)

d) Memorial (Zwinglian)

2) Purpose of the Lord's Supper

a) Inward look

[self examination]

b) Backward look

[remembrance]

(c) Outward look

[testimony]

d) Forward look

['til He comes]

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3) The mechanics of the Lord's Supper

a) Kneel at the altar

b) Come to the front

c) Serve in the pews

4) The participants in the Lord's Supper

a) Understood to be only believers

b) Warnings are to believers

5) The frequency of the Lord's Supper

a) Acts 20:7

b) Acts 2:42-47

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6) The place of the Lord's Supper

Only where the local church is meeting, i.e., under its authority.

7) The elements of the Lord's Supper

a) Bread

b) Cup

d. Foot Washing

1) Arguments

a) John 13:1-4

i. Example of Christ

ii. Command of Christ

b) I Timothy 5:10

example

2) Problems

a) It is questionable whether Christ commanded it.

b) It is not commanded in the epistles.