

THE BOOK OF REVELATION

Revelation

Study Guide and Lectures
compiled and edited
by
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The following study of the apocalypse has resulted from 50 years of prayer and research. In addition to the bibliographies on pages 63–73 of Part I and pages 276–278 of Part II, I am also indebted to Dr. H.A. Dixon, former President of Freed-Hardeman College, Dr. W.B. West, Dean of Harding Graduate School, Dr. James D. Bales, James Waldron, Ken Atchley, James S. Brown, Jim Smith, and others whose lectures and/or study notes have been utilized to give the view I believe to be consistent with divine revelation of biblical eschatology.

*Unto the Glory of God the Father,
God the Son, and
God the Holy Spirit,*

Albert G. Lemmons

Part I

THE BOOK OF REVELATION

Lesson #1 - Introduction

Dr. Albert G. Lemmons

Introduction:

1. Lesson Text (Revelation 1:1-3) - "The revelation of Jesus Christ, which God gave Him to show His servants what must soon take place. He made it known by sending His angel to His servant John, who testifies to everything he saw--that is, the word of God and the testimony of Jesus Christ. Blessed is the one who reads the words of this prophëcy, and blessed are those who hear it and take to heart what is written in it, because the time is near." (NIV)
2. "At times treasure, at times tragedy." These words may well describe the apocalypse and its place in New Testament literature.
3. No other book has caused Christians more difficulty and concern.
4. As the year 2,000 approaches, prophecies about the end of the world are increasing. Y2K = 666, etc.
5. The book of Revelation contains some of God's sweetest, most consoling, and comforting promises to be found anywhere this side of heaven. I want to lead you there.
6. My purpose is not controversial. My spirit is not antagonistic. I ask God to lead us in His truth on this as any subject I teach.
7. There are many differing voices of God's people on this subject. They are sincere, pious, holy, and devout. I respect them accordingly.
8. I want to give what will be for many, for the first time, an alternative consideration to the prevailing, predominant view or philosophy of interpretation of this final book of inspiration, or as Paul Harvey says, "the rest of the story."

Discussion:

I. Are You Afraid of the Third Millennium?

A. Contemporary Approaches

1. The book of Revelation is the favorite resource of modern predators.
2. They back up many of their ideas from Daniel, Ezekiel, and the judgment sermon of Jesus in Matthew, Mark, and Luke. They also use the so-called "rapture" scene of I Thessalonians 4:16-17.
3. The present upsurge by many of our religious friends has prompted me to examine the book of Revelation to try to determine what it really says.

B. Contemporary Questions

1. Does the book of Revelation disclose the date of the end of the world?
2. Will there be a millennium or 1,000 years of Christ's literal reign on earth?
3. Do the Holy Scriptures justify a belief in a literal "rapture," secret or otherwise public?
4. Is the new world order, after the collapse of Russian Communism in Eastern Europe and Asia, a sign of the beginning of the last days?

5. When will the seven years of tribulation happen? Or has it already begun?
6. Can we identify in our day the incarnation of the "beast of the apocalypse?"
7. What does 666 mean, and is there a connection with the satanic cults?
8. How are we to decode the wide range of symbols in Revelation?
9. For whom did John write Revelation? The first Christians? Us? All? Or only those who would be alive when the second coming occurs?
10. Are we living in the last days of the "late, great planet earth?"

C. These are the main questions being tossed about. I intend to probe these issues. I ask you to pray for me as teacher, and for every heart who encounters this study, that God the Father, His Holy Son Jesus Christ, and the Holy Spirit receive the glory now and forever. AMEN!

II. Issues Behind the Scene

A. The Bible is a Library, a Mosaic

1. It reveals the part of God's mind, by the Spirit of God, for the good of mankind.
I Corinthians 2:9-12 - "However, as it is written: 'No eye has seen, no ear has heard, no mind has conceived, what God has prepared for those who love Him'--but God has revealed it to us by His Spirit. The Spirit searches all things, even the deep things of God. For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God. We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us." (NIV) (Use illustration of menu.)
2. The word from God to man accommodates human needs.
 - a. The psalms of David touch the heart (emotions). Psalm 103:1 - "Praise the Lord, O my soul; all my inmost being, praise His holy name." (NIV)
 - b. The Torah given by Moses involves specific directions or commands. This touches our (will). We respond in faith positively or in unbelief negatively.
 - c. Pauline theology in Romans and Galatians, concerning sin and salvation by grace, embraces our hearts by faith and challenges the (intellect).
 - d. The book of Revelation appeals to the human heart through its (imagination). This must be structured or disciplined. This book contains a series of word pictures.

B. John's Perspective

1. Authorship
2. Tradition says the John of Revelation Chapter 1 was the beloved disciple of Jesus who "leaned on His breast" and was of the "inner circle."
3. The author calls himself John but gives no further identification. This modest person seems to be the one who wrote I John, II John, and III John.
4. During a Roman persecution of Nero, then Domitian against Christians, John was arrested and exiled to a penal colony on the island of Patmos. This was about 8 miles west of Asia Minor on a limestone island six miles wide and ten miles long. The blue, crystal-like waters of the Mediterranean Sea were all about him.

5. Patmos was not far from Ephesus, and a horseshoe pattern may be followed around clockwise to Laodicea, the seventh church to whom he specifically wrote.
6. John received his visions and recorded them in the book of Revelation. It is as if you and I are looking over his shoulder. What did he see? But first--

C. Preliminary Considerations

1. In order to become oriented to Revelation, one must take seriously what John says happened.
 - a. John said he had a series of visions.
 - b. John said he heard words.
 - c. John said he saw visions.
2. In order to better understand a "visionary experience" by a biblical writer, consider Ezekiel.
 - a. In Ezekiel 37:1-4, he saw a valley full of dry bones.
 - b. These bones assembled into skeletons, which in turn added sinews and then flesh, culminating in a restoration to life so that "they lived, and stood up upon their feet, an exceeding great army." - Ezekiel 37:10 (KJV)
3. His visionary experience pictured the revival of the "dead nation" of Israel, hopelessly scattered in exile.
4. Through the biblical vision, God assured His people that through exile in a foreign land, He would reclaim the remnant and reestablish them again in their own nation in their own land.
5. Peter, in Acts 9:10; 10:11; 16:9, etc., had a similar experience. In this case, a natural cause cooperated in producing the vision. The result of his experience was that God overwhelmingly taught the Jews that now God was ready to receive the Gentiles into the kingdom of God. Because of the vision, Peter agreed to go to the home of the Roman centurion, Cornelius, where he stayed for several days, preaching to the Gentiles. (Acts 10:22-48)
6. Similarly, when John in the apocalypse says he "saw a beast rising out of the sea, having ten heads and seven horns (Revelation 13:1), that scene only had significance in terms of what God wanted John to communicate to the recipients of the book.
7. The eastern mind (Jesus, et al.) thinks in terms of pictures. Such accounts as John reveals combine cognitive insight with emotional response. "They invite the reader/listener to enter into the experience being recounted and to participate in it, triggering mental images of that which is described." Breaking the Code, Bruce M. Metzger, Abingdon Press, 1993, p. 13

III. The Bible and Imaginative Thinking

A. Eastern Thought

1. Revelation was written by and to people of the East (Asia).
2. They have always been highly imaginative people.
3. To them symbolic thought is rich in meaning.
4. To the Occidental mind, symbols become part of one's thinking and life.

5. Orientals never have been able to understand how western people can take literally expressions which to them are figures of speech or symbols.
6. The Greeks were mathematicians, exact, logical.

B. John's Symbolic Language

1. In order to describe John's visions, he often uses symbolic language.
2. Sometimes he gives us the Holy Spirit's interpretation; sometimes he does not.
3. In other cases the meaning is obvious.
4. The number seven
 - a. Seven days in a week, then another week begins.
 - b. Seven represents completion or perfection.
 - c. Used fifty-four times in Revelation.
 - d. Seven churches, seven spirits, seven candlesticks, seven stars, seven lamps, seven seals, seven horns, seven eyes, seven angels, seven trumpets, seven thunders, seven heads, seven crowns, etc.
5. New Testament symbols may be understood in light of Old Testament Scriptures, especially Ezekiel, Daniel, and Zechariah.

C. John's Use of Symbols

1. Symbolism is not weakened by time. Symbols can span the centuries and not be tied to era, culture, or century.
2. Symbols impart values and arouse the passions.
3. Symbols can be used to pass secrets as a code (no need with sign gifts in the early church).
4. Symbols may carry messages of catastrophic danger, AD 70-96 somewhat like late 1930-1945, WWII.

D. John's Use of the Old Testament

1. There are 404 verses in the 22 chapters of Revelation.
2. Scholars differ on the number of times he cites Old Testament references.
3. Bruce Metzger says there are 278 allusions to an Old Testament passage (op.cit., p. 13)
4. While others count more, some less, with the average between 375 and 425 Old Testament references in Revelation's 404 verses. Messenger from the First Century, William B. Cople, Convention Press, p. 190

E. While no Old Testament passage is quoted in full, the Holy Spirit is carefully weaving a scarlet thread, the thread of human redemption, throughout this final masterpiece of God's revelation.

Conclusion:

1. Jesus Christ is the centerpiece, the focal point.
2. The ultimate victory belongs to the Lamb.
3. God preserves the souls of His people.
4. God knows each sacrifice and safely brings home each believer.

THE BOOK OF REVELATION

Lesson #2 - The Occasion of the Apocalypse (Biblical Prophecy)

Dr. Albert G. Lemmons

Introduction:

1. Lesson Text (Revelation 1:1a) - "The revelation of Jesus Christ, which God gave Him to show His servants what must soon take place..." (NIV)
2. John says he wrote this book at the direct command of the Lord Himself (Revelation 1:10-13).
3. No other New Testament writer was so ordered.
4. Obviously, behind the command of Jesus were the needs of persecuted churches, tried with a fierceness which maybe never has been seen since.
5. Some believe the angels of these seven churches were ministers of the congregations. That is what (*aggelos*) angels really means. If they visited John, this book would have had even a greater reason to be sent to the many who were facing death every day.

Discussion:

I. Biblical Prophecy - General Considerations

A. Definition

1. Hebrew - nabi pronounced navi
2. Greek - prophetes pronounced prophets
3. Prophecy is the noun form and prophesy is the verb form.
4. In the Greek language the prefix (pro) may have three meanings.
 - a. Before
 - b. For, or in place of, or in the interest of another
 - c. Forth, forward, or outward in direction
5. The binion or root (phe) means speak. This causes a problem in English because (pro) usually means before and therefore comes to mean prediction or foretelling or forth-telling of the future. This has led to many distortions of biblical meanings.
6. The Koine Greek language (the language the Holy Spirit used to place the New Testament in a record, Codex, or book) had quite a different meaning to the word prophecy, prophesy, prophet, and prophetic.
7. Authentic Greek scholarship has shown that before the second century, the word prophet was never used to mean one who predicts the future. (Discuss.)
8. This idea came along long after the last apostle was dead, some think by at least ½ century.

B. Greek binions often parallel the Hebrew (two entirely different philological families). This is surely true with the idea of prophet.

1. The Old Testament prophet was merely a spokesman for YAHWEH or God.
2. He openly declared God's will, purposes, and judgments for His people.
3. God answered Moses' concern about "speaking well" when I AM stated, "See, I make

you as God to Pharaoh, and your brother, Aaron, shall be your prophet.” (Exodus 7:1) (RSV) All that meant was that Aaron was to be Moses’ mouthpiece.

C. The Greek word for foretelling the future was mantis. The prophetes was a spokesman.

D. The messages of the Old Testament prophets were not needed as long as the people had a one on one relationship with Jehovah. It was not until He relented and gave them a king, like unto other nations, that the function or role or need for prophets occurred.

1. Moses and Samuel were both transitional personalities. (Explain.)
2. These Old Testament prophets expressed the heart of God to an idolatrous people.
3. Both literary and non-literary prophets had a remarkable and personal costly relationship with God. Their message “bubbled forth” as a fountain unrestrained out of their communion with Jehovah. (Explain.)

E. Some prophets worked alone, like Samuel and Elijah.

F. Others worked as “schools” of prophets, proclaiming the instructions and judgments of God.

II. The Evolution (Change) of Meaning of Prophet (Prophecy)

A. Acts 3:12ff

1. First, one needs to realize that when an Old Testament prophet was preaching, he was addressing his time or context of his age with but few exceptions.
2. He had little or none (at least a blurred vision) of the double meaning in terms of ultimate Messianic fulfillment. (Explain.) (Isaiah 7:14) - “Therefore the Lord Himself will give you a sign: The virgin will be with child and will give birth to a son, and will call Him Immanuel.” (NIV) - (I Peter 1:10-12) - “Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of Christ and the glories that would follow. It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things.” (NIV)
3. The above passage in Acts 3 says “the things” of verse 18 and “the times” of verse 21 are all embraced within the context of what has been termed “gospel dispensation,” (Newtonian Vs. Einsteinian Philosophy of History)
4. The term “thus fulfilled” (NAS) or “hath so fulfilled” (KJV) is from epi-aresen, which is a first aorist active indicative, third person singular, from plarowo, which is past tense. The word “so”, houtos, (outos), indicates how or to what those things fulfilled belonged, namely the first coming of Christ, His life, ministry, death or suffering, resurrection, and exaltation in heaven glorified (I Peter 1:10; Revelation 4-5).

- B. New Testament Fulfillment of Old Testament Prophecies
1. True interpretation of prophecy (I Corinthians 2:7-13 - KJV)
 - a. "We speak the wisdom of God in a mystery,"
 - b. which Paul in Romans 16:25-26 says, "was kept secret since the world began,"
 - c. but is now "made known to all nations for the obedience of faith."
 - d. Verse 8 says, "which none of the princes of this world knew." (They did not know God's plan of the ages which included the word of the prophets.)
 - e. Verse 9 - "But as it is written, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.'"
 - f. Verses 10-13 - "But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."
 2. Isaiah 61:1-4 is fulfilled in Luke 4:14-21 - "This day is this scripture fulfilled."
- C. The Jews and Kingdom Prophecies
1. They believed their prophets.
 2. They misunderstood their prophets.
 3. When Jesus came to this earth, He did not establish the kind of kingdom they expected their Messiah to establish. As a result they rejected Him. Why? Some premillennialists teach that Jesus intended to set up an earthly kingdom. Why then did they reject Him? This would have Jesus rejected by the Jews for doing the very thing they wanted Him to do.
 4. Jesus Christ did not set up a worldly, carnal, earthly kingdom nor reign.
 5. Therefore, He was not the kind of Messiah the Jews expected or wanted.
 6. They wanted a physical deliverer to remove the yoke of Rome from about their necks.
- D. A Duplication of Misunderstanding
1. It seems to me the same mistake is being made again. History truly is being repeated.
 2. Jesus did not set up an earthly kingdom the first time (John 18:36), and He will not the second time. Why? Because the battlefield was not physical Armageddon but spiritual warfare of the heart.
 3. The same mis-application made over the Old Testament kingdom prophecies 2,000 years ago are being made by many sincere Christians today. (The nature of the Kingdom of God will be a major study for the class on the second coming of Christ, not in this study of the apocalypse.)

E. The Sphere of Biblical Prophecy

1. Hebrews 1:1-3 - "In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days He has spoken to us by His Son, whom He appointed heir of all things, and through whom He made the universe. The Son is the radiance of God's glory and the exact representation of His being, sustaining all things by His powerful word. After He had provided purification for sins, He sat down at the right hand of the Majesty in heaven." (NIV)
2. "Last days" does not refer primarily to the end of time but rather to God's final process of dealing with mankind.
3. It began with the first coming of Christ and will end at the second coming of Christ.
4. Jesus is God's final word.
5. Jesus is God's ultimate blessing for us.

III. Prophecy in the New Testament

A. Role of Prophets

1. Prophets and teachers were spiritual leaders. (Acts 13:1)
2. Some prophets could foretell the future.
 - a. Daughters of Philip (Acts 21:9)
 - b. Agabus (Acts 11:28; 21:10)

B. When the apostles and other New Testament authors quoted Old Testament prophets to prove that Jesus was the Christ, they were using Old Testament passages as foretelling the future. They thought of the Old Testament passages as "prediction. Otherwise Christians could not have introduced the idea of prediction into the Greek word prophetes, prophet." op.cit., Coble, p. 178

C. The Prophecy of John

1. From his own statement, one may conclude that his work included foretelling the future. If only, "must shortly come to you," it nevertheless was speaking of history yet to be created or lived.
2. This makes the time of writing of this book very important.
3. If he wrote the apocalypse in AD 68-69, he could have included in his symbolism the destruction of Jerusalem, which catastrophic event occurred AD 70 by Titus. This was during the reign of Nero, and some claim that Neron Caesar is the number 666 in 13:18.
4. Scholars such as Westcott, Lightfoot, Hort, Salmon, and others contended for the earlier date.
5. "The theory involves the belief that after Nero there would be a short reign by a seventh emperor," (this count begins with Julius Caesar; others believe it begins with Augustine in the reign of Galba) "and that after that Nero would return and be an eighth (ruler) with whom the end would come. History has, of course, long ago disproved this theory. Nero did not return, Jerusalem was destroyed and not exalted,

Rome did not perish, and the three and one-half years did not bring the end.” Introduction to the New Testament, Dr. H. Thiessen, Eerdmans, Grand Rapids, MI, 1952, p. 322

D. The Date of Revelation

1. The consensus of recent scholarship, Dr. Henry Alford, Dr. H. B. Swete, Dr. Millican, Drs. Orr, Moffatt, and Zahn, hold that the book was written in AD 95-96.
2. At least in part they base their view on the writings of Irenaeus, Clement of Alexandria, and Eusebius, who claim that the “Patmos episode and visions of John came in the last days of Domitian.” Domitian was ruler of Rome from AD 81-96.

IV. Two Crises for Christendom

A. By this time Rome had a political problem with the capture of many heterogenous states, and for unification matters to promote loyalty and show of central control of Rome over the Mediterranean world, instituted “emperor worship,” not for religious but for political reasons.

1. This was good political strategy. It posed no problem for every conquered people except one. Nearly all were idolatrous anyway, so what does it matter to bow once a year toward Rome as you pay your tax duty.
2. This was a problem for the Jews and Christians, especially Jewish Christians.

B. From the Ascension of Christ (Acts 1:10-12) - AD 33-70, or approximately 35 years, the “Sect of Christians” had been considered a “Jewish splinter sect.”

1. The leadership of the early church was entirely Jewish.
2. The episode of Acts 15 is but one glimpse into what was a great problem of Jew/Gentile relationship in Christ.
3. It is my belief that this latter date of AD 95-96 is the most correct one.
4. God, in 1,500 years of dealing with the Jews, knew of the human tendency to allow symbols (creatures) to replace God (Creator); and because of the depth of Jewish love of tradition and inordinate attachment to the city of Jerusalem and the temple, God had to destroy the physical city and the third temple completely.

C. Catastrophic Changes

1. From the establishment of the church on Pentecost until AD 70, the church was in the hands of Jewish leadership.
2. From AD 70 until the second coming of Christ, the church was and is led by Gentiles.
3. This, along with the “worldwide imposition of emperor worship,” threatened the extinction of Christianity.

D. A Great Spiritual Battle

1. The power and plan of a sovereign God in human history and the power and determination or tenacity of Satan have seldom come together over such odds.

2. While respecting the legacy of Judaism which was among its highest priorities, that Jesus could be born--the Son of David, the Son of Abraham, the Son of Adam, the Son of God, they had failed miserably in the process.
3. It is true they accomplished the above great privilege; in the meantime, they defied the Torah to reduce it to satisfy themselves and had reduced Jehovah to an argument (I Corinthians 1:23) or to a book (John 5:39).

V. The Greatest Shock to the Followers of Christ (Jew and Gentile)

A. The Announcement Concerning the Kingdom of God

1. Consider three years of teaching and dozens of references to the nature, purpose, and objective of the kingdom of heaven, which is the kingdom of God, which is the kingdom of Christ.
2. At the appropriate time (How many times did He say, "My time" or "the time is not yet?"
3. Confronted with physical forces of the physical power of Rome, Jesus Christ makes one of the most dramatic statements of all history.

B. "My kingdom is not of this world." (John 18:36)

1. What did He say? What did He mean? If He was trying to tell the people there and for all time that His kingdom was never and will never be an earthly kingdom, how would He have said it?
2. He would have said, "My kingdom is not of the world. This is a cardinal maxim. Will we listen to Him?
3. They did not. The Jews had been expecting deliverance from Rome for centuries. Thousands and thousands had given their lives to defend "that which was spoken by the prophets." But when we misunderstand what the prophets said, our conclusions can be wrong, no matter how sincere.

C. The announcement of Christ, AD 33, just prior to His death, and the destruction of Jerusalem, AD 70, which Jesus talked about in the same content of time. (See Matthew 24:1-51, Mark 13:1-36, Luke 21:5-38.)

(Note: This will be an entire study in itself when in '99 we study eschatology - to God be the glory!)

Conclusion:

1. With the destruction of the Holy City, Jerusalem, and the temple in AD 70, Christianity had no central geographical base. It had no earthly address or P. O. Box number.
2. The life and faith of the young church was seriously threatened.
3. This is why the Holy Spirit gave them and us the precious book of Revelation.

THE BOOK OF REVELATION
Lesson #3 - Methods of Interpretation
Dr. Albert G. Lemmons

Introduction:

1. Lesson Text (II Peter 1:19-21) - "And we have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts. Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit." (NIV)
2. Hermeneutics - the science of interpreting scripture
3. At the heart of redemptive truth is the person of Jesus Christ.
4. God gave us inspired Scripture, theopneustos. (II Timothy 3:16)
5. He also gave us the "Holy Spirit to help us in our infirmities." (Romans 8:26)
6. The book of Revelation might qualify as one of those difficulties or "infirmities," (not really).
7. "Keep your courage high; I have overcome the world." (John 16:33)
8. Scholars since the 2nd century AD have argued over the nomenclature or philosophy or manner of interpreting this great book.
9. The schools of thought are categorized as follows.

Discussion:

I. Spiritual Method (Idealist)

A. Clement of Alexandria and Origen

1. This was one of the early efforts to use an uninspired attempt to make sense of this book.
2. These early patristic fathers were not sympathetic to a view of a millennial kingdom on earth, which was to follow "a" coming of Christ.
3. Jerome and Augustine adopted and enhanced the idea that the book is a picture of continuous struggle between God and Satan and accommodates all ages of history as it moves to an end.
4. This idea does not view it as a "divine forecast of specific events," but rather great principles in conflict.

B. It is also known as idealism.

1. Again, not events but forces at work.
2. Little or no progress of history, merely a repetition leading to an ultimate end.
3. This view is devoid of feeling, passion, spirit, or drive.

II. The Preterit Method (Past)

- A. This theory holds that practically all of the book has been fulfilled. Moses Stuart in his commentary on the book of Revelation, apoc., held that Chapters 6-11 were fulfilled in

the "humiliation of the Jewish enemies persecuting the church, and Chapters 13-19 were fulfilled mainly during the reign of Nero."

B. The Jesuit Alcazar, d.1613, expanded upon the above as follows.

1. Chapters 4-11 - Conflict of Church with Judaism
2. Chapters 12-19 - Conflict of Church with Paganism
3. Chapters 20-22 - Present Triumph and Power

C. This view, strictly held, left nothing to expect in the future; and while I believe there are future references and consolations here, I also believe far too much "future" has been read into its 404 verses.

III. The Continuous Historical Method

A. This view holds a symbolic preview of the unfolding history of the church.

1. This view is approximately 400 years old.
2. This was pre-reformation and was developed by non-Catholics who felt that the Catholic church was the anti-christ (papacy).
3. This view does accept the symbolic writing form.
4. The ultimate victory belongs to God.

B. Some problems

1. Though Wycliffe, Luther, Joseph Mede, Sir Isaac Newton, Whiston, Elliott, Bengel, and Barnes adopted this philosophy, they may have had good reasons. (Explain.)
2. There are problems.
 - a. The book would have been meaningless for 1,500 years.
 - b. Also modern times.
 - c. The efforts to make all symbols work is impossible.
 - four trumpets - foretelling fall of Rome
 - two woe trumpets - overthrow of Saracens and Turks
 - beast, Chapter 13 - papacy
 - scarlet woman, Chapter 17 - papacy

IV. The Futuristic or Millennial Groups

A. Revelation 20:1-3 - "And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time." (NIV)

1. Millennium comes from a Latin term which means 1,000; another word is chiliasm.
2. Some of these believe Chapters 4-22 are practically all in the future.
3. This overview connects the second coming of Christ and the millennium.
 - a. The beast is an empire yet to arise to be led (headed) by a monster.

- b. The scarlet-colored woman is the apostate church of the last days.
 - 4. Nowhere does any extant writings of the earliest fathers hold this view.
 - 5. Justin Martyr, Irenaeus, Hippolytus, Tertullian, and Victorinus held a literal view of the kingdom. They were chiliasts.
- B. Futurists believe the events of Chapters 4-19 will literally be fulfilled in the last seven years of this age.
- 1. This idea gives a sense of urgency to evangelism others do not possess.
 - 2. The ones who hold this view may properly be called materialists. (Explain.)
 - 3. It holds little hope for the severe persecution of 1st century Christians.
 - 4. The contents of the book have been used by literalists to set specific dates for Christ's return.
 - 5. Many have been embarrassed.
 - 6. These zealous people overlook the fact that John said these things were to "shortly come to pass," not thousands of years later.
- C. Categories of Millennialism
- 1. Premillennialism
 - 2. Post-millennialism
 - 3. Amillennialism
 - 4. Explain dispensational millennialism.

Conclusion:

- 1. A Christian focuses on three things.
 - a. The birth and death of Jesus Christ.
 - b. The bodily resurrection of Jesus Christ.
 - c. The advent (second coming of Jesus Christ)
- 2. Many of us have lost or never had a true sense of awareness and appreciation for the first and second coming of Christ.
- 3. Jesus went to great lengths in parables and prose to warn humanity to be ready when He comes and to be watching when He comes.

THE BOOK OF REVELATION
Lesson #3 Addendum - Secular Christianity
Dr. Albert G. Lemmons

Cultural Christians - Confused Affection

- husband and wife/wife and husband
- parent and child
- holy vs. unholy
- temporal vs. eternal

How? Temporary good becomes spiritual evil. Good health may result in debility of soul.
How? Gain of earth and loss of heaven. God gives good gifts but they may be used improperly to one's own hurt. Temporary mercy/eternal pain.

Deuteronomy 8:18 - "But remember the Lord your God, for it is he who gives you the ability (power) to produce (obtain, get) wealth (riches), and so confirms his covenant, which he swore to your forefathers, as it is today." (NIV)

Matthew 6:19 - Lay not, but lay up.

Ecclesiastes 5:10ff - (Read)

Acts 20:35 - "...It is more blessed to give than to receive." (NIV)

Matthew 6:21 - "For where your treasure is, there your heart will be also." (NIV)

The Forgotten Beatitude - Acts 20:35 - God gave first, and most...

The world praises "getters." He landed _____ salary.

God honors "givers." (Judson, Carey, philanthropists)

The widow's two mites - Mark 12:42

The parable of talents - not equal amount but equal effort, equal sacrifice

God will survive without our gifts; we can't!

Mark 10:17ff - (Read)

Christians represent the corporate structure of heaven.

- steward - one charged and made responsible for the affairs and property of another
- wealth - God's blessings of more than one knows how to use (life abundantly) - The Greek word for abundant defined - more than you can see any way to use.

- Mark 12:41ff - They gave out of their wealth; she gave out of her poverty, all she had to live on.

- To withhold is to perish
- If you would be rich toward God, you must make a material investment. The result will be immortal, a treasure which cannot be corrupted.
- Luke 6:38 - Law of recompense - give and it shall be given
- Matthew 25 - Talents - God is an economist - each steward's potential (11, 4, 2)

*Carve your name high o'er the shifting sand
Where steadfast rocks defy decay.
All that you hold in your cold, dead hand
Is what you have given away.*

*Count your wide conquests of sea and land,
Heap up the gold and hoard as you may.
But all that you will ever have in your cold, dead hand
Is what you have really given away.*

Anonymous

*"Of whatever blessedness belongs to receiving and of giving belongs to a higher plane."
(Moffett, English scholar)*

Giver/gift - illness of child - Did you bring me a toy?

As wealth increases, dependence on God decreases.

Are we/how could we be more concerned with the few things (I have) than the God who made everything, everywhere?

*The farmer ploughs through the fields of grain,
And the blade of the plough is sharp and keen.
But the seed must be sown to bring forth the grain,
For nothing is born without suffering and pain.*

*And God never ploughs through the soul of a man
Without intention, and purpose, and plan.
So whenever you feel the ploughs sharp blade,
Let not your heart be sorely afraid.*

*For like the farmer, God chooses a field
From which He expects an excellent yield.
So rejoice that your heart may always be true,
For God seeks to bring forth a rich harvest in you.*

Helen Steiner Rice

THE BOOK OF REVELATION

Lesson #4 - Biblical Prophecy

Dr. Albert G. Lemmons

Introduction:

1. Lesson Text (Romans 15:4) - "For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope." (NIV)
2. What did John/Holy Spirit want the church to learn from the book of Revelation?
3. John wrote to stimulate faithfulness on the part of believers who lived in one of the most horrible times in all the earth.
4. He assures them of ultimate victory in Jesus.
5. I believe this book has a blessing and solemn warning for Christians for all time.
6. In this book, God gives us an up-to-date portrait of what occurs when we "idolize" Wall Street or GNP, worship changing technology, and become preoccupied with quantity of stuff rather than quality of holiness.
7. Here we are impressed a final time with the character of God and the timeliness of His judgments on persons, places, and things, whether they be ecclesiastical or carnal.

Discussion:

I. The Old Testament Prophets

A. Viewing the World Scene from Their Eyes

1. They were concerned with present sin and remedies.
2. They were intercessors concerning God's wrath and judgment (II Chronicles 30:20; 27).

B. Discuss Primary and Secondary Fulfillment

1. One of the chief arguments for interpreting the Old Testament prophecies concerning "a later time" fulfillment is that the Old Testament prophecies about the first coming of Christ were literally fulfilled.
2. The fact is that the New Testament frequently interprets Old Testament prophecies in a way or manner completely unknown to Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, et al., when they said what they said.
3. Or, the first meaning or context of the Old Testament statement referred to a local (national) matter in the time frame of the prophet. He had no idea of the detail or the "Holy Spirit spin" from 1500-500 years after the old prophet had spoken.

II. New Testament References to Old Testament Prophecies (A Few Examples)

A. The First Simple Illustration

1. Matthew 2:13b-15 - "...Arise, and take...Out of Egypt have I called my son." (KJV)
2. Matthew 2:15 quotes Hosea 11:1-2 - "When Israel was a child, then I loved him, and

- called my son out of Egypt. As they called them, so they went from them; they sacrificed unto Baalim, and burned incense to graven images.” (KJV)
3. The Holy Spirit wrote both verses but 750 years apart.
 4. The Holy Spirit uses the Hosea statement to prove that Jesus must come out of Egypt.
 5. This, however, is not what the prophet meant in the Old Testament. Hosea said, “When Israel was a child, then I loved him, and called my son out of Egypt.” Hosea contends that as God and Moses called Israel out of Pharaoh’s control, they sacrificed unto Baalim and burned incense to graven images...” Hosea did not have baby Jesus fleeing to Egypt from Herod in mind at all.
 6. The Holy Spirit did; the prophet did not.
 7. Hosea was preaching, not prophesying. He made an historical affirmation that God had called Israel out of Egypt in the exodus (about 750 years earlier).
 8. However, Matthew recognizes Jesus to be God’s greater Son, greater than the nation of Israel. (Colossians 2:14) Christ is the substance, not the prelude; and he (Matthew) turns a simple historical statement into a prophecy.
 9. This is a principle which runs throughout biblical prophecy.
 10. The Old Testament is reinterpreted in light of the Christ event.

B. A Second Illustration

1. Isaiah 61:1-3a - “...beauty for ashes...” (KJV)
2. Luke 4:1-13 - Jesus successfully met Satan on “our turf” and defeated him, then verses 14-22 - “Jesus returned to Galilee in the power of the Spirit, and news about Him spread through the whole countryside. He taught in their synagogues, and everyone praised Him. He went to Nazareth, where He had been brought up; and on the Sabbath day He went into the synagogue, as was His custom. And He stood up to read. The scroll of the prophet Isaiah was handed to Him. Unrolling it, He found the place where it is written: ‘The Spirit of the Lord is on me, because He has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor.’ Then He rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on Him, and He began by saying to them, ‘Today this scripture is fulfilled in your hearing.’” (NIV)
3. Of this matter, Matthew Henry writes, “The custom was to have seven readers, first was a priest, second a Levite, then three through seven were some pious Jews (Israelites). Jesus had been a member of this synagogue for years. That was some special day and sermon because of who He was. What a sermon! First, the Holy Spirit of God is upon Messiah (v. 18a). Second, He was doing what He was commissioned (anointed) to do (v.18b). Third, His qualifications - prophet
 - preach the gospel
 - sent me to heal (be the physician) to the brokenhearted
 - preach deliverance to captives

- recover sight to blind
- liberate them that are bruised
- to preach the acceptable year of the Lord.” - Matthew Henry’s Commentary on Gospels, p. 379

4. Verse 21 - “And He began by saying to them, ‘Today this scripture is fulfilled in your hearing.’”
5. Today is fulfilled this scripture in your ears. This is from the Greek word (plaroo) in its perfect passive indicative, third person singular form, which means full, complete, or perfect. Harper Greek Lexicon, p. 329. This means that the ministry was ordered, ordained, and carried out on God’s sovereign timetable. To defer this 2,000 or more years as some do is to defy God.

C. Third Illustration

1. Isaiah 7:14 - “Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel.” (NIV)
2. It is correct to translate almah as young woman (RSV) because this was Isaiah’s wife. She had already given birth to Shearjashub. God told Isaiah to take his son with him on a mission. Later in 8:1-4, Isaiah’s wife had another son, Mahershalalhashbaz. The names of these sons had historical implications on God’s judgment on God’s people at that time, approximately 700 BC.
3. Matthew, inspired by the same Holy Spirit who 700 years earlier had instructed Isaiah what to write, says in Matthew 1:23, “The virgin will be with child and will give birth to a son, and they will call him Immanuel--which means, ‘God with us.’” (NIV)
4. God’s angel is dealing with Joseph in a dream. The angel talked to Joseph and the angel talked about Old Testament Scripture. The angel called the writer of Isaiah 7:14 a prophet and says, “Now this was done that it might be fulfilled which was spoken of the Lord...” Isaiah literally said nor knew nothing specifically about the details of Jesus’ birth, but the angel of God and the Holy Spirit of God make Isaiah’s words say more and mean more than they did all those 700 years they lay on the page of an old book.
5. Again, God is now upholding a greater son, namely Jesus, over a normal Israelite boy who happened to be born to Mr. & Mrs. Isaiah.

II. Fourth Illustration

- A. The New Testament and Christians from the 1st century see a prophecy of the sufferings of the Messiah in Isaiah 53.
 1. Matthew applies this to Jesus in Matthew 8:17, “This was to fulfill what was spoken through the prophet Isaiah: ‘He took up our infirmities and carried our diseases.’” (NIV) Matthew does not refer to the sufferings to be endured by the servant.
 2. However, Philip, a man full of the Holy Spirit (Acts 8:5-6), interpreted the sufferings of the servant to the Ethiopian eunuch as referring to Jesus.
 3. Acts 8:30-35 - “Then Philip ran up to the chariot and heard the man reading Isaiah the prophet. ‘Do you understand what you are reading?’ Philip asked. ‘How can I,’ he

said, 'unless someone explains it to me?' So he invited Philip to come up and sit with him. The eunuch was reading this passage of Scripture: 'He was led like a sheep to the slaughter, and as a lamb before the shearer is silent, so he did not open his mouth. In his humiliation he was deprived of justice. Who can speak of his descendants? For his life was taken from the earth.' The eunuch asked Philip, 'Tell me, please, who is the prophet talking about, himself or someone else?' Then Philip began with that very passage of Scripture and told him the good news about Jesus." (NIV)

- B. Isaiah 53 is a prophecy of Jesus' sufferings but only as it is interpreted after the event.
 - 1. This is a classic illustration of the New Testament interpreting the Old Testament in light of the Christ event.
 - 2. The simple fact is, in its Old Testament setting, Isaiah 53 is not a prophecy of the Messiah at all. Follow me here.
 - 3. Messiah means anointed and designates the victorious, anointed Davidic king.
- C. This is clearly seen in Isaiah 11:3-4 - "And he will delight in the fear of the Lord. He will not judge by what he sees with his eyes, or decide by what he hears with his ears; but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked." (NIV)
 - 1. This is a different picture than Isaiah 53.
 - 2. The Messiah is to rule; He is to crush evil and slay the wicked.
 - 3. How can such a victorious ruler be at the same time the meek and lowly one who pours out His soul in death? Isaiah 53:12 - "Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors." (NIV)
- D. This is why.
 - 1. In spite of Isaiah 53, Jesus' disciples could not grasp the fact that he must suffer and die. They just did not get it.
 - 2. The Old Testament Messiah was to conquer and rule, not be conquered and crushed. The Old Testament Scriptures are unclear that before God's Messiah is to conquer, He must first die. His battlefield was not the Valley of Jezreel or physical Palestine, but the sin plagued heart of man. The Jews of Jesus' day did not understand this. When that same mind set or presupposition is in place today, good people make the same mistake.
- E. Who was/is the Suffering Servant?
 - 1. He was never called Messiah or the Son of David by Isaiah.
 - 2. He is an unnamed individual.
 - 3. In its context, the suffering one is the servant of the Lord who is sometimes identified as Israel.
 - a. Isaiah 52:13 - "Behold, my servant will prosper..." (NAS)

- b. Isaiah 50:10 - "Who is among you that fears the Lord, that obeys the voice of His servant..." (NAS)
- c. Isaiah 49:3 - "...Thou art my servant, O Israel, in whom I will be glorified." (KJV)
- d. Isaiah 49:5 - "And now says the Lord, who formed me from the womb to be His servant, to bring Jacob back to Him, in order that Israel might be gathered to Him..." (NAS)
- e. Isaiah 45:3-4 - "...it is I, the Lord, the God of Israel, who calls you by your name for the sake of Jacob My servant, and Israel My chosen one..." (NAS)
- 4. The above references declare the servant is both Israel and the One who redeems Israel. These ideas are interchangeable
- 5. However, in neither case is this servant called Messiah or a king ruling in the Davidic lineage.

Conclusion:

- 1. This, when understood, allows the serious student to appreciate the fact that the Jewish exegetes (Pharisees of Jesus' day) saw the Messiah as a conqueror, not a suffering servant.
- 2. Isaiah 53 is not, in its own historical setting, a prophecy of Messiah. It is only when the Holy Spirit interprets it in light of what I call the Christ event that He (Jesus Christ) is truly the Messiah.
- 3. John the Baptist even became enlightened and by inspiration said, "Behold the Lamb of God who takes away the sin of the world," not behold the mighty warrior who will reconquer this soil and drive the Roman barbarian hoards into the Mediterranean Sea. AMEN! (John 1:29-42)

THE BOOK OF REVELATION

Lesson #4 Addendum - Personal Musings re: Biblical Prophecy/Millennium

Dr. Albert G. Lemmons

1. God's eternal perspective, though diligently sought after, cannot be attained. (Isaiah 55:8-9)
2. Even though mankind is greatly limited in this contingent existence, he was able to respond to the divine initiatives and could communicate and "maintain" with God during theocentric ages (Adam-Samuel).
3. A very dark day in earth's history occurred when Satan successfully persuaded Israel to ask (pray for) and receive a new philosophy of civil administration for their day-to-day affairs. (I Samuel 8:5-9) - "They said to him, 'You are old, and your sons do not walk in your ways; now appoint a king to lead us, such as all the other nations have.' But when they said, 'Give us a king to lead us,' this displeased Samuel; so he prayed to the Lord. And the Lord told him: 'Listen to all that the people are saying to you; it is not you they have rejected, but they have rejected me as their king. As they have done from the day I brought them up out of Egypt until this day, forsaking me and serving other gods, so they are doing to you. Now listen to them; but warn them solemnly and let them know what the king who will reign over them will do.'" (NIV)
4. This was the seed of their ultimate national destruction. They were blinded and reaped that grim harvest. The Jews sought remedies in wrong sources. Then they sought it improperly in Jesus' day, and many are making the same mistake today. Physical battles will not solve spiritual warfare.
5. I believe this erected a "wall" between man and God. Jesus broke down the "wall" and restored in His kingdom (spiritual) a one-on-one relationship with God.
6. Unless or until one perceives this overview, he will be as confused now as the Jews were then about what Jesus' first and second comings were all about.
7. Because of this carnal, physical, material, or earthly human device, I am not sure any prophet, even the greatest from Samuel to John the Baptist, was able to "know" God as did Moses and Samuel.
8. Some of the old prophets' words show their understanding to be somewhat colored or influenced by the victories of King David. The ultimate calamity of the Babylonian captivity (586 BC) resulted in the physical deliverance of Judah, as was prophesied and fulfilled.
9. For all practical purposes, Judah was as much a prisoner of Rome in the days of Jesus' ministry as they were in the time of their subjection to Nebuchadnezzar. They were enslaved in both instances.
10. Because they were side-tracked in their thinking 1,000 years earlier, it was only now compounded (Maccabean effort) that if any messiah were such at all, he must throw off the Roman yoke.
11. The Scriptures assert, for those who will hear, that Jesus was Christ, the Anointed, Immanuel, the Messiah. (Luke 2:25-26) - "Now there was a man in Jerusalem called Simeon, who was righteous and devout. He was waiting for the consolation of Israel, and the Holy Spirit was upon him. It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord's Christ." (NIV) He never, never, never even hinted that His mission was civil or political. His teaching had social, moral, and civil overtones to be sure, but He died on the cross to reclaim the higher or greater or eternal part of man.

12. A general principle of this earth is for a spiral to go downward. A general principle of heaven is for the spiral to turn upward.

13. God has often moved from the lesser to the greater:

- | | |
|--|--|
| - Moses - Deuteronomy 18 | - Christ - Acts 3:22 |
| - Physical Israel - Genesis 12 | - Spiritual Israel - Galatians 3:6 |
| - Unity between Israel & Judah - Hosea | - Unity between Jew & Gentile - Ephesians 2:14ff |
| - Reign of David | - Reign of Christ |
| - Kingdom of David (earthly) | - Kingdom of Christ (spiritual) |
| - Mt. Zion - Hebrews 12:18 | - Heavenly Jerusalem - Hebrews 12:22 |

14. I pray the above is a sufficient glimpse to allow one to see the transition, the move of God's grace from the lesser to the greater on your behalf and mine.

15. It distresses me deeply that of all the sweet and gentle teachers throughout all media, most of them do not share these thoughts.

16. I encourage the present generation not to make the fatal presupposition which well-intentioned men have made for the last 3,000 years. The idea of a material kingdom of God, riding white horses and fighting in Megiddo, seem to me not to even be a footnote in important matters on heaven's agenda. As God's spiral turns heavenward, I look toward the new millennium with confidence and pray it will be a time of Jubilee to the honor and glory of God.

Maranatha!

THE BOOK OF REVELATION

Lesson #5 - The Israel of God

Dr. Albert G. Lemmons

Introduction:

1. Lesson Text (Romans 11:26) - "And so all Israel will be saved, as it is written: 'The deliverer will come from Zion; he will turn godlessness away from Jacob.'" (NIV)
2. Old Testament statements only become prophecy, not merely historical, when God wills it so.
3. From the last lesson, we clearly demonstrated the principle that the literal hermeneutic will not work. It did not even work in the days of the first coming of Christ nor will it work in the second coming of Christ.
4. We found that Isaiah 53 was not a prophecy of Messiah when written 700 years before Christ but was a servant of Jehovah who was very important in God's sovereign will.
5. Old Testament prophecies, when brought into New Testament times by the Holy Spirit, are thus interpreted in the New Testament Scriptures to find their deeper meaning. This is called theological progression. I am cautious here, but courageous as I am led of God.
6. Dr. Adam Clarke said nearly 200 years ago: "In snatching at the shadow of religion in a great variety of metaphors and figures, the substance of Christianity has been lost." Commentary on Galatians, p. 418

Discussion:

I. New Testament Applications

- A. It seems if the foregoing is valid, one cannot avoid the conclusion that the New Testament applies Old Testament prophecies to the New Testament church as spiritual Israel. (Please forgive if I beg the question.)
 1. I am not, because the previous serious valid exegetical and eisegetical approach to God's Word is sound and valid.
 2. These things have not come out of books or some inherited theological positions. After years of study and prayer, these are the words God has given me on this matter. I ask you, as a jury, to fairly weigh the evidence.

B. One New Testament Source of Evidence

1. Romans 9:1ff
2. Romans 9:6-7 - "It is not as though God's word had failed. For not all who are descended from Israel are Israel. Nor because they are his descendants are they all Abraham's children. On the contrary, 'It is through Isaac that your offspring will be reckoned.'" (NIV)
3. Romans 9:24 - "even us, whom He also called, not only from the Jews but also from the Gentiles?" (NIV)
4. Romans 9:30-31 - "What then shall we say? That the Gentiles, who did not pursue

righteousness, have obtained it, a righteousness that is by faith; but Israel, who pursued a law of righteousness, has not attained it.” (NIV)

C. Paul’s Quotation from Hosea

1. Hosea 2:23b - “...I will say to those called ‘Not my people,’ ‘You are my people;’ and they will say, ‘You are my God.’” (NIV)
2. Hosea 1:10b - “In the place where it was said to them, ‘You are not my people,’ they will be called ‘sons of the living God.’” (NIV)
3. Romans 9:25-26 - “As he says in Hosea: ‘I will call them ‘my people’ who are not my people; and I will call her ‘my loved one’ who is not my loved one,’ and ‘It will happen that in the very place where it was said to them, ‘You are not my people,’ they will be called ‘sons of the living God.’” (NIV)
4. Hosea historically was not talking about Jew and Gentile. How do I know? Hosea 1:11 says, “The people of Judah and the people of Israel will be reunited...” They split at the death of Solomon into Israel (north) and Judah (south).
5. Therefore, Hosea was referring to physical, literal, national Israel. Because of her idolatry, Israel was no longer the people of God. “And the Lord said, ‘call his name not my people, for you are not my people and I am not your God.’” (Hosea 1:9)
6. Israel, a natural branch, had been rejected because of unbelief. Yet Hosea sees a day of repentance when a disobedient people will become obedient. This early prophet sees a large number return, “as the sand on the seashore.” (Hosea 1:10) Later prophets speak of a scarce remnant.
7. Paul’s second quotation from Hosea 2:23 translates thus, “And I will have pity on, NOT pitied, and I will say to NOT my people, ‘You are my people,’ and he shall say, ‘You are my God.’”
8. Hosea is referring to the restoration of the Jews after the exile. Ezra 2:70 - “The priests, the Levites, the singers, the gatekeepers and the temple servants settled in their own towns, along with some of the other people, and the rest of the Israelites settled in their towns.” (NIV) (One verse of many.)

II. Holy Spirit Interpretation of Old Testament Prophecies of Hosea

- A. Paul says, “even us, whom He also called, not only from the Jews but also from the Gentiles?” (Romans 9:24 - NIV) As he says in Hosea, or to further enlighten you or inform you, taking the two statements from Hosea concerning restoration of the Jews from the exile (539-516 BC) and applies this; or this Old Testament prophecy is fulfilled in the Christian faith (church at Rome, etc.).
1. You can accuse me of utilizing a spiritualizing hermeneutic. So be it.
 2. You may not, however, justly say that is liberalism. It is not.
 3. It is a clear view of how the Holy Spirit uses Old Testament passages with New Testament instruction of God revealing the “mystery of godliness.” That simply put, the plan of God before time began, for Jew and Gentile to stand side by side in the kingdom of God, which is the kingdom of Christ, which is the kingdom of heaven.

B. Other New Testament References

1. Romans 4:11; 16 - Abraham is "the father of us all" who "share the faith of Abraham." Galatians 3:7 - "It is men of faith who are the sons of Abraham." Galatians 3:16; 26-27 - "And if you are Christ's, then you are Abraham's seed, and heirs according to the promise."
2. If Abraham is the father of a spiritual people, and if all believers are sons of Abraham, his offspring, then it follows that they (we) are Israel, spiritually speaking.

C. Paul's Argument Continues

1. Romans 2:28-29 - "A man is not a Jew if he is only one outwardly, nor is circumcision merely outward and physical. No, a man is a Jew if he is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code. Such a man's praise is not from men, but from God." (NIV) Or another translation is he is a Jew who is one inwardly, and real circumcision is a matter of the heart, spiritual and not physical (literal).
2. Someone objects saying here Paul is saying that a true Jew is not one who is only circumcised outwardly, but also who is circumcised inwardly in the heart. I hold to that idea. But look, that does not diminish at all our overall study because in Philippians 3:3, "For it is we who are the circumcision, we who worship by the Spirit of God, who glory in Christ Jesus, and who put no confidence in the flesh." (NIV) If he excluded Gentiles in Romans 2:28-29, he did not as he included the large Gentile church at Philippi of Macedonia. "We are the true circumcision."
3. I am confident that the "Israel of God" in Galatians 6:16 is the church of the New Testament.

III. Holy Spirit Interpretation of Jeremiah

- A. Jeremiah 31:31-34 - "'The time is coming,' declares the Lord, 'when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant though I was a husband to them,' declares the Lord. 'This is the covenant I will make with the house of Israel after that time,' declares the Lord. 'I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, 'Know the Lord,' because they will all know me, from the least of them to the greatest,' declares the Lord. 'For I will forgive their wickedness and will remember their sins no more.'" (NIV)
1. Hebrews 8 contrasts the old and new covenants. The old passed away giving place to the new.
 2. Christ serves in the "new tent" not in the "old." It was a shadow or a copy, the substance "real thing" is Christ.
 3. Hebrews 8:13 - "The obsolete (old) is ready to vanish away."
 4. Whether (Apollonius) penned Hebrews before or after AD 70, during the Jewish wars

when the national symbols of Judaism were destroyed, we do not know. One thing is very clear, the old order of the Jewish temple with its sacrifices was history.

B. The Value of Interpreting Old Testament Prophecy

1. One of the central tenets of dispensational millennialism, based on its literal hermeneutic of Old Testament prophecies, is that in the millennium the Jewish temple will be rebuilt and the entire sacrificial system reinstated. This is what Ezekiel says in chapters 40-48.
2. I am following with great interest a group presently in Palestine now trying to find a "red heifer." (Explain.) Hebrews 8:13 stands unambiguously opposed to such.

C. The sacrifice of the new covenant was "once for all," the death of Jesus.

D. The text of Hebrews 8:8-13 poses two problems for the literalists.

1. It applies a prophecy to the New Testament church which in its Old Testament setting referred to Israel.
2. It affirms that the new covenant in Christ has displaced (replaced) the old (or Jewish or first) covenant which approximately AD 70 was said to have "passed away."

Conclusion:

1. We have clearly seen that many Old Testament passages which in their original historical setting referred to fleshly Israel, have by the Holy Spirit in the New Testament, been applied to the church. (Comment.)
2. How does this affect us?
3. The Old Testament did not clearly foresee how its own statements were to be fulfilled. Those Old Testament preachers wondered about the real meaning of what they said. (Illustration of Daniel reading Jeremiah - Daniel 9:2; 12:8; Jeremiah 29:10)
4. Their sermons were fulfilled in ways quite unforeseen by the Old Testament writings in themselves. The New Testament fulfillment was greatly different and unexpected by the traditional Jew of Jesus' time.
5. We may rightly and reverently say with regard to the first coming of Christ, the Old Testament is interpreted by the New Testament in remarkable and unexpected ways. AMEN!

THE BOOK OF REVELATION

Lesson #6 - The Throne of David

Dr. Albert G. Lemmons

Introduction:

1. Lesson Text (Jeremiah 15:9) - ““The mother of seven will grow faint and breathe her last. Her sun will set while it is still day, she will be disgraced and humiliated. I will put the survivors to the sword before their enemies,” declares the Lord.” (NIV)
2. When Jeremiah wrote his remarkable prophecy approximately 600 BC, he said, “the sun was about to set on the physical Hebrew nation.”
3. God had sent His servants, the prophets, to the people; and His judgments were upon them, but to no avail.
4. Therefore, Jeremiah made the sober statement of our text.
5. When Israel should have been in the height of her glory as a nation, her sun was setting.
6. This ultimately would mean the end of the earthly rule of kings of the lineage of David.
7. The magnificent transition is from the physical throne of David in Jerusalem of Palestine to the throne of David, which was the throne of Solomon, which was the throne of Christ, which is the throne of God (Davidic) in the new Jerusalem or heaven.

Discussion:

I. Jehovah's Promise to David

A. When the Trouble Began

1. I Samuel 8:7 - God said to Samuel, “Listen to all that the people are saying to you; it is not you they have rejected, but they have rejected Me as their king.” (NIV)
2. God had governed theocentrically since he chose Abraham.
3. God had been their King, and it was He whom the people rejected.
4. Saul was made the first king in 1095 BC, later to be rejected by Jehovah because of his rebellion and sin (I Samuel 15:22-23).
5. God brought David to Israel's throne in 1055 BC.

B. In the midst of David's reign, he desired to build a temple for Jehovah.

1. Nathan agreed it was a noble idea and asked God, who immediately disagreed.
2. God's message is detailed in II Samuel 7:11-16 - ““and have done ever since the time I appointed leaders over My people Israel. I will also give you rest from all your enemies. The Lord declares to you that the Lord Himself will establish a house for you. When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom. He is the one who will build a house for My Name, and I will establish the throne of his kingdom forever. I will be his father, and he will be My son. When he does wrong, I will punish him with the rod of men, with floggings inflicted by men. But My love will never be taken away from him, as I took it away from Saul, whom I removed from

before you. Your house and your kingdom will endure forever before Me; your throne will be established forever.” (NIV)

3. First of all, the prophecy referred to Solomon; but from the Holy Spirit, it referred to Christ. Hebrews 1:5 - “For to which of the angels did God ever say, ‘You are My Son; today I have become Your Father?’ Or again, ‘I will be His Father, and He will be My Son.’” (NIV)

C. Consider the Following

1. “Jehovah will make thee (David) a house.”
2. “When your days are fulfilled, you will sleep with your fathers.”
3. “I will set up your seed after you.”
4. “And I will establish his kingdom.”
5. “And I will establish the throne of your kingdom forever.” (v. 16)
6. “I will be his father, and he shall be My son.”
7. “He shall build a house for My name.”

D. David’s son should be God’s son, raised to sit on David’s throne when David should sleep with his fathers, at which time the son should build a house to Jehovah, and at which time God would establish the son’s throne and kingdom forever.

1. When Peter preached on Pentecost, he affirmed that David was then sleeping with his fathers, “for his tomb is with us unto this day.” (Acts 2:29)
2. He also affirmed that God had raised up Christ in fulfillment of the promise made to King David and that God had raised Him (Jesus) to sit on David’s throne.
3. That God’s throne and David’s throne are one and the same is clear from the following: “David slept with his fathers and was buried in the city of David...Then sat Solomon upon the throne of David his father, and his kingdom was established greatly.” (I Kings 2:10-12) “Then Solomon sat on the throne of the Lord as king instead of David his father and prospered...” (I Chronicles 29:23) (KJV)
4. Therefore, the throne of David was the throne of Jehovah when Jesus sat down on His Father’s throne. (Revelation 3:21).
5. He sat down on the throne of David.
6. Both terms apply to the seat of Jehovah’s rule.
 - a. First, through David and his house
 - b. Second, through Christ, the seed (son) of David

II. Jeconiah and the Throne of David

A. Kings of Judah Reign on David’s Throne

1. Jeremiah 13:13 - “the kings that sit on David’s throne.”
2. Jeremiah 17:25 - “princes sitting upon the throne of David.”
3. Jeremiah 21:11 - “and the house of the king of Judah.”
4. Jeremiah 21:12 - “O house of David.”

B. The kings of Judah, all in the lineage of King David, were sitting on the throne of David and ruling in Judah.

1. The prophet was sent to “the house of the king of Judah” to exhort to right conduct

and to warn against evil ways of the past, whom he addressed as, "O king of Judah, who sits on the throne of David."

2. Jeremiah 22:5-6 - "'But if you do not obey these commands, declares the Lord, I swear by Myself that this palace will become a ruin.' For this is what the Lord says about the palace of the king of Judah: 'Though you are like Gilead to Me, like the summit of Lebanon, I will surely make you like a desert, like towns not inhabited.'" (NIV)

C. God's Throne and David's Throne Are the Same. (I repeat for review.)

1. "David slept with his fathers and was buried in the city of David..."
2. Then sat Solomon upon the throne of David his father, and his kingdom (rule) was established greatly." (I Kings 2:10-12) (KJV)
3. But if the kings of David's lineage ignored the voice of God, "God's house would become a place of ruin." (Jeremiah 22:5)
4. Jeremiah 22:9 - When they (kings of Davidic line) forsook the covenant of the Lord their God and worshiped and served other gods, Jehovah brought a curse of desolation upon them.

D. Three Final Kings of Jehovah Condemned

1. Shallum, son of Josiah, (called Jehohaz), who "went forth out of this place; he shall not return anymore. He will die in the place (Riblah in the land of Hamath) where they have led him captive; he will not see this land again." (Jeremiah 22:11-12)
 - a. Pharaoh Neco placed him in chains and placed him in a foreign city that he should never reign in Jerusalem again. There he died (II Kings 23:31-34).
 - b. II Kings 23:27 - "So the Lord said, 'I will remove Judah also from My presence as I removed Israel, and I will reject Jerusalem, the city I chose, and this temple, about which I said, 'There shall My Name be.'" (NIV)
2. Jehoiakim (Eliakim) - Pharaoh Neco placed him on the throne after deposing his brother, Jehohaz.
 - a. He was 25 years old when he ascended the throne and reigned 11 years, approximately 600 BC.
 - b. He was evil; and during his reign, "The Lord sent Babylonian, Aramean, Moabite, and Ammonite raiders against him. He (God) sent them to destroy Judah, in accordance with the word of the Lord proclaimed by His servants the prophets." (II Kings 24:2) (NIV)
 - c. God said he should have the burial of a donkey, drawn, and cast forth beyond the gates of Jerusalem. (Jeremiah 22:19)
3. Jehoiachin, Jeconiah (Coniah) (II Kings 24:4-15; Jeremiah 22:24-30)
 - a. This was the last king to sit on David's throne in Solomon's temple.
 - b. He was placed on the throne by Nebuchadnezzar II as a regent of Babylon in 598 BC.
 - c. He was deposed and carried into Babylon in 597 BC.
 - d. There was a puppet ruler (Zedekiah) who was not a king, appointed by Jehovah in Jerusalem until its final destruction in 586 BC.

- e. Jeremiah 22:24-30 - “‘As surely as I live,’ declares the Lord, ‘even if you, Jehoiachin, son of Jehoiakim king of Judah, were a signet ring on My right hand, I would still pull you off. I will hand you over to those who seek your life, those you fear-- to Nebuchadnezzar king of Babylon and to the Babylonians. I will hurl you and the mother who gave you birth into another country, where neither of you was born, and there you both will die. You will never come back to the land you long to return to.’ Is this man Jehoiachin a despised, broken pot, an object no one wants? Why will he and his children be hurled out, cast into a land they do not know? O land, land, land, hear the word of the Lord! This is what the Lord says: ‘Record this man as if childless, a man who will not prosper in his lifetime, for none of his offspring will prosper, none will sit on the throne of David or rule anymore in Judah.’” (NIV)

E. Summary re: Coniah

1. Write this man childless. This meant he had no offspring which would maintain the physical Davidic lineage on any Judean throne in Palestine. “His seed” is specifically mentioned as no further offspring ruling in Judah.
2. Jesus Christ was of his lineage. Matthew 1:11-12 - “and Josiah the father of Jeconiah and his brothers at the time of the exile to Babylon. After the exile to Babylon: Jeconiah was the father of Shealtiel.” (NIV)
3. Note: The Bible, Old Testament and New Testament, does not say he should not have more sons. It says explicitly that no more shall one of his seed prosper, sitting upon the throne of David and ruling in Judah.
4. A physical throne in Judah (Palestine) was the point. No one, not even Jesus Christ, son of Coniah, Shealtiel, etc., (Matthew 1:12-17) can sit on David’s throne in Judah without violating the rule of God. If/when Jesus is/or was to reign on David’s throne, it must be in heaven, not physical Palestine.

III. David’s Righteous Branch (Jeremiah 23)

A. “A righteous branch out of David will reign as king.” (Jeremiah 23:5)

1. Jeremiah 33 also details much of this.
2. Jeremiah 23 continues to describe His rule.
 - a. “Deal wisely.”
 - b. “Execute justice.”
 - c. “Bring forth righteousness into the land.”
 - d. “In His days Judah shall be saved.”
 - e. “Israel shall dwell safely.”
 - f. “His name shall be The Lord Our Righteousness.” (Jeremiah 23:5-6)
 - g. “Then they shall dwell in their own land.” (Jeremiah 23:8)
3. The land promised to Abraham was completely fulfilled on two occasions.
 - a. Joshua 21:43-45 - “So the Lord gave Israel all the land he had sworn to give their forefathers, and they took possession of it and settled there. The Lord gave them rest on every side, just as He had sworn to their forefathers. Not one of their enemies withstood them; the Lord handed all their enemies over to them. Not one of

all the Lord's good promises to the house of Israel failed; every one was fulfilled." (NIV)

Joshua 23:14 - "Now I am about to go the way of all the earth. You know with all your heart and soul that not one of all the good promises the Lord your God gave you has failed. Every promise has been fulfilled; not one has failed." (NIV)

I Kings 8:56 - "Praise be to the Lord, who has given rest to His people Israel just as He promised. Not one word has failed of all the good promises He gave through His servant Moses." (NIV)

- b. After the exile - Ezra 2:70 - "The priests, the Levites, the singers, the gatekeepers and the temple servants settled in their own towns, along with some of the other people, and the rest of the Israelites settled in their towns." (NIV)

B. God's physical covenant (Jeremiah 33) with Israel was conditional. (Explain.)

1. "The days are coming..." (Jeremiah 33:14)
2. "In those days and at that time..." (Jeremiah 33:15)
3. Note conditions of verses 17-18 preclude verse 20 "if" and verse 21 "then," and "can be broken" and David will no longer have a descendant to reign on his throne."
4. Verse 22 - "I will make...countless as the stars...sand on the seashore."
5. Read Acts 13:23; 26-31.

C. New Testament Fulfillment of Righteous Branch

1. This Righteous Branch is Jesus Christ. Romans 15:12 - "And again, Isaiah says, 'The Root of Jesse will spring up, one who will arise to rule over the nations; the Gentiles will hope in Him.'" (NIV)
2. Christ is "Root of David." (Revelation 5:5)
3. Jesus said, "I am the root and the offspring of David." (Revelation 22:16)
4. "He is king now." (Revelation 17:14)
5. "His throne is forever and ever, and the scepter of His rule is the scepter of righteousness." (Hebrews 1:8)
6. He sits upon the throne of David, for it is one and the same as the throne of God (Revelation 3:21; I Kings 2:12; I Chronicles 29:23).
7. "In His days Judah will be saved and Israel shall dwell safely." (Jeremiah 23:6; 33:16)
8. This will take place under or during the reign of the Righteous Branch.
9. The Holy Spirit confirms this as spiritual blessings in Christ from the words of Zechariah, the father of John the Baptist (Luke 1:67ff). (Explain.)

D. "Dwelling in their own land." (Jeremiah 23:8b)

1. Was this physical Palestine? Yes, in the restoration from exile (Ezra 2:70).
2. Yes, in the New Testament, our land, commonwealth, is in heaven, in which shall dwell the redeemed of all people (Jew and Gentile) (Philippians 3:20).

E. "Jehovah our Righteousness" (Jeremiah 23:6b)

1. Note Jeremiah 23:6b says, "and this is His name whereby He shall be called..." and,
2. the same prophet in Jeremiah 33:16b says, "In those days Judah will be saved and

Jerusalem will live in safety. This is the name by which she (Jerusalem) shall be called.”

3. The Holy Spirit through Jeremiah used the same term, Jehovah our Righteousness, and applied it to both the king and to the Jerusalem of the saved.
4. Keil and Deilitzch in Commentary on Jeremiah, Volume 1, p. 353, says, “he to whom Javeh deals righteousness” or he by whom Javeh deals righteousness” refer to the same matter. “We are bound to take the same name by the parallel passage (33:16) where the same name is given to Jerusalem to convey the thought, that by the Messiah the Lord will make Jerusalem the city of righteousness, will give His righteousness to it, will adorn and glorify it therewith... The unrighteousness of the former kings brought Israel and Judah to corruption and ruin. The righteousness of the Branch to be hereafter raised up to David will remove all the ruin and mischief from Judah and procure the righteousness and blessedness which is from God.”

F. “The New Jerusalem”

1. Nowhere is “Jehovah” used in the New Testament.
2. Paul did affirm, however, that “Christ is the righteousness of God or from God.” I Corinthians 1:30 - “It is because of Him that you are in Christ Jesus, who has become for us wisdom from God--that is, our righteousness, holiness and redemption.” (NIV)
3. II Corinthians 5:21 - “God made Him who had no sin to be sin for us, so that in Him we might become the righteousness of God.” (NIV)
4. Jesus is Jehovah our Righteousness.
5. Unto Jerusalem the Lord has given His righteousness, making it the city of righteousness.
6. He has adorned it and glorified it with His righteousness.
7. It is no longer old Jerusalem, the physical city with its corruption from the kings of Judah, but the heavenly Jerusalem of our King, unto which the redeemed have come. Hebrews 12:22 - “But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly.” (NIV) (Explain the contrast. Verse 18 - “you have not come” with verse 22 - “But you have come...to the heavenly Jerusalem.”)
8. “...but the Jerusalem that is above is free, and she is our mother.” (Galatians 4:26) (Jew and Gentile - this is the mystery of the gospel.)
9. The new Jerusalem is associated with Christ’s own “new name.” When Jesus said, Him that overcometh...I will write upon him the name of My God, and the name of the city of My God, which is new Jerusalem, which cometh down out of heaven from My God, and I will write upon him My new name.” (Revelation 3:12) (KJV)

G. Kings and Priests

1. Jehovah solemnly affirmed that:
 - a. No king of David’s lineage would ever sit and prosper on his throne in Judah evermore,
 - b. nor would Levitical priests continually offer burnt sacrifices day and night to God.

2. This is fulfilled in the ministry of Jesus Christ now.
 - a. Christ, the seed of David, sat down on the throne forever. Hebrews 1:8 - "But about the Son he says, 'Your throne, O God, will last forever and ever, and righteousness will be the scepter of your kingdom.'" (NIV). And the priests today who minister unto Him are related to Him, "for which reason He is not ashamed to call them brethren." (Hebrews 2:11)
 - b. The Holy Spirit through Peter affirmed, "You are a royal priesthood..." (I Peter 2:9) This says plainly we relate to the "royal" or "kingly" lineage.
 - c. Our function is "to offer up spiritual sacrifices (not bulls and goats) acceptable to God through Jesus Christ." (I Peter 2:5)
 - d. "These are sacrifices of praise, the fruit of lips, doing good, communicating to others, offered through Jesus Christ continually, which pleases God." (Hebrews 13:15-16)
 - e. Since the coronation of Jesus upon His ascension to heaven prior to Pentecost, there has not been an instant but that God's throne (David's throne) has been occupied in heaven where here He was "raised up" to be at the "right hand of God." Jesus our Lord has been there continually and without fail, nor has there been lacking priests of God to offer sacrifices continually because the redeemed of all ages have been (are) priests ministering before our Holy God.

Conclusion:

1. God made the house of David the royal house and did this by an oath.
2. With Coniah and his uncle, Zedekiah, the fleshly Davidic rule came to an end in Judah.
3. God promised a Righteous Branch of David who should be raised up to sit on the throne, ruling in Israel. This was Jesus Christ, so the New Testament declares.
4. Under the reign of Christ, the redeemed should dwell securely, rendering spiritual service now.
5. With Jesus Christ on His throne, a priesthood of believers ministering daily, Jeremiah's prophecy is fulfilled and shall never fail.
6. Surely this is at least part of the salvation and glory testified by the prophets and now announced by the Holy Spirit into which even the angels inquired. (I Peter 1:10-12) AMEN!

THE END OF THE BEGINNING
Lesson #7 - The Judgment Sermon of Jesus Christ
Dr. Albert G. Lemmons

Introduction:

Lesson Text (Matthew 24:1ff; Mark 13:1ff; Luke 21:5ff)

1. There are two problems concerning these great texts I want to address:
First, that the whole of Matthew 24 was spoken by our Lord concerning the destruction of Jerusalem in AD 70:
Second, that the whole of Matthew 24 was spoken by our Lord in view of pre-millennial interpretation (basic Calvinistic eschatology).
I do not hold either of these views.
2. After Jesus left the temple, He remarked that these magnificent buildings would be torn down stone by stone (Mark 13:2).
3. The conversation continued as they journeyed eastward across the brook from the temple to a place where they sat on Mt. Olive. Looking to the west, the disciples pondered His sayings and asked two questions. Each question had two parts. These two questions and their answers account for much misunderstanding.
 - a. The first question was: When will the temple be destroyed and what signs will precede the destruction of the temple? (Luke 21:7)
 - b. The second question was: What signs will precede the coming of Jesus and what signs will precede the end of the world?

Discussion:

I. Question #1

- A. Definite signs concerning the destruction of Jerusalem. (When the disciples observe these signs, they may leave the city in time to avoid calamity.)
 1. False christs would arise, claiming to be Christ (Matthew 24:5; Mark 13:6).
 2. False prophets would lead astray (Matthew 24:11).
 3. Wars and rumors of wars among the nations (Matthew 24:6-7).
 4. Natural calamities (Matthew 24:7; Luke 21:11).
 - a. Earthquakes (four from 46-64 AD).
 - b. Famines (Acts 11:27-30; days of Claudius).
 - c. Pestilence (30,000 plus died in Rome).
 5. Persecution of the Church.
 - a. Led by Saul of Tarsus (Acts 8:1-3).
 - b. Jews
 - c. Civil authorities.
 - d. All apostles, except John, were martyred.
 6. Gospel preached in whole world "unto all the nations" before the end of Jerusalem should come (Matthew 24:14; Mark 13:10).

- a. Approximately AD 63, Paul wrote in Colossians 1:23 that the gospel had been preached to every creature under heaven.
 - b. This was the Mediterranean or Roman world.
 7. Abomination of desolation (Matthew 24:15; Mark 13:13; Luke 21:20).
- B. Discussion (brief) of abomination of desolation (Matthew 24:15; Mark 13:14; Luke 21:20; Daniel 9:27; Daniel 11:31; Daniel 12:11).
1. Conservative scholarship includes Daniel's cycles of seventies to place these events in the historical context of the 1st century of the common era, or range of 70 AD.
 2. Antiochus Epiphanes, among other enemies, may be included in the list.
 3. The Roman armies are the most likely fulfillment of the prophecy.
 4. There is much room for discussion concerning "the holy place."
J. W. McGarvey in his Fourfold Gospel, p. 627, says, "It is evident that the words do not refer to the temple at all. When the New Testament speaks of the holy place in the temple, it styles it en too hagioo (in the holy), while the words here are en topoos hagioo (in a place holy)... We, therefore, conclude that in this place, Matthew uses the term "holy place" to designate the holy territory round about the Holy City, and that the combined expression of Matthew and Mark signified the investiture of the city by Roman armies and is equivalent to the plainer statement by Luke (Luke 21:20). The Roman armies were fittingly called the abomination of desolation because being heathen armies, they were an abomination to the Jews and because they brought desolation upon the country. The sight of them, therefore, became the appointed signal for Christians to quit (leave) the city."
- C. Because of the local nature of the following instruction, Jesus gives specific rules for His disciples when Roman armies surround Jerusalem.
1. Flee to the mountains for safety (Matthew 24:16; Mark 13:14).
 2. Prepare to depart suddenly. If one were in the adjoining field, do not return for your cloak.
 - a. If in the country, do not enter the city.
 - b. If even on the house top, do not take time to re-enter the house.
 3. A great disadvantage to pregnant women or nursing mothers (Matthew 24:19).
 4. Pray the siege will not be in winter lest one suffer from the cold.
 5. Pray the siege not occur on the Sabbath because the city gates will be closed and one cannot escape.
 6. The suffering would be so intense the "the days would be shortened for the sake of the elect," the Christians of the area (Matthew 24:22; Mark 13:19-20).
 7. Because of the persecution, false christs would lead the weak to believe this was the second coming of Jesus (Matthew 24:23-27).
- D. Consider the contrast of the universality of the second coming of Christ.
1. When Jesus comes the second time, it will do no good to flee to the mountains. Caves and dens of the earth cannot hide one from the presence of the Lord (Amos 9:2-3).

2. Pregnancy and suckling mothers will not be disadvantaged over any other class or group of people when Jesus comes again.
3. And pray tell me what difference it will make if He should come in the winter?
4. Also, the Sabbath day of the week will pose no problem if it is also the last day that will ever be of any week.
5. It should be obvious that our Lord was clearly talking about two distinct events, the destruction of Jerusalem, and the second coming of Christ. The events involving the former were local in history and geography; the latter is totally universal.

E. What about the argument by some that the destruction of Jerusalem and the second coming were simultaneous events?

1. Read the Scriptures (Matthew 24:23-27).
2. False prophets and false christs misread signs and mislead some to confuse the matter.
3. Matthew 24:26-27 - Jesus warned His followers to pay no attention to such for "as the lightning cometh forth from the east and is seen even unto the west, so shall be the coming of the Son of Man."
4. This is a specific statement that the destruction of Jerusalem in AD 70 was in fact not the second coming.
5. If it were, this writer of Hebrews was wrong when later he wrote that Jesus "shall appear a second time, without sin, unto salvation." (Hebrews 9:28)
6. Rather than indicating the destruction and second coming were the same event, Jesus warned just the opposite.
7. The disciples were to flee, scatter, get away from the city of Jerusalem. It, the city, was the carcass. His people will gather, not scatter, at the second coming.

II. Question #2 - The Second Coming of Christ which is the end of the world. (Because of the preceding discussion, I am not begging the question.) (Matthew 24:29)

A. Signs of the second coming and end of the world.

1. "But immediately (eggus) after the tribulation of those days the sun shall be darkened..."
2. The word "immediately" has given much trouble since Jesus did not come and the world did not come to an end after Jerusalem was destroyed.
3. Look at what was included in the tribulation which came upon the unbelieving Jews who forbade the spread of the gospel to the Gentiles, "to fill up their sins always: for the wrath is come upon them to the uttermost." (I Thessalonians 2:14-16) (KJV)

B. Did the tribulation end with the destruction of Jerusalem?

1. Luke said the suffering of the Jews was to last for a long time "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:24) (KJV)
2. In referring to Luke's statement, "until the fulness of the Gentiles be come in...", Paul by inspiration said that was a period of time equal in length to that period of time that

- the Jews will be hardened against Jesus Christ (Romans 11:25).
3. There can be little doubt that the expression "until the times of Gentiles be fulfilled" means the same thing as "until the fulness of the Gentiles be come in."
 4. Therefore, the tribulation of Matthew 24:29 will continue as long as the Jews are hardened against Jesus Christ, as long as Jerusalem is trodden down by the Gentiles.
 5. The tribulation is not just seven years, nor is it over. Thus the usual arguments based on the word "immediately" are of no force at all.
- C. To underscore the accuracy of this interpretation, Luke places the signs of Matthew 24:29 after the close of the period of time when Jerusalem is trodden down by the Gentiles.
1. Matthew says, "immediately after the tribulation the sun shall be darkened, the moon will not give light, stars of heaven shall fall, and the powers of heaven shall be shaken."
 2. Luke says the things are to happen after the period when Jerusalem is trodden by the Gentiles (Luke 21:24-27).
 3. These passages correlate with Peter's description of the day the Lord returns. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (II Peter 3:10) (KJV)
- D. Signs which precede the coming of Jesus and the end of the world.
1. Sun darkened.
 2. Moon gives no light. (This obviously did not occur at destruction of ancient Jerusalem. Such a notable event would have been well documented.)
 3. Distress of nations.
 4. Perplexity over roaring sea and its billows (Luke 21:25). The Jews in Jerusalem and even in Judea were the only ones distressed when the city was destroyed; but Luke says the nations (plural) will be distressed. This distress will be on account of the roaring of the sea and its billows. Jerusalem is too far inland for the sea to distress its inhabitants. In fact, the inhabitants could not worry about the noise of the distant sea, with a Roman army encamped about their walls.
 5. Men will faint for fear of what is going to come upon this world (Luke 21:26). The inhabitants of Jerusalem may have fainted for what would befall their city but not faint for what was coming upon the whole world. A very small portion of the total population of the world was injured by the Romans who spoiled Jerusalem in AD 70.
 6. All tribes of the earth shall mourn (Matthew 24:30). (See D-5)
 7. When these signs begin to come to pass, look up, lift up your heads, because your redemption draweth nigh (Luke 21:28). These signs did not occur in AD 70. Jesus said when they do happen, "men could look up." The idea of "looking up" was to obtain relief. With the Romans at Jerusalem's gate, all the Jews had to look for was death or slavery. Jesus said accompanying these signs would be our redemption for His followers, and this would be world-wide.
 8. "And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of

- heaven with power and great glory.” (Matthew 24:30) (KJV)
- a. There seems to be no difference “in the sign of the Son of Man,” and
 - b. seeing the Son of Man coming on the clouds.
 - c. This obviously did not happen in AD 70 when Jerusalem was destroyed.
 - d. Jesus went to heaven in a cloud (Acts 1:9), and the angels said He shall come in like manner.
9. Jesus shall come in “power and great glory.” Power was involved with the destruction scene but not glory. Even the “power” of that reference does not refer to the strength of a physical army but power of God in “consuming the physical elements of earth and raising all the dead (good and evil - John 5:28) and changing all living to the “glorified body” state. His glory will be everywhere manifested in His person and with His accompanying angels. Consider the shepherd scene of Matthew 25:31ff. This did not happen in AD 70 nor will Jesus have two second comings.
10. Matthew 24:31 - “Angels are sent forth with the sound of a trumpet and gather the elect from one end of heaven to the other.”
- a. This did not happen in AD 70.
 - b. The elect were told to flee.
 - c. Here they are gathered together.
 - d. In Jerusalem only a small portion of the earth’s citizens were affected; but
 - e. when Jesus returns the second time in His glory, “the elect of the whole earth,” from one end to the other will be affected.
- E. The preceding signs or events could not have happened in AD 70.
1. Some say they could have done so figuratively.
 2. That is difficult if not impossible.
 3. Question: Why take the signs preceding the destruction of Jerusalem as literal but the signs preceding the second coming of Christ as figures of speech?

III. The teachings of Jesus concerning (from) the fig tree (Matthew 24:32).

- A. “When this tree puts forth its leaves, we know that summer is nigh.” (Matthew 24:32b)
1. “So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.” (Luke 21:31) (KJV)
 2. The “kingdom of God” here cannot be the imminent coming of the church for it was established forty years before Jerusalem was destroyed. He is speaking of the “kingdom of Christ and of God” which the wicked cannot lay hold on or inherit. (Ephesians 5:5)
 3. If Jesus said this kingdom was nigh at the time of the destruction of Jerusalem, He did not tell the truth.
- B. The premillennial view might use this to say that this is the kingdom which Jesus postponed because of the Jews’ rejection. This causes serious problems if they believe the kingdom, the church, was established on Pentecost in Acts 2. Matthew and Mark both have “know ye that He is nigh, even at the doors.” (Matthew 24:33; Mark 13:29) These

things we will see, when He or the kingdom of God is nigh, are the very signs mentioned such as sun being darkened, the moon refusing to give light, and stars falling from heaven. (Matthew 24:29)

IV. Definition of terms.

- A. One says, "All these things were to happen within the lifetime of that generation to which Jesus was speaking." (Matthew 24:34) The language does not demand that interpretation. The word generation is from the Greek word genea which Thayer defines as follows:

1. A begetting, birth, nativity...
2. Passively, that which has been begotten, men of the same stock (a) family...(b) metaphor, a race of men very much like each other in endowments, pursuit, character...
3. A whole multitude of men living at the same time.

Lexicon, p. 112

- B. A second definition is from Moulton and Milligan's Vocabulary of the Greek New Testament. They define the word "race, lineage." If this is its meaning, and from the context one is forced to accept such, then Jesus simply asserts that the Jews will survive as a race of people until the Lord comes again.

- C. Others may object and say, "The word genos would have been used if the previous conclusion was correct."

1. Moulton and Milligan say, "The collective sense of this word - involved in its historic relation to genos - is normal throughout, and survive in M Gr," that is, in Modern Greek.
2. Both words are derived from the same Greek word, ginomai; and the use we have given it is the one given by Brother McGarvey who says, "The simplest solution of the matter is to take the word generation to mean the Jewish family or race - and the word does mean race or family." (Luke 16:8)

- D. Jesus gave these signs of the coming destruction of Jerusalem so Christians would know of its occurrence quite some time before it was to happen as they would have time to get out and away from the city.

1. But the day of the coming of Jesus and the end of the world, neither man nor angel, not Jesus Himself, knew.
2. Jesus said it would be like it was in the days of Noah; they were marrying and giving in marriage until the day Noah entered the ark. "And they knew not until the flood came and took them all away; so shall be the coming of the Son of Man."
3. Christians knew months and days ahead when Jerusalem would be destroyed because of the signs Jesus foretold.

E. The Second Coming of Christ

1. Jesus compared His second coming to a thief in the night (Matthew 24:43-44).

2. Then He says, "Therefore be ye also ready; for in an hour that ye think not the Son of Man cometh."
3. This was not the case with the destruction of Jerusalem, because the Christians knew well in advance, months ahead, when it was about to happen. (See III-D)

F. Suddenness of the Second Coming.

1. Luke 21:34 - Jesus warns us not to be so busy with the affairs of life "that the day come suddenly upon you as a snare."
2. With the signs given by Jesus, the destruction of Jerusalem could not have come swiftly as a snare, for the city was surrounded for three years by the Roman leader, Vespasian, and his son, Titus.
3. Following this warning, Jesus said, "For so shall it come upon all them that dwell on the face of the earth."
4. When one gives the expression "on the face of the earth," the most favorable interpretation, it would have to include the Mediterranean, plus the then known world. But the world of that time, AD 70, did not suffer from the destruction of Jerusalem, and the event did not come upon all the inhabitants of the world suddenly as a snare. So this must refer to the warning given for people before the second coming of the Son of Man.

V. Miscellaneous Matters.

A. The disciples asked Jesus about the end of the world (Matthew 24:3), and some are saying that means the end of the Jewish age.

1. A few days later Jesus told His apostles to make disciples of all nations and that He would be with them "unto the end of the world." (Matthew 28:20)
2. Did Jesus mean that He would be with His followers only to AD 70? Surely no one believes that. If, however, the term "end of time" means AD 70 in one place, we must be sure it means the same thing in each place.
3. Matthew 13:39-41 - We have a parallel worth noting. The English translation gives us exactly the same expression as is in the Greek text. Jesus, speaking of the end of time "when the angels as reapers will harvest the crop and separate the tares from the wheat, and burn the tares but gather wheat into the barn."

B. Hebrews 9:26 - "...end of ages" or unto the end, uses such "like a preposition with a genitive of time." Lexicon, p. 268. Jesus assured His followers they would preach the gospel until the end of the world. One must accept this view or deny that Jesus would be with His followers after AD 70.

C. We are told that Jesus appeared once at the end of the ages to put away sin by the sacrifice of Himself; but He shall appear a second time, "apart from sin, unto salvation." (Hebrews 9:26-27)

1. Luke 19:10 states that Jesus came (first time) to seek and save the lost.

2. The second time He appears He is coming to raise the dead (good and bad) (John 5: 28:29), gather His elect from the ends of the earth, and take them home to glory (Matthew 25:31-46).
3. It is the "appearing of the glory of the great God and our Savior." (Titus 2:13) If this is the second appearing, it is the coming of the Son of Man on the clouds of heaven (Matthew 24:30).
4. It is also the coming of the Son of Man in His glory and all His angels with Him, to sit on His throne and judge the world (Matthew 25:31-36; Hebrews 9:26; Revelation 20: 12-13).

Conclusion:

1. It should be clear from the foregoing that the answers Jesus gave to His disciples showed that the two separate questions were in order.
2. If all Jesus had to say in these synoptic accounts were addressing one single event, He would have pointed that out, at least by one of the three authors.
3. His answers were clear and specific.
4. He answered two questions.
5. He answered the questions in the order of history in which they occurred.
6. Jesus answered the first two-part question asked by His disciples as follows:
 - a. The destruction of Jerusalem by Gentile invaders (namely, the Romans in AD 70) will be the end of official Judaism or Jewish age.
 - b. The cross of Jesus was the technical (spiritual and doctrinal) end of Judaism, the fulfillment of the law, the abrogation of the law of Moses.
 - c. Many, even earliest Christians, did not realize this.
 - d. It took the drastic, dramatic, physical destruction of Jerusalem, Zion, Holy City, etc., to impact the world. The destruction of Jerusalem happened as Jesus said it would. That part of the population not massacred in the bloody Jewish-Roman wars of 66-70 AD and the Bar Kokbha rebellion of 132-135 AD were sold into slavery. When I visited these sites in 1974, at that time there was no extant evidence which I could find that portrayed Israel's existence after this period - not even a tombstone with an official Jewish inscription.
 - e. It is my faith that God providentially allowed this to happen in order for the transition to be complete. Up to AD 70 the young church was controlled by Jewish leadership. From that date and until the end of time, it will be controlled by Gentile leadership. (cf. Isaiah 10:5-7)
 - f. This had to occur in order to obtain the "whole world, all families of the earth" concept, originally covenanted between God and Abraham (Genesis 12:1-3; Romans 4; Galatians 3; etc.)
 - g. Jesus gave them adequate, accurate signs accordingly.
7. Jesus answered the second two-part question asked by His disciples as follows:
 - a. The second coming of Christ will not be subsequent to nor the same event as the destruction of Jerusalem in AD 70.
 - b. The signs preceding and/or accompanying the second coming of Jesus will be universal not local in nature.

- c. Inspired writers add to the truth of Jesus' universal signs of His return as follows:
1. Hebrews 9:28 - "He will appear a second time..." (Not second time for rapture, then third time for ruler and judgment...)
 2. John 5:26-27 - "All dead raised" at the second coming, not local sightings, not only the resurrection of the righteous for seven years (the rapture).
 3. Universal resurrection of dead are to be changed in the process of their resurrection into a "glorified" body, which is capable of tolerating eternity.
 4. The good and evil will be raised (changed) into a body which will tolerate heaven or hell.
 5. Subsequent to the general resurrection of all dead will be the judgment (Matthew 25: 31-46; II Corinthians 5:10ff; Hebrews 9:26; Revelation 20:12-13).
 6. The judgment does not cause a man or woman to be a "sheep" or a "goat"; the judgment passes the sentence on what in life caused one to be a sheep or a goat.
- d. And since all life emanated from God, it does not begin with birth nor end with death. It begins with God and by His grace, we will live with Him forever in heaven. Amen!

THE BOOK OF REVELATION
Lesson #7 Addendum - Prophecy II
Dr. Albert G. Lemmons

Introduction:

Lesson Text (Habakkuk 2:2) - "Then the Lord replied: 'Write down the revelation and make it plain on tablets so that a herald may run with it.'" (NIV)

1. The study of biblical prophecy is challenging and never-ending for us.
2. One must regard the historical context of prophecy.
3. One must regard the social, moral, and religious context of prophecy.
4. We must allow the Holy Spirit to be our Guide.

Discussion:

I. The Messages of the Prophets

A. The prophets were preaching to their own time.

1. Isaiah 36-39, similar to II Kings 18-20 and II Chronicles 29-32. These records relate the time of King Hezekiah (729-698 BC).
2. Jeremiah in Chapter 52 discusses the fall of Jerusalem (587-86). It is also described in II Kings 24:18ff and II Chronicles 36:11 ff.

B. Often the prophets used letters/scrolls.

1. Jeremiah 29:1-23
2. Jeremiah 36:1-32
3. Habakkuk wrote on tablets/clay (2:2).

C. God's message conveyed through actions.

1. Isaiah walked naked and barefoot through streets of Jerusalem for three years (Isaiah 20:2-4).
2. Ezekiel laid on his left side for 390 days, then on his right side for 40 days (Ezekiel 4:4-6).
3. God killed Ezekiel's wife and forbade him to mourn her. "The word of the Lord came to me: 'Son of man, with one blow I am about to take away from you the delight of your eyes. Yet do not lament or weep or shed any tears.'" (NIV) (Ezekiel 24:15-16)
4. Hosea was commanded to marry and love a prostitute, Gomer. "When the Lord began to speak through Hosea, the Lord said to him, 'Go, take to yourself an adulterous wife and children of unfaithfulness, because the land is guilty of the vilest adultery in departing from the Lord.' So he married Gomer daughter of Diblaim, and she conceived and bore him a son." (NIV) (Hosea 1:2-3)

II. The Purpose/Reason for Prophetic Messages

A. A. A. McRae has a great study on prophets and prophecy. He lists the following:

1. To rebuke the children of Israel.
2. To encourage to faith and loyalty.
3. To inform concerning God's dealing with Israel from the creation until the current status of the people and prophet.
4. Instructions from building and maintaining the tabernacle to the elaborate feasts and ordinances to the construction of the temple by Solomon.
5. To authenticate both men and their messages (false prophets vs. true).
6. Plant seeds for the divine activity of God in the coming of Messiah.

B. Old Testament Passages in New Testament Canon

1. They regarded them as literal fulfillment (Jesus was born of virgin Mary).
2. They regarded them as types/antitypes. Matthew 17:13 - Then the disciples understood that Jesus said that John the Baptist was the Elijah of Malachi 4.
3. Allegorical - Galatians 4:21-26 - "Tell me, you who want to be under the law, are you not aware of what the law says? For it is written that Abraham had two sons, one by the slave woman and the other by the free woman. His son by the slave woman was born in the ordinary way; but his son by the free woman was born as the result of a promise. These things may be taken figuratively, for the women represent two covenants. One covenant is from Mount Sinai and bears children who are to be slaves: This is Hagar. Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children. But the Jerusalem that is above is free, and she is our mother." (NIV)
Sarah - free son - Isaac
Hagar - bond son - Ishmael
4. Spiritual vs. Physical - Romans 4:2; 4:17; Galatians 4
Law - physical Israel
Faith - sons of God (Abraham) by faith; church
5. Often referred to indirectly - as in case of conditional promises never fulfilled because the well-intentioned people at the given time became unfaithful by the time God chose to "bring it to pass."

III. Basic Rules for Understanding Prophecy

A. Figuratives

1. In John 2:19-21, Jesus is obviously referring to His resurrection though He was standing in the physical temple. "Jesus answered them, 'Destroy this temple, and I will raise it again in three days.' The Jews replied, 'It has taken forty-six years to build this temple, and you are going to raise it in three days?'" (NIV)
2. When a literal interpretation causes one passage to contradict another passage
Discuss:
 - a. Second coming
 - b. Place and reign of throne of Christ

- c. Resurrection (John 5:28; I Thessalonians 4:16)
- 3. When definite is used for indefinite
 - a. Day - may be specific (Luke 24:1)
 - b. Day - may refer to a period of time (I Thessalonians 5:5; II Peter 3:8)
- 4. The figurative use may evolve from the literal.
 - Sodom, Egypt, and Babylon are literal places in the Old Testament but are symbols in the New Testament (Revelation 11:8; 14:8)
 - David in prophetic messages has been referred to as God's ruler, though he had been dead for centuries. Hosea, et.al.

Conclusion:

- 1. God made promises to the patriarchs. Some were fulfilled; some were not.
- 2. God made promises to the nation of Israel through Moses. Some were fulfilled; some were not.
- 3. God made promises to the Jews in exile. Some were fulfilled; some were not.
- 4. The problem was not with God. His sovereign rule was not thrown off course. He works mightily within the framework of human history. His eternal purpose as an umbrella is over all.
- 5. The promises of God through the prophets were obviously primarily Jewish.
- 6. They are spiritually true in the Christian experience. They disclose the mind, love, and heart of God as He gives of Himself to those of all time who are troubled, persecuted, or otherwise cast down.
- 7. His ultimate plan is to shut down this brief history (earth) and bring the redeemed home, unto Himself. That where He is; there we shall be also eternally. AMEN!

THE BOOK OF REVELATION

Lesson #8 - The Kingdom of God

Dr. Albert G. Lemmons

Introduction:

1. Lesson Text (Daniel 2:44) - "In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever." (NIV)
2. The study of eschatology (doctrine of last things) has always fascinated mankind.
3. There is a certain curiosity each has toward the future.
4. The kingdom of God is essentially "the rule of God," which is open for much discussion.
5. The kingdom is God's reign, manifested in different realms at different times in earth's history.
6. We will address hard questions re: the kingdom of God.
 - a. What is it?
 - b. What is its nature?
 - c. When did it begin?
 - d. What changes or phases does it possess?
 - e. Do the Scriptures speak of the kingdom in present and future? If yes, explain.
 - f. Is the rule of God to be a complete, literal, physical take-over of this world?
 - g. Will God some day "rule" over all?
7. Whatever the appearances, God will triumph at last. Nothing can withstand it, and "God will reign forever and ever."

Discussion:

I. The Kingdom of God - General Considerations

A. Mark 1:15 - "And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." (KJV)

1. Here Jesus Christ asserted:

- a. The time is fulfilled.
 - b. The kingdom of God is at hand.
2. The kingdom was at hand because the time was fulfilled.
 3. Most leaders of Christendom today believe the kingdom of God was "at hand" in the first century.
 4. They also believe the kingdom does not exist "actually" today.
 5. Therefore, the kingdom was postponed.

B. Dr. Walvoord says in Millennial Kingdom, pp. 206-207, "as late as Acts 1:6 the disciples were still looking for a literal kingdom. While refusing revelation concerning the 'time' of the kingdom, their hope is not denied, spiritualized, or transferred to the church."

1. Of what time was Jesus speaking? Of the kingdom? When? In the 1st century of the Common Era?

2. Therefore, whatever the Old Testament prophets foretold concerning the kingdom had to begin at the time of Jesus (1st century - A.D.).
- C. Jim McGuiggan says correctly in The Kingdom of God, and the Planet, Earth, p. 88,
1. "If Jesus in the 1st century said, 'The time is fulfilled,' then the prophets must have spoken of a 1st century establishment of the kingdom.
 2. If the prophets spoke of a 1st century establishment of the kingdom, they did not speak of a 20th century establishment of the kingdom.
 3. If the prophets did not speak of a 20th century establishment of the kingdom, then all premillennial applications of kingdom prophecies to the 20th century are error..."

He continues:

1. "If Christ correctly understood the prophets, then they said the time was fulfilled in the 1st century.
2. And Christ did correctly understand the prophets.
3. Therefore, the time was fulfilled in the 1st century and not in the 20th century."

Finally:

1. "If the prophets spoke of a 1st century establishment of the kingdom, they did not speak of a 20th century establishment.
2. If the prophets did speak of a 1st century establishment of the kingdom, and they did;
3. therefore, they did not speak of a 20th century establishment of a kingdom.

D. Daniel, Chapters 2 and 7

1. Every millennialist I have ever heard or read, says these two chapters refer to the 20th century, e.g., Lindsey, Gaebelin, Walvoord, Ryrie, ad infinitum...
2. If Daniel taught that, Jesus missed it by 1900 years (Mark 1:5 etc.).
3. Dr. Ryrie said, "From God's viewpoint, the fulfillment of Israel's promised kingdom was never scheduled until the second advent."

E. What Is the Kingdom of God?

1. Adolph Van Harnack reduced the kingdom of God to the subjective realm or inward power.
2. Dr. C. H. Dodd regards the kingdom of God as the absolute, the "wholly other," which has entered into time and space in the person of Jesus of Nazareth.
3. At the other end of the spectrum, Dr. Albert Schweitzer defined the kingdom of God in the apocalyptic realm, to be inaugurated by a supernatural God when history is no more — a new heavenly order begun. In no sense did he regard it a present spiritual reality. It was altogether future and supernatural because there is too much evil and pain here and now.

4. Since the days of Saint Augustine, the kingdom has been identified with the church.
"As the church grows, the kingdom grows..."
5. The kingdom of God increases with the proclamation of the gospel by the church.
6. The kingdom of God is like a little bit of yeast in a big bowl of dough.

II. The Word of God does say that the kingdom of God is a present spiritual reality.

- A. Romans 14:17 - "For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit, because anyone who serves Christ in this way is pleasing to God and approved by men." (NIV)
 1. Righteousness, joy and peace are fruit of the Spirit, which God gives to each believer who yields his life to the rule of God (Spirit).
 2. These qualities of soul have to do with the "deepest springs" of spiritual life.
 3. Inspired scripture says, "for of such is the kingdom of God."
- B. At the same time, the Bible speaks of the kingdom as a future inheritance.
 1. Matthew 25:34 - "Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.'" (NIV)
 2. How can the kingdom be a present reality and a future inheritance at the same time? (I will discuss this in the conclusion of this lesson.)

III. Technical Considerations

A. Meaning of term

1. In the western world, it means a realm over which a king exercises his authority.
2. Another meaning is "the people belonging to a given realm."
3. One definition of kingdom is "the spiritual realm having God as its head." (Ladd, Gospel of the Kingdom, p. 19) He has much to say on this.
4. Although the kingdom of God and the church which came into existence on Pentecost have a common denominator, they by no means are identical. The kingdom of God includes the church but is more than church. This in no way is meant to "be-little" the church. I would not intentionally do such. This is meant for perspective.

B. Webster's Unabridged Dictionary includes the following:

1. "The rank, quality, state, or attributes of a king; royal authority, dominion, monarchy, kingship, archaic."
2. The Hebrew malkuth and Koine Greek basileia, both words translated kingdom, refer to rank, authority, and sovereignty exercised by a king.
3. A basileia may be both a realm and a people over whom authority is exercised.
4. Above all, a kingdom is the authority or right to rule.

C. The "rule of God" is His kingdom.

1. Psalm 103:19 - "The Lord has established his throne in heaven, and his kingdom rules over all." (NIV)

2. Psalm 145:11 - "They will tell of the glory of your kingdom and speak of your might." (NIV)
3. Psalm 145:13 - "Your kingdom is an everlasting kingdom, and your dominion endures through all generations." (NIV)
4. The realm of God's rule is the heaven and the earth. Even though this cosmos shall end, God's rule is everlasting. (Daniel 2:44)

Conclusion:

1. This complex but important matter may be summarized as follows:
 - a. The Bible speaks of the kingdom of God as the reign of God.
 - b. The Bible also speaks of the kingdom of God as the realm into which we may now enter to experience the blessings of His reign.
 - c. The Bible refers to a future dimension of the present kingdom into which believers will be invited upon the "return of Jesus the second time unto salvation."
2. Therefore these biblical statements complement each other in the following manner:
 - a. God's reign is sovereign.
 - b. "God's sovereign reign has and is expressing itself in different stages of redemptive history." p. 22
 - c. The redeemed shall experience the final and most blessed dimension of the kingdom of God - HEAVEN!

THE BOOK OF REVELATION
Lesson #8 Addendum - The Kingdom of God
Dr. Albert G. Lemmons

1. Babylonian Empire - founded by Nabopolassar, king of Babylon, and his son Nebuchadnezzar
 - A. They defeated Assyria in 612 BC in the Battle of Karkar.
 - B. Nebuchadnezzar made these raids into Palestine and attacked Judah in 605, 597, and finally in 586 BC. Each time he took a contingent of Jewish slaves back to Babylon.
 - C. Daniel was captured and taken to Babylon in 605 BC (Daniel 1:1). He lived there until Cyrus the Great made his proclamation, at least 537 BC (Daniel 10:1).
2. Medo-Persian Empire - 539-331 BC
 - A. Cyrus the Great and Darius captured Babylon in 539 BC (Belshazzar) without a fight.
 1. Darius the Mede ruled at age 62 (Daniel 5:30; 6:28).
 2. Cyrus ruled from 539-530 BC (Daniel 1:21).
 3. They may have been co-regents.
 - B. The dream of Nebuchadnezzar
 1. Daniel 2:36-38 - Babylonian kingdom
 2. Daniel 2:39-40 - 2nd, 3rd, and 4th kingdoms to come
 3. Daniel 2:44 - The eternal kingdom of God
 - C. Daniel's dream of four kingdoms plus one
 1. Daniel 7:2 - lion, bear, leopard, and terrifying beast
 2. The kingdom of God was the 5th (Daniel 7:18, 27).
 - D. Daniel's vision in Chapter 8
 1. In 8:3, the ram with two horns is the Medes and Persians (8:20).
 2. In 8:5, the one-horned goat from the west is the Greek, Alexander (8:21; 9:20).
 3. In 8:22, the four horns replace the one horn, and they represent the divided Greek kingdom after the death of Alexander the Great in 323 BC.
3. The Greek Empire (Alexander the Great)
 - A. It replaced the Persian rule of Palestine (Jerusalem) in 334 BC. The battle lasted three years or until 331 BC (Daniel 11:2-4).
 - B. He then conquered Egypt and on to India.
 - C. The young conqueror died in a drunken stupor in 323 BC at the age of 33 in Babylon on his way home.

- D. His four generals divided his kingdom as follows:
 - 1. Ptolemy - Egypt
 - 2. Seleucus - Syria (Babylon-Asia)
 - 3. Antigonous - Taurus Mountains and Western Asia
 - 4. Cassander - Macedonia, Greece, and Western Mediterranean World
- E. Fifty years after Alexander, his kingdom had solidified into two powers, Ptolemy of Egypt and the Seleucids in Syria was the "foe from the north," the other, from the south (Daniel 11:5-6).
- F. The Battle of Panion, approximately 200 BC, Antiochus Epiphanes III destroyed Egypt as a world power, and it has never risen again as such (Daniel 11:40ff).
 - 1. By 167 BC (according to Daniel 11:31) Antiochus Epiphanes ordered the Jews to cease temple worship and the altar of burnt offerings. He canceled their sacred festivals. He forbade the practice of circumcision and set up a temple to Zeus in Jerusalem. This was the abomination that caused desolation.
 - 2. The Hasmonean family of Jewish zealots started a resistance movement against all infidels and barbarians. This is known as the Maccabean period. Some of their distinguished generals were Judas, Jonathan, Simon, all descendents of Mattathiah Maccabaeus. These were dark, fearful, bloody times.

4. Roman Rule over Judea

- A. As far back as 750 BC, there were agrarian tribes in the western Mediterranean (Italy) who, little by little, became the most feared empire the world had ever known.
 - 1. It became known as Imperial Rome.
 - 2. The Golden Age is considered to be 25 years before Jesus was born under the reign of Augustus Caesar.
 - 3. It fell under its own weight of evil about 500 AD.
- B. This is the 4th kingdom of Nebuchadnezzar's dream, according to Daniel (Daniel 2:44).
 - 1. Nero was the evil ruler when his general named Titus destroyed Jerusalem in 70 AD.
 - 2. Domitian continued the relentless attack on Christians through 96 AD, when John was on Patmos and received the Revelation of Jesus Christ.

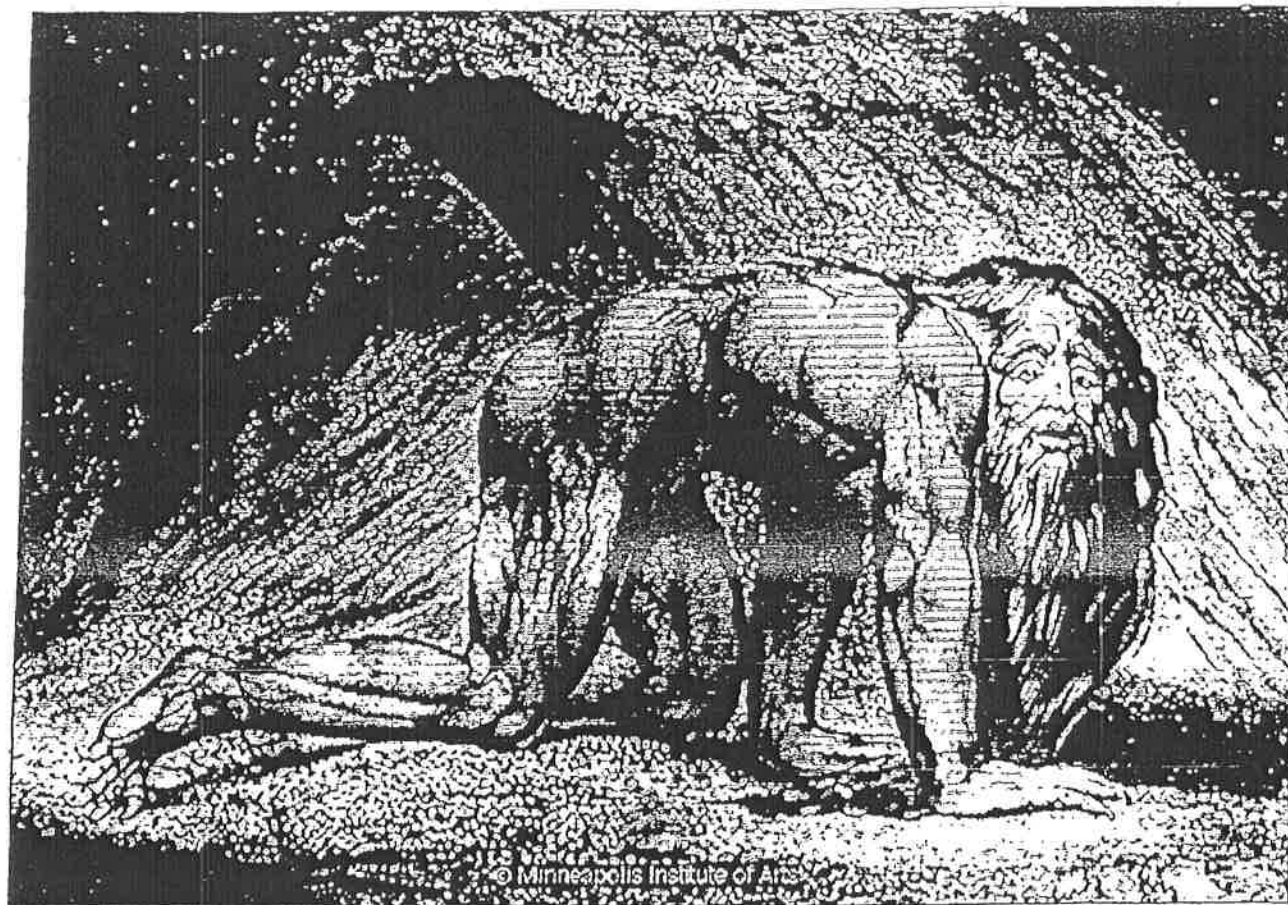
5. The 5th Kingdom - The Kingdom of God

- A. The "stone cut out without hands which became a great mountain and filled the whole earth..." (Daniel 2:34-35), is the body of Christ, His church.
- B. Daniel 7:3-14 describes four great beasts coming up out of the sea.
 - 1. This happened at the time of Belshazzar, the last king of Neo-Babylonia.
 - 2. Verses 17-28 is the interpretation of this dream.

3. The focus is what happens during the 4th or Roman kings.
4. Verse 22, during this time, "the saints took possession of the kingdom."

Conclusion:

1. Review Daniel's interpretation of the image (Daniel 2:36-44).
 - a. Head - gold - Nebuchadnezzar - Daniel 2:36-37
 - b. Chest/arms - silver - Medo-Persian - Daniel 8:20
 - c. Belly/thighs - bronze - Greek - Daniel 8:21-22
 - d. Legs/feet - iron and clay - Roman - Daniel 8:23-25
2. The "abomination of desolation" was to happen 1290 days after the regular sacrifice was abolished, and it involved the destruction of Jerusalem. It (Jerusalem) was surrounded by heathen armies and made desolate (Daniel 12:11; Matthew 24:15; II Kings 21:20). Jerusalem was destroyed 70 AD by the Roman army (and what destruction).
3. What does this mean today?
 - a. First of all, Daniel was so accurate that liberals called it post-written history. Explain. His life of 605-535 BC now has been authenticated.
 - b. Did history turn out as he said it would?



THE BOOK OF REVELATION

Lesson #9 - Chapter 20

Dr. Albert G. Lemmons

Introduction:

1. The expression, "1,000 years," appears six times in the first seven verses of this chapter.
2. This has been a subject of much debate since the early church.
3. Justin Martyr, Irenaeus, and Tertullian understood this to be a literal 1,000 year reign of Christ.
4. The rejection of this view, especially in the eastern churches, necessitated deleting the apocalypse as uninspired scripture until the ninth century, AD.
5. There has been another view which considers the 1,000 years as a symbolic description of the "era of the church" between the two resurrections - Christ and all mankind, or Christ's first coming in Galilee until His second coming at the end of the world (history).
6. I view this matter to be symbolic.

Discussion:

I. A Current (fundamentalist, premillennialist) View

A. The Late Great Planet Earth - Hal Lindsey and C. C. Carlson

1. They have sold 15 million copies.
2. The approach of the year 2000 has increased interest.
3. Extraordinary political and religious change fuel these fires.

B. The Great Satan of Western Secularism

1. Economic changes in the Pacific rim
2. Global conflict between the forces of God and Satan

C. There are many disputes among the literalists as to exactly how and when these matters shall occur. They include:

1. Rapture - I Thessalonians 4:16-17
2. Seven years of tribulations
3. The millennium - Christ's 1,000 year reign on David's throne in Jerusalem of Palestine
4. The second coming - This is to happen after the rapture, tribulations, and millennium according to our millennial friends.

II. Revelation 20:1-6

A. "Things not mentioned" - Foy E. Wallace

1. It does not mention the second coming of Christ.
2. It does not mention a bodily resurrection.
3. It does not mention a reign on earth.
4. It does not mention a literal throne of David.
5. It does not mention Jerusalem of Palestine.

6. It does not mention us.
7. It does not mention Christ on earth.

III. Considerations of Revelation 20:1-6

A. Consequences of Millennialism (Wallace)

1. Denies that Christ is reigning now (Revelation 1:5-6; 5:8)
2. Annuls this dispensation as the last days (Hebrews 1:1)
3. Makes God false to His promise (Mark 1:14-15)
4. Alternates Judaism and Christianity (Hebrews 8:5-7; 9:9-10)
5. Minimizes the gospel and the church (Ephesians 3:9-10)
6. Revokes the great commission (Matthew 28:18-20)
7. Nullifies salvation to Gentiles now (Acts 15:14-18)
8. Demotes Christ from reign of throne in heaven to reign of Christ on His throne on earth (Hebrews 1:3-13)
9. Makes the first coming of Christ a failure (Galatians 4:4-5; John 17:1-14)

Conclusion:

1. Discuss the spiritual power and detail of the second coming of Christ.
2. Discuss scriptures re: resurrection and consummation (John 5:26ff; II Peter 3:3ff).

THE BOOK OF REVELATION
Lesson #9 Addendum - The End of the Beginning
Dr. Albert G. Lemmons

Item #1 - Land Promise

1. Genesis 15:18 - Extent of possession
2. Deuteronomy 1:7-8 - Possessed the land
3. Joshua 21:43 - Possessed all the land promised
4. Joshua 23:14
5. II Samuel 8:3 - David later recovered it
6. I Kings 4:21 - Solomon reigned over the promised land
7. I Kings 8:56
8. Ezra 2:70 - All Israel dwelt in their cities...
9. Nehemiah 9:7-8 - God performed His promise to Abraham

Item #2 - Kingdom Prophecies

1. Daniel 2:44 - God shall set up a king fulfilled - Mark 1:14-15; Hebrews 12:28
2. Daniel 7:13 - Come with clouds of heaven fulfilled - Acts 1:8; Mark 9:1; Acts 2:1-4
3. Isaiah 2:2 - Come to pass in last days fulfilled - Hebrews 1:1-3
4. Daniel 7:13 - Ancient of Days fulfilled - Mark 1:14-15; Hebrews 12:28

Item #3 - Seed of David

1. II Samuel 7:12-14 - David's throne established and
 - a. David in grave while son reigns - Luke 1:32; Acts 2:29-30.
 - b. David's throne is forever, including reign of Christ who was born of tribe of Judah; therefore,
 - c. if Jesus' reign (millennium) is after He comes back, there is a problem:
 - d. John 5:28-29 - All in graves shall come forth, that includes David; i.e., David would not be in grave when Christ is reigning. Christ's reign must be before David is resurrected.
2. Acts 2:29-30 - Jesus Christ raised up to sit on His throne, Solomon's throne, David's throne, God's throne. He was not raised to one thing and exalted to something else.
Isaiah 9:6-7; Luke 1:32-33; Acts 2:34 - David's throne references to Christ's reign
I Kings 1:46-48; I Kings 2:12 - Solomon's throne
I Chronicles 28:5; 29:23 - Solomon sat on God's throne

Item #4 - Sure Blessings of David

1. Isaiah 55:3 fulfilled - Acts 13:32-38
2. Amos 9:11-12 - Tabernacle of David fulfilled - Acts 15:14-18
3. Isaiah 22:22 - Key of David fulfilled - Revelation 3:7

Item #5 - The Reign of Christ

1. Zechariah 6:12-13 - "Branch" - Jesus is to be king - sit and rule on throne and priest at same time fulfilled - Mark 15:2; Revelation 19:16 - king - Hebrews 4:15 - Jesus is priest now; therefore, He is king and priest now.
2. Jesus could not be a priest on earth. (Hebrews 8:4) He (Christ) of tribe of Judah - God's law (Leviticus 1:5, 7, 8, 2:1, 10) on earth - priests from tribe of Levi (Aaron's sons). He reigns now and is priest now in heaven. Note: If His literal throne in the future millennium is in Palestine, He would be a priest on earth when He reigns on earth and would violate God's Word (Hebrews 8:4). Therefore, Jesus' literal throne cannot be from a temple in Jerusalem of Palestine again. (cf. Jeremiah 22:30)
3. "Raised to sit on throne, at right hand of God (heaven)...till His enemies be made His footstool" (or finally subdued once and for all or end of time) (Hebrews 10:12-13; Acts 2:29-34; Hebrews 1:1-3; 13). Therefore, when Christ ascended to heaven and was crowned king, He began His rule as king and priest in heaven (Hebrews 4:15) and will do so until He comes the second time without sin unto salvation (Hebrews 9:28).

Item # 6 - Theories of the Coming of the Lord

1. Tribulation Theory
 - a. Matthew 24:1 - This idea is that He will come in clouds, and saints will meet Him and go back for seven years of rapture.
 - b. Much trouble and time for repentance for ones who will do so.
 - c. Answer
 - flee city, don't go back to get coat...
 - pray not in winter (v. 20) - doesn't matter what season when He comes
 - pray not on Sabbath for Jerusalem's gates closed
 - when the judge of earth returns, Jerusalem's gates won't stop Him
2. The Rapture - I Thessalonians 4:14-17; Jude 14
 - a. Answer
 - not just two second comings
 - b. If true, if these are not same, then we will have two comings: one - for saints; two - with saints
3. The Second Return of Christ (form of first and second)
 - a. called brightness of His parousia (the manifestation of His presence), but this will be when He brings "with Him those who have died." (I Thessalonians 4:1)
 - b. But it is when Paul receives the crown of righteousness which is at His appearing (II Timothy 4:1; 8) (epiphanea); and
 - c. finally, I Thessalonians 3:13 at the parousia when He comes with all His saints.
 - d. I Corinthians 15:24-28 - end (telos)

Item # 7

1. Second coming (parousia) presence (come for saints) - (epiphanea) manifestation, rendered come or coming - Read II Thessalonians 2:8. Brightness (epiphaneia) of His coming (parousia) -

not one split second between brightness and coming - epip and par are simultaneous or same time.
2. Satan to be identified - no more deceit - Read II Thessalonians 2:8 - "and then will be revealed the lawless (one) when the Lord with the breath of His mouth will consume and annul by the ap-
pearing (epipheneia) of His coming (parousia)."

Summary/Conclusion:

A. Three syllogisms

1. Jesus is a priest now (Hebrews 4:14-16).
2. A priest on throne now (Zechariah 6:13 ff);
therefore, ... "Jesus is on His throne now.

1. Jesus is on throne now.
2. Christ is priest in heaven (Hebrews 4:14);
therefore, His throne is in heaven.

1. Christ can't be a priest on earth (Hebrews 8:4).
2. Christ is a priest on His throne now;
therefore, His throne is in heaven now.

THE BOOK OF REVELATION

Lesson #10 - Conclusion

Dr. Albert G. Lemmons

1. The Israel of the Old Testament was the chosen family of God (physical heirs of Abraham).
2. The Israel of God in the New Testament is the redeemed body of Christ, Jew and Gentile. (This is the faith not the flesh of Abraham.)
3. Jesus did not criticize His disciples for failure to have a correct understanding of Old Testament prophecies before the event, but for their failure to recognize the fulfillment while/or as it was occurring or when it actually occurred.
4. Therefore, we can look upon His first coming (advent) with greater insight than those on the stage 2,000 years ago.
5. Similarly, there are matters relating to His second coming (advent) which are not altogether clear, until they actually occur. However, we have the completed record on all matters God chose to disclose to mortals and therefore, are in a better position to understand the events surrounding the second coming of Christ than were His disciples able to comprehend the full implications of His first coming.
6. The present secularism is leaving a deep moral vacuum in the heart of western society.
7. Gibbon's The Decline and Fall of the Roman Empire is a classic study of inner corruption and how it brought about the demise of a magnificent civilization. The enemy within is far stronger than the enemy without.
8. Morality matters.
9. Samuel Huntington's Clash of Civilizations and the Remaking of the World Order argues that the next great war will not be based on social or political ideologies, such as communism or democracy, but on the resurgence of tribal and religious-based civilizations. This Harvard political scientist and I believe that the bloodiest war in the history of the world will be between Islam and Christianity.
10. "...This is the victory that has overcome the world, even our faith." (I John 5:4- NIV) "...Even so, come, Lord Jesus." (Revelation 22:20 - KJV) Amen!

THE BOOK OF REVELATION
Lesson #10 Addendum - The Thousand Years
A. G. Freed

The student of the Bible has been led to see that "the thousand years" is the gospel dispensation. At the opening of the thousand years he saw "the strong man's house" entered and Satan bound. In this thousand years:

- 1) He saw the apostles "on thrones" and judgment "was given unto them."
- 2) He also saw the spirit of the martyrs living again in faithfulness to the Word of God.
- 3) He witnesses the true worshipers living and reigning "with Christ a thousand years."
- 4) He heard this called "the first resurrection."
- 5) He saw clearly that the voice of Jesus called the dead to a new life in Christ, and that this is a resurrection. Since there is not one before this, it must be the "first resurrection."

"The thousand years" is the indefinite period of the reign of Christ in His kingdom. He became ruling king and head of the church, which is the body of Christ, on the first Pentecost after the ascension of Christ. He will remain so until the end comes. "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." (II Peter 3:8- KJV)

CHRISTIANS ARE PRIESTS

That "the thousand years" is in progress now is further shown by Revelation 20:6, "...but they shall be priests of God and of Christ, and shall reign with him a thousand years." (KJV) But Christians are priests also—"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (I Peter 2:5 - KJV) "But ye are a chosen generation, a royal priesthood, an holy nation..." (I Peter 2:9 - KJV)

The only conclusion is that Christians are reigning with Christ in "the thousand years" now. Is this not enough? The millennium--mille-annum. He will reign in that kingdom given Him when He ascended on high until He comes again and delivers that kingdom up unto God the Father. This is the "one thousand years." One must change the reading of the Word of God to teach otherwise. No speculation here!

THE SECOND DEATH

John declares that he that hath part in the first resurrection is blessed and holy. They lived and reigned with Christ, "...on such the second death (eternal death) hath no power..." (Revelation 20:6 - KJV) "...Blessed are the dead which die in the Lord..." (Revelation 14:13- KJV) There is no spiritual death to the one who lives and reigns with Christ. "Yea, though I walk through the valley of the shadow of death, I will fear no evil." (Psalm 23:4 - KJV) The Savior says he "shall never die." (John 11:26 - KJV)

"Blessed and holy is he that hath part in the first resurrection." (Revelation 20:6 - KJV) An heir of God, a joint-heir with Jesus Christ, the glad fruition of all hope, the reward of all labors, even with the Lord, to have a part in the first resurrection is to walk in newness of life unto the end of the journey here.

SATAN LOOSED

"And when the thousand years are expired, Satan shall be loosed out of his prison." (Revelation 20:7 - KJV) The old monster is to be "loosed a little season," at the end of the millennium, "the thousand years." In his desperation he will go out to marshal all his wicked forces for the last conflict. His doom is certain: "...fire came down from God out of heaven..." (Revelation 20:9 - KJV) The devil that deceived them was "...cast into the lake of fire and brimstone..." (Revelation 20:10 - KJV) Here he shall be tormented day and night forever and ever.

A THEME OF VITAL INTEREST

We have not arrived at these conclusions hurriedly. For more than one-third of a century, this subject has received my earnest study. There has been no speculation in its presentation. The conclusions drawn harmonize with every other truth of the Word of God. It is the epitome of the story of human redemption.

COMMON GROUND

The presentation is in harmony with "the doctrine which ye have learned." Here all can "keep the unity of the Spirit in the bond of peace." Here all can be at peace among "yourselves." This, I pray, will always characterize God's people here.

FULL OF ENCOURAGEMENT

This view, the Bible view, of the millennium encourages the Christian to appreciate his present blessings:

- 1) that Jesus is now King of His kingdom
- 2) that the apostles are the ambassadors of Christ
- 3) that they are on thrones of authority
- 4) that the Christian lives and reigns with Christ
- 5) that he was dead but has been raised to walk a new life
- 6) that he can have a part in the first resurrection by overcoming in this life

Moreover, he is encouraged to act in the "sweet now and now," knowing that Jesus is coming again and "then cometh the end," when Christ shall deliver up the kingdom to God, the Father. He is encouraged in that he will have an abundant entrance "into the everlasting kingdom of our Lord and Savior, Jesus Christ." Let "us labor therefore to enter into that rest." Are you laboring?

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