

THE SECOND COMING AND FINAL JUDGMENT

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Four Basic Interpretive Approaches to Revelation

Interpretive Method	Basic Thesis	Major Advocates	Evaluation
<p>PRETERIST</p>	<p>All the events of Revelation were fulfilled during the days of either Nero or Domitian. The Book is concerned with only the events of the first century.</p>	<p>This view was developed by the JESUITS and is still held by many in the Roman Church and some Protestants, especially among more liberal scholars. Recently Hank Hanegraaff and R.C. Sproul have affirmed this view.</p>	<p>The message of the Book is primarily for believers of the first century with no message for later generations.</p>
<p>HISTORICAL</p> <p>Usually affirms POSTMILLENNIALISM</p> <p>THE BELIEF THAT CHRIST WILL RETURN AT THE END OF THE MILLENNIAL AGE.</p>	<p>Revelation is a panorama of church history from the initiation of the apostolic era to the consummation of the age.</p>	<p>This position was espoused by Martin Luther, John Wycliffe, and most of the Reformers, except for the Anabaptists.</p>	<p>The multiplicity of interpretation of metaphors and symbols quickly becomes subjective and, therefore, problematic.</p>
<p>IDEALIST</p> <p>Usually affirms AMILLENNIALISM</p> <p>THE BELIEF THAT THERE WILL BE NO LITERAL MILLENNIAL REIGN OF CHRIST ON EARTH</p>	<p>The Apocalypse is not to be seen as a representation of actual events, whether past or future. The Book is viewed as symbol or metaphor to depict the great struggle between good and evil.</p>	<p>This concept was spawned in the Alexandrian school of philosophy and theology by Origen and is maintained by a host of liberal, and some conservative Bible scholars today. (e.g. Morris, Hendrickson, Stott and Packer.</p>	<p>The wedding of Greek philosophy to Christian theology has seldom created a fruitful union. This seems to be the case in this method. The early Fathers of the church are overwhelming in their support of Revelation as representing actual history in some sense.</p>
<p>FUTURISTIC</p> <p>Affirms PREMILLENNIALISM</p> <p>THE BELIEF THAT CHRIST WILL RETURN TO USHER IN THE MILLENNIAL AGE ON THE EARTH PRIOR TO THE ETERNAL STATE</p>	<p>Beginning with chapter four or six, the events described belong to the future age and constitute a marvelous prophecy of God's program for the consummation of the age.</p>	<p>This view has wide acceptance among evangelicals around the earth. Anabaptists of the Reformation era were futurists. Numerous Church Fathers from the initial Christian centuries also were advocates.</p>	<p>The futurists perspective is harmonious with the message of the entire Bible. Far fewer interpretive enigmas are engendered by this approach.</p>

ESCHATOLOGY: VIEWS OF MILLENNIALISM

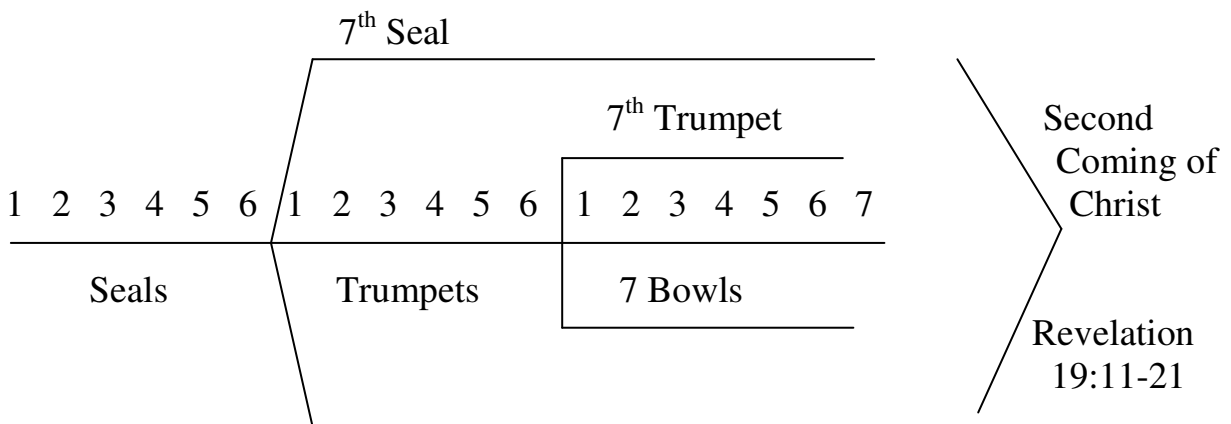
THE PREFIX BEFORE “MILLENNIUM” REFERS TO THE “TIME OF CHRIST’S SECOND COMING AS IT RELATES TO THE MILLENNIUM	PREMILLENNIALISM “SECOND COMING <u>BEFORE</u> THE MILLENNIUM”	POSTMILLENNIALISM “SECOND COMING <u>AFTER</u> THE MILLENNIUM”	AMILLENNIALISM “NO LITERAL MILLENNIUM”
Definition	Also referred to as CHIALISTS, refers to the second coming of Jesus Christ to earth PRIOR TO the 1000 year reign – or the millennium.	Christ’s second coming will occur after the millennium.	There will be no literal historical reign of Christ on earth for 1000 years.
Characteristics	<ol style="list-style-type: none"> 1. Christ will return at the end of THIS AGE with His saints to the earth to reign for 1000 years as King. 2. In the millennium the nation Israel will experience the blessings God promised to Abraham and David pertaining to Israel’s Land, Nationality or (seed), and Throne. N.T. believers will likewise share in some measure in the covenant blessing having been engrafted into the one people of God (Romans 11). <p>Summary found in Rev. 20:4-6; cf. also Isa. 11; 65.</p>	<p>The church is not the kingdom but it will bring in the kingdom (a utopian Christianized condition) by the preaching of the gospel.</p> <p>Evolutionary process for some – “New age” idea that we are getting better and better and better! Christ does not return at all for these.</p> <p>Christ will not be on the earth during the kingdom. He will rule in the hearts of people, but will return after the millennium. (conservative postmill).</p> <p>Not a literal 1000 year millennium. The church (not Israel) will receive the fulfillment of the promises to Abraham and David in a spiritual sense.</p>	<p>The kingdom reign of Christ and His saints is in the existence for the period of time between Christ’s two advents. (Actually is happening now.)</p> <p>The kingdom is either the church on earth (Augustine’s view now perpetuated by the Roman Catholic Church) and/or the saints in heaven (Warfield’s view).</p> <p>The promises to Israel about a land, seed and throne are thus completely fulfilled now in a spiritual sense in the church.</p>
Important Advocates	Clement, Polycarp, Ignatius, Tertullian, Cyprian, Tyndale, some Anabaptists, Moravians, Mennonites, John Wesley, Ryrie, Walvoord, Graham, Criswell, Patterson, Erickson, Akin, Mohler, Jeremiah, Swindoll, and MacArthur.	Daniel Whitby, Jonathan Edwards, Charles Wesley, Charles Hodge, A.A. Hodge, Augustus Strong, B.H. Carroll, G.W. Truett.	Origen, Augustine, Roman Catholic Church, Wycliffe, Luther, Calvin, Zwingli, B.B. Warfield, L. Berkof.

The Tribulation in Revelation (Chapters 6 – 19)

These chapters record the horrifying events of what is called “The Tribulation.” Though this seven-year period of time is one of retribution upon a world that has rejected the Lordship of Jesus Christ, it is also a time of redemption personally (ch. 7) and cosmically (ch. 20-22). The events of the tribulation center or focus primarily upon three series of seven judgments:

The Seals	6:1-17
The Trumpets	8:1 – 9:21
The Bowls	16:1-17

These series of judgments are best interpreted in their relationship to one another as partially concurrent. This is sometimes called the telescopic view. This approach understands the seventh seal to introduce and contain the seven trumpets, and the seventh trumpet to introduce and contain the seven bowls. The seven trumpets, therefore, are the seventh seal, and the seven bowls are the seventh trumpet. This would indicate both an increase in intensity and a greater rapidity of the judgments as the end of the period approaches. The diagram below is helpful in understanding this arrangement.



THE SECOND COMING OF THE LORD JESUS

Revelation 19:11 - 20:6
(cf. Dan. 7:13-14; Matt. 24:29-31, 36-44; Acts 1:9-11)

I. The Description of our Lord's Coming is Spectacular (19:11-16)

1. His appearance is radiant (19:11-13)
2. His armies are ready (19:14)
3. His authority is righteous (19:15-16)

II. The Declaration of our Lord's Coming is Severe (19:17-18)

1. His judgment is understandable (19:17, cf. 19:1-10)
2. His judgment is universal (19:18)

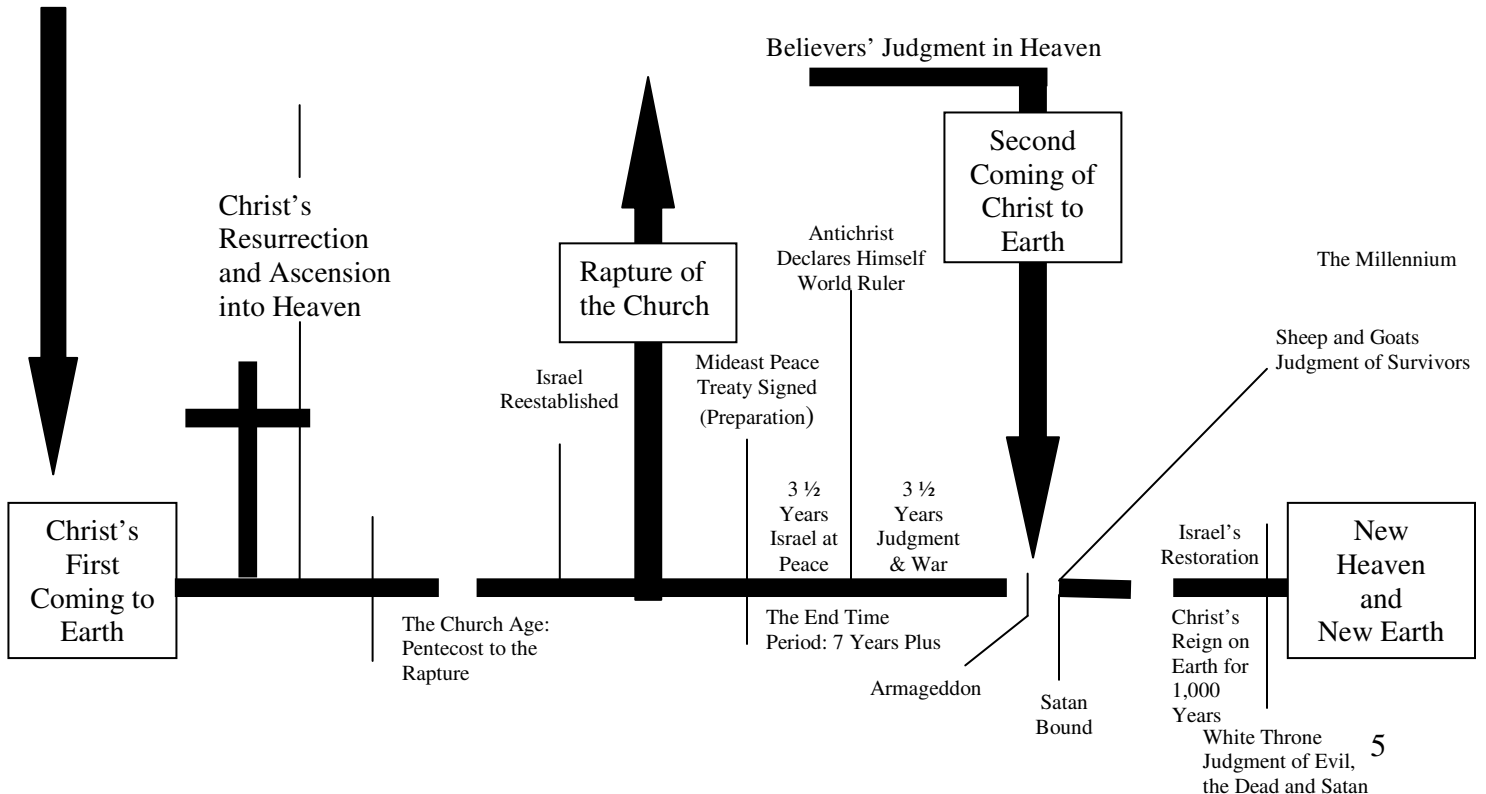
III. The Destruction of our Lord's Coming is Sure (19:19-21)

1. The Lord will confront His enemies (19:19)
2. The Lord will capture His enemies (19:20)
3. The Lord will consign His enemies (19:20)
4. The Lord will conquer His enemies (19:21)

IV. The Day of our Lord's Coming is Sweet (20:1-6)

1. Satan is removed from the earth. (20:1-3)
2. The Saints will reign on the earth (20:4-6)

ORDER OF EVENTS OF BIBLE PROPHECY



**Contrasting the “Judgment Seat of Christ”
And the “Great White Throne Judgment”**

Issue	Judgment Seat of Christ “Bema” Seat Judgment	Great White Throne Judgment
Persons	Believers Only	Unbelievers Only
Scripture	Romans 14:10 1 Corinthians 3:10-15 2 Corinthians 5:10	Revelation 20:11-15
Basis	Faithfulness in Christ and resultant good works (even to our motivations)	Rejection of Christ and thus one’s own righteousness
Time	Between Rapture and Second Coming, or at the Second Coming	End of Millennium
Results	Rewards or loss of rewards	Eternity in the “Lake of Fire”