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The Orthodox Idealism of Perfect Revelation
September 23, 2018

By

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IDEALISM
Perfect Idealism defined within the
Already But Not Yet

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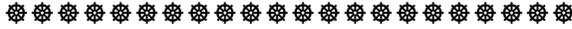


I wish to thank my Reformed Brethren, John Gill, John Calvin, and James White for their writings and influence in my life, which have been great resources of revelation.

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INTRODUCTION I



In order to understand Idealism correctly you must first understand what the reformed call Calvinism. If you are not a Calvinist it would be better that you start there first and understand Reformed Salvation. This is because the second coming has to do foremost with that point in time where men either accept or reject the Gospel and from that point men are hardened. Calvinism also has to do with how we define the citizens of the martyrs in chapter 20 of Revelation or the citizens of the New Jerusalem as being elect and of those who are of an absolute number. The church is Christ's chosen bride, not simply a concept. I have therefore put a reformed understanding of the Gospel as part of the introduction for that reason.

Question: What is salvation?

Answer:

This is from my Gospel handout finalized on 12/12.

WHAT IS THE GOSPEL?

The Gospel is found throughout the Bible, but the clearest presentation of it in any book of the Bible is found by reading through the book of John.

1. God is Love and God Hates sin:

God is love and love should be God, love cannot be subjective if it is to be love at all. Love is the most important thing in the world. The 1st Commandment is to love God with all your heart, mind, and soul. **God hates**, God hates sin so much He sent His Son to die on the cross to pay a penalty for

and atone for the sin of His people. Jesus said, *"I am the good shepherd: the good shepherd giveth his life for the sheep."*, John 10:1. Jesus's love was to only do those things which pleased His Father.

2. Man is made in the image of God, but wishes to live separated from God:

John 3:20 says *"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."* **Man is separated from God and hates God.**

Romans 1:18ff says men do *"... hold the truth in unrighteousness; Because that which may be known of God is manifest in them; ..."* **Man thinks he should be God and hides in sin.**

John 8:34-36 says *"... Most assuredly, I say to you, whoever commits sin is a slave of sin ... If the Son therefore shall make you free, ye shall be free indeed"* NKJV **Man by nature has bound himself to worship other things** instead of God.

Ephesians 2:1-6a says *"...we were dead in trespasses, made us alive with Christ..."* **Man needs a resurrection from sin.**

3. What is the Gospel?:

Through faith man is reconciled to God. But if a person has no results of that relationship, or if one supposes salvation is separated from becoming a servant like Jesus, is that a saving faith? A man-made faith will not make Jesus Lord of all. The faith that God gives His Sheep is a result of the work of Holy Spirit, Titus 3:5. Galatians 5:22ff says *"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,..."* And therefore Galatians 5:18 says *"But if ye be led of the Spirit, ye are not under the law."* This means that your works don't save you, nevertheless **those who are of Christ's sheep follow the Shepherd, John 10:27.** Romans 8:14 says *"For as many as are led by the Spirit of God, they are the sons of God."* John 8:31,32: says *"Then said Jesus to those Jews which believed on him, if ye continue in my word, then are ye my disciples indeed ..."*. See also John 15:1-7; Luke 8:11-15; 2 Corinthians 5:17.

4. God does the saving:

Romans 11:32, 35 says: *"For God hath concluded them all in unbelief, that he might have mercy upon all. ... who hath first given to him, and it shall be recompensed unto him again?"* Faith is the work of God, John 6:29. *"Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."* Romans 8:30 says: *"Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."* Jesus is a perfect Saviour.

5. Ask Jesus to save you, you can not save yourself.

Revelation 3:20 *"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."*

6. At the Last day there will be a judgment that has to do with works (Rev. 20:11-15).

Acts 17:30, 31 *And the times of this ignorance God winked at; but now commandeth all men every where to repent: [31](#)Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance*

unto all men, in that he hath raised him from the dead. Those that are saved have been saved, and are now being saved, and one day will forever be saved and separated from sin to God at the resurrection. Salvation is both a process and a reality in those who are being saved.

10/10/18
Defining Salvation

Faith and Works are the Gift of God:

Faith is a work of the New Creation when one is called of God and born again, John 6:29. It is not your faith or your work that saves you, therefore at the judgment you are saved by works, but not your works, Matt. 25:38.

Salvation-Sanctification is an Ongoing Work:

Mark 1:1 says *"The beginning of the gospel of Jesus Christ, the Son of God;"*. Romans 1:15 says *"So, as much as in me is, I am ready to preach the gospel to you that are at Rome also."* John 6:48 says *"I am that bread of life. 49Your fathers did eat manna in the wilderness, and are dead. 50This is the bread which cometh down from heaven, that a man may eat thereof, and not die."* Therefore, from these Scriptures we can conclude two things: 1.) That the Gospel has to do with ongoing salvation, and 2.) That this salvation is ongoing by the Word of God as we interact with it naturally as was with the Israelites who ate manna morning, noon, and night. Since this is the case salvation is not a onetime affirmation, it is an ongoing reality. 1 Corinthians 15:2 says *"By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."* (The translation below reflects a TR-KJV NKJV MT READING, not a mistake in translation as I had previously supposed while in OSAS.) 1 Corinthians 1:18 *"For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God."* 2 Corinthians 2:15 *"For we are a fragrance of Christ to God among those who are being saved and among those who are perishing;"* Salvation-Sanctification is an ongoing work, God does the work. Yet at the same time according to the Scriptures we are held responsible to work out our salvation with fear and trembling, Philippians 2:12.

The Cross and Lordship are Central to the Christian:

Therefore, the Christian does not love sin and pursue it, 1 John 1, 2: Jesus said to the man He healed at the pool of Bethesda *"Behold, thou art made whole: sin no more, lest a worse thing come unto thee."* God's predestined will for our lives is that we be perfect, and any time we fall short of that we sin, and that is why we need His mercy and forgiveness. The Christian does not want to sin anymore. When one becomes a Christian sin becomes the exception and not the rule, your habitual life is obedience by faith. When you have faith in Christ you obey Him, if you are not obeying him you have no faith. The life of a Christian is a life of faith, obedience, holiness. This does not mean that a Christian is perfect, but it does mean he is being perfected and he is no more freely and willfully sinning in regard to the ten commandments. Matthew 7:37-39 says *"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. 38And he that taketh not his cross,*

and followeth after me, is not worthy of me. [39](#)He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." 1 Corinthians 10:13 says "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

Romans 7:19-21 is not your rule (*For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me.*), rather Romans 6:6 is our rule, "... *our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.*" Jesus said Luke 6:46 "*And why call ye me, Lord, Lord, and do not the things which I say? [47](#)Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: ..."*

Assurance of Salvation:

Therefore, our assurance of the promise of eternal life is not in realizing we can believe Jesus died for our sin, but in realizing the power of the Holy Spirit is working in us. This rule and not the other is what we find for our assurance in Scripture.

1 Corinthians 13:5 says: "*Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?*"

1 John 2:3 "*And hereby we do know that we know him, if we keep his commandments.*"

James 1:12 says "*Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.*"

Philippians 1:6 says "*Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:*"

Romans 8:30 "*Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*"

Titus 1:16 says: "*They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.*

Jude 4 says: "*For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. How did they not believe?, they proved they did not believe because they did not have the Spirit of God that obeys. See Numbers 14.*

Questions and Answers

Question: How does Calvinism Soteriology Determine one's Eschatology?

Answer: A man-made salvation (See Zane Hodges, Charles Stanly etc.) where faith as your work and not the work of God creates a Soteriology that is all in the Past dependent only your initial declaration of faith. Therefore, to be consistent when it comes to Eschatology, the already-but-not-yet principle would be suppressed there also. A consistent Eschatology to this Soteriology would be Hyper-Preterism.

Question: How does Idealism work in interpreting Eschatology?

Answer:

The First Generation:

Immanent: The resurrection and the second coming are after the Bride had made herself ready, John 14:3, Revelation 19:7. Jesus promised each church in Revelation 1-3 that His "coming" and judgments would have to do with each of the seven churches in a historical sense as they overcame, where at the end Jesus would come and judge His church and the world, and in the world His church, their candlestick, would remain. They read Revelation and the New Testament understanding that the end of all things were upon them, 1 Peter 4:7. This theme is repeated and cannot be reinterpreted to mean "shortly to come to pass" written to some other church, seven literal churches. They represent foremost only that first generation. Today on the other hand, they are our perfect example idealistically, and that example as can be seen can happen any number of ways that God may be glorified. None of these things concerning His coming were understood by the Pharisees, Luke 17:20 *"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:"*.

Averted: Through bearing fruit and by obeying Christ the Day of the Lord's judgment could be literally averted by being *"caught up"* out of the city (Rev. 2:5; 2:16; 3:3; Luke 21:20 & Matthew 24:42) to Petra. The church of Philadelphia would not witness trials and tribulation, Acts 14:22, Rev. 3:10. Rev. 3:10 *"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."* They would enter the New Jerusalem. On the other hand, Smyrna would have tribulation ten days unto death to have their church enter the New Jerusalem. Rev. 2:10 *"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto*

death, and I will give thee a crown of life.” The thief coming is where Christ takes those who are His bride away from wrath and the churches destruction, Matt 24:43; Luke 12:39; 1 Thess. 5:2; 2 Peter 3:10; Rev. 3:3, 16:15. Therefore, the idealistic picture we have today is that the church should be sanctified and remain, the wicked who wish to stop the Gospel will be removed. For those who abandoned the city of Jerusalem a New Jerusalem could be realized. **In all these types the true church as it is presented in Revelation progressed through the already-but-not-yet idealistically.** This was when the Bride had been purified and had made herself ready, Luke 21:20, Matt. 24:31. **And in the Millennium we see in Revelation 20:4, 9 the kingdom of God is foremost identified with John the Baptist the head of that Generation, that he is that perfect type.** Nevertheless, all the quick and the dead were still in the already but not yet after AD 70.

The Birth of Idealism: After the end of the temple in Jerusalem, after the judgement on the seven churches, after the church had gone through much sanctification, after those things that Jesus and John identified as historical time markers, sometime after AD 66-70 in a historical interpretation the fulfillments of Revelation, as it would appear, must have been fulfilled to the readers in the churches mentioned in Rev. 1-3 and to those who escaped to Petra. After that point Revelation could still have inspired meaning in the old framework (orthodox and apostolic) for the future if the church understood it to have been fulfilled for a perfect ideological coming to be understood forever. However, they were not yet walking on streets of gold, they were not yet with their departed dead, there was still sin and death, there was still persecution, and Christ had not come and removed the curse of sin on the earth. Yet in all this at the same time it was evident that Christ must have come and judged the 7 Churches. That God had judged His people and the world preserving the true church within the ideological already but not yet New Jerusalem. Were they in the total fulfillment of the “already and not yet”? No, because all that had come to pass had only left them on the other side of AD 70 in idealistic and *already but not yet* fulfillments.

Time of the Second Coming Future: Ideologically Christ comes in judgment every time the Gospel is rejected or obeyed John 3:18,19,36 “John 3:36 *“He that believeth on the Son hath everlasting life: and he that obeyeth not the Son shall not see life; but the wrath of God abideth on him.”* KJV-MT ”---from this point God may make saints or else He may harden men’s hearts and they are judged for a certain end. Their fate is sealed, Rev. 22:11 *“He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.”* For the damned this would be a day similar to Pharaoh and his armies as they ran into the Red Sea.

The Path to the New Jerusalem: For the elect who remained in the faith, they would have likewise had to have passed trials as did Jesus being tempted of the devil 40 days to enter into His ministry. Once the elect had passed through and had revelation they would understand His sanctification in a personal and permanent way which would put them into the image of Christ as living martyrs and citizens of the New Heavens and Earth, Rev. 22:14, 15 *“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.[15] For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.”*. See also Rev. 20:4. Nevertheless, while still on earth this would all be presently for them in an already but not yet continuing age, 1 Cor. 7:31.

The Fullness of the New Jerusalem: In the New Jerusalem overcomers are still awaiting the resurrection spoken of in 1 Corinthians 15, where the Coming of the Lord would literally break into history or they would become literally martyred into the fullness of the New Jerusalem. Please keep in mind that in all these things there is the “already but not yet” principle both in the New Jerusalem in the air, and in the “second coming in the air” at this point.

Our Present Age

Thankfully Orthodox: Now what we have today is an absolute orthodox way presented by that first generation which we are to understand as our perfect example for salvation or damnation depending on what we do with Rev. 1-3. And to this we are **redirected** in an **ideological** sense to an orthodox view to be fulfilled **literally** in the future. Our future is set for us by how we have dealt with the information in Rev. 1-3 one way or the other set before us for a literal end. Today Revelation must be understood historically, ideologically and futuristically through the NT and the OT, in the same way the original 7 churches understood it to be for a literal future that was about to come upon them.

The Revelation of the New Jerusalem! In overcoming, the church must first enter the New Jerusalem surrounded by the lost and those who are being saved who by the testimony of the elect would bring the glory of the nations into the city, Revelation 21:6,7, 24-27; 22:2,17. The city is clearly outlining the already but-not-yet worldview.

The city from 20-22 is a picture of the already but not yet, Revelation 20 depicting the last judgment before it. Revelation 20:9 shows the last judgment as against the camp of the saints where in the end the city does not appear to have suffered any kind of a change.

We are still waiting for this *already but not yet* city to become only of the “not yet”.

The Future to Come

The Reality of the Not Yet: Revelation 21-22 are all telling of an already-but-not-yet reality which has past, present and future aspects to it. [Our eternal state is beyond the grave, there we no longer need to crucify the flesh daily and Heb. 9:28 is fulfilled.] Beyond ideological fulfillment found in Revelation 21-22 and Daniel 2:34-35; 44-45 there is a day where these things must come to pass fully and literally because the ideological framework the Bible is using is an already-but-not-yet framework. The “already but not yet” cannot be for forever if it is truly already-but-not-yet.

The already-but-not-yet view is seen in 1 John 3:2 “*Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*” See also Hebrews 2:8,9; John 18:36; “*Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.*”; Romans 8:30; Eph. 2:6. Romans 8:2 (“*For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*”) says we are free from sin and death while 1 Cor. 15:26 signifies (“*The last enemy that shall be destroyed is death.*”) the already but not yet. The “already but not yet” has been developed in the works of Gerhardus Vos and George Eldon Ladd.

Identifying the Second Coming: Therefore, what will the second coming look like on earth in our future, for which we are eagerly waiting within our present day already-but-not-yet New Jerusalem in Rev. 21-22? Foremost it should be understood to be from within an established city that cannot be destroyed as clearly seen in Rev. 20:9. The coming of Christ from within the Holy City in our days has these characteristics:

- A.) **Collective Body:** The Bible does say “*it is appointed unto man once to die and then after this the judgment.*” Heb. 9:27. However, the second coming is not about your physical demise. 1 Cor. 15:23 “*But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. 24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy that shall be destroyed is death*”. There is only one day, one future day at the end of the world, that is the great hope of Scripture and the fulfillment of the New Jerusalem. The second coming has to do with the whole church together meeting Christ on that day on heaven and earth.
- B.) **The Gospel:** The coming of Christ is defined within the already-but-not-yet coupled with eternal judgment at the hearing of the Gospel. Romans 2:16 “*In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.*” Hebrews 3:15 “*While it is said, Today if ye will hear his*

voice, harden not your hearts, as in the provocation.”. The focal point concerning Christ’s coming is not the day of one’s physical demise or His coming to raise the dead 1 Thess. 4. The focal point of the second coming has to do with the Gospel. On the day one hears the Gospel and acts on it, one can either be resurrected or else judged and hardened in their sin unto damnation ---- this being as a guarantee for meeting Christ at the second coming either in victory or loss at the judgment.

- C.) **Expanding:** By continuous overcoming the Gospel is preached. Sanctification leads to persecution, martyrdoms, and judgments in an establishing and expanding New Jerusalem coming kingdom on earth continuing as promised in Daniel 2:34-35, 44-45; Daniel 7, Revelation 1-3; 21:2,10 and Matthew 24. This coming is defined in Rev, 21:1,9; 2 Peter 3.
- D.) **Part 1 Idealistic:** The Lord promised He would come at the end of that OT-NT age, at the “End” 1 Cor. 15:24 and destruction of the OT sacrificial system. This is the meaning of the end of the heaven and earth in 2 Peter 3 and Revelation 21:1 explained by Isaiah 51:15, 16; 13:13; Hebrews 12:25-29. He did come idealistically and fully in that He judged the world and the made a place for the church that followed sanctification, for those who were ready and escaped these things, Luke 21:36, Matthew 24:31. He did make a place for them in that he allowed the church in history to escape the judgment of the Roman Armies in Jerusalem and apparently in the locations of the seven churches in a similar way. Regarding Jerusalem, this is seen in the book of Josephus Wars of The Jews, Book II Chapters and Verse XIX:6; XX:1. This was absolutely fulfilled idealistically.
- E.) **Part 2 Idealistic:** Someone will say, *“We note that most all things were literally fulfilled. For example, there are no more 7 churches, there is no more beast 666 Neron Caesar, there is no more Jerusalem as it was who killed the prophets, there is no more and can be no more literal temple of God under the old covenant becoming antichrist. Where not all these things literal fulfilled having therefore to do with final fulfillment?”* But the answer must be in the end all result, for the church it was that nothing had changed, they were still in the already but not yet looking at these same things in the same ways for fulfillment. Therefore, now we see all these things that were literal then are now idealistic today. The fullness for interpretation is found in AD 66-70. Therefore, we are going to call all past literal fulfillments ideological in nature because they shadow a literal future time pointing to a literal end of all things. This is where the results of all history can then be judged together.
- F.) **The command is on the future:** The world and its kingdoms have an end when all rule and authority are subject to Christ. 1 Corinthians 15:22-28 *“23 But every man in his own order: Christ the firstfruits; afterward they*

that are Christ's at his coming.²⁴ Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. . . . The last enemy that shall be destroyed is death." Hebrews 1:1-2 says *"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,² Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;"* All of Scripture assumes we are still in the last days. The believer looks to the second coming for direction and which way to go, and here in 1 Corinthians 15 and 1 Thess. 4, is this hope to be fulfilled not yet. In Hebrews 9-10 we read: *"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. ³⁷ For yet a little while, and he that shall come will come, and will not tarry. ³⁸ Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. ³⁹ But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."*

- G.) **Death of the Wicked:** The Lord may come as a thief, you will miss His coming if your hope and light is not in the Lord, Matthew 6:23. By not overcoming (Rev. 1-3) the apostates are damned at His coming because they obey not the Gospel of our Lord Jesus Christ, John 3:36; 1 Thess. 1:8-10. The fulfillment of the second coming for the wicked is easy to answer because it is identified at their destruction, which can happen any number of different ways and at anytime.
- H.) **Part 1. The Literal Fulfillment for the Living:** By overcoming within the New Jerusalem, the church looks for the fulfillment of the New Jerusalem separated from the already-but-not-yet aspects of it found in Revelation 21:24-27; 22:2,14,15,17. This has to do with 2 Cor. 4-5; 1 Corinthians 15; Romans 8. The church eventually comes to the physical resurrection from the dead and the bodily change of the living, Hebrews 9:27-28; 10:35-39.
- I.) **Part 2. The Literal Fulfillment for the Living:** Galatians 1:4 NKJV says *"Grace to you and peace from God the Father and our Lord Jesus Christ, ⁴ who gave Himself for our sins, that He might deliver us from this present evil age"*. At the end of this age Christ will come as defined by Revelation 20:7-9; 19:19-21 at the end of the millennium. This end described in Rev. 20 is the same end as described in the parables of Jesus and has in the past had to do specifically with Jerusalem concerning the Second Coming.

There are a number of diverse and or idealistic models of the Second Coming that were absolutely literally fulfilled, minus the bodily change of the quick and the dead, and the end of the already but not yet. Today we now understand that the past fulfillments are idealistic as they pertain to the future.

Therefore, what is the basic outline of the second coming from the idealistic to the literal? The basic principles are these:

1. **Gospel:** The Gospel will saturate the whole earth which will be ignored by the wicked.
2. **Division:** Thereafter, the world will be divided into primarily two groups, the Christians who are ready as the wise virgins and Sodomites who hardened their hearts against the Lord.

Separation: The Sodomites then proceed to persecute and remove all Christians from the face of the earth because of their hate for God and their love of idolatry, Matt. 24:15. There is a separation between the sheep and the goats. Another way this happens is through the mark of the beast in Revelation 13:15-17 and Revelation 14:11. See also 14:9; 15:2; 16:2; 19:20; 20:4. For the end of the world all that is necessary today is that the world government demand its citizens to unite as members of a religious and economic power by taking a chip of a blasphemy on their person to buy and sell, Rev. 13:17.

3. **Death:** The ungodly are destroyed by famine or any other number of different ways as has been fulfilled throughout the Bible.

Daniel 2 and Rev. 20 show that the wicked as a not being a formidable obstacle for future success----the church simply needs to progress. After the wickedness of man becomes full (Gen. 15:16) as God's restraining power is removed (2 Thess. 2:7) the wicked simply vanish away in united unrepentance: Psalm 1:4, 5 *says "The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous."* Psalm 37:10,11 *"For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. 11But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."*

5.) The New Heavens And Earth Fulfilled:

Thereafter the quick and the dead will in this world enter an eternal state. At the second coming there will be no more sin on the earth, Christ will return the earth to its former state before the fall of man and God will dwell here with man as before. Every sinful thing that is left behind from the ungodly at the end of this age will have been burned up and the earth will be without sin forevermore. Those who are alive and remain unto the coming of the Lord will not therefore necessarily die, they shall merely be changed to immortal bodied without death. The first paradise was on earth and Christ came to restore that which was lost, Luke 19:10. Jesus told the apostles *"I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's*

kingdom” Matthew 26:29. In the afterlife we will only be in a future generation on this earth made new.

Thereafter, the quick and dead will realize God in a new place that He has created for them also called the Third Heaven and Paradise, Matthew 6:10 says “*Thy kingdom come, as earth as it is in heaven*”. Here Paul heard unspeakable words: 1 Corinthians 12:2 “*I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. [3] And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) [4] How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.*”

Idealism

Definitions: As to interpreting Scripture the idealist approach needs to be used, especially when dealing with the book of Revelation. Idealism in the Oxford English Dictionary reads: *Idealism 1. Philos. Any system of thought or philosophy in which the object of external perception is held to consist, either in itself, or as perceived of ideas (in various senses of the word: See IDEA sb.)*. According to Platonic Idealism, there exists a perfect realm of Form and Ideas and our world merely contains shadows of that realm. Because Revelation was first written in Greek and to Gentiles who may have understood Greek philosophy, it is not unreasonable to assume that an idealistic view and perfect truth would have been a reasonable view among some of its readers. The book of Revelation should be understood knowing exactly what each of the truth of these signs mean in their absolute form, that it is a revelation about God. Revelation is the expression of Devine ideas, it is a revelation of Jesus. Idealism brings teachings from the perfect revelation of God and makes those things relevant for our future.

The idealism I am proposing here has to do with forms and shadows of the second coming come to pass already in ideas, which have ongoing idealistic relevance throughout history which will be literally fulfilled at the end when Christ’s Himself breaks into human history and they are a present reality.

Redirectionism vis-à-vis Pure Idealism: Redirectionism is an eschatological position close to the Idealism proposed in this book.

Redirectionism explains that we need to understand our future only by what has already been fulfilled and defined by Scripture and the firstfruits (James 1:18) of the past; How the readers of the first generation understood the “the season”, “shortly to come” and “not delay” prophecies that they lived by to be fulfilled in AD 66, see Luke 21:20,21.

The reason for questioning that belief is that in it there is unresolvable ongoing tension due to the fact that the world has not seen the resurrection

change prophesied in 1 Thessalonians 4 and 1 Corinthians 15:50 & 51 to the elect, for both the quick and the dead literally. And if we indirectly infer that the Rapture was fulfilled in its fullest sense ideologically in our past, this gives credence to that there will be no end to Christ's mediating for sin anytime in the future on earth as well as in heaven contrary to 1 Cor. 15:24 etc.

It is impossible to show according to history or Scripture that the 1 Thess. 4:15 & 17 "*we which are alive and remain*" and the 1 Corinthians 15:51,52 "*We shall not all sleep ... we shall all be changed*" has been completely fulfilled as taught by Hymenaeus and Philetus in 2 Timothy 2:16-18. Some would die, and some would not die, all would inherit that which is "*incorruptable*" at the second coming. To say that this change was fulfilled is to show that the final state is the already-but-not-yet, and that we should now be waiting for nothing, Christ is no more our mediator, Heb 9:28, 1 Cor. 15:28. No more reason for sanctification. This would not be according to God's plan to establish His church that the gates of Hell would not prevail against it, for which Paul was greatly concerned.

By the way, the Second Coming also needs to be understood in context of many other verses and not by 1 Thess. 4:15 and 1 Cor. 15 alone. 1 Thess. 1:10 says we are "*to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.*". 1 Thessalonians 5:8,9 says "... *the hope of salvation. 9For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, 10Who died for us, that, whether we wake or sleep, we should live together with him. 11Wherefore comfort yourselves together, and edify one another, even as also ye do.*" Etc.

The conclusion is one that is Ideal-Literal (already but not yet) because:

1. **Not Yet Foundation:** There are plenty of already-but-not-yet Scripture verses in the Bible such as Matt. 24:31. The 1 Thess. 4 and 1 Cor. 15:50,51 resurrection is simply just another one of these examples which has *fulfilled idealistic and unfulfilled literal* realities attached that have "not yet" been fulfilled! Therefore, to realize the fulfillment of the rapture of 1 Thess. 4 or 1 Cor. 15 in only one way or the other is wholly inconsistent.
2. **The Air is Not Yet:** The 1 Thess. 4 raptures goes to the air of the New Jerusalem.
3. **The Nature of Not Yet Ends:** The already but not yet always has a not yet.
4. Not only is there a rapture into the air of the New Jerusalem but there is a rapture out of it into heaven itself into the fulfilled New Jerusalem separated from its already-but-not-yet of the N.J. when the total fulfillment of the rapture comes to pass.
5. **The World is Not Yet:** We are still in that world that is passing away, 1 Cor. 7:31-33.

6. **The Living:** Inferring a change for the living was very dangerous and made it possible for the Hymenaeus Philetus heresy. Nevertheless, the 1 Cor. 15:51 change for the living was not denied by Paul when confronting the Hymenaeus and Philetus heresy in 2 Timothy 2:17. Paul did not deny that the eternal state would come in time into the lives of believers at the second coming.
7. **Idealism Alone Heresy:** 1 Corinthians 15:51 "*Behold, I tell you a ^[4]mystery: We shall not all sleep, but we shall all be changed—* " refers to our awaited change for the living inheriting incorruptible bodies. However, if this change has to do with only the dead and only with the living idealistically, if indeed it does not have to do with the a literal second coming to all the living what does this mean? If all the living can touch the second coming in history, then they would have indeed touched in in AD 70. And if that is the case and there has not been changed, **then therefore we can now be in the living presence of the Lord.** And this infers Full Preterism for us and Sanctification and Futurism for only the past and the first generation.
8. **Outlook of The Book:** The book of Revelation was not written from a perspective of after Jesus came, rather it was written for our age to have an idealistic and futuristic already-but-not-yet interpretation looking into the future within the Last Days.
9. **The superiority of Idealism:** What 1 Thess. 4:15ff and 1 Cor. 15:50,51 give us then is **the correct posture and correct thinking** concerning our relationship our future, and this is why this idealism is the best answer. We are not to put our hope in the coming death, but in the coming of the Lord.

This means that even if we suppose that a literal fulfillment of this idealism is incorrect with its literal rapture of the living, that it is not literal but that something similar will happen that can be defined in much the same way which equates a similar end it is incorrect. We are better off in every case to simply believe it literally to avoid all complications and inconsistencies.

Individual or collective body? Some Christian Idealists have made the second coming as having to do with an individual's death rather than the collective living and dead, and by this mechanism they avoid the problem. Yet, the Bible is dealing with the church and a "we", it is not individualistic, it is one coming for all in the future. And it is surly not individual in Jesus Christ, He is not the subject of the resurrection in 1 Cor. 15 and 1 Thess. 4. This resurrection has to do with the future and not the past.

Inferring that the second coming has only to do with ones physical demise after all that Paul has said **automatically infers by default** an AD 70 2nd Coming immortal change to all the living in a **Hyper Preterist sense.** The

change can not be made merely idealistic nor individual body, and for this reason it is not an option. The only plausible option is a futuristic collective body literal fulfillment view.

The mind of the Church after AD 70 had to be re-set: The New Testament moved through various historical realities that would take place concerning the church and Jerusalem (2.). However, in their already but not yet characteristics they are to break into completed fulfillments that were not completely yet fulfilled in history. Such realities are for example that there would be no more death or pain, see Revelation 21:4 etc. The book of Revelation should have had a **reverse and re-set** meaning in the mind of the church as it passed AD 70. As time goes on, at the very end the church according to Scripture will slumber and sleep like the ten virgins, to then be surprised at the Revelation being fulfilled literally **for one final literal end** once and for all!

Question: What is wrong with the Partial Preterist Reconstructionist view?

Answer: Kenneth Gentry has written a book about Revelation. (2.) In his book he correctly proves that the book of Revelation has to do with AD 70 and the end of the OT sacrifices and world view held together from within the Jerusalem temple. From a view of partial preterist fulfillment Gentry outlines what the future looked like for fulfillment prior to AD 70 as he goes through the Apocalypse. But unfortunately, Gentry supposes there will be a new eschatology after AD 70 by a new age for worldwide reconstructionist reform as the world gets better and better until the end where the Gospel is embraced by the world. This is the very opposite view of Scripture, rather persecution gets worse and sanctification gets more serious as the church becomes more sanctified and holy within until the Bridegroom comes.

Matthew 24 and the book of Revelation cannot be naturally separated into parts fulfilled and parts unfulfilled, the second coming and all is intertwined and stands or falls together within similar concepts. Partial Preterism reverses what we find in Revelation by turning battles of the Spirit into a fulfilled age. Such a thing is not really possible. First Partial Preterism says all that we now understand as historical was fulfilled literally, and now hereafter all that is left is the end where **Christ appears seemingly without purpose.** Postmillennialism Partial Preterism then inserts in-between AD 66 and the second advent an age not easily defined by NT Scriptural purposes. A new eschatology emerges having to do with progress outside the Scriptural New Jerusalem 2 Peter 3 guidelines. They have put themselves in a new age after AD 70 using the same method that Full Preterists use, who they then hypocritically condemn for using the similar mechanism used for heresy. Consistent

Preterism and Partial Preterism does not make the Scriptures correctly relevant because the past is the past, the future is the future and what goes on in between is made free. We are no longer in the last days, we are in a new dispensation with no clear direction.

Question: If eschatology is to be understood by Redirectionism today looking to a perfect example from history, is it possible to determine where we are on a prophecy timeline by looking at the generation of the firstfruits in Rev. 7 and 14, a perfect age from the general harvest?

Answer: The firstfruits in Revelation 7:1-8 and Revelation 14:1-5 seem to show a separate group, these being the overcomers in Revelation 1-3. However, they are not that separated because in 14:6-20 we immediately have the harvest they come from. In fact, Revelation 22:4 concludes with *“And they shall see his face; and his name shall be in their foreheads.”* proving that the firstfruits define the whole of the New Jerusalem! Therefore, they do not represent a separate group of the church of the first-generation for this reason. The interpretation that shows the firstfruits are the first generation up until AD 70 is not something that would or could be interpreted by the churches to whom the book is addressed. Therefore, such an interpretation is false. If the first generation is the firstfruits, and following generations are the harvest as a type, this shadow is indeed very very faint. There is not a clear way to separate 14:1-5 from 14:6-20 and 22:4 before or after AD 70.

Therefore, we are not redirected back prior to AD 70 by the Scriptures by means of the firstfruits, rather Scripture shows a uniform Apocalypse and not a partial harvest in AD 70. In this way Redirectionism has tried to, to a slight degree shadow Partial Preterism by means of the firstfruit/full harvest motif which must be abandoned.

Question: What about an end to the Antichrists and the “Temple of God” in Jerusalem, does this prove a Partial Preterist eschatology, and that the already-but-not-yet does not apply here?

Answer: For literal fulfillment, The Temple of God (2 Thess. 2) cannot be fulfilled again because 1.) God will not allow an earthen Temple built by Antichrists to replace His Son and 2.) For it to be the “temple of God” it has to have been the temple of God---there is no literal source for such fulfillment. Today the persons of God are now the temple of God. When the temple in Jerusalem was removed the church remained, and it was evident what was the fulfillment and true temple, that it was the people of God. After all, the temple in Jerusalem was only a shadow anyway, it was never literal.

Idealistically however, children of the antichrist have spring up again believing they are saved by a wholly manmade faith and law for salvation in a

pre-AD 70 temple type of thinking. This idealistic temple will continue to be destroyed and replaced by the church until Jesus comes.

When Jesus returns, He will remove out of the way any idols that we have placed in His temple. He will fully restore His temple to be in perfect alignment with the Father.

Question: How does the book of Revelation define “shortly”?

Answer: Revelation foremost addresses the immediate future as that which must take place shortly within the 7 churches of Revelation 1-7. God is not a man that He should lie, so Christ has come to judge His church, and they that enter His kingdom are seen in Rev. 20-22. Rev. 1:1 says: *“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass ...”* The Greek word *Mellon* means just about to happen as outlined by the context of the word for “shortly”. See the Strongs concordance 3195 and how the word is used in its context in the NT and other places in Greek literature. God gave the book of Revelation to show His servants things which must shortly take place. (1:1) These time statements in the beginning of Revelation are also in the end of Revelation in such passages as 22:6.

And this shortly has to do with Christ judging the world after the Gospel was preached in all the world. More on that later.

Question: Is the book of Revelation one vision or many revelations?

Answer: Revelation is a book that can be broken up into seven sections. It is set in the order of progressive revelation. It is not necessarily a revelation of progressive time and history. At different points and in new sections, John's Revelation interjects material that recapitulates upon previous periods ideas from different viewpoints in the same way that the four Gospel accounts do from Matthew's account to Marks account and so on. The book of Revelation is in chronological order. Each topic builds upon the next, topic by topic, in explanations of God's doings under Christ both in heaven and on earth.

Because Revelation in places is a picture of the already-but-not-yet, when we get to the end of any section of the book, realizing this is the case, it can recapitulate. For example, the great white throne judgment of Revelation becomes literal when the seven churches see these things being fulfilled. Chapter 20 has to do with Jerusalem in AD 66-70 AD as can foremost be clearly seen in the Gospel parable connections. After that they are fulfilled again through time in an ideological interpretation. And finally, they happen more so in a literally way having permeant and eternal value because they are not merely ideological. In the literal recapitulation the book is telling of a literal resurrection where after the New Heavens and Earth will also be literal with no more sinners outside the city. There are no sinners in heaven.

Conclusion:

For us all was idealistic in the past, the temple itself was only a shadow. Today we have seen ongoing idealistic fulfillment as well. In the future we await the literal to break into all future history.

Notes

1. Redirectionism Donald Perry 5/2000-9/23/2018
2. Before Jerusalem Fell: Dating the Book of Revelation ISBN-10: 0982620608.
3. Postmillennialism an eschatology of Hope Keith A. Mathison pg. 215.

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JESUS WAS NOT A FALSE PROPHET



INTRODUCTION II
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DATING REVELATION



Please note that in many cases you must look up the Bible verses listed here for our paper to make sense.

INTRODUCTION II

The maturity of the Firstfruits James1:18:

We will now look into what happened to the firstfruits (James 1:18) according to Scripture. Their way and perfection. We need to see how the Bible addresses the hope of the first fruits, the when, where, why, and the how, as relates to them. The intention of this essay in this section is to provide introductory arguments from Scripture, such as Luke 21:22, that defend the undeniable argument that the Lord came in power at the maturity of Christ's generation. After this we can legitimately show how according to the Scriptures how their way of maturity must relate again directly to our meeting Christ in the air, both now idealistically and at His coming in a fulfilled Jerusalem separated from *"the already but not yet"*. Revelation 21-22 shows a New Jerusalem as the destination of the post AD 70 age, yet that New Jerusalem is defined as within the world of the Already-But-Not-Yet. Christ has come in one sense, but He did not come yet in another, to bring His church out of that same world that was passing away, John 17:15. There is still more to come, the second coming of Hebrews 9:28 and 1 Corinthians 15, Galatians 5:5 are where we will live in glorified bodies forever separated from the sin nature. Where Christ will no longer need to mediate for our sin.

The Lord's coming back to Jerusalem was to establish His church.

Christ's coming was to establish His body (the church) in the midst of the world (Jn. 17:21,23, Matt. 17:1-13, Daniel 9:26,27) and punish that generation that could not keep either His Old or New Covenant by the works of the Holy Spirit subsequently killed their King as well as His apostles and His prophets. (Revelation 11:8, 18:20, Matt. 23:21:33-42). Scripture confirms that the coming of the Lord is not just for the generation of Jesus Christ but also for the end of our maturity idealistically and then literally. The Firstfruits (James 1:18) are those who are our example and a perfection of understanding for the way of the church.

ARGUMENTS FROM ORIGINAL PERSPECTIVES

There is a way now when there was no Way before. Foremost, we identify that they of that first generation laid down a way for us that is to continue for all time, for those who will approach the Heavenly Jerusalem today, who will continue to pray "*Thy kingdom come on earth as it is in heaven.*" (Revelation 22:14, 17)

Not one verse regarding delay outside that generation. There is not one single verse in the Bible which uses any language of delay about the coming of the Lord that would warrant a belief that the Lord would tarry outside His generation. The time statements "at hand" and "this generation" show that Christ's coming is connected first with that age which rejected Christ, crucified Him and then wanted to genocide His church.

God could not have made it any clearer. Matthew 24:30-34 reads: "*Then shall appear the sign of the Son of man in heaven ... So likewise ye, when ye shall see all these things, know that it is near even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled.*" Matt. 13:51 says the disciples understood Jesus' words for them about His second coming. "*Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord*".

Who are the seven churches in Revelation? The imminence of Christ's coming is found written to the seven churches in Revelation. John sends the book of Revelation to churches who were alive in the generation of Jesus Christ prior to A.D. 70. This is clear from evidence found in the book of Revelation itself. John did not address his letter to churches that were in the future, but to real churches of his day. These churches would read Revelation and understand it to mean that the Lord was coming to them at a point determined by their obedience and the Lord.

Knowing the season: The believers of that generation were not taken by surprise because they would know the season. (1 Thessalonians. 5:4, 2 Thessalonians. 2:1-8, Luke 21:29-30)

Examples of imminent time statements:

I would advise the reader to first purchase a copy of *Before Jerusalem Fell* by Kenneth Gentry to fully answer why the book of Revelation should be regarded for an early date. However, I will present some of the basic arguments here.

Christ's coming is defined here within the period of the Roman rule when the temple is destroyed by the Jews, "*the people of the prince that shall come*" Daniel 9:26. In Daniel 2:33 it tells of the Romans in Daniels vision of the statue, "*His legs of iron, his feet part of iron and part of clay.*". The feet part of iron and part of clay refer to Rome and the apostate Jews in Jerusalem. At this time the Jews brought Rome to a war by withholding their taxes and keeping them in the temple. See also Daniel 7:21-22 & 9:24-26, 27.

He is coming quickly it should mean exactly what the apostles and their audience thought it meant. See Matthew 10:23, Matthew 16: 27-28, 26:64, John 21:23, Hebrews 10:37, James 5:8, 1 Peter 4:7, Revelation 1:1-2, 1:3, 1:7.

Jesus said to the high priest in Matthew. 26:64 who "pierced him" that he would see His coming on clouds "Hereafter." So therefore, whatever the high priest saw, that is what Christ's coming can also refers to. See also Revelation 1:7.

The word for "*shall be*" is Mello 3195 and is also translated "*ready to.*" The word "*hereafter*" (Mesos 3326) is also translated "*with.*" So, we can see that Revelation does not say past, present and future in 1:19. Rather, it is past, present and "*about to happen,*" showing how closely these things are to follow. Revelation 1:19 has here a time statement that is without delay unlike other books in the Bible that were written before it.

See also Revelation 2:5, 2:16, 2:25, 3:3, 3:11, 3:20, 4:1, 6:10-11, 14:4, 22:6, 22:7, 22:10, 22:11-12, 22:20.

The abundance of verses that identify A.D. 66-70 as a time singled out for the Lord's coming: Matthew 12:41, 21:37-42; 22:2-7; 23:34,36; Mark 14:62, Luke 11:50-51; 17:25-27; 23:28-30 (This saying regarding Jerusalem is also found in Revelation 6:16); 21:20,22-23; John 1:11; Acts 3:22-24. (These are the people of this generation whom the Bible is referring to.)

The blind leading the blind If we decide to twist Scripture to fit a futurist approach first to make it apply only to us, it may work for us, but it is very clear to Jews, Muslims and newcomers to the Bible who have not been brainwashed by Futurists that Jesus predicted He would return to the generation in which He spoke these things. Because of the lack of answers from Futurist teacher, unbelievers are forced to respond to Jesus' statements with comments like: "*We know Jesus didn't return in the first century. Therefore, the New Testament writers were mistaken in their predictions of an imminent return; and since inspired men cannot write mistaken things, they must not have been inspired.*" This is what C.S. Lewis admitted.

Jesus said that He would return to that generation on the clouds in Judgment Isaiah 42:1, and He did, even as He did before to Egypt. (Isaiah 19:1)

GOSPEL TO ALL THE WORLD

Who distributed the Bible into all the world, and when did this happen? Matthew 24:14 Note that Matthew 24:14 [*And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.*] is an indicator for the coming of the Lord for A.D. 66 by the fact that the following Scriptures show that the Gospel was preached in all the world before A.D. 66.

See Matt. 24:14, John 12:19, 14:19, 18:20, Acts 1:8, 2:5-11, 5:28, 11:28, 24:5, 17:6, Romans 1:8, 10:18, 16:25-26, 1 Cor. 2:8, 4:9, Colossians 1:5-6, 1:23, 1 Thess. 1:5-8, 1 Tim. 3:16, Philippians 1:12,13. How the Bible was circulated shows how the Bible has been preserved in many texts from many places. There were not just a few texts that managed to eventually make their way around the world in a slow and distorted manner. Rather, the apostles themselves played a key part in having many copies distributed throughout the world at one time. This is why a majority text reading should be used rather than the Hort and Westcott text.

Their example: Today we, too, are to preach in the very same way for our maturity, hastening to the same end that Christ would be vindicated in the earth with eternal judgments. (2 Peter 3:12)

Arguments For God disallowing a new earthly Temple from being built. An absence of the earthly temple in the presence of the New Jerusalem is what Jesus prophesied and came to pass, this was the plan of God for the future. There is no prophecy of an earthly temple in the New Jerusalem or for it to be rebuilt. Revelation 20:11 says: "*And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them*" Revelation 21:1 "*And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem*" Revelation 21:22 "*And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.*"

The physical earthly temple was something particular to that particular age while God was allowing the Old Covenant to continue in heaven only for a short time longer.

God is not going to change His mind and go back to recognizing Old Testament sacrifices. The Blessed City and the New Jerusalem are defined as a new temple and ark of the covenant, Rev. 21:16.

God is a Jealous God who manifests His glory in the earth as He did among the Egyptians, He would not be willing to allow a "figure of the true" (Hebrews 9:9) to share a representation of Himself to the whole earth.

Building a new literal earthly temple would be antichrist to do so and it could not be called 2 Thess. 2 "*the temple of God*". To call such a temple today "*the temple of God*" would be blasphemy, and to sit in it and call yourself God would not have lasting significance. There are prophetic curses and warnings for abiding in or returning to the curses of the OT temple covenant, Hebrews 10:26-31, Matt. 24:15, 2 Thess. 2:4. Being involved with such a project is playing with fire. 2 Thess. 8 "*And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:*".

THE BIBLICAL DEFINITIONS OF "AT HAND"

At Hand does not mean to watch

"At hand" concerning the coming of the Lord is found in the following places: Revelation 1:3, 22:10, Luke 21:29-33 ("is nigh"), 2 Thessalonians 2:1-3.

"At hand" does not mean the same thing as the saying that we are to "watch" (as in 1 Thessalonians. 5:6) for the coming of the Lord, always being ready doing His will. Rather, the church was instructed to know the seasons for the second coming. When those signs started to occur in books later written closer to 66 AD, then the time was "at hand," as it was by the time the book of Revelation was delivered and understood by the seven churches in Asia. Revelation was written in the reign of Nero prior to A.D. 66 as the internal evidence of Scripture proves. See Before Jerusalem Fell by Kenneth Gentry.

At Hand in Scripture

Those who deny the time statements of the New Testament are doing the same thing as the Israelites of old. Israel sinned because they denied that "at hand" meant "soon." One will find from doing an academic study on fulfilled time statements that God uses the same language man uses in relation to time. Therefore, we find fulfilled prophecies in the Bible have 70 years as "a long time" and a year or so as "near" or "at hand." See the following verses: Numbers 24:17, Deuteronomy 4:30, Daniel 8:26, 10:1, 10:14, Jeremiah 29:10, 29:28.

Are thousands of years forecast by Peter?

2 Peter 3:8 is used by futurists to show that God intends to prolong His coming for thousands of years, when at the same time He speaks of His coming

as being "at hand". This, then, would be a contradiction. This is not what these Scriptures teach. As the term "last days" shows from Peter 3:3, this Scripture is referring to the "last days" of Israel and God's patience for thousands of years up to A.D. 66 which have now run out after thousands of years. 2 Peter 3:8 is one of the favorite excuses for futurists to try and throw off the eminent time statements. However, 2 Peter 3:8 is certainly not the key for unlocking any new meaning in the Bible, especially taken in context. 2 Peter 3:8 teaches that God was patient with that generation, and that He is patient.

2 Peter 3:12 says that they are to be "*Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.* therefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

The physical planet is not the subject here but rather the rejection of Moses and Christ.

Ezekiel and At Hand

God judged Israel because they changed the meaning of the time statements. Ezekiel said in chapter seven "*the Day of the Lord is at hand.*" The Day of the Lord in this context was when God used Babylon to punish Israel for her sin. In chapter 11, Israel responded to the threat of coming judgment by insisting that the time was not "*at hand.*" When Israel stretched God's words of imminence into relativity, ambiguity and meaninglessness, God responded in Ezekiel 12:21 ff., with the strongest language possible which was "*the time is at hand*" as also found in Revelation 1:3; 22:10 and 2 Thessalonians. 2:2. God told Ezekiel to tell Israel that her days of changing the time for His predictions was over. When God says "*at hand,*" he did not mean thousands or even hundreds of years as Ezekiel 7 shows. Upon what basis could we say that God rightly condemned Israel for changing "*at hand*" into a "*long time,*" to then say it is now justifiable for us to do so? God has not changed His vocabulary. If so, there is no evidence for such a change. When God speaks of time, He means to be understood in the same way we would when He says "quickly" or "shortly."

Argument that At Hand does not mean At Hand:

One argument that is used to show that "*engus,*" normally rendered "*at hand,*" does not denote imminence is offered by Futurists using Acts 7:17 "*But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,*". That verse indicates basically that Israel would enter the Promised Land in the generation their captivity ended. The argument is that it was yet more than a generation away, and that generation actually never saw God's promise fulfilled at all. However, this promise was conditional. They would have entered the Promised Land in their generation, as Stephen said in Acts 7:17, had they not rebelled against God. (See Numbers 13-14.)

THE BIBLICAL DEFINITION OF "GENERATION"

Generation can mean Jews?:

See the word "*generation*" concerning the coming of the Lord found in the following places: Matthew 24:34, 23:36, "*Verily I say unto you, all these things shall come upon this generation.*" Luke 17:25, 21:32, Mark 13:30. Futurists argue that the word generation can mean Jews, so that they can argue that when Jesus said "*Verily I say unto you, This generation shall not pass, till all these things be fulfilled.*" that He was saying that an ethnic people would not pass away before He came. That He did not mean that He would come before 40 years, a generation, was up. This idea is false for the following reasons:

Generation means Age. "Generation" has significance with the coming of Christ 34 times in the New Testament. In *Thayers/Brown Driver Briggs Definitions*, we can see that the Greek word for "*generation*" is "*genea*," which is "*The whole multitude of men living at the same time.*" This can also be seen in *A Greek-English lexicon of the New Testament and other early Christian literature* by Walter Bauer, William Arndt, F. Wilbur Gingrich, Frederick Danker. Chicago: University of Chicago Press, 1979. ISBN: 0-226-03932-3. Here, William Arndt says generation means "... basically, the sum total of those born at the same time, expanded to include all those living at a given time. Contemporaries." One clear use of the word "*genea*" or generation is in Hebrews 3:9-11, where Paul describes the generation that rejected Moses' law and perished in the wilderness. Likewise, the wicked generation of Israel who rejected Christ also perished at the end of the OT temple in A.D. 70. This verse in Hebrews is a quote from Psalm 95:10, where the O.T. Hebrew word "*dore*" is used for the NT word "*genea*" or generation. It is impossible for the N.T. word "*genea*" to mean "race" because God uses the O.T. word "*dore*" to define it. *Dore* is clearly used to describe generation, because it is pluralized 96 times to show ages. And that is what it always means.

One of the clear definitions of "*dore*" is found in Deut. 1:35, where God says "*Surely there shall not one of these men of this generation see that good land, which I swear to give unto your fathers.*" If *genea* meant race, then all the Jews and all the seed of Abraham perished in the wilderness with Moses! And the same logic holds true when we come to Matthew 24:34. Therefore, generation means a specific group of people who live within a forty-year period.

INCORRECT DEFINITIONS OF "GENERATION"

What is the problem.

Most Futurist views have fallen short by their failure to properly take into account the historical - grammatical - cultural context of the prophecies (specifically what they meant to their first-century audience). Futurists such as

Matthew Henry and Scofield change the word "generation" to mean the "Jewish race" in the book of Matthew. In this way, they change time statements indicating that the "Jewish race" or "that generation", will exist thousands of years in the future. They believe this causes the Bible to make better sense. However, nothing could be further from the truth. For "race," the Greek word "genos" rather than "genea" is the right word for "race," as in Acts 7:19; 17:28; Gal. 1:14; Phil. 3:5; 1 Peter 2:9. The mistake is new and appears to be deliberate and blatant.

Can the word flip-flop?

Can "generation" have two definitions of "race" and "a people in a particular age" indiscriminately? Sure, but we would need some kind of a rule to tell us when "generation" means "race" and when it means "an age of contemporaries." But since there is no rule or reason that can be established for that, we must consider such notions as nonsense. There is only one definition for the word generation and not two. Cults, not Christians make a habit out of interpreting the Bible to make it say what they want to force their un-Biblical doctrines.

What happens when the change is consistent?

If we wrongly change the word "generation" to "race," meaning the Jewish race, we must then understand that Jesus is teaching us something biased about the character of the Jews as a race, instead of something specifically about that group of people who lived in that forty-year period to which Christ ministered in. With this in mind, as we go through the different Scriptures where "generation" is found, we can see that "race" as a definition creates an unbalanced understanding of the words around "generation,". We still see "that generation" statements can only point to that specific group of people who lived in that time where Christ came to speak to Israel, within that forty-year period even if we change the definition of the word to race.

Christ's coming is generation specific demonstrated by Partial Preterists:

In Mark 14:62, Jesus plainly says to the religious leaders of that day, "I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Also note Revelation 18:19-21: "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." Who else then is being punished in Matt. 23 and Revelation 18:19-21 but that generation of Israel who were directly responsible for the death of the apostles and their Christ and King?

If one came to the Christian men of that generation and said "The curses of Matt. 23 belong to another generation and not the generation of Christ," they would not be able to understand what he was talking about.

Just as that nation of Egypt had a "great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more" (Exodus 11:6), so did apostate Israel. Matthew 24:21-22, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. For then shall there be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." [The beginning of the world here in Matt. 24:21=22 also being that time when Israel was created as a nation at Mt. Sinai, according to Isaiah 51:14-15 "I am the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people."]

See also Daniel 12:1 "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Jeremiah 30:7: "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble..."

Josephus writes of the tribulation in, Wars Of The Jews, II, XIX, 6 & II, XX. See also Eusebius' Ecclesiastical History, Book 3, Chapter. 5 The reason for this as it is said in Exodus 11:6, "that ye may know how that the LORD doth put a difference between the Egyptians and Israel."

DATING REVELATION

Importance:

If Revelation was written before A.D. 66, we then know quickly that it had significance to that tribulation of A.D. 70. If it was written in AD 90 eternal and other evidence still suggests that it has to do with Jerusalem. See Kenneth Gentry's book Before Jerusalem Fell.

The internal evidence from Revelation itself for an early date. Most of this information comes from Partial Preterist Kenneth Gentry.

1. In Revelation, the temple is still standing (in Rev 11:1). From Revelation 11:8, as we can see, this temple was in the city where our Lord was crucified. It was removed in A.D. 70, as Jesus said it would be in Matthew 24, even by similar language used in Revelation. If the temple was destroyed prior to the time of John's writing his application to it would make no sense.

2. The Beast "now is" at the writing of Rev 17:10, and not only that, but those at the time of Revelation are told in Rev. 13:18 that they can identify the Beast through counting the number of his name. Neron Kesar adds up to 666; he was the person whom John said "now is" of the seven Caesars of Rome.

4. The seven hills are none other than the city of Rome of that day!

5. The four horsemen match the other introductions into the apocalypse in

the Gospel accounts. There is one Gospel, not two, or four. In Luke's account in 21:12, which matches up with the last horsemen, says in Luke *"they shall lay their hands on you ... delivering you up to their synagogues."* See also Rev. 3:9 & 2:9. This refers to the time prior to A.D. 70, as Jews were first persecuting Christians before AD 70. You can see this in the book of Acts.

6. John was specifically told not to seal up his vision because what he saw was "at hand." John is told his whole vision, (not part of his vision) was "at hand" and "must shortly come to pass." (Rev 1:3, 22:10, etc.) Daniel, on the other hand, was told to seal up his vision because "the appointed time is long," 365 years long. The book of Daniel was to be sealed until the time of the end. (Daniel 12:9) It is clear that it was no longer sealed when the prophecies of Messiah were being fulfilled from Daniel 9:25. Christ was unsealing Daniel's prophecies in Matt. 25:15 as he spoke of the tribulation to come upon that generation. Josephus and other historians speak of the fulfillment of Daniel's prophecies regarding the temple. Therefore in Christ's time was the *"end of days"* that concerns Daniel's prophecies.

7. Once the seals in Revelation were opened (Rev 5:3), they were not closed again. Christ has overcome to loose the seals of the Book. This is seen to start from His resurrection in Rev. 5:5, and because of His resurrection.

Revelation is not pictured as a future event based on future happenings, but looks for fulfillment in a 40-year period, in that generation. However, all these things, the Beast, the False Prophet, the Whore of Babylon all are things that need to be identified idealistically today that have to do with our generation. Paul said in 2 Timothy 4:8 *"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."* This is the way the church should be, as we understand the heart and plan of God.

Revelation has been unsealed even before John entered heaven, according to Revelation 5. In Revelation 1:7, 3:11, 22:7, 12, it says that Christ is on the way then at that time from the cross, and not for a "long time" or thousands of years in man's estimation. (1 John 2:18, Rev 6:11)

8. There is no verse that indicates any other time ripe for tribulation other than that time in the apostolic age when they killed the "apostles and prophets," and subsequently were judged for it through their misguided religious system.

9. They are invited into or else excluded from the river of life of 22:1 in 22:17 & 22:19. This is the age and kingdom in which they were in looking for the replacement of the OT temple in Jerusalem.

10. Those under the altar are there for a short season, not thousands of years. The figure shows men restrained under an old system to be shortly fulfilled.

11. The 144,000 are the Firstfruits, not the last fruits, in the Bible. They have to do with the apostles and the change of that religious world in their thinking about a New Israel.

12. It is no more logical to believe that Revelation was written after Jerusalem fell than to believe Matt 23 & 24 was written after Jerusalem fell. They are both addressing the same exact topic. Revelation was written to unseal Daniel to the Jews of that age who were becoming Christians. Dan. 12:7 reads, "*And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.*" That holy people is not Rome, but Jerusalem ----- when it would be destroyed all these things shall be finished ----- not years later.

13. The temple would no more be standing in that generation. Jesus said to the women at the well in John 4:21 "... *the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.*". The temple in Jerusalem would be replaced by the temple of the New Jerusalem. See also John 4:21, 1 Cor. 3:17, 6:19, 2 Cor. 6:16, Eph. 2:21, Rev. 3:12, 21:22.



WHAT IS THE LAST DAY?



LAST DAYS AND LAST DAY LATTER DAYS AND LATTER TIMES IS AN OT CONCEPT

What is the significance of the terms for the Last Day? Rather than list every verse to bring to light all the various points that show the significance in the Scriptures as to how the “Last days” must be defined as they relate to various ideas please use your concordance in the KJV: “Latter Days” “Latter Times” “Last Days” “Last Day”. Also see: *"judgment," "destruction," "world," "end" and "after many days"* This will give a full sense of what these terms really pertain to.

Introduction: Now that you have done a study on these terms, we are ready to discuss them. An argument that must be reckoned with ----- when is the last day? When was the last day and the establishment of the NT kingdom, and how is this establishment defined and how was this accomplished? And does this apply to us? Are we on our way to our last day as well?

There was a last day: It is important to understand that today we follow a completed process established by the first Christian first fruits and harvest of Christ’s generation. In fact, this is to a great part what the New Testament is all about. What we want to emphasize is that this whole Way is spelled out in Scripture Idealistically. Literally not so, because there has not yet been the fulfillment that we can now define in this world that is passing away, in the “already but not yet” that we can perfectly define, nothing left to speculation. When the total fulfillment of the second coming transpires there will no more be a “not yet” and we will see Christ as He is, 1 John 3:2. This has not happened yet.

Does the last day necessitate the end of the Planet?: Idealistically no, all fulfilled yes.

Bible prophecy portrays the complete end of the physical world idealistically (Rev 16:14, 20, 20:11 21:1), this taking place at the coming of the Lord, and is as it was in the last days of Noah from reading such passages as Matthew 24:29, 37; Hebrews 1:10-12; 2 Peter 3:7. For those living in that generation there was no difference, there was an end to the wicked men and hypocrites who represented Jehovah. 2 Peter 3:7 [*But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of*

ungodly men.”] and these other verses about the second coming pertain to the "last days". Peter was in the last days of Israel. (Heb. 1:2)

The End of the Physical World?

If we carefully read the Bible, we find that these verses about the Last Days are foremost speaking of the destruction of the old covenant world, foremost in that generation of Jesus Christ. (See Deut. 4:30, Acts 2:26, 1 Cor. 7:31, Heb. 1:11 & 8:13.) This world being after the time when Israel was created as a nation at Mt. Sinai, according to Isaiah 51:14-15. In Isaiah 51:5-6, Isaiah predicted the destruction of "heaven and earth." Verses 15-16 read, "*But I am the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.*" Verses 15-16 define that "heaven and earth" as the world created when God gave Israel the law at Sinai. In contrast to that Old Covenant world that would be destroyed, God's new world would stand forever from the cross onward (verse 6).

God created Israel's heaven and earth at Sinai, but He would destroy that world to make the new creation established on Christ and this new world to stand alone. This world was established at the cross foretold ages before. Isaiah predicted this in chapter 65: "*I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; ... For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. ¹⁸ But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. ¹⁹ And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.*" God would destroy false Israel, create a new people with a new name, and give them a new heaven and new earth. He would redefine the elect through Christ rather than through a physical ethnic people and nation.

These are first and foremost covenant worlds, not physical worlds. Today, the way Jews must come to God has changed. This end is what Jesus predicted in Matthew 24 for OT Israel when He predicted the end of that temple: "*Heaven and earth shall pass away but my word shall never pass away.*" (vs. 35) Hebrews 12 speaks of the passing of the heaven and earth established at Sinai, and the deliverance of the unshakable kingdom of God from Satan. This unshakable kingdom was the church of Christ in heaven to which we too now attain unto after the cross. (12:21-28) Revelation speaks of the new heaven and earth which would be manifested in the world when the city "*where our Lord was crucified*" would be destroyed. (11:8; 21:1ff.) When the Bible speaks of the end of time, it is referring to the end of time for the Old Covenant age of Israel. And this was brought about by the Church and by their establishment of their relationship with Christ and the New Jerusalem by the New Covenant. They in effect are told to enter into the promised land after 40 years, the true promised land

Abraham sought for. That is the New Covenant and the new heaven and earth established in Christ at the cross. This is where men come to Christ out from the entrapments of this old world. Today, this is our rule for our victory in Christ. We follow that same path, starting at the cross, the New Jerusalem nevertheless, also being a picture of the “already but not yet”.

At the same time, the Old Covenant world was passing away as the New Covenant age was already established in A.D. 33. (Heb. 6:5, 9:26, 1 Peter 1)

The Christian age, or our world, has no end as can be seen by the following scriptures: Genesis 8:20-22, Ps 104:4-5, Psalm 96:10, 2 Chron. 16:30-33, Isaiah 66:22, Eph. 3:21 with Isaiah 45:17-18.

See also these following verses in relation to Christ's kingdom, that it is never ending from the cross onward: Psalm 2:7,8 with Acts 2:25-36 and Acts 4:25-27; Isaiah 9:6-7 (Since His kingdom is never ending in its expansion, the earth must remain.), Daniel 2:44,45; 7:13,14; Amos 9:11 with Acts 15:16; Luke 1:32,33; 20:17,18; Hebrews 12:2,22 and Galatians 4:19-31 with Rev 22:1,2,17.

If the earth is removed it is because God is giving it to them, but God is greater than men, and greatly wiser than the wicked. If the earth is removed it is because has no more use for it. At any time God can restore whatever it is that man has polluted, indeed He keeps the earth in place correcting its path always.

Nevertheless, in all this the earth must be physically removed in the sense that those in Christ who dwell with Him [apart from the corruptions of this earth and those that corrupt His church] have their hope in a new creation and the fulfillment of the New Jerusalem apart from those already but not yet expected that we must ascribe to it today, that city being in this world and they yet being in “flesh and blood”. 1 Cor. 15:50. And this is why the second coming is more than idealistic and must be literal and the hope of the future, Thy Kingdome Come, Matthew 6:10.

One ending and one beginning for one age that could not be shaken:

The New Covenant world was not ending at the same time it was established at the cross ----- what was and is ending is the “*world*,” the flesh, and the Devil, and the influences of that old world that today are still passing away as men are resurrected.

In an absolute sense at a literal world is passing away: 1 Cor. 7:31, 1 Cor. 15:24-28, Hebrews 9:26-28, Rom 13:11,

Both idealistic and absolute: 1 Cor. 10:11, 1 Cor. 1:7,8,

In an idealistic sense foremost, the world is passing away: Heb. 5:6, 8:13, Hosea 3:3,4.

This end is tied up with both the coming of Christ forever separated from the world and the end of the abomination of desolation that happened in earthly Jerusalem to that generation in Israel in A.D. 66. For all those who will follow the example of the remaining church to continue in the same “way” they

establish the “way” to the Father, established for them by Christ and His cross and their cross as they follow Him.

In Hebrews 12:28, we can see this kingdom they were receiving in Christ was one that could not be shaken and that would continue to remain. But at the same time, the old age was passing away (Hebrews 12:27) yet is still passing away in us. Those things that are being removed are said to be of those things that are made with hands. (12:27) The first tabernacle is said to be made with hands (9:11) and is also symbolic of our physical world and that which is outside of Christ which is removed at the Lord's coming. In Hebrews 6:5 it says that the Jews at that time had tasted of the powers of the world to come. How could this be anything but the New Covenant world and the establishment of that way for paved by Christ and them that subsequently followed to the Father of that first generation? [Hebrews 6 does not concern Christians but Hebrew Jews.]

The Last days of OT Israel progress up to Rev 10: Revelation 10:5-7 says: *"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."*

John, in Revelation was seeing the imminent fulfillment of all things the Prophets had foretold. For instance Daniel was told his visions were not for his time but for the time of the end, 12:4, 9; the last days, 2:28. Isaiah and Joel were also told their predictions were for the *"last days"* Isaiah 2:2; Joel 2:28 ff.

While the OT prophets knew their predictions were for the *"time of the end,"* John was told *"there will be delay no longer"* in the fulfillment of what the prophets foretold! The time for fulfillment had come when John wrote. John was living in *"the time of the end."* This is why he wrote *"it is the last hour,"* in 1 John 2:18.

Peter said the OT prophets knew the things they predicted were not for their times. (1 Peter 1:10-12) But Peter said the salvation they foretold was *"ready to be revealed in the last times;"* and that he was living in these last times. (See 1 Peter 1:3-20.) This was for them *"ready to be revealed in the last time."* They wrote in the *"last time."*

They were living in the last days. This is what they asked about in Matthew 24:3 ff: *"What shall be the sign of thy coming and the end of the age."* Jesus gave the signs, (Matthew 24:14ff.) and said the end would occur in their generation. (Matthew 24:34) The end of the age was to occur with Christ's coming in judgment in the destruction of Jerusalem. He said that would happen before all that generation passed away. (Matthew 16:27-28)

The Bible speaks of an end (1 Peter 4:7 *"end of all things is at hand."*), yet 1 Corinthians 15 speaks of another end in our future that has not happened yet. 1

Corinthians 15:50-51 *"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. ⁵¹Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,"*. The end of all things were all things not having to do with the New Heavens and Earth.

The Seals have been broken open: Once the seals in Revelation were opened (Rev 5:3), this showed that Christ had overcome to lose the seals of the Book to have their fulfillment. Revelation unsealed the Book of Daniel as well. It is not pictured as a future event that lingers on for thousands of years. Revelation was not sealed. Can it be that none of this has happened yet? In fact Revelation 1:7, 3:11, 22:7,12, it says that Christ is ready to come to the readers (1 John 2:18, Rev 6:11).

Age without End: As opposed to the time of the end, the Bible also affirms that the Christian age will have no end. Isaiah 9:6-7 predicted the establishment of the rule of Christ on the throne of David and *"of the increase of His government and peace there will be no end."* Christ's throne is established on an endless reign. It is not limited to a millennium, nor is it limited by time itself. Daniel 2:44 and 7:13-14 says Christ's kingdom will never be destroyed.

In Luke 1:32 ff., the angel told Mary that Jesus would be given the throne of David and *"of his kingdom there will be no end."* Paul says in Ephesians 3:21 that it is the mission of the church to give glory to God *"world without end."*

The traditional view of *"the end"* says the church will give way and collapse for the establishment of the kingdom [premillennialism] or Christ will give up His throne at the end of time, [amillennialism]. Both views teach that the present Christian age is temporary. Yet the new heavens and earth immediately follow the end of the age, and the new heavens and earth come after the end of the temple in Jerusalem. The NT writers saw an end past the destruction of the temple into our age and how to get there by the self-same way they were following.

OT, NT, there is not another dispensation, but there is Redirectionism and there is the Second Coming Resurrection future:

There are no verses in the Bible after the destruction of the temple in Jerusalem that have anything to do with any other struggle that we presently have in this life. Prophecy and fulfillment focuses foremost on our progress in that age of the apostles. After the cross and after A.D. 66 is pictured idealistically the end of all things that opposed the kingdom of God. We are within their age. This end is a cycle that repeats itself, and is seen in Isaiah 9:6-7 *"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.⁷ Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice*

from henceforth even for ever. The zeal of the LORD of hosts will perform this.”. The only world and New Jerusalem we have is one of recapitulation.

Aside from these types of fulfillment there is seen to be ongoing fulfillment where Christ has an everlasting, perpetual priesthood. (Hebrews 5:1-7:28) This should mean there will always be people getting saved on earth, indeed Hebrews 5:1-7:28 demonstrates that the New Jerusalem is a kingdom based on recapitulation. Without remaining in this world there will be no sanctification (John 17:9), there will be no day we see the Lord in the resurrection (Heb. 12:14), that is the reason why the New Jerusalem has been established.

The Comprehensive Last Day: Geerhardus Vos in his book *The Pauline Eschatology* chapter IV page 72 reads *“The judgment is of course the inevitable summing up of a world-process that has fallen subject to the moral abnormalcy of sin; ...”* and *“For the eschatological process is intended not only to put man back at the point where he stood before the invasion of sin and death, but to carry him higher to a plain of life, not attained before the probation, nor, as far as we can see, attainable without it.”*

The last day is framed for us as a picture idealistically around a last judgment ending in AD 70 by the expectations of the Bible as well as the results of what Jesus said in Matthew 24 etc. And that, that nation that was removed will be judged from the time of Cain to the end. Jesus said in Matthew 23:35 *“That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.”*

Nevertheless, history continued. At the last judgment all peoples and all nations shall stand before God and give an account. There will be trials and judgments and witnesses. In order for this to happen in a right and orderly manner every living soul from the begging of time to the end will be there to give testimony. And in this that generation spoken of by Jesus will also be judged by what has happened because of their works. That men built on their works and thereby many were defined, as will be shown throughout all human history. Cain will be able to see what he vengeance brought about in the history of the world and those who happily killed Christ will see what kind of future that produced. Every father will see how his works effected his son and his own son’s son and so on and so forth till the end and then they will all go down to hell together. They will all have to all answer for all wickedness, they will all see how their sins have spread throughout the whole world. All do not get the same judgment. Mark 10:22 *“For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.”* Matthew 10:36 *“Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.”* Matthew 12:36 *“But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.”* Matthew 11:20-22 *“Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the*

mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.” Then at the last shall Satan be thrown into the lake of fire that burns with fire and brimstone.

The last judgment therefore is rightly and perfectly placed at the end of human history for just this very reason.



THE NEW JERUSALEM



The new Jerusalem as well as the rapture of 1 Thess. 4, more so than 1 Cor. 15, has clear idealistic fulfillment as well as (in that it is already but not yet) what is yet to come for a literal coming explained more so in 1 Corinthians 15.

Where is the New Jerusalem?

It is not that the New Jerusalem is here with us so much as that we are entering into a city, the city of the first-generation church defined as martyrs. The church is only made up of martyrs, those who have made a commitment to carry their cross. And we have not "prevented" (1 Thess. 4:15) them, those who are actually martyrs in Christ precede us. They are that cloud of witness of Hebrews 12:1 "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us," Those who were overcomers would by their identification with martyrs have their churches, their candlestick, remain (Rev. 2:5) to rule and reign with Christ. These were first sealed or identified as the 144,000 and then seen as resurrected in Revelation 7:14-17 and Rev. 20:4-5 in the New Jerusalem. These would meet Christ and bring about the maturity of the Church. In Daniel 12:3 and Matt. 24:30-31, those who are faithful are the ones whose testimony remains to shine as the firmament.

We see that 1 Thess. 4 tells by the use of the word "meet" (Gr. "bring back") that those who are faithful to be caught up meet Christ in the air in their martyrdoms enter the New Jerusalem also in the air, to bring the reality of the New Jerusalem to earth. **Both the rapture and the New Jerusalem are explaining the same thing both being in the air, 1 Thess. 4:15-Rev. 21:10,2:**

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. ... And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, ... And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Such was the case where the martyrs brought the true meaning of Christ into the world by becoming like Him. (1 John 3:2) Revelation 21-22 shows this New Jerusalem coming down. **Here in 1 Corinthians 15:51 "We shall all be**

changed”, has to do with the “rapture” when the living would be resurrected into the New Jerusalem and their union as a church would continue. The clearest description of our Lord’s return concerning the New Jerusalem is found in John’s letters to the seven churches. They are told that if they are faithful then they would remain to die for Christ another day, that their candlestick would remain. That they would then be dwelling in the New Jerusalem. That they would not be left behind when the Lord comes as a thief in the night, Revelation 3:3; 16:15.

Where is the New Jerusalem? Have we arrived within that city wholly?, Galatians 4:26. Or are we still as on the way to that city as was Abraham, which city was being prepared for us John 14. We have a city that is finished, which is the example of the firstfruits (James 1:18) that we observed and followed Christ (2 Thess. 3:9). But are we as the firstfruits, or are we still being prepared for that city. (John 14). Most Christians today cannot identify the New Jerusalem, they do not know what city they are from or where it is. Where is the Holy City and New Jerusalem?, does one need to take a plane to get there? The New Jerusalem is the Bride of Christ, the firstfruits, James 1:18. When we wake up in the morning every day do we drink of those living waters and eat daily from a tree of life to escape the curse outside the city?

Christ’s work would become their work:

Matt. 16:28 says, *“Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of Man coming in His kingdom.”*

Christ Raptures the wicked out of Jerusalem.

Christians in the Scriptures are not looking for a rapture, rather they are looking for the wicked to get raptured the same way Sodom and Gomorrah or those at the end of the Millennium were taken off the face of the earth. They are waiting for the Lord to come and remove the wicked out of their midst who trouble them who have heard the Gospel, Luke 17:34-37, 2 Thess. 1:6-10

Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; 7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

Those wicked who remain are they to whom 1.) the church is to continue to preach the Gospel to and 2.) they who our here for our trial and sanctification.

What does the New Jerusalem look like after the Second Coming?

In Rev. 2:23 we see again that after Christ's visitation there would be surviving churches in that *"all the churches shall know that I am he which searcheth the reins and hearts"*. These would be they who had overcome and remained Christian, who would have rebuked those like Jezebel and her children who would be taken. Who would have had the same mind as those who were martyred. It says in 2:23 that Christ will judge every man according to their works as His coming, according to what they have done, Rev. 22:12. The same exhortation is given to the churches entering and exiting this period. *"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."*

Who are the new heavens and new earth promised to?

How and in what way did, does, will, Jesus and His saints return to rule the world from within the New Jerusalem? By overcoming they would rule, Matt. 19:28 says *"And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."* From all that stands before us, what are the Scriptures intending to argue about the second coming? From reading Revelation 1-3 we see overcoming, as instructed to each church, has its focus on following Christ without the camp, to the cross, to speak and to do the truth, Heb. 13:13, Luke 9:23, Matt. 24:15,16. That physical death in overcoming is clearly something that needs to be considered and inevitably can be incorporated in the instruction to any of the seven churches. And this call is to all regardless of how deserving we think a people may be, we are all sinners and we are called to love the enemies, even those who will martyr the saints.

Even death was not an obstacle for the New Jerusalem. The life with the New Jerusalem is naturally repulsive to the world, to the flesh and the devils, Christ's mandates are a death sentence to double minded Christian. To these things he made deaf and blind. Man naturally is unable to overcome the flesh and this world, giving it over to the burning flame without divine intervention through purposeful overcoming divinely appointed trials

The overcomers are as *"kings"* who have *"power over the nations"* (Rev. 1:6, 2:26) and *"bring their glory and honor into it"*. They judge the nations and rule over them with a rod of iron (Rev. 2:27) by giving them God's mandates that are defined in the Gospels. They speak and then God acts. Whatever they bind on earth is bound in heaven. Such was the case in Revelation 2:23 *"And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works."*

Judgment and vindication that define the way into the New Jerusalem:

Matthew 25:19 *After a long time the lord of those servants cometh, and reckoneth with them.*

Matthew 25:31-32, 46 *When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats ... And these shall go away into everlasting punishment: but the righteous into life eternal.*

Acts 10:42 *And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.*

1 Cor. 4:5 *Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.*

2 Timothy 4:1 *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;*

2 Timothy 4:8 *Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.*

James 5:9 *Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.*

What do those who overcome possess inside the the New Jerusalem?

Ephesus *"To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God."* The tree of life was forbidden for Adam ("And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever?"), but now it is also given for the healing of the nations.

Smyrna *"... be thou faithful unto death and I will give thee a crown of life"*

Pergamos *"To him that overcometh will I give to eat of the hidden manna ..."* The hidden manna is that which was in the holy of holies. The language suggests that these will be partaking with Christ in that state of perfection in heaven.

Thyatira *"... be that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."* This overcoming is that which is paralleled to Christ's martyrdom. By that martyrdom nations can then be judged.

Sardis *"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life ..."* This mention of the book of life and being clothed in white is symbolic of the day judgment and entrance into the final state.

Philadelphia *"Him that overcometh will I make a pillar in the temple of my God and he shall go no more out:"* This change, in that he shall go no more out, points to a place where man has moved beyond the world, where this world can no more touch him.

Laodicea *"To him that overcometh will I grant to sit with me in my throne even as I also overcame, and am set down with my father in his throne."* This overcoming is that which is paralleled to Christ's sanctification to which we too, if we are worthy, may have.

Who can see the New Jerusalem and that physical visible coming?

2 Timothy 4:1 says: *"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;"* Jesus had a visible coming. He said to the high priest that he would see His coming. Mark 14:62 *"And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."* Did he see Him? Did those who pierced Him "see" His coming? (Rev. 1:7) *"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."* Matthew 24:38-39 *"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."* John 9:41 *"Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth."* Rev. 15:2 *"And I saw ... them that had gotten the victory ..."* When men saw Jesus walking in the Gospel stories, were they instantly brought to life or necessarily convicted in another kind of seeing that the Bible is referring to, as foremost in John 19:37 and Zechariah 12:10-13:1, Rev. 1:1? The elect would understand and see *"the brightness of his coming:"* (2 Thess. 2:8. Heb. 12:1-4 *"seeing we also are compassed about with so great a cloud of witnesses"* Paul prayed that we would "see". (Eph. 1:15-23) Jesus also asks that we would "hear" (Revelation 1-3).

Heb. 11:40-12:2 *"And these all, having obtained a good report through faith, received not the promise: 40 God having provided some better thing for us, that they without us should not be made perfect. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."*



WHEN IS THE RAPTURE?



Question: How do we understand 2 Thess. 2 as a signpost to the coming of the Lord?

Answer: Jesus was not a Christian Zionist, He was not concerned with rebuilding the temple system. Presently there is no temple. See 2 Thessalonians 2:1-12. There are many Scriptures that speak of the imminent coming of the Lord. Matthew 25:13 says "no one knows the day nor the hour." However, all these Scripture fulfilled a type of and some aspects of the Lord's second coming to that generation. There is no longer any temple of the AD 70 type that the Antichrist must first come to before the coming of the Lord, as was the case before A.D. 66. For almost 2000 years, Israel has not had a temple, nor are they a nation of religious Jews now. These Jews gave the temple mount to Muslims. That temple of 2 Thess. 2 in regard to the city of Jerusalem has been made obsolete for close to two millennia.

Is a literal temple necessary to fulfill the sign of Matt 24:15?

The idea that Matt. 24:2 and Matt. 24:15 are speaking of two separate times and two separate temples is not something that can be supported by the ideas or the language conveyed from Jesus, or to be understood by His audience. There is only one temple in view in Matt. 24. Nevertheless, the subject and the ideas and His coming in this same way are still equally relevant to us today.

Ideologically it is fulfilled when in apostate Christian religion Christ is outside the camp or outside the church knocking to come in. In Judaism the temple was removed, in Christianity their candlestick would be removed. Yet false worship and the same subject is the topic in both cases, neither is obsolete today.

Can the Antichrist in 2 Thess. 2 refer to a sign only for Jews?

It is argued by Futurists that a temple will be built by the Jews for the second half of the seven years spoken of in Daniel 9:27 after the rapture. And that this is the reason why this sign of 2 Thess. 2:3-4 [*Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.*] has been irrelevant to us today. However, Paul is not writing to Jews but to Gentiles converts to Christianity before the rapture giving them a sign

that they are to watch for before the rapture. Later on, in 2 Thess. 2 Paul mentions the day where the Lord will come as a thief.

The Bible also clearly teaches that if one misses the entrance into the wedding (or the rapture), they are forever outside the kingdom, not refined to build an earthly temple to God. There is no need for Paul's sign to a post-rapture people. Then at that time, the only ones who would see it would be the damned, the lost do not need to *"watch a temple being built"* to avoid the Antichrist, because their judgment is already set. (Rev 22:11) It is true that the rapture is after the Christian tribulation and mid tribulation. But Paul is not going to be writing a letter to Jews who were left behind about what happens in Jerusalem during the tribulation.

The Testimony of Jesus Christ and the Gospel was the pillar of smoke [Exodus 14:19-20, Acts 2:19] that kept Satan back until the Gospel was preached in all the world [Rev 6:10, Matt. 24:14], seen in verses 6 & 7. 2 Thess. 2:6-7 [*"And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way."*]

 is not the rapture.

The Anti-Temple VS The True Temple Problem:

Aside from the fact that today sacrifices could be offered in a tent according to OT Scriptures, if a temple was rebuilt in Jerusalem it could not possibly be called a Temple of God. Rather it would be called The Anti-Christ Project by God. Jeremiah 3:16 says these days do not belong to the OT Ark. 2 Thessalonians 2:1-12 therefore is not something that can repeat itself again physically and be called a "Temple of God", we are not today in a NT-OT dispensation. God will not again dwell in a temple made with hands, Hebrews 9:9, 10:9, 18, Mark 14:58. Today the church is the true spiritual Temple of God, to which the elect are invited into in Revelation 22:17. Nor is the Bible teaching that Satan will enter the Bride of Christ, who is indeed the Temple. [I am referring to the teaching of Harold Camping of Family Radio.] That's ridiculous. And for the Jews, it would be to commit the unpardonable sin to turn ones back on Christ and trust in an anti-priesthood and anti-temple today according to Hebrews 6:6, 10:21, 26. Today Christ is the only High Priest and King. No other will be recognized as God's High Priest in a New Temple and in another New Covenant in Jerusalem. And Christ would not be the High Priest in this earthly system. A temple is to make sacrifices; today our sacrifice has been accomplished in Christ and to none other sacrifice can take His place. Thus, a new temple could not be defined as *"the temple of God"*. That was something that belonged to an age that has forever passed away with the coming of our new High Priest. In Revelation 18:21 *"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."* 19:3 *"And again they said, Alleluia And her smoke rose up for ever and ever."* Today the Jewish people

cannot reject Christ and construct the “*Temple of God*” and a Priesthood of God under the supervision and architecture of God. Christ and the sons of God have appeared in this earth to take the place in the New Jerusalem, Romans 8. One thing we are warned of in the beginning of Matt. 24, and that is of those who would come in Christ’s name, who is our High Priest. For there to be a new temple we would also need a new high priest, and this is precisely the nature of what Jesus warned of in Matthew 24:5. It is unfortunate Christians in our day have legitimized such a dispensational theology. Scofield writes concerning this new temple, “Doubtless these offerings, will be memorial, looking back to the cross”.

Question: If there was no rapture at the time of 2 Thess. 2 how does that shadow the literal rapture that is yet to take place in our future?

Answer: Literally being caught up with Christ at the last trump in the type of AD 70 will have to do with actual martyrdom as it was with the two witnesses mid-tribulation. (Luke 9:51, 23:46; Acts 7:56; Rev. 6:10, 11:12, 20:4) The “*we shall not all sleep*” is about having escaped martyrdom waiting for Christ to come. The letters to the seven churches indicate aspects of literal martyrdom as well. Here at the end Jesus appeared outside Jerusalem to meet His church after He has prepared His bride to be the of the harvest. The last trump also has to do with symbolism to say Christ finishes His work of mediation for believers ending that work in a Yom Kippur typology (Revelation 15:8).

Question: When Christians die after the cross do they need to be held in a temporary state outside a physical body awaiting a resurrection before the judgment or will they be with Christ where He is?

Answer: First, the souls under the altar in Revelation do not prove bodiless saints, see the word “soul” in the concordance.

Second, Paul said to be absent from the body is to be present with the Lord. (2 Cor. 5:8) That they which had fallen asleep in Christ had not perished 1 Cor. 15:18. Christians cannot be living in the presence of the Lord without flesh and bones. A physical-spiritual body, a body like Christ is the type Christ showed for those who would ask how one will be resurrected. Jesus said in Lk. 24:39 “*Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have.*”. Believers do not rise from the dead without physical bodies. To imply that saints are disembodied spirits is the same to say that believers need to go to Sheol, because this is where Christ went without a body. And that is because there is a rule in Scripture that says as it was with Christ so it will be with us, if you do not have a body, you need to get resurrected so you can ascend to the Father. (Romans 6:5) When we are absent from this world, we stand before God. (Hebrews 9:27-28)

Furthermore, Jesus has a body that had invadable attributes. Therefore, in the resurrection, there can be resurrection with a body that passes through

physical matter like dirt with no one seeing it and this still being a resurrection true to the nature of the resurrected body demonstrated by Jesus Christ. The same Spirit that dwells in Him dwells in us: Romans 8:9-11 *“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. 10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”*

Romans 7:24,25 *“O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord.”* 1 Cor. 15:44 *“It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.”* 2 Corinthians 5:8-10 *“We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. 9 Wherefore we labour, that, whether present or absent, we may be accepted of him. 10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”* At the point of our departure from this world we arrive at the great white throne judgment of God. While on earth our body sees corruption, unlike that body of Christ that was resurrected. (Ps. 16:10) We do not have that promise. What gets lost in the ground is not our body. What has decomposed is no longer a body. But yet our bodies get resurrected from the grave all at the second coming of Christ. Jesus is the perfect type that we follow. As Jesus had the same body before and after His resurrection, so shall we have a body like His only because of Him, but we will be known as we were known. And His body was not a ghostly body. Yet Christ had an invisible body that would appear in flesh like ours and could travel through walls, **as our bodies will be invisible and travel through space and time to the date of the “future rapture” and heaven, 9:27. [The rapture and not the Resurrection of Christ because Jesus said “I go to prepare a place for you”. Therefore, the resurrection happens at the rapture and the maturity of the church.]** The Spirit in us is what will define our body, 15:41. No living soul saw Christ's resurrection. So, the orthodox interpretation that follows is that no one will see our resurrection at the last day. Those who did see Him at first did not recognize Him. Therefore, we can reason that there is a body we have that does not see corruption that is raised unseen by mortal men that is also physical. And there are no disembodied spirits mentioned which dwell with Christ in the 1 Cor. 15 description of different resurrected bodies. Even the Rich Man in Hell had a tongue. The physical world is not evil; the physical body is not really the factor in resurrection, it is what the Bible defines as the flesh, our sinful nature that is the problem not the body. Jesus had a body that could die like ours, that dwelt among us, and was found sinless in it. The physical body is not the focal point, but rather the fallen nature in man that uses the body. If the brain or soul is resurrected, then so must be the body.

Question: When is the resurrection and rapture of the church?

Answer: The rapture happens on an unknown day always for all time, it is not the same as the day as the day of one's death. The rapture is still in our future---yet 1 Thess. 4 and 1 Cor. 15 are about what must shortly to come to pass. We know this because 1 Thess. talks about a thief coming. The thief is defined in Revelation within things which "*must shortly come come to pass*" pointing ideologically to AD 70.

The day of the rapture is said to be at the last trump (1 Cor. 15:52) but also as a thief (Matthew 24:43-51, 1 Thess. 5:2,4 and Revelation 16:15). The reason for this is because the wicked are separated from the righteous before the rapture, because there is a process before the rapture takes place, 2 Thess. 2:3. Here antichrists call on God as one man.

In the beginning of the millennium there are thrones set for judgment Revelation 20:4 "*And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*" However, as we shall see in more detail, the millennium appears to be a time shortly to come to an end starting where Jesus bound Satan. Therefore, the identity of the resurrection appears to be not in 20:4 but certainly at the white throne judgment 20:11. Revelation 20:11,12 says "*And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. [12] And I saw the dead, small and great, stand before God ...*" 2 Cor. 5:11 says "*For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men ...*" Now by this we know the time of the resurrection must be at the end. Indeed, according to 1 Cor. 15:22-28 we see that the end is at the resurrection (The Greek shows "the end" in verse 24 is at the same time as the resurrection here in verse 23.

The conclusion is that the rapture and resurrection are at the end of days, Daniel 12:8ff "*O my Lord, what shall be the end of these things? 9And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. 10Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. 11And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. 12Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. 13But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.*"

Question: When is the coming of the Lord to escape the days of vengeance (Luke 21:20)?

Answer: It appears to be at different times:

Here the Lord comes after the tribulation and after the wedding

Matt 24: says "[17] *Let him which is on the housetop not come down to take any thing out of his house ... [28] For wheresoever the carcass is, there will the eagles be gathered together. [29] Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: [30] And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. [31] And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*

Luke 12:34ff "*For where your treasure is, there will your heart be also. ³⁵ Let your loins be girded about, and your lights burning; ³⁶ And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.*"

Here the Lord comes before the wedding in Matthew 25:5-3 says "*While the bridegroom tarried, they all slumbered and slept. ⁶ And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him...¹⁰ And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. ¹¹ Afterward came also the other virgins, saying, Lord, Lord, open to us. ¹² But he answered and said, Verily I say unto you, I know you not. ¹³ Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.*"

The conclusion is that there is an ideological rapture that appears at the end of these days, yet there are two different unchangeable paths for the righteous or the wicked predestined 3 ½ years before this time. Rev. 22:11 says "*He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.*" This is why the Christian is to watch, at some point it is too late to watch. The reason it is ideological is that "*those who are alive and remain*" have not been changed from AD 70 till now.

The account of Josephus to the end of the 1260 day Christian tribulation:

Ezekiel 12:16 says "*But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I am the LORD.*". Josephus wrote before Cestius and the Roman armies came, that there was a sword in the sky a full year. (*Wars of the Jews*, VI V 3) This began on the 8th of Nisan A.D. 65 when a voice in the temple was heard as whispers and then a voice which said, "*Let us remove hence,*" after which they saw chariots in the sky, a light shining and the door opening to the inner court to the temple. But there were also other signs as well.

The Jews kept the taxes back that belonged to Rome in the temple in Jerusalem, which made it even more clear what was soon to happen. There was no mystery as to what was about to happen for the Christian. There were great

quantities of gold within the temple; therefore, that was the first place that Rome wanted to go. Ananus the high priest and the rulers wanted to work things out with Rome to reform the Jews and their situation with Rome. However, the Jewish people had many differences among themselves and made any coherent plan impossible. Matt. 10:34ff (“*Think not that I am come to send peace on earth: I came not to send peace, but a sword.*”) foretells this. These factions and unrighteous partnerships needed to have been removed far before this time if the Jews were to have any kind of success in a war. This was one of their greatest weaknesses. The Zealots were a very wicked group and should never have been allowed to ever come into Jerusalem. At this time, Jerusalem was led by the power of the Zealots who were then usurping authority and causing anarchy, they could never be a part of the solution between Rome and Jerusalem for a better way of life. (*Wars of the Jews*, II XIV 8. & XXII, 1) The war was stated to make a statement, to lower taxes and such, now that was impossible.

Prior to 7/10/A.D. 66. The chief rulers and Ananus had made a decision to call on the Romans to bring the Jews under Roman control. They also did this later on with Simon and his 40,000 with the same idea in mind. (*Wars of the Jews*, II XVII 4)

7/10/A.D. 66 On this date the Roman army waited three days for the Jewish people to submit to them. This was the time to see the thief coming and the time for escape of the Christians. (*Wars of the Jews*, II, XX,1) Josephus (maybe a Christian) says here “*After this calamity had befallen Cestius, many of the most eminent of the Jews swam away from the city, as from a ship when it was going to sink;*” This was when the tribulation started with a false start in the 7th Jewish month of Tisri the 10th day A.D. 66. (*Wars of the Jews*, II, XIX, 4) This was on the Day of Atonement, Yom Kippur, when Roman armies were seen outside the gates of Jerusalem. When Ananus tried to let Cestius, captain of the Romans in the city gate, some of the Jews threw him down off the wall when Cestius delayed.

The end of Ananus the High Priest and the proper giving of the Law in Jerusalem is seen in *War of the Jews* Book II Chapter 19 Paragraph 5 and Book IV Chapter 5 Paragraph 2.

On the 19th day 66 AD after the Roman armies surrounded the temple, it was the scene of Jews and Romans standing in the Holy Place engaged in war. Jerusalem asserted itself as an independent power. After Cestius went all the way up to the temple, he then for unknown reasons retreated. (*Wars of the Jews*, II XIX) Possibly, it was because Florus wanted to secure the money in the temple for himself and by this he caused men to influence Cestius to retreat who did not believe they would make it that far that soon. That it was a trap. Cestius was probably executed by Nero because of this retreat.

When Christians saw that the anarchy of the Jewish nation brought the Roman armies to the temple grounds and saw the death of Ananus the High Priest, they knew it was time to flee, remembering Scriptures such as “*Let not*

them that are in the countries enter into Jerusalem." (Luke 21: 21, Matthew 24:16. & Luke 21:20-21, *Wars of the Jews*, XIX 6, XX 1) Just by the Roman armies alone, Christians from Judea outside Jerusalem saw the abomination that was about to bring about desolation by Jerusalem attempting to assert itself militarily in the world. Not only was Jerusalem an impossible place for Christians at this time, it would not even tolerate the ruler of the temple and the Law.

It is impossible for anyone to see into the temple from the surrounding city of Jerusalem, let alone follow the Romans into the temple to see someone set up an idol there, when the Lord said they were to flee. How could one see this idol if one is not to remain but to flee? Luke 21:20-21,36 inserts "*armies*" in the place where the words "*abomination of desolation*" are in Matt. 24:16, showing that armies and abomination have to do with the same thing at the same time to those in Judea.

Immediate retreat was necessary because when the Jews who subdued Cestius returned, they brought into subjection all of Jerusalem to fight for Israel. (*Wars of the Jews*, II XX 3) A delay on the part of Christians would mean they would have to stay in the city and fight Rome or fight their way out.

7/10/66 after Cestius came in, there was a 5-month period of delay. After the Christians saw the sign of the "*thief*" coming to Jerusalem, the tribulation was resumed 5 months later on 12/10/66 when Vespasian made his first attack on Israel. But already, civil wars and anarchy ruled in Jerusalem. Now at this time the thief was in the house. Later Jerusalem was under siege by Titus five months before the temple was finally burned down. Titus built a wall around the city so that no one could bring food in or escape out.

According to Foy E. Wallace, Jr. in his book *The Book of Revelation*, he says Vespasian is chosen by Nero to take Jerusalem on A.D. 1/8/67, three and one half years prior to the fall of Jerusalem. This would be from 1/8/67-6/8/70. So far, we have only been able to confirm that Cestius of Rome was defeated on 8/8/66 by Josephus *Wars of the Jews*, II, XIX, 9. Nero was made Emperor in A.D. 54. According to Josephus, the Roman captain Cestius was defeated in his twelfth year of Nero, which would be A.D. 66. It was after this that Nero found Vespasian to take the place of Cestius.

In the beginning from A.D. 67, civil wars and anarchy prevailed in Jerusalem, which were allowed to continue by the wise leading of Vespasian. In the meantime, Vespasian slowly closed in on Jerusalem by subduing all surrounding opposition. (*Wars of the Jews*, IV:X 2)

On 1/10/70, there was no possible way in or out as much as there had been previously. Titus coming in 1/10/70 could be argued to be more of a blessing to the Jewish people than a curse at this point, in that they were in the midst of their 4th civil war! On 1/10/70, Jerusalem was shut up a second time. On the Passover on 1/10/70, more than 2,700,000 Jews were bottled up in Jerusalem by Titus' coming to Jerusalem.

John the son of Levi from Gischala associated with vagabonds from Tyre who pillaged Galilee. When he came to Jerusalem, he influenced the Zealots into greater anarchy, which resulted in the burning of the temple in the 5th Jewish month the 10th day A.D. 70. This was the same day that the temple was burned by the Babylonians (Jeremiah 52:12) 657 years prior. So then 3 1/2 years after Roman armies started killing the Jews, the temple was destroyed. (*Wars of the Jews*, VI IV 5 & 8)



PRETERISM



Introduction:

Here I am focusing on the type of Partial Preterism and Postmillennialism as defined by Kenneth Gentry, Gary DeMar, RC Sproul, Keith Mathison.

The Partial Preterist and Full Preterist invention infers that there is fulfillment after AD 70 with a second coming. They indirectly or directly imply that Jesus and His apostles were operating in the Old Testament age up until AD 70. That the Christian age started in AD 70. For example Gary DeMar in *The Passing Away of Heaven and Earth* writes: “A similar phrase is used by the author of Hebrews: “But now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself” (Hebrews 9:26). Jesus was manifested, not at the beginning, but “at the consummation of the ages.” The period between A.D. 30 and 70 is, as the apostle Peter describes it, “these last times” (1 Peter 1:20). As time drew near for Jerusalem’s destruction, Peter could say that “the end of all things was at hand” (4:7).”

Preterist eschatology is very dangerous, and it can destroy a person’s soteriology. When atonement is not accomplished by Christ until A.D. 70 this puts the burden on the first Christian generation to accomplish it rather than receive the application of it at the cross because of Rom 12:1, 2; 2 Tim 4:6; Phil 2:12, 17; Phil. 3:10; Gal 2:20; 2 Cor. 4:10; Col. 1:24; 1 Peter 4:13. Rather the Bible says all of what was done on earth after the cross was so that we would reflect that which was accomplished in Christ through our faith which brings about our fruit and sanctification.

The cross is our focal point for the beginning of the NT age and atonement, the end is an end when we are in heaven, the cross had nothing to do with AD 70. Romans 5:11; Hebrews 1:3, 9:10, 10:11-14 shows Christ sat down after the cross not after AD 70. And if we are still marrying we are still in the first age and world that was passing away. We are not now in another dispensation after AD 70. (1 Corinthians 7:29-34.)

The *overriding theme* in the Bible shows a complete end to sanctification and sinless perfection at Christ’s coming. Christ’s coming signals the completion of the church’s perfection where the living meet the dead who followed Christ in a completed faith and sanctification. (Heb. 9:28) This did not happen in any coherent way for the living in AD 70 in terms Partial Preterism leaves us with, or in any coherent way for those for our future that Partial Preterism leaves us with.

Partial Preterism says that only some of the New Testament is fulfilled in relation to the second coming, but that there is still Scripture that has yet to be

fulfilled. The problem with this is that there is only one apocalypse and one second coming in the New Testament. And once you say that one thing is fulfilled then every other prophecy about the second coming follows like a chain of dominos for complete fulfillment. This is especially true when Partial Preterists like Gary DeMar and Kenneth Gentry say that there was an end of the age in AD 70. But now they will try to show that we are still living in the last days? The Christian age has no end. Only the Creeds and their Soteriology are holding them back. The Partial Preterist system does not work coherently.

I see no need to list all the verses that prove atonement was at the cross, these verses alone show Preterism to be clearly be in error. The Preterist arguments, and why they will not work are answered best by comparing them to Idealism. This means reading Hebrews 4:1, Revelation 1-3 and the rest of the Bible like it was written to you and not jumping out of the apostolic 33-70 age as Kenneth Gentry and Gary DeMar have. Read the Bible like is written to you, all of it.

The Perfect Type:

As an example, in AD 66 everyone in Christ had left Jerusalem (Matt. 25:10, Rev. 18:4) and was understood to be of those who were perfected as the Bride still within the already but not yet that we are in today. These were those who had made themselves ready by the faith-sanctification available to believers in Christ (Rev. 19:7), the New Jerusalem was identified outside the literal city of Jerusalem. The righteous therefore left the city following Christ's instructions in Matthew etc. The damned clung to that old world that still exists today, and were destroyed. Christianity was defined on that day by the Church. All these who were to be defined as the bride of Christ either died as martyrs or died a natural death, but all were understood to have ascended in a type to a degree (1 Thess. 4:16-17) into the New Jerusalem coming down in a type to a degree (Rev. 21:2). Here there is a Partial-Preterism for them, its true, but because it is partial only for them this means that now today for us we need to start over again ourselves in an Idealist system and repeat the whole way with Christ. This is the Christian way.

Now in our generation we are faced with the same challenges, to walk unto perfection to meet the Bridegroom. It means that if we are in Christ we will be ready, not like a foolish servant. Luke 12:46 *"The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers."* Matthew 25:24 *"Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not straved:"*. Christ's coming may not be for a long time off in the future as Postmillennialists propose.

The passages of 1 Thess. 4:14-18 and 1 Cor. 15:50-51 refer to the churches in Rev. 1-3 coming to the gates of the eternal state, inheriting the promises given

to the seven churches in Revelation and at the same time having their candlestick remain. This must be something that was understood spiritually. 1 Cor. 15 and 1 Thess. 4 cannot ever be fulfilled on this earth because Paul said *"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."* You have to die like Jesus did to inherit incorruption, He is the perfect type.

Inventing new reasons for the second coming:

Partial Preterists are not defining the second coming correctly because they do not follow the apostolic model. This makes them unorthodox in that regard. Instead of focusing on the apostolic age they wish to reinvent it.

Resurrection is necessary for the Literal Fulfillment at Christ's Coming:

Acts 1:7-11 *"And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. 9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. [10] And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; [11] Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."* The Jesus that these men of Galilee will see coming is to be historical and literal. However, this kind of coming and going was not the same thing as what the Holy Spirit was to accomplish by His coming to take us to perfection in Christ. Pentecost follows in the beginning of the next chapter after Acts 1:9-11. Jesus is the perfect type, and we shall only see Him in heaven in His glorified body according to the promise in 1:8. In the resurrection we will see Jesus as He truly is. 1 Cor. 11:26 says *"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."* We have not seen Jesus arrive yet from heaven, therefore we will still eat this bread, and drink this cup until He comes. Hebrews 9:28 says *"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."* This is when we see Him again when it will not be in a corruptible body, 1 Cor. 15:53,54. Everyone will see Jesus this *"second time"* without delay when they are no more in the corruptible body spoken of in 1 Cor. 15. 2 Cor. 5:8 says *"to be absent from the body, and to be present with the Lord."* Hebrews 9:27 says *"And as it is appointed unto men once to die, but after this the judgment"*

Nevertheless, if all the church died their candlestick would not remain. Therefore the historical breaks off into Idealism at the second coming where the historical and the spiritual are combined together into one defined coming.

Because the second coming breaks off into a historical-idealistic coming in the Rev. 1-3 Church this means that Redirectionism is misleading because

today it needs to be only for a new what will be an historical coming. In other words all the church did not see what we can fully define as the second coming in AD 70!

Postmillennialism:

Kenneth Gentry has said that this word for "*times or the seasons*" in Acts 1:7 translated "*epochs*" in the NASB can refer to thousands of years. The word at best means only "proper time" or "proper season" (one could extend "proper" to be "appropriate", but not much more. Basically, "epoch(s)" is simply a bad and misleading translation.

The progress in Revelation is Spiritual. The emphasis in the Bible is not on the historical progress demanded by Postmillennialism.

Partial Preterists are not constrained by the Scriptures, they are making the Scriptures contradict each other. This is because the Second Advent defines itself as all having to do with the end of the old world as pertaining directly to the generation of Jesus Christ as well as our world today in the already but not yet.



FULL PRETERISM



Foremost when would Full Preterism be considered heresy under the Redirectionalist system?

First, according to the New Testament it is when F.P. veers away from the faith, hope and fear of the apostles in their mission to prepare the church to meet Christ, to become like Him as a bride before His coming in holiness and sanctification. (1 Cor. 1-19, 2 Thess. 1, Hebrews 4:1, 1 Peter 1:17, Rev. 1-3). Some Preterists hold the view that they are no longer being sanctified, while others hold a view that they are still being sanctified. One view implies that Jesus is not coming again consistently, while the other inconsistently implies Jesus is coming again in their soteriology. The difference in these forms of Preterism is like the difference between night and day.

Second, it is when atonement is not accomplished by Christ until A.D. 70. This implies that the burden is on the first generation to accomplish atonement up to AD 70 rather than receive the application of it because of what would then be implied instead by verses like Rom 12:1, 2; 2 Tim 4:6; Phil 2:12, 17; Phil. 3:10; Gal 2:20; 2 Cor. 4:10; Col. 1:24; 1 Peter 4:13. But rightly Christ has accomplished atonement at the cross for the application of that work to believers fulfilling both Passover and Yom Kippur (Day of Atonement). Romans 5:11 says, "*And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*" Hebrews 9:10 says Christ "*obtained eternal redemption for us*". Hebrews 7:27 says "*Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.*" See also Hebrews 1:3, Romans 5:11, Hebrews 10:11.

Hebrews 9:28 says "*So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.*". Full Preterists will say this proves atonement was not accomplished until AD 70. Hebrews 9:28 does not imply that Christ was accomplishing atonement up to AD 70. Rather this refers to Christ having made provision for us, where we will witness the results of anointment when we are called into heaven to be with Jesus and His Father in that Most Holy Place. Atonement happened at the cross.

Anything after that has to do with the application of it to sinners to make them sinless, to make them like Christ for the wedding. We still need to ask God for forgiveness in this life, we are still judged in this life as were the 7 churches in Revelation. Christians do not have anything to do with accomplishing atonement. Atonement was already accomplished, the proof of this is the Scriptures that showed that they had fellowship then with the Father by the blood of Jesus Christ prior to AD 70. See 1 John chapter 1 *“the blood of Jesus Christ his Son cleanseth us from all sin.”* etc.)

Hebrews 9:8-10 says *“The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.”* Contrary to what is implied by Full-Preterists, God was not honoring OT sacrifices after 33 AD after His Son died on the cross for those that knew the truth. (Heb. 6, Heb. 10) God in some instances was tolerating ignorance until 66 AD, but not for those who had heard of Jesus and had rejected His offering. And God was surly not honoring animal sacrifices in AD 70 through the 3 ½ year tribulation while the first tabernacle was still literally standing for the foolish virgins. The next verses read: *“But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.”* Hebrews 9:8 is not about the physical temple standing in the way of Christ but a temple standing in spite of the veil being rent in Matt. 27:51. It was after Christ died that this first tabernacle was no longer standing for all those who were in the New Jerusalem and had been made partakers of the blood of Christ and the greater and more perfect tabernacle.

Nevertheless today we are still not altogether in the Most Holy Place; we are still waiting to be received into the Most Holy Place when Christ shall appear again a second time without sin when our sanctification is complete. We are in an already but not yet. So there is an idealistic outer temple that is an obstacle for us today that we are still waiting for it to be removed by Christ.

Why should eschatology be so important for us today? Cannot we just focus on soteriology?

Christ asks if we have ears to hear throughout Revelation 1-3. And it is obvious we do not hear if we cannot hear Him. Rev. 1-3 and the Lord's return is the focal point for us today. It is the reason for our salvation in the first place ----- to meet Christ and be delivered from this present evil age. Those who have no interest in eschatology are like those who would be likely candidates to

miss the wedding. (Matt. 25:1) Also, eschatology and soteriology are not indirectly understood apart from one another. Eschatology determines ones soteriology and many other doctrines. All these Christian doctrines are linked together. A correct knowledge of each is vital to correctly understand the whole.

What is Full Preterism basically?

Full Preterism shows Christ has returned in A.D. 70 at the end of the OT temple physically (Matt. 24:1-3) to bring about the fulfillment of the NT system in A.D. 70. Full Preterists say the already but not yet ended in AD 70: Ed Stevens: **Response To Gentry's Analysis of the Full Preterist View... A 40 Year Millennium?** *"The reason the full preterist view is so confusing to Gentry and many others on this point is because they have not taken the "already, but not yet" idea fully into account. The NT speaks of an earnest, pledge and seal of their full inheritance. They did not have the fullness yet. That 40-year period between Pentecost and Holocaust was just a transition phase between "this age" and "the age about to come." It is "the age about to come" that was to be the eternal one."* This belief inadvertently or deliberately makes all the verses in the NT that deal with sanctification out of order or obsolete, as then pertaining rather to Christ's application of atonement being accomplished in AD 70. For this reason Full Preterism can logically make a step that denies any sanctification. Thus, the outer man (the flesh) can be said to be fully united with Christ presently without any differentiation in a number of areas if one takes Full Preterism consistently.

However Ed. Stevens says in **Response To Gentry's Analysis of the Full Preterist View... Without A Canon?** Says: *"The full preterist view does not render the NT Scriptures irrelevant to Christians after AD 70. Nor do full preterists teach that all prophecy has been totally fulfilled with absolutely no continuing implications, applications and ongoing fulfillments. This is a gross misrepresentation and misunderstanding of the full preterist view. This would indeed be "post-everything-ism" and "hyper-preterism." In many of His parables and discourses, Jesus taught what life would be like in the kingdom when it arrived. The church only had the "earnest" and "seal" of their kingdom inheritance during that transitional generation (AD 30-70). If anything, we in the post-70 period have a more relevant and applicable revelation. We are now in the kingdom. The full inheritance is here. All the things Jesus, Paul and the other apostles taught about the kingdom now apply fully to us. Several prophetic passages have ongoing fulfillment in the kingdom (i.e. Ezek. 47:1-12 and Rev. 21:24-22:5)."*

What I am saying is that Full Preterists are contradicting themselves and making the Scriptures contradict themselves to find orthodoxy and reasonable soteriology. Once the *already but not yet* is over with, there is no way you can say there is any “*continuing implications, applications and ongoing fulfillments*”. If we say that the *already but not yet* is over it implies that sanctification has ended. Too many Scriptures to list. This is contradiction; it is not continuing implications, applications and ongoing fulfillment.

Can an eschatological view actually be heresy?

Yes it can be, read about Hymenaeus in 2 Timothy 2:17-18 and 1 Timothy 1:19-20 who said that “*the resurrection is past already*”.

What are the implications of saying the day of judgment in Romans 2:5-6, 2 Corinthians 5:10-11, Rev. 20, 22:12, etc., is fully past at A.D. 70 for all mankind ----- along with atonement and the resurrection at A.D. 70?

If the day of judgment is fully past, this belief should eventually lead to the belief of universalism.

Full Preterism and Trans Preterism cannot be separated

Preterism is in fact always gravitating toward Hyper Preterism. Preterism is like gravity, and what goes up must come down. No mechanism within Preterism can be provided to stop it. Partial Preterists and Full Preterists have never provided a coherent argument for the Consistent Preterist problem they complain about. The only thing they offer is an indirect argument.

If we say that Christ accomplishes atonement in A.D. 70, all the verses that tell of the church being saved at the Lord's coming draw the Bible to the conclusion that Christ accomplishes atonement with men. For example, see Romans 8:18, 2 Cor. 1:6-7, 2 Cor. 2:15, Phil 3:10, Col. 1:24, 1 Peter 1:11, 1 Peter 4:13, 1 Peter 5:1, Hebrews 2:10-11. This is a reasonable Full Preterist conclusion of such Scriptures when one says atonement is accomplished in A.D. 70. Consider Colossians 1:24, for example, which says, “*Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church,*” or Phil. 2:12, “*working out your own salvation,*” or 1 Peter 1:9,13, “*Receiving the end of your faith, even the salvation of your souls. . . . Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;*”

Imagine this Gospel: *"For God so loved the world, that he gave his only begotten world, that whosoever believeth in it should not perish, but have everlasting life."* That is what is implied and what Hyper-Preterists affirm. It follows then that Christ as we know Him is demoted to disappear (1 Cor. 15:27, 2 Cor. 5:16). Christ and the apostles will no longer support our manner of life. We are in our own separate dispensation.

Preterists should in some way agree to the belief that atonement was somehow accomplished in A.D. 70. Why is this and how does this happen? First of all, consider that if one accepts the belief that the lives of those from A.D. 33-70 pertain to us in a directly parallel manner, one could not be a consistent Full Preterist and certainly not a Hyper Preterist. If the things concerning the coming of Christ such as sanctification and the last judgment are in the future, this makes one a Futurist, not a Preterist.

Full Preterist means Christ's coming is past foremost. And if the reason for His coming has not happened yet, His coming is in the past. If you are perfecting in holiness to meet Christ, this should mean you are no longer a Full Preterist, but that you are a Futurist. So whatever it is that's past in regard to Christ's coming, be it "redemption" or "salvation" or "sanctification", it must be something that is never repeated in the future or in the lives of believers for one to be consistent Full Preterist. Christ's coming has to do with the perfection of His people in perfect holiness. Christ making atonement applicable to His saints by His works is something that has to do with the Christian life before Christ comes. (Eph. 5:25-16; 2 Cor. 11:2; Rev. 19:7)

The logical Biblical alternative for Full Preterists is that Christ is the people of God themselves. (1 Corinthians 12) Preterism suggests an entirely different Gospels which is diametrically opposed to the true Gospel.

Faith also has to do with meeting Christ in salvation at His coming. (1 Peter 1:5, 9-13) See also Romans 5:2-10; Eph. 2:8; 4:5, 13; Phil. 3:9-14; Gal 5:5; Heb. 6:12; 10:23; 11:1, 39; 12:2; 13:7; 1 Peter 1:21; 1 Peter 1:5, 9-13. If Christ has come there is no more reason to have faith in our salvation out of this world.

Christ has a perpetual priesthood:

The second coming is ideological and Hebrews 5:6 proves it to be so: *"Thou art a priest for ever according to the order of Melchisedec."* See Also Hebrews 7: *"For this Melchisedec, King of Salem, priest of the most high God . . . without father, without mother, without descent, having neither beginning of days, nor*

end of life, but made like unto the Son of God; abideth a priest continually."

Hebrews shows that Christ's priesthood did not end in AD 70. His office as Priest has no end. Christ will continue to *"ever live to make intercession for"* men to *"have compassion on the ignorant and on them that are out of the way"* as He Himself was on earth *"also compassed with infirmity"* to save men for the rest of eternity here in this world. His coming therefore is not something that only has meaning for one generation. But His coming is rather something that relates foremost to the dead, then the firstfruits, and then to every generation thereafter forevermore. We are still in **the already but not yet** as what has to do with are sanctification within salvation.



HELL VS ANNIHILATIONISM



HADES Ἅδης

Job 38:17 ἀνοίγονται δέ σοι φόβῳ πύλαι θανάτου, πυλωροὶ δὲ ἄδου ἰδόντες σε ἔπτηξαν; Have the gates of death been opened unto thee? Or hast thou seen the doors of the shadow of death?

Introduction:

The reason I have included a study of Hell in the midst of Revelation is that the book of Revelation is preoccupied with judgment, therefore it would be out of place not to have a study on Hell vs. Annihilationism. And furthermore, Full-Preterism can lead one to the conclusion that since Satan no longer exists on earth, therefore why should Satan now continue to exist under the earth?

In this paper I am answering the questions of what is Hades, and all that has to do with that, as opposed to life on earth as we know it. The reason for this essay is to define 1.) What happens to those who have not put their trust in Christ to take away their sin, and would rather stand before God in judgment and 2). What happens to those who could be argued to be innocent before they are personally accountable and 3). What arguments from Biblical thought and Scripture can be given to show that Hell is not simply a place of annihilation but rather a place of eternal torment.

Please note here that there will be some conjecture, which conjecture should be considered nothing more than the same. What I have written here is sometimes my feeble effort to see into something that God in His great unsearchable wisdom has sometimes said little about in precise detail. However, there is, I believe enough written in Scripture that should lead to some appropriate speculation. It may be that the reason there is not as much written in Scriptures as we would like to see, such as was the case with Dante's Inferno, is that in reality there is really not much to write about in the first place.

I dedicate this work to God, and for our communion with Him in the Scriptures concerning His judgment in all these things.

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Question: What is implied when an annihilationist says Hell is a place of temporal punishment?

Question: Are there different degrees of punishment in Hades?

Answer: The Bible tells us that someday there will be a judgment. And in this judgment men are judged according to their works: Revelation 20:11-12 *And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. [13] And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.*

Here we read that the dead are judged only according to their works, what they did or did not do. That would be the same as to say they are judged by the Law of God, which is summed up in Mark 12:31-33 *“And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. [32] And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: [33] And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.”*

Therefore because, as Jesus said, *“Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.”* we can know that these works only have to do with those who have not been regenerated. The works are manifest in all men, but not all men have new life in Christ. 1 John 3:9 *“Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.”* The believer has the new nature which cannot sin. And it is not correct how the NIV translates this, *“No one who is*

born of God will continue to sin” that’s NIV salvation by works, your works instead of Jesus’ works.

Jesus Christ defined what Hell was like in Luke 16. Here He presents the story of the Richman and Lazarus, where there is a Rich man on earth opposite a Poor man covered with soars, and completely ignored. In the next life what we see is that the tables are turned. Now, the Richman is in the place of the poor and the poor is in the place of the rich. The story proceeds as follows:

Luke 16:9ff *There was a certain Richman, which was clothed in purple and fine linen, and fared sumptuously every day: 20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21 And desiring to be fed with the crumbs which fell from the Richman's table: moreover the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the Richman also died, and was buried; 23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. 27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 Abraham saith unto him, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*

We now have a definition of what are the “evil”, and what are the “good things”. Therefore we can expect from this story that our Savior gave us about Hell, that it can be comparable to being outside the city gates annoyed by dogs, whose only pleasure is to add embarrassment to being in such circumstances, as being found in Hell. The doges offer no real comfort there. In the Bible the dog is understood to be an unclean animal. In reality having a dog lick ones sores can be beneficial, but it can also be very dangerous, and can result in more serious infections and parasites. From this story we should derive that any company one finds in Hell, will not be beneficial.

Lazarus was immobile and in all that he found nothing was pleasing. From his experience, all that was good bypassed him entirely, Hell will need to be the same. He was ignored and inconsequential to everything that went on inside the kingdom and beyond those gates of the Richman, which gates he could not even come to. Fear of God should result from witnessing such behavior knowing that God will judge with equal judgment. For there was a

great gulf fixed that separated them there, which is why there will be a great gulf fixed between them in the hereafter. These kind of separations are seen in such Scriptures as Isaiah 65:16 *“And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee ...”* In other words whatever separations you see here on earth now, wherever they are between the rich and the needy, it will be the same in the judgment. And whoever is separated out, be it the poor in this life or the wicked rich in the next life, there is not much going on in Hell to write about.

Longing to be fed from the crumbs that fell from the Richman’s table, Lazarus was placed here at the gate of the house of the Richman strategically that he might receive perhaps some CRUMBS. For Lazarus to prefer to be at the Richman’s gate, there must have been an advantage. Likewise the rich man in Hell was at the edge of Hell that overlooked Abrahams’ bosom. And although the rich man is rebuked, like Lazarus he too did find something, and more than some crumbs. He was answered to have Jesus come and preach the Gospel, even with proof by the resurrection of the dead just as he had asked for, for His decedents. So God will at times even answer the prayers of those in Hell, and they may very well be righteous prayers. And God here is very concerned about what this claim might be, that it would be right to send someone from the dead, even though they already had Moses to believe as Jesus said. He says they will not believe even if one rise from the dead, and we know that Jesus was right, but Jesus will be sent to rise from the dead for evidence anyway. God will even consider even the prayers of the damned to prove His righteousness; How much more so will it be when His elect ask him to demonstrate His righteousness. God here demonstrates that it is His desire to prove Himself righteous, even in the sight of the dammed to prove that they have no argument. Do not suppose that God will leave any stone unturned in prove Himself righteous and the wicked clearly well deserving of their fate. Therefore we can thus rest assured that none of the wicked in Hell will be razing any arguments, for God would have already have seen fit in His infinite wisdom to have already answered them all.

Therefore from this we have concluded that however much you have offended, likewise you will have the same place in the afterlife as those you have offended. So by this method we can argue that there are degrees of punishment in the afterlife.

Furthermore Jesus said that the fate of Capernaum would be worse than that of Sodom and Gomorrah. Matthew 11:20 *Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: [21](#)Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. [22](#)But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. [23](#) And thou, Capernaum, which art exalted unto heaven, shalt*

be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. 24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

Question: What is the greater extent of these tortures?

Answer: Whatever was happening during the siege in Jerusalem, in either the first or second siege this is God's wrath on display, where Jerusalem was renamed as Sodom in Revelation 11:8. These things give a glimpse into what kind of end those will have in Hell, followed by being thrown into the Lake of Fire where men are judged against the Works of Christ Rev. 20:13. Foremost Hell is a place where men are dealing with God who is forever angry and disappointed, where there is no way your sins can never be atoned for because you rejected Him. In that aspect alone it is clear that Hell is a place that no Christian would ever want to experience, or could have ever experienced to come back to tell about it! There is no torture imaginable than understanding that even a shadow of the displeasure of God has been cast upon you.

Question: What is the lesser extent of these tortures?

Answer: Those who did not petition the Lord to save them from their sins will find themselves outside of the Holy of Holies, yet not in the same place as those who have not feed the poor, helped the widow and fed the fatherless. Jesus said in Mark 9:41 *"For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."* and in James 1:27 *"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."*

Question: Is there any end or change to the confinement?

Answer: No, these have rejected atonement and there is no other that can be provided. And there is one judgment, not two.

Question: Where do unbaptized babies go?

Answer: It would appear that in order for God to work out a just solution that He would have needed to allow those innocents born a second time, who have died before an age of making a reasonable and accountable choice, that they should have to be allowed a second chance to enter the world to make a true decision, and here be born again. In Revelation 20:13 men are judged by their works, if there is no works there can be no judgment.

The next question to be answered is where could they be born a second time? The answer would have to be either here on this earth or that they would be born a second time in heaven to either believe or rebel. And if they are of the elect they will not rebel.

We know that God's plans cannot be thwarted. All that should come into the world will come into this world.

It says in Hebrews that it is appointed once for men to die, and after this the judgment. This would have nothing to do with those who die in a premature birth or children who have not been allowed yet to understand the world and choose the way that they shall go. This would also be the case for those with mental disabilities, they too will need to be born a second time in order to understand to have works that they have committed. God does not put animals in Hell, and neither does He put men in Hell who have not sinned.

Of those who have reached an age of accountability, of them everyone has an opportunity to seek God. And if one will seek God (Romans 3), he will find Him.

Question: Why did God create the wicked?

Answer: All things are created to prove God is righteous. When men choose to reject God, they remain forever to live out the rest of eternity to display their own righteousness.

Question: What purpose does it serve God to have people in Hell?

Because the people in Hell are not redeemed, they are spiritually dead, they do not have the new nature which cannot sin, this means that they cannot change, these multitudes of multitudes of peoples are doomed to a wrong way of thinking about everything forever. They will always choose sin over righteousness. They will always choose the bad over the good. They will always make sacrifices to sin for their own enjoyment but yet to their own detriment. They will always prefer to bring honor to Satan rather than to God. They always wish to be rewarded as righteous for no reason, in spite of deserving Hell.

Because the rich man in Hell is able to reason, pain is not such that he can only think about pain. He also will think about his family and have compassion. Likewise the kings and great men of the earth, when they see Satan arrive they too make some comments and ask questions and are able to incorporate some reasoning having to do with who made the nations to follow after sin rather than follow after righteousness. It could even be

argued from the verses in Isaiah 14:16, 17 that the nations now take a position that it is unthinkable for them to realize that the nations would follow after sin, they are now thinking about sin in Hell. Perhaps in this sense, they have forgotten how they got in Hell? So even here in Hell God is able to restore the possibilities for righteous and right reasoning, but it is only through their being cut off from all that they desire.

But the reasoning that prevails here is not that the same as before, here now it is challenged no more against the truth. What is not happening in Hell is that these who avoided the truth now must deal with it, and whatever torments there are here now in Hell make that necessary so that they must always acknowledge the truth. Every knee must bow to Christ, and it would appear that this now from their understanding the truth, not out of coercion, men not knowing what they are doing or what they are doing it for.

Likewise, Abraham was able to communicate with those in Hell, with those who seemingly had repented, who seemingly had the new nature. Yet there was a great gulf fixed between them so that they could not cross over. This gulf appears to be for the righteous just as much as it was for the wicked. But there must be a separation, and this was based on the fact that both were now thinking about righteous but not for the same reasons. Hell seems to be about righteousness more than it is about punishment as we observe the rich man's requests. That is that in order for the wicked to contemplate righteousness they must be confined to Hell. Whatever Hell is like, it is not worse than smelling your own rotting filthy smelly flesh laying outside the gate of a Richman who must only ignore you so you don't ruin his day.

It will be in the next life, that there will be forces from the inside or from the outside that will determine righteousness. Yet all will be made to be righteous, God is everywhere and He loves righteousness.

The state of the wicked in Hell is not simply to keep them righteous, always keeping them out of self induced delusions of themselves and of God. They are also there because by nature they are most wicked and God must punish them for their sin always. They love to do violence to all that is holy, righteous, and good to satisfy every vain imagination of their evil hearts.

After observing such wickedness, it becomes clear why and how God takes such pleasure in His saints. As it says in the Psalms, in whom is all His delight.

It is insightful that the rich man, who was so famous on earth now is such a man that his name has been deliberately omitted and lost. Yet he was seemingly a good man on earth, as far as what is considered good by the good, that he had good friends whom he still cares for, he does not ask about Lazarus, but only that he would now attend to his friends.

People in heaven may not be able to see people on earth, but they will be able to see people in Hell. Yet there is some kind of conversation between that gulf fixed, but it can only be after the type of Abraham, and this may be for the righteous and the wicked and to show the truth of righteousness.

Question: Do the wicked express their hatred of God in Hell?

Answer: The punishments are such that in Hell they bring some kind of repentance. Here is where the rich man prays to Abraham that he would send men to preach the Gospel now taking real concern for others. Punishment is such that it promotes some kind of love for righteousness. If however God's hand is removed there is no doubt that sin would continue just as before. The Scriptures say that every knee will bow, so therefore it will be that in Hades, men will be able to acknowledge God, whereas now here they will do everything to ignore Him.

Question: What is the mental state of those in Hell?

In Hades the rich man now is concerned with salvation. He asks for a drop of water. He would like some assistance, and this must be typical because the Bible says for this reason there is a great gulf fixed. It would appear that the righteous understand only in part why the wicked are forever cut off from the righteous, even in the afterlife. So, what appears to be happening here is that the wicked are forced against their will to think in terms of righteousness, guarded against blasphemy, and pierced with an intimate knowledge of their neglect of the poor, and of their rejection of the Gospel. They continue in unpleasant conditions under stress from what they have done. If however they would realize, or have their punishments decreased, they would soon revert back to their original state. They do not have the new nature or the Holy Spirit to guide them. Their mental state appears to be in better health in Hell.

Question: Is Hades a place of solitary confinement?

No. The Richman understood that his family was not there, as well as he could even identify Lazarus and Abraham. If and where the Bible tells of outer-darkness or solitude, it is only as that any company in such a place is of no benefit whatsoever. This is why the rich man asks that his family not come to the place. Normally, one would expect the complete opposite answer. Jesus tells of towns going down to Hades, as well as when Satan arrives, the most sinful of all, he is publicly recognized, Isaiah 14:16. What happens in Hades is essentially nothing more than ongoing repenting, like that of Judas, and that throughout eternity.

Question: What is the difference between the Lake of Fire and Hades?

It would seem that there should be no difference. It is only that now the reason why the wicked are there is now even more clear to them.

Question: Is Hell a place where time is nonexistent, thus proving the annihilationist view?

For a period of time, the Beast and the False Prophet are seen in a duration of time in the Lake of Fire.

For a period of time, those who rejected Noah's preaching at the flood are in Hell until the day of judgment, 1 Peter 3:18-20 "*...he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, ...*".

For a period of time, angles are punished in Jude 1:6-7, 2 Peter 2:4-9, 3:7 since the beginning of time. God cannot have one standard for angels and another for men. Therefore if the angles are in Hell forever how can we argue that men are in Hell forever if they are judged by the same God?

Being in hell for a period of time longer than that allowed my annihilationists shows that their theory is built on an unbiblical ideology.

Question: What is the natural intent of the language that it naturally leaves the reader with, is it that impression that Hell is forever?

When we see the language in Rev. 14:9-11 or 20:10 we should understand that the intention is to us appropriate language to show Hell is a place of eternal punishment, first for Satan and then his angels and then the men that have taken the mark of the Beast. In order to disprove this the annihilationist has to come up with what amounts to making excuses for God's Word to superimpose what they believe on clear passages that demonstrate unending periods of time of punishment in Hell. Heaven is defined as a place where the righteous shine out of the darkness, Daniel 12:2. The new Jerusalem, though it is foremost a picture of a spiritual city found in this life, sets an eternal picture of the righteous, who live with Christ as surrounded by the wicked outside the Holy City. The eternal state can be argued to be a place that is not absent from the wicked, but only that they are forever separated from them while they never die. The phrase "*forever and ever*" is often seen in Revelation as a way to say forever, the common way we need to understand it. If God wanted to make it clear that Hell has no end, He would say something like "*shall be tormented day and night*

forever and ever" in His description of Hell concerning people. And He did in Rev. 14:11!

AIWNIOS (the adjectival form of the noun AIWN) occurs some 71x in the NT. Except for the "special pleading" agenda of the annihilationists, most people would not have issues with the eternity of, e.g., "everlasting fire" (Mt 18:8; 25:41) when compared with "eternal life" (Mt 19:16, 29; 25:46). In these verses AIWNIOS is used consistently. For someone to claim they mean two totally different things -- particularly when used by the same author in close context! -- is simply not justifiable, and would never have been claimed except for the desire to push their particular agenda. Matthew 25:46 says *"And these shall go away into everlasting punishment: but the righteous into life eternal."*

Question: What is implied when an annihilationist says Hell is a place of temporal punishment?

It could not merely be for temporal punishments that Jesus died for, the punishment was to appease God's eternal anger and His eternal wrath against real people ----not just the ideas of people. Jesus took the eternal wrath of God for us, so we did not have to go to Hell forever. If Hell is a place of temporal punishments, then God did not have to send His Son to die for mankind. By that same means of the Father theoretically *forgiving and forgetting* the sin of the heathen in their own annihilations, God could have allowed those to be annihilated of whom He wanted to redeem, those who were in the corruptible bodies of the sinful nature. He could have "forgiven them by forgetting" in that same way. Where after, when they had suffered a little while, they could have been brought back to life into the Adamic state before the fall. God could have recreated them into a state like the Angels so they could no longer sin.

What annihilationists are proposing about Jesus Christ overlooks the Holiness of God and on that account makes Jesus into a Saviour who died needlessly. God cannot forget about sinners and their sins against Him. His, Holy demand for righteousness cannot be playacted by time. God will not forget and in this way forgive the sinner and His sins. Rather, sin against a Holy God is something that can never be atoned for by any means other than in Jesus Christ. Those persons that have willfully sinned and willfully forgotten about God will never escape God's eternal judgment. This false way of atonement that annihilationists propose, equals that same thinking that is what Catholics propose as purgatory. There is only one way to atone for sin, not two.

