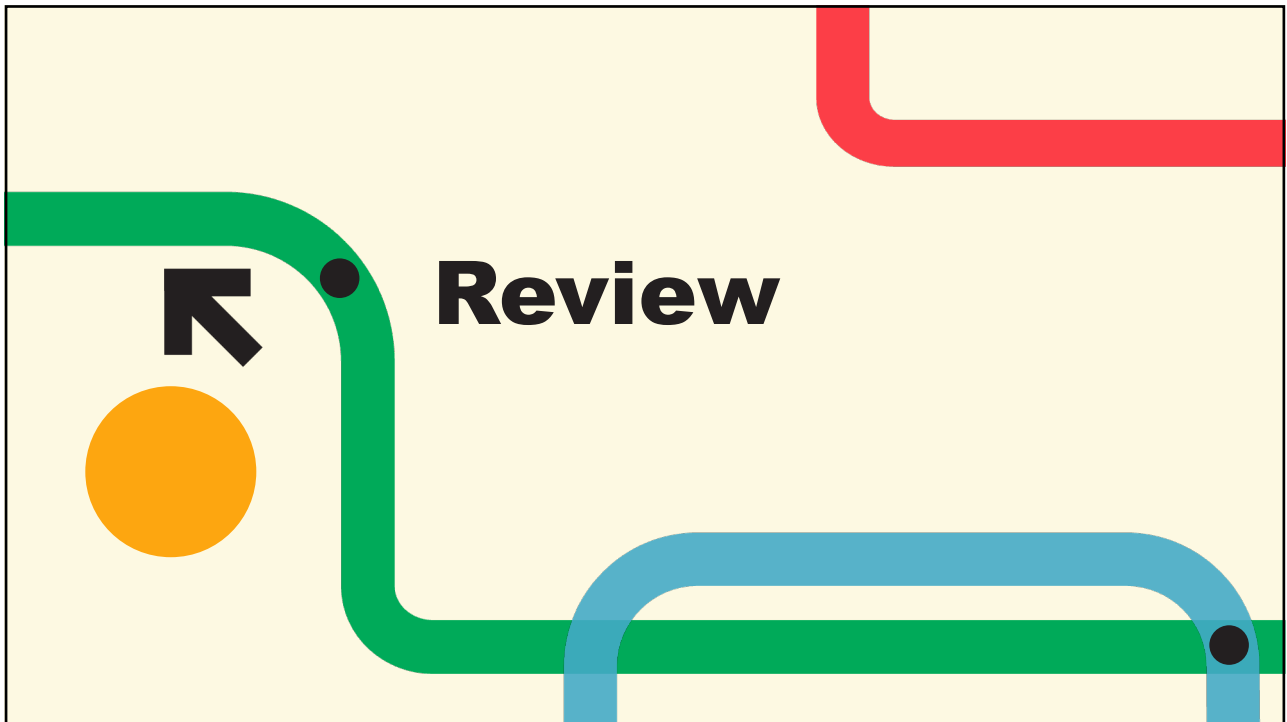


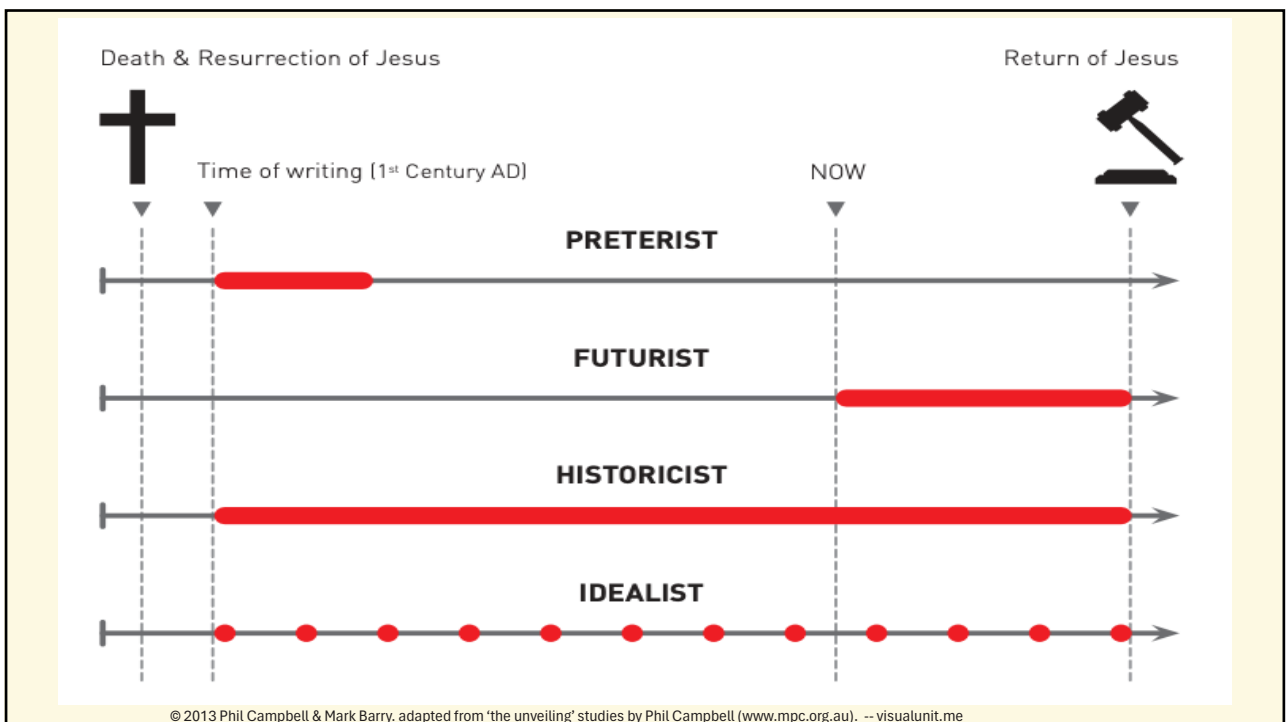
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4



5

- 1. PRETERIST: Revelation is about events in the past**

The events described in Revelation all took place around the time of the letter's writing and should be read with that historical context in mind. In other words, the letter was written first and foremost to Christians in the first century, under Roman rule and persecution. As such, we need to understand how they would have originally read it, before applying it to ourselves.
- 2. FUTURIST: Revelation is about events in the future**

The events described in Revelation were predicted to take place in the far distant future, at least from the point of view of the original readers. So, the focus is on events that are still to come, including times like "the tribulation" and "the millennium."
- 3. HISTORICIST: Revelation is about all of history**

Revelation describes the key events of history stretching from the death and resurrection of Jesus to his return as judge. It can be seen as a *timetable*, by which we can interpret "the signs of the times." In other words, world events *today* are described in Revelation.
- 4. IDEALIST: Revelation is about timeless principles**

Revelation isn't talking about a specific time. It is talking about a pattern of events or trends that will be repeated throughout history, as an encouragement to God's people of all times who face persecution. In that sense, it is a "timeless" message.

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6

THE MILLENNIUM THREE VIEWS

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PRE-MILLENNIALISM
Jesus returns to reign with believers on the earth for a literal thousand years before the day of final judgement comes.

JESUS' FIRST COMING JESUS' SECOND COMING 1000 YEAR EARTHLY REIGN FINAL JUDGEMENT

POST-MILLENNIALISM
Jesus returns after a literal thousand years of peace and gospel growth on earth to bring final judgement.

JESUS' FIRST COMING 1000 YEAR EARTHLY REIGN JESUS' SECOND COMING FINAL JUDGEMENT

AMILLENNIALISM
Jesus reigns in heaven now with deceased believers for a symbolic thousand years before returning to bring final judgement.

JESUS' FIRST COMING PRESENT HEAVENLY REIGN JESUS' SECOND COMING FINAL JUDGEMENT

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7



8

↖	●	Pre-Millennialism
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- **Premillennial** – Pre-millennialism is a theological viewpoint within Christian eschatology (the study of end times) that holds that the Second Coming of Christ will occur prior to a literal thousand-year reign of Christ on Earth. This period, known as the millennium, is believed to be characterised by peace, justice, and the fulfilment of God's promises to Israel, as described in various biblical passages, particularly Revelation 20:1-6.

9

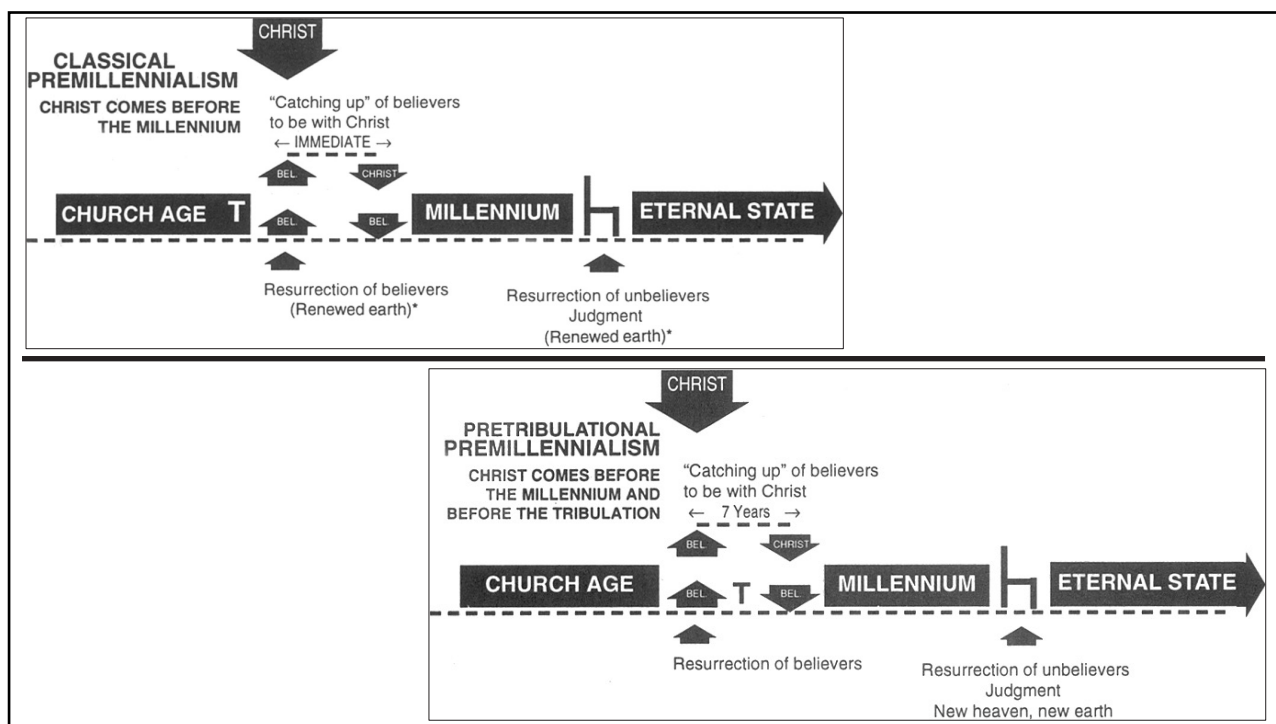


Pre-Millennialism

“The two most central convictions of premillennialists about the future can be stated in relation to the word premillennial. The foremost conviction is that Jesus is coming back. All hopes and expectations for the future are focused on his return. His coming will be pre-, that is, prior to, a millennial kingdom. Obviously, then, the second central conviction has to do with the millennial part of premillennial. This is the belief that after Jesus comes, he will establish and rule over a kingdom on this earth for a millennium, that is, for a thousand years.”

Craig A. Blaising (Three Views on the Millennium and Beyond, p. 157.

10



11

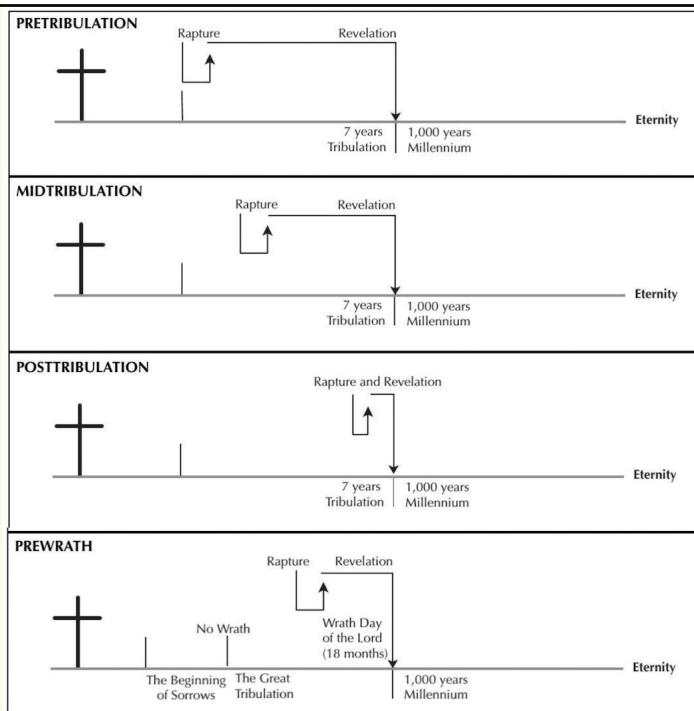
➤ ● The Rapture

- **Rapture**

- The rapture is a theological term that refers to the “catching up” of the church to meet the Lord in the air in association with his return and with the resurrection of believers. The term comes from the Latin verb rapio (“I seize,” “I [violently] carry off”), which is the Vulgate’s equivalent of the root Greek verb harpazō (“I seize,” “I snatch away”) that Paul uses in 1 Thessalonians 4:17, the primary text that teaches this concept.

(Alan Hultberg, “Introduction,” in Three Views on the Rapture: Pretribulation, Prewrath, or Posttribulation, p. 11)

12



Views of the Rapture

13



Key Biblical Texts

- Daniel 9:24-27 (The Seventieth Week)
- 1 Thessalonians 4:13-18 (Rapture Passage)
- Revelation 3:10 (Escape from the Hour of Trial)
- Matthew 24:36-42 (Days of Noah Analogy)
- 2 Thessalonians 2:1-12 (Restrainer Removed)

14



Daniel 9:24-27

- ²⁴“Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place. ²⁵ Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time. ²⁶ And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed. ²⁷ And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator.” (ESV)

15



Daniel 9:24-27

If you pry open that can of problems, you ask, what are these sevens or weeks? Just weeks or weeks of years? Are they to be taken literally (of 490 years) or in some symbolic way? How are we to understand the fulfilment of the purpose clauses (e.g., to bring an end to rebellion, etc.) in verse 24? Are they fulfilled in a decisive way in Christ's first advent? Or do they point to an ultimate fulfilment in the wake of his second advent? Is the most holy at the end of verse 24 a place or possibly a person? What word (to restore and rebuild Jerusalem) is meant in verse 25a? Is it some prophetic word (e.g., of Jeremiah)? Is it Cyrus' decree of 538 BC (Ezra 1:1-4)? Or that of Artaxerxes I in 458 BC (Ezra 7) or that of the same king in 445 BC (Neh. 2:1-8)? Is the anointed one of verse 25a referring to the Messiah or to some other leader? Are the sixty-two weeks (25b) a distinct segment of time? Or are they to be combined with the preceding seven weeks, so that the anointed one of verse 25a actually comes after sixty-nine weeks? When verse 26a speaks of after the sixty-two weeks, does it mean the rest of the verse describes what happens in the seventieth week (cf. 27) or does it imply a hiatus between the sixty-two segment and the 'last' week?

Davis, Dale Ralph. *The Message of Daniel: His Kingdom Cannot Fail* (The Bible Speaks Today. IVP).

16



Daniel 9:24-27

Who is the anointed one who is cut off in verse 26? Is he identical to the anointed one of verse 25? Who is the leader who is coming in verse 26b? Does its end in verse 26c refer to the end of the city and sanctuary or should it be 'his end', referring to the leader who is coming? Who is the he who makes a firm covenant in verse 27a? The anointed one/Messiah or the leader who is coming? What sort of covenant is it? Beneficial or detrimental? Is it positive or negative when sacrifice and offering stop in verse 27b? One could add to this collage of queries. What does all this mean? It means that if you are driving home late at night and tune in to the 'Prophecy Hour' on your radio and hear the preacher refer to 'what is perfectly clear in Daniel's seventy-weeks prophecy', you know he hasn't read the text carefully.

Davis, Dale Ralph. *The Message of Daniel: His Kingdom Cannot Fail* (The Bible Speaks Today. IVP).

17



Daniel 9:24-27

- Daniel 9:24-27 (The Seventieth Week)
- The concept of a seven-year tribulation period is derived from Daniel's prophecy about the "seventy weeks."
- Some proponents of pre-tribulationism interpret the final week as a future seven-year tribulation period, with the rapture occurring before its commencement.

18



Daniel 9:24-27

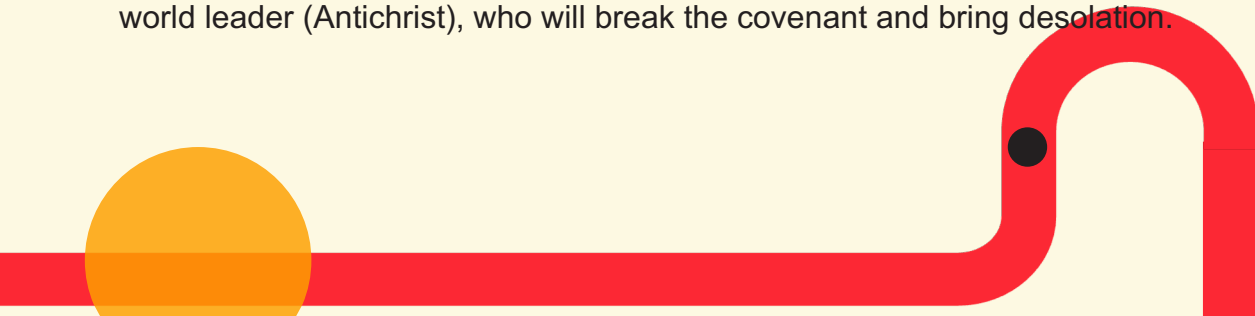
- **Seventy Weeks:** The seventy weeks (often interpreted as 490 years) are decreed for specific purposes concerning Israel and Jerusalem, including the completion of transgression, atonement for sin, and the establishment of everlasting righteousness.
- **Anointed One:** The "anointed one" (usually interpreted as the Messiah) who will come after the seven weeks (49 years) and then be "cut off." This is understood as a reference to the death of Jesus Christ, fulfilling the role of the Messiah.
- **"Cut Off":** The phrase "cut off" has been traditionally interpreted as referring to the death of Jesus Christ.

19

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Daniel 9:24-27

- Destruction of Jerusalem:** The prophecy also foretells the destruction of the city and the sanctuary, a reference to Jerusalem. This is generally understood as historically having occurred in AD 70 with the Roman siege of Jerusalem.
- Covenant and Desolation:** Following the destruction, there will be a covenant made by "the prince who is to come," often interpreted as a future world leader (Antichrist), who will break the covenant and bring desolation.



20

VERSE 24

<p style="color: blue; font-weight: bold;">DECREE TO RESTORE</p> <p style="background-color: red; color: white; padding: 2px 5px; font-weight: bold;">VERSE 25</p> <p style="font-size: 1.5em; font-weight: bold; color: blue;">69 WEEKS (483 YEARS)</p> <div style="display: flex; justify-content: space-around; font-size: 0.8em;"> 7 WEEKS (49 YEARS) 62 WEEKS (434 YEARS) </div>	<p style="color: blue; font-weight: bold;">MESSIAH TRIUMPHAL ENTRY AKA: PASS SUNDAY</p> <p style="font-size: 2em; font-weight: bold; color: blue;">+</p> <p style="font-size: 1.5em; font-weight: bold; color: blue;">CHURCH AGE (MYSTERIOUS GAP)</p> <p style="font-size: 0.8em;">VERSES 26-27 (PROPHETIC JEWISH TIME CLOCK PAUSES)</p>	<p style="color: red; font-weight: bold;">VERSE 26</p> <p style="color: red; font-weight: bold;">ANTICHRIST CONFIRMING OF COVENANT</p> <p style="background-color: red; color: white; padding: 2px 5px; font-weight: bold;">VERSE 27</p> <p style="color: red; font-weight: bold;">MESSIAH RETURNS</p> <p style="font-size: 1.5em; font-weight: bold; color: blue;">70TH WEEK (7-YEAR TRIBULATION)</p> <div style="display: flex; justify-content: space-around; font-size: 0.8em;"> 3.5 YEARS (1,260 DAYS) 3.5 YEARS (1,260 DAYS) </div>
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MESSIAH "CUT OFF"

REBUILD JERUSALEM!

69 "WEEKS" = 483 YRS.
DANIEL 9:25

March 5th 444 BC

MESSIAH TRIUMPHAL ENTRY
AKA: PASS SUNDAY

173,880 DAYS


March 30th 33 AD

FROM THE COMMAND TO THE COMING OF THE MESSIAH

THE 70 WEEKS OF DANIEL CHAPTER 9

THE NON-PROPHET'S GUIDE™ TO


DANIEL



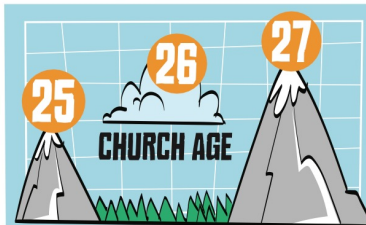
HARVEST HOUSE

21

THE MOUNTAIN PEAKS OF DANIEL 9

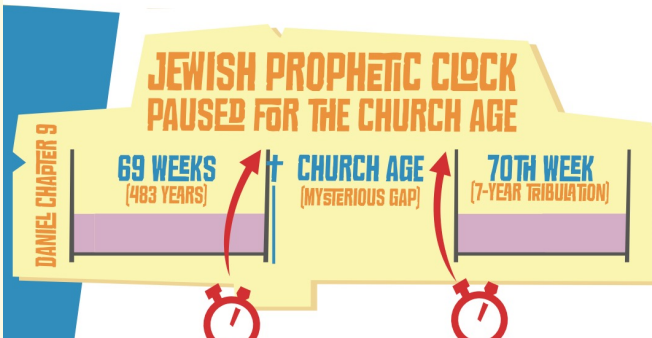


FRONT VIEW



SIDE VIEW
REBUILDING OF THE TEMPLE
BEFORE MID-POINT OF THE
TRIBULATION PERIOD

JEWISH PROPHETIC CLOCK PAUSED FOR THE CHURCH AGE



THE NON-PROPHET'S GUIDE TO
THE BOOK OF **DANIEL**
HARVEST HOUSE

22

⬅ ● **1 Thessalonians 4:13-18**

- 1 Thessalonians 4:13-18 (Rapture Passage)
- The focal point of the rapture belief is centred on this passage.
- It describes the Lord descending from heaven, the dead in Christ rising first, and then living believers being caught up to meet the Lord in the air.
- This event is seen as the rapture, suggesting a removal of believers from the tribulation period.

23



1 Thessalonians 4:13-18

- **Asleep** (v. 13): "Sleep" was widely and frequently used as a euphemism for death both by pagans and by Jews and Christians. For Christians sleep was a temporary not a permanent state.
- **Comfort in Grief** (v. 13-14): Paul addresses the Thessalonians' concerns about those who have died in Christ, assuring them that these believers will not miss out on the future glory.
- **The Lord's Descent** (v. 15): The "coming of the Lord" is a central theme in this passage, emphasizing a future event where Christ returns.
- **Resurrection and Rapture** (v. 16-17): The dead in Christ rise first, followed by the living believers being caught up to meet the Lord in the air. This is commonly associated with the concept of the rapture.

24



1 Thessalonians 4:13-18

- **Pros**
 - Literal Interpretation: Pre-millennialists advocate a literal interpretation of biblical prophecies.
 - Emphasis on Imminent Return: This promotes the idea of an imminent return of Christ, urging believers to live in constant anticipation and readiness.
 - Resurrection and Rapture Distinction: Pre-millennialism distinguishes between the resurrection of the dead and the rapture of the living, as seen in this passage
- **Cons**
 - Complexity of Timing: The pre-millennial timeline, involving the rapture, tribulation, and millennial reign, can be challenging to reconcile with other biblical passages.
 - Historical Development: Some assert that the pre-millennial view became more prominent in the 19th century, suggesting that it may not have been a predominant belief in the early church.

25



Key Biblical Texts

- **Revelation 3:10** (Escape from the Hour of Trial):
 - In Revelation, the letter to the church in Philadelphia contains a promise that believers will be kept from the "hour of trial" that is to come upon the whole world.
 - Some interpret this as evidence for a rapture, suggesting that believers will be spared from the severe tribulation described in the book.
- **Matthew 24:36-42** (Days of Noah Analogy):
 - This passage, often referred to as the Olivet Discourse, draws parallels between the days of Noah and the coming of the Son of Man.
 - Some argue that, just as Noah and his family were preserved from the flood, believers will be removed from the earth before the tribulation.

26



Key Biblical Texts

- **2 Thessalonians 2:1-12** (Restrainer Removed):
 - Pre-tribulationists point to the notion of a restrainer being removed before the unveiling of the "man of lawlessness."
 - This removal of the restrainer, seen as the Holy Spirit, is seen as aligning with the rapture, allowing the Antichrist to be revealed during the tribulation.

27



Key Proponents

- **Historic Proponents**

- Many early church fathers – including Irenaeus (130-200), Justin Martyr (100-165) and probably Papias (60-130), embraced historical premillennialism.

- **Modern Proponents**

- Historic premillennialists include David Dockery, George R. Beasley-Murray, Robert Gundry, R. Millard Erickson, Albert Mohler and Russell Moore.
- Dispensational premillennialists include John Nelson Darby, C.I. Scofield, Harry A Ironside, J. Dwight Pentecost, Gleason Archer, Donald G. Barnhouse, Hal Lindsey, Chuck Smith, John MacArthur, Charles Ryrie, Charles Stanley, Norman L. Geisler, Tim LaHaye

28



Key Proponents

- **Contemporary Proponents**

- Modern Dispensational Premillennialism emerged in the 1820s among the Plymouth Brethren Churches
- John Nelson Darby (1800–1882): Often regarded as the father of dispensationalism. His focus on biblical literalism and the division of history into distinct dispensations laid the groundwork for developments in dispensationalism.
- Cyrus Ingerson Scofield (1843–1921): C.I. Scofield played a pivotal role in popularising dispensationalism through his annotated Scofield Reference Bible (1909). Scofield's work contributed to the widespread dissemination and acceptance of dispensationalism within various Christian denominations.

29



Key Proponents

- **Contemporary Proponents**

- Lewis Sperry Chafer (1871–1952): The founder of Dallas Theological Seminary, further solidified dispensationalism's academic standing. His "Systematic Theology," presented a comprehensive articulation of dispensational premillennialism, emphasising the distinction between Israel and the Church.
- J. Dwight Pentecost (1915–2014): A student of Chafer, Pentecost continued the development of dispensational theology in the mid-20th century. His influential work, "Things to Come: A Study in Biblical Eschatology," provided a detailed examination of end-times events from a dispensational perspective.

30



Key Proponents

- **Contemporary Proponents**

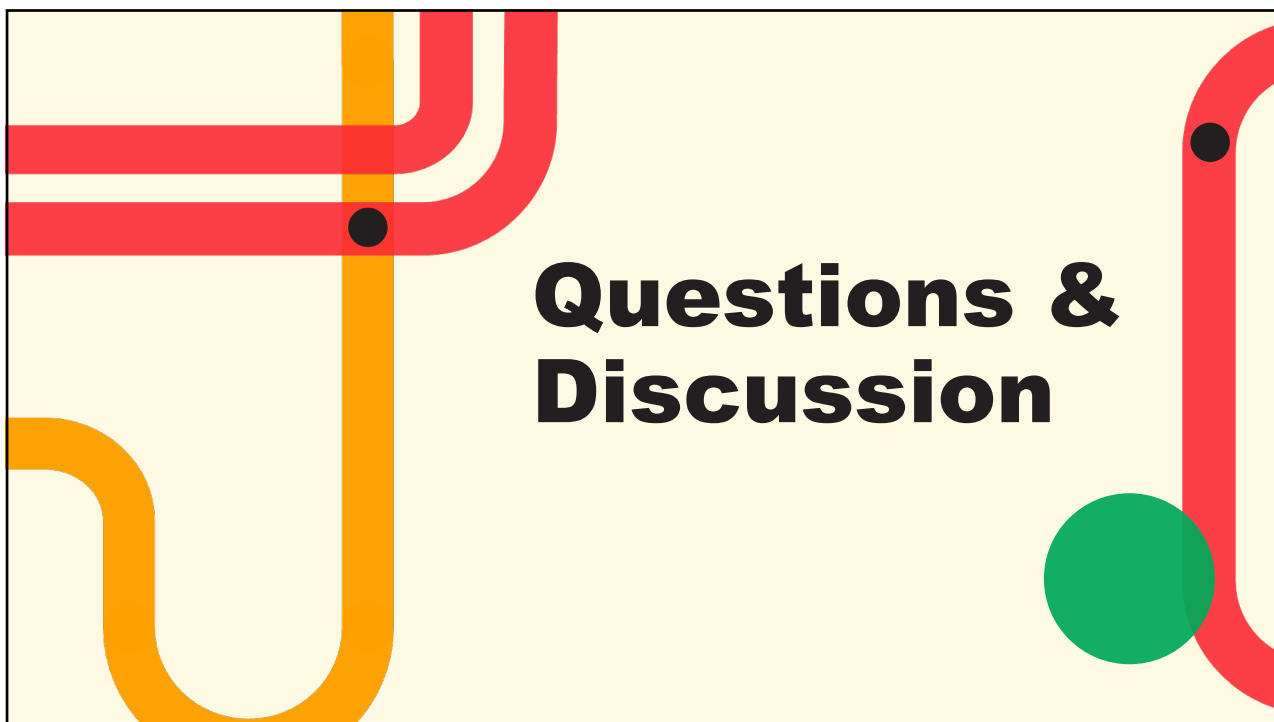
- John F. Walvoord (1910-2002): Former president of Dallas Theological Seminary, emerged as a leading exponent of dispensational premillennialism in the 20th century. His prolific writings, including "The Rapture Question" and "The Millennial Kingdom," provided scholarly defences of dispensational eschatology.
- Charles C. Ryrie (1925-2016): Charles Ryrie, a prominent theologian and author, made significant contributions to dispensational theology through his scholarly writings and teachings. His book, "Dispensationalism," served as a comprehensive exposition of this theological framework, addressing its historical roots, theological underpinnings, and contemporary relevance.

31

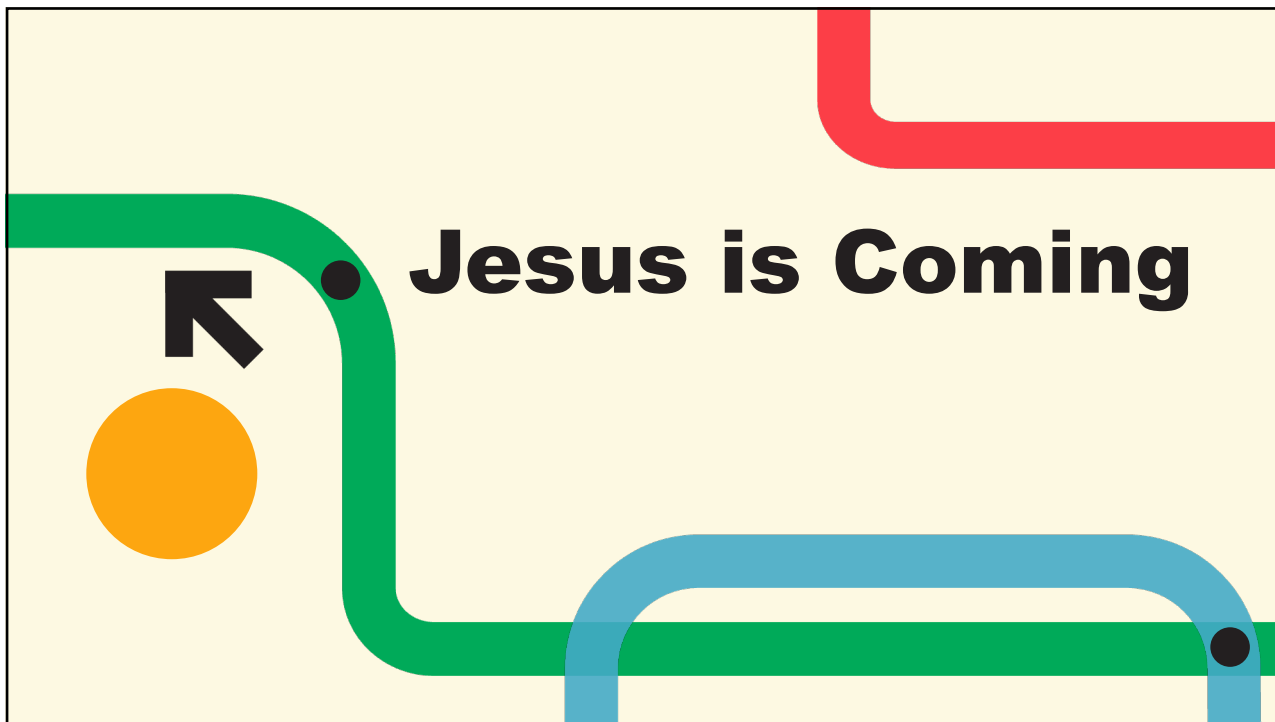
VIEWS CONCERNING LAST THINGS		
Categories	Historic Premillennialism	Dispensational Premillennialism
Second Coming	Rapture and second coming simultaneous; Christ returns to reign on earth.	Second coming in two phases: rapture for church; second coming to earth 7 years later.
Resurrection	Resurrection of believers at beginning of Millennium. Resurrection of unbelievers at end of Millennium.	Distinction in resurrections: 1. Church at rapture. 2. Old Testament/Tribulation saints at second coming. 3. Unbelievers at end of Millennium.
Judgments	Judgment at second coming. Judgment at end of Tribulation.	Distinction in judgment: 1. Believers works at rapture; 2. Jews/Gentiles at end of Tribulation. 3. Unbelievers at end of Millennium.
Tribulation	Posttrib view: church goes through the future Tribulation.	Pretrib views: church is raptured prior to, or during the Tribulation.
Millennium	Millennium is both present and future. Christ is reigning in heaven. Millennium is not necessarily 1,000 years.	At second coming Christ inaugurates literal 1,000-year Millennium on earth.
Israel and the Church	Some distinction between Israel and church. Future for Israel but church is spiritual Israel.	Complete distinction between Israel and church. Distinct program for each.
Adherents	A. Reese M.J. Erickson	L.S. Chafer C.C. Ryrie J.D. Pentecost J.F. Walvoord

Adapted from Paul P. Enns, [The Moody Handbook of Theology](#) (Chicago, IL: Moody Press, 1989), 383.

32



33



34

↖	●	Jesus is Coming
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What Paul writes in 1 Thessalonians draws on early Christian teaching about the 'parousia' ("coming") of Jesus. This tradition about Jesus' parousia:

- It is taking place from or in heaven (4:16; cf. 1:10; **Matt. 24:29-30**; 2 Thess. 1:7)
 - “Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. (Matt. 24:29-30 ESV)

Adapted from Michael Holmes, 1 and 2 Thessalonians, The NIV Application Commentary p.147.

35



Jesus is Coming

What Paul writes in 1 Thessalonians draws on early Christian teaching about the ‘parousia’ (“coming”) of Jesus. This tradition about Jesus’ parousia:

- It occurs with clouds (1 Thess. 4:17; cf. Matt. 24:30//Mark 13:26//**Luke 21:25-27**; Rev. 1:7)

“And there will be signs in sun and moon and stars, and on the earth distress of nations in perplexity because of the roaring of the sea and the waves, people fainting with fear and with foreboding of what is coming on the world. For the powers of the heavens will be shaken. And then they will see the Son of Man coming in a cloud with power and great glory. Now when these things begin to take place, straighten up and raise your heads, because your redemption is drawing near.” (Luke 21:25-27 ESV)

36



Jesus is Coming

What Paul writes in 1 Thessalonians draws on early Christian teaching about the ‘parousia’ (“coming”) of Jesus. This tradition about Jesus’ parousia:

- It is accompanied by angels (cf. 1 Thess. 3:13; **2 Thess. 1:5-8**; Matt. 24:31//Mark 13:27; Matt. 16:27//Mark 8:38//Luke 9:26; Matt. 25:31)

This is evidence of the righteous judgment of God, that you may be considered worthy of the kingdom of God, for which you are also suffering— since indeed God considers it just to repay with affliction those who afflict you, and to grant relief to you who are afflicted as well as to us, when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus (2 Thess. 1:5-8 ESV)

37



Jesus is Coming

What Paul writes in 1 Thessalonians draws on early Christian teaching about the 'parousia' ("coming") of Jesus. This tradition about Jesus' parousia :

- It includes manifestations of power and glory (cf. 2 Thess. 1:9; Matt. 24:30// Mark 13:26//Luke 21:27; Matt. 16:27//Mark 8:38//Luke 9:26; **Matt. 25:31-34**)

"When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. And he will place the sheep on his right, but the goats on the left. Then the King will say to those on his right, 'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world (Matt 25:31-34 ESV)

38



Jesus is Coming

What Paul writes in 1 Thessalonians draws on early Christian teaching about the 'parousia' ("coming") of Jesus. This tradition about Jesus' parousia:

- It is announced by a trumpet blast (1 Thess. 4:16; cf. Matt. 24:31; **1 Cor. 15:50-52**; Rev. 11:15)

I tell you this, brothers: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. (1 Cor 15:50-52 ESV)

39



Jesus is Coming

What Paul writes in 1 Thessalonians draws on early Christian teaching about the ‘parousia’ (“coming”) of Jesus. This tradition about Jesus’ parousia:

- It is associated with judgment (cf. **1 Thess. 1:5-10**; 5:3; also Matt. 25:31–46; 2 Thess. 1:5–10; 2:8)

This is evidence of the righteous judgment of God, that you may be considered worthy of the kingdom of God, for which you are also suffering— since indeed God considers it just to repay with affliction those who afflict you, and to grant relief to you who are afflicted as well as to us, when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. They will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of his might, when he comes on that day to be glorified in his saints, and to be marvelled at among all who have believed, because our testimony to you was believed. (2 Th 1:5–10 ESV)

40



Understanding the Times

41