

# OUR STUDY SO FAR

- THE PART EUROPE AND RUSSIA PLAY IN THE END TIMES
- BABYLON / AMERICA
- THE RISE OF ISLAM
- SPIRITUAL WARFARE

So far, we have studied the part that Europe and Russia play in the end times. We are seeing the coalitions being formed and the stage being set as God laid on in prophecy.

We have also studied The Great Harlot of Revelation 13 and 19. We noted the great similarities between the description of the Babylon and the Babylonian mindset with what is happened in the U.S. today.

Next, we have come to a greater understanding of Islam – its origin and how it plays a role in the end times.

Last week Chick reminded us that we are in a spiritual battle and the primary foe that we face is Satan who desires to be “like God.”

# God's Enemies

Rebellious Mankind, the Devil & his Demons are attacking on many fronts



	God	Bible	Church
Truth		Marriage/Family	Israel
Life		Christ	Revival
			You...

**Ultimate Fighting** - The Reality of Spiritual Warfare

Last week, Chick, set the foundation for the spiritual battle we face as believers in Christ.

Remember this battle is fought on many fronts as illustrated above.

Of course, the Bible and Truth are 2 of the many fronts upon which this battle is fought. The teaching of the Rapture of the Church is one such truth in the Bible that is being attacked and has been for centuries.

For notes:

- [Google Docs](#)
- [Garyburney.com / Community Bible Class AR/Mo](#)



# THE RAPTURE

SIGNS OF JESUS' SOON RETURN  
MATTHEW 24:36-44

Now we turn our attention to what many believe to be the next event in the prophetic timeline.

The war in the middle east and the looming escalation of that war leave no other prophecies to be fulfilled.

See Isaiah 17 and Psalm 83

Psalm 83:

1 Do not keep silent, O God!

Do not hold Your peace,

And do not be still, O God!

<sup>2</sup> For behold, Your enemies make a tumult;

And those who hate You have lifted up their head.

<sup>3</sup> They have taken crafty counsel against Your people,

And consulted together against Your sheltered ones.

<sup>4</sup> They have said, "Come, and let us cut them off from *being* a nation,

That the name of Israel may be remembered no more."

<sup>5</sup> For they have consulted together with one consent;

They form a confederacy against You:

<sup>6</sup> The tents of Edom and the Ishmaelites;

Moab and the Hagrites;  
<sup>7</sup> Gebal, Ammon, and Amalek;  
Philistia with the inhabitants of Tyre;  
<sup>8</sup> Assyria also has joined with them;  
They have helped the children of Lot. *Selah*

**NO ONE KNOWS THE DAY OR HOUR – MATTHEW 24:**

**36 “BUT OF THAT DAY AND HOUR NO ONE KNOWS, NOT EVEN THE ANGELS OF HEAVEN, BUT MY FATHER ONLY. 37 BUT AS THE DAYS OF NOAH WERE, SO ALSO WILL THE COMING OF THE SON OF MAN BE. 38 FOR AS IN THE DAYS BEFORE THE FLOOD, THEY WERE EATING AND DRINKING, MARRYING AND GIVING IN MARRIAGE, UNTIL THE DAY THAT NOAH ENTERED THE ARK, 39 AND DID NOT KNOW UNTIL THE FLOOD CAME AND TOOK THEM ALL AWAY, SO ALSO WILL THE COMING OF THE SON OF MAN BE.**

The **perfect tense** in Greek is used to describe a **completed action** that has produced **results** which are still in effect up to the present. It combines two key ideas:

**1. Completed Action:** The perfect tense indicates that an action has been **fully accomplished** in the past.

**2. Continuing Results:** Despite the action being completed, its effects or consequences **persist** into the present.

**40 THEN TWO MEN WILL BE IN THE FIELD: ONE WILL BE TAKEN AND THE OTHER LEFT. 41 TWO WOMEN WILL BE GRINDING AT THE MILL: ONE WILL BE TAKEN AND THE OTHER LEFT. 42 WATCH THEREFORE, FOR YOU DO NOT KNOW WHAT HOUR YOUR LORD IS COMING. 43 BUT KNOW THIS, THAT IF THE MASTER OF THE HOUSE HAD KNOWN WHAT HOUR THE THIEF WOULD COME, HE WOULD HAVE WATCHED AND NOT ALLOWED HIS HOUSE TO BE BROKEN INTO. 44 THEREFORE YOU ALSO BE READY, FOR THE SON OF MAN IS COMING AT AN HOUR YOU DO NOT EXPECT**

Compare this with what Jesus taught in the preceding verses (24:15-31)

There will be a time when a date can be determined for the 2<sup>nd</sup> coming.

# 4 VIEWS OF REVELATION

- **Idealist View**
- **Historicist View**
- **Preterist View**
- **Futurist View**

## **The Four Views of Revelation**

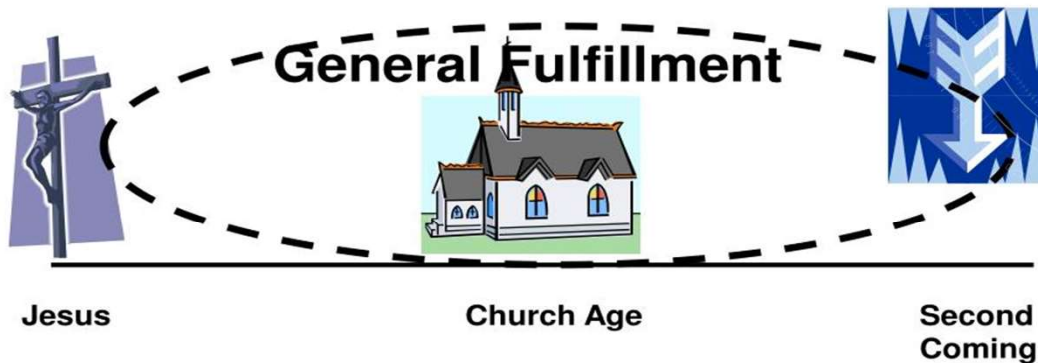
In the Methodist tradition we believe that there are multiple ways to interpret Scripture, and Revelation is no exception. Rev. Daniel Humbert has outlined below four of the most popular understandings of the book of Revelation to help you read this book with more holistic comprehension. [CLICK HERE](#) to read more about the signs and symbols found in Revelation and the meanings behind them.

*Gary's note – This article is written by a Methodist pastor. Methodists hold the view that scripture is subject to individual interpretation.*



<https://www.tmumc.org/stories/posts/the-four-views-of-revelation>

# Idealist View of Revelation



Idealists believe that Revelation will be fulfilled throughout church history, but that the symbols are a general picture of the warfare between good & evil, God & Satan, not referring only to single events.

## The Idealist View

What Is It? The idealist view does not take a literal historical or futuristic fulfillment but sees the entire book as a symbolic presentation of the battle between good and evil.

According to this view: The symbols in Revelation are not tied to specific events but point to themes throughout church history. The seals, bowls, and trumpets speak repeatedly to the events of human history in every age and give believers of all ages an exhortation to remain faithful in the face of suffering. The battles in Revelation are viewed as spiritual warfare manifested in the persecution of Christians or

wars in general that have occurred in history. The beast from the sea may be identified as the satanically inspired political opposition to the church in any age. The beast from the land represents pagan, or corrupt, religion to Christianity. Catastrophes represent God's displeasure with sinful man; however, sinful mankind goes through these catastrophes while still refusing to turn and repent. God ultimately triumphs in the end.

More About This View: The allegorical approach to Revelation was introduced by ancient church father Origen (AD 185-254) and made prominent by Augustine (AD 354-420). Many combine this view with their own. Preterist-Idealist views are very common. Less common but existing is Futurist-Idealist. Most scholars hold at least a partial idealist view or an Idealist/Preterist view with a late date (AD 95).

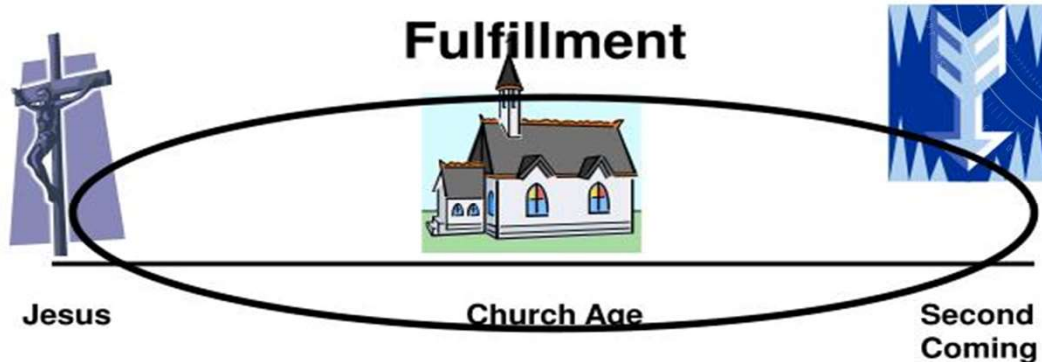
The Positive aspects this view: It avoids the difficulty of harmonizing specific passages with specific fulfillments, which has plagued the historicist, futurist and preterist views. Makes the book of Revelation applicable and relevant for all periods of church history, especially to those suffering persecution.

The Critical aspects of this view: The book of Revelation itself claims to be predicting events that must shortly come to pass (1:1). Reading spiritual meanings into the text could lead to random personal interpretations, based solely on a person's opinion, not Scripture.

*Gary's Note: Taught primarily by UMC (United Methodist Church)*

<https://www.tmumc.org/stories/posts/the-four-views-of-revelation>

# Historical View of Revelation



Those holding the historical view believe that Revelation is fulfilled fairly uniformly over church history.

## The Historicist View

What Is It? A running account of the whole of church history written in advance, from the time of John to the return of Christ.

According to this view: The Seven Seals and the Four Horsemen represent the decline of the Roman Empire, the 144,000 represent the spread of Christianity, the locust invasion is the rise of Islam, and the Beast is the Roman Catholic Church and the Papal system. Other events highlighted in this view is the Protestant Reformation, The French Revolution and the Napoleonic Era.

The Positive aspects this view: This view has its roots

in the Reformation and all reformers were Historicists. (John Knox, William Tyndale, Martin Luther, John Calvin, John Wesley, Jonathan Edwards, George Whitefield, Charles Finney, C. H. Spurgeon). Can point to striking historical parallels to the prophecies in Revelation. As a running history, Revelation is relevant to all church ages. The Critical aspects of this view: The Historicist view was a reactionary response against the Roman Catholic Church and may have prejudices built into it. Those who hold it do not agree on the interpretation of many details. Though the dominate view in the Protestant church for 500 years, it has not had much of a following since the late 1800's.

# Preterist View of Revelation



Jesus

Fulfillment



Church Age



Second Coming

Preterists believe that all or nearly all of Revelation was fulfilled in the first century or the first few centuries after the time of Christ's ministry on earth.

## The Preterist View

What Is It? The preterist view sees Revelation as largely fulfilled in actual events that have now already happened.

More About This View: Preterist comes from the Latin "Preter, which means "past." One school of this view called Full Preterism, which sees the entire prophecy of Revelation as being fulfilled in AD 70 with the fall of Jerusalem [the view of J.S. Russell, David Chilton, Don K. Preston]. Another school of this view called Partial Preterism, [the view of RC Sproul, Kenneth Gentry, Hank Hanegraaff, and Gary Demar], which is a more orthodox view and sees most of the book as being

fulfilled in AD 70 except for the Second Coming, Final Judgment, General Resurrection and New Heavens/New Earth.

According to this view: Most preterists fix the events in Revelation with fall of Jerusalem in AD 70 and possibly, of Rome later on. According to this view, the 'Biblical Last Days' were not the last days of human history but the last days of the Old Covenant Age. This view sees the coming of Christ as a 'coming in judgment' and a fulfillment of Jesus' prophecies in Matthew 24.

Revelation's focus of attention is this: God will soon judge the first-century Jews for rejecting and crucifying his Son, their Messiah. John states his theme in his introduction at Revelation 1:7, just after he declares the nearness of the events (1:1, 3), a theme that is directly relevant to the first-century circumstances.

The Seven Sealed Scroll in chapter 5 is a bill of divorce against unfaithful Israel, containing the judgments to come upon them (which corresponds to the scroll of lament and woe in Ezekiel 2:9-10), leading to the Marriage of the Lamb (Christ and the Church). The seals, trumpets, and bowls in Revelation describe the Roman war with the Jews that lead to the destruction of Jerusalem. The sevenfold nature of the judgments on Israel recalls the covenantal curse God threatens on Israel in the Old Testament: "If after all this you will not listen to me, I will punish you for your sins seven times over" (Lev. 26:18).

The martyrs in Revelation are those who Jesus said their



blood would be avenged upon his contemporary generation (Matthew 23:34-39). According to this view, Babylon is seen as Jerusalem who Jesus pronounces judgment upon in the preceding scripture reference. The “great city” mentioned in Revelation 11:8 (also 14:8, 18:10) is the city “spiritually is called Sodom and Egypt, *where also our Lord was crucified.*” Jerusalem is also pictured in Revelation as the Harlot (unfaithful Israel) riding a Beast.

The Beast in this view is seen as the Roman Emperor Nero (specifically) and the Roman Empire (generally). A first-century spelling of Nero Caesar’s name, written in Hebrew characters, adds up to the exact value of six hundred sixty-six (666). The Emperors of the Roman Empire in the first century also line up with the prophecy in Revelation 17:10-11. The first seven Caesars of Rome are Julius, Augustus, Tiberius, Gaius, Claudius, Nero, and Galba. The first five of these “have fallen” (they are dead); the sixth one “is” (Nero is alive). The seventh will come and “remain a little while”: The emperor following Nero’s thirteen-year rule was Galba, who reigned only seven months.

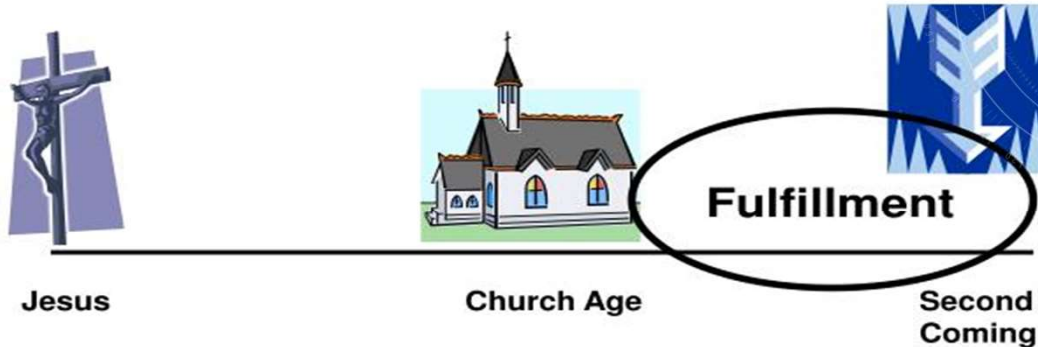
The Positive aspects this view: It takes literally and makes the most sense of the ‘time statement’ passages like 1:1, 3, 19 and 22:10 which speak of a near/soon fulfillment. Preterism makes the book relevant to the original readers (like most epistles). It also agrees with Jesus’ Olivet discourse (Matt. 24, Luke 21). This view agrees impressively with the history of the Jewish War

recorded by Josephus. It also renders the emperor passages like 13:18 and 17:10 intelligible.

The Critical aspects of this view: Requires a date of writing prior to AD 70, which is defensible but debated and not widely held today. The historical view of the seven churches don't perfectly fit a pre-AD 70 culture. Critics say this view renders the book irrelevant to the church today since the events would have already been fulfilled in the past. Full Preterism denies the creedal, historical beliefs of the church (the second coming of Christ, event of the final judgement, and resurrection). Also denies a future for national Israel as an independent people of God.

<https://www.tmumc.org/stories/posts/the-four-views-of-revelation>

# Futurist View of Revelation



Futurists believe that nearly all of Revelation is to be fulfilled near the end of church history, just before and around Jesus' second coming.

## The Futurist View

What Is It? The futurist view sees everything beginning with chapter four and onward as yet to be fulfilled in our future.

According to this view: Futurist divide the book of Revelation into three sections based on 1:19: “what you have seen, what is now, and what will take place later.” Chapter 1 describes the past (“what you have seen”), Chapters 2-3 describe the present (“what is now”), and the rest of the book describes future events (“what will take place later”). Futurists argue that a consistently literal or plain interpretation is to be applied in understanding the book of Revelation. Chapter 4:1 is

the rapture of the church to heaven. Chapters 4-19 refer to a period known as the seven-year tribulation (Dan. 9:27). During this time, God's judgments are poured out upon mankind as they are revealed in the seals, trumpets, and bowls. Chapter 13 describes a literal future world empire headed by a political leader called the Antichrist, which is pictured by a Beast. Chapter 19 refers to Christ's second coming and the battle of Armageddon. This is followed by a literal thousand-year rule of Christ upon the earth in chapter 20. Chapters 21-22 are events that follow the millennium: the creation of a new heaven and a new earth and the arrival of the heavenly city upon the earth.

Origins of this View: In the mid-1500's a Catholic Jesuit, Francisco Ribera proposed the futurist view of Revelation to take the heat off of the Pope in response to the Reformers Historicist View who claimed the Pope and the Roman Catholic Church was the Anti-Christ and Beast.

Dispensationalism is a futurist system of belief that arose to prominence in the 1830's with John Nelson Darby and popularized by C.I. Scofield in his Scofield Reference Bible and believes the church will be raptured from the earth at the beginning of chapter 4 and will not be on earth during the seven-year great tribulation on the earth. Often termed, Dispensationalism, it is a system of belief founded upon certain guiding beliefs (see below). The futurist view is widely popular among evangelical Christians today. One of the most popular versions on

futurist teaching is dispensational theology, promoted by schools such as Dallas Theological Seminary and Moody Bible Institute. Theologians such as Charles Ryrie, John Walvoord, and Dwight Pentecost are noted scholars of this position. Tim LaHaye made this theology popular in the culture with his end times series of novels, Left Behind. Other prominent popular adherers to this view are John Hagee, Jack Van Impe, David Jeremiah, Perry Stone.

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November 4, 2021

## Futurist View of Revelation

### FIVE KEY TEACHINGS:

1. **Distinction between 2 covenant people – Israel and the church.**
2. **Gap of thousands of years in Daniel 9 prophecy**
3. **Church raptured prior to tribulation**
4. **Kingdom was delayed by Jewish rejection**
5. **Temple must be rebuilt.**

### Key Teachings of the Futurist/Dispensational View:

1. A distinction between two covenant people: Israel and the church. God set aside Israel to work through the church. But will one day restore Israel and His covenant with them to fulfill to them all of the unfulfilled Old Testament Promises.
2. The Dispensational View is dependent upon the interpretation of Daniel 9 that sees a 'gap' of thousands of years in Daniel's prophecy. This gap postpones the last seven years of Daniel's prophecy thousands of years into the future.
3. The church will be taken up from the earth prior to a

seven-year tribulation called a 'pre-tribulational rapture (or 'mid-' or 'post-' tribulational rapture) in order for God to remove the church from the earth and restore the nation.

4. The Kingdom was delayed. The Jews rejected Jesus' offer of the kingdom so the kingdom offer was withdrawn from Israel and Jesus will physically return to earth and set up a 1000-year kingdom to reign from David's throne in Jerusalem.

5. Israel must rebuild the temple, reinstate the priesthood, and reinstitute animal sacrifices. The antichrist will make a seven-year peace treaty with Israel but break it in the middle of the tribulation when he walks into the temple and causes the sacrifices to cease.

The Positive aspects this view: This view is the most widely held and taught view in our modern time (the past 50 years or so). It is also the most "popular" view among Christians today spawning countless books and movies. The futurist view claims to take the events of Revelation more 'literally' than any other view. Adherents to this view often harmonize current events with the events in the book of Revelation. This view shows a total completion of God's plan for the future of humanity and the earth.

The Critical aspects of this view: As covered earlier, the complete system of dispensationalism is a relatively new system of belief with views not held throughout the history of the church (Gap is Daniel's prophecy, pre-tribulational rapture, modern restoration of Israel). This

view renders the book mostly irrelevant to the original audience since it was not to be fulfilled for thousands of years in the future (it struggles to explain the imminent time statements), and it also renders most of the book irrelevant to modern Christians since the Christians are raptured at 4:1 and will not be on earth during these events. This view demands a revival of many first century realities (restoration of Israel, rebuilt temple, reinstated priesthood and sacrifices, a revived roman empire and a world ruler.) This view also overemphasizes the importance of national Israel in God's plan and underemphasizes the importance of the church and New Covenant realities.

While an emphasis is placed on a literal interpretation, it fails to recognize the symbolic character of apocalyptic literature. This view lends more toward prophetic speculation than prophetic interpretation, affectionately called, 'Newspaper Exegesis'. Historically, comparing prophesy with current events has been disastrous.

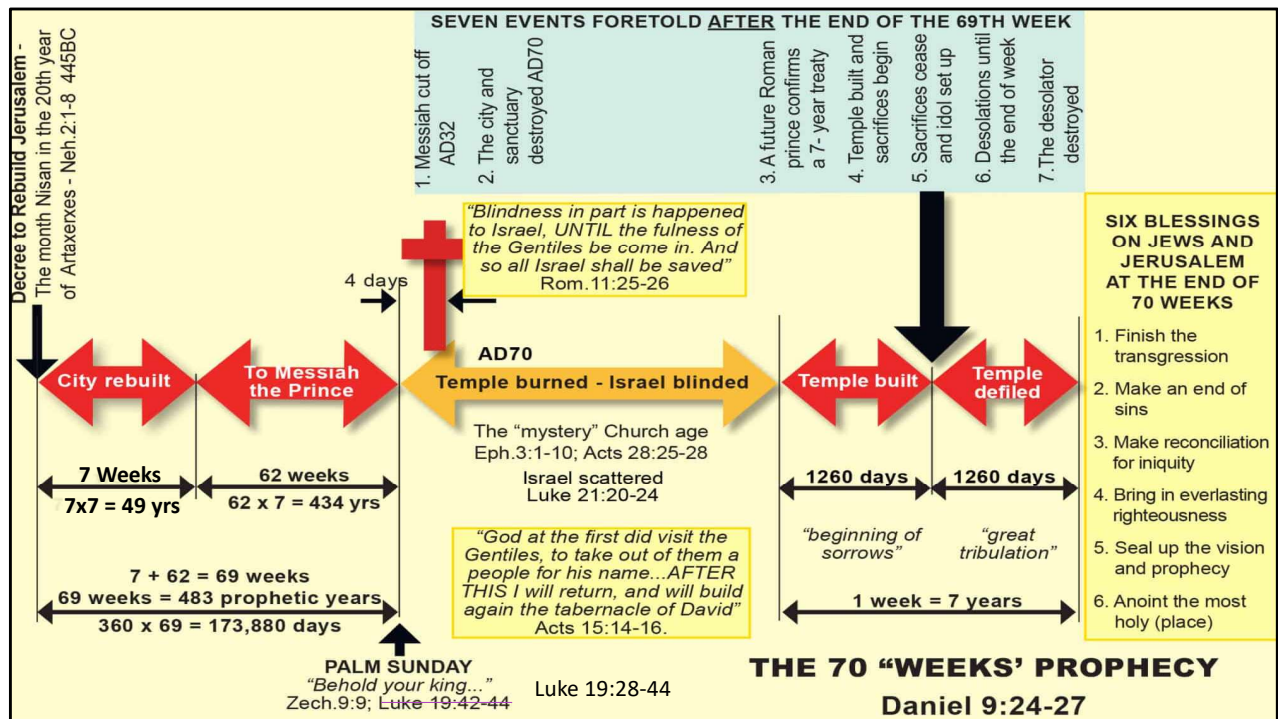
*Gary's note: I do not agree with the author's final comments. We must take current events seriously. The sum total of these events so prophecy being fulfilled.*

*The author seems to totally ignore his previous statement "This view demands a revival of many first century realities (restoration of Israel, rebuilt temple, reinstated priesthood and sacrifices, a revived roman empire and a world ruler.)" Specifically the first 4 of the six things he listed – Israel has been restored as a nation, plans are ready for the rebuilding of the temple, the priesthood has already been reinstated, and the sacrificial system is being rehearsed awaiting the red heifer. It isn't difficult to believe that the remaining 2 things will be fulfilled, especially with the current world situation.*



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Daniel 9:24-27

"Seventy [a] weeks are determined  
For your people and for your holy city,  
To finish the transgression,  
[b] To make an end of sins,  
To make reconciliation for iniquity,  
To bring in everlasting righteousness,  
To seal up vision and prophecy,  
And to anoint [c] the Most Holy.  
25 "Know therefore and understand,  
That from the going forth of the command  
To restore and build Jerusalem  
Until Messiah the Prince,  
There shall be seven weeks and sixty-two weeks;  
The [d] street shall be built again, and the [e] wall,  
Even in troublesome times.  
26 "And after the sixty-two weeks  
Messiah shall [f] be cut off, but not for Himself;  
And the people of the prince who is to come

Shall destroy the city and the sanctuary.  
The end of it *shall be* with a flood,  
And till the end of the war desolations are determined.  
27 Then he shall confirm a [g]covenant with many for one week;  
But in the middle of the week  
He shall bring an end to sacrifice and offering.  
And on the wing of abominations shall be one who makes desolate,  
Even until the consummation, which is determined,  
Is poured out on the [h]desolate.”

## NEXT TIME

1. Rapture Objections
2. Signs we are approaching (or in) the last of the last days