

## **SUBJECT 7 – THE LAST THINGS**

Outline of  
Subject 7- The Last Things

of  
Dr. Alva J. McClain's  
Series on

# **CHRISTIAN THEOLOGY**



Doctrine of ESCHATOLOGY

Meaning of the term Eschatology:

Eschatos is the Greek adjective meaning last or final.

Logos is the Greek noun meaning discussion or word.

The entire term therefore comes to mean the doctrine of last things. Perhaps an appropriate designation would be -- “Things to Come”

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6. Dowdy - The Intermediate State
7. Haldeman - Sermons on the Second Coming; The Coming of Christ
8. A. J. Gordon - Ecce Venit
9. Snowden - The Coming of the Lord
10. Silver - The Lord's Return
11. W.E.B. - Jesus is Coming
12. Brown - The Second Advent
13. Seiss - The Last Times
14. Beet - The Last Things
15. Brookes - Israel and the Church
16. Bauman - Light from Bible Prophecy
17. Ross - Our Glorious Hope
18. West - The Thousand Years in Both Testaments
19. Allen - The First Resurrection
20. Wraight - Then Cometh the End
21. Strombeck - First the Rapture
22. Shedd - Endless Punishment
23. Jackson - Retribution
24. Hamilton - Rewards and Punishment
25. Grant - Facts and Theories About the Future State
26. Symposium - That Unknown Country
27. Gaebelein - The Conflict of the Ages
28. Mauro - The World and Its God
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    - Gordon; Behold He Cometh
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    - Wraight: Then Cometh the End (Crit.)

Walvoord: Return of the Lord

4. The Antichrist

Andrews: Christianity and Antichristianity

See also the Systematic Theology

5. Millennium and the Kingdom

Boettner: The Millennium (Post.)

Bright: Kingdom of God (Neo.)

Chafer: Kingdom in History and Prophecy

## VARIOUS THEORIES OF CHRIST'S SECOND COMING

### INTRODUCTION:

1. Material used is mainly in New Testament.
2. Discussion under five heads.
3. Begin with the "Various Theories."

Two general classes

Theories that are Inadequate

Theories that are Wholly False

### INADEQUATE THEORIES

1. THE "SPIRITUAL" THEORY: HE CAME IN THE HOLY SPIRIT ON PENTECOST. 1.  
Supposed Basis  
John 14:1-3, 16-18, 25-26

2. Element of Truth

3. The Mistake

4. Best Answer

Acts 2:32-33

Acts 3:19-20

### II. THE "JUDGMENT" THEORY: HE CAME IN THE DESTRUCTION OF JERUSALEM.

1. Supposed Basis.

Matt. 24:1-3  
Matt. 24:29-30  
Matt. 16:28

2. Element of Truth
3. The Mistake
4. Best Answers

Cf. Rev. 22:20 - arg.  
Cf. Luke 21:20,24,27

### III. THE “CONVERSION” THEORY: HE COMES INTO BELIEVER’S HEART.

1. Supposed Basis  
John 14:21,23  
Rev. 3:20

2. Element of Truth

3 The Mistake

4. Best Answer  
Col. 1:27 with 3:3-4  
Phil. 3:20-21

### IV. THE “DEATH” THEORY: HE COMES TO GET US WHEN WE DIE.

1. Supposed Basis  
Psa. 23:5  
Jn. 14:1-3

2. Element of Truth

3. The Mistake

4. Best Answer

I Thess. 4:13-17

### V. THE “POST-MILLENNIAL” THEORY: PERSONAL COMING AFTER THE MILLENNIUM

1. Supposed Basis - Cf. Brown on “Second Advent”
  - a. Idea of a General Resurrection and Judgment of Saved and Unsaved.  
John 5:28-29  
Matt. 16:27  
Matt. 25:31,46
  - b. Association of Second Coming with ushering in of Final State.  
II Peter 3:3-13
  - c. Gradual victory of Gospel.  
Matt. 13:33
2. Element of Truth
3. The Mistake
4. Best Answer  
Rev. 19:11- Cf. Alford  
Counsel to “watch” is made meaningless.

VI. THE “A-MILLENNIAL” THEORY: THERE WILL BE NO MILLENNIUM, BUT GOOD AND EVIL WILL DEVELOP SIDE BY SIDE UNTIL THE END WHEN CHRIST WILL COME LITERALLY AND VISIBLY TO WIND UP HUMAN AFFAIRS AND USHER IN THE ETERNAL STATE.

1. Supposed Basis  
Matt. 13:36-43
2. Element of Truth
3. The Mistake
4. Best Answer

Doctrine of the Kingdom  
Unphilosophical

Note: Strong’s view:

B. FALSE THEORIES

**I. THE SHAILER MATTHEWS THEORY: HE NEVER WENT AWAY.**

1. Basis
2. Useless to quote Scripture

**II. THE RUSSELITE THEORY: HE CAME SECRETLY IN 1874.**

1. Basis:  
Chronological schemes of late Pastor Russell (not original).  
Denial of physical resurrection of Christ.
2. Best Answer  
Matt. 24:21-27

**III. THE THEOSOPHICAL THEORY: SEE CHRISTIAN SCIENCE, ETC.**

(1) Basis

Turn Christ into an “idea” or esoteric wisdom.

Christian Science identified with this “idea”!

**CONCLUSION**

1. Why so much perversion?
2. See II John 7 ARV.

**THE BIBLICAL DOCTRINE OF CHRIST’S SECOND COMING**

**INTRODUCTION:**

1. Central Theme of Bible is the Coming of God’s Messiah.  
Gen. 3:15  
Rev. 22:30  
(2) Entire Bible can be divided in relation to this Theme.  
Old Testament:  
Four Gospels:  
Epistles and Revelation:  
(3) The Revelation of Messiah’s Coming is not mechanical, but dynamic and progressive:



A revelation in which the different elements are related, not in any external manner, but as the parts of a growing plant are related.

Mark 4:26-28

4. Doctrine of our Lord's Coming into the world unfolds like a growing plant, which at every stage of the revelation contains the germ of the yet unrevealed.

- a. In Old Testament the promise of a coming.
- b. In Gospels this coming unfolds into two comings.
- c. In Gospels the first coming unfolds into a series of events.
- d. In Epistles the Second Coming unfolds into two main phases.
- e. In the Book of Revelation each of the two phases unfolds into a series of events.

Cf. Chart

## SECOND COMING IN THE OLD TESTAMENT.

1. Old Testament reveals many details about the coming of Messiah, but nowhere in so many words declares that He will come twice.

- for example:

Gen. 3:15	Cf. Matt. 1:1
Gen. 12:1-3	” 1:3
Gen. 49:10	” 1:5
Isa. 11:1-5	” 1:6
II Sam. 7:12-13	” 1:7
Mic. 5:2	” 2:1
Isa. 7:14	” 1:18-23

2. However, within this growing content of Messianic prophecy, we find two apparently conflicting lines of prediction:

(1) Messiah as a great, powerful, glorious, reigning King.

Isa. 9:6-7	Jer. 23:5-8
Isa. 11:1-5	Dan. 7:13-14
Isa. 40:9-10	Mal. 3:1-2

(2) Messiah as a lowly, rejected, suffering, dying figure.

Psa. 22:1,14-18

Zech. 13:7

Isa. 53:2-9

Dan. 9:26

(3) To the Old Testament Jew these two lines of prophecy raised a very serious problem of interpretation.

(1) To the prophets themselves:

I Pet. 1:10-11

(2) To the Jewish Rabbis:

one group - Acts 8:32-34

others -

central difficulty: John 12:34

4. The true explanation became clear only after His first coming, and in the light of His own teaching:

(1) By His first coming He fulfilled prophecies of rejection and suffering.

Luke 24:20-27

(2) He promises to fulfill prophecies of power and glory in a Second coming.

Matt. 24:30

5. After the first coming, we can go to the Old Testament and identify those passages which refer to the Second Coming:

(1) The Rule:

(2) The Ratio:

(3) The Argument:

(4) The Modern Blunder:

6. Why were these two lines of Old Testament prophecy woven together so closely that not even the prophets could distinguish the time element in the two comings?

(1) The Nature of Biblical Prophecy:

See “Daniel’s Prophecy of the Seventy Weeks” (McClain) p.29-40

Especially quotation from Litzsch - p. 36.

(2) From standpoint of human contingency, the second coming might have followed the

first almost immediately.

Cf. Acts 1:6-7 with 3:19-20

(3) Omission of the time element has made the second coming a moment by moment contingency.

## SECOND COMING IN THE NEW TESTAMENT.

Introduction:

1. Exact terms “Second Coming” not found in New Testament.

Cf. Hastings’ Bible Dictionary.

2. But the New Testament is full of the idea.

Cf. Synonymous expressions:

John 14:3

Heb. 9:28

3. It has been suggested that Christ spoke of various comings.

Some truth in this statement:

John 14:18-19

John 14:23

Rev. 2:5

4. But these “Comings” are never confused with that grand and final eschatological event which we name in Theology “The Second Coming”.

- this described by a technical Greek term.

- we shall examine this and other terms.

### 1. THE GREEK TERMS USED

1. ho erchomenos ( )

(1) Meaning - “The one who is coming”

(2) Usage - a title of Messiah - “The Coming One”

Matt. 11:3

” 21:9 with Psa. 118:26 (Septuagint)

the Second Coming only once

Heb. 10:37 - adapted from Hab. 2:3 (Septuagint - erchomenos)

the Godhead

Rev. 1:4,8; 4:8

” 11:17 - rejected by six editors - remarkable omission - why?

” 16:5 - does not occur where might expect it.

2. Erchomai ( )

(1) Meaning: “to come from one place to another” (Thayer)  
i.e. - the act of coming

(2) Usage: often of the Second Coming (translated “come”)

Matt. 10:23; 16:27-28; 21:40; 24:30, 42,44,46; 25:19,31; 26:64

Mark 8:38; 9:1; 12:9; 13:26,35,36; 14:62

Luke 9:26; 12:36,37,38,39,40,43; 18:8; 19:13; 20:16; 21:27; 23:42

John 14:3,28 I Cor. 4:5; 11:26; II Thess. 1:10 II John 7 ARV

Jude 14; Rev. 1:7; 3:11; 16:15; 22:7,12,17,20

3. Katabaino ( )

(1) Meaning - “to come down”, “to descend”  
the direction of the act of coming

(2) Usage -

the first coming - John 6:38

the second coming - I Thess. 4:16

4. heko ( )

(1) Meaning - “to have arrived”  
the result of the act of coming

(2) Usage:

the first coming - John 8:42 ARV

the second coming - Matt. 24:50; 24:14; Luke 12:46; Rom. 11:26

Rev. 2:25; 3:3

5. Parousia ( )

(1) Meaning: the “presence” of the one coming.  
not merely the act or arrival, but the total situation.

(2) Usage:

In Archaeology - to denote arrival and presence of a ruler  
- at some certain place (Deissman)

Of Paul - Phil. 2:12 and II Cor. 10:10

Of Antichrist - II Thess. 2:9

Of Second Coming - Matt. 24:3,27,37,39; I Cor. 15:23; I Thess. 2:19, 3:13;  
4:15; 5:23, II Thess, 2:1; Jas. 5:7-8; II Peter 3:4;  
I John 2:28

for illustration see II Peter 1:16

6. Apocalypse ( )

(1) Meaning: apo - “away” plus Kalupto - to hide or veil Unveil  
describes one detail of the parousia - He will be unveiled.

(2) Usage:

of the Antichrist - II Thess. 2:3 “revealed”

of the Second Coming - “appearing” in I Pet. 1:7

“Revelation” in Luke 17:30; I Cor. 1:7; II Thess. 1:7; I Pet. 1:13;  
4:13 Cf. Rev. 1:1

7. Phaneroo ( )

(1) Meaning: To make visible what has been not known or seen.

(2) Usage:

of things hidden - Luke 8:17

of first coming - I John 3:5

of Resurrection appearance - John 21:1

of Second coming - “appear” in Col. 3:4; I Pet. 5:4; I John 2:28

for fine illustration – I John 3:2

8. Epiphaino ( )

(1) Meaning: phaino - “to bring to light” plus Epi - “full” - full visibility.

(2) Usage:

of first coming - Luke : 79; II Tim. 1:10

of second coming: “Brightness” in II Thess. 2:8

“Appearing” in I Tim. 6:14; II Tim. 4:1; 4:8; Tit. 2:13

9. Horao ( )

(1) Meaning: to see with the eyes.

(2) Usage:

of first coming - “seen” in John 6:36

of Resurrection appearance - “appeared” in Luke 24:34

of second coming – “appear” in Heb. 9:

## II. THE GENERAL NATURE OF THE SECOND COMING

Here we view it as one great event. Details and distinctions will be discussed later

### 1. Christ will come in PERSON.

I Thess. 4:16 ‘The Lord Himself.’

### 2. Christ will come LITERALLY and VISIBLY.

Acts 1:11 cf. the Greek

I John 3:2

Rev. 1:7

### 3. Christ will come in GLORY.

Matt. 16:17

Matt. 25:31

Matt. 24:30

What is this ‘‘Glory’’? Matt. 17:2, Mark 9:3, Luke 5:29 with 32

### 4. Christ will come in POWER.

Matt. 24:30

### 5. Christ will come ATTENDED BY ANGELS.

Matt. 25:31 cf. Rev. 5:11

Why so many angels?

Matt. 13:41-43

### 6. Christ will come ‘‘QUICKLY’’.

Rev. 22:7,12,20 Greek - ‘‘tachy’’

Illus. - Matt. 28:7,8

### 7. Christ will come UNEXPECTEDLY.

Matt. 24:50

Luke 21:34-35

To whom will His coming be unexpected?

Luke 21:35

Matt. 24:48

I Thess. 5:1-5

8. The Second Coming will be a highly complex event, having two main phases, covering a period of time, and including a whole series of related events. (Memorize this)

1. Its complexity:

2. Its two main phases:

I Thess. 4:15-18

I Thess. 3:13

II Thess. 2:1,8

Titus 2:13

3. Its related events: (to be discussed later)

### III. THE TIME OF THE SECOND COMING.

(1) The time not revealed.

Mark 13:32

Acts 1:6

(2) The time always imminent.

Definition:

Mark 13:33-37

Luke 12:35-46

cf. Phil. 3:20; Heb. 9:28; Titus 2:13; I Thess. 5:6

Argument:

Objection:

(3) The time in relation to the Millennium:

Rev. 19:11-16 with 20:1-6

Cf. Matt. 13:41-43

Cf. all Old Testament prophecy:

Cf. Alford on Rev. 20

Contrast Post-Millennium and its implications

(4) If the time seems long, Bible reveals the reason.

James 5:5-7

II Peter 3:8-9, 15

## THE SECOND COMING AND THE CHURCH

### A. THE RAPTURE OF THE CHURCH.

I Thess. 4:13-18; I Cor. 15:50-57; John 14:1-3; Rom 8:23, 13:11; Phil. 3:20-21;

I Thess. 1:10; 5:1-9; II Thess. 2:1

#### 1. Rapture referred to by various terms.

II Thess. 2:1

Romans 8:23

Romans 13:11; I Peter 1:5

Phil. 3:14

#### 2. Rapture attended by four remarkable circumstances: I Thess. 4:13-18

(1)

(2)

(3)

(4)

Some problems:

#### 3. Rapture consists of three great acts of Divine Omnipotence:

I Thess. 4:16

I Cor. 15:52

I Thess. 4:17

Notes:

#### 4. Rapture of the Church will include every true believer in the body of Christ.

I Thess. 4:18; 5:5; I Cor. 15:51

#### 5. Rapture is the first of events ushered in by Second Coming.

Conclusion:



*Subject 7 – The Last Things - Doctrine of Eschatology*

- a. Rapture - a mystery - I Cor. 15:51-52
- b. Foreshadowed in Old Testament
- c. Wrong Theories:
  - i. as to time:
  - ii. as to persons involved:
- d. Problem: Are Old Testament saints included?  
Dan. 12:1-2

**B. THE HOME OF THE CHURCH**

- 1. At the Rapture the Church will be taken to the Father's House  
John 14:1-3
- 2. This "House" is located in Heaven.  
II Chron. 6:30  
Cf. Rev. 4:4; 13:6 A.R.V. 19:1 with 6-7
- 3. Within this "House" Christ is preparing a place for the Church.  
John 14:1-3  
Cf. Heb. 11:13-16
- 4. This prepared place is called our "City-House"  
  
Phil. 3:20
- 5. This heavenly city will be the church's dwelling during the Millennial Kingdom.  
Cf. "Kingdom of the heavens" -- rule of the heavens  
We shall reign with Christ "over" the earth  
Cf. Rev. 5:10 (epi with genitive-government-so Green)  
But in heaven is our Home. Distance no problem.
- 6. This Heavenly Home will change its location at the close of the Millennial Kingdom.  
Rev. 21:1-3, 10  
Rev. 21:24-25

**C. THE EXAMINATION OF THE CHURCH**

Will treat under subject of Judgment

- (1) Passages connecting this with the Second Coming.

Matt. 16:27; Rev. 22:12; II Tim. 4:7-8; James 5:8-9; I Pet. 1:4; I Jn. 2:28;

I Cor. 3:10-15 with 4:1-5

(2) Supplementary passages.

Matt. 6:2,5,16; 10:41-42; 19:27-20:16; Luke 12:8; 17:10; 19:11-27;  
John 4:33-38; 15:16; I Cor. 2:9-10; 4:8; 9:24-27; II Cor. 5:10; 9:6;  
Gal. 6:9-10; Phil. 3:14; 4:1; I Thess. 2:19; II Tim. 2:5,11-12; Jas. 1:12;  
I Pet. 1:7,13,17; II John 8; Rev. 2:10; 5:10; 20:4-6; 22:5

#### D. THE PERFECTION OF THE CHURCH.

1. Our Lord is now engaged in the ministry of sanctifying and perfecting His church.  
for references and discussion, see my lectures on “Present Sanctification”

Eph. 5:26

2. The completion of this ministry is placed at the second coming of Christ.

I Thess. 5:23 A.R.V. - Greek “parousia”

3. More specifically, its completion is connected with the latter or revelatory phase of the Second Coming.

I Thess. 3:13

Phil. 1:6

4. The nature of this work will be to “establish” finally the holiness of Christian character.

I Thess. 3:13

I Cor. 1:7-8

5. The means by which this work will be brought to completion will be our appearance and examination at the Bema-seat of Christ.

Rom. 14:10-13

I John 2:28

John 3:2

6. The purpose of the this work is to prepare fully the church for her presentation as the Bride of Christ.

Eph. 5:26-27

Rev. 19:7-8

#### E. THE MARRIAGE OF THE CHURCH

1. Strictly speaking, the church is not yet the Bride, but a “Virgin” “espoused” to Christ.

“Pride” is a woman “newly married, or about to be married” (Funk)

II Cor. 11:2

Edersheim: “From the moment of betrothal both parties were regarded, and treated in law (as to inheritance, adultery, etc.) as if they had actually been married, except as regarded their living together.” (Vol. I p. 354)

2. The marriage of the Lamb and His Church will take place just before the manifestation (epiphaneia) of His coming.

Rev. 19:6-7 Cf. Rev. 19:1 and 11-14 for place and time.

3. This Marriage will be a two-fold event.

(1) Cf. Marriage customs of Christ’s day (Peters Theocratic Kingdom III, 301)

First - a ceremony and feast at home of bride’s father.

Later - a procession to the bridegroom’s house where a second feast is held.

(2) This view explains a serious problem of interpretation.

Luke 12:36

Matt. 25:10

4. Several companies of the saved will be present at this marriage.

(2) The Bride - Both Jews and Gentiles - I Cor. 12:13

(3) Friends of the Bridegroom - O.T. Saints - Jn. 3:28-29; Matt. 9-15

(4) Virgin Attendants - 144,000 - Matt. 25:1-10; Rev. 14:1-4 with 7:1-4

(5) Bidden Guests - Matt. 22:1-10, cf. Rev. 7:9-17

5. The Marriage of the Church is full of precious meaning.

(1) Personal union with Christ forever. John 17:24; 14:3

(2) Intimate vision of His glory. John 17:24

(3) Eternal participation in His Name, Glory, Throne, Inheritance.

Rev. 22:4; 3:21 with 22:5; Col. 3:4; Rom. 8:17

6. The Church has received a symbol which speaks of the coming marriage.

Rev. 19:9 with I Cor. 11:20

## F. THE MANIFESTATION OF THE CHURCH.

1. The world at present cannot identify and appraise the true “children of God.”

I John 3:1

2. The manifestation of the members of the church will take place at the Second Coming of Christ.

Col. 3:4

3. This manifestation “in glory” will include a four-fold Revelation.

- (1) Rev. of Identity - I Jn. 3:1                      (3) Rev. of Character - Rev. 19:14 with 8  
(2) Rev. of Appearance - I Jn. 3:2b                      (4) Rev. of Work - Rev. 20:6, Jude 14-15

4. So important is this manifestation that all creation waits for it.

Rom. 8:19  
Rom. 8:20-22

5. This manifestation of the Church will bring glory to Christ.

II Thess. 1:7:10  
Cf. John 17:10

6. We should remember that already we are being prepared for the coming day of manifestation.

Col. 1:27-28

7. This coming Day of Manifestation should help us to endure our present disciplinary sufferings.

Rom. 8:18 ff.

8. This hope should lead us to pray for one another and to strive to be counted worthy.

II Thess. 1:10-12

## PRACTICAL VALUE OF THE DOCTRINE OF THE SECOND COMING

### Introduction

1. We live in a pragmatic age.
2. Eschatology criticized as impractical.
3. Doctrine of Second Coming perhaps most practical truth in Bible.

II Thess. 2:1 -- good text on this point.

### I. MOTIVE FOR CHRISTIAN WORSHIP.

Heb. 10:25  
I Cor. 11:26  
Mark 13:33

### II. MOTIVE FOR CHRISTIAN HOLINESS.

Col. 3:4-5  
Phil. 3:18-21  
Titus 2:12-13  
I John 3:2-3  
II Peter 3:11-12

III. Motive for Christian Duty.

I Thess. 3:12-13  
I Cor. 4:4-5  
I Cor. 6:1-2  
Luke 21:34  
I Pet. 1:13  
Rev. 22:7  
Luke 9:26  
Rev. 22:12  
II Pet. 3:14

IV. Motive for Christian Ministry.

II Tim. 4:1-3  
I Thess. 2:19  
Acts. 15:14-17  
I Pet. 5:2-4  
II Tim. 4:7-8  
I Cor. 15:50-58

V. Motive for Christian Endurance.

I John 2:28  
Rev. 3:11  
I Pet. 1:6-7  
Jas. 5:7-8  
I Pet. 4:13  
John 14:1-3  
Phil. 4:5-6

VI. Provides for Christian Consolation.

Luke 21:25-28  
Romans 8:22-24  
I. Cor. 15:51  
I Thess. 4:18

Conclusion:

1. Why does the Church not get more done?
2. Failure to preach second coming makes impossible the fullest development of Christian character and service.
3. What is it about the second coming that makes it such a powerful motive?

## THE SECOND COMING AND THE ANTICHRIST

### INTRODUCTION:

1. The two extreme attitudes:
2. Reasons for discussing the antichrist:
3. Main passages are in four Books:

#### I. THE GREEK TERM – antichristos ( )

1. Meaning: against Christ.
2. Usage in New Testament: only by John -- five times.  
I John 2:18; 2:22; 4:3; 2 John 7
3. The problem in John's references:  
Does John deny the coming of a final person in this character?
4. Does "antichrist" mean only "opposer" of Christ?  
"Anti can mean substitution or opposition, but both ideas are identical in the word antichristos."  
(Robertson, Word Pictures, Vol. VI, Page 215).

Cf. Matt. 24:5,24 -- pseudochristoi

#### II. OLD TESTAMENT BACKGROUND

In general, find two lines of humanity in Old Testament.

One is good - culminates in the true-Christ.

Other is bad -- culminates in the anti-Christ.

1. In Genesis.

3:15

2. In the Psalms.

1:1-6

10:18 in context

110:1-7 A.R.V.

3. In Isaiah.

The true Messiah appears clearly and sharply in Isaiah.

So also the Anti-Messiah --

4. In Daniel, Chapters 7,8,9,11

Outline of Antichrist reaches highest development until John pens the Book of Revelation.  
(Second Coming and Antichrist, Cont.) Second Coming 18

III. NAMES APPLIED TO ANTICHRIST.

State them in reverse order -- why?

Rev.	13:1	Dan.	8:23
I John	2:18		7:8
2 Thess.	2:8 ARV	Isa.	51:12
2 Thess	2:3		16:4-5
Zech.	11:17		14:4
Dan.	11:36	Psa.	110:6
Dan.	9:26	Gen.	3:15

IV. HIS GREAT PERSONALITY AND GENIUS.

In these respects he will be the most remarkable figure the world has ever seen (save one).

1. He will be different from all other men:

Dan: 7:24 with 7,19,23

2. High intelligence.

Dan. 7:8

Cf. Ezek. 1:18; Rev. 4:6

3. A great orator.

Dan. 7:8 with Rev. 13:5

4. A philosopher of note.

Dan. 8:23

Cf. 2 Chron. 9:1

5. A crafty politician.

Dan. 8:25

6. A strong physical appearance.

Dan. 8:23

Cf. 7:20

7. A military genius.

Rev. 13:4

8. The wonder of the world.

Rev. 13:3-4

Conclusion: Yet beneath this glittering exterior, he is a “Beast” - Rev. 13:1



## V. HIS RELIGION AND MORAL CHARACTER

He will be the very incarnation and consummation of human sin, pride, arrogance, rebellion and ambition.

### 1. A materialistic pantheist in religion.

- “honor a god of forces”

Deification of natural forces and denial of any god apart from them. Enables him to justify worship of self and image on philosophic grounds. Leads finally to enthronement of force in settlement of human affairs.

### 2. A blasphemer extraordinary.

Rev. 13:1,5,6, Dan. 7:25

Dan. 11:36 “speak marvelous things against the God of gods.”

“marvelous” - Heb. word used of extraordinary acts of God.

What is blasphemy in worst form?

### 3. The great antinomian.

2 Thess. 2:8 A.R.V. -- “That lawless one” -- ho anomos

cf. v. 3 Margin - “the man of lawlessness”

All sin partakes of this character -- I John 3:4 A.R.V.

Intolerance of discipline and restraint a mark of times.

### 4. The very incarnation of selfish ambition.

Dan. 11:36,37, “Exalt... magnify himself”

2 Thess. 2:4 “Exalteth himself”

This is basic nature of all sin.

The very antithesis of our Lord.

(a) Attempts to defeat the course of prophecy and change law of God.

Dan. 7:25 - “thinks to change (the) times and (the) laws” A.R.V.

(b) Claims for self honors which belong to God alone.

Dan. 11:36

2 Thess. 2:4

Cf. present tendencies

## VI. THE SIX-FOLD ORIGIN OF THE ANTICHRIST.

1. Racial Origin - a Jew  
Dan. 11:37  
cf. Isa. 14:20
2. National Origin - Roman Empire  
Dan. 7:7-8  
Dan. 9:26
3. Geographical Origin - one of four divisions  
Dan. 8:8-9, 21-23
4. Political Origin  
Rev. 13:1  
cf. Dan. 7:2-3
5. Spiritual Origin  
Rev. 11:7; 17:8  
cf. Alternative views:
6. Providential Origin  
2 Thess. 2:11

## VII. RISE OF ANTICHRIST TO WORLD POWER

### 1. THE STEPS IN HIS RISE

- (1) Begins his triumphant march immediately following rapture of church.  
2. Thess. 2:7-8 ARV  
Rev. 6:1-2
- (2) Politically, he comes up as a small figure.  
Dan. 7:8
- (3) Starts at once his ruthless extension of power.  
Dan 7:8, cf. 20,24
- (4) Makes treaty with Jews for seven years.  
Dan. 9:26  
9:27
- (5) Becomes head of ten-power confederacy (in bounds of ancient Roman Empire)  
Rev. 13:1  
17:12-13
- (6) Extends his power over many countries.  
Psa. 110:6 ARV  
Isa, 14:5-6, 16-17
- (7) Meets kings of north and south with apparent success.  
Dan. 11:40-43

meaning of “north” and “south”?  
cf. Ez. 38 and 39

(8) Finally reaches place of world authority.

cf. Rev. 17-18

(9) Becomes final “king of Babylon”

Rev. 17:9, 11-14,17,22

## 2. THE MEANS OF HIS RISE.

(2) Chaotic world conditions.

Rev. 6:3-8

Matt. 24:6-7

(3) Great personal ability.

Rev. 13:3-4

(4) Support of Jewish nation.

Dan. 9:27

(5) Influence of apostate Christendom.

Rev. 17:1-5

(6) Satanic power.

Rev. 13:2

(7) Divine providential control.

Psa. 75:6-7

## 3. CHRONOLOGY OF HIS RISE.

(1) Beginning of public career follows rapture of church.

2 Thess 2:7

(1) His treaty with Jews will mark beginning of Daniel's 70<sup>th</sup> week of years.

Dan. 9:27

(2) Cannot be dogmatic about the time between beginning of public career and treaty with Jews.

(3) But we know he will reach the height of his power in middle of 70<sup>th</sup> week.

## VIII. PERIOD OF HIS WORLD POWERS

1. He breaks the Jewish treaty and stops the temple sacrifices.

Dan. 9:27

2. He puts to death the Two Witnesses.

Rev. 11:3-7

3. Having stopped the temple worship, he sets himself in the temple and demands divine honors and worship.

2 Thess. 2:4

Rev. 13:14-15

cf. Dan. 9:27

Dan. 12:11

Matt. 24:15

4. By three means he secures worship for himself.

(1) By great personal ability and attraction.

Rev. 13:3-4

(1) By public display of super-human powers.

Rev. 13:12-14

(2) By economic and military sanctions.

Rev. 13:15-17

5. This worship becomes almost universal.

Rev. 13:8

6. Since many Jews will resist, he becomes their persecutor and prevails against them for 3½ years.

Dan. 7:21-22, 25

Rev. 13:5,7

Isa. 14:3-4

Matt. 24:15,21

7. He proceeds now to destroy the apostate church.

Rev. 17:16-17

8. At last he reaches the pinnacle of all earthly powers -- religious, economic, and military.

Rev. 13:28

## IX. THE DOOM OF THE ANTICHRIST

## 1. THE JUDGMENT OF GOD ON HIS KINGDOM

(1) His kingdom and subjects are consumed by judgment.

Dan. 7:25-26

Rev. 16:1-10

A. His city and commercial world-system are destroyed in one hour.

Rev. 18:1-ff

cf. Dan. 11:44-45a A.R.V.

cf. Zech. 12:1-ff

## 2. JUDGMENT OF CHRIST ON ANTICHRIST PERSONALLY

1. Antichrist stands up against the Prince of princes

Dan. 8:25

Rev. 17:14a

Rev. 19:19

2. He is broken without hand.

Dan. 8:25b

Cf. Rev. 19:5 and 2 Thess. 2:8

3. He comes to his end, and none can help him.

Dan. 11:45b

4. He is taken ALIVE and cast into lake of fire

Rev. 19:20

5. He is brought down to (lowest) Sheol; his body has no grave.

Isa. 14:9-10, 15-20

6. At end of Millennial Kingdom, he is still in conscious torment which goes on forever.

## X. THEORIES AS TO IDENTITY

### 1. NON-PERSONAL THEORIES

(1) The Papal System

(2) The Reformation Churches

(3) The Roman Empire

### 2. PERSONAL THEORIES

(1) Historical persons

(2) Future persons

### 3. THE BIBLICAL VIEW

Rev. 13:18

## XI. TYPES AND TENDENCIES

### 1. TYPES

(1) Nebuchadnezzar and Image

Dan. 3:1 ff

(3) Antiochus Epiphanes

Dan. 11:21-32

### 2. PRESENT TENDENCIES

(1) Mystery of lawlessness already working.

2 Thess. 2:7

(2) Denial of coming of Christ in the flesh.

1 Jn. 4:2-3

2 Jn. 7 A.R.V.

## CONCLUDING REMARKS

## THE RESURRECTION

### 1. THE BIBLICAL TERMS

#### 1. A.V. English version

Raise 38, rise 10, risen 21, rose 6, rising 1, resurrection 39

Live, liveth, alive, make alive, quickened, begotten, etc.

#### 2. Greek words

egeiro - to arouse from sleep (of death)  
trans. generally “rise” (illus. Acts 12:7)

aniste - to stand up (or) cause to stand up  
trans. generally “rise” (illus. Acts 26:16)

anastasis - a standing up (or) raising up  
trans. generally “resurrection”  
always of Resurrection except possibly Luke 2:34

3. Hebrew word

- i. most characteristic - to awake

Job 14:12; Psa. 17:5; Isa. 26:19; Dan. 12:2

II. REVELATION OF THE RESURRECTION IN BIBLE

A. IN OLD TESTAMENT

- 1. Foreshadowed in Old Testament types

Gen. 2:21-22 cf. John 19:34 with Rom. 5:14

Gen. 22:5 with Heb. 11:19

Rom. 4:19-25

Num. 17:6-10

- 2. Implied in Jehovah's power and relation to His people.

Deut. 32:39

Exo with 22:31-33

- 3. Revealed in Old Testament prophecy.

Job 14:13-15; 19:23-27

Psa. 16:10-11; 17:14-15; 49:14-15 ARV; 73:24

Isa. 25:7-8; 26; 19-20; 53:10

Jer. 31:5-17

Ez. 31:1-14?

Dan. 12:2

Hos. 6:1-3; 13:14

- 4. Confirmed in Old Testament History.

1 Kings 17:17-24

2 Kings 4:32-35

Jonah 2:1-2,10

Notes:

B. IN THE NEW TESTAMENT

- 1. Amplified in the teaching of our Lord

John 2:19-21

John 5:28-29

- 2. Confirmed by His acts of power.

Luke 7:12-15

Luke 8:41-42, 49-56

John 11:41-44

Matt. 11:5

- 3. Demonstrated by His own Resurrection.

1. Cor. 15:20  
cf. Acts 26:23

4. Fully revealed in N.T. Doctrine and Prophecy.

- (1) Resurrection of Christ is affirmed as an accomplished fact and made the keystone of NT doctrine. (1 Cor. 15:12-20)
- (2) Resurrection-of all men is affirmed as a future accomplishment and its doctrinal bearings are explained. (1. Cor. 15:20 ff)

III. GENERAL NATURE OF THE RESURRECTION

A. A WRONG THEORY - Denies that Res. has to do with the body

1. Liberal Form - Res. is merely the survival of the spirit after death
2. Soul-Sleep Form - Awakening of the soul to life is the Res.

B. SUPPOSED BASIS OF THIS THEORY

1. They say the expression “Res. of the Body” does not occur in Scripture
2. Platonic dualism and Gnostic contempt for the body
3. Certain Biblical Texts which are misinterpreted.  
1 Pet 3:18  
1 Cor. 15:44  
Matt. 22:31-33  
Acts 23:8

C. BIBLICAL VIEW OF RESURRECTION - IT CONCERNS THE BODY PRIMARILY

1. See the Biblical view of Man. Thess. 5:23
2. Meaning of Anastasis
3. Res. of Body is distinguished from the bestowal of spiritual life  
John 5:24-25 with 28-29  
Rom. 8:10 with 11
4. Christian Redemption includes body as well as spirit. Rom. 8:23
5. Res. involves a transformation of the body. Phil. 3:8
6. Res. is affirmed of both good and bad. Acts 24: 15
7. Res. of Christ Himself defines its nature. John 2:19-20
8. Paul specially condemns one form of the antibody theory. 2 Tim. 2:18

IV. EXTENT OF THE RESURRECTION

A. IN THE OLD TESTAMENT

1. The OT knows nothing about a “General Resurrection”
2. Teaches Res. only for the Righteous (including Messiah) See Dan. 12:2
3. But Res. of Unrighteous is in OT by implication  
(2) Doctrine of Judgment - Eccl. 12



(2) Doctrine of Man as soul and

B. IN THE INTER-TESTAMENT LITERATURE

1. Res. for both Righteous and Unrighteous. cf. I.S.B.E.  
- Unrighteous in Enoch 22:11, Barucg 50:2, 2 Esdra 5:45, 7:32
2. Even here we find no “General Resurrection”

C. IN THE NEW TESTAMENT

1. Res. for both Righteous and Unrighteous - Acts 24:15
2. Only one exception - Righteous living at Second Coming of Christ.
3. Res. for Unrighteous demanded by NT doctrine of Final Judgment  
- John 5:29, Rev. 20:12

V. THE ORDER OF THE RESURRECTION

INTRODUCTION:

1. The Resurrection not a single event.
2. All are to be raised, “but each in his own order” - I Cor. 15:22-24 ARV  
“tagma” is a military term - rank, class, company  
Note the three main ranks:
  1. “Christ the firstfruits”
  2. “Then they that are Christ’s at His coming” (epeita - time sequence)
  3. “Then (cometh) the end” (eita - see Mark 4:28 and 1 Cor. 15:5-7)

1. THE RESURRECTION OF “CHRIST THE FIRSTFRUITS”

A. Time. A.D. 32?

Absolutely in time and place - Col. 1:18 “prototokos ek” - position  
- Acts 26:23 “protos” - time

2. Persons - certainly our Lord Himself.  
- What about Matt. 27:52-53? cf. Rom. 1:4
3. Result - Many things I shall not discuss here, but
  - (1) Immortality for Himself - Rom. 6:9. Heb. 7:16, 25
  - (2) Guarantee of a Res. for all men - 1 Cor. 15:23. “firstfruits”  
John 14:19                      Rev. 1:18  
“The Risen Christ is the beginning of the history of the end”  
(Luthardt quoted in Meyer)

B. THE RESURRECTION OF THEM “THAT ARE CHRIST’S”

1. The Time - “at His Coming” ev parousia - covers a period of time
2. Names applied to this Resurrection indicates its special nature  
Luke 14:14                      Luke 20:35  
John 5:29                      Phil. 3:11  
Heb. 11:35                      Rev. 20:6
3. The Persons involved - probably several companies

- 1. Thess. 4:13-18
- Dan. 12:1-2
- Rev. 11:11-12
- Rev. 7:14, 20:4

NOTE: When the last sub-division is raised, the Holy Spirit writes, “This is the first resurrection” (Rev. 20:5), thus indicating that this special Res. is complete and finished.

4. The Result

- (1) They put on immortality - Rev. 20:6, Luke 20:36
- (2) They are given a place of special honor - Rev. 20:4-6

C. THE RESURRECTION OF “THE END”

- 1. “The end” must refer to the final Res. of Rev. 20:11-14
  - (1) Context of 1 Cor. 15:22-24 demands idea of Res.
  - (2) “The end” Res. comes after Christ’s millennial kingdom
  - (3) “The end” Res. comes when death is destroyedcf. Mayer 356, Olshausen 382, Weymouth margin
- 2. Special names are applied to this “end” Res.
  - John
  - Acts 24:15
- 3. The Persons included in this End-Res..... are all unsaved
  - Acts 24:15
  - Rev 20:12
- 4. The Result of this End- Res. is twofold:
  - Rev. 20:12-13
  - Rev. 20:14-15
  - Cf. Rom;3:20

VI. THE CERTAINTY OF THE RESURRECTION

- a. Taught by the Word of God
- b. Confirmed by God’s Promise and Oath - Heb. 6:17-20
- c. Based upon the Redemptive Work of Christ - Rom. 8:23
- d. Guaranteed by the Res. of Christ Himself - 1 Cor. 15:20, 1 Pet. 1:3-5
- e. Declared as an accomplished fact in the mind and purpose of God - Eph.2:6
- f. Supported by the Indwelling of the Holy Spirit - 1 Cor. 6:13b, 14, 19

VII. THE RESURRECTION BODY

Almost nothing revealed about the Res. Body of the unrighteous.  
But the Bible reveals much about the Res. Body of the saved. Cf. I Cor. 15:35-58.

- (1) Its Pattern.
- (2) Its Reality.
- (3) Its Identity.
- (4) Its Substance.
- (5) Its Structure.
- (6) Its Nature.
- (7) Its Attributes.

## VIII. PRACTICAL IMPORTANCE OF THE DOCTRINE OF RESURRECTION

### A. ESSENTIAL TO THE CHRISTIAN FAITH:

1. Faith in Resurrection of Christ (I Cor. 15:13)
2. Faith in Gospel of Christ (14)
  3. Faith in Word of God (15)
  4. Faith in Atonement for sin (17)
  5. Faith in Life beyond the grave (18)

### B. ESSENTIAL TO THE CHRISTIAN LIFE:

1. Separates us from sinful ways (I Cor. 6:13-20)
2. Makes us live for Eternity (I Cor. 15:19 with 29b-34)
3. Encourages us to be steadfast in labor (I Cor. 15:54-58)
4. Assures us of final and complete salvation (I Peter 1:3-5)

## IX. FALSE THEORIES OF THE RESURRECTION

### a. AS TO ITS NATURE

- a. The “spirit” theory.
- b. The “Resuscitation” theory.
- c. The “new creation” theory.

### b. AS TO ITS TIME

- a. The “Historical” theory.
- b. The “Post Millennial” theory.
- c. The “Mid-Tribulation” theory.
- d. The “Post-Tribulation” theory.

## PHYSICAL DEATH

### Bibliography:

## INTRODUCTION

1. With reference to mankind, the word “Death” in Scripture is used to describe three different experiences:

### (1) Spiritual Death

Eph. 2:1

” 2:5

” 2:12

” 4:18

cf. 2:5-6, 13, 18

Definition: Spiritual Death is separation of the person from God, and is the present state of all the unsaved.

### (2) Physical Death

James 2:26

Gen. 35:18

Definition: Physical Death is the temporary separation of the body from the spirit and/or soul.

### (3) The Second Death

Rev. 20:13-15

” 21:8

cf. Rev. 22:14-15

Definition: The Second Death brings the unsaved person into the final and permanent State, involving a repetition of Physical Death and irrevocable continuance of Spiritual Death.

2. Several things should be noted regarding these three experiences of Death:

1. The central idea is separation in all three.

2. Spiritual Death is the experience of all men.

Physical Death is the experience of all except Enoch and Elijah and those Christians living at the time of Christ's second coming.

3. The remedy for Spiritual Death is eternal life in Christ here and now.

The remedy for Physical Death is Resurrection.

For the Second Death there is no remedy.

3. The remainder of this study will deal only with Physical Death:

1. NATURE OF PHYSICAL DEATH

1. Physical Death is the temporary separation of the body from the soul and/or spirit.

Gen. 35:18

Lk. 23:46

Acts 7:59

Jas. 2:26

2. On the physical side, Death is a distinct crisis marked by the cessation of life in the body and resulting ordinarily in its dissolution and corruption.

Jas. 2:26

II Cor. 5:1

Ecc. 12:7

Note: One exception: Acts 2:27

Compare Jude 9

3. On the metaphysical side, Physical Death introduces the soul (and spirit) into a new state of conscious existence which is intermediate between death and the resurrection.

Luke 16:19-23

Rev. 6:9-11

Note: The Intermediate State will be studied later.

4. From the personal standpoint, therefore, physical Death is an experience which involves the entire person - body, soul and spirit.

Luke 16:22-23

Gen. 3:19

Luke 23:43

Summary:

## II. CAUSE OF PHYSICAL DEATH

1. From the immediate and material viewpoint, Physical Death is the result of what men call “natural” causes, and which are recognized in Scripture.

Gen. 3:19

Psa. 103:15-16

Psa. 90:10

Luke 13:1

Luke 13:4

Acts 9:37

Prov. 10:21

Note:

2. Morally, Physical Death is the result of sin.

Gen. 2:17

Rom. 5:12, 21

I Cor. 15:21

Psa. 90:7-11

Jas. 1:14-15

Note:

3. Metaphysically, God is the ultimate cause of Physical Death.

Luke 12:5

Rev. 2:23

Note: God ordained the Moral Law which demands death for the sinner, and also the Physical Law which obeys the demand.

Cf. Thesis by Dr. Hoyt on Death.

## III. MEANING OF DEATH

1. To mankind in general

(1) An inevitable experience

Eccl. 2:15-16; 3:12, 19; 9:5

(2) A deep mystery

Job 14:14; 3:21

Cf. Andrew Lang

(3) The great enemy

I Cor. 15:25-26

Cf. H.R. MacIntosh

Cf. Walt Whitman

2. To the Unsaved

(1) Loss of all they call good.

I Cor. 15:32

Eccl. 5:15-16

(2) Escape from intolerable evils of life.

Job 3:21

Rev. 9:6

(3) Precursor of Divine Judgment.

Heb. 9:27

3. To the Old Testament Saints.

A. In general, a gloomy and dreadful experience.

Isa. 38:1-19

Job 10:20-22

Psa. 6:1-6

Cf. Heb. 2:15

Question: Why this attitude in Old Testament?

1. Israel's blessings generally connected with earth.

2. Consciousness of sin aroused by the Law. Heb. 10:1-4

3. Lack of revelation concerning intermediate state.

(2) But Old Testament saints had some light to alleviate the gloom.

Job 19:25-27

Psa. 16:8-11

Isa. 25:6-8

Hos. 13:14

cf. I.S.B.E., page 812

Note: Specific nature of Israel's hope?

4. To the New Testament believer

(1) Death no longer feared. Why?

Rom. 8:2

I Cor. 15:56-57

Heb. 2:14-15

II Tim. 1:10

Rom. 8:38

I Cor. 3:22

-- Some still in bondage - why?

B. Death robbed of its mystery. Why?

I Thess. 5:10

C. Death becomes door into presence of Christ.

Phil. 1:21-23

D. Death used as instrument of Fatherly discipline.

I. Cor. 11:27-32

(5) Yet even the true believer shrinks from the experience. Why?

II Cor. 5:1-8



- (6) Best of all, Death not inevitable to the Christian.  
I Cor. 15:51

## THE INTERMEDIATE STATE

### Bibliography:

### INTRODUCTION

1. Definition: That period of existence between physical Death and the Resurrection.
2. Proof of such a state: Revealed in those passages which refer to the Resurrection as a future event associated with the second coming of Christ.

I Thess. 4:13-17

I Cor. 15:51-54

II Tim. 2:18

3. Theological Errors which eliminate the Intermediate State:
  - (1) Those who deny the resurrection of the body.  
-- Modern Liberalism
  - (2) Those who argue for some kind of resurrection at Death.
4. Intermediate State - a matter of deep interest to most men.
  - Why? (1) Universality of Death.
  - (2) Traditional Religious beliefs.
  - (3) Speculations of moral philosophy.

5. We shall take the Resurrection and Ascension of Christ as the dividing line between the Old Testament and New Testament situations.

Why?

- INTERMEDIATE STATE BEFORE RESURRECTION OF CHRIST.

## 2. THE BIBLICAL TERMS

V. Sheol - in the Old Testament. 65 occurrences.

Translated in A.V. - “grave” 31 times

“hell” 31 ”

“pit” 3 ”

Discuss:

2. Hades - in the New Testament. 10 occurrences.

Translated in A.V. - “hell” 9 times

“grave” 1 time (I Cor. 15:55)

Correct text in I Cor. 15:55 probably thanate -- Death.

3. Both Sheol and Hadas seem identical in meaning.

Cf. Biblical usage: Psa. 16:10 with Acts 2:27,31

Cf. Septuagint: Sheol trans Hades                    times

Thanate                    2                    ”

Omitted                    2                    ”

## II. GENERAL NATURE OF SHEOL - HADES

### 1. Not Death, although often associated with Death.

I Sam. 2:6

Psa. 89:48

Isa. 28:15,18

Psa. 49:14 ARV

### VI. Sheol-Hades is not the grave.

1. Hebrew and Greek have definite words for grave.  
geber - mnemeion - not used interchangeably with Sheol and Hades.

2. Bible usage forbids such identification.

In the Bible, when a person dies, body goes into the grave, but the soul to Sheol-Hades

Gen. 25:8-9

Job. 11:8

Psa. 141:7

Gen. 37:35

Luke. 16:22-23

Psa. 16:10

Only exception is Numbers 16:30-31

### VII. Sheol-Hades is not the final hell of Scripture.

A.V. mis-translation fostered this notion.

cf. Rev. 20:14-15 for final place of punishment.

4. Sheol-Hades is a realm to which the souls of men go at death.

cf. under 2 (2) above for texts.

5. Sheol-Hades is a realm where God is present and controls.

I Sam. 2:6

Job 26:6

Psa. 86:13

Psa. 139:8  
Isa. 28:15,18  
Prov. 15:11  
Amos 9:2

### III. INHABITANTS OF SHEOL-HADES

#### 1. The WICKED go to Sheol-Hades.

Psa. 9:17  
Psa. 31:17  
Prov. 9:13-18  
Isa. 14:13-15  
Matt. 11:21-24

#### 3. The RIGHTEOUS went to Sheol-Hades (before the Resurrection of Christ).

Gen. 37:35  
Job 14:13  
Isa. 38:10  
Psa. 16:10

Possible exceptions:

### IV. CONDITION OF THOSE IN SHEOL-HADES.

#### 1. They are CONSCIOUS

- The Righteous

John 2:2  
Matt. 22:32  
Luke 23:42-43  
Matt. 17:3

- The wicked

Isa. 14:9-11, 15-16 ARV.  
Luke 16:23-25

#### 2. note marks of consciousness:

##### 1. The wicked are under PUNISHMENT.

Deut. 32:22  
Prov. 9:18  
Isa. 14:15 ARV

2. The Righteous had REST and COMFORT.

I Sam. 28:15  
Dan. 12:13  
Psa. 139:7-12  
Luke 23:39-43 with Acts 2:27

- Argument:

- “paradise” (see below)

3. Evidently, two different places in Sheol-Hades.

Luke 16:19-31  
a. one called “Lowest Sheol”  
b. other called “Paradise” - Ecc. 2:5 ARV; S.S. 4:13

3. “Abraham’s bosom” - John 1:18; 13:25

4. Problems:

- a. How interpret Old Testament texts picturing Sheol as place of no knowledge?
- b. Why does the Bible speak of death as a “sleep”?

- LOCATION OF SHEOL-HADES

- o A PLACE as well as a state.

Most theologians are afraid of this.

Yet majority of orthodox hold men go some place at death.

Modernists ridicule a “geography of the nether world.”

Argument:

- o Bible makes definite statements on this point.

Gen. 37:35  
Isa. 5:14  
Ezek. 32:18,21 ARV

Jon. 2:2 with 6

Matt. 12:38-40

Eph. 4:9

cf. Newell on Revelation - page

- DELIVERANCE FROM SHEOL-HADES.

1. For the RIGHTEOUS there was hope of deliverance.

Psa. 16:10

Psa. 49:15

Hos. 13:14

Prov. 15:24 ARV

Notes:

2. For the WICKED there was no hope of deliverance.

Psa. 31:17

Psa. 49:14-15 ARV

Ezek. 32:26-31

Luke 16:26

Notes:

- INTERMEDIATE STATE AFTER THE RESURRECTION OF CHRIST.

I. THE DESCENT OF CHRIST INTO SHEOL-HADES.

Read Eph. 4:9 with Acts 2:27

I Peter 3:18-19 and 4:6 cf. Alford, Calvin, etc.

1. Christ descended into Hades.

Cf. Apostles Creed and Interpretations

1. In Hades He made a proclamation.

Nature of proclamation?

2. The proclamation was the “Good News.”

What?

3. The result of the proclamation not stated.

- (1) To the Lost - a message of Doom. Why?
- (2) To the Saved - a message of Hope. Why?
- (3) If any lost accepted and were saved, the text says nothing of it.
- (4) Other texts forbid such an idea.

for full discussion, see notes on Future of the Wicked.

## II. THE ASCENSION OF CHRIST OUT OF SHEOL-HADES.

1. At this time He delivered the Righteous out of Sheol-Hades.

Eph. 4:8

cf. Weymouth - “a host of captives”

Meaning?

suggested by other texts:

Prov. 15:24

Rev. 1:18

Matt. 27:50-53

Heb. 12:22-23

2. At this time the location of Paradise was changed.

II Cor. 12:1-4

Meaning?

## III. THE SITUATION SINCE THE ASCENSION OF CHRIST.

1. The gates of Hades can never again close on the saved.

Matt. 16:18

Note:

2. Every believer at death goes immediately to be with Christ.

Acts 7:59-60

Phil. 1:21-23

Cor. 5:8

I Thess. 5:10 ?

3. Certain texts suggest an intermediate body for the soul of the saved.

II Cor. 5:1-8

Rev. 6:9-11

Rational Argument:

4. Resurrection of Christ made no change for the unsaved.

II Peter 2:9 ARV

cf. Rev. 6:8 with Rev. 6:9

## CONCLUSION: WRONG VIEWS:

1. Spiritistic theory

2. Soul-sleep theory
3. Purgatory theory
4. Stupor theory

## THE DOCTRINE OF JUDGMENT

### INTRODUCTION:

#### A. THE WORDS

##### 1. In Old Testament

shapshat - to establish or decide

1. trans. Judge generally (175 times)

mishpot - the noun - a judgment

- trans. Judgment (294 times)

##### 2. In New Testament

krino - literally “to separate”

2. trans. Judge (87 times), etc.

krisis - a “separation by judgment”

3. trans. Judgment (41 times)

krima - a judgment - the sentence of a judge

4. trans. judgment 13, condemnation 5, damnation 7

5.

Note: All these words sometimes have prefix “kata”

Thus indicating the adverse outcome of the judgment

cf. Rom. 5:16 - “Krima unto Katakrima”

#### B. PURPOSE AND NATURE OF JUDGMENT

##### 1. We should distinguish between temporal and final Judgments.

Acts 7:7 - cf. Isa. 26:9

Heb. 6:2 - cf. John 12:48

##### 2. The purpose of Final Judgment:

Negatively: not to determine the character of the judged.

Positively: to reveal their works, and reward them accordingly.

##### 3. The three elements involved in such Judgment.

a. Revelation of the facts.

b. Pronouncement of the judgment.

c. Execution of the award or sentence.

#### C. NECESSITY AND CERTAINTY OF FINAL JUDGMENT.



1. Declared in Scripture.  
Dan. 12:2-3  
2 Tim. 4:1; 2 Pet. 3:7
2. Demanded by the character of God.  
Hab. 1:13)  
Psa. 50:21)            Cf. Psa, 8 :14
3. Attested by moral conscience of mankind.  
Rom. 2:1-2  
Rom. 2:15-16
4. Anticipated in the judgments of history.  
Gal. 6:7
5. Required by inequalities of present life.  
Psa. 73:1-18  
Luke 16:25
6. Made certain by the cross.  
John-12:31,33            argument
7. Guaranteed by Resurrection of Christ.  
Acts 17:31

#### D. THE JUDGE IN THE FINAL JUDGMENT

1. Judgment belongs to God.  
Heb. 12:23  
Rom. 14:10,12 A.R.V.
2. But the work has been committed to the Son.  
John 5:22                2 Cor. 5:10  
Acts. 17:31             2 Tim. 4:1
3. Reasons why all judgment is delegated to the Son.
  - (1) As God, He has the necessary knowledge and wisdom.  
Col. 2:2                 Rev. 2:18,23
  - (2) As man, He understands human life by personal experience.  
John 5:27                cf. Job 9:32-33 A.R.V.
  - (3) As Redeemer, He died to save sinners.  
John 3:17
  - (4) As God-man, He is the only mediator between God and man.  
I Tim. 2:5

Note: The saints are somehow to be associated with Christ in work of Judgment.

I Cor. 6:2-3            -            interpret with great reserve.

#### E. THE DIFFERENT JUDGMENTS

1. Theory of General Judgment.
2. At least six judgments with aspect of finality:
  - (1) Sin at Calvary            )            -            Past



### III. JUDGMENT OF LIVING ISRAELITES

cf. Ezek. 20:23-38 A.R.V.

1. Subjects - 34
2. Time - 33
3. Place - 35
4. Basis - 36
5. Results - 36

### IV. JUDGMENT OF LIVING NATIONS - Matt. 25:31-46

1. Subjects - Matt. 25-31
2. Time - Matt. 25-31
3. Place - Isa. 2:3-4
4. Basis - Matt. 25:34-45  
Arg. -
5. Results - Matt. 25:34,41

### V. JUDGMENT OF THE DEAD - Rev. 20:11-25

1. Subjects - 12,13
2. Time - 5
3. Place - 11
4. Basis - 12, 13b
5. Results - 14-15

### VI. JUDGMENT OF ANGELS - Jude 6-7, 2 Pet. 2:4; I Cor. 6:1-2

- a. Subjects - 2 Pet. 2:4; Jude 6
- b. Time - Jude 6
- c. Place - ?
- d. Basis - Jude 6-7
- e. Result - Jude 6-7

### CONCLUSION

1. Wrong Theories
2. Criticism of these theories

Objections to Everlasting judgment -

1. “I cannot believe in an eternal hell when the material flame will torment the body forever” -

literally fire -

ans. McClain doesn't believe in literal fire.

1. James 3:5,6, “fire of hell” - here is a person who finds pleasure in evil speech - (Holderman) - the loss of the human body gives a clue to the problem. The seat of sin is not seated in the body but rather the soul. The body is only the instrument to express sin - body has burning desires to be satisfied. Hell has souls in it which can not express their vile passions. The people in hell will not be able to express their passion, they have no body. Matt. 8:29 - The demons take pleasure in possessing a body, even for short period of time.

Rev. 20:14-

hell will be a place where there is strict order, but there will be no freedom, absolute control, no expression of the physical, The “rich man” had no body - but he asked for water to be placed on his tongue - the loss of the body doesn't relieve the desire for expression.

The wicked shall be raised in the body for judgment and then be cast into the “lake of fire” destroys the body again and does not destroy the soul which was made to exist eternally. the soul is to exist in punishment forever.

2. How could Jesus pay an eternal debt without Jesus, Himself, suffering for eternity or eternally?

Ans. Christ was not finite - Christ being infinite was able to pay an infinite debt in a few moments or:

- a. God is infinite - therefore all sin against a holy God is infinite.
- b. Sin that is infinite in its demerit demands infinite punishment.
- c. Such punishment can be inflicted in just two ways - either in force or duration
- d. Sinner is finite therefore he could not pay the penalty infinite in force and therefore any punishment he must suffer penalty in duration.

Christ was infinite in character and therefore was able to pay the penalty in a moment of time which would last for eternity.

3. God is a father, more tender and loving than a earthly father - no earthly father would treat his son in this way.

Ans. No one has the right to measure the love or righteousness of a holy God on the basis of earthly father. If the earthly father does not punish the disobedient child, he does not have a pure love for him. A person who commits a felony would have to be imprisoned for safety to others.

4. I just can't believe that a God who allows people to suffer in the future life - He's not a God for me.

Ans. God has allowed people to suffer even in this life. People will continue to suffer as long as there is a world. If God allows suffering in this world, why would it be inconsistent to say that God will allow suffering in the future world.

5. I could not be happy in heaven if I knew that other human beings are suffering in eternal hell. How could a mother bare her child in hell?

ans. These people who say this are quite often guilty of not helping the needy in this life. “God will wipe away every tear” I don’t know how God will do it.

6. It has been said that the preaching of eternal punishment is a preaching of fear. fear is not a good motive for turning to good.

Ans. Fear of hell can’t make people good, but the fear of hell can drive a person to Christ who can save his soul and then he shall have eternal life.

The motive of fear is the chief factor in making this world a safe place to live. Men have a fear of prison and thus fear the consequence of breaking the law.

7. It is not right for God to punish for eternity the sins of a man who committed sins in a short lifetime of perhaps 60 years. It is impossible for a man to commit enough sins in a life time.

Ans. All such objections can be classified under the following

(1) The assuming the duration of punishment should be determined by the time to commit them.

The time it takes to commit is never considered in the punishment, but the intensity of the matter or nature of the crime will determine the penalty.

(2) Even if this were true, it still is right for God to punish a man for committing a crime. each sentence for each crime would accumulate until there could be hypothetically an everlasting punishment.

Can any sinner stop sinning in the next world?

ans. No - man has tried to stop sinning and cannot do it.

Sin is the only perpetual motion in this world.

Eternal punishment is grounded upon the premise that apart from Christ no man can escape eternal punishment.

Rev. 21:1-5

Rev. 20:13-14

Rev. 22:1-5 (Heaven because sin has been dealt with).

## THE FINAL STATE OF THE UNSAVED

### PREFACE

1. For the many opinions see “That Unknown Country.”  
A symposium of 1000 pages on “What living men believe concerning punishment after death, together with recorded views of men former times.”  
52 contributors - from Godet to Talmadge, etc.  
50 quotations from Church Fathers - from Justyn Martyr to Jonathan Edwards.
2. In spite of many shades of difference all these views can be divided into three main classes:
  - (1) Restorationism (Universalism) - Farrar, Chapter 13, Origin, p. 37.
  - (2) Annihilationism - Summerbell, Chapter 45
  - (3) Everlasting Punishment - Buckley, Chapter 8, Augustine, P. 42
3. With reference to “Immortality of the Soul,” only two classes:  
Explain - Inherent and Conditional

## RESTORATIONISM

### Introduction:

1. A good text and subject for sermon.  

Ez. 13:22 -- Will Hell ever be emptied into Heaven?
2. This theory exists under different names:  
Universalism, Reconciliationism, Restorationism, etc.
3. Different shades of opinion:
  - (1) Punishment on earth - Heaven at death.
  - (2) No hell but the grave - at Resurrection all may enter heaven.
  - (3) A real hell-punishment - Heaven at last.
  - (4) Only a portion of wicked finally restored.
  - (5) All restored - even Satan and demons.

But all differing views can be reduced to one common proposition: Namely, there is hope for the wicked beyond the grave. Some day the doors of hell will open and all or some of its occupants will be received into heaven. Cf. Tennyson’s ‘Larger Hope’

4. History of the “Larger Hope” - See Art. “Apocatastasis,” Schaff-Herzog Encyclopedia Vol. I., p. 210
  - (1) Early Church - Alexandrian School (200), Clement and Origen.  
Contra - Jerome and Augustine (400)
  - (2) Middle Ages - Some mystics, Tauler (1300)  
Contra - Eckhart (1300)
  - (3) Reformation - A few Anabaptists (1500)

Contra - Luther

- (4) Modern Times - Bengel? Schleiermacher (1800)  
Modern Universalist church (1803)  
Today many Protestant leaders. Cf. Van Dyke
- (5) Factors in Recent Growth
  - (1) Modern critical attitude toward Bible -- not infallible.
  - (2) Two world wars made fertile soil.
- (6) Restorationism has a strong fascination - why?

**I. RESTORATIONISM TAKES ITS STAND ON CERTAIN SCRIPTURES WHICH ARE MISINTERPRETED.**

Will give only a selected list with contra interpretations.  
There is a flaw in every argument.

Psalm. 103:8-9

Isa. 57:16

John 1:29

John 12:32

Acts 3:21

Roman 5:19

I Cor. 15:22

I Tim. 2:4 and 5

Phil. 2:10

Col. 1:19-20

**II. RESTORATIONISM TAKES ITS STAND UPON CERTAIN TRUTHS WHICH ARE MISUSED.**

- 1. God is a God of Love - Arg. and reply:
- 2. Christ died for all men - Arg. and reply:

**III. RESTORATIONISM TAKES ITS STAND ON CERTAIN ASSUMPTIONS WHICH ARE FALSE.**

- 1. That God is the Father of all men.  
John 8:44
- 2. That man's intuitions are a safe guide to follow.  
Prov :
- 3. That punishment is reformatory in its effects.  
Amos 4:6-11

Rev. 16:7-11,21

4. That the fires of hell can accomplish what God could not do by the present means of grace.

#### IV. RESTORATIONISM BREAKS DOWN UTTERLY IN THE LIGHT OF THE WORD OF GOD.

Prov. 29:1, 11:7

Luke 12:10 cf. Mk. 3:29

Luke 16:26

John 3:36

John 8:21

Matt. 26:24

Phil. 3:18-19

Note: Most complete refutation is Bible Doctrine of Everlasting Punishment which we study later.

#### CONCLUSION:

1. Restorationism - a deadly menace:
  - To the saved
  - To the unsaved
2. May explain partially present moral and spiritual conditions.

#### ANNIHILATIONISM

#### INTRODUCTION

1. Two main theories:
  - (1) The “Second Chance” Theory
  - (2) The “Prolonged Punishment” Theory
2. Three differences:
  - (1) Condition during intermediate state
  - (2) Opportunity for salvation after death
  - (3) Problem of degrees of punishment.
3. Method of discussion: State main propositions of Annihilationism and answer them.

#### 1. THEY ARGUE THAT THE WORDS “DIE” AND “DEATH” MEAN CESSATION OF EXISTENCE.

1. Note one difference between Annihilationists themselves:
  - (1) Words always mean cessation of existence.
  - (2) Words mean this only when applied to final state of wicked.



cf. Rom. 6:23; Rev. 20:14; Ezek. 18:20

2. Do “die” and “death” in Bible ever mean cessation of existence?
  - a. Not one passage in Bible where these words, when applied to men, can be proven to mean this.
  - b. Many texts where such a meaning is clearly absurd and impossible.

Gen. 2:17

Luke 16:22-23

Luke 9:60

I Tim. 5:6

Eph. 2:1-2

(3) What about Ecclesiastes? 3:19 cf. 12:14

(4) If death is not cessation of existence, what is it?

“Death” used of three experiences in Bible  
spiritual death  
physical death  
second death

Argument:

## II. ANNIHILATIONISM ARGUES THAT THE WORD “DESTROY” MEANS EXTINCTION OF BEING.

1. The Annihilationist’s Argument:
2. Primary meaning of English word “Destroy”
3. Meaning of the Greek words:

apollumi - Matt. 7:13 cf. 26:8

Matt. 10:28 cf. Luke 15:24

luo - John 2:19

katargeo - 2 Thess. 2:8 cf. Rev. 20:10

4. Whatever “destroy” means, it does not mean Annihilation.  
As used in Scripture.

## III. ANNIHILATIONISM ARGUES THAT AND

1. Can a human being “exist” without having “life”?  
John 6:53 )  
I John 5:11-12 ) Arg.
2. What is “Life”?  
The Annihilationist’s answer -  
A suggested definition -

IV. ANNIHILATIONISM AFFIRMS THAT THE GREEK TERMS TRANSLATED “ETERNAL”

AND “EVERLASTING” DO NOT MEAN “ETERNAL.”

1. Dealt with in later lecture.
2. But Bible uses same terms for eternal life - Arg.

V. ANNIHILATIONISM ASSUMES THAT “IMMORTALITY” MEANS “ENDLESS EXISTENCE.”

1. Annihilationism insists of Conditional Immortality.
2. But what is Immortality?  
athanasia - deathlessness I Tim. 6:13-16, I Cor. 15:53-54  
aphtharsia- incorruptibility 2 Tim. 1:10, Rom. 2:7
3. Conclusion:

VI. ANNIHILATIONISM CLAIMS THAT IT VINDICATES THE CHARACTER OF GOD.

1. The Annihilationists’s argument:
2. An analysis of the argument:
3. A criticism of the argument:
4. The injustice of the theory:

VII. THE LOGIC OF ANNIHILATIONISM POSES A DILEMMA FROM WHICH THERE IS NO ESCAPE WITHOUT GIVING UP EITHER THE ATONEMENT OR THE PERSON OF CHRIST.

1. Some Annihilationists do not follow consistently the logic of their position:
2. The logical consistency of Russellism:
3. The only two alternatives of Logical Annihilationism:
4. The two great Christian facts which destroy the theory of Annihilationism:

CONCLUSION:

- (1) Nirvana - philosophic annihilationism
- (2) Thus the “hell” of Annihilationism is the “heaven” for which millions of pagans are striving!

*Subject 7 – The Last Things - Doctrine of Eschatology*

## EVERLASTING PUNISHMENT

### I. THE PLACE OF PUNISHMENT

1. The term chosen by our Lord -- Gehenna - trans. “hell”

Used 11 times by Christ - Matt. 5:22, 29,30; 10:28; 18:9; 22;15,33;

Mark 9:43, 45,47; Luke 12:5

Only once by a New Testament writer - Jas. 3:6

2. Meaning of the term: Aramaic form of the Heb. “Valley of Hinno”

Its. Old Testament origin: Joshua 15:8

Jer. 7:31

2 Kings 23:10

Gahanna became synonym for a horrible place, and eventually the place of final punishment.

With full knowledge of this usage, our Lord chose this word to designate the place of final punishment.

- (3) Similar origin of “Paradise” for abode of saved.

A beautiful Oriental park.

Argument --

- (4) Christ’s use of “Gehenna” proves it means more than a valley.

Luke 12:5

Mark 9:47-48

- (5) The “lake of fire” probably refers to the same place.

Rev. 19:20, 20:10,15

### II. THE DURATION OF THE PUNISHMENT

1. Aionios - trans. “Eternal” and “Everlasting”

- (1) Applied to punishment of unsaved.

Matt. 18:8

Matt. 25:41

2 Thess. 1:9

Matt. 25:46

- (2) The Objection: term means only “age-lasting”

- (3) Must be settled by Biblical usage:

Rom. 16:26

I Pet. 5:10

Heb. 5:9

John 3:16

Heb. 9:12

2 Cor. 4:18

Matt. 25:46

Argument:

Eis -ton-aiona - trans. “ ” generally.

- a. Used of punishment of wicked - Jude 13
- b. Objection - means only “unto or into the age”
- c. Biblical usage of the term:

John	6:51	Heb.	1:8
”	10:28	Heb.	5:6
”	12:34	I Pet.	1:23
”	16:16	I Jn.	2:17

Arg.

- 3. \_ - trans “forever and ever”.

(1) Used of final punishment.

Rev. 14:11; 19:3; Rev. 20:10

(2) Objection: Means only “to the ages of the ages.”

- c. But see Bible usage of the words:

Rev. 1:18

” 4:10

” 22:5

Arg:

- 4. Testimony of opponents:

John W. Chadwick --

Theodore Parker --

- 5. Testimony of orthodox scholars.

Robertson - “It (aionios) comes as near to the idea of eternal as the Greek can put it in one word.”

Anderson -- Suppose we translate A.V. back into Greek-Koine Mss. -- popular usage.

### III. THE NATURE OF THE PUNISHMENT.

- 1. Our Lord uses three terms to describe it.

(1) Outer darkness - Matt. 25:30; 2 Pet. 2:17

(2) Undying worm - Mk. 9:47-48

(3) Unquenchable fire - Mk. 9:47-48

- 2. Are these terms to be taken literally?

Doesn't matter much how you take them.

The symbol or figure is always less than the thing symbolized.

Cf. Communion

Literal but not material - arg.

Christ deliberately chose the terms - darkness, worm, fire.

Adds to each an idea which magnifies the reality.

the darkness is “outer,” fire is “not quenched,” worm is “undying.”

3. James 3:6 suggests the meaning of “Gehenna fire.”

Fire here is certainly not material fire.

Raging fire of human hatred, and other passions.

Sin is seated in the spirit, not the body.

Body is only the instrument by which the passion is satisfied.

cf. Demons - Matt. 8:29 f.f.

to lose the body is torment

cf. the “second death.”

permanent disembodiment

IV. THE SEVERITY OF THE PUNISHMENT

1. There will be great differences in degree.

Rom. 2:5-6

Matt. 11:20-24

Luke 12:47-48

2. Note the two basic principles.

(1)

(2)

3. There will be no complaint of injustice.

cf. Rich man.